

The Signs of the Times.

Free Public Library
Reading Rooms
Aug 20 1881

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

VOLUME 8.

OAKLAND, CALIFORNIA, FIFTH-DAY, JULY 13, 1882.

NUMBER 26.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE

S. D. A. MISSIONARY SOCIETY.

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

Entered at the Post-Office in Oakland, Cal.

NO TEARS IN HEAVEN.

BY MRS. L. D. A. STUTTLE.

NO TEARS shall be in Heaven, lift up thine eye,
Ye sad and burdened spirits to the sky.
The morning hasteth, when the shades of night
Shall flee away before the dawn of light.

Lift up thine eye, that glorious day is near,
When eyes now dim with sorrow's gathering tear,
Shall weep no more through all the endless day,
For his dear hand shall wipe all tears away.

Here those we love may rest in dreamless sleep,
And oft we linger round their graves to weep;
The cold, hard world knows not the bitter smart,
The aching void within our weary heart.

Here sickness comes. The weak and faltering breath
Grows faint and fainter at th' approach of death;
With gathering tears, we watch the cherished flower
Decay and wither in a single hour.

Ah! weary, mourning one, do ye not know
There is a land where fadeless flowers grow,
Where ne'er is where the mourner's bitter sigh,
And gathering tears shall never dim the eye?

We may not see the hand that guides our way
Through earth's dark shadows to th' eternal day;
The wondrous ways of God we may not tell;
But this we know, he doeth all things well.

Ah! blessed hope, the night is almost past;
Earth's stormy tempests may not always last;
Soon shall we rest through all th' eternal day,
And all our tears shall then be wiped away.

Vernon, Mich., June 3, 1882.

General Articles.

Israel Desire a King.

BY MRS. E. G. WHITE.

THE first form of government over men was established by God himself, and acknowledged him as the only Sovereign. He made known his will by written commands and revelations, by messages to his chosen servants, by dreams, by signs, and wonders. He would have continued to be their king, had they been content with his paternal care.

At the beginning, the father was constituted priest and magistrate of his own family. Then came the patriarchal rule, which was like that of the family, but extended over a greater number. When Israel became a distinct people, the twelve tribes, springing from the twelve sons of Jacob, had each a leader. These leaders, or elders, were assembled whenever any matter that pertained to the general interest was to be settled. The high priest was the visible representative of Christ, the Redeemer of his people. When the Hebrews settled in Canaan, judges were appointed, who resembled governors. These rulers were invested with authority to declare war and proclaim peace for the nation; but God was still the recognized king of Israel, and he continued to reveal his will to these chosen leaders, and to manifest through them his power.

But increase of population, and intercourse with other nations, brought a change. The Israelites adopted many of the customs of their heathen neighbors, and thus sacrificed to a great degree, their own peculiar, holy character. Their worship became less earnest and sincere. Gradually they lost their reverence for God, and ceased to prize the high honor of being his chosen people. Dazzled by the pomp and display of heathen monarchs, they tired of their own simplicity, and

desired to be freed from the rule of their Divine Sovereign. As they departed from the Lord, the different tribes became envious and jealous of one another. Strife and dissensions increased, until it was vainly imagined that the installation of a king was the only means by which harmony could be restored.

The government of Israel had never been conducted with so great wisdom and success as under Samuel's sole administration. In no previous ruler had the people reposed so implicit confidence. He had labored with untiring and disinterested zeal for the highest good of the nation. In every transaction he had been governed by justice and benevolence. And not only was his course wholly unselfish, but he was often inattentive to his own dues and rights. Hence, the selfishness manifested by his sons appeared more striking in contrast with the course of their faithful father.

The arrogance and injustice of these judges caused much dissatisfaction among the people, who were far more troubled by dangers threatening their temporal interests than they had been by the profligacy and sacrilege of Hophni and Phinehas. Ere long many who considered themselves aggrieved presented their complaints to the elders of Israel. A pretext was thus furnished for urging the change which had long been secretly desired.

Had Samuel been informed of the unjust course of his sons, he would at once have removed them, and appointed others, more upright, in their place. When, however, the complaint against his sons was laid before him, followed immediately by the petition for a king, Samuel saw that the real motive was discontent and pride. He perceived that the desire did not spring from a sudden impulse, but was the result of long deliberation and a determined purpose.

The petitioners were careful to state that they could find no fault with Samuel's administration; but they urged that he would soon be too old to serve them, and his sons had given evidence that they could not be trusted. Despite these explanations and professions of regard, Samuel was deeply wounded. He looked upon the request as a censure upon himself, and a direct effort to set him aside. But he did not reveal his feelings. He uttered no reproaches because of the ingratitude of the people. Had he done this, one bitter recrimination might have wrought great harm.

Samuel carried this new, and to him difficult matter to the Lord in prayer, and sought counsel alone from him. His petitions were heard; "and the Lord said unto Samuel, hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee." The prophet was reproved for grieving at the conduct of the people toward himself as an individual. They had not manifested disrespect for him, but for the authority of God, who had appointed the rulers of his people.

The days of Israel's greatest prosperity had been those in which they acknowledged Jehovah as their king,—when the laws and the government which he had established were regarded as superior to those of all other nations. Moses himself in his last address, appealed to Israel, "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"

And yet, notwithstanding the Lord had so often wrought mightily for their deliverance, the Israelites were now disposed to attribute all their

disasters to their manner of government. The Lord permitted his people to follow their own course, because they refused to be guided by his counsels. Hosea declares that God gave them a king in his anger. In their pride they desired to be like other nations, not considering that with the pomp of royalty they must endure also its tyranny and exaction. This would be a bitter exchange for the mild and beneficent government of God.

It is a hazardous step to place the scepter in the hands of finite man, and crown him monarch. God understands the human heart far better than men understand it themselves. A departure from the Lord's wise arrangement would pervert authority into tyranny, and subjection into slavery. Even if a ruler were naturally merciful and benevolent, unlimited power over his fellow-men would tend to make him a despot. Such power God alone is able to use with justice and wisdom.

The Lord had, through his prophets, foretold that Israel would be governed by a king. But it by no means follows that this form of government was according to his will. Though he foresees all things, he often permits men to take their own course, when they refuse to be guided by the counsels of infinite wisdom. In this instance, he instructed Samuel to grant their request, but to faithfully warn them of the Lord's disapproval, and also make known what would be the result of their course: "Now therefore hearken unto their voice. Howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them."

Samuel accordingly assembled the people, and faithfully represented to them the burdens which they would have to bear under a king, and the contrast between such a state of oppression and their present comparatively free and prosperous condition. He reminded them that their king would imitate the pomp and luxury of other monarchs, to support which, grievous exactions upon their persons and property would be necessary. He would take the young men for charioteers and horsemen, and would even employ some to run before and about his chariots. A standing army would require their services; and they would also be required to till his fields, to reap his harvest, and to manufacture for his service instruments of war.

The daughters of Israel, who should become the centers of happy homes, would be taken for confectioners and bakers, to minister to the luxury of the royal household. To support his kingly state he would find pretexts to seize upon the best of their lands, bestowed upon the people by Jehovah himself. The most valuable of their servants also, and of their cattle, would he take and "put them to his own work."

Besides all this, an oppressive taxation would be instituted. The people already gave to the Lord a tenth of all their income, the profits of their labor, or the products of the soil. The king would require an additional tithe of all. "Ye shall be his servants," concluded the prophet. "And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day."

But the people were bent upon following their own course. The solemn warnings from God, through his aged prophet, had no effect to turn them from their purpose. They returned the answer, "Nay; but we will have a king over us, that we may also be like all the nations; and that our king may judge us, and go out before us, and fight our battles."

"Like other nations"—the Israelites did not realize that to be in this respect unlike other nations was a special privilege and blessing. God had separated Israel from every other people, to make them his own peculiar treasure. But they, disregarding this high honor, eagerly desired to

imitate the example of the heathen. What blindness! What ingratitude!

With deep sadness, Samuel listened to the words of the people, and then he again sought divine guidance. And the Lord said unto Samuel, "Hearken unto their voice, and make them a king."

The prophet had done his duty. He had faithfully presented the warning, and it had been rejected. He could say no more. With a heavy heart he dismissed the people, and himself departed to prepare for the great change in the government.

Would that this passage in Israel's history had no counterpart in the present experience of God's people! But alas, we see it frequently repeated! A discontented desire for change, a longing to conform to worldly plans and worldly customs, too often controls even professed Christians. As they depart from God, they become ambitious for the gains and honors of the world. Those who stand firm against conformity to the world, discouraging pride, superfluity, and extravagance, and enjoining humility and self-denial, are looked upon as critical, peculiar, and severe. Some argue that by uniting with worldlings and conforming to their customs, Christians might exert a stronger influence in the world. But all who pursue this course thereby separate from the source of their strength. Becoming friends of the world, they are the enemies of God.

The dissatisfied longing for worldly power and display, is as difficult to cure now as in the days of Samuel. Christians seek to build as worldlings build, to dress as worldlings dress,—to imitate the customs and practice of those who worship only the god of this world. The instructions of God's word, the counsels and reproofs of his servants, and even warnings sent directly from his throne, seem powerless to subdue this unworthy ambition. When the heart is estranged from God, almost any pretext is sufficient to justify a disregard of his authority. The promptings of pride and self-love are gratified at whatever expense to the cause of God.

The unconsecrated and world-loving are ever ready to criticise and condemn those who have stood fearlessly for God and the right. If a defect is seen in one whom the Lord has intrusted with great responsibilities, then all his former devotion is forgotten, and an effort is made to silence his voice and destroy his influence. But let these self-constituted judges remember that the Lord reads the heart. They cannot hide its secrets from his searching gaze. God declares that he will bring every work into judgment, with every secret thing.

The most useful men are seldom appreciated. Those who have labored most actively and unselfishly for their fellow-men, and who have been instrumental in achieving the greatest results, are often repaid with ingratitude and neglect. When such men find themselves set aside, their counsels slighted and despised, they may feel that they are suffering great injustice. But let them learn from the example of Samuel not to justify or vindicate themselves, unless the Spirit of God unmistakably prompts to such a course. Those who despise and reject the faithful servant of God, not merely show contempt for the man, but for the Master who sent him. It is God's words, his reproofs and counsel, that are set at naught; his authority that is rejected.

When men persist in following their own course, without seeking counsel from the Lord, he often grants their desires, in order to reveal their folly or punish their iniquity. When they lightly esteem the words of his servants, he may permit the voice of counsel and warning to be silenced. But human pride and wisdom will be found a dangerous guide. That which is most desired by the unconsecrated heart will prove the most painful and bitter in the end.

Let the servants of God carry their burdens to their compassionate Redeemer. His ear is ever open to their prayers. His eye notes every sacrifice and every sorrow. The neglect and injustice which they endure here will but make their reward greater in the coming day.

THE little son of an English clergyman was asked by a playfellow, who had been boasting of his noble ancestors, if he had any lords in his family. The boy thought a moment and then answered: "As for that I cannot tell you; but my mother says the Lord Jesus Christ is our elder brother."

The Purchased Possession, and Rest that Remains.

BY ELD. J. N. LOUGHBOROUGH.

"IN whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession."¹ In the above text there is a possession spoken of which has been purchased, and is also to be redeemed. What is the possession that is to be redeemed? Heaven, says one. If it is Heaven, then Heaven has passed from the hands of the original possessors, or else it could not be redeemed. To take this view would also oblige us to claim that Heaven had been purchased; for it is the purchased possession that is to be redeemed.

What possession has passed out of the hands of its original possessor? We answer, The earth. "The heaven, even the heavens are the Lord's; but the earth hath he given to the children of men." To man was given dominion over the earth, but he has lost that dominion which God gave him at the first, when all things were put in subjection under him, even "the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea."² Where is that dominion now? We claim that when man was tempted and overcome by the devil, he was brought in bondage to him; "Of whom a man is overcome, of the same is he brought in bondage."³ Satan, having brought man in bondage to himself claims the property of man until the probationary period of man on earth terminates. We may see, then, how it is that the devil is represented in the New Testament Scriptures as the god of this world. Not that he is the rightful possessor of the earth, but by intrigue the devil has usurped the dominion which was given to man.

With this view of the subject, we may understand more fully the testimony in the fourth chapter of St. Luke. The devil said to Christ, when he "showed him all the kingdoms of the world," "That is delivered unto me, and to whomsoever I will I give it." But, it may be said, this is only the testimony of the devil. Although it is his testimony it may for all that be truth, and it furnishes a solution to this chapter which otherwise remains without an explanation. It is stated that the devil tempted Christ. It surely would be no temptation for him to offer to Christ that which was already Christ's, or to offer that on which he himself had no claims. But, admitting that the devil had usurped man's dominion, and that he held, as he claimed, "the kingdoms of this world and the glory of them," and then the presentation of them by him to Christ can be looked upon as a temptation.

This dominion which Satan had usurped is promised to Christ, "Thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion."⁴ The first dominion mentioned in the Bible was the dominion over the earth. Man lost this when he was overcome and yielded himself to the devil. This dominion is to be restored by Christ. But the manner in which he obtains it is by shedding his blood, and by suffering death, thus obtaining power to overthrow the usurper. In the light of these facts we see how it could be said that the devil tempted Christ. He offered him one of the very objects to be obtained by his death. By an ignominious death upon the cross, Christ was to obtain the first dominion. But, said the devil, "Fall down and worship me, and I will give it you." There was a temptation.

The testimony of St. Paul seems to be in harmony with the idea we have advanced: "For unto the angels hath he not put in subjection the world to come, whereof we speak."⁵ In the previous chapter he has spoken of the renewing of the earth. This, undoubtedly, is what he means by "The world to come." He says, "And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."⁶

After saying that "the world to come," or "changed" state of the earth, is "not put in sub-

jection to angels," the apostle gives his proof: "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands."⁷ The "certain place" where this is testified is in the book of Psalms, where in response to the question, "What is man?" this answer is given, "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea."⁸

By comparing the above testimonies with Gen. 1:26, we see this language has reference to man, and especially to Adam. "And God said, Let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

And God blessed them, and God said unto them, Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."⁹

But to return to the testimony of St. Paul: "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. For now we see not yet all things put under him."¹⁰ God put all things under man's dominion, but we do not see them there now, because by intrigue of the devil he has lost his dominion, and so Satan is now called the "god of this world," "the ruler of the darkness of this world," "the prince of this world," etc., because the "kingdoms of the world and the glory of them" (as he said to Christ) have "been delivered" to him.

The apostle continues, "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."¹¹ Here we learn that Christ is interposed as a help to bring man out of the difficulty into which he has fallen. In order to do this, it was necessary that he should suffer death. Thereby he obtained power to destroy Satan and his works, and redeem man. But the death of Christ will also bring back, or purchase, the possession which man lost, which was the earth. And Micah's testimony of Christ will truly be verified, "Unto thee shall it come, even the first dominion. The kingdom shall come to the daughter of Jerusalem."¹²

The world to come, of which the apostle speaks, must be a possession of this earth in another state of it, or there would be no sort of propriety in the language he uses. If the world to come is some abode "beyond the bounds of time and space," what would the Lord's giving the earth to Adam have to do with it? I trust it is plain to the reader that the purchased possession which is to be redeemed, is the earth which is to be brought to a condition more glorious than its Eden state.

A REST REMAINS FOR THE PEOPLE OF GOD.

We shall endeavor to show under this head that St. Paul did not reason with the Jews as though the promises concerning the land had been verified, but would have them understand that the promised rest for the people of God was yet to come.

He says, "While it is said, To-day if ye will hear his voice, harden not your hearts as in the provocation. For some, when they had heard, did provoke; howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter because of unbelief."¹³ Again he says, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest,"¹⁴ as he said, As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they

1. Eph. 1:13, 14. 2. Ps. 8:7, 8. 3. 2 Pet. 1:19. 4. Micah 4:8. 5. Heb. 2:5. 6. Heb. 1:10-12.

7. Heb. 2:6, 7. 8. Ps. 8:6-8. 9. Gen. 1:26-28. 10. Heb. 2:8. 11. Heb. 2:9. 12. Micah 4:8. 13. Heb. 3:15-19. 14. Wakefield's translation reads, "We believers are to enter into that rest."

shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief; again, he limiteth a certain day, saying in David, To-day, after so long a time, as it is said, To-day, if ye will hear his voice, harden not your hearts. For if Jesus [Joshua, margin] had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God."¹⁵ This reasoning of the apostle certainly shows that the taking of Israel after the flesh into the land of Canaan was not the final fulfillment of the promise God had made to Abraham.

While some claim that the promise to Abraham was fulfilled when the children of Israel sojourned in the land of Canaan, it seems evident they had only a temporal possession of the land, which was typical of the final possession of the earth. When they corrupted themselves with their idols, and sinned against the Lord, their enemies prevailed against them, overran the land, and dispossessed them of their cities. Temporal judgments were thus brought upon them. All this, we understand, was to show them the necessity of obeying God if they would have his favor. If any would really be Abraham's children, according to Christ's rule, they must do the works of Abraham.

While the yearly services of the Jewish sanctuary were kept up and strictly carried out, Israel would have a yearly purging of rebels. Every one who, in the day of atonement, would afflict his soul, would find mercy; but those who would not do it, must die. With such facts before us, how can it be claimed that there are any national blessings in reserve for that people, or even individual blessings, except they repent, receive Christ, and obey the truth of God?

The possession of the land of Canaan by the natural descendants of Abraham, as before claimed, was a type of the future possession promised to God's people. For this reason there was a propriety in purging the profane from among the children of Israel, that they might be kept a holy seed, and thus their possession of the land typify that inheritance which none but righteous ones can receive.

If we trace the history of the Israelites to the time of Zedekiah, we find they had so corrupted themselves by disobeying the Lord's commandments, that the scepter was taken from them, and passed into the hands of the wicked kings of earth. The testimony of the Lord to Zedekiah, just before he was carried captive to Babylon, is very striking, "And thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it; and it shall be no more, until He come whose right it is; and I will give it him."¹⁶

The one "whose right it is," is Christ. He is the seed "to whom the promise is made." In the above text we learn that after the scepter had passed from God's people, it was to be three times overturned before it passed into the hand of him "whose right it is." When Zedekiah the high prince was "abased," the low prince of Babylon was exalted to the high position of ruling over God's people. When the kingdom of Babylon was conquered by the Medes and Persians, and Israel became tributary unto them, the scepter, was overturned once. Again, when the Medes and Persians were conquered by Alexander, and the Grecian kingdom established, the Lord's word was again fulfilled, and "it" (the scepter) was overturned the second time. And when, B. C. 31, the celebrated battle of Actium brought Rome to her position of "mistress of the world," the scepter had been three times overturned. And so far as the prediction made against Zedekiah is concerned, he whose right it was might come and take possession of the kingdom. And the people at the time of Christ's first advent, "instantly serving God day and night," did "hope to come"¹⁷ to the fulfillment of those promises which God had made respecting the land. They certainly must have looked upon the saints' rest as yet future.

MORALITY, taken apart from religion, is but another name for decency in sin. It is just that negative species of virtue which consists in not doing what is scandalously depraved and wicked. But there is no heart of holy principle in it, any more than there is in the grosser sins.

The Resurrection.

BY ELD. C. L. BOYD.

In comparing the present with the future state, Paul says, "The first man is of the earth, earthy: the second man is the Lord from Heaven."

We are not able *here* to fully realize what it will be to be *there*. We know with what wonder and amazement, a little company looked upon the resurrection of *one* man, from among the hills of Judea. What must it be when that unnumbered throng from every tribe and nation, who have been washed in the cleansing blood, hear that same life-giving voice, and respond to the divine mandate?

"He has been dead four days," was urged as an objection; *they* have been dead as many thousands of years, and yet the bands of death will be burst asunder, and the startled skies will reverberate the shouts of victory over death, hell, and the grave.

The sons of God, who, at the beginning, shouted for joy as they saw a new race added to the Creator's universe, now join in anthems of glory, that their God has not only power to create, but also to redeem.

Faraday's little silver cup was knocked into a jar of acid. "*It is lost*," says the doubter. At his leisure, the great philosopher introduces some chemical into the jar, and gathers together the shapeless mass. He sends it to the silversmith, and, in due time, receives his own precious cup.

The infidel says to us, of our friends in Christ, "They are lost;" but we know that as Faraday's cup was restored, "So them also which sleep in Jesus shall God bring with him."

Dear readers, of you who are trusting in the merits of a Saviour's blood, let me ask, Shall not we who dare entertain such a hope as this, seek to purify ourselves even as he is pure?

The Joy of Old Age.

BY WILLIAM COVERT.

INSPIRATION says, "The hoary head is a crown of glory, if it be found in the way of righteousness." The anxious child looks forward to the joys that await him in this life; but he is never able to overtake them. So when he has passed the noontide of life, he usually turns his face toward his sun rising, and travels backward in his own shadow. He wearies over what might have been, but was not, and in his heart he declares this life has been to him a failure. His hopes have never been realized. The rising sun, the coming months, and passing years, are a grief to him. As death and old age advance, he vainly endeavors to retreat from them. He saddens at the falling leaf from the autumn forest. He weeps because his youthful energies have so soon left him cheerless and infirm. He is grieved at heart as he stands before the mirror and beholds the wrinkled face and gray hairs.

He started for the wrong point in life, and therefore has traveled upon the wrong road. He discovers no prize in his road, nor yet at the end of his journey. His pathway grows broader, but more indefinite, dimmer, and darker; and unless he follows some ray of light that leads to the narrow but shining path of the righteous, the sorrows of a misspent life will become more and more bitter to his soul, as the sorrows of death wrap about his head.

But how different it is with the righteous! His path is brighter and brighter. Says Solomon, "It shineth more and more even to the perfect day." Those in this path do not desire to look back, but cheerfully go forward. Their hands are on the plow, and they make a straight mark by driving to the object at the end of the row. They remember Lot's wife, who made the fatal mistake of her life by looking back. The sight is kept steady and the eye single, by a complete surrender to the will of God, and a calm trust in Jesus. They firmly believe that the Lord can and does do for them just what his promises declare.

The hoary head in this way of life, is crowned with rejoicings. He does not grieve because he is old, but confides in the gospel, having joy for the present, and hope for the future. The word of the Lord is a lamp unto his feet; the promises shine upon his pathway. This rejoices his heart. He knows that Christ is his, and that he is Christ's. He humbly, trustingly, proceeds toward

the end of his journey. As friends and companions are laid away to rest the "little while," he by faith beholds them on the evergreen shore. Eternity opens more lovely before him as earthly pleasures recede from his view. He knows that Christ has conquered death, and the spoils are soon to be shared with the soldiers, therefore he does not fear this enemy. He believes that he will soon enter upon an age of eternal youth, and therefore does not grieve, because the sands of the mortal life are so nearly run out. How pleasant it is to trust in the Lord.

Cloverdale, Ind.

Top Sawyers.

"THEY all want to be top sawyers," said one; and its expression was sufficiently definite to those who are familiar with the saw-pits of olden times, when it was customary to dig a pit, across which a stick of timber was laid, and then, one man standing above it and the other beneath, they pushed and drew the saw up and down, until the timber was split from end to end. One can easily believe that the position of the man who toiled in the pit beneath, amid the dust and gloom, was not very agreeable, while the "top sawyer," standing above in the daylight, had a much more agreeable lot.

The wish to be a top sawyer was not an unreasonable or remarkable desire; but as it was clearly impossible for all to be top sawyers, the only fair way seemed to be to divide the toil, and share the discomforts of the less agreeable positions.

There are many men in various positions in life who are unwilling to do disagreeable things. They like to be top sawyers. No matter how others may toil or suffer, they take good heed to their own ways, and secure for themselves agreeable and comfortable positions. In church and in State, in labor and in business, there are men who are governed by the constant ambition to be top sawyers.

And yet such persons may miss the highest usefulness and the highest honor. One who once knew the depth of earthly humiliation, and has since been exalted above all principalities and powers, and who in the deepest lowliness won the right to sit down on the throne of the universe, has said, "He that will be the greatest among you, let him be the servant of all."—*The Armory*

Happiness Not in Riches.

THE abundance of man's life consisteth not in the things that he possesseth, any more to-day than it did two thousand years ago. I know two poor people at this present speaking, who work hard for daily bread, struggle with debt, precarious health, and have no earthly prospect of better things, who are happy as the day is long; and side by side with them I can place two others, who grind their lives away, with pinched and sorrowful faces, day in and day out, for money; merely money. They groan and sigh, and have no pleasure in their abundance, no merry hosts of friends, no clinging arms of children; for theirs are all trained up in loveless neatness, and intellectual cramming, but only the carking of hourly care and dread lest they come to that poverty which is but an imagination, yet has terrors far mightier than its fact brings to the hearth of the unselfish and loving.—*Rose Terry Cooke.*

Mind Your Prepositions.

A YOUNG pastor, who had been favored with a collegiate education, conducted a Bible class of intelligent young ladies in one of our New England Sunday-schools. The subject of the lesson was the marriage—the scene of Christ's first miracle. "What was the name of the bride?" was the question proposed to the class. Each looked at the other with surprise, as her name did not appear on the record; and they were expecting an addition to their stock of knowledge, when the teacher from his researches should furnish them with the name of the lady. As no one in the class could answer the question, he very seriously told them her name was "Cana!" He had always read it marriage of Cana in Gallilee, instead of marriage in Cana of Gallilee, mistaking the name of the place for the name of the bride.—*Christian at Work.*

DESPISE not the day of small things.

Thoughts on Daniel.

BY ELD. U. SMITH.

CHAPTER XII.—CLOSING SCENES.

VERSE 1. And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.

A DEFINITE time is introduced in this verse: "At that time." What time? The time to which we are brought in the closing verse of the preceding chapter, the time when the king of the north shall plant the tabernacles of his palace in the glorious holy mountain; or, in other words, when the Turk, driven from Europe, shall hastily make Jerusalem his temporary seat of government. We noticed, in remarks upon the latter portion of the preceding chapter, some of the agencies already in operation for the accomplishment of this end, and some of the indications that the Turks will very soon be obliged to make this move. And when this event takes place, *then*, according to this verse, we look for the standing up of Michael, the great prince. This movement on the part of Turkey is the signal for the standing up of Michael; that is, it marks this event as next in order. And to guard against all misunderstanding, let the reader note that the position is not here taken that the next movement against the Turks will drive them from Europe, or that when they shall establish their capital at Jerusalem, Christ begins his reign without the lapse of a day or an hour of time. But here are the events, to come, as we believe, in the following order: 1. Further pressure brought to bear in some way upon the Turk. 2. His retirement from Europe. 3. His final stand at Jerusalem. 4. The standing up of Michael, or the beginning of the reign of Christ, and his coming in the clouds of heaven. And it is not reasonable to suppose that any great amount of time will elapse between these events.

Who, then, is Michael? and what is his standing up? Michael is called, in Jude 9, the archangel. This means the chief angel, or the head over the angels. There is but one. Who is he? He is the one whose voice is heard from Heaven when the dead are raised. 1 Thess. 4:16. And whose voice is heard in connection with that event? The voice of our Lord Jesus Christ. John 5:28. Tracing back the evidence with this fact as a basis, we reach the following conclusions: The voice of the Son of God is the voice of the archangel; the archangel, then, is the Son of God. But the archangel is Michael; hence Michael is also the Son of God. But the expression of Daniel, "the great prince which standeth for the children of thy people," is alone sufficient to identify the one here spoken of as the Saviour of men. He is the Prince of life, Acts 3:15; and God hath exalted him to be a "Prince and a Saviour." Acts 5:31. He is the great Prince. There is no one greater save the sovereign Father.

And he standeth for the children of thy people. He condescends to take the servants of God in this poor, mortal state, and redeem them for the subjects of his future kingdom. He stands for us. We are essential to his future purposes, an inseparable part of the purchased inheritance; and we are to be the chief agents of that joy in view of which Christ endured all the sacrifice and suffering which has marked his intervention in behalf of the fallen race. Amazing honor! Be everlasting gratitude repaid him for his condescension and mercy unto us. Be his the kingdom, power, and glory, forever and ever.

We now come to the second question, What is the standing up of Michael? The key to the interpretation of this expression is furnished us in verses 2 and 3 of chapter 11. "There shall stand up yet three kings in Persia;" "a mighty king shall stand up that shall reign with great dominion." There can be no doubt as to the meaning of these expressions in these instances. They mean, to take the kingdom, to reign. The same expression in the verse under consideration must mean the same. At that time Michael shall stand up, shall take the kingdom, shall commence his reign.

But is not Christ reigning now? Yes, associated with his Father on the throne of universal dominion. Eph. 1:20-22; Rev. 3:21. But this throne or kingdom he gives up at the end of this dispensation; 2 Cor. 15:24; and then he commences his reign brought to view in the text,

when he stands up, or takes his own kingdom, the long-promised throne of his father David, and establishes a dominion of which there shall be no end. Luke 1:32, 33.

Into an examination of all the events that constitute, or are inseparably connected with, this change in the position of our Lord, it is not necessary that we here enter. Suffice it to say that then the kingdoms of this world become the kingdom of our Lord and of his Christ. His priestly robes are laid aside for royal vesture. The work of mercy is done, and the probation of our race is ended. Then he that is filthy is beyond the hope of recovery; and he that is holy is beyond the danger of falling. All cases are decided. And from that time on, till the terrified nations behold the majestic form of their insulted King in the clouds of heaven, the nations are broken as with a rod of iron, and dashed in pieces like a potter's vessel, by a time of trouble such as never was, a series of judgments unparalleled in the world's history, culminating in the revelation of the Lord Jesus Christ from heaven, in flaming fire to take vengeance on them that know not God, and obey not the gospel.

Thus momentous are the events introduced by the standing up of Michael. And he thus stands up, or takes the kingdom, marking the introduction of this decisive period in human history, for some length of time before he returns personally to this earth. How important, then, that we have a knowledge of his position, to be able to trace the progress of the work, and understand when that thrilling moment draws near which ends his intercession in behalf of mankind, and fixes our destiny forever.

But how are we to know this? How are we to determine what is transpiring in the far-off Heaven of heavens, in the sanctuary above? God has been so good as to place the means of knowing this in our hands. When certain great events transpire on earth, he has told us what events, synchronizing with them, transpire in Heaven. By things which are seen, we thus learn of things that are unseen. As we "look through nature up to nature's God," so through terrestrial phenomena and mundane movements we trace the occurrence of heavenly scenes. When the king of the north plants the tabernacles of his palace between the seas in the glorious holy mountain, a movement for which we already see the preparatory steps, then Michael our Lord, stands up, or receives from his Father the kingdom, preparatory to his return to this earth. Or it might have been expressed in words like these: Then our Lord ceases his work as our great High Priest, and the probation of the race is finished. The great prophecy of the 2300 days gives us definitely the commencement of the final division of the work in the sanctuary in Heaven. The verse before us gives us data whereby we can discover approximately the time of its close.

In connection with the standing up of Michael, there occurs a time of trouble such as never was. In Matt. 24:21, we read of a period of tribulation such as never was before it, nor should be after it. This tribulation, fulfilled in the oppression and slaughter of the church by the papal power, is already past; while the time of trouble of Dan 12:1, is, according to the view we take, still future. How can there be two times of trouble many years apart, each of them greater than any that had been before it, or should be after it? To avoid difficulty here, let this distinction be carefully noticed: The tribulation spoken of in Matthew is tribulation upon the church. Christ is speaking to his disciples, and of his disciples, in coming time. They were the ones involved in that trouble, and for their sake, the days of tribulation were to be shortened. Verse 22. Whereas the time of trouble in Daniel is not a time of religious persecution, but of national calamity. There has been nothing like it since there was (not a church, but) a nation. This comes upon the world. This is the last trouble to come upon the world in its present state. In Matthew there is reference made to time beyond that tribulation; for there was never to be any like that upon the people of God in the future, after that was past. But there is no reference here in Daniel to future time, after the trouble here mentioned; for that closes up the world's history. It includes the seven last plagues of Rev. 16, and culminates in the revelation of the Lord Jesus, coming upon his pathway of clouds in flaming fire, to visit destruction upon his enemies who would not have him to reign over them. But out of this tribulation every one shall be

delivered who shall be found written in the book—the book of life; "for in Mount Zion . . . shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:32.

VERSE 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

This verse also shows how momentous a period is introduced by the standing up of Michael, or the commencement of the reign of Christ, as set forth in the first verse of this chapter; for the event here described in explicit terms is a resurrection of the dead. Is this the general resurrection which takes place at the second coming of Christ? or, is there to intervene between Christ's reception of the kingdom and his revelation to earth, Luke 19:12, in all his advent glory, a special resurrection answering to the description here given? One of these it must be; for every declaration of Scripture will be fulfilled.

Why may it not be the former, or the resurrection which occurs at the last trump? Answer: Because those who are then raised are all righteous. Those who sleep in Christ then come forth; but the rest of the dead live not again for a thousand years. Rev. 20:5. So then the general resurrection of the whole race is comprised in two grand divisions; first, of the righteous exclusively, at the coming of Christ; secondly, of the wicked exclusively a thousand years thereafter. The general resurrection is not a mixed resurrection. The righteous and wicked do not come up promiscuously at the same time. But each of these two classes is set off by itself, and the time which elapses between their respective resurrections is plainly stated to be a thousand years.

But in the resurrection brought to view in the verse before us, both righteous and wicked come up together. It cannot therefore be the first resurrection, which includes the righteous only, nor the second which is as distinctly confined to the wicked. If the text read, Many of them that sleep in the dust of the earth shall awake to everlasting life, then the "many" might be interpreted as including all the righteous, and the resurrection be that of the just at the second coming of Christ. But the fact that some of the many are wicked, and rise to shame and everlasting contempt, bars the way to such an application.

It may be objected that this text does not affirm the awakening of any but the righteous, according to the translation of Bush and Whiting; namely, "And many of them that sleep in the dust of the earth shall awake, these to everlasting life, and those to shame and everlasting contempt." It will be noticed first of all, that this translation (which we by no means hold above criticism) proves nothing till the evident ellipsis is supplied. This ellipsis some, therefore, undertake to supply as follows: "And many of them that sleep in the dust of the earth shall awake, these [the awakened ones] to everlasting life, and those [the unawakened ones] to shame and everlasting contempt." It will be noticed again that this does not supply the ellipsis but only adds a comment, which is a very different thing. To supply the ellipsis is simply to insert those words which are necessary to complete the sentence. "Many of them that sleep in the dust of the earth shall awake" is a complete sentence. The subject and predicate are both expressed. The next member, "Some [or these] to everlasting life," is not complete. What is wanted to complete it? Not a comment giving some one's opinion of who is intended by "these," but a verb of which these shall be the subject. What verb shall it be? This must be determined by the preceding portion of the sentence which is complete, where the verb "shall awake" is used. This, then, is the predicate to be supplied: "Some [or these] shall awake to everlasting life." Applying the same remarks to the next member, "Some [or those] to shame and everlasting contempt," which is not in itself a complete sentence, we find ourselves obliged to supply the same words, and read it, "Some [or those] shall awake to shame and everlasting contempt." Anything less than this will not complete the sense, and anything different will pervert the text; for a predicate to be supplied cannot go beyond a predicate already expressed. The affirmation made in the text pertains only to the many who awake. Nothing is affirmed of the rest who do not then awake. And to say that the expression "to shame and everlasting contempt" applies to them, when nothing is affirmed of them, is not only to outrage the sense of the passage, but the laws of language as well. And

of the many who awake, some come forth to everlasting life, and some to shame and everlasting contempt, which further proves a resurrection to consciousness for these also; for while contempt may be felt and manifested by others toward those who are guilty, shame can be felt and manifested only by the guilty parties themselves. This resurrection, therefore, as already shown, comprises some of both righteous and wicked, and cannot be the general resurrection at the last day.

MANY a young man has preached a sermon not fully in accord with the doctrines and usages of his church, and yet, in his impetuous thought, seeing strongly one side of the truth, he believed his position to be right. Then came the tempter in the form of numerous words and letters of approval from "leading citizens," the burden of which was their great pleasure that he had the "manhood and independence to speak out what all know to be the truth," etc. And, yielding to this flattery from men who were not in their hearts humble and in harmony with God, though respected moralists, he let this confirm his hasty and unsound judgment, till he could not see any other side of the truth, and thus soon found himself growing in popularity, but getting further and further away from the godly judgment of his older brethren and his church, and even from the words of the Scriptures themselves. A short road lay before him, and ruin at its end. The truth is that the world is at enmity with God; and the fact of pleasing those who are not spiritually minded ought always to cause a minister to look upon his own course with grave alarm. God himself, and those whose lives are humbly surrendered to God, are better counselors.—*Golden Center.*

A NEWLY-SETTLED Methodist minister, who was not warmly welcomed in his appointed parish, took a very pleasant and effective method of disarming criticism. Instead of resenting it, or settling in despondency, he remarked as follows in his opening sermon: "I hear that you say I am not much of a preacher. Very well, I know it. And if I could preach first-rate, you know I never would have been sent to this community." The people took very kindly to their pastor, and said no more about it.

The Sabbath-School.

North Pacific S. S. Association.

THE fourth annual session of this Association was held in connection with the camp-meeting, three miles north of Salem, June 14-20.

First meeting was called by the President, Eld. Wm. L. Raymond, June 16, 9 A. M. Opened with prayer by Eld. J. H. Waggoner. Delegates called for, and the following-named schools were represented: Salem, Jno. Donaldson and Sister Almira Starbuck; Beaverton, Sister P. K. Miller and Sister M. A. Danks; Damascus, James Chitwood; East Portland, J. H. McCoon and Wm. Atkins; Coquille City, Eld. Wm. L. Raymond; South Bend, Lyman Hicklin. A motion was made and carried to invite Eld. J. H. Waggoner, and Eld. C. L. Boyd and wife, to act as delegates and assist in the business and deliberations of this association.

The following committees were appointed: On nominations, Jno. Donaldson, T. H. Starbuck, Wm. Atkins; On Resolutions, J. H. Waggoner, Sister Boyd, and Sister Starbuck. An itemized report from the Secretary was read, which called out some remarks from Eld. Waggoner on the importance of corresponding with the different schools.

Treasurer's report called for and read, a summary of which showed the following:—

Cash on hand at commencement of year,	\$9.46
Received during year from tithes, donations, etc.,	2.42—\$11.88
Expended for postage, blank reports, etc.,	3.28
Cash on hand to balance	8.60— 11.88

Second meeting called at 4 P. M. June 16. No business particularly done excepting making preparation for a Sabbath-school to be held on the coming Sabbath.

At 9 o'clock Sabbath morning, June 17, a school was held, in which six schools were represented. Many were present who were not connected with any school, making the school about as large as last year, about 150.

A third meeting was called June 19, at 9 A. M.

The Nominating Committee presented the following names: For President, Eld. Chas. L. Boyd; for Secretary, R. D. Benham.

These were unanimously elected.

Committee on Resolutions presented the following by their chairman, Eld. Waggoner: "Resolved, That we show our faith by our works instead of our resolutions." This was unanimously adopted without remarks.

Meeting was then adjourned *sine die*.

C. L. Boyd, Pres.

R. D. BENHAM, Sec.

Simplicity of Manner.

AFTER all the rules and directions which we or others may prescribe for the teacher's guidance, a multitude of difficulties will arise which will call for the exercise of judgment and prudence, without reference to rules or the experience of others. We avail ourselves of the following very useful suggestions, from an intelligent, practical teacher, on a few points not distinctively presented in the preceding pages.

"I strive," he says, "to keep out of view my office as an examiner or lesson-hearer, and appear to propose the questions as if for my own information, or for a mutual discussion of the passage. I avoid asking leading questions on casuistical and other points, thinking it best, in every instance, to obtain the actual sentiment of the scholars, that, if erroneous, they may be shown to be unreasonable or contrary to revelation; and that, as far as possible, their minds may be brought to coincide with the principles of the Bible and to acknowledge the unerring wisdom of God. Cant terms and epithets, and all the ordinary technical language of theology, are avoided, that the children may understand what is spoken, by receiving it in a dialect which they are accustomed to hear. The greater part of my duty consists in oral instruction. If I see evidence that the lesson has been carefully studied, I find it the most effective plan to make a direct moral and religious improvement, not by a formal address but by an easy conversation, in which the duties of religion are presented as matters of actual importance, and as much interwoven with our interests as any of the functions or occupations of life. I find that the common declamations on the subject of sin and piety, make no perceptible impression, but that the attention of boys of all grades of intelligence, is best secured, and their feelings most interested, by plain, appropriate reasoning. It seems to me of great importance to avoid artificial manners in speaking to them on these topics. The (in most cases unconscious) affectation of discoursing on religion in peculiar tones, and with a sanctimonious countenance, has always appeared to me a serious disadvantage in all the methods of inculcating Christian truth, whether in the pulpit, the Sunday-school, or in conversation. The claims of God are reasonable, and they should always be exhibited in that light; they are plain, and should not be mystified. Of course there should be no departure from strict sobriety of manner, and the pious teacher will not be guilty of levity and flippancy in endeavoring to treat the subject familiarly. His manner and language should always manifest that this subject is transcendent in magnitude, and that the Bible is to be opened and examined with reverence. Children are rational beings, and should be treated as such."—*The Teacher Taught.*

JUVENILE BOOKS.

The Sunshine Series. Stories for little ones, in ten small books, adapted to children from the ages of four to ten years. In glazed paper covers, 320 pp. 50 cts.

Golden Grain Series. A choice collection of instructive stories suited to the wants of children from eight to sixteen years and older, illustrated and beautifully bound in three volumes.

THE HARD WAY, 160 pp. 40 cts.

THE SCHOOL-BOY'S DINNER, 160 pp. 40 cts.

GRUMBLING TOMMY, 160 pp. 40 cts.

Golden Grains in Ten Pamphlets. The same reading as in the first two volumes, without pictures, in ten pamphlets of 32 pages each, 320 pp. 50 cts.

Sabbath Readings for the Home Circle. In four volumes, containing moral and religious reading for the household; carefully selected, and compiled for the use of Sabbath-school and family libraries. Each, 75 cts.

The Child's Poems. Containing Little Will and other stories, teaching beautiful lessons of temperance and virtue. Bound in cloth and richly embossed in gold and black. 128 pp. 80 cts.

Address, SIGNS OF THE TIMES, Oakland, Cal.

A MINE OF INFORMATION.

History of the Sabbath and First Day of the Week

BY ELD. J. N. ANDREWS.

THE Bible record of the Sabbath; the secular history concerning it; the successive steps by which the change to the first day was made; and the work of restoration, are given in detail.

EVERY TEXT OF SCRIPTURE

Concerning the Sabbath is commented on at length; and the COMPLETE TESTIMONY OF THE FATHERS

In regard to the Sabbath and first day is given. The comparative merits of the seventh and the first day Sabbaths are fully shown. A copious index enables the reader to find the comments on any text, or the statement of any historian.

Should be read by every one. 528 pp. Price, \$1.25. Address, SIGNS OF THE TIMES, Oakland, Cal.

VALUABLE BOOKS FOR BIBLE STUDENTS.

SACRED GEOGRAPHY AND ANTIQUITIES.

WITH maps and illustrations, by Rev. E. P. Barrows, D. D. The investigations of missionaries and explorers during the last century have thrown a flood of light on many points once involved in obscurity, and it is the aim of this book to condense and put into methodical form what has thus been collected. 655 pp. \$2.25.

BIBLE GEOGRAPHY. HAND-BOOK OF

Containing the name, pronunciation and meaning of every place, nation, and tribe mentioned in both the Canonical and Apocryphal Scriptures. By Rev. Geo. H. Whitney, A. M. Illustrated by one hundred engravings and forty maps and plans. 12 mo. 40 pp. \$2.50.

BIBLE MANNERS AND CUSTOMS. HAND-BOOK OF

Containing descriptions of the ancient manners and customs mentioned in the Bible, and explaining over three thousand Scripture Texts. By Jas. M. Freeman, D. D. Illustrated by 168 engravings, and accompanied by an Analytical Index, a Textual Index, and a Topical Index. 12 mo. 515 pp. \$2.50.

THE WORLD'S PROGRESS, A DICTIONARY OF DATES.

Being a Chronological and Alphabetical Record of all essential facts in the progress of society, from the creation of the world to the present time, with chart. By T. B. Perkins. Octavo size. 1,020 pp. \$3.00.

SMITH'S NEW TESTAMENT HISTORY.

This work gives the connection between the Old and New Testament History, the relation of the Holy Land to the surrounding nations, a full account of the political and religious life of each separate section of the Jewish nation, and a clear and harmonized account of the Gospel and Apostolic History. 12 mo. 730 pp. \$1.75.

LIFE AND EPISTLES OF ST. PAUL,

By Conybeare and Howson, giving a living picture of St. Paul and the circumstances by which he was surrounded. Illustrated with maps and engravings. 764 pp. \$1.50.

THE LIFE AND WORDS OF CHRIST.

By Cunningham Geikie, D. D., with marginal references to the Scriptures, notes and index. Two volumes complete in one book. Printed in pica type, octavo size. 1,260 pp. \$1.75.

We have just received the following commendation of this work from an earnest Christian worker in Maine:—

HAVING read Dr. Geikie's life and works of Christ, I find it more interesting the farther I read; and when he introduces us to the trial and crucifixion of Jesus, one can almost imagine himself present to witness the cruel mockery, and the terrible scenes of Calvary. Although I am not prepared to indorse all that is said in the book, yet I think it the best I ever read of the kind. J. B. GOODRICH.

Address, SIGNS OF THE TIMES, Oakland, Cal.

YOUNG'S ANALYTICAL CONCORDANCE

TO THE

HOLY SCRIPTURES.

THE latest and most complete work of the kind ever published is now offered at a price within the reach of EVERY BIBLE STUDENT.

This book places in the hands of every earnest student, knowledge heretofore limited to a very few.

IT CONTAINS ONE HUNDRED AND EIGHTEEN THOUSAND MORE WORDS

Than Cruden's Unabridged Concordance. It gives every English word, also the Hebrew and Greek original words, with their pronunciation and literal meaning. The Greek and Hebrew words are transliterated so that they are intelligible to any English reader.

A complete index of the original words is added, referring them to the English words under which they are found. Price, postpaid, \$3.25.

Address, SIGNS OF THE TIMES, Oakland, Cal.

SMITH'S COMPREHENSIVE DICTIONARY OF THE BIBLE.

NEW EDITION, octavo size, 1,200 pages, with many important additions and improvements from the works of the most eminent scholars commentators and travelers. It is designed to be

A COMPLETE GUIDE

In regard to the pronunciation and signification of Scriptural names; the solution of difficulties respecting the interpretation, authority and harmony of the Old and New Testaments; the history and description of Biblical customs, events, places, persons, animals, plants, etc.

In this book it is designed to make everything intelligible to those who understand only the English language, and to place them as nearly as possible on a level with the scholars who are familiar with the original languages of the Scriptures.

All the words in the vocabulary are pronounced and divided into syllables, and words or parts of words are respelled whenever this is necessary to indicate the pronunciation.

The book contains numerous maps, and is abundantly supplied with superior engravings, which are of real utility to the student.

No one who desires to study the Scriptures intelligently will be without a copy of this most excellent book, as its price is within the reach of all.

Price, in cloth \$5.00

" in library binding 6.00

Address, SIGNS OF THE TIMES, Oakland, Cal.

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
J. N. ANDREWS, }
URIAH SMITH, } CORRESPONDING EDITORS.

OAKLAND, CAL., FIFTH-DAY, JULY 13, 1882.

Congregationalism—What is it?

THERE is no other church in the United States which is undergoing such rapid disintegrating process as the Congregationalist. It is almost impossible now to tell what is the faith of the great Congregational body, it indeed it have any peculiarly distinctive faith. We have been aware for some time that a minister could stand well-accredited in that church with any faith he might choose to hold, and almost without any faith at all. The recent wide departure from the old standards, by the First Congregational Church of San Francisco, has been the means of directing much attention to this subject. A clergyman of that denomination writes from San Francisco to the *New York Independent*, from whose letter we make extracts as follows:—

"We have a theological sensation here just now. The First Congregational Church of this city—the first and the largest and richest on the coast, as well; the one so long and ably presided over by Dr. Stone, of Park Street, Boston, and world-wide fame—has taken a new departure. It is 'a' if not 'the' representative church of its denomination in these parts. It has recently taken to itself, after a long wooing, Rev. C. D. Barrows, of Lowell, Mass., as pastor. It has settled him by advice of a huge council from many States. The church has always had a thoroughly Calvinistic Orthodox Creed, almost identical with that given by Dr. Dexter, in his hand-book of Congregationalism."

Among the noticed items of a change of base is the following:—

"(5.) Even more startling is the fact that this creed, without a doctrine of sin, should also have deliberately eliminated the doctrine of the Atonement. Both word and thing are gone. There is nothing left here but a mere reconciliation, made for all men."

It is far from doing justice to the absence of an Atonement, both in "word and thing," to say "there is nothing left here but a mere reconciliation, made for all men," for if the Scriptures recognize the possibility of reconciliation for a sinner without a sacrifice to the broken law, we have read the Bible quite amiss.

Speaking of the breadth of the new creed the writer says:—

"There is nothing in these new creeds that would keep out of this Congregational Church or its diaconate or ministry any average Unitarian, or Universalist, or Rationalist. Rev. Mr. Hamilton, who lately died in his pulpit in Oakland (deposed from the Presbyterian ministry for heresy), and who avowed himself to the writer, a 'Christian Rationalist' and a 'spiritual pantheist,' said to him, also, that he could accept this creed."

And he further proceeds to predict some of the consequences likely to grow out of this growing defection in the ranks of Congregationalism:—

"It has long been a current slur in some circles that the Congregational body is not soundly Calvinistic. The writer, trained a Congregationalist and for years in its ministry, has always repelled that slur as a slander. He remembers Prof. Park's declaration, at the Boston Council, in 1865, that 'every man who knew enough to read the New Testament in Greek was a Calvinist.' Is it true that there is to be such a departure as this from the faith in Congregationalism at large? If so, then beware of a plowshare through the whole body. Is there an element of any considerable importance in the body which is ready, after having won the contest with Unitarianism and Universalism, to go over to the defeated side? Does Congregationalism hanker after another schism, like that which swept over into Unitarianism Harvard College and the greater part of the church property of Eastern Massachusetts? What, in that case will become of its benevolent and charitable and missionary and educational trusts and organizations? Are we on the point of another great theological conflict, like that of those days, rending churches, severing families, and perverting sacred fiduciary trusts? If this new departure of the First Church here be what it is heralded, then all this is coming."

But the writer makes too much of this case. He treats it as if it were quite exceptional—far in advance as a departure from the old faith. It may be this so far as the action of an entire church—and a large and influential one—is concerned, but as far as evident defection from the old landmarks is concerned, it can be found all over the land, affecting every part of the great Congregational body. The following from the *Detroit, Mich., News*, gives pointed evidence on the same subject:—

"The Rev. Mr. Merriman, formerly President of Ripon College, 'one of the ablest and most scholarly ministers in the Congregational ranks,' was recently examined by a tribunal of his church, preliminary to his installation as pastor of the Congregational Church at Somerville, Mass. It turned out that as regarding hell he was a Universalist, and in respect to purgatory he was a good Roman Catholic. That is to say, he refused to believe in eternal punishment, and substituted a condition of probation after death, in which the soul would be purged from its impurities preparatory to entering Heaven, which probation he thought might be mitigated by the prayers of Christians still in the flesh. The doctrine of prayers for the dead was the particular popish *bete noir* of the early Puritan—indeed, of the Puritan of twenty years ago—but its acceptance by Mr. Merriman did not prevent his installation as the pastor of Somerville. What is Congregationalism, anyhow? It authorizes Beecher to set aside half the Bible and lets Mr. Merriman abolish hell and set up purgatory. Isn't it wide enough to let in Mr. Ingersoll?"

The interest attaching to this subject is wider than the bounds of the Congregational Church. It is a sign of the times. It is not possible that there should be so wide-spread departure from the accepted faith in so great a denomination as the Congregational, and its influence be confined to that denomination. It shows itself more readily there because that church is more lenient with dissenters than any other. We hardly think there is another church in the land, having a reputation as "orthodox," which would install a minister over a church in an important locality, whose creed was a mixture of Universalism and Roman Catholicism. To this it has been coming for some time. A body which could tolerate the ranting vagaries of such men as H. W. Beecher can very consistently tolerate anything professing to be religion, however far it may be removed from genuine Christianity. But the Methodist Church is tainted through and through with that which would have been considered rank heresy by Wesley and Fletcher, and their associates. Great and important changes have taken place in that church in the last half century.

We are far from insisting that no changes should be made; oftentimes they are right, and necessary to the healthy growth of a religious body. There may be progress in religious knowledge as well as in any other. But when changes do become necessary, when they are made, we hold that it is just and right to make them deliberately and to publicly announce them. Then they may be vindicated, and all may see their reasonableness. Only in this manner can "the unity of the faith" be preserved. And only in this manner can healthy changes be made. If suffered to grow "gradually and silently," as Dr. Scott says the practice of Sunday-keeping came into the church, the change is quite as apt to be wrong as right; perhaps more so, because it is not attended with that open investigation which is the surest means of separating the chaff of mere opinion from the solid grains of truth.

But change, the work of disintegration, is going on in all the churches. They read their creeds and subscribe to them, but they do not preach them fully, and only hold to them with an abundance of "mental reservations." We presume the time was when this Jesuitical casuistry was confined to the Church of Rome; but it is not so now.

Inasmuch as it is an injustice to one's self and to the public to profess that which is not fully believed, we regret the present state of things. But as far as it indicates a breaking away from that slavery which has been suffered to hold in its chains the minds and consciences of so many of our fellow-men, it is not to be regretted. That this restlessness, so extensively manifested, will work ruin to many, cannot be doubted. But it has already gone too far to be restrained. To a few—a choice few—it will bring religious freedom; a firmer faith in "the Bible alone;" and a higher standard of, and experience in, Christian life. With the mass it will result in that which is called "freedom of thought," "liberalism," "advanced Christianity," but which is no less than reckless individualism, growing into actual freedom from restraint, or lawlessness. By reason of these the way of truth is evil spoken of; 2 Peter 2:1, 2; and by their influence will be augmented the perils of the last days. 2 Tim. 3:1-8.

THOUGH a man without money is poor, a man with nothing but money is poorer. Worldly goods cannot bear up the spirits when trouble comes, any more than headache can be cured by a golden crown, or toothache by a chain of pearls.

Questions.

1. PLEASE explain Heb. 6:4-6. Does it mean that all who have sinned after they have been converted will be lost? What is meant by falling away? R. B. S.

It certainly does not mean that, or we might repeat the old question: "Who then can be saved?" Peter's calling as an apostle secured great privileges, and yet his sin, grievous as it was, did not shut him out from the grace of Christ. It is not to be supposed that the Lord approved the "sharp contention" which passed between Paul and Barnabas, for the Spirit had appointed them together to the work. Acts 13:2, 3; 15:36-40. But Paul afterward confessed that he was not perfect; and in this he was more modest and humble, and just so much more of a true Christian, than are some of this day.

But we do think there is a limit to God's forbearance with the abuse of his gifts and grace. In the text quoted in the question, the apostle doubtless refers to high attainments in the things of God, and to great abuse of the gifts of his Spirit. And this is paralleled by the Saviour's words in Matt. 12, that there is no forgiveness to him who blasphemes the Holy Spirit. And again in Heb. 12:15-17, we are warned by the example of Esau, who could not inherit the blessing which he once despised and foolishly bartered away, even "though he sought it carefully with tears." This certainly teaches us that there is a limit beyond which it is fatal to go.

We are very much in the position of the Presiding Elder, who, when he was accused of believing in falling from grace, replied that he did not believe in it at all, but believed in the possibility of it. "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall." 2 Peter 1:10. But the Lord has promised to heal the backslidings of those who return unto him: Jer. 3:22, etc. Only this must not be made a ground of presumption; for it is true that "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29:1.

2. Persons professing sanctification tell us that they have all on the altar (Christ), and are thereby sanctified, according to Matt. 23:19. Is Christ the altar? To prove this they quote Heb. 13:10. B. R.

The text does not prove the position. There is no reason for thus confounding the *sacrifice* with the *altar*. See verses 11, 12. There is no doubt "the altar" is put for that which is on the altar, as "the cup" is put for the contents of the cup. But that no more makes the altar and the sacrifice identical, than the Saviour's words, in Luke 22:17, and Paul's words, in 1 Cor. 11:27, prove that "the cup" is identical with the "fruit of the vine" which the cup contained. In the expression it is made to stand for its contents, but it is not therefore identical with its contents.

3. How do you harmonize the expressions, "Sanctify them through thy truth," John 17:17, "Sanctified by faith that is in me," Acts 26:18, and "Sanctified by the Holy Ghost," Rom. 15:16? B. R.

Each of these expressions is alike true, and we might quote another, "Ye have purified your souls in obeying the truth," 1 Peter 1:22, and then reply that *the whole truth* on the subject is contained in them all. We are indeed sanctified through the truth, but not without obedience to the truth. We are sanctified in obedience, but not without faith in Christ. We are sanctified by faith, but not without the Holy Spirit. We are sanctified by the Holy Spirit, but not without faith, and obedience to the truth. The difficulty with some—yes with many—is that they take one text and make a hobby of that, or construct their theory upon it, without seeking for all the truth, without any effort to harmonize all the words of the Holy Spirit.

4. What did Paul mean by saying, "I am carnal?" How is the carnal mind destroyed? B. R.

Paul meant that carnality was in his nature; as he expressed in verse 18 of the same chapter, "For I know that in me (that is, in my flesh) dwelleth no good thing." The destruction of the carnal mind is simply the person being brought in harmony with, or submission to, the will of God. "The carnal mind is enmity against God, for it is not subject to the law of God," Rom. 8:7. Of course when Paul said, "I am carnal," he referred to his nature, and not to his then present position, for at that time he declared he delighted in the law of God—he was no more opposed to it, no longer an enemy of God and of his will.

"THE entrance of Thy word giveth light."

Healdsburg School.

THE School Board spent several days last week in Healdsburg, looking after the interests of our school there. Some improvements are being made on the building, but fortunately it was so well planned that very few improvements can be made upon it; the cost of those being made is quite inconsiderable.

The citizens of Healdsburg have expressed themselves decidedly against the name we had selected for the school—Healdsburg Academy. We were aware that there are too many institutions called colleges in this western country. The number is greater than can be well sustained, and consequently they can hardly rise to a high place among the colleges of America. We therefore concluded to make a departure, and make ours a first-class school under the name of Academy. But it is objected that an Academy is looked upon as a school lower or less meritorious than a College, and that, of course, if that is called an Academy it will be considered inferior to the Colleges of this Coast. But such we have no intention that it shall be. And the objection is well-considered and has much weight. In view of this fact, and to place our institution in a proper light before the world, it was decided by a unanimous vote to give it the name of the "Healdsburg College," and to incorporate under that name.

It was all the time considered a necessity to have a good boarding-house in connection with the school. Already the necessity is pressing heavily upon us, and it was decided to take immediate steps for the erection of a building. A splendid lot of five acres has been secured at a moderate cost, and if we succeed in getting the money which has recently been promised for the purpose, the work will be pushed on vigorously. If this be done it may be necessary to put up a temporary house for the students, and for the use of the workmen on the permanent building. Healdsburg is not a large place, and already the vacant houses, and every available place is being taken by those who are moving there to enjoy the benefits of the school.

We found Professor Brownsberger in good health and fine spirits. He enters enthusiastically into his work, and is well pleased with the location of the school and the prospect before it. Professor Grainger will enter as a teacher at the commencement of the coming term, and steps have already been taken to secure other help as may be needed.

The purchase of the excellent building and the fine lot on which it stands, on such favorable terms, was a most fortunate circumstance for our school enterprise. It has enabled us to do much more than was considered possible to do this year when the vote was taken by the State Conference last fall to start a school. We shall endeavor to move cautiously and prudently, but to do all that can be done to place the College on such a footing, that it shall meet the most sanguine expectations of its friends. We predict its success, and ask its friends not to forget its wants or their pledges in its behalf.

Sunday in Politics.

KNOWING the interest that all our readers feel in the discussion of the Sunday Law, we give the following extract from the platform adopted by the State Democratic Convention at San Jose, last month, together with the discussion upon it:—

"Resolved, That the Democratic party, inheriting the doctrine of Jefferson and Jackson, hereby declares its unqualified enmity to all sumptuary legislation, regarding all such exercise of the law-making power as against the just objects of free government, and that all laws intended to restrain or direct a free and full exercise by any citizen, of his own religious and political opinion, so long as he leaves others to enjoy their rights unmolested, are anti-Democratic and hostile to the principles and traditions of the party, create unnecessary antagonism, cannot be enforced, and are a violation of the spirit of Republican government, and we will oppose the enactment of all such laws, and demand the repeal of those now existing."

"When the resolution relating to the Sunday-law repeal pledge was reached, O—, of Alameda, opposed the latter portion of that resolution, which pledged the party to the repeal of the Sunday Law. He said it was impolitic and fraught with danger to the party.

"R—, of Mendocino, proposed an amendment to the resolution referred to, striking out the latter part which had reference to a repeal. He argued at some length in favor of his motion, and while acknowledging his adherence to the old tradition of the Democratic party against sumptuary laws, claimed that the plank referred to was a firebrand thrown into the party and would antagonize the church vote.

"T—, of San Joaquin, was adverse to the motion, and said that he had been for twenty-five years. He deprecated the exercise of policy opposed to principle. The law was inoperative and foreign to the principles of the Democratic party, and, he believed, unconstitutional.

"W—, of Sonoma, professed his enmity to sumptuary legislation, and admitted the injustice and unconstitutionality of the Sunday Law, but he believed that the question of repeal should be left to the people, to be settled by them in the choice of their legislators.

"H—, of Los Angeles, advocated the motion, and said that his constituents were in favor of the Sunday Law, and many votes would be lost by the adoption of the plank in question.

"B—, of Fresno, favored the passage of the resolution on the ground of both policy and principle. As District Attorney of his county he had conducted twenty prosecutions for violations of this law and only succeeded in one case, which was reversed by the Supreme Court on the ground that the Superior Court had no jurisdiction.

"W—, of Los Angeles, opposed the motion. "O—, of San Joaquin, believed it was the duty of the Convention to assert the principles of the party with regard to this as well as all other issues, and he hoped that the plank would be unaltered.

"M—, of Monterey, said that in Salinas City the Sunday Law was enforced, and that it would be inexpedient to advocate repeal."

It was finally decided, by a vote of 280 o 167, to adopt the resolution advocating the repeal of the Sunday Law. It will be readily seen that the Sunday Law question will not be an unimportant matter in the fall election. Many voters are pledged to sustain it, regardless of party, and should a sufficient number adhere to this resolution, both parties would soon be brought to terms, as the main question with the politicians is, "Is it politic?" We shall watch further developments with interest.

Was the First-Day Gradually Sanctified by the Apostles?

[From *Les Signes des Temps*.]

The sanctification of the first-day cannot be found in the first nineteen chapters of Acts.

WE have sought in vain for the sanctification of the first-day by God at the resurrection of Christ. We have sought for the gradual sanctification of the day by Christ during the forty days which preceded his ascension, but have found that he did nothing of the kind, though he had abundant opportunity to sanctify the day by many successive acts. Having failed to find the sanctification of the day before the ascension of Christ, we have diligently sought for it in each of the first sixteen chapters of the Acts. We have found many events in the history of the apostles which imperatively demanded that something should be said concerning the sanctification of the day if the day were to be established as a memorial of the resurrection of Christ. We have found several important references to the Sabbath of the Lord, but have not yet found a single trace of the sanctification of the first day.

We commence the search anew with Acts 17. Here we find Paul preaching in the synagogue at Thessalonica on three successive Sabbaths. It is even said that it was his manner to preach thus on the Sabbath. If we could find the declaration that it was his manner to preach on the first day, we should regard it as a strong testimonial to the sanctification of the day. It is said, however, that Paul preached concerning the death and the resurrection of Christ, but it is not said that he bade the people to observe the day on which Christ died, nor the day on which he arose. Acts 17:1-3.

Next, Paul came to Berea and immediately began to preach in the synagogue. He found the Jews of this place willing to receive the gospel. It was therefore a good occasion to announce the sanctification of the first day, but he did not do it. Acts 17:10-14. Then Paul came to Athens and preached in the synagogue as he had done at Berea. These meetings were upon the Sabbath. He also disputed in the market daily, until the people invited him to address them in their highest assembly. He told them that the true God is the creator, and that he will judge the world by Jesus Christ whom he had raised from the dead. Verses 22-31. But he said not a word concerning the first day as the memorial of that resurrection.

After this Paul came to Corinth, and preached Christ in the synagogue every Sabbath, persuading both Jews and Greeks, but labored on other days at tent making with Aquila and Priscilla. Acts 18:1-11. If it were said that he preached every first day, or if it were said that he bade the people observe the first day in honor of the resurrection, we should say that we have at last

found the sanctification of the day, though not till twenty-three years after the resurrection of our Lord. But we find nothing of the kind.

Next Paul came to Ephesus and preached in the synagogue, which must have been upon the Sabbath. After his departure, Apollos arrived at Ephesus and preached in the synagogue. When Priscilla and Aquila had heard him, they expounded to him the gospel of Christ. This record like that in Acts 15:21, shows that the Christians were in the habit of attending worship in the synagogue on the Sabbath, when the Jews did not make opposition. Acts 18:19-28. But we find no trace of the sanctification of the first day in Acts 18.

In Acts 19:1-8 we read that when Paul returned to Ephesus, he went into the synagogue and preached boldly for the space of three months. In this period were twelve Sabbaths. If Paul had ceased to observe the Sabbath, or if he taught the sanctification of the first day, to take the place of the seventh, he would not thus have been permitted to preach in the synagogue. The remainder of the chapter relates to the tumult at Ephesus. We find, therefore, no trace of the sanctification of the first day in Acts 19.

II

The sanctification of the first-day cannot be found in Acts 20.

When we come to Acts 20 we find the first and only mention of the first day in the book of Acts. It occurs twenty-eight years after the resurrection of Christ, and contains no allusion to that event. Verse 7. The disciples came together in the evening for they had many lights where they were assembled, and Paul preached till midnight, which would make his sermon four or five hours long, and the meeting actually continued till break of day. Every day, as measured in the Bible, begins and ends at evening, which is at sunset. Compare Gen. 1:5, 8, 13, 19, 23, 31; Lev. 23:32; Deut. 16:6; Lev. 22:6, 7; Deut. 23:11; 24:13, 15; Joshua 8:29; 10:26, 27; Judges 14:18; Mark 1:32. As this evening meeting at Troas was on the first day of the week, it must have been on what we call Saturday evening after sunset, for Sunday evening at sunset the first day terminates, and the second day of the week commences.

The disciples therefore came together in the evening at the close of the Sabbath to celebrate the supper of the Lord, because Paul was to leave them in the morning never to return. And in the morning of the first day of the week he actually did set forth on foot for Assos, while his companions took the ship around the promontory to that city, where they took him in. Verses 13, 14. We have here, then, the most convincing proof that the first day of the week had not been sanctified as late as the year 59, for if it had been sanctified, St. Paul was either ignorant of that sanctification, or else guilty of profaning the day.

But those who have not studied these facts, affirm that this passage proves that the first day had been constantly observed during the twenty-eight years that had elapsed between the time that Christ arose and this meeting at Troas. This is the argument:—

1. The church at Troas once had a meeting in the evening at the commencement of the first day of the week.

2. Therefore it must have been the custom of the church at Troas to meet regularly in the day-time of each first day of the week.

3. Therefore all the churches everywhere throughout the world met regularly for worship on the first day of the week.

4. Therefore the apostles from the time of the resurrection of Christ always met for worship on the first day of the week.

5. Therefore Christ must have met with his disciples on each of the six first-days during the forty days which preceded his ascension.

6. Therefore God sanctified the first day of the week when Christ arose from the dead.

But the most diligent search has failed to find any fact corresponding to any one of the five conclusions above enumerated. On the contrary, we have found the most convincing evidence, that the observance of the first day was wholly unknown to the apostolic churches, and that each of these five conclusions is false.

When Luke speaks of the Sabbath among certain Gentiles at Philippi, he says that that worship was customary. Acts 16:13. When he speaks of the preaching of Paul at Thessalonica, on the Sabbath in the synagogue, he says that this was his manner. Acts 17:2.

When he speaks of Paul at Corinth, he says that he preached in the synagogue to the Jews and Greeks *every* Sabbath. Acts 18:4. But when he speaks of the first day at Troas, he does not say that meetings on that day were *customary*, nor that it was their *manner* to meet on that day, nor that they met *every* first-day for worship. Yet if such was their custom, and if their example was to be the model for the entire church of Christ, then it was infinitely more important that Luke should tell us that they did this every first-day, than that he should tell us what Paul did every Sabbath day.

To this we add two facts, each of which forbids the idea that Luke intended to show that the church at Troas was following a custom derived from the apostles, or obeying an ordinance which they had established for the commemoration of the resurrection. 1. This was a meeting in the night, not of an ordinary, but of an extraordinary character. 2. The object for which they met was to break bread; but the breaking of bread commemorates not the resurrection of Christ, but his death. 1 Cor. 11:26. We know, therefore, that this meeting was occasioned by the departure of Paul, and not by an ordinance of the apostles requiring the churches to commemorate the resurrection of Christ by the breaking of bread on the first day of the week. We know also that the first day of the week had not been sanctified at the time of this meeting at Troas, or Paul would not have set out on his journey on the morning of that day.

III

The sanctification of the first-day cannot be found in the book of Acts.

The remainder of this chapter contains the farewell address of St. Paul, at Miletus, but makes no allusion to the sanctification of the first day of the week. In Acts 21 we read of the voyage of the apostle to Cæsarea, and his ascent to Jerusalem. When he arrived there he was told that there were accusations against him concerning circumcision (verse 21), but not one of his enemies at Jerusalem charged him with teaching the sanctification of the first day in place of the seventh. We are therefore certain that as late as the close of Acts 21, Paul had never taught the sanctification of the first day of the week.

In Acts 22, we have the defense of Paul before the multitude at Jerusalem, but he has no occasion to defend himself with respect to the sanctification of a new day, for he is not even accused of having made any change in this respect. In Acts 23, Paul appears before the council at Jerusalem, and is sent by the Romans to Cæsarea. The chapter contains no allusion to the sanctification of the first day. In Acts 24, we have the defense of Paul before Felix, but like all the chapters which precede, this chapter contains no reference to the sanctification of the day of the resurrection of Christ.

In Acts 25, Paul defends himself before Festus, and declares in verse 8, that the Jews had no occasion to accuse him even with respect to the law. It is certain that thus far no one could say that he had taught the sanctification of the first day in the place of the seventh. In Acts 26, Paul makes his defense before Agrippa, and states the causes of the enmity of the Jews toward him. But the sanctification of a new day was not one of these causes. Verses 19-21.

In Acts 27, we have the voyage and shipwreck of Paul. In Acts 28, we have the account of his arrival at Rome, and also a record of his conference with the Jews of that city. But there is no accusation made against him that he had taught the sanctification of the first day in the place of the seventh, nor was the subject mentioned by him or them. We know, therefore, that the first day was never sanctified by the apostles, neither by a single act in which all united, nor by a series of acts which gradually accomplished the sanctification of the day, nor even by any means whatever. J. N. A.

The Intercession of Christ.

A BROTHER residing in the eastern part of the State, writes concerning a man in that place, professedly a Seventh-day Adventist, who has been making known some of his peculiar views. He thinks that this people are all right except wherein they differ with him. He has, he says, talked with several of our leading ministers, but has received no satisfaction. The brother writes in behalf of the church in that place, that they may know what credence to give to this man's theory. The theory in question, as given to us, is this:—

"He thinks that the death of Christ was all that is necessary on Christ's part to secure man's redemption. No necessity for intercession in Heaven. That it belit-

ties the character of God to suppose that he could be influenced to change his decision by the intercession of Christ. If a man has lived conscientiously in this life, God, who made him and can measure his motives, and sympathize with his weakness, will render unto him his just deserts anyway; and consequently Christ's intercession becomes at least a very puerile and unnecessary thing. . . . He does not believe that God can be angry in any degree, for that element would be contrary to the attributes of his nature. 'Anger resteth in the bosom of fools.'"

We have here an example of the way some men will get an idea from a single text of Scripture, and then, mounting their hobby, will fly off regardless of a thousand other texts on the same subject. It has been well said that the peculiarity of the hobby horse is that when a man is once astride of it he cannot get off; and this is doubtless the reason why the man failed to receive any satisfaction from those ministers with whom he talked. If only the single individual were concerned, there would generally be but little use to try to answer him; but unfortunately the carrying capacity of a hobby is unlimited, and the rider is always anxious to share his seat with his friends.

In the first place, if we can believe the Bible, "God is angry with the wicked every day." Ps. 7:11. He himself says, "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments." Ex. 20:5, 6. In many places in the Old Testament we read of his anger being kindled against the Israelites, and threatenings of anger if they should disobey him. David says, "He will not always chide; neither will he keep his anger forever." Ps. 103:9.

Jeremiah, speaking in prophetic vision, says, "I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." Jer. 4:26. Again, "Therefore thus saith the Lord God: Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched." Jer. 7:20. "Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind; it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return until he have executed, and until he have performed the thoughts of his heart; in the latter days ye shall consider it perfectly." Chap. 23:19, 20. Read also Jeremiah 25:15-38. Nahum says: "Who can stand before his indignation? and who can abide in the fierceness of his anger?" Chap. 1:6. Again we read: "The great day of the Lord is near; it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. . . . And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; . . . Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy." Zeph. 1:14-18. And then the exhortation is given: "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Chap. 2:3. See also Chap. 3:8.

We believe that God understands his own attributes better than any man; and it will not do to presume upon the mercy of God, when he plainly says that his anger will be poured out on those who persist in their rebellion against him. Finite man cannot judge an infinite God. The threatenings contained in the Bible should serve to make men "tremble at his word." Paul says, "Knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5:11.

But the objector quotes: "Anger resteth in the bosom of fools." Very true. It remains there, constantly springing into activity at every provocation, or no provocation at all. He harbors it in his heart, and cherishes it. But David says of the Lord: "For his anger endureth but a moment." Ps. 30:5. The Lord, speaking through the prophet Isaiah, of the punishment of the wicked, says: "For yet a very little while, and the indignation shall cease, and mine anger in their destruction." Isa. 10:25. To compare the petty anger and malice which dwells in the human heart, and which so

many glory in, with the just indignation of a long-offended God, is irreverent, to say the least.

The idea that Christ does not intercede for man is of the same nature. It is a plain contradiction of the Bible. However confident others may be of their power to stand and plead their own case before God, we are glad for the promise that if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. Read also the following: "For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us." Heb. 9:24. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is ever at the right-hand of God, who also maketh intercession for us." Rom. 8:34. "Wherefore he is able to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25. These texts plainly teach that man has an advocate; that that advocate is Christ; and that he is now making intercession for us. To call his intercession puerile and unnecessary is simply blasphemy. Let such a one read and consider Heb. 10:28, 29.

The fact that a man is represented at court by an advocate does not prove that the judge is unjust, or disinclined to listen to the man's case; but it does prove that the man is unable to properly present his own case. There is nothing in man that would recommend him to God, for he has forfeited all claim upon his mercy. God cannot look upon sin with any allowance. It is exceedingly repugnant to him. When man was pure and innocent he could talk face to face with God; but when he fell, God hid his face from him. A just God could not endure a sinful being in his presence, even to beg for mercy. Therefore we now have to come to God through the intercession of Christ. Christ says: "No man cometh unto the Father but by me." John 14:6. Christ is the sinner's only hope.

If a man were in danger of drowning and a rope were thrown to him, he would not stop to criticise the rope, or the man who threw it. If he were wise he would seize it at once. He would not cavil, and wonder why those seeking to save him did not use some other means; nor would he hesitate, for fear that the rope would not hold him; neither would he, unless he were blind, say that no rope had been thrown; nor, unless he were insane or hopelessly conceited, would he assert that he could climb into the ship without the aid of any rope. Should he do any of these things, the tide would carry the rope beyond his reach, and he would be left to drown. So the one who carps at the plan which God has chosen by which to save men, is in danger of losing the benefit of the offer which is held out to him. Perhaps God might have devised some other means of salvation, if it had pleased him to do so, but since he did not, it ill becomes us to question his wisdom.

To those whose ears are assailed with such false theories we would quote the language of Paul: "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace." In other words: Beware of the man with a hobby.

E. J. W.

Minnesota Camp-Meeting.

THIS meeting, held at Minneapolis, closed June 27. The attendance was quite large, some seventy-five tents being pitched on the ground. On Sunday a large and intelligent audience of people from the city listened to discourses upon some of the main features of our faith, that given at 4 P. M., by Eld. G. C. Tenney, of Wisconsin, being wholly upon temperance.

In many respects the results of this camp-meeting are very encouraging. A spirit of tenderness and harmony came into our midst, increased, and prevailed. Many were aroused to a deeper sense of the lukewarm condition of the people of God, and the danger of the times in which we live, and resolved to devote themselves renewedly to the service of God.

Measures were taken to secure a greater circulation of our reading matter. The work of canvassing received special attention, and several proposed to engage in the work. Some fourteen order-books for "Thoughts on Daniel and the Revelation" were taken.

To the testimonies which were freely read from the desk is attributable in a great degree the good results of the meeting. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6.

Parker, Dakota, June 28.

C. W. STONE.

The Missionary.

California to Europe.

AFTER regretful adieus to friends in California, we sped on our way eastward, and in ten days were cheered by those near and dear in Battle Creek. We were compelled to bring our visit quickly to a close, and hastened on to New York, spending two days with our family in Toledo. In answer to call from New England, we then went to South Lancaster. The New England school was about to open; the book depository and news depot was also nearly ready, and all was activity in preparing for reception of students and providing for contingencies. We were specially interested with the undoubted evidence of the Spirit of God manifested in this place, and the perfect harmony existing between all. Bro. Haskell indeed has faithful helpers in his native place, whose confidence in his plans is unbounded.

I wish the readers might have been present at the opening exercises of the school, to see the spirit manifested by the students. If the Lord is not in the work as started we are much deceived. The spirit of manhood and womanhood as shown by the actions of the students in resolutions and remarks was of a touchingly gratifying nature.

Bro. Haskell's labors were so severe, and his duties so many as to render it impossible to leave for some time after the day first decided upon, and it was finally thought best that we should return to New York and complete arrangements for our passage to Europe and secure, one week later, passage for Bro. Haskell. After visiting the various lines of transatlantic steamers, with most of which we had, in former years, been familiar, we finally decided on the Monarch Line, whose passenger steamers have been running but a few years, but a line having freight vessels in every part of the globe. The agent, we found very kind and obliging. He gave us passes to visit the ship about to sail from New Jersey, the *Lydian Monarch*, in which we found all that could be desired. These ships are nearly all alike, about 400 feet in length, and 4,700 tons' burden. They are quite new, steel vessels, with iron masts, powerful engines, and specially adapted to rough weather. They are unusually wide, consequently, the state-rooms are larger than on any other line, and they are finely fitted up. The state-rooms, saloon, and promenade decks, are situated amid-ships and forward of engines, a very essential point, and one which will be appreciated by all sea travelers, especially those subject to sea-sickness, which terrible malady is increased by jar of engines and propeller, smell of oil, cooking, etc., all of which is avoided on these ships. We have sailed in many ships on many seas, but never have we experienced a pleasanter trip. The construction of these ships is such as to render them remarkably steady in heavy weather.

Of the usual routine of sea life we will say nothing, except to state that Captain Nuggett, and officers and stewards, in whom so much of our comfort depends, were exceptionally kind and thoughtful. My wife, being sick much of the time, was kindly inquired after by each, several times every day, with solicitations for her welfare; and everything possible for kind hands to do, was done for her comfort. We would make special mention of one, to whom we became much attached. Miss Lloyd, the stewardess, was a friend indeed, and a superior woman. Seeing my wife so sick, she gave up her state-room, which was inside, and, consequently, a trifle steadier than ours in rough weather, so that we had the two rooms, one in which we would stay when the sea was calm and the port could be opened, and the other as a retreat in heavy weather. She also kept us supplied with ice, which was the most acceptable thing we could take, and with any preparation capricious fancy might suggest. She was a God-fearing woman, one who lived her faith; and we shall endeavor to return by the steamer bearing Miss Lloyd. The voyage was enlivened by excellent music, we having several professional musicians on board, and a good piano.

After a prosperous passage, we landed safely in London, with feelings of gratitude to God for guiding us among so worthy a company, and on so comfortable a ship; and we most heartily recommend the Monarch Line to all our friends and people. The time quickly passed in London before Elder Haskell arrived off the Scilly Islands,

from whence his ship was telegraphed, having in tow a large German steamer in distress, which they had towed nearly 1,200 miles. Thinking he would leave ship before reaching London, we anticipated him by leaving for Southampton. Passing a lovely country *en route*, we came, in two hours, to our largest English mission, where we found Elder Loughborough and friends, with whom we chatted a couple of hours, when who should drive up but our beloved and anxiously looked-for brother, Elder Haskell, just in from Falmouth, sunburned, and looking as though he had not suffered much from his experience in participating in the relief of the distressed on the sea's highway.

The green hills and dales of Old England, and the kindness received from her sturdy sons, have been much appreciated, and we feel we can indeed love her, and feel proud of our ancestry. President Garfield's long lingering in agony, and his sad death, called forth from England her heartfelt sympathies, and the two nations have been brought in close communion. We feel much encouraged with the spread of truth here, and feel assured that the blessing of God will still further open the way, and believe results will be seen, ere long, which may surprise many. After an absence of several years, we rejoice again to be on British soil, and hear with patriotic feeling, "God save the Queen," and pray he will continue to still further bless these shores, over which his blessing has so long hovered.

J. W. GARDNER.

North Pacific Tract and Missionary Society.

THE sixth annual session of this society was held on the camp-ground near Salem, Oregon, June 15, at 2:30 P. M. Eld. C. L. Boyd was called to the chair. Prayer by Eld. E. W. Barnes. Minutes of last meeting were read and approved. Committees were appointed as follows: On Nominations, W. L. Raymond, R. D. Benham, and J. Donaldson; On Resolutions: J. H. Waggoner, O. Dickenson, and J. E. Wilson.

SECOND MEETING, JUNE 16, 4 P. M.

The Committee on Nominations reported for President, Eld. C. L. Boyd; Vice-President, O. Dickenson; Secretary, Sister C. L. Boyd; Director, of Dist. No. 1, W. G. Meyers; No. 2, T. H. Starbuck. The persons were elected separately.

THIRD MEETING, JUNE 18, 5 P. M.

The Committee on Nominations reported the name of J. C. Hall, for Director of Dist. No. 3, who was elected, after which the Secretary read the following report of the financial condition of the Society:—

ASSETS	
Due from districts.....	\$183.75
" " " individuals.....	34.25
" " " N. P. Conference.....	9.57
Books, Tracts, etc., on hand....	178.98
Cash on hand.....	10.11—\$416.66
LIABILITIES	
Due to the SIGNS OF THE TIMES.....	194.50
" " " <i>Review and Herald</i>	39.16—\$233.66
Present standing of Society.....	183.00
CASH STATEMENT	
On hand July 1, 1881.....	10.70
Received from districts.....	231.93
" " " on Reserve Fund.....	132.40
" " " Sales.....	130.93—\$495.26
	\$505.96
CASH PAID OUT	
To SIGNS OF THE TIMES.....	382.00
" " " <i>Review and Herald</i>	105.25
" " " Individuals.....	8.60—495.85
Cash on hand.....	10.11

A subscription of \$262.60 was made on the Reserve Fund.

FOURTH MEETING, JUNE 19, 10 A. M.

Remarks upon the general work were made by Eld. Waggoner and others, and the session adjourned. W. L. RAYMOND, Sec.

North Pacific Conference.

PORTLAND.—Six years ago a series of meetings was held at this place in the tent by Brn. Van Horn and ——. Of those who then embraced the Sabbath, three remain here and are faithful; others have been added to their number, some by immigration and others by conversion. In company with Bro. Snashall, I held meetings with this company last Sabbath and first-day, and organized a church. Three were baptized in the Willamette

River. A precious season was enjoyed in the celebration of the holy supper, in which several took part for the first time. A weekly meeting and Sabbath-school are sustained.

May this company be, in this large and wicked city, like a light through whose shining many precious souls shall speedily be drawn to the blessed Saviour, and a saving knowledge of his present truth. Chas. L. BOYD.

Portland, June 23, 1882.

Help from the Lord.

"My help cometh from the Lord, who made heaven and earth." So said the Psalmist, and so may every Christian say. This is sufficient. Some men, with their telescopes, put God far from them; but the Psalmist, with the eye of faith, brings him near. "I will lift up my eyes to the hills, from whence cometh my help." Philosophies and systems, speculations and theories but too often hide our Father's face; while simple faith—the uplifted look of the soul—puts our hand in his, and brings the promised help. Are you afflicted or bereaved? Have you been tempted to doubt your Father's care? Do not fear. Amid all the worlds his hand upholds, you shall not be forgotten. His love is as great as his power. Trust in him, and help will come in time of need.—*Methodist Recorder*.

Temperance.

Good and Bad Wine.

A CORRESPONDENT of the *Sunday-school Times* writes as follows:—

"A question has arisen here, and is helping to keep some from signing the temperance pledge; 'tis this: Did Jesus make fermented or intoxicating wine at the marriage feast in Cana? Also, were there any wines in use at that day that were not intoxicating? Please give us your judgment and authority on the subject."

To all of which that excellent paper answers in the following judicious manner:—

"To be frank with our correspondent, we have no positive information about that miracle, outside of the Bible text. The text says that that wine was made of water, and that it was drawn off from the stone pots as soon as it was poured into them. Not much time for fermentation there. If any man wants to limit his abstinence pledges to the fair bounds of that miracle, he can safely pledge himself against all liquors—except wine that is made exclusively of water which has not been allowed to stand over night. Why wouldn't that be a good compromise for our Indiana friends? Whether there were any wines in that day—not made exclusively of water—which were non-intoxicating, is a much-disputed point. For our part, we see no special importance in the controversy, whichever way it were settled. One thing is very sure; there were wines in that day which were intoxicating, and Jesus never commanded his disciples to drink them. He even commended John the Baptist—who was an out and out total abstinence man—as the greatest man of all time up to that day. There are wines at the present day which are intoxicating; and we do not know of a single commandment in the Bible, or of any fair inference from the Bible, which forbids our letting them wholly and absolutely alone. In the absence of any positive commandment to drink wine, we think that all such wines—all intoxicating drinks whatsoever—ought to be let alone. But if one of our Indiana friends feels bound by the example of the miracle at Cana of Galilee, why, then, let him follow it to the letter. Let him set six water-pots of stone, containing two or three firkins apiece; fill them with water up to the brim; then draw off and drink to the last drop. Having done this, he would certainly be inclined to swear off from farther drinking. And this would be a great deal more sensible than his refusal to sign a pledge before doing this."

ONE of New York's most famous physicians, Dr. Willard Parker, makes the astounding statement that one-third of the deaths in New York City are the result, directly or indirectly, of the use of alcohol, and that in the last thirty-eight years 190,000 persons have died of its use in the city.—*Life-boat*.

The Home Circle.

THE TANGLED SKEIN.

Two men were talking by the sea
Of what had been and what might be,
And as the first his hopes made known,
The tide upon the bar made moan.

"The boon I ask of fate, is fame—
A world-known and an honored name.
I ask not love. Let that pass by,
If fame be mine that cannot die.
Those in the valley seek for love;
My feet must climb the heights above."

"I ask not fame," the other said.
"What matters praise when I am dead?
Be mine the boon of love and home,
From which my feet may never roam.
The lowliest path will pleasant be
If love is there to walk with me."

Ah, strange indeed the ways of fate,
The tangled threads will not come straight!

Love came to him who asked for fame,
The world has never heard his name.
With wife and children by his side,
His neighbors think him satisfied.
But by his hearth he often hears
The great world's praises in his ears,
And wonders vaguely which were best,
The hill's wide view, or valley's rest?

To him who asked for love and home,
Came fame, and ever he must roam.
Through all the world his name is known,
But he goes on unloved, alone.
Men envy him. They cannot know
The hum in heart that hungers so
For love and home. Below he sees,
With longing eyes, the valley's peace.
But up the hill he climbs alone;
He asked for bread and found a stone.

Oh, sorely-tangled skein of fate!
Some time, God grant, the threads come straight.
—*Eben E. Rexford.*

"I Want To be Gooder."

It was at the close of a preaching service in connection with a series of gospel meetings in a manufacturing town in New England. The meetings were held in a large hall, and the custom with us was to dismiss the congregation, and ask all those to remain who were interested in the matter of their salvation. Probably one hundred persons remained to be spoken to and conversed with by Christians who had tarried for that purpose. By half past ten most of the inquirers and Christian workers had left. I had been engaged all the evening with a most obstinate unbeliever, anxious for his salvation, but full of difficulties and excuses, which were not reasons for not accepting Christ. I had finally to leave him for that night. He was so utterly wedded to his "own ideas" that there was no opportunity left in his mind to hear or consider God's thoughts, which are not our thoughts.

Somewhat disappointed and sorrowful that I had been able to win no soul to Christ that night, I turned to get my coat and hat, to go to my lodgings. As I walked toward the platform, where my wrappings were, I noticed seated alone on one of the benches, what seemed to be a little boy. As I passed him, I thought to myself: Why is that boy sitting there alone and at this late hour? So I went back to him, and sat down by his side. On this closer inspection I found him a lad of perhaps fifteen years. He was very dirty, face and hands grimed with factory grease; hair uncombed; mouth defiled with tobacco, which made its appearance in juicy coloring about the lips, and amber drops lingering in the corners of his mouth. Meantime, he was chewing his "quid" vigorously. He was small of his age, being one of the stunted factory children often seen in New England towns, having been put in the mill almost before he was old enough to leave his mother's side. After this survey of him, I put my arms kindly about his shoulders and said: "Well, my boy, what are you waiting here for?"

The reply was the laconic "I dunno."

"What made you come in for at all?"

"I just wanted to see what was going on and to hear the singing."

"Well, why do you stay longer, now that nearly everybody has gone?"

"I dunno. 'Cause I don't feel good."

"Do you want to be a Christian?"

"I d'no. I dunno what that is."

"Why it is to be saved from your sins and become God's child. Would you not like to be God's child? That is to be a Christian."

I'd like to be gooder. That's what I like to be."

"Well, my boy, that is what Jesus will do for you if you will take him for your Saviour. He will not only make you "gooder," but he will forgive all your sins and give you a new heart."

"I dunno what you mean by that."

And therein he was like Nicodemus. Indeed, he was a young Nicodemus come to Jesus by night. He knew that he wanted to be "gooder," but he did not know how he was to be made so. In fact, under the preaching and singing of the gospel, that poor, ignorant boy had been made to feel his sin, his moral short-coming and spiritual need. I talked with him a little while about and of Jesus, and how he had come into the world to save sinners; how he had died for us; and that God had raised him up from the dead; and that he was now in Heaven, looking down upon him then and loving him; and that the Holy Spirit was now opening his blind eyes, to see his sin and need, and so prepare him to give himself to Christ. A good deal of this he did not seem to understand, especially how Jesus could be "away up in Heaven," and yet know anything about him; and particularly he did not know how he was to give himself to Christ. Nevertheless, I went on preaching or talking Jesus to him, trusting the present Holy Spirit, who had awakened him and detained him in the inquiry-room, to enable him to "understand these things" which are dark not only to ignorant factory-boys, but are alike incomprehensible to the natural man when grown to years, and "wise and prudent" in the knowledge and wisdom of the world. Finally, as thousands older and younger have done before him, he asked:—

"What must I do to be saved?"

I at once replied: "Believe on the Lord Jesus Christ, and thou shalt be saved." But this he did not understand. I tried to explain to him the nature of faith in relation to Jesus Christ; but was unsuccessful, for at length he said:—

"I don't know what you mean by believing on Jesus Christ."

Apparently dropping the subject, I turned to him abruptly, and said:—

"Where do you work?"

He looked up, evidently greatly surprised at this sudden turn in the conversation, and told me that he worked in a certain factory, naming it.

"What do you do in it?" I asked.

"I works in the picking-room."

"Is it a good job?"

"No, sir; 'tain't! Its long hours and poor pay."

"How long do you work?"

"Oh! different. Sometimes ten hours and sometimes fourteen, according to the way the mill runs."

"And what pay do you get?"

"Only but fifty cents a day."

"Well," said I, "now, Johnny, suppose Mr. So-and-so," naming the manager of a large mill in another part of the town, "should come to you, and say: 'Johnny, I want a boy to work for me in my mill, and I will tell you what I want him to do. I want him to work four hours a day in the mill with two of my own boys, that I am bringing up to know the business. Then I want him to go to school a half-day. I will give him a dollar a day, and he shall eat at my table and live in my house with my boys; and, indeed, I will be a kind father to him and take good care of him.'"

The little fellow listened intently to this imaginary proposition, with an amused smile of incredulity upon his face; but when I had finished, and asked him "Johnny, if such an offer was made to you, would you accept it?" with a smile that spread all over his face, and even up out of the grime and dirt, and far quicker than I can record it, he answered:—

"You bet I would! And mighty quick!"

"But, Johnny, what would you do with the old job?"

"I'd throw it up higher'n a kite."

"And then what would you do?"

"Why, of course, I go to work for the new boss. But, say, Mister, you are 'chaffing me' now." With something of a sorrowful look upon his face, as the momentary vision of a better job, which I had conjured up, faded away from his imagination.

I saw the cloud move over the smile that a moment before had been upon his face, and, with a great throb of pity and love in my heart for the boy, I said to him:—

"No, Johnny, I am not chaffing you. You are working for a hard master now, and are having long hours and poor pay. Every one who is living in sin is serving the devil, and the only pay

you will get by and by is death. But, my boy, God loves you, and he has sent Jesus into the world to tell you so and to offer to make you his child, put you to work for him, and finally take you to Heaven. Now, Johnny, will you accept this new situation and become God's child? That is what I mean by believing on Jesus Christ and accepting him. Will you take him for your Saviour and new Master?"

Once more the smile came back into his face, and, with straightforward, honest love in his eye, he said:—

"Is that it? Then I'll take Jesus Christ for my Saviour."

"But, Johnny," said I, "what will you do with the old job of sin?"

Still another ray of light came into his face, and, with compressed lips and firm and determined voice, he said, evidently remembering his other answer: "I throw it up."

"That's it, my dear boy. That is what it is to become a Christian. It is to take Jesus for your Saviour, who forgives all your sin, and for your new Master, and God for your father in Heaven, and throw up the old job of sin. And now will you kneel down here with me, and tell Jesus that you have taken him in your heart, to be your Saviour and Master?"

"Yes, sir." And, with that, he fell upon his knees beside me, and, after I had offered a prayer of thanksgiving, and for the Lord to keep him and make him steadfast, I asked him to pray, which he did, substantially in these words: "Lord Jesus, I take you for my Saviour, and I throw up sin. Help me to be gooder than I am and to serve you right." I said the "Amen."

I introduced him to one of the pastors, who had been waiting for me the half hour I had been with my little inquirer, and told him how he had thrown up his old job and asked him to look after him.

I was in that city months afterward, and asked the pastor after "Johnny," and he told me he was walking uprightly. Amongst other things, he had "thrown up his tobacco."

"Let the wicked forsake his way and the unrighteous man his thought, and let him return unto the Lord, who will have mercy upon him, and unto our God, who will abundantly pardon." —*Rev. George F. Pentecost, in Independent.*

The Baby's Autograph.

THEY gave it to me at Christmas—the pretty new autograph album—and I was proud of it; the binding was so gay, and the white, gilt-edged sheet so spotlessly pure. I could hardly make up my mind who should have the honor of dedicating that album, or what verse was grand enough to be inscribed on its pages; and before I had quite decided, baby found it. She had toddled into the parlor, and taken it down from the table before I had missed her, and was sitting cross-legged, like a Turk, with the precious book in her lap. That would not have been worth recording, and I should not have valued my album beyond all price now if it were all. But she had a pencil—for she dearly loved to scribble on bits of paper—and she had made her mark on the front leaf, the title page of my beautiful book. She had made a dozen marks, criss-cross and zig-zag; and there she sat, her bright hair tossed down over her face, her little demure mouth pursed up, her blue eyes full of mischief, half shy, half defiant, and we three women looked at her.

"Oh, you naughty, naughty baby!" I cried; "you've just ruined my new album, you bad little thing."

"Bless her dear little heart," said my mother; "doesn't she make a picture?"

"Whip her!" cried aunt Harriet, in a vindictive tone. She has no children of her own, and knows just how to bring up other people's.

I was angry enough to do it, and had made one step forward, intending to wrest the book out of the clasping baby hands, and then—what, beat my own child? I was saved that degradation by my own good mother, who shook her head at me over Aunt Harriet's shoulder.

How long is it since Christmas? Counting by heart-throbs, I would say years! years! It is only a couple of months, and to-day I would give, oh! what would I not give to have those little hands doing their sweet mischief. Peace, foolish heart! "He giveth his beloved rest." The baby is gone, but when I look at the little short lines

that dedicate my album—the sweetest, saddest lines to me that were ever written—soon ended like her little life—I am glad that I took her in my arms, kissed her rosebud lips, and put the book away without one reproving word—glad that I caused no angry feelings in that baby heart, or left memories for myself that would now have power to wound.

That is why all the leaves of my new album are blank—pure, spotless, just as the fair page of her little life was; but you, who think these characters on the dedicating page unmeaning, have never had the key to them. Mothers can tell what they are. Angels will be glad over this record without blot or stain. There is no handwriting so fine that I would exchange it for my baby's autograph.—*Sel.*

Religious Notes.

—The Seventh-day Adventist Church in Battle Creek, Mich., reports a membership of 492.

—The corner-stone of the new Garfield Memorial Christian Church was laid July 1.

—The steamer *Nevada* brought 727 Mormon converts to New York en route to Utah, July 2. This is the largest importation that has been made for several years. The greater number of them were Scandinavians.

—The Pope, in an allocution in consistory, recently, said the position of the Church in Italy was becoming worse than ever. The Government, he declared, was guilty of bad faith in refusing authority to twenty Bishops he had nominated.

—W. C. Dupuy, of Indiana, evidently thinks that there is at least \$2,000,000 in a name. He is reported to have offered an endowment of that sum to Asbury University provided the institution shall bear his name. It already has a good name, but will probably change it for such an inducement.

—It is very evident that a new and very important factor has entered into the formation of church creeds. The Scotch Presbyterians have adopted a new one which is much better than the old one, and differs materially from the Westminster Confession. It is stated that "it is shaped by the progressive spirit of the day." The Bible is getting to have very little influence in the church, compared with the spirit of the day.

—The Rev. Mr. Cooks, of Sag Harbor, said recently that of 500 families visited by him, 100 had never seen a Bible. The Rev. Mr. Wheeler stated that at Calverton, near Riverhead, there are ninety people anxious for spiritual regeneration. "There was only one Christian lady in the place," said Mr. Wheeler, "and she had formerly resided in Brooklyn." Of course there was no school, no church within five miles of Calverton, and "very few of the people had even seen a Bible." Mr. Campbell, of Blue Point, found an old couple over eighty years of age, who, together with their daughter, had never heard of Christ. Surely it is useless to send missionaries to Asia and Africa, and build Baptist chapels in Rome, while such a state of spiritual darkness exists within a few miles of the city of churches.—*Brooklyn Eagle.*

News and Notes.

—Several more assassinations are reported from Ireland.

—Two Chinamen in Philadelphia were naturalized a short time ago.

—The prohibition amendment was carried in Iowa by 21,000 majority.

—In Prague, thirteen Socialists have been sentenced to imprisonment.

—Thurlof Weed, the veteran journalist, now eighty-five years old, has become blind.

—One hundred and sixty acres of standing grain were burned on a ranch near Stockton last week.

—During the past fiscal year 46,632 agricultural patents were issued from the General Land Office.

—The United States' debt was diminished more than twelve and a half millions of dollars, during the month of June.

—Hurricanes have been very frequent for the last two weeks. A somewhat detailed account is given in another column.

—The evacuation of the city of Elm, Switzerland, has been ordered, on account of the threatening condition of the mountain.

—It is stated that the orange crop in Florida this year will be very light, owing to the ravages of an insect that is working in many groves.

—The usual list of Fourth-of-July accidents is reported. Toy pistols, bombs, and fire-crackers have maimed very many for life.

—From Bakersfield, Cal., the weather during the first week in July is reported as being the hottest that has been known for several years.

—The city of Tokio, Japan, which is getting to be quite a literary center, has a free library of 80,000 volumes, 15,000 of which are in European languages.

—The Sultan is about to issue a firman, granting the Jewish refugees from Russia, fertile tracts of land in Syria and Mesopotamia. Thus the Sultan shames the Czar.

—The total number of sheep in the United States, as reported by the Census Bureau, is 42,381,389. Of this number, California has about 5,000,000, more than any other State.

—There are 3,197 persons in the United States Internal Revenue Service, and of the \$800,000,000 collected during the last six years, not a cent has been lost to the government by defalcation.

—The murderer of President Garfield was hung, according to sentence, June 30. The world would have to be pretty thoroughly searched to find a more hardened, blasphemous villain than he was.

—The Utah, Idaho, and Oregon stage line, John Hailey proprietor, has purchased all the mail contracts through Idaho, Washington Territory, Oregon, and to Shasta in California, a total amount of 2,265 miles.

—Reports from Minnesota say that there is quite an epidemic of small-pox in various parts of the State. Advices from Central Indiana say that twenty cases of small-pox have proved fatal, and the disease is still raging.

—A shock of earthquake was felt quite generally throughout this State, June 27. In several towns in the interior, it is said to have been the heaviest since 1868. No serious damage was done anywhere, but many people were badly frightened.

—The rather surprising report comes from Victoria, B. C., that the Fourth of July was the occasion of a general holiday there. Business was entirely suspended; and the Stars and Stripes, and the Union Jack floated from innumerable flag-staffs.

—A large venire was exhausted in a Police Court in San Francisco last week without a jury being obtained, to try a man charged with violating the Sunday Law. Two jurors only were obtained, and a venire for 175 was issued returnable this week.

—An express train was wrecked on the Central New Jersey Railroad, near Long Branch, June 29. Four passenger-cars were thrown off a bridge into the water. Three men were killed, and very many injured. Ex-President Grant was among the injured.

—The authorities of Nevada City, Cal., have increased the license of Chinese laundries by \$30 a quarter, and as a consequence there are no laundries in the place now, all having suspended. The object was to drive out the Chinese, that white labor might be substituted.

—The steamer *Scioto*, with 500 excursionists on board, collided with a tug-boat near Mingo Junction, O., on the night of the 4th. The *Scioto* sunk almost immediately in fifteen feet of water. The latest reports place the number of persons drowned at seventy. As usual, whisky did it.

—Nihilism is cropping out in high places. It is stated that 9,000 copies of a revolutionary proclamation, printed in secret and signed by Nicholas Constantino-vich, cousin of the Czar, have been discovered at the Ministry of Marine. The author of the document anticipated the executioner by committing suicide.

—General Skobloff, the famous Russian General, whose recent speech caused so much sensation, died suddenly at Moscow, July 7, aged thirty-nine years. His death is attributed to heart disease; but there are rumors of foul play, and it is more than likely that some parties wished to have the zealous General out of their way.

—A discussion has been started in Wisconsin, Indiana, and Michigan, since the great prohibition victory in Iowa, which seems likely to bring the prohibition question to a vote at an early day in each of the States named. Indiana seems to be the next objective point of the temperance people, and they express great confidence in their ability to carry the measure there.

—Complaint is justly made because the liquor dealers of Cincinnati do not pay their share of taxation. The whole amount of taxes paid by those engaged in the liquor traffic in that city is \$13,274 of which the eighteen brewers together pay \$7,052, and the 3000 saloon-keepers pay \$6,229. But a single dry goods house pays more taxes than all the liquor men combined.

—Superintendent Thompson, of the United States Railroad Mail Service, has failed in his efforts to secure a more rapid transit of mails between Chicago and San Francisco. The Union and Central Pacific Roads were not willing to increase the speed of their mail trains, which is twenty and a half miles an hour. The average time between New York and Chicago is thirty-five miles an hour.

—There were 46,222 post-offices in the United States on the 30th of June, 1882, an increase of 710 over the previous year. For the year ending June 30, over a billion three-cent stamps, and 350,000,000 postal cards were sold. The value of stamped envelopes sold was nearly \$40,000,000. The department officials feel warranted in asserting that when the final statement of receipts and expenditures for the year is completed, it will be found that the postal service is self-sustaining.

—A list of the members who have joined the revolutionary party in Russia, since 1872, together with the names of the members of the Executive, have been discovered by the police. The ramifications of the conspiracy extend over eleven governments. There are altogether 680 names on the list. They have also found

and destroyed three more bomb and dynamite factories, and have found several secret printing establishments. And yet nihilism is as powerful a force in Russia as ever.

—During the six months just past, there have been 5,000 miles of railroad laid in the United States. These figures show only the main track, and do not include sidings, nor second, third, or fourth tracks. How extraordinary has been the work of the past season in comparison with its predecessor, may be seen by the fact that while it shows 5,000 miles of new road, the aggregate reported for the same period last year, was only a little over 2,000 miles, and during the same period of no previous year has it equaled even that amount. The total railway mileage of the United States is now more than 107,000 miles.

—The situation in Egypt remains practically unchanged, except that it is getting more and more critical. All foreigners have left for safety. There is a large English fleet in the harbor of Alexandria, and General Seymour, the English commander, has threatened to bombard the city if the building of fortifications by Arabi Pasha, and the placing of guns in positions threatening the fleets, were not stopped. The French Mediterranean squadron has been ordered to Alexandria, and more French troops are in readiness. That war is imminent is confidently expected. Troops have been sent to guard the Suez Canal, as it is feared that the Arabs will attempt to destroy it.

—Commodore Shufeldt, who has just been recalled as Consul at Shanghai, has just negotiated a treaty between the United States and Corea. Provision is made for the United States to have a Minister, a Consul-General, and Consuls resident in the kingdom, and three ports are to be open to the commerce of this country. Corea has hitherto maintained a policy of almost complete isolation, Japan being the only country enjoying commercial relations with it. Even China, to which power Corea is tributary, has had no intercourse with Corea, save on the occasion of the annual embassy which is accomplished by a few privileged traders. The European powers are making preparations to take advantage of the diplomacy of the United States.

—Some months ago it was stated that a Mohammedan prophet in the eastern part of the Soudan, on the Upper Nile, not far from Abyssinia, had collected a band of fanatics, revolted against Egyptian authority, and defeated some of the local forces. His uprising was at the time considered a part of the antichristian movement so popular at present among people of his religion. The Khedive sent some forces against him, and a battle has recently occurred, in which the Egyptians were defeated with a loss of 2,000 men. The victorious prophet and his army of 7,000 men are said to be advancing northward and probably receiving accessions of strength from the Bedouins of the desert as they proceed. Sennar, where the battle took place, is about 2,000 miles south of Alexandria. The troubles have no connection with the revolt of Arabi Pasha, but should they increase, and the prophet's army become powerful, they might lead to a general Mohammedan uprising, or holy war, the consequences of which might be serious. Should Arabi be defeated he might join his forces with those of the prophet, a course which he has vaguely threatened.—*Chronicle.*

Obituary.

GREENLEAF.—Sybil Greenleaf died in Milton Plantation, Maine, May 26, 1882, aged 83 years. Mother Greenleaf was a person loved and respected by all who knew her. For years she professed to be a Universalist; but about five years ago she began to read our tracts and at once accepted the Sabbath of the fourth commandment, and was faithful in observing it to the last. She never murmured nor complained, but was ready and longed to be at rest. We believe she sleeps in Christ, and hope to meet her in the morning of the resurrection. A good discourse was preached by Eld. A. A. Abbott, First-day Adventist, from 2 Tim. 4:6-8. H. DAVIS.

DE FOREST.—Died in Oakland, Cal., June 26, of inflammation of the lungs, George Willard, son of Brother and Sister De Forest, aged nine months. This is the second time that death has bereaved this family the present year. They have the sympathy of many friends, but, more cheering than this, they are comforted by the "blessed hope" of meeting the dear little one on the return of the "Life-giver." Words at the funeral from Ps. 103:13. EDITOR.

THE SIGNS OF THE TIMES.

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

Missionary Society of Seventh-day Adventists.

A twelve-page Religious Family Paper, devoted to a discussion of the Prophecies, Signs of the Times, Second Coming of Christ, Harmony of the Law and Gospel, with Departments devoted to Temperance, The Home Circle, The Missionary Work, and the Sabbath-school.

Price Per Year, \$2.00
In Clubs of five or more copies to one address, to be used in Missionary Work, 1.50

Address, **SIGNS OF THE TIMES, Oakland, Cal.**

—OR—
REVIEW AND HERALD, Battle Creek, Mich.
MISS ELIZA THAYER, Sec. N. E. Tract Society, South Lancaster, Mass.
ELD. J. N. LOUGHBOROUGH, Ravenswood, Shirley Road, Southampton, England.
W. L. Raymond, Gaston, Oregon.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JULY 13, 1882.

Camp-Meetings.

TEXAS, Waxahachie,	July 21-31.
OHIO, Delaware,	Aug. 11-21.
SOUTHERN MICHIGAN, Hillsdale,	Aug. 16-21.
ILLINOIS, Watseka,	Sept. 5-12.

ARRIVING from our northern trip soon before the last number of the SIGNS went to press, we found the "local" entirely prostrated by overwork in our absence. That is the reason why Bro. Gardner's letter from Europe was overlooked in the "make up"—an omission which we very much regret. This shows the reasonableness and necessity of our determination to drop other labor, and attend to our duty on the paper while we remain connected with the office.

IN answer to a question concerning the use of the letter U as a numeral, the editor of the *Advent Review* quotes from Webster, Worcester, Gould Brown, the People's Cyclopedia, American Cyclopedia, and old translations, to show that U and V were identical, and used interchangeably. We add that, to this day we conform to this fact, the printer's "upper case" still omitting J and U from their places in the alphabet. The letters are "laid" thus: I K L and T V W, the letters J and U being assigned places below Z. The first paper printed in California in English was printed with an old font in Monterey in which for W (double U) was used VV.

Trouble in Alexandria.

AT this time, July 10, there is a strong probability of the difficulties in Egypt coming to an immediate crisis. The English Admiral is prepared to open fire on Alexandria, and has given notice that he will do so in thirty-six hours unless certain preparations are discontinued.

From private sources we learn that Dr. Ribton has been killed. This will shorten the journey of Eld. Haskell, as Alexandria was a point which he intended to visit.

Oakland.

LAST Sabbath was the best day enjoyed by the Oakland church in a long time. Sister White was with us, and her feelings in behalf of the church were so strong, that she said she felt more like exhorting than preaching. She spoke from Rev. 3, on overcoming. It was a calm but very impressive discourse, and the Spirit of God moved the hearts of the people. An unusually good meeting followed, and we believe the blessing of that day will not prove a temporary one.

Since her deep trials and great bereavement a year ago, we are pleased to be able to say that the Lord is greatly blessing Sister White in her public labors and in her writing. In an experience of about thirty years in the Third Angel's Message, we never had more confidence than we have at present, that the Lord is leading the "remnant" by the direct teachings of his Spirit. See Rev. 12:17; 19:10.

Immoral Religion.

THE "spiritual advisers" of condemned murderers seem to be a reprehensible set of beings. "Dr." Hicks, the clerical companion of the assassin of President Garfield, is one of the worst of the lot. In his prayer on the scaffold he insulted Heaven by speaking of the murderer as "this, Thy servant." The criminal was an impenitent murderer, boasting of a crime which put a nation of fifty millions of people in mourning. The fact that he manifested great disappointment, and for a time was much cast down because certain politicians and political papers did not indorse his action, was sufficient proof of his guilt and depravity. Could Dr. Hicks inform us in what sense this impenitent assassin and vile blasphemer was a servant of God? His prayer was shocking to the moral sense of all right-minded people. Under such a clerical teacher, it is no wonder that the condemned was confirmed in his impenitence, and his blasphemous assertion that he has done the will of God. And with such teachings passing for Christianity, it is no wonder that irreligious people look upon the Christian religion as countenancing immorality, and are confirmed in their skepticism.

A Wonder.

LAST Sunday morning's paper contained an account of an attempted murder of two persons by a man in Antioch, Cal. After giving the details of the crime, the paper innocently states that "public opinion condemns the act." This is encouraging. If public opinion could only be kept up to the point of condemning a murder long enough to give the murderer his just deserts, a more healthy state of affairs would exist.

Prohibition.

THE official returns give the majority for the prohibition amendment in Iowa, as 21,000. This is a good showing. We heartily congratulate the temperance people of Iowa for the good result of their labors. We also congratulate those who have opposed this movement, on their defeat. It is the best thing that ever happened to them; and we predict that the increased prosperity which Iowa will enjoy if this amendment is rigidly enforced, will soon convince them of the fact.

Healdsburg College.

A FEW REASONS WHY STUDENTS SHOULD BE PRESENT AT THE OPENING.

THE opening of the new school year of the College is on Wednesday, July 26th. It has been placed on WEDNESDAY, in the middle of the week, because of the importance of the first few days of the term. By leaving home on Monday all students that reside anywhere in the State can arrive here in ample time for the opening. There are several reasons why the first few days are of special profit to the students.

1. New classes are then formed which will continue their work during the entire year without any interruption. At the very beginning these classes have special instruction to teach them how to study. They are drilled in the principles that underlie much of the work that follows. The success of the student in his classes is almost wholly dependent upon a knowledge of these principles. Many a student has been compelled to take a place in a lower class, because he was not present at the beginning of the term, and consequently lost this instruction.

2. The publishers of the books used in the College have extended the introductory rates until the opening of our fall term. The books were introduced at the beginning of last term, and the usual time allowed for introduction has long since expired, but by request they still give us the books at introductory prices at the opening. Students purchasing at the opening will save quite a little item in the expense of books.

I would advise those who do not care to keep their old books, and can sell them at reasonable rates, to sell them at their homes, rather than bring them with them. It is more than likely that you have no books that you could use here.

3. Valuable information is given at the beginning, in regard to the character of the school, the relation of the students to teachers and the college, and such other instruction as would enable students to know just what is expected of them.

At the opening all meet, or nearly all, as strangers to the place, and to one another. In this respect they are on an equal footing, and as a consequence their sympathies should be mutual. It is not so with one unacquainted coming in late. It is then more embarrassing for him. It is especially so since he has everything to learn in regard to what is expected of him, and there are so many who are well informed to note his mistakes. We trust all will make a commendable effort to be here at the opening.

S. BROWNSBERGER.

Health Retreat at St. Helena.

WE learn that the managers have made arrangements by which Dr. Chase, of Genesee Co, Mich., is to become a resident physician at Crystal Springs, St. Helena. On our last visit to the East we had the privilege of forming a brief acquaintance with Dr. Chase at his home. He is a courteous Christian gentleman, of fine ability, and good acquirements. We congratulate the managers of the Retreat for their acquisition, and hope they will be able to increase their facilities as fast as the patronage will demand. We have no doubt that success is before this institution, the most beautiful of all the resorts that we have seen in California.

Appreciative.

THE *Russian River Flag*, published at Healdsburg, has the following complimentary notice of our young Academy:—

"The Healdsburg Academy in charge of Professor Brownsberger, assisted by a full corps of teachers, will re-open July 25. It is a non-sectarian school, giving a full Academic course to both sexes. The last term is praised highly by pupils and parents. It is the school to bring people from abroad, and ought to receive the fostering care of the citizens of Healdsburg."

We hope that our people will give the school the hearty support that its merits deserve.

The Storm Record.

WE give below a *resume* of the severe storms for the past two weeks, as far as we have accounts of them:—

June 25.—Nebraska was visited by a storm of wind, rain, and hail. In Butler County, the damage to crops is estimated at half a million dollars, and in Saunders County, the ruin was almost complete. Numerous houses were wrecked, and several persons were killed and injured. There was also a tornado at Marysville, Kan., and one at Kerwin. Much damage was done at Decatur, Ind. Three people were killed. The loss at Indianapolis is said to be \$50,000.

Near Lafayette, Ind., there was a water-spout that whirled rocks and trees along in its course. Hail accompanied it. Several persons were killed.

The storm on this day was spread over a large tract of country, being also very severe in Iowa, Minnesota, Dakota, Illinois, Michigan, Wisconsin, and Ohio. Trenton, N. J., also suffered severely.

June 29.—There was a furious storm in Central Iowa, but, for the greater part of its course, it was in the air, not striking the ground except in a few places, when it demolished everything.

June 30.—An Oregon (Ill.) special says: "A storm of unequalled severity occurred to-day. The water rose on the flats, driving dozens of families from their homes. Fifteen buildings were struck by lightning. One man was killed, and many barns and out-buildings were carried away by the wind and flood. A score of bridges floated off. Hundreds of acres of grain were entirely ruined. Horses and cattle were killed by lightning in nearly every pasture, and \$50,000 damage done to the city and vicinity. Miles of the track of the Chicago and Iowa railroad is impassable."

Coyleville, Pa., suffered from a terrible cyclone in the evening. The track of the storm was only about one-fourth of a mile wide, and ten miles long, but the damage in that territory was immense. About fifteen houses were wrecked, and from twenty-five to thirty persons killed and injured. In the track of the storm, scarcely a tree was left standing.

July 1.—A heavy storm prevailed throughout the northwest, and great damage was done to crops in Illinois, Iowa, and Wisconsin.

A water-spout in Colorado did considerable damage to property. It was accompanied by hail. Several lives, it is not known how many, were lost.

Heavy rains that ruined crops, and caused streams to rise, thus doing great damage, are reported from various places.

PACIFIC COAST.

There has been nothing in California that would be noticeable for severity in the East, but the occurrences have been so peculiar as to excite considerable comment.

A water-spout broke in Tejon Canyon, in Kern County, Friday, June 30. The principal damage was done to an Indian settlement, several of the Indians being swept away. Many other cloud-bursts occurred in other parts of the county about the same time, in the foot-hills on the south and east sides of the valley, over a distance of forty miles, and in Walker's Basin. The ravines and gulches brought down torrents of water, and, in many places, the dry plains were covered with water, presenting the appearance of lakes.

July 2, a very heavy thunder-storm, accompanied by hail, occurred at Truckee. During this storm, a span of horses attached to a carriage, was killed by lightning, and the two occupants of the carriage were rendered insensible. In Lassen County, two men were killed by lightning.

The next day, three threshers at work near Stockton, were injured by a stroke of lightning. Heavy thunder was heard in many places.

When it is remembered that a few years ago thunder and lightning were unknown in California, the peculiarity of these cases is readily seen. Speaking of these storms, the *S. F. Chronicle* says:—

"Such phenomena have been common in Nevada, but they have been rare visitations on the western slope of the Sierra, and positively unknown in the Coast Range at this season of the year. This water-spout, or cyclone, was so much like those in Iowa, that persons will naturally ask whether we are to be afflicted in the same manner. Everything is so different from what we have been accustomed to as regards rain, wind, and sunshine, that it is uncertain what we can properly expect."