

# The Signs of the Times.

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be."—Rev. 22:12.

VOLUME 7.

OAKLAND, CALIFORNIA, FIFTH-DAY, APRIL 21, 1881.

NUMBER 16.

## The Signs of the Times.

PUBLISHED WEEKLY, FOR THE

S. D. A. MISSIONARY SOCIETY.

[For terms, etc., see last page.]

### STRENGTH.

BY MARIANNA FARNINGHAM.

"Give thy strength unto thy servant."—David.

WHAT is the work that I have to do?  
It is strange, new work. I cannot see  
Whence the strength shall come that I may pursue  
The difficult tasks that are given to me.  
If it were but the rich, ripe, summer days,  
Among the vines I might work and sing,  
Gathering fruit for the Master's praise,  
Offering treasures to the King.

But what can I do among winter snows,  
When the ground is hard, and the fields are bare,  
And my heart cries out for a dull repose,  
And rest, and ease, that are free from care?  
Father, where should thy weak ones go  
But unto thee, who art good and strong?  
So I wait in my weakness thy will to know,  
And for the strength I have tested long.

And yet it were easier far to do,  
Than it is to bear, as the days go on:  
Only the Strongest can help me through,  
As he always helped in the days by-gone;  
For the clouds are gathering heavily  
Over the tops of the distant hills;  
But I know that the storms that threaten me,  
Can only come as my Father wills.

Give me thy strength, O Lord, I cry,  
Strength to suffer or work for thee;  
Strength for the tempest that draweth nigh,  
However mighty its wrath may be.  
I am not sorry to be so weak,  
If thus my Father be glorified;  
Only give me thy love to speak,  
And be the shadow in which I hide.

## General Articles.

### THE SIN OF ACHAN.

BY MRS. E. G. WHITE.

SOON after the conquest of Jericho, Joshua determined to take possession of Ai, a city about ten miles farther north. Accordingly, chosen men were sent to visit this place to ascertain the number of its inhabitants, and the strength of its fortifications. The spies returned with the tidings that the city contained but few defenders, and that a small number of the Hebrew host could easily overthrow it.

The great victory which God had gained for them had made the Israelites self-confident. Because the Lord had promised them the land of Canaan, they felt secure, and failed to realize the necessity of putting forth every effort in their power, and then humbly seeking for divine help, which alone could give them the victory. Even Joshua laid his plans for the conquest of Ai, without seeking by earnest prayer to obtain counsel from God.

The congregation of Israel had begun to exalt their own strength and skill, and to look with contempt upon the inhabitants of the land. Jericho had been marvelously overthrown, and an easy victory was expected at Ai. Hence three thousand men were considered sufficient to make the attack. The Israelites rushed into battle, without the assurance that God would be with them. They were unprepared for the determined resistance which they met, and, terrified by the numbers and thorough preparation of their enemies, they turned and fled. They were hotly pursued by the Canaanites, and thirty-six of their number slain.

This unexpected defeat brought grief and discouragement upon the whole congregation of Israel. Joshua looked upon their ill-success as an expression of God's displeasure, and in deep

humiliation he fell to the earth upon his face before the ark. The elders of Israel united with him in this act of self-abasement, and dumb with astonishment and dismay they remained in this position until the even. Then Joshua presented the matter before the Lord in earnest prayer:—

"Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? Would to God we had been content, and dwelt on the other side Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies? For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth; and what wilt thou do unto thy great name?"

Joshua manifested a true zeal for the honor of God, yet his petitions were mingled with doubt and unbelief. The thought that God had brought his people over the Jordan to deliver them up to the power of the heathen was a sinful one, unworthy of a leader of Israel. Joshua's feelings of despondency and distrust were inexcusable in view of the mighty miracles which God had wrought for the deliverance of his people, and the repeated promise that he would be with them in driving out the wicked inhabitants of the land.

But our merciful God did not visit his servant with wrath because of this error. He graciously accepted the humiliation and prayers of Joshua, and at the same time gently rebuked his unbelief, and then revealed to him the cause of their defeat:—

"Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed; neither will I be with you any more, except ye destroy the accursed from among you."

Israel had sinned; and as their chief magistrate, Joshua had a work to do to search out the guilty one, and put away the sin from the congregation. Instead of concluding that the Lord had brought upon his people defeat and ruin, Joshua should rather have made diligent inquiry if all Israel had been faithful to their covenant with God.

The Lord had wrought wondrously for his people. It was not their skill or valor that had overthrown the mighty walls of Jericho. The power of the Lord of hosts had given them the victory. That city might be regarded as the first-fruits of Canaan, and hence was to be wholly devoted to the Lord. The only advantages which the people were to gain from their success were the destruction of their enemies, and the control of the country. Therefore they were forbidden to appropriate any of the spoils. The gold and silver, with the vessels of brass and iron, were to enrich the treasury of the Lord. Besides these, all the wealth of that great city, with every living creature, was to be utterly consumed with fire. Should any Israelite venture to reserve a portion of the spoils, the curse which rested upon Jericho would surely fall upon him.

Here the Lord gave expression to his abhorrence of idolatry. Those heathen nations had turned from the worship of the living God, and were paying homage to demons. Shrines and temples, beautiful statues, and costly monuments, all the most ingenious and expensive works of art, had held the thoughts and affections of the veriest slavery to Satanic delusions.

The human heart is naturally inclined to idolatry and self-exaltation. The costly and beautiful monuments of heathen worship would please the fancy and engage the senses, and thus allure the Israelites from the service of God. It was to

remove this temptation from his people that the Lord commanded them to destroy those relics of idolatry, on penalty of being themselves abhorred and accursed of God.

When Joshua was appointed as the leader of Israel, all the people entered into a solemn covenant to be loyal and obedient. They assured their leader,—"All that thou commandest us we will do, and whithersoever thou sendest us, we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee; only the Lord thy God be with thee, as he was with Moses. Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death; only be strong and of a good courage."

Yet in spite of all this, and upon the very occasion of a most glorious victory, one man in Israel ventured to transgress the command of God. When Achan saw among the spoils a magnificent Babylonish robe, his cupidity was aroused. Conscience was silenced with the plea that the richly adorned garment was too costly to be consumed, and he hastily rescued it from the flames. One step in transgression prepared the way for another, and he next appropriated the gold and silver which should have gone into the treasury of the Lord. The things which God had cursed, Achan eagerly gathered as a precious treasure, and secreted them in his tent. No human eye saw the act, but the eye of God was upon the sinner, and marked his transgression. No human voice was raised to testify against him, but God became his accuser, and appointed him to utter destruction.

Achan had fostered covetousness and deception in his heart, until his perceptions of sin had become blunted, and he fell an easy prey to temptation. Those who venture to indulge in a known sin will be more readily overcome the second time. The first transgression opens the door to the tempter, and he gradually breaks down all resistance and takes full possession of the citadel of the soul. Achan had listened to oft-repeated warnings against the sin of covetousness. The law of God, pointed and positive, had forbidden stealing and all deception, but he continued to cherish sin. As he was not detected and openly rebuked, he grew bolder; warnings had less and less effect upon him, until his soul was bound in chains of darkness.

There are many Achans among the professed people of God to-day. They have become so familiar with sin that they no longer perceive its heinous character. If just retribution should be visited upon all who are guilty of sins similar to that of Achan, how would the numbers in our churches be lessened! God's eye is upon the sinner, and a righteous Judge will in no case clear the guilty.

The history of Achan teaches the solemn lesson, that for one man's sin, the displeasure of God will rest upon a people or a nation till the transgression is searched out and punished. Sin is corrupting in its nature. One man infected with its deadly leprosy may communicate the taint to thousands. Those who occupy responsible positions as guardians of the people are false to their trust, if they do not faithfully search out and reprove sin. Many dare not condemn iniquity, lest they shall thereby sacrifice position or popularity. And by some it is considered uncharitable to rebuke sin. The servant of God should never allow his own spirit to be mingled with the reproof which he is required to give; but he is under the most solemn obligation to present the word of God, without fear or favor. He must call sin by its right name. Those who by their carelessness or indifference permit God's name to be dishonored by his professed people, are numbered with the transgressor,—registered in the record of Heaven as partakers in their evil deeds.



A deplorable state of coldness and backsliding exists in the Christian world to-day. The Spirit and power of God seems in a great measure to have departed from his professed people, and the enemy of truth rejoices at their weakness and defects. Infidelity is lifting its proud head, and denying the evidences of Christianity, because of the sins existing among professed followers of Christ. Many who are zealous for the honor of God, feel that he has indeed hid his face from them, but, like Joshua, they are more ready to complain of God than to make diligent search for the sins which have shut out his blessing.

There is need of earnest work to set things in order in the church of God, and it is fully as essential to do this work as it is to preach or to pray. If we would enjoy the favor of God, we must search our own hearts and lives to see if we are not cherishing that which God has cursed. Is there not some unlawful gain placed with our own possessions? Have we robbed God by retaining the portion which should be appropriated to his treasury? Have we withheld from the poor the means which God has given us to supply their necessities?

While we profess to revere and obey God's holy law, are we keeping the first four commandments, which require us to love God supremely? Are we keeping the last six, which teach us to love our neighbor as ourselves? Is there not a cause for our great spiritual weakness, for the lack of fervency and grace and power in preaching God's word? Do we not encourage sin, by failing to meet it with plain and pointed reproof? We may have the clearest understanding of God's word, we may make a high profession of godliness, yet if injustice or iniquity is concealed among us, we need not wonder that our souls are dry and fruitless as a withered branch.

(1) The love of God will never lead to the belittling of sin; it will never cover or excuse an unconfessed wrong. Achan learned too late that God's law, like its author, is unchanging. It has to do with all our acts and thoughts and feelings. It follows us, and reaches every secret spring of action. By indulgence in sin, men are led to lightly regard the law of God. Many conceal their transgressions from their fellow-men, and flatter themselves that God will not be strict to mark iniquity. But his law is the great standard of right, and with it every act of life must be compared in that day when God shall bring every work into judgment, with every secret thing, whether it be good or evil. Purity of heart will lead to purity of life. All excuses for sin are vain. Who can plead for the sinner when God testifies against him?

(2) Through divine grace, all men may live in harmony with the requirements of God's law. It is not enough that we have not blotted the page of life with revolting crimes; unless the record bears witness of noble deeds, of self-denying efforts to save not only our own souls but the souls of others, we shall be found wanting.

The spirit of hatred against reproof is steadily increasing. It is considered uncharitable to deal plainly and faithfully with the erring. Sin is glossed over, and thus blindness has come upon souls until it is impossible for them to discriminate between right and wrong, between sin and holiness. Many have closed their ears to reproof, and hardened their hearts against every influence which would set their sins before them.

We repeat, God holds the church responsible for the sins of its individual members. When coldness and spiritual declension exist, God's people should put away their pride and self-confidence and self-exaltation, and should come to the Lord in sorrow and humility, not charging him with injustice, but seeking wisdom to understand the hidden sins which shut out his presence.

Those who have the true love of God in their hearts will not teach that sin should be handled with gloved hands. The words of God to Joshua contain a solemn lesson for every one who professes to be a follower of Christ,—"Neither will I be with you any more, except ye destroy the accursed thing from among you."

(Concluded next week.)

BEFORE the evening shades appear,  
Before the night of death draws near,  
The smallest service for your Lord  
Can never lose the sure reward.  
Though late, still hear the Master say,  
The eleventh hour receives its pay;  
Then what thy hand doth find to do,  
Delay not, but at once pursue.

### THIS GENERATION.

BY WM. PENNIMAN.

(Continued.)

THERE never was an age when boasting and blasphemy were so much manifested as the present. Only a few weeks ago the *Christian Herald* recorded the case of a man in Dakota who said he would build a stone barn so strong that the Almighty could not throw it down. It was a very massive, strong building; yet the next cyclone that came along threw it down so that there was "not one stone left upon another." A few years ago the *Land Owner*, a Chicago paper, said: "There has been but one parallel to the mighty creation recorded in Genesis, and that is the rebuilding of Chicago in twelve months. That God made the world in six days by the exercise of divine power, is a no greater marvel than that man has erected three thousand stone and brick structures, a majority of them as costly and massive buildings as the world can boast, in three hundred working days." Should mortal man try to make his works appear as wonderful as God's? It is blasphemy. If the writer did not mean it, he should not have said it. These are only a couple of the many cases which might be given.

It is generally true in these times that parents obey their children instead of the children their parents, hence "disobedience to parents" is another marked sin of this day, and it has been, or can be, shown that not only the sixteen sins which Paul mentions, but even sixteen times sixteen in their different phases and classifications, are prevalent.

Those who know anything of the great Advent movement in the past, or at the present, even if their eyes are only half open, have seen a striking fulfillment of 2 Pet. 3:3, 4, which reads: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

It has been our object to condense as much as possible and yet try to do justice to the subject by not leaving many stones of proof unturned. But here it may be well to remove objections which may arise, to show what is meant by "last days," etc. Adam Clarke in commenting upon the words "last days" in 2 Tim. 3:1, says: "This often means the days of the Messiah; but the phrase may mean any future time near or distant." It is the opinion of Macknight that the phrase "last days" in 2 Pet. 3:3, differs in meaning from what it is elsewhere, and that here it means "the last part of the days of the world's destruction." Says the objector, It was declared in the days of the apostles, that the "end of all things is at hand," that "the Judge standeth before the door," and that "surely I come quickly." Such language as the preceding generally comes in after the prediction of some event which has its fulfillment on or near the end of time; and yet, to take the objector on his own ground, if the end of all things was then at hand, where are we now in the stream of time after the lapse of eighteen hundred years?

Sir Isaac Newton, who was learned in the Scriptures, thought that the phrases, "the last days," "the last times," "the latter times," refer almost exclusively to the winding up of the Christian dispensation. He asserts: "It will signify but little in one sense whether the prophecy of 2 Tim. 3:1 were especially intended for these days; it will be manifest that perilous times are impending; that the nations of Christendom are given to hardness of heart, and that wrath is about to fall upon them." Neander, a learned German theologian, thought that the signs and events connected with these phases would multiply and become more and more prominent till the close of time. Dr. Robinson, in his Greek Lexicon, makes the phrases "last days" found in Acts 2:17, and in Heb. 1:1; "last times," in 1 Pet. 1:20; and "last time," found in Jude 18, and 1 John 2:18, refer more particularly to the period in which the sacred writers lived, or to the period adjacent to the first coming. But such expressions as "last days," in 2 Tim. 3:1; James 5:3; 2 Pet. 3:3; and also "last time," in 1 Pet. 1:5, he makes refer to later times before the second coming of Christ. The phrase "latter times" is found but once in the New Testament, and that in 1 Tim. 4:1: "Now the Spirit speaketh expressly that in the latter times some shall depart

from the faith." Macknight renders this expression, *husteriois kairois* "future times," a different phrase from that in 2 Tim. 3:1: *eschatais hemeraiis* "latter days." Paul does not give us any evidence that any of the characteristics of the "latter times" had appeared in his day; therefore, as the expression here does not mark a time near, we come to the unavoidable conclusion, from the etymology of the words, that these signs of the latter times were yet to come, and are even now being wonderfully manifested.

We have hitherto only alluded to the political and warlike aspects of the world. The political condition of the globe is just as ominous now as it was in 1851, when Hon. Rufus Choate, looking out upon it, used the following striking language: "It has seemed to me as if the prerogatives of crowns, and the rights of men, and the hoarded up resentments and revenges of a thousand years, were about to unsheath the sword for a conflict, in which blood shall flow, as in the Apocalyptic vision, to the bridles of the horses, and in which a whole age of men shall pass away, in which the great bell of time shall sound out another hour, in which society itself shall be tried by fire and steel, whether it is of nature and nature's God or not." Since these prophetic words were uttered, it will be seen by reference to Lyman's Historical Chart, that all of the leading nations of Europe have been, more or less of the time, engaged in war and in warlike preparations. The war of the Crimea, the Franco-Prussian, and the great American conflict have all happened since 1851. Lord Brougham, in a speech in the British House of Parliament, in 1857, used the following significant language: "The existing aspect of the political world is surrounded by an impenetrable fog. There is not a throne on earth secure from the trammels and rivalry of others, single or in combination. Shadows portend a mighty and general revolution in monarchies and republics. And whether these are to be overturned to a permanent reconstruction, or to give place to a universal dynasty, God only knows."

What wonderful changes have been made on the map of Europe since the preceding words were spoken. If political seers on both sides of the Atlantic can predict with such certainty the gathering clouds of war and commotion, should not the student of prophecy or the watchmen on the walls of Zion, by the aid of the "sure word," and the Spirit of God, know something of the events coming upon the doomed world, and sound the alarm? By "a universal dynasty" or government, which Lord Brougham thought would succeed the governments of this world, he probably meant an earthly government. But instead of this it will be the universal kingdom which the "God of heaven" will set up. We read (Dan. 2:44) "And in the days of these kings\* (or kingdoms, the remnants or ten kingdoms into which the Roman empire,—the fourth universal kingdom,—was divided, and which have not yet passed away) shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Such is the kingdom for which the faithful and enlightened children of God in "this generation" are looking.

A writer in the *Christian Herald*, of Jan. 6, 1881, speaking of the "Prophetic Prospect for 1881," says: "What is known in Europe as the 'Eastern Question' has not advanced one step toward a solution since the beginning of 1880. The succession of the Liberal Government in England, to which many people looked for a speedy settlement of Turkish difficulties, has been followed by no measure of consequence in that direction. Matters seem to be standing still until the development of God's further purposes. There is no prospect whatever of an improvement in the financial condition of Turkey, and without such an improvement there can be no change for the better in its administration. Meanwhile, the insurrectionary spirit excited in the subject populations by the late war gives safe promise of another outbreak at no distant day; and that will call for, or lead to, the armed intervention of some of the great powers of Europe, with the usual danger of a war between those powers themselves. The imagination palls at the thought of the next European war, for which twelve millions of armed men are kept waiting in silent mockery of the hope that the reign of peace is in a fair way to begin upon the earth."

\*See Gibbon's Rome, also "Thoughts on Daniel" pp. 68-76.



A few days ago one of the daily papers, not overwell versed in the Bible, but with a shrewd practical view of the condition of public affairs, wrote as follows: "The world has never yet seen a war on a natural scale. There have been, as in 1812-14, many armies, and those numerically as well as otherwise formidable, engaged simultaneously on one theater. In 1820 the Germans employed several large armies, and the French, too, made considerable levies. But all the conditions of war are different from what they were in the Napoleonic era, and since 1870 several nations have turned, or are turning, almost their entire population into soldiers. When war occurs again among the great continental powers there will be such a sight presented as never was seen before. There will be in the first line a chain of armies furnished with superb material; in the rear will be the reserves of trained troops exceeding in number the biggest armies of former times; and these reserves will rest on a succession of strong fortresses and intrenched camps held by enormous garrisons." After noticing difficulties and perplexities in other parts of the earth, the writer concludes as follows with the United States: "Before concluding these observations on the civil and political indications of the new year, we will remind our readers that the past year has been signalized on our own continent by an official protest of the United States Secretary of War against the defenseless condition of our sea-coast, and against the short-sightedness of letting our fortifications and munitions of war fall far behind the standard required to meet the armaments of European nations who may one day be our enemies." Is not this the beginning of an apprehension that America may not be able to keep out of the national convulsions that are to precede the coming of the Lord?

Prof. George P. Fisher, D. D., LL.D., in an article in the *Independent*, of September 9, 1880, entitled "Something for The Presbyterian Council to Consider," declares: "It is bad enough for savages to know no other resort, in case of discord, but the crude arbitrament of force. It is shameful enough that civilized nations, which had never learned from Christ the sacredness of man and the law of love, should have sought for dominion and glory in war and conquest. But that the foremost nations of Christendom should still equip great armies, and hold them in readiness for the work of death, in an age of enlightenment like the present, is passing strange. There are ecclesiastical bodies meeting from time to time, and delivering their judgments on more or less weighty matters of doctrine and duty. Why have they nothing to say, and no measures to recommend, for the purpose of removing and preventing crimes, the enormity of which no language can adequately depict? Why, a tithe of the cost of the military institutions in Christendom for a single year would support Christian preachers in every portion of the globe, and carry the Bible to every town, and hamlet, and habitation on earth. What Christian people are doing for the evangelizing of the world is as nothing, it is the dust in the balance, compared with what they are doing every month and every day in providing the means of destroying one another. Verily the reign of righteousness and love seems to be far distant."

When will the people wake up to the fact that we are living in the last days? When will they look through the telescope of God's word that they may see the wondrous things which he is doing in these times? Alas! the great mass of professors and non-professors, like the disciples of Gallileo, refuse to look through the telescope for fear they will see the stars. They will even sound the peace and safety cry when the drums of war are beating, and the trumpet sounding that is to seal the doom of the world. The most astonishing facts in regard to war preparations, increase of crime, increasing worldliness of professors, etc., will not cause the mass to give up the pet dogma of the world's conversion, but hopeful to the last, they cling to the delusive phantom, seeming to think something will turn up which will bring about the good time. What is the lesson that we are to learn from these events? Can we not learn that there is a "sure word of prophecy"? Can we not take warning from the history of the past, and prepare for the future? When we see the dealings of God with the Jews for rejecting and crucifying Christ, fulfilling upon them their own words, "his blood be upon us and our children," and when we see the

hand of God through the long 1260 years of suffering, we may learn that God is sure to punish the guilty unless they repent, and that the affliction which is brought upon his people is not in vain. We have now comparatively but little time in which to make our escape, and if we heed the warning we shall be saved just as surely as the disciples or Christians were at the time of Jerusalem's overthrow. Luke says (21:18): "There shall not an hair of your head perish." This denotes that their salvation would be perfect. Luke further adds, "In your patience possess ye your souls." This language teaches that as the people of God were called upon to endure and exercise great patience in the time of these troubles, if they endured to the end they would be saved. Doddridge says, "By the special providence of God, after the Romans under Cestius Gallius made their first advance toward Jerusalem, they suddenly withdrew again in a most unexpected and indeed impolitic manner, at which Josephus testifies his surprise, since the city might then have easily been taken. Here was a providential signal for the Christians to flee. Christ had told them when to flee, and then they had the opportunity; improving this, they fled to Pella in Persæ, and to other places beyond Jordan, and there is no evidence that a single Christian perished in Jerusalem." (See Eusebius' Hist. Eccl. Lit., 3, ch. 6.) We are now living in perilous times, in times in which the people are required to exercise patience. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. The great time of trouble is before us, and as we draw nearer to it, still more endurance and patience will be needed; but the word of the Lord says (Dan. 12:1), "And at that time thy people shall be delivered, every one that shall be found written in the book."

(To be Continued.)

#### THE PRESENT STATUS OF MORMON POLYGAMY.

TRANS-CONTINENTAL tourists who stop over at Salt Lake for a day or two, express the utmost surprise when we tell them that polygamy, instead of being on the decline, is not only entrenching itself in Utah, but spreading into adjoining States and Territories. It seems to be a generally received opinion throughout the United States, that polygamy in its worst form is a thing of the past; but a few months' residence in Utah, and, above all, a trip through the outlying settlements, will convince any one that the contrary is true.

Even in Salt Lake, where we have a non-Mormon population of five thousand souls, six Christian churches, and as many mission schools, a court presided over by Federal judges, in session during the greater part of the year, and a large number of Government officials resident among us, polygamous marriages are constantly taking place. It is probably true that Mormon wives make more opposition now than formerly to the introduction of plurals into the household, but their opposition avails nothing. In the "Revelation on Celestial Marriage," the following paragraph occurs:—

"It shall be the duty of a woman to give other wives to her husband, even as Sarah gave Hagar to Abraham, but if she refuse, it shall be lawful for him to take other wives without her consent, and she shall be destroyed for her disobedience."

In former days it was an easy matter to "destroy" a first wife who manifested a rebellious spirit. The ministers of Blood Atonement were swift and sure, and as the people were publicly instructed from the pulpit that if they saw one of their neighbors lying dead beside the way as they went home, they were to pass on and not concern themselves about the matter, no questions were asked when a disobedient wife was missing. At present the residence of Federal officials among us, the handful of troops at Fort Douglas, and the fact that we have railroad communication with the civilized portions of the country, make it less easy to dispose summarily of a woman who refuses to give other wives to her husband. Still, there are many ways in which she can be punished. No right of dower exists in Utah; consequently when a woman displeases her husband, he can sell the house over her head and turn her into the street.

A friend of mine, a woman who refused her consent to her husband's second marriage, was turned into the street in this manner when sick and helpless. The purchaser of the home, a relative of

her husband, procured a writ of ejectment from a court presided over by a United States judge, and a United States marshal, not a Mormon, put her out of the house.

A neighbor of ours, a young man, himself the offspring of a polygamous marriage, made up his mind last fall that it was his duty to take a second wife. His first wife, though reared in the Mormon faith, is an intelligent and lovable woman, and bitterly opposed to polygamy. She has done everything in her power to prevent the desecration of her home, but without avail. A few weeks ago the husband was "sealed" to another woman, and it is probable that he wrung a reluctant consent from his wife, for she still occupies the home and is receiving a comfortable support, which would be withheld if she proved rebellious.

In this instance the wife has two little children, one of them a babe a few months old, and knowing that she could not prevent the second marriage, she doubtless thought it better to say she consented than to be deprived of a home and of the means of providing for her little ones.

A few Mormon women really believe that God has enjoined polygamy, and that if they rebelled against it, they would bring his curse upon themselves and their children. Others, not quite so strong in the faith, say that they fear the teachings of the priesthood on this subject may be true, and therefore they dare not oppose them; but by far the greater number are coerced into submission by their surroundings and by their own necessities and those of their children. Our local laws are framed and administered by polygamists, and as a matter of course are made to bear heavily upon those who oppose polygamy.

Our Territory is supposed to be a ward of Congress, and under the immediate supervision of that body, but the significant commentary upon the legislation of Congress in our behalf is furnished by the fact that out of the thousands of polygamists in this Territory only one has suffered the penalty of the law, and the evidence that secured his conviction was obtained almost by accident. On the block on which I live there is a family which represents polygamy three generations deep—father, children, and grandchildren all living in polygamy—and none of the family have ever been called to account for their infractions of the law, though the grandfather took some of his polygamous wives in Illinois nearly forty years ago. Under existing laws the second marriage ceremony, which takes place in the secret chambers of the Endowment House, constitutes the crime of bigamy. It is impossible to obtain proof of this crime, because it is witnessed only by Mormons who are bound to secrecy by their Endowment oaths. If the law could be so amended as to make the crime to consist in living in polygamy, it would be possible to convict and punish offenders—at least that is my opinion, though some of our Federal officials say it is impossible to execute laws which are opposed by nine-tenths of the population.—Mrs. A. G. Paddock, in *Christian at Work*.

Salt Lake City.

#### SECRET SOCIETIES.

The following words are reported from Mr. Moody on secret orders: "But says one, 'what do you say about these secret temperance orders?' The same thing. Do no evil that good may come. You never can reform anything by unequally yoking yourself with unholy men. True reformers separate themselves from the world. 'But,' you say, 'you had one of them in your own church.' So I did, but when I found out what it was, I cleaned it out like a cage of unclean birds. They drew in a lot of young men of the church in the name of temperance, and then they got up a dance and kept them out until after twelve at night. I was a partaker of their sin because I let them get into the church; but they were cleaned out, and they never came back. This idea of promoting temperance by yoking one's self up in that way with ungodly men is abominable. The most abominable meeting I ever attended was a temperance meeting in England. It was full of secret societies, and there was no Christianity about it. I felt as though I had got into Sodom, and got out as soon as I could. A man rescued from intemperance by a society not working on Christian principles, gets filled with pride, and boasts about reforming himself. Such a man is harder to save than a drunkard."



## THE BRAZEN SERPENT.

BY ELD. A. S. HUTCHINS.

In the history of the travels of the children of Israel through the wilderness, we learn that they murmured against Moses, saying, "There is no bread, neither is there any water." Like other bitter complaints, this manifests the unreasonableness, injustice, and ingratitude of their hearts; for God in a miraculous manner provided them with both bread and water.

Hitherto a gracious providence had preserved them from the sting of fiery serpents, which beset their pathway; but now they fall a victim to their venomous bites. God pities them, and provides a remedy unto which they may look and live. Upon a pole the brazen serpent is set up as God directed Moses; and throughout the camp it is heralded: "And it shall come to pass that every one that is bitten, when he shall look upon it, shall live."

How simple, how effectual the provision, the remedy whereby the poisoned might be healed and live; and how easy the terms to be complied with to the believing heart. Yet in sight of this Heaven-sent remedy some perished.

On the subject of the cure of the serpent-bitten Israelites a good comment is found in the book of Wisdom: "But they were troubled for a small season that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law. For he that turned himself toward it was not saved by the thing he saw, but by thee, that art the Saviour of all men." Chap. 16: 67.

Of himself, says Jesus: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." John 3: 14, 15.

In the brazen serpent there was no power to heal or save the suffering and dying. By the word and power of God they were healed. And yet they must look to the serpent that they might be saved. In Christ are blended the power and willingness to save the sinner. The sting, the poison of sin, may be removed. "The blood of Jesus Christ his Son cleanseth us from all sin."

But in the light of the gospel, with the history of rebellious, murmuring Israel before us, and ten thousand blessings smiling around us, we are liable to murmur and to forget all the benefits of the gospel provisions. Hence Paul most solemnly warns us: "Neither be ye idolaters, as were some of them." "Neither let us commit fornication as some of them committed." "Neither let us tempt Christ as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured." "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Conclusion. "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10: 7-12.

Following ancient Israel into the promised land, we find them bowing around, and burning incense to, that senseless brazen serpent. It is now their god, or a god in their midst. Oh, what blindness! Oh, what a perversion of the use for which it was erected upon the ensign in the days of their fathers! And it was not until the reign of the God-fearing king of Judah, Hezekiah, that this serpent, "*Nehushtan*," was destroyed. 2 Kings 18: 4.

How could this people give the adoration due to God, to this piece of brass? Christian reader, you will echo the question. *How?* But to come home, to come to our own hearts, to our high and holy respect for God, the Creator of the heavens and the earth, does not sin lie at our own door?

Have we not allowed in our own affections, preferences, and practices, a rival institution to supplant the Sabbath of the Lord our God? Are not professed followers of the meek and lowly Lamb wont to thank God for the Christian Sabbath, while ignoring and trampling under foot the Sabbath of the fourth commandment? Where is the proof for this change?

Does it lie where a returned missionary from an island in the Indian Ocean, said in a sermon last summer, it lay? "Thank God," said he, "the Christian does not need a commandment to keep the first day Sabbath, it is the Christian's privilege to observe it."

But we say, thank the giver of the holy Sabbath that many are, on the very best ground, doubting both precept for, and privilege of, the Christian to observe the first-day as the Sabbath

of the Bible, though some may fear to confess the truth on this point, as the parents of the man born blind feared to acknowledge that it was by the power of Jesus that he had been made to see, for fear of excommunication from the church.

As the man was born blind and lived in blindness until the compassionate Redeemer opened his eyes, so many of us were spiritually born blind and lived in blindness on the subject of the fourth commandment until the message of the third angel reached us, bringing the commandments of God, and the faith of Jesus.

As the young man, though reviled, could exclaim: "One thing I know, that, whereas I was blind, now I see," so may we say touching the Sabbath question. And as he acknowledged Christ, so may we acknowledge the present truth. And as he went on his way rejoicing though an excommunicant, leaving timid parents behind to share the praises of men, so may we cut loose from opposing influences, leaning upon the arm of Christ for support, "rejoicing that we are counted worthy to suffer shame for his name."

It is as certain that truth will triumph over every error, as it is that Hezekiah broke in pieces the serpent of brass. And now allow me to ask the reader, are you walking in all the light God has given you? Said Christ to the Jews, "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." John 9: 41. May the language of our hearts be:

"Lord, search my soul, try every thought,  
Though my own heart accuse me not  
Of walking in a false disguise,  
I beg the trial of thine eyes."

## RENOUNCES ROME.

The following letter speaks for itself:—

ST. ANNE, KANKAKEE CO., ILL. }  
March 14, 1881. }

To the Rt. Rev. Purcell, Archbishop of Cincinnati:—

MY LORD,—You know that I was born at Calvella, in Italy, and that I was ordained a priest of Rome at Diano, province of Salerno, by Bishop D. Fanelli. After five years of priesthood, I had seen so many scandals, and such a want of religion in the secular clergy, that I thought there was no way to be saved, except by becoming a monk; and I entered the order of the Franciscans. But I found that through the whole kingdom of Italy the Franciscans were as corrupt and devoid of religious faith as the rest of the priests. Their vow of celibacy was only a mask to conceal the most unspeakable corruption, and their vow of poverty was only to become the richest men of Italy. I left them in 1875 to come to America.

But here I have seen again that the same immorality, corruption, drunkenness, ignorance, and infidelity are reigning supremely everywhere, among the high and low clergy, under the gilded mask of the bastard Christianity of Rome.

In a word, I have seen with my own eyes that the Christianity of Rome, both in Europe and America, is a deception, a fraud. The millions of dollars which yourself, the bishop of St. Louis, and many other bishops on this continent, have extorted from your poor dupes, and engulfed to build your princely palaces, and drink your costly French and Italian wines and brandies, have perfectly showed to me that the church of Rome is only a caricature of the religion of the humble Jesus of Nazareth. I then went in search of that divine religion which the Son of God has brought to save this perishing world. I have, by the mercy of God, found it among those humble and devoted men called Protestant ministers, whom I had been taught to despise as heretics.

As it would be too long to name them all, I will tell you that when I have compared the words and deeds of the Revs. John Reids and D. Finks, of Colorado; Rev. Dr. Joyce of Cincinnati; and Father Chiniquy, of St. Anne, Illinois, with the words and deeds of the priests and bishop of Rome, I have felt and understood that my only chance of salvation was in uniting myself "*corde et animo*" to those humble and devoted disciples of the gospel, to serve my God in spirit and in truth, through Jesus Christ, with them.

It is particularly during the happy days of prayers, meditation, and study I have spent in the "Converted Priests' Home," where Father Chiniquy is giving me such a Christian hospitality, that I have seen that your transubstantiation, immaculate conception, purgatory, infallibility of the Pope, auricular confession, indulgences, worship of Mary, are blasphemous and idolatrous doctrines.

May God grant that your lordships, with all the priests of Rome, receive the light which my merciful God has given me; and that you may have the grace to give up the errors of popery, as I am just doing to-day, in order to put their hope of salvation only in Christ and him crucified. For there is only one name, the name of Jesus, through which men can be saved; there is only one sacrifice, the sacrifice of Calvary, which has been offered once for all, to redeem the world; there is only one stone, one rock to serve as the corner-stone, the foundation of the church; that stone or rock is not Peter, but Christ.

Yours truly, F. E. DE CALVELLO.

P. S.—I respectfully ask the Christian papers of the United States to reproduce this letter in order that the disciples of Jesus everywhere may pray for me. F. E. C.

## SUNDAY LAWS.

In his argument before the Senate of Pennsylvania, Senator Horatio Gates Jones made the following remarks on the Religious Liberty Bill:—

"I cannot take my seat without saying that I verily believe the Sunday law of 1794, which many here seek to uphold, has 'run its race, finished its course, and accomplished as a hireling its day,' to use the expressive words of the Senator from Wayne; for, sir, all thoughtful and intelligent people must admit that the law is not carried out, except in a few cases where Christian people, like Daniel C. Waldo of Crawford county, have been prosecuted by some son of Belial, and fined for following the dictates of their consciences without disturbing the peace of the Commonwealth, or the religious duties of their neighbors. In the latest case on record, that of Mr. Waldo, he has been subjected to heavy costs, because he worked on Sunday, having kept the seventh day as a sacred and holy day, although there was no allegation that this pious, devout Christian man had annoyed his neighbors. But, sir, look at your city passenger cars, look at your great steam railroads which run their trains up and down and through our State without any fine or molestation whatever, although any man engaged on the trains as conductor, brakeman, engineer, or stoker is, under the decisions of our courts, liable to pay a fine or undergo imprisonment under the Sunday law of 1794. Is this right? Is this fair? Is this just? You may, and you do, punish the poor Seventh-day Christian, but you dare not lift your hands or your voices against the corporations for violating the Sunday law of 1794.

"And, sir, if you visit Philadelphia any Sunday, you will see that the Sunday law is openly violated, and no 'Sabbath-breaker' is arrested or fined or imprisoned. I have been told that the passage of this bill would bring upon our cities and towns the most fearful evils. Well, sir, in reply, permit me to relate an incident which proves the mistake of those who urge such a result. New York has such an exemption law as that now before this body. When application was made by a New York and Massachusetts regiment, which arrived from the inauguration of President Garfield on Sunday morning, to parade up Broadway, with music, to the regimental armory, Superintendent Walling returned answer that the law forbade such processions on Sunday, and the officers cheerfully submitted. Remember that this was in New York, where observers of the seventh day as the Sabbath are exempt from the penalties of the Sunday law of that State. But, sir, on that same Sunday, in Chestnut Street in the city of Philadelphia, in midday, I myself saw the State Fencibles, under the command of Major Ryan, marching to their armory, with music. Senators, these are facts which speak louder than words, and further comment on my part is unnecessary."

STEPPING-STONES.—Don't fancy yourself above your business, boys, even though it is humble. God would not have placed you in it if it were not the place for you. The faithfulness with which you discharge your duties in it will be the best proof that you are fitted for something higher. Let "faithful in that which is least," be your motto, and you will not always remain in the ranks of plodders. It is these little duties well performed that make your character and prove stepping-stones to the higher positions you court. —*Young People's Helper*.

It is not the greatest lives are blest, but those who humbly do their best.



## FAMILY WORSHIP.

TESTIMONIES come to us from time to time concerning the great importance of the daily worship of God in the home, and by the whole household. Venerable men and women, looking back from near the end of their lives, and over a long period of years, bear witness to the value of this observance, and to the strength and comfort they have drawn from it in all their domestic experiences. And the children in their turn are able to testify not less strongly to the preciousness of the memories and associations that gather about this family service. And indeed it would be certain, apart from all testimony, that there ought to be such daily worship in every home; and that in a Christian home it must be a special occasion of sacredness and blessing.

There are, in every household, common interests and obligations which call for united recognition and acknowledgment before God. There are daily mercies for which thanksgiving is to be offered. There is the daily meeting together of the wants and the trials, whatever they may be, of the earthly life; and there is occasion for prayer together for counsel and grace and strength. There is a sharing together also of the most intimate kind, or there may be, and ought to be, in all the earliest and innermost preparations that are made for the life to come; and these preparations require the daily coming together before God. There can be no great power of Christian feeling or purpose in a home that does not seek to find for itself this utterance in united prayer.

There is nothing of good in a home that does not call to household prayer, and that is not strengthened by it; and there is nothing of evil which such prayers will not help to shut out or to remove.

Family prayer is needful to the establishment and encouragement of an acquaintance between parents and children with respect to all religious things. It cannot indeed take the place of free, personal conversation; and yet it may sometimes properly be made an occasion for the expression of parental desires which could hardly in any other way be so effectively made known.

Family prayer is also needed especially to check the tendency that may often exist to remove religious responsibility, unduly, to some point outside the home, as to the Sabbath-school or the church. These agencies have their most important use, but parental responsibility stands before them all, and no father or mother should be willing that it should ever be thought of otherwise in their own home.

And finally, this service of family prayer is not a hard one to maintain. It may seem to be hard while it is thought of and before it is begun. But all duties are apt to grow easy and delightful when once they are entered upon; and this duty stands at the head, almost, for the strength and delightfulness that are in the performance of it. Be persuaded to begin, if you have not begun, thus to pray together in your home; and after you have begun, you will not be easily persuaded to live again in a home without prayers.

## CHRISTIAN BENEFICENCE.

In one part of Burmah there is a village of professing Christians, belonging to the Karen race. Years ago, although they had Christian teachers, they had no Bibles—at least, their entire Bible was the gospel of Matthew in manuscript. One day the missionary's wife was reading to a group of them that chapter where Christ speaks of being visited when sick or in prison, as represented in the person of his disciples. They instantly took it home to themselves. Like most heathen, they had hitherto been most heartless towards their suffering neighbors. But they were not content with knowing the Lord's will; they went their way and did it. There was one poor widow who, with her child, was afflicted with leprosy. They had hitherto left her to pine away, neglected and uncared for; they now hastened to her hovel. Some of them cleared her house; another fetched water; and some brought her rice and other comforts, till the poor outcast was bewildered with delight. In the same way they dealt with other afflicted neighbors, and it was not a mere spirit of kindness, but was sustained with silent and unostentatious perseverance, none being allowed to lack what they themselves enjoyed.—*Bible in Many Lands.*

He is not fitted to lead who will not be led.

## The Sabbath School.

## LESSON COMMENTS.

THE lesson for Sabbath, April 23, found in *Instructor* No. 14, is a review of the leading events in the life of Christ from the time of his visit to Jerusalem to attend the Passover at the age of twelve to his second visit after commencing his public ministry. As this includes at least three Passover visits it may be interesting to know something more about the way in which this, the most important of all Jewish festivals, was celebrated. We quote as follows from the "Life and Words of Christ," by Dr. C. Geikie, pp. 149-153:—

"The vast multitudes coming to the Passover arranged to reach Jerusalem, at the latest, on the 14th of Nisan, the day on the evening of which the feast was celebrated. So far back as from the 15th of the preceding month, all the bridges and roads, far and near, had been begun to be repaired. All graves near the lines of travel, or round Jerusalem, had been either fenced in, or the head-stones had been whitewashed, that they might be seen from a distance, and thus warn off the pilgrims, whom they might otherwise have defiled, and made unfit for the feast. . . . The fourteenth day, which began at sunset of the 13th, was also the first day of the feast of 'Unleavened Bread,' and was hence known as the 'preparation day.' No particle of leaven could be left in any house. The head of each family, as the evening closed, began the household purification with the prayer—'Blessed art thou, O Lord, our God, King of the universe, who hast sanctified us with thy commandments, and requirest us to remove the leaven,' and then proceeded, in rigorous silence, to search every room, gathering every crumb that could be found, and finally tying all up till the following morning. A further search, which must end before noon, was then made for any liquid or solid product of fermented grain, and for all dishes or vessels that had held it. All were taken out of the house, and the crumbs and dough carefully burned, with a repetition of prescribed prayers. The house itself was then cleansed in every part, and no one could enter the unpurified house of a heathen, henceforth, during the feast, without being defiled. Nothing leavened could be eaten or permitted in the house during the next seven days,—for defilement, bringing with it unfitness to eat the Passover, would follow in either case.

"This purification of the house, however, was by no means all. Vessels of any kind, to be used at the feast, were cleansed with prescribed rites, in a settled mode. Metal dishes, etc., after being scoured, must be first dipped in boiling water—in a pot used for no other purpose—and then into cold. Iron vessels must be made red-hot; then washed in the same way. Iron mortars, for crushing grain for baking, were filled with red coals, till a thread, tied outside, was burned through. Wooden vessels, after being wetted, were rubbed with a red-hot stone. No clay dish could be used at all if not quite new, and it had to be first dipped thrice in running water, and consecrated by a special prayer. Personal purity was as strictly enforced. Every one had to cut his hair and nails, and to take a bath.

"The baking of the unleavened bread was accompanied with equally formal care. On the evening of the 13th, 'before the stars appeared,' the head of each household went out and drew water for the purpose, uttering the words as he did so, 'This is the water for the unleavened bread,' and covering the vessel that contained it, for fear of any defilement. After baking, one loaf, to be taken to the priest at the temple, was laid aside with another prescribed prayer.

"The afternoon of the 14th was a time of the intensest bustle, for the ram's horn trumpets would presently announce, from the temple, the beginning of the feast. At the sound, every one took his lamb to the temple, the court walls of which were gaily hung with many-colored carpets and tapestries, in honor of the day. The countless victims must be first examined by the priests, to see if they were without blemish, then prepared for roasting, in the forecourts of the temple, by the heads of the different households, or by men deputed by them, or by the Levites in attendance, with indescribable haste and confusion, for there was more than work enough for

all, to kill, almost at the same time, the 256,000 lambs sometimes required.

"As soon as the courts were full, the gates were shut on the multitude within, each holding his lamb. Three blasts of trumpets then announced the beginning of the heavy task. Long rows of priests, with gold and silver bowls, stood ranged between the altar and the victims, to catch the blood, and pass it on from one to the other, till the last poured it on the altar, from which it ran off, through pipes beneath. When the lamb had been drained of blood, the head of the family to which it belonged took it to the hooks on the walls and pillars round, where it was opened and skinned. It was now ready to be carried away, and was borne off by the family head in its skin, which was afterwards to be given to the host in whose house the feast might be held.

"Not fewer than ten, but as many as twenty, might sit down at a company. Women were allowed to join their households, though it was not required that they should eat the Passover, and lads from fourteen, and even slaves and foreigners, if circumcised, sat down with the rest. Everything was hurried, for the lambs were required to be killed, roasted, and eaten, between three in the afternoon and nine or twelve at night. They were, properly, to be eaten in the courts of the Temple, but this, after a time, having become impossible, they might be eaten anywhere within the Rabbinical limits of the city. Thousands of fires, in special ovens, prepared them; for they must be roasted only, not boiled, or cooked except in this way. It was trussed with spits of pomegranate wood, inserted in the form of a cross, and the whole creature roasted entire.

"The feast itself must have impressed a child like Jesus no less than the preparations. Not a bone of the lamb must be broken, under a penalty of forty stripes, nor must any part of it touch the oven; and if any fat dropped back on it, the part on which it dropped was cut off. The company having assembled, after the lamps were lighted, arranged themselves in due order, on couches, round the tables, reclining on their left side. A cup of red wine, mixed with water, was filled for every one, and drank, after a touching benediction, by the head man of the group. A basin of water and a towel were then brought in, that each might wash his hands, and then another blessing was pronounced.

"A table was then carried into the open space between the couches, and bitter herbs, and unleavened bread, with a dish—made of dates, raisins, and other fruits, mixed with vinegar to the consistency of lime, in commemoration of the mortar with which their fathers worked in Egypt,—set on it, along with the paschal lamb. The head man took some of the bitter herbs, dipped them in the dish, and, after giving thanks to God for creating the fruits of the earth, ate a small piece, and gave one to each of the company. A second cup of wine and water was then poured out, and the son of the house, or the youngest boy present, asked the meaning of the feast. The questions to be put had been minutely fixed by the Rabbis, and were as formally and minutely answered in appointed words, the whole story of the deliverance from Egypt being thus repeated, year after year, at every Passover table, in the very same terms, throughout all Israel.

"The first part of the great Hallelujah—Ps. 113, and 114,—was now chanted, and was followed by a prayer, beginning, 'Blessed art thou, O Lord our God, King of the universe, who hast redeemed us and our forefathers from Egypt.' A third cup was now poured out, and then came the grace after meals. A fourth and last cup followed, and then Ps. 115, 116, 117, and 118, which formed the rest of the Hallelujah, and another prayer, closed the feast.

"The whole week was full of interest. The 15th was kept like a Sabbath. It was one of the six days of the year on which the law prohibited all servile work.

"It was on the third day that the first-fruits of the harvest were brought from the Kidron valley to the temple, to be waved before God in solemn acknowledgment of his bounty in giving the kindly fruits of the earth.

"From the 17th to the 20th the days were only half holy. The last day, the 21st, like the first, was kept as a Sabbath. Only necessary work was permitted, and it closed with a rehearsal of the Passover supper, for the sake of those who could not come up on the first great day of the feast."



## The Signs of the Times.

"Can ye not discern the signs of the times?"

JAMES WHITE,  
J. N. ANDREWS,  
URIAH SMITH, } EDITORS.

J. H. WAGGONER, } RESIDENT EDITOR.

OAKLAND, CAL., FIFTH-DAY, APRIL 21, 1881.

### BY REMISSION, NOT BY WORKS.

A FRIEND in an eastern State has written to us in defense of a certain Bible doctrine from the assaults of a secular paper, and says he receives his proofs from the spirits, of whom he says:—

"The Christian world tells us they are devils, because they tell us that the atonement of Jesus does not wipe out men's rascalities; but that every man must undo his own wrongs before he can be happy. This is the teaching of departed spirits now returned."

We do not doubt that our friend, with many others of his mind, is sincere in his belief, and really thinks that the Christian view of the atonement is highly objectionable on moral grounds. But we think he has imbibed a very dangerous error; dangerous to its receiver, and subversive of all right views of the justice and government of a righteous God.

Did we not believe in the existence of a Supreme Being; did we not believe in a future Judgment; did we reject the Bible as a rule of right, we think we might be able to accept the belief of our friend. But then, understand, if there were no God, no Judgment, and the Bible were a fable, it would not make much matter what we believed anyway.

We invite our friend to reason a little on his proposition.

There is a wide difference between *ceasing to do wrong* and *undoing the wrong* which we have already done. The murderer may cease to kill, and turn to loving his fellow-men, but that does not undo the wrongs of the past: it does not restore his former victims to life. And no amount of future well-doing, or regrets, or sorrow for the past will ever undo past wrongs. Even if the thief makes restitution for his theft, it does not destroy the fact that *he did steal*; it yet remains true that he has violated the law and trampled on human rights. To any one who has little or no regard for law and justice, who does not realize the sacredness of the rights of the government and of our fellow-men, this may seem to be an unimportant matter. But not so to us. In the case of a person in the penitentiary for an outrage against society and government and order, how does our friend suppose he is to find his way out? Not by the law which teaches what he should do, and should have done, for by that he stands condemned. Pardon is his only hope. If he cannot secure this he must abide his time, and suffer on for his crime. And a release in any other manner would subvert all law, all government, and all order, and bring only anarchy and confusion.

Some, we know, are so short-sighted as to advocate the idea that there should be no punishment for crime; their sympathies are never in behalf of those who are injured by the commission of the crime, or toward the government and justice, but always toward the criminal. The family of a murdered man may suffer neglect, while the murderer receives bouquets at the hands of tender-hearted women, and is received with acclamations as a hero, or as a martyr if the law asserts its supremacy and inflicts a penalty. Thus if they put any difference between the righteous and the wicked it is always somewhat in favor of the wicked. And thus peaceful honesty is placed at a discount, and lawlessness is triumphant. Sure it is that any government which is not a terror to evil-doers will never be to the praise of them that do well. Right cannot be upheld where wrong is not put under ban.

It is true that the pardoning power may be abused; and so greatly abused as to neutralize the object of courts and of laws. But this can only be under the hands of evil-minded executives—those who have not that high regard for justice which administrators of law should possess. But all right-minded persons will readily acknowledge that the *abuse* of a thing is no argument against the *use* of it. Pardon is not objectionable when granted under proper restrictions. If granted indiscriminately it is subversive of government. Now some affect to find a license in pardon; whereas there is

a world-wide difference when pardon is properly guarded. The atonement of Christ is for the exercise of the pardoning power; but he who thinks that it gives any license to evil doing proves only this: that he has not examined the doctrine of the atonement sufficiently to understand its object, and not read the Bible so as to get any just idea of its teachings.

When an individual has forfeited his life he cannot escape by anything that he can do; if he is saved from death it must be by what somebody does *for him*. And complete satisfaction to the violated law can only be made by a voluntary substitute. If such an arrangement can be made to the satisfaction of all parties, then the offender may be spared, and the law be honored also in the execution of its penalty.

But, if the law accept a substitute, and the sinner be allowed to escape punishment, it yet remains a fact that he is a sinner. Favor shown to him is unmerited; and if his evil disposition remains it is not safe to let him escape; he might still prey upon the rights of his neighbors and abuse the favor granted. The gospel system of favor, or atonement, provides for this difficulty by granting pardon only to those who become reconciled to the government and fully accept its principles. The atonement not only works *for man*, but *in him*—forgiving the past and insuring obedience for the future. There is no license, no warrant of future disobedience in the gospel.

Granting that this is a truthful statement of the principles of the gospel, there are some who still call it in question, denying the necessity of even such an atonement. But they do not consider that God's justice is infinite, and that sin is exceedingly hateful in his sight. His justice *must* be honored; the righteous demands of his government must be satisfied. The gospel system was devised for this very purpose, "that he might be just, and the justifier of him that believeth in Jesus." Rom. 3:23-26. Here we find *infinite justice* brought into harmony with *infinite mercy*. It is only when we lose sight of the just principles of government and the infinity of God's attributes that we can pronounce the atonement unnecessary. And it is only when the gospel is abused and perverted by the blindness or selfishness of fallen man that it appears to give even the least countenance to immorality.

We have thus briefly viewed the main principles of the gospel. Volumes are needed to unfold all its glories. But the grand requisite to our appreciation of its beauty and richness is to feel that we are sinners. He who will never confess this can never be persuaded that there is "form or comeliness" in Jesus of Nazareth. May the gracious God grant us all the aid of the Holy Spirit to feel our need, and to accept the rich provision of his grace.

J. H. W.

### WHAT THEY LOST.

It is quite a common thing to hear people say they cannot obey the truth, especially that they cannot keep *all* the commandments of the decalogue, because they will have to lose so much; they fear they cannot make a living. The following incident may be instructive to such:—

Near London there lived an old couple. In early life they had been poor; but the husband became a Christian, and God blessed their industry, and they were living in comfortable retirement, when one day a stranger called on them and asked their subscription to a charity. The old lady had less religion than her husband, and still hankered after the Sabbath earnings and easy shillings which Thomas had given from regard to the law of God. So when the visitor asked for their contributions she interposed and said: "Why, sir, we have lost a deal by religion since we first begun; my husband knows that very well. Have we not, Thomas?" After a solemn pause, Thomas answered, "Yes, Mary, we have. Before I got religion, Mary, I had an old slouched hat, a tattered coat, and mended shoes and stockings; but I have lost them long ago. And you know that, poor as I was, I had a habit of getting drunk and quarreling with you; and that you know I have lost. And then I had a hardened conscience and wicked heart, and ten thousand guilty fears; but all are lost—completely lost, and like a millstone cast into the sea. And, Mary, you have been a loser, too. Before we got religion, Mary, you had a washing-tray. And you had a gown and a bonnet much the worse for wear; but you have lost them long ago; and you had many an aching heart concerning me at times; but those you have happily lost. And I could even wish that you had even lost as much as I

have lost; for what we lose for religion will be an everlasting gain."

It is a pity that, when people open a debt and credit account with the Lord, they so generally forget his mercies. But in the book of the Lord about all that will be found will be his mercies and our errors and shortcomings. Here we look too much upon our services and our trials and our crosses. If our afflictions turn us toward the Saviour they will work for us. 2 Cor. 4:17, 18. But if they cause us to repine and fret, then they will work against us. It was in the Lamentations of Jeremiah, where he said, "I am the man that hath seen affliction," that he also said of the mercies of the Lord, "they are new every morning." Even so it is. Our lives, all along, have been dotted with places of trials and sorrows; but the mercies of God have flowed in one continual stream. Of him we receive "life, and breath, and all things." Acts 17:25. Every breath which we draw makes us his debtor. And the intercessions of Jesus continually "holdeth our soul in life." Ps. 66:9. Every-day blessings and privileges are but mementos of the riches of his grace. If we had done all his righteous will we should yet be unprofitable servants; we could not benefit him; our righteousness could not reach to him. Ps. 16:2. It can be no gain to him that we make our ways perfect. Job 22:2, 3. "If thou be righteous, what giveth thou him? or what receiveth he of thine hand?" Job 35:7. But we have not done our whole duty; our ways have not been perfect before him. We have "done despite unto the Spirit of grace." Heb. 10:20. Mercy, through the name of Jesus of Nazareth and the cleansing power of his blood, is all the plea that we can make. This truth is very often *confessed*, but very seldom *felt*. If it were generally felt, we should not so often find people claiming the privilege of making terms with God. They are willing to serve him if it involves no personal inconvenience and no earthly loss. Poor souls! what a terrible delusion they are laboring under. How deep is their self-deception, and how bitter will be their disappointment when they will be rewarded according to their *works*, and not according to their *confidence* or their *profession*. Matt. 7:21-23.

J. H. W.

### THE PARDON OF SIN.

[From *Les Signes des Temps*.]

THE forgiveness of sin is set forth in the Bible as the act of God in his mercy toward man. It lies at the foundation of our hope of eternal life. All have sinned and come short of the glory of God. Rom. 3:22. All need pardon. This pardon is offered freely in the gospel of Christ. The humblest and most exalted are offered pardon on the same conditions. In this respect all mankind are equal in the sight of God. He extends the offer to each, and the conditions are the same to all. His infinite wisdom, grace, and love, are all concerned in the pardon of sin. It is not a small matter to forgive transgression and to remove guilt from the conscience. God alone can do this. The rich cannot buy pardon with gold, and the poor are never hindered from obtaining it by reason of their poverty. It is the free gift of God. The gospel is preached that the offer of pardon may be made known to all mankind. God even beseeches sinners to accept the pardon of their sins. He has, without any request on the part of man, and without any assistance from him, opened for man the fountain of salvation in the blood of Christ. This fountain is free to all. There is no hindrance except in the sinner. God invites him to come, and to do it to-day. Whoever fails to be pardoned and cleansed, fails because he loves sin better than he loves the favor of God.

But let us not deceive ourselves. There are some difficulties in the way of obtaining pardon, though they are all found in the evil disposition of man. Thus God will not pardon self-righteous people. The case of the Pharisee and the publican shows this very clearly. Luke 18:9-14. The publican obtained pardon because he felt the need of it. The Pharisee did not even desire pardon for he was already righteous in his own estimation.

God will not pardon people who do not repent. Why should he? If they do not acknowledge the need of pardon it would be derogatory to the government of God to confer pardon. Men must acknowledge their guilt before God can pardon that guilt. But they cannot acknowledge their guilt till they have been instructed on the subject out of the word of God. The gospel offers pardon to those who have sinned against



God. But this is not the first message that God addresses to sinners. Many are self-righteous and wish no pardon. A still larger number feel that they are sinners against God, but they have no very definite idea of what sin really is. Yet before God forgives sin, men should understand the nature and extent of their transgression against him.

What is sin? "Sin is the transgression of the law." 1 John 3:4. How do we know what sin is? "By the law is the knowledge of sin." Rom. 3:20. Does the work of the law in convincing men that they are sinners precede the work of the gospel in pardoning sin? It is thus unless we can believe that God pardons men of their sins and then shows them afterward why they needed to be pardoned. But the experience of Paul is given to show the manner in which God acts in forgiving sin. Before Paul received the pardon of his sins it was necessary that his self-righteousness should be changed to a sense of guilt, and that he should see that he was justly condemned as a sinner. How was this accomplished? He says: "I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet." Rom. 7:7.

We know then that the law precedes the gospel in the work of conversion. Paul's first lesson was to teach him that he was not righteous but sinful, and that he was under the just condemnation of the law of God. He was made to see that the law is holy, spiritual, just and good. Rom. 7:12, 14. And as he compared himself with that holy law, he saw that he was carnal, sold under sin. Rom. 7:14. When he had learned this lesson he was not far from the kingdom of God. He saw himself a sinner justly condemned by the holy law of God. He felt the need of pardon and he sought it with brokenness of heart. Then Christ was presented before him as the great sacrifice for sin. He saw that though the law of God justly demanded the death of the sinner, Christ had died in the place of the sinner, and thus he could be pardoned without dishonoring the law of God. It was then his privilege, as a penitent sinner, to believe on the Lord Jesus Christ for the pardon of his sins. When he has done this there is no more condemnation, for God forgives his sins and he is at peace with him.

It is a great evil to invite sinners to believe without first teaching them the necessity of repentance. But often men that are self-righteous are invited to believe that Christ saves them now. And men that are dishonest are invited in the same manner. But what is said to them about change of conduct? What about the dishonest gain in their hands? Nothing. Are they humbled by a sense of their wickedness? Do they see that the law of God was just in their condemnation? By no means. They lay all the blame upon the law of God. They have nothing to do, as they think, but to believe that Christ saves them. Have they been pardoned? No, for they have never repented. What they call pardon is but license to commit sin if they only profess to believe in Christ.

Those that are pardoned by the gospel, must first see and acknowledge that they have been justly condemned by the law of God. Such persons will make commandment-keeping Christians. Matt. 5:19; James 2:10-12; Rev. 14:12; 22:14; 1 John 3:4-6. They may not perfectly understand the law of God, but they will obey as far as they understand. The Spirit of God writes his law in the hearts of such Christians. Jer. 31:33; Heb. 8:10. And those who have the law of God in their hearts, can never speak against it with their lips. Matt. 12:34, 35. They understand that the law of God, which they have broken, is so sacred that the gospel can offer them pardon only in view of the fact that Christ has died in their place, and they never for a moment suppose that the gospel gives them permission to break the commandments of God.

Bale, Switzerland.

J. N. A.

#### LOVING MERCY, GOD'S REQUIREMENT.

BY ELD. GEO. I. BUTLER.

"WHAT doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?" Micah 6:8. We are required by the God of Heaven to "love mercy," in order to be saved in his kingdom and meet his acceptance. As mercy is one of God's own attributes, those who are to dwell forever in his presence must possess it and appreciate it. This is eminently reasonable. To go to Heaven we must possess the heavenly character. To dwell with God we must be like him. Satan and his adherents were cast

out of Heaven because they ceased to be in harmony with the principles which reign there. It would be folly to suppose that God would take those there who were lower in nature than those who were cast out, unless the principles of Heaven were incorporated into their character beforehand.

What is mercy? Webster defines it as follows: "A disposition to overlook injuries, or to treat an offender better than he deserves; to forgive obligation out of compassion for the offender. An act of favor, pity, compassion or tenderness." We are required then, by the God of Heaven, to have a disposition to overlook injuries. We are required to treat men even better than they deserve out of compassion for them. We are required to be tender, kind, pitiful and forgiving. So says the Lord. Why should we not all have such a disposition? We can see it is beautiful in others, when they exercise it. Hatred is not lovely. Revenge is not admirable. It is noble to rise above the personal feeling of resentment and to forgive personal wrong. Our great Pattern set us the example. When hanging on the cross, after being spit upon, beaten, insulted, and nailed upon the tree, and suffering in agony, he looks upon his persecutors and cries, "Father forgive them; they know not what they do." He looked forward to the time when Divine justice would unsheathe her sword and these guilty souls would wail in anguish. His great heart of love pitied them in view of that terrible hour. He looked above the plane of personal feeling. No personal resentment was in his heart. Such an example of mercy was never shown before. We admire it because it was so noble. Will it not be noble in us to cherish the same spirit and put away the unworthy resentments which lodge so easily in our hearts when we fancy ourselves slighted or mistreated?

He is a Christian who really follows Christ. He is not really one who does not. Without the spirit of Christ we are none of his. "If any man will come after me, let him deny himself and take up his cross daily, and follow me." "Why call ye me Lord, Lord, and do not the things which I say?" And what does he say? "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:15. "When ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive you." Mark 11:25. It is strange how some people dare to pray the Lord's prayer, "Forgive us our trespasses as we forgive those who trespass against us," when they themselves have no thought of exercising feelings of forgiveness towards those who have offended them. Such virtually pray the Lord never to forgive their sins. "Forgive us as we forgive." It would be a dangerous prayer for such to pray. What is it to forgive? "To cease to feel resentment against." (Webster.) It is to get that bad feeling out of the heart, which we have when we think of those who may have wronged us. We sometimes hear people say, "I can forgive but I never can forget." A very foolish remark, for evidently they do not forgive at all, but are determined to hold that miserable feeling of resentment in the heart as long as they live. To forgive is to have that feeling give place to feelings of kindness. We are not required to think those who do wrong, have done right; we may not see anything in their course to admire or imitate; we may know they are selfish, wicked, and on the road to ruin. But feelings of personal resentment in the heart which will not allow feelings and acts of kindness are not tolerated by our holy religion.

Christ's parable in Matt. 18, is good evidence on this point. He presents before us the case of a king who called one of his servants to account who owed him many millions of dollars. This servant begged for mercy as he had not wherewith to pay. His lord forgave him. But he went out and found a fellow-servant of his which owed him about 15 dollars. He took him by the throat and required immediate payment, and because he did not pay him he shut him up in prison. When the lord heard of this act he delivered him to the tormentors till he should pay the immense debt due him. Had he shown a merciful spirit himself this would not have been required of him. Says Christ in conclusion, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

It is not enough to say, "I can forgive but shall never forget." We must forgive "from the heart." The diffi-

culty with many who seem so loth to forgive, is that they seem to regard it as a sort of luxury to cherish feelings of resentment. Like Peter, whose cause called out the above parable, they feel it is a great strain upon their nature to forgive. He said to Christ, "How oft shall my brother sin against me and I forgive him? till seven times?" Jesus said, "I say not unto thee till seven times, but until seventy times seven"—490 times. That is we should always cherish feelings of forgiveness and tenderness, even to those who abuse us personally, leaving them to the judgment of God, who will know how to deal with them. "Vengeance is mine; I will repay, saith the Lord." That attribute belongs to him. We would not know how to use it; we would make great mistakes and often deal unjustly. It would not be safe for him to intrust it to finite man. Hence he has reserved it to himself. We must give "place" to the wrath of God. If we could always realize how much happier we shall be to cherish feelings of love and kindness in our hearts, than if we cherish resentment and hatred, we could better understand the Saviour's remarks to Peter. Love is better than hatred. Peace is better than war. Kindness is better than resentment. Forgiveness is better than revenge. The mind of Christ is better than the malice of Satan and of a corrupt heart. Therefore if angry, unkind feelings kindle up because of wrong done us, let us get them out of our hearts as quickly as possible. Never let the sun go down and our wrath remain burning. It is not a good companion to sleep with. Oh, that a spirit of forgiveness and love might ever characterize the followers of Christ. It will, all those who really follow him, for he never showed any other spirit.

Mercy is also an active principle. It prompts to acts of pity, love, and tenderness. The good Samaritan had it. It caused Christ to come to earth to save a lost race. Howard, the philanthropist, possessed it. All true benefactors of mankind have had it. All who are ever saved must perform deeds of kindness and love without hope of reward in this life. We must do it because it is noble, because it is right and because our Lord has set us an example. This is an age of selfishness and covetousness. How few there are who are really trying to do good. How few who are willing to consecrate their lives to works of benevolence such as Christ performed for the purpose of saving others. Many who are forced by the sense of duty to do something for the benefit of others and the salvation of their fellows, feel that it is a great hardship, and want to do just as little as they can and not feel condemned. For fear of the future they will do a little, and wish they could find some way to escape from it which would satisfy their own minds. Such do not "love mercy;" they dislike it very much when expected of them. It is a bitter cup to them. As Christians we should rise above the stress of duty to the high plane of loving to do good for its own sake. We should love to work for that which is noble and god-like; our characters will be most worthy and we shall better answer the end of our creation. When the love of doing right for its own sake and for Christ's sake takes possession of the heart, we shall not go to work "like the quarry slave driven to his task" under the whip of stern duty, but we shall delight our souls in the Lord, and his service will be precious to us; better by far than the service of the world, and the devil. Then our souls will be sustained with trust in God and cheerfulness and happiness will be ours. The peace of God which passeth all understanding will rule and reign in our hearts. We like to labor for that which we love. This is a great lesson to "love mercy" for its own sake and for Christ's sake. May God help us all to learn it.

#### PROPHECY.

BY JOSEPH CLARKE.

PROPHECY is like a scroll of parchment, upon which is inscribed the future history of our race. As fast as this scroll unwinds, by the march of time, it is no more prophecy, but a history of the past. Thus the prophecies of the coming of Messiah as a humble prophet, are now a history of past events, but the second coming of our Lord is yet a subject of prophecy. With what interest do we look for that event. Why should these prophecies be ignored and slighted as being of no importance?

"Seal not the sayings of the prophecy of this book, for the time is at hand," says the angel to John (Rev. 22:10); but to Daniel some centuries before he had said, "Go thy way, Daniel, for the words are closed up and sealed till the time of the end." Dan. 12:9.



The scroll of prophecy, as given to Daniel, was sealed till the time of the end; but to John the words of the prophecy were not sealed, but left open for the inspection of all who would choose to study them. Here is a plain intimation that God would have his people look for the fulfillment of those prophecies which he had given to John, and that some of them would even in John's day begin to appear as history to such as understood them; and he confers a blessing upon such as do study and observe them. See Rev. 1: 8.

Prophecy past is history. Can we discern in any way what of the prophecies are now history? Certainly we can. Works upon prophecy, published at this office, such as *Thoughts on Daniel and Revelations*, *The Sanctuary and 2300 Days*, *Signs of the Times*, *Matthew Twenty-four*, the *Three Messages*, etc., show to us that we are now in the time of the end, that the first, second, and third messages of Revelation 14: 6-14, are now history, also that the events of the sixth seal, up to the 14th verse of the 6th chapter of Revelations are in the past. The next event there described, is the departure of the heavens as a scroll when it is rolled together.

Do we not live in solemn times? Who will be prepared? Who will stand when he appears to call forth his chosen people? Can those stand who put darkness for light, and light for darkness? Can those stand who themselves are ignorant and try to keep others in the same cloud and mist in which they are enveloped?

In the past good men studied the prophecies with care. See how the good and honored prophet Daniel studied the seventy years of captivity, as given in the prophecies of Jeremiah. (See Daniel 9: 2-19.) Also we find our Saviour rebuking his followers for their dullness in understanding the prophecies concerning himself. (See Luke 24: 26, 27.)

But, say some, were you not disappointed in the fulfillment of prophecy in 1844? We were. But Seventh-day Adventists do not set the time for the Lord's return; but can we not have a little charity for those who do set times, as much at least as for those who wholly ignore the subject, and call it fanaticism? Time and prophecy move hand in hand. As well might you stay the march of time, as hinder the unfolding of prophecy.

#### THE DISAPPOINTMENT.

In 1844, the Advent cause met with a great disappointment. The 10th chapter of Revelations contains a prophecy of this, and plainly marks this disappointment, and gives a clear description of it. The angel who proclaims the close of (prophetic) time, in the 6th verse, is clothed with a cloud, in verse 1; and this time-message from the little book (Daniel), open (understood) when received by the church, is sweet at first, but afterward bitter; see verses 8-10; and the reason of this disappointment (bitterness) is that this same little book (of Daniel) has a further prophecy to unfold, while men are on probation. (See verse 11.) The cloud about the angel shows that the prophecy will not be fully understood when time (prophetic) closes; but the time of the end (see Daniel 12: 4) will close with Revelations 10: 11, which is the same as the third message of Revelations 14: 9-14.

That a disappointment was in order was proved by the fact that this disappointment shook off from the Advent cause the barnacles who clung to the sides of the Advent ship, and who went immediately into infidelity. That others have been disappointed before, is evident from the disappointment of the disciples at the crucifixion of Christ. On their way to Emmaus they were sad. "We trusted," said they, "that it had been he which should have redeemed Israel." Instead of their trust appearing to be well placed, he was crucified and buried. And their hopes were only partially revived by the report of his resurrection. If they had expected that he should be crucified, they would not have rejoiced as he entered Jerusalem, and sang hosannas to the son of David. But how, then, would the prophecy of Zechariah be fulfilled? A disappointment was indispensable to fulfill the prophecy.

Hence we see that it is not right to mock the hopes of the disciples of Jesus because they suffer disappointment. Let us rather discard all prejudice and examine with candor the evidences of his second coming, notwithstanding the disappointment, which fulfills the prophecy and only makes it more sure, even as we are to examine the evidences of his messiahship, notwithstanding his crucifixion and burial. If the second advent doctrine is the truth of the Bible, it cannot

remain buried out of sight any more than Jesus, the author of the truth, could be held in the tomb. "If I go away, I will come again," were his own words of promise. His word will not be broken; it cannot fail. He will come without sin unto salvation to them that look for him. Heb. 9: 28. We shall not look in vain. "Even so, come, Lord Jesus." Rev. 22: 21.

## The Missionary.

### KNOX IN ENGLAND.

BY ELD. S. N. HASKELL.

THE Reformation made greater and more permanent progress in England in the time of John Knox than in Scotland, although it was not so radical. In England, the Crown favored the Protestants, while the mass of the people were sunk in ignorance and superstition. The country was burdened by a large number of monks who, having been driven from the monasteries, were both unwilling and unable to aid in the work of instructing the people. To remedy this, and to provide for a future supply of useful preachers, the universities of Oxford and Cambridge were furnished with learned Protestant professors from Germany. As an immediate remedy, efficient ministers were employed. These labored where the people were the most superstitious. This gave permanency to the throne of England, and established the Reformation on a basis not easily subverted.

During his captivity, John Knox had experienced that mental support which the truth always gives its adherents, and his love for it had greatly increased, as well as his zeal against popery. His late sufferings, together with his former reputation while at St. Andrews, recommended him to Archbishop Cranmer and the Council, and soon after his arrival in England he was sent to preach in Berwick. Here he spared neither time nor bodily strength in his efforts to instruct and reform the people. Regarding the worship of the popish church as grossly idolatrous, and its doctrines as damnable, he attacked both with great fervor, "exerting himself," says his biographer, "with as much eagerness to turn his hearers away from them as he would have done from a devouring flame or flood." Seeming to have a presentiment that the time for labor in England would be short, he was almost indefatigable in his labors and studies, preaching regularly on week days, frequently every day in the week. The beneficial results of his labors reached even the soldiers of the garrison, who had formerly been noted for their immorality. His success and popularity were very gallant to the clergy in that quarter who were bigoted Papists. Finally a charge was made against him to the bishop of the diocese, to the effect that he taught that the sacrifice of the mass was idolatrous, and a day was appointed for him to publicly assign his reasons for this opinion. Accordingly, on the 4th of April, 1550, a great assembly convened at Newcastle, among which were many learned and distinguished men, together with many from the illiterate classes.

"Spare no arrows," was John Knox's motto, and upon this occasion he fully carried it into effect. The authority of the Scriptures, the force of reasoning, grave reproof, and pointed irony were all in their turn employed by him while he boldly assailed this fabric of idolatry, the mass, declaring that "in its most high degree and most honest garments, it was an idol, struck from the inventive brain of superstition, which had supplanted the sacrament, and engrossed the honors due to Jesus Christ. He proposed his arguments in the syllogistic form, according to the practice of the schools, but illustrated them with a plainness which could be comprehended by the meanest capacity among his hearers.

This defense had the effect of extending the influence of Knox, and silencing his enemies. Not long after this, he removed to Newcastle and was appointed one of King Edward's six chaplains, of whom four were to labor in different parts of the kingdom, and two were to remain with the king, each receiving a salary of forty pounds per year.

About this time several prominent and lucrative positions were offered Knox, among others, a bishopric. Although through his influence the English church had rejected some of the papal forms and ceremonies which it had retained, still too many remained for Knox to thus connect himself with it. Even at this period, agencies were

at work which effectually checked the Reformation in England, so that at the present time, of all the papal daughters, this church most resembles its parent, the Roman Catholic church.

The death of Edward VI., in 1553, brought unspeakable grief to all the lovers of learning, virtue, and the Protestant faith. Knox having been personally acquainted with this prince, speaks of him in the highest terms. The papal element, however, was prominent in the English court, and on the accession of Mary to the throne, Protestantism was suppressed. During the persecution which followed, in which Latimer, Cranmer, and other distinguished men suffered, Knox, at the solicitation of his friends, retired into France.

### EFFECT OF MISSIONARY WORK.

BY ELD. R. F. COTTRELL.

A MEMBER of my family has been engaged for some time past in sending off the *SIGNS OF THE TIMES* and tracts. For her encouragement, some fruit has appeared. A lady in Barton county, Missouri, has embraced the Sabbath and sent her subscription for the *SIGNS*. There seems to be no other Sabbath-keeper in her vicinity. It may be inferred from her letters, though she has not said so plainly, that her husband keeps the Sabbath also. She says: "We are convinced that we have been keeping the wrong day for the Sabbath. We believe in God, in Christ, in the Bible, in immersion for baptism, and in the necessity of Christians living strictly moral and religious lives. We do not have any opportunity of attending church on the Sabbath. The churches hold their meetings on Sunday, the day we once supposed to be the Sabbath. I try to be careful how I employ the hours of the Sabbath (Saturday, as we used to call it). I have talked with a number of people on the Advent faith, and lent a few *SIGNS OF THE TIMES*. My parents are reading and investigating. We thank you for your kindness in first sending the paper. We like the paper, and will gladly accept the doctrine, if we can understand and believe."

Perhaps it may be interesting and encouraging to others in like circumstances with this sister, to publish a line that I have just written to her:—

"Dear Sister,—As my daughter-in-law has been enjoying a very interesting correspondence with you, I take the liberty to write a word to be sent in her next. I will say for your comfort and encouragement that you are not the only one that has embraced the present message of truth, and turned from the precept of men to the Sabbath of the Lord, as you have done. Scores, and I think I might safely say hundreds, have like you embraced the truth by reading, alone, and are striving for a preparation to meet our soon coming Lord. There are scattered in almost every nation those who have the light of the revealed truth of God. If you are lonely, you are not the only one in your condition. New cases are constantly coming to light through our missionary work with publications.

"It seems strange, after so long a time in which it has been taken for granted that the first day of the week is the Sabbath by divine authority, that there should be such agitation on the subject at this time. But prophecy foretold the great apostasy which should think to change the law of God (Dan. 7: 25), and it was also predicted that the final message of probation would develop the people prepared for the second coming of Christ, whose distinguishing characteristics are the keeping of the commandments of God and the faith of Jesus. Rev. 14: 9-12.

"It is evident that the reason for the present movement is that the time has come for this message of the 'third angel' to be fulfilled; and the Lord is moving among his people in its fulfillment. 'This is the Lord's doing, and it is marvelous in our eyes.'

"At the same time, popular religionists are preparing the way to enforce the tradition of men—the worship of the beast—by law. See Rev. 13: 11-18. The 'religious amendment' of our national Constitution, when obtained, will open the way and give power to enforce this tradition by law, a tradition that makes void the commandment of God. See Matt. 15: 1-9. This will bring the last persecution, from which the people of God will be delivered by the coming of Christ, and they will be caught up to stand with him upon Mt. Zion. Rev. 14: 1-5. Let us strive to so give our whole heart and life to the Lord, that we may be of that number.



"My best wishes to your husband; hope he is interested in these things, and that he, with you, will pursue the way of truth, which ends in eternal life. Would be glad of a line from him."

THE *Missionary Herald* says that twenty-nine commercial and exploring expeditions are now moving towards the interior of Africa, without including missionary parties. New lines of business are being opened, new steamship companies formed, and with the progress of trade, civilization and the gospel should keep pace.

A supply of our publications have been sent by the general Tract and Missionary Society from New York to Africa. It is supposed they have gone with this movement towards the interior, as they were sent in reference to it.

S. N. HASKELL.

#### T. AND M. WORK.

In the summer of 1880, I loaned a few SIGNS to a lady. She became interested and subscribed for the year. Yesterday I called to see how she liked the paper. This was her reply: "Whenever the paper comes I cannot stop till I read it all through. I cannot do without it. I think it teaches the truth. When the storms keep the mails behind, I read the old ones over."

JAMES SAWYER

#### ST. HELENA, CAL.

SABBATH and Sunday, April 10 and 11, I spent with the friends at St. Helena. There were not as many of our friends present on the Sabbath as on Sunday, as it was quite rainy. The missionary spirit is quite largely infused into this church, and, as a natural result, they are not troubled with bickerings and heart-burnings towards each other which result in serious church trials, as is frequently the case where no special interest is taken to impart to others the light God has given us. The spirit of Christ is disinterested benevolence. It shows itself in sacrificing personal ease and interest for the salvation of others. Happy is that church that possesses much of this spirit.

Nearly every family here takes the *Review* and SIGNS for their own use, besides many copies of the SIGNS and our other periodicals for missionary work.

On Sunday night a temperance meeting was held, and I spoke on Bible temperance with a degree of freedom. In this branch of God's cause a commendable zeal is manifested. All the members of this church, and nearly all their children have signed the teetotal pledge and become full members, and at each temperance meeting there is a continued increase of membership of those outside their church.

On Sunday a district quarterly meeting was held which could but show, in a church and district like this, a good share of missionary labor performed. It was unanimously voted that if a tent could be pitched for a series of meetings somewhere in their district this season, they would pay for all the SIGNS OF THE TIMES which might be necessary to supply each family in that section with one copy for one month.

If they continue humble, and faithful to the cause of God and the temperance work here, they will truly be a light in that wine growing community.

S. N. HASKELL.

#### GLEANINGS FROM THE EASTERN FIELD.

KANSAS, *Topeka*.—Eld. Smith Sharp, over date of March 30, reports from this place as follows: "I closed my meetings here last Sunday evening, having given thirty-two discourses. Sixteen signed the covenant, and three were baptized. The Baptists kindly granted us the use of their baptistry last Sunday. I expect others will soon follow in this ordinance. Sold over \$10.00 worth of books. A Sabbath-school was organized, and a package of *Instructors* ordered. Received six new subscriptions for our periodicals, and the renewal of two old ones. They have rented a meeting-house on Topeka Avenue, between Fifth and Sixth streets, where Sabbath-school and meetings will be held regularly each Sabbath."

KENTUCKY, *Edmonton*.—Eld. S. Osborn, speaking of a meeting held near this place March 13 and 14, says: "Had a good outside attendance and interest. As the result of three discourses, and the labors of Bro. Stephen in circulating tracts and other reading matter on present truth, five came out on the Sabbath. I return in two

weeks, if the Lord will, to finish up the work here."

ARKANSAS, *Locksburg*.—Eld. R. M. Kilgore, who for several years has been laboring in Texas, while returning to that State from a brief visit in the North, spent two weeks in this place. Of his stay here he says: "I labored here about two weeks, amid some prejudice, but no public opposition. A number of the ministers attended, and assisted in the opening exercises, treating me courteously on every occasion. It being court week, quite a number from different parts of the county had the privilege of hearing, and manifested much interest. The interest on the part of the citizens was better at the close, and some expressed regret that they had heard no more. Bro. W. L. Braden was the only one in the place who professed to keep the Sabbath. Others said they would unite with him in the work. After the subject of temperance had been presented, seventeen signed the teetotal, and five the anti-*rum* and tobacco pledge. With but one exception, these were all using coffee, and nearly all were using tobacco in some form or other. Certainly a wide field opens before the lecturer who treats the subject of temperance from a consistent standpoint; and a crying need is felt in this direction when we see children from six to ten, and boys and girls in their teens, after signing the teetotal pledge, affected with symptoms similar to those of a whisky inebriate in recovering from a state of intoxication."

#### Temperance.

##### A MOTHER'S LAMENT.

ONCE I held him in fond embrace,  
His bright curls drifting o'er neck and face;  
No earthly music so sweet to me,  
As that merry laughter, that childish glee.  
In his life, his hopes, were my only joy,  
Oh! my passionate love for that fair-haired boy;  
Now a dungeon echoes my darling's moan,  
Had I but known! Oh, had I but known!

I gave him wine, I never thought  
With what poison and madness the draught was fraught;  
They told me, but calm in my pride I smiled  
And said as I gave the cup to my child,  
"Only false, weak natures have need to fear,  
None loving and true like my darling here."  
But the fiend I admitted no mercy has shown,  
Had I but known! Oh, had I but known!

I loved my darling with a worshipful pride;  
He was my all since his father died.  
So true, so ready to do and dare—  
His eye so clear, and his brow so fair;  
Now on that stands the sweat of pain,  
Now those hands bear the murderer's stain.  
In a darkened world I stand alone,  
Had I but known! Oh, had I but known!

Oriana Leslie.

##### "THE CURSED LIQUOR STORES!"

WHEN the poor heart-broken wife of the murdered Anton, who had been stabbed to the heart by the drunken brute Murphy, a few days before, heard the news of her husband's death, she exclaimed, "Oh! the liquor stores, the cursed liquor stores!"

If we only reflect on the feelings of the wretched woman as she contemplated her butchered husband, brought to a bloody grave by rum, we should shrink back in horror from the evils and misfortunes produced by liquor. Rum is the most powerful agent the devil has on earth, and to it may be traced mostly all the crimes, murders, and debaucheries which disgrace society, and convert this beautiful world of ours into a veritable hell. Like the devil himself, it is the father of all evils, and more souls have been lost through its agency than from all other causes combined. We ask, is it not rum that has filled our prisons with criminals, our poor-houses with paupers, our streets with fallen women, and our asylums with lunatics? As soon as rum enters a household the devil goes with it, and there is neither peace, happiness, nor prosperity in that family again. Its inmates become wretched, vile drunkards, going about in rags, hunger, and nakedness, until they wind up in prison or the poor-house, while the rum-seller who supplies them with the fatal poison, keeps his fast horses, and most likely his —we won't write the word.

What a fearful responsibility rests upon those who sell whisky, for is it not written, "Woe be to him by whom scandal cometh?" The Lord God has emphatically declared that neither the drunkard nor the fornicator shall enter into the

kingdom of heaven. How this terrible sentence should make drunkards tremble. Are they willing to burn in the flames of hell in order to gratify a beastly passion for a few years on earth? If so, let them drink and be merry; if not, let them dash from their lips the wretched cup so brimful of tears, crime, and perdition. Remember the cry of poor Mrs. Anton: "Oh, the liquor stores, the cursed liquor stores!"—*New York Tablet*.

#### THEY ARE LAW-DEFIERS.

THE *Chicago News*, not a prohibition partisan by any means, has the following pertinent remarks on the manner in which the saloon men defy the laws of the city and State. It says:—

"There are some exceedingly curious phases to the politico-temperance movement. There are something like a dozen statutes and ordinances for the restraint of the traffic in intoxicants. Not one of them is enforced. The saloon men constitute an element utterly lawless and law-defying. They alone, of all trades, can be controlled by no enactment of either legislature or common council. Now let a dozen law-abiding, tax-paying citizens unite and ask that the Mayor put the rum-venders on a level with the rest of humanity, doing them no injustice, but according them no privileges, and straightway those citizens are called fanatics and zealots, seeking the ruin of the State. On the other hand, the saloon men may maintain an organization solely for the purpose of preventing the enforcement of the law, may publicly and shamelessly pledge candidates to the violation of their honor and their oaths, may take an active part in any campaign, and always in behalf of lawlessness, and your average party organ and your average politician submit deferentially, and call it business. Is it not about time that this thing should be stopped?"

#### WHISKY THE WAY TO POVERTY.

START out by being a clever fellow; it is the nicest thing to do. While your money lasts, all the dead beats will laugh with you; but as soon as it is gone they will laugh at you. This will make quite a difference you will find. If you have not the money to go on, you can gain the same end by loafing around, waiting for something to happen. But if these methods are too slow in accomplishing the purpose of crime, shame, disease, and even starvation, call to your aid the use of intoxicating liquors, and in the beginning consult your own taste—wine, cider, beer, whisky—it is all one; no matter where you begin, you will end with gin or whisky and in the gutter. The habit of drinking once formed, everybody will mistrust you and will cease to trust you. If you have not then reached poverty you never will. So as you now have more time, you can drink more, go down faster, and in a short time die a pauper.

#### CHILDREN POISONED WITH TOBACCO.

IN one of the schools of Brooklyn a boy thirteen years old, naturally very quick and bright, was found to be growing dull and fitful. His face was pale, and he had nervous twitchings. He was obliged to quit school. Inquiry showed that he had become a confirmed smoker of cigarettes. When asked why he did not give it up he shed tears and said that he had often tried, but could not.

The growth of this habit is insidious and its effects, ruinous. The eyes, the brain, the nervous system, the memory, the power of application, are all impaired by it. "It's nothing but a cigarette," is really, "It is nothing but poison." German and French physicians have recently protested against it, and a convention of Sunday and secular teachers was recently held in England to check it. It was presided over by an eminent surgeon of a Royal Eye Infirmary, who stated that many diseases of the eye were directly caused by it. Parents, save your children from this vice if possible! Do not allow them to deceive you. In future years they will rise up and bless you for restraining them.—*Christian Advocate*.

DR. WILLARD PARKER says: "The average life of temperance people is sixty-four years and two months, while the average life of intemperate people is thirty-five years and six months. Thus the average life of a drinker is but little more than half that of the non-drinker; and yet we are asked to believe that brandy, whisky, gin and beer are wonderful promoters of health, strength and life!"



## The Home Circle.

## IF WE HAD BUT A DAY.

We should fill the hour with sweetest things,  
If we had but a day;  
We should drink alone at the purest springs  
In our upward way;  
We should love with a lifetime's love in an hour,  
If the hours were few;  
We should rest, not for dreams, but for fresher power  
To be and to do.

We should guide our wayward or wearied wills  
By the clearest light;  
We should keep our eyes on the heavenly hills,  
If they lay in sight;  
We should trample the pride and the discontent  
Beneath our feet;  
We should take whatever a good God sent,  
With a trust complete.

We should waste no moment in weak regret,  
If the day were but one—  
If what we remember and what we forget  
Went out with the sun;  
We should be from our clamorous selves set free  
To work or to pray,  
And to be what the Father would have us be,  
If we had but a day.

—Selected.

## "MOTHERS OF OUR OWN."

In a family where I was visiting recently, a lively little discussion followed the reading aloud of a bright editorial from one of the household newspapers upon "Mother Worship in India." After some learned talk about the hundred and forty distinct "Mothers," local deities, in Gujerat alone, which the Brahmins declare to be different forms of Siva's consort, the conversation naturally took a more practical turn as to mothers in general.

A great many different views were expressed as to how far men's lives were really shaped by a mother's influence, and whether, after all, "mother worship" was not really the most natural form of adoration for heathen people to fall into.

"I have seen a good deal of the world," said a fine looking, middle-aged man, from the far West, who was spending a few weeks at his old New England home, "and I have found that most men have tucked away, in some cases down in the most remote corner of their hearts it may be, a great tenderness for mother."

"I remember, when I first went to Indiana, as a clerk in one of the offices of the Wabash Railroad, that John Carpenter, the paymaster, to whom I had letters of introduction, sent me to board with a certain widow who was trying to gain a living for herself, and to educate her children, by taking railroad boarders."

"Mrs. Griswold's husband was killed on our road while on duty as an engineer," said Mr. Carpenter, as he walked with me across the depot platform. "She has taken that large, frame house which you see yonder on the corner, and has gone to keeping boarders. She is a good hearted, worthy woman, and we are all anxious to have her succeed. But it is new business for her, and I can see that she already looks tired and discouraged. Perhaps our boys worry her some," added the paymaster, in his kindly way. "Tell her you are one of our new men from the East, and that I sent you, and she will make you comfortable, I know."

"I was an entire stranger in the place and to all the railroad boys, and was homesick enough, as, carpet-bag in hand, I trudged down the muddy street of the mushroom Western city, and presented myself before good Mrs. Griswold. She at once ushered me into the dining-room, and gave me a general introduction to the dozen or fifteen young fellows seated about the supper-table. They were good looking, tidily dressed chaps, some of them Eastern boys, more or less homesick, and all of them seemingly bent upon having all the fun they could get out of anything that came along."

"They gave me a cordial greeting, rather to uproarious, however, I thought; and in a very brief space I was one of them, seated familiarly at the well stocked table, and answering their many questions. Presently Ed. Slate said to me, 'This is just the gayest old place to board at that we have ever struck. You see there is no man of the house, and we boys run the shebang to suit ourselves, and just about drive the old lady out of her wits sometimes.'"

"Look here, Tyler, it's your turn to drink up the tea milk to-night, and call for more," continued Slate. "And Benjamin, it's your turn to eat up the sugar. You see we make it a point to clear

the table at every meal [to me]. Here, Jim, empty the salt-cellar into your pocket, and sing out for more horseradish, which you know she hasn't got."

"We always eat horseradish on jelly-cake where I came from," said Jim, very solemnly, to Mrs. Griswold, when she came in with regrets that there was none in the house, and promised to order some at once. She soon brought in a new supply of milk and sugar and salt, together with a bottle of catsup that Slate straightway poured into a bowl of crackers and milk, and began to eat, to the great bewilderment of the poor widow, who was evidently wondering what would be called for next.

"As I glanced up to Mrs. Griswold's sad, worn face and black dress, I thought of my own widowed mother in our little home far away among the hills of New England, and on whose account, that her comforts might increase as she grew older, I had migrated hither, and wondered what she would do with such a rough, thoughtless set of boarders to manage."

"At last, while Mrs. Griswold was tidying the cloth near my plate, for I was a late comer at the table, and while I was trying to repress my laughter at the drollery that was still going on around me, I said to her kindly, 'I am well supplied now, thank you; I won't trouble you any farther.'"

"While thus speaking to her, and before the dining-room door had closed behind her, I had made up my mind to remonstrate, in as unassuming and sensible way as I could, with my new fellow-boarders as to their thoughtless, and almost cruel treatment of our kind-hearted boarding-mistress. I thought I had better do it here and now while my presence was a novelty to the boys."

"As I glanced around the table, I saw that they were all silently regarding me, and evidently expecting that I would now introduce some new piece of mischief. For a moment my heart failed me, but as my own mother rose again in my mind, I gained courage to say pleasantly, 'Now, boys, it's too bad to treat that poor woman in this shabby, unmanly way. Her grief for the loss of her husband, coupled with the hard necessity upon her to start out for the first time in her life to earn her own and her children's living, is trouble enough for her to shoulder at once without being bothered and made game of by her boarders. Besides, such rude conduct is beneath those who are called men. You know there isn't one of you who would hesitate to knock a fellow down who should undertake to insult your own mother as you seem to be in the habit of insulting that poor widow. You don't mean such carryings on as real insults, I know, boys, but they are nothing else, after all. Now, are they?'"

"Well and bravely said," spoke up Ed. Slate, who had been the ring-leader in the mischief. "I myself was thinking, when I went out from dinner this noon, that if we boys went on like this, day after day, it wouldn't be long before we should be unfit to mingle in civilized society, to say nothing of our unfitness to associate with any true woman. We can have fun enough among ourselves outside, and for that matter, right here in the house, provided it is decent, and wounds no one."

"What Slate says is only right," said Ned Clayton, one of the more quiet of the boarders. "I like fun myself as well as any one, but often and often I have thought that we were carrying this thing too far. Mrs. Griswold is not the person to complain, but I do not think that any of us could fail to see how much hurt she has been at times. Now, boys, let's all own up that we have carried this rough play far enough, and let's stop it right here."

"Let's call our boarding house here 'The Eastern Boys' Home,'" said Dwight Dorman, who, not long since, had left an orderly, Christian home in Connecticut, "and all try and see how much like our own Eastern homes we can make it. Don't let's say a word, but keep mum, and surprise the good widow with the new order of things."

"Mother Griswold, as we soon fell into the way of calling her, was indeed surprised by our changed demeanor and quiet ways. She was surprised, too, to see how handy and obliging we made ourselves by giving a lift now and then to some of the heavy work about the house. Did one of us chance to notice an empty water-pail or an empty coal-hod, they were straightway

filled. Did we happen to see that her stock of kindlings in the basement was out, when down there blacking our boots, we would presently fall to the pleasant task of splitting up a good supply."

"We got into the habit also of calling at the post-office, and doing other errands for her on our way to and from our depot, shops, and offices. But what pleased Mother Griswold more than all was to see us fix up, when Sunday came, and accompany her to church. We had observed the walk and talk of this church-going Christian woman, and we not only voted that we would be decent and go to church, but that we would insist that our Sunday dinners should wait until afternoon, so that she could remain to the Sunday-school, in which, notwithstanding her many home duties, she had a class of young men, composed largely of us, her former rough, Sabbath-desecrating boarders."

"We were amply repaid for our kindness to her, for in sickness or in health she sought our every comfort, and was a mother to us indeed. One day, nearly a year after this new order of things had been brought about, she said to us, 'You young men now seem as if you were my own sons; but I must tell you that at first I thought you to be the most ill-bred boys I ever saw. I was on the point of giving up the house when something—I really don't know what did happen.'"

"We all happened to think that we have mothers of our own, Mother Griswold," said I, and that was all she knew about it."—Mrs. Annie A. Preston, in S. S. Times.

## A MOTHER'S INFLUENCE.

WENDELL PHILLIPS related the following in his address a short time ago: In a railway car, once, a man, about sixty years old, came to sit beside me. He had heard me lecture the evening before on temperance. "I am master of a ship," said he, "sailing out of New York, and have just returned from my fiftieth voyage across the Atlantic. About thirty years ago I was a sot; shipped while dead drunk, as one of a crew, and was carried on board like a log. When I came to, the Captain sent for me. He asked me, 'Do you remember your mother?' I told him she had died before I could remember anything. 'Well,' said he, 'I am a Vermont man. When I was young I was crazy to go to sea. At last my mother consented that I should seek my fortune in New York.' He told how she stood on one side the garden gate and he on the other, when, with his bundle on his arm, he was ready to walk to the next town. She said to him, 'My boy, I don't know anything about towns, and I never saw the sea, but they tell me those great towns are sinks of wickedness, and make thousands of drunkards. Now, promise me you'll never drink a drop liquor.' He said, 'I laid my hand in hers and promised, as I looked into her eyes for the last time. She died soon after. I've been on every sea, seen the worst kinds of life and men—they laughed at me as a milkop, and wanted to know if I was a coward. But when they offered me liquor I saw my mother across the gate, and I never drank a drop. It has been my sheet-anchor; I owe all to that. Would you like to take that pledge?' said he. My companion took it, and he added, 'It has saved me. I have a fine ship, wife, and children, at home, and I have helped others.' How far that little candle threw its beams! That earnest mother saved two men to virtue and usefulness—how many more. He, who sees all can alone tell."

## FASHIONS.

It is the fashion for young ladies to carry a book to and from public meals, and open the book, casting the eye at its pages between each of the courses, and then glance carelessly at the supposed admiring guests, who are expected to be wholly ignorant of the poor girl's shallowness and want of perception to discern, what few persons can avoid reading in her face, that she has never read a book in private from which she has gained food capable of imparting nourishment to her starved mind.

The reform is universal, with scarcely an exception in the length of street dresses. A near and dear friend declared to me she was obliged to have a train taken off an elaborate dress composed of heavy silk, satin, and various ornamental quillings and trimmings, as she feared threatened paralysis of her right arm from carrying the train with an elevator or strap, through which she



passed her hand over two or three fingers, as convenience might suggest.

It is still the style for ladies of fashion to wear the cross bar hair-net to keep the frizzles or banged hair over the forehead, which gives the unintentional effect of a scarred skin or a cracked skull. Smouching with a burnt cork about the eyes and over the eyebrows is in the ascendancy with this class, while they indulge in about the usual amount of red paint and whitening. These women are never found clothed with a meek and quiet spirit, enduring hardship for Christ's sake, as a good soldier, serving the Lord.—*Christian Union*.

#### ITEMS OF NEWS.

—The Nihilists who murdered the Czar have been executed.

—Prince Pierre Napoleon, known as "Plon Plon," died recently. The family is fast becoming extinct.

—France is moving to take possession of Tunis whereat England and other European powers are displeased.

—Sitting Bull and his followers are about to surrender at Fort Buford. He is hungry and wants more guns and ammunition.

—A member of the Rhode Island House of Representatives stated that he had been offered a bribe to vote against prohibition.

—Rev. W. Morley Punshon, LL.D., the distinguished Wesleyan minister, died April 13, at Brixton, England, of complicated disorders.

—Durango, Colo., is held by the roughs. The citizens are in continual terror, and six marshals on duty are unable to control the place.

—The management of Secretary Windom receives the hearty endorsement of Ex-Secretary Sherman and of the business men of New York.

—The Boston school-girl who died of heart disease last week, had jumped a skipping-rope over 200 times just before entering the school-room.

—Heavy frost is reported from Galveston, throughout the State of Texas, and considerable damage done to corn, cotton, fruits and vegetables.

—The evening of April 13, three large petards were thrown into houses in Madrid, Spain, causing some damage to property. No persons were injured.

—A thousand people a month are immigrating into Chicago, and wages are expected to be good, as much building will probably be done the coming summer.

—Hopes are high for the speedy construction of the Atlantic and Pacific R. R., with a terminus at San Francisco. It will not be connected with the Central monopoly.

—The City Council of Los Angeles has refused to appropriate the money needed to lift the \$8000 mortgage on the property selected as the site of the proposed Normal School.

—A Pesth, Austria, special states that five small streets and 170 houses are flooded at Chongrad. At Szegeden the water is a foot higher than at the time of the great disaster of last year.

—Miss Hattie Duell died of voluntary starvation, in Iowa City, April 11. She had taken no food for forty-seven days. A post mortem examination showed that no blood remained in her body.

—James O'Brien, who swore that he knew H. L. Morey, of the famous forged letter, when no such Morey existed, has been sentenced to eight years in the penitentiary. "Who'll be the next?"

—The Anti-Jewish petition was sent to Bismarck yesterday. It consists of 26 volumes, comprising 14,000 sheets, with 255,000 signatures, including those of noblemen, retired generals and officials.

—The widow of John Brown of Kansas fame is living in Santa Clara Co., Cal., on a farm covered by a mortgage of \$1000. Subscriptions to a relief fund are received at the office of the *S. F. Chronicle*.

—The storm on the Atlantic coast, April 14 to 16, was as severe as any in the winter. Much damage was done to shipping. Heavy winds and snow were reported all along the New England coast.

—Turkish brigands, of whom there are too many, have captured an Englishman and hold him for a ransom. The British Ambassador has informed the Porte that he holds him responsible for his safety and the payment of the ransom.

—A correspondent of the *Augusta Constitutionalist*, speaking of H. W. Beecher, says: "I am convinced that Mr. Beecher is more dangerous to orthodoxy than Robert Ingersoll, for he preaches the doctrine of rationalism in the garb of the minister of Christ."

—Reports of April 11 and 12 say that earthquake shocks of considerable violence have begun again in Scio. Barely twenty houses remain habitable in the whole island. Forty-five villages have been destroyed and the population in many localities has absolutely disappeared.

—A mammoth petition was sent to Albany April 13, from New York, praying the Legislature to include Good Friday among the legal holidays. Why not invite Bishop McClosky to take entire control of New York? "The church" would not gain much, nor the city lose much.

—The sect of Perfectionists has obtained a foothold at Los Angeles, and one of the professors of the peculiar faith is described as a real estate operator who says he has not committed a sin for thirty years. The *S. F. Alta* wishes that such a band might be opened for real estate operators in this section.

—Richmond, Va., has a population of 63,000, of whom about 26,000 belong to some one or other of the churches. Of these about 20,000 are Baptists—over 14,000 being colored Baptists. The leading colored church is the largest in the country, having a membership of between three and four thousand.

—A theological student of North Andover, Mass., was shot near Lawrence on the morning of the 13th. With his twin brother, also a student, he burglarized a house, where they had previously committed a robbery. He was preparing to enter Andover Theological Seminary with a view to the ministry!

—A lively Mexican breeze has sprung up in the State of Chihuahua over the Atchison, Topeka, and Santa Fe railroad, which has reached its border. The State claims a right granted from the Mexican Government to run a railroad on the line granted also to Atchison, Topeka, and Santa Fe road, and has ordered 500 troops to El Paso, presumably to prevent the laying of the track by the Atchison railroad.

—A Chinaman from New York to St. Louis had his trunk robbed while he held a check. He sued the Terre Haute and Indianapolis R. R. A Justice of the Peace gave judgment in his favor, which was reversed by the Circuit Court. But the Court of Appeals in Missouri reversed again, with the declaration, important to travelers, "that he could bring his action against either of the railroad companies over whose tracks he and his trunk had been conveyed."

—Henry Ward Beecher recently said: "If there is one thing I consider thoroughly indiscreet, it is the way in which criminals are cosseted and carried out of life. When a murderer is to be hanged, women send him flowers and would kiss an ulcer for his sake. Priests run to him, and philanthropists hurry after them. 'He's going to die!' Are not a hundred thousand persons dying all around us, and there is nobody to run to them? There is no sympathy for them; but if a monster is to die for a foul murder, the floodgates of sympathy are opened; and the newspapers tell us how he died, trusting in Jesus. Can a man, who has crept up to the gallows through the common sewers, at the last moment, just before the last effort to obtain pardon, suddenly blossom out into a fervent religious life? I don't believe it."

—The flood in the Missouri has partially subsided, but the regular "Spring flood" from the melting of snow has not yet come. The present is the result of severe freezing, or from ice gorges. But these are not all past. A gorge extends from Yankton to Vermillion, filling the river channel for over 30 miles with solid ice, sometimes 30 feet high. One hundred and thirty people were rescued from Marysville, April 13, where they had been surrounded by ice and water for two weeks. There were 20 families in a river bend, 15 miles below Yankton, who cannot be reached on account of the heavy ice surrounding them, and have not been heard of since the flood covered the bottom. Great anxiety is felt for them and heroic efforts are making to reach them. Fifty people are imprisoned also at Meckling. Twenty-five thousand people about Yankton need aid, and 5000 below Vermillion. The flood on the Dakota side covers 227,000 acres, the whole region being thickly settled. In conference with the President and Secretary Lincoln, Governor Ordway showed them a telegram from Acting-Governor Hand, received April 14, which says: "The victims of the late disaster are in no condition to repay anything loaned. They throw themselves on the charity of the Government. We need provisions, clothing, and blankets."

#### Obituary.

ADAMS.—Our dear brother, Horace Adams, fell asleep in Jesus, Feb. 16, 1881, at his residence in Windsor, Ohio, aged 76 years. He experienced religion at the age of eighteen. As new light appeared to him, he grasped it fearlessly, and went forward in the path of duty. He first worshiped with the Episcopal Methodists, but fearing that they upheld American slavery, he left that body, and united with the Wesleyans, when to do so involved at least a cross. He walked with them until 1874, when Eld. St. John held a series of meetings at Windsor. True to his principles, he, with a few others, commenced to keep all the commandments of God and the faith of Jesus. Two years ago, he and his wife were baptized by Eld. Canright, and united with the S. D. A. church in North Bloomfield. He was often referred to as a man who, like Enoch, walked with God. A sweet humility and meekness adorned all his words and ways. His testimony in old age was, "I have never willfully departed from my God." He often expressed his joy in receiving the light of present truth in words like these: "I have never been so well satisfied with my Christian experience as I have since I received the light upon God's holy Sabbath." By his death, a wife and children, the church and community, suffer loss. Words of comfort were spoken on the funeral occasion by Eld. S. Coyler, (Methodist), from Ps. 23.

R. A. UNDERWOOD.

#### RELIGIOUS PUBLICATIONS.

Published and for sale at this Office, and by "Review and Herald," Battle Creek, Mich.

**History of the Sabbath and First Day of the Week** for the period of 6,000 years. By Eld. J. N. Andrews. 528 pp. \$1.00

**The Sanctuary and the 2300 Days of Dan. 8:14.** By Elder U. Smith. This work explains the past Advent movement, and makes plain the present position of those who wait for the Lord. 352 pp. \$1.00

**Thoughts on Daniel**, critical and practical. By Elder U. Smith. An exposition of the book of Daniel, verse by verse. 384 pp. \$1.00

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**Life of Wm. Miller**, with portrait. This book gives interesting sketches of the Christian life and public labors of this pioneer in the Advent movement in this country. 416 pp. \$1.00

**Life of Elder Joseph Bates**, relating his experience of twenty-five years on ship-board, with incidents of his rise from cabin-boy up to master and owner. The closing chapters relate to his labors in the ministry and in the cause of temperance and other moral reforms. Fine tint paper, 352 pp. \$1.00

**Life Sketches of Elder James and Mrs. E. G. White.** The early lives and Christian experiences of both are given in this volume. Their subsequent history is so connected with the cause, that this book gives an outline of the rise and progress of our people and our cause. \$1.00

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Vol. IV. (In preparation.) \$1.00

**The Constitutional Amendment:** A discussion between Elder W. H. Littlejohn and the editor of the *Christian Statesman*, on the Sabbath. 384 pp. \$1.00

**Spiritual Songs.** A book of hymns and tunes. 537 hymns, 147 tunes, 416 pp. \$1.00

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**The Bible from Heaven.** By Elder D. M. Canright. An argument to show that the Bible is not the work of men, but is in deed and in truth the work of God. 300 pp. 80 cts.

**The Soul and the Resurrection**, showing the Harmony of Science and the Bible on the Nature of the Soul and the Doctrine of the Resurrection. By J. H. Kellogg, M. D. 75 cts.

**The United States in the Light of Prophecy:** or, an exposition of Rev. 13:11-17. By Elder U. Smith. Dealing with our own land and applying to our time. Of surpassing interest to every American reader. 200 pp. 40 cts.

**Thoughts on Baptism.** By Elder J. H. Waggoner. The subject viewed in the light of the Bible and History. 186 pp.

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, APRIL 21, 1881.

### NO PAPER.

WE have concluded to omit the SIGNS next week, the time of our important meetings in Oakland, instead of the week following, which is the time of the camp-meeting in Fresno. Our next number will be dated May 6, instead of April 29.

### CHANGE OF TIME.

It has been decided to change the time of the Fresno camp-meeting;—not of its commencement, but of its duration and termination. It will commence as advertised, April 28, and close May 5.

### PROXIES.

It is greatly to be desired that there shall be a general attendance at the annual meeting. But if any cannot come, it is hoped that they will not neglect to send their proxies, properly made out. Do not forget or neglect this.

### SANTA ROSA.

UNDER the circumstances our meeting was a good one in Santa Rosa last Sabbath. Brethren and sisters were present from Healdsburg, Forestville, and Petaluma. We enjoyed much freedom in speaking the word to them.

The night after the Sabbath it rained hard, and continued most of the day Sunday. As it had rained the Sabbath previous, the ground was not yet dry, and this continued rain caused our congregation to be quite small on Sunday. We hoped to do some work for the church which could not be done with so few in attendance. We hope that opportunity may soon be found to aid that church to have everything in gospel order.

### THE WRONG FOUNDATION.

THE *Christian Register* thinks that "something would be done towards preventing worldiness in the church, by sinking the theological doctrines and philosophical speculations further out of sight, and making personal purity, honesty in business, and philanthropy more specially the object of the labors of the pulpit and the people."

Such teaching as this is specious, pleasing to the multitude, but by no means Scriptural or practical. Any form of life which is not based upon a clear outlining of the doctrines of the Bible, will prove to be defective. We are well aware that many have made the serious mistake of sacrificing correctness of life to an orthodox faith. But we think the opposite extreme is equally delusive. Faith without works is dead; and works without faith is a sham. They will begin and end in self, and make the doer a very good looking Pharisee. God forbid that we should ever try to separate good works from correct faith in the word of God. "What God hath joined together let not man put asunder."

### JEWISH SUNDAY?

WE often hear the seventh day reviled as the "Jewish Sabbath," but in an article in the *Golden Censer* we find the following words:—

"Saturday night should be preparative. 'To-morrow is the rest of the holy Sabbath.' On Saturday the Israelites in the wilderness gathered twice the usual amount of manna. Thus they had a sufficiency for the Sabbath. No manna fell on that day, God rested from giving it."

If they gathered a double quantity on Saturday, they must have rested on Sunday, and therefore it is the Jewish Sunday after all!

We think the article was not original in the *Censer*, but there is a responsibility resting on religious journals especially to not publish that which misleads the minds of the readers. There is altogether too much of this confusion of terms allowed among religious writers, to strengthen popular errors, especially when the error has no plain, positive proof to sustain it. We have before seen the same statement made, and by the very men who said of those who kept the seventh day or Saturday, that they kept the Jewish Sabbath; and further claimed that the Sabbath was changed from Saturday to Sunday by Christ or his apostles. The truth is, that nobody believes that the Jews gathered a double portion of manna on Saturday, preparatory to

their resting on Sunday. Why, then, try to indoctrinate the young and unthinking by statements which everybody knows are contrary to truth and facts? Can anybody expect to be accepted of a righteous God by pursuing a course so questionable? We would that all "pious frauds" were left to the Romish church.

### THE JOHN BROWN FUND.

MRS. DR. WELLS gave a lecture for the benefit of John Brown's widow on Sunday night in San Francisco. The *Chronicle* says, "Mrs. E. S. Wells delivered a lecture on 'What I saw in Holy Land,' last night in the Howard St. M. E. church. The lecture was interesting from the beginning to end."

Mrs. Wells expects to give a lecture in Oakland soon, when a collection will be taken up for the benefit of Mrs. Brown.

### STATE QUARTERLY AND ANNUAL MEETINGS.

THE State Quarterly Meeting will be held April 23 and 24, and our annual meeting of the Publishing Association takes place the 25th. For the convenience of our brethren we have arranged so that these meetings shall be held at the same time, to avoid the necessity of two trips, and that there may be a more general attendance at the Quarterly Meeting.

Our brethren are probably not aware of the importance of this meeting. This will be more than an ordinary Quarterly Meeting. At this time the work of the whole season must be laid out. It is very necessary that the various parts of the field shall be well represented. We want to meet representatives from every church here. In view of the business which will necessarily come before it, it will have all the importance of a special session of the California Conference.

It is the only general meeting that can be held before the fall camp-meeting, and the success of the cause in this State during the coming summer will depend largely on the plans which may be devised and adopted at this time. We know that our brethren have sufficient interest in the cause to come if they understand the urgency of the case. We assure you that the case is urgent; the signs of the times, the condition of the world, and the state of our cause, combine to arouse us to action now.

It is equally desirable that there be a general attendance of all the brethren and sisters in the southern part of the State at the Fresno Camp-meeting. Matters of importance will there be considered, and you all need the influence of the meeting. Let there be a rally at this time to all these meetings, and we feel assured that God will bless our united efforts to advance his cause.

We hope that no one will consider that he is excused from coming by sending a proxy to the Annual Meeting. As a precaution, we send proxy blanks to all stockholders; but you are needed at this and the other meetings.

CAL. CONF. COMMITTEE.

### THE FRESNO CAMP-MEETING.

AT this meeting, commencing April 28, we are anxious to see all the friends in that section of the country. The good effects of the meeting held at Alameda last fall, are yet apparent. Our people cannot afford to lose these general gatherings. Come, praying for the blessing of God to not only rest upon the meeting as far as it relates to our brethren and sisters, but that members of their families not converted, may become so. God comes near his people, and is willing to do great things for us when we place ourselves where he can do so. We want at Fresno the best camp-meeting ever held in California. We believe God will meet with his people.

Come, bringing your unconverted friends and neighbors, and God's blessing will be realized. It will be noticed in this week's paper that the appointment is shortened, so it will continue but five days, unless it be thought advisable when upon the ground to extend the time. Arrangements should be immediately made so all can attend that length of time.

S. N. HASKELL.

### CAMP-MEETING SABBATH-SCHOOL AND QUARTERLY CONVENTION.

THERE will be Sabbath-school held on the Fresno camp-ground on Sabbath at 9 A. M. The regular lessons for that Sabbath as published in the *Youth's Instructor*, will be used by the two older divisions; the little children using Progressive Lesson Book No. 1,

will recite lesson 6. Those using No. 2 will recite lesson 6 in it. Let all bring their books and papers, and make this a model school.

On Monday there will be a convention of all our schools in the southern part of the State. Every school in that section should be fully represented.

We request Brn. G. S. Manuel, J. W. Traber, and J. E. Yoakum to act as Committee of Arrangements.

W. C. WHITE, Pres. Cal. S. S. Association.

### WANTED.

A STRONG active woman to do housework in the Pacific Press Boarding House. Wages moderate.

### SITUATION OFFERED.

WE want an energetic young man of some mechanical ability, to learn the Binders' Trade. Terms: Two weeks' trial at his own expense. If satisfactory, six months' apprenticeship for his board and lodging. After that the wages will be in proportion to the person's ability. Applications received at the annual meeting are preferred. Application by letter should be accompanied by references. W. C. WHITE.

## Appointments.

### STATE QUARTERLY MEETING.

THE California State quarterly meeting of the Tract and Missionary society will be held at Oakland, April 23 and 24. This will be an unusually important meeting, and a general attendance is expected. Matters of interest to the cause in this State will be considered, such as the distribution of labor in the Conference, and advance steps in the missionary work. All directors, and as many others as is consistent, are especially invited. Come in season for this meeting and then attend the annual meeting of the Publishing Association, to be held April 25. S. N. HASKELL, Pres.

### STOCKHOLDERS' MEETING.

PURSUANT to article 6, section 2 of the By-Laws of the Pacific S. D. A. Publishing Association, the sixth annual meeting of stockholders of said Association, will be held at the Pacific Press Office, corner of Castro and 12th streets, Oakland, Cal., Monday, April 25, at 9:30 A. M., for the purpose of electing a board of five directors, and transacting such other business as may come before the meeting. S. N. HASKELL, Pres.

W. K. VICKERY, Sec.

### SPECIAL MEETING OF STOCKHOLDERS.

A SPECIAL meeting of the stockholders of the Pacific S. D. A. Publishing Association will be held on Monday the 25th, April, 1881, at 9 o'clock A. M., for the purpose of considering and making the following amendments to the By-laws of the Association.

ART. 2, Sec. 2. Instead of, "The Directors shall be elected annually on the first Tuesday in April," read, "The Directors shall be elected at the annual meeting of the Stockholders in April."

ART. 2, Sec. 8. Instead of, "All meetings of Directors shall be called by a written notice from the Secretary on the order of the President, or if there be none, on the order of two Directors, and all meetings of Directors must be held at the place of business of the Association," read, "All meetings of the Directors must be called by a notification from the President, Vice President or Secretary."

ART. 3, Sec. 3. Instead of, "The duties of the President shall be such as usually pertain to that office, and such as may be designated under other articles of these By-laws," read, "The duties of the President and of the Treasurer shall be such as usually pertain to those offices and such as may be designated under other articles of these By-laws."

ART. 3, Sec. 4. To omit this section entirely.

ART. 3, Sec. 5. To change the number of this section from "5" to "4," and to omit the last (No. 3) clause of same. (1.) "The Secretary shall keep a faithful record of all the doings of the Association, both of the Stockholders and Directors. (2.) The Secretary shall also keep a Stock Book, in which shall be kept a record of all Shares taken, the names and residences of the Shareholders, and the number of Shares held by each. The Secretary shall submit at the annual meeting of the Shareholders a statement of the affairs of the Association for the preceding year."

ART. 3, Sec. 6. To change the number of this section from "6" to "5."

ART. 8, Sec. 4. Instead of, "The fourth item at an annual meeting will be a report from the Directors through the Secretary of the standing of the Association, containing the treasurer's report for the term of his office verified by the certificate of the Auditor," read, "The fourth item at an annual meeting will be a report from the Directors through the Secretary of the standing of the Association, verified by the Certificate of the Auditor."

ART. 9, Sec. 1. All elections must be by ballot, and a majority of the subscribed Capital Stock, [To insert, "represented at the meeting,"] is necessary to a choice. All other voting may be done as the President may direct, only so that each member be entitled to as many votes as they have shares in the Corporation.

By order of the president,

W. K. VICKERY, Sec.