

The Signs of the Times.

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

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The Signs of the Times.

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(For Terms, etc., See Last Page.)

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THE SECOND COMING OF CHRIST.

HARK! the tramp, like mighty thunders,
Shakes the heavens, the earth, the sea,
Ushering in that day of wonders—
Earth's grand year of jubilee!
Restitution's glorious time,
Blessing every land and clime!

With the clouds of heaven, in glory,
Earth's redeeming King appears;
On His head, once marred and gory,
Many blazing crowns He wears:
Blood-stained; wrath, with flaming sword,
Onward rides the conquering Lord.

Kings and rulers, in their madness,
Vainly strive His way to oppose,
While, with songs of praise and gladness,
Saints, triumphant, bind their foes;
Execute "the judgment written"
On the wicked—heaven-smitten.

Sinner! ere the day of sorrow,
Anguish, wrath, and deep despair,
Antedating that blest morrow,
Burst upon thee unaware,
Fly to Jesus—he will save,
Ark-like, bear thee o'er the wave.

General Articles.

Bible Sanctification.

BY MRS. E. G. WHITE.

THE CHARACTER OF JOHN.

THE apostle John passed his early life in the society of the uncultivated fishermen of Galilee. He did not enjoy the training of the schools; but by association with Christ, the Great Teacher, he obtained the highest education which mortal man can receive. He drank eagerly at the fountain of wisdom, and then sought to lead others to that "well of water springing up into everlasting life." The simplicity of his words, the sublime power of the truths he uttered, and the spiritual fervor that characterized his teachings, gave him access to all classes. Yet even believers were unable to fully comprehend the sacred mysteries of divine truth unfolded in his discourses. He seemed to be constantly imbued with the Holy Spirit. He sought to bring the thoughts of the people up to grasp the unseen. The wisdom with which he spoke, caused his words to drop as the dew, softening and subduing the soul.

After the ascension of Christ, John stands forth a faithful, ardent laborer for the Master. With others he enjoyed the outpouring of the Spirit on the day of Pentecost, and with fresh zeal and power he continued to speak to the people the words of life. He was threatened with imprisonment and death, but he would not be intimidated.

Multitudes of all classes come out to listen to the preaching of the apostles, and are healed of their diseases through the name of Jesus, that name so hated among the Jews. The priests and rulers are frantic in their opposition, as they see that the sick are healed, and Jesus is exalted as the Prince of life. They fear that soon the whole world will believe on him, and then accuse them of murdering the Mighty Healer. But the greater their efforts to stop this excitement, the more believe on him and turn from the teachings of the scribes and Pharisees. They are filled with indignation, and laying hands on Peter and John,

thrust them into the common prison. But the angel of the Lord, by night, opens the prison doors, brings them forth, and says, "Go, stand and speak in the temple to the people all the words of this life."

With fidelity and earnestness, John bore testimony for his Lord upon every suitable occasion. He saw that the times were full of peril for the church. Satanic delusions were existing everywhere. The minds of the people were wandering through the mazes of skepticism and deceptive doctrines. Some who pretended to be true to the cause of God were deceivers. They denied Christ and his gospel, and were bringing in damnable heresies, and living in transgression of the divine law.

John's favorite theme was the infinite love of Christ. He believed in God as a child believes in a kind and tender father. He understood the character and work of Jesus; and when he saw his Jewish brethren groping their way without a ray of the Sun of Righteousness to illuminate their path, he longed to present to them Christ, the Light of the world.

The faithful apostle saw that their blindness, their pride, superstition, and ignorance of the Scriptures, were riveting upon their souls fetters which would never be broken. The prejudice and hatred against Christ which they obstinately cherished, was bringing ruin upon them as a nation, and destroying their hopes of everlasting life. But John continued to present Christ to them as the only way of salvation. The evidence that Jesus of Nazareth was the Messiah was so clear that John declares no man need to walk in the darkness of error while such a light is proffered him.

John lived to see the gospel of Christ preached far and near, and thousands eagerly accepting its teachings. But he was filled with sadness as he perceived poisonous errors creeping into the church. Some who accepted Christ claimed that his love released them from obedience to the law of God. On the other hand, many taught that the letter of the law should be kept, also all the Jewish customs and ceremonies, and that this was sufficient for salvation, without the blood of Christ. They held that Christ was a good man, like the apostles, but denied his divinity. John saw the dangers to which the church would be exposed, should they receive these ideas, and he met them with promptness and decision. He wrote to a most honorable helper in the gospel, a lady of good repute and extensive influence:—

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is a partaker of his evil deeds."

John was not to prosecute his work without great hinderances. Satan was not idle. He instigated evil men to cut short the useful life of this man of God; but holy angels protected him from their assaults. John must stand as a faithful witness for Christ. The church in its peril needed his testimony.

By misrepresentation and falsehood the emissaries of Satan had sought to stir up opposition against John, and against the doctrine of Christ. In consequence, dissensions and heresies were imperiling the church. John met these errors unflinchingly. He hedged up the way of the adversaries of truth. He wrote and exhorted, that the leaders in these heresies should not have the least encouragement. There are at the present

day evils similar to those that threatened the prosperity of the early church, and the teachings of the apostle upon these points should be carefully heeded. "You must have charity," is the cry to be heard everywhere, especially from those who profess sanctification. But charity is too pure to cover an unconfessed sin. John's teachings are important for those who are living amid the perils of the last days. He had been intimately associated with Christ, he had listened to his teachings, and had witnessed his mighty miracles. He bore a convincing testimony, which made the falsehoods of his enemies of none effect.

John enjoyed the blessing of true sanctification. But mark, the apostle does not claim to be sinless; he is seeking perfection by walking in the light of God's countenance. He testifies that the man who professes to know God, and yet breaks the divine law, gives the lie to his profession. "He that saith, I know Him, and keepeth not his commandments, is a liar, and the truth is not in him." In this age of boasted liberality, these words would be branded as bigotry. But the apostle teaches that while we should manifest Christian courtesy, we are authorized to call sin and sinners by their right names,—that this is consistent with true charity. While we are to love the souls for whom Christ died, and labor for their salvation, we should not make a compromise with sin. We are not to unite with the rebellious, and call this charity. God requires his people in this age of the world to stand, as did John in his time, unflinchingly for the right, in opposition to soul-destroying errors.

I have met many who claimed to live without sin. But when tested by God's word, these persons were found to be open transgressors of his holy law. The clearest evidences of the perpetuity and binding force of the fourth commandment, failed to arouse the conscience. They could not deny the claims of God, but ventured to excuse themselves in breaking the Sabbath. They claimed to be sanctified, and to serve God on all days of the week. Many good people, they said, did not keep the Sabbath. If men were sanctified, no condemnation would rest upon them if they did not observe it. God was too merciful to punish them for not keeping the seventh day. They would be counted singular in the community, should they observe the Sabbath, and would have no influence in the world. And they must be subject to the powers that be.

A lady in New Hampshire bore her testimony in a public meeting, that the grace of God was ruling in her heart, and that she was wholly the Lord's. She then expressed her belief that this people were doing much good in arousing sinners to see their danger. She said, "The Sabbath that this people present to us, is the only Sabbath of the Bible;" and then stated that her mind had been very much exercised upon the subject. She saw great trials before her, which she must meet if she kept the seventh day. The next day, she came to meeting, and again bore her testimony, saying she had asked the Lord if she must keep the Sabbath, and he had told her she need not keep it. Her mind was now at rest upon that subject. She then gave a most stirring exhortation for all to come to the perfect love of Jesus, where there was no condemnation to the soul.

This woman did not possess genuine sanctification. It was not God who told her that she could be sanctified while living in disobedience to one of his plain commandments. God's law is sacred, and none can transgress it with impunity. The one who told her that she could continue to break God's law and be sinless, was the prince of the powers of darkness,—the same who told Eve in Eden, through the serpent, "Thou shalt not surely die." Eve flattered herself that God was too kind to punish her for disobedience of his express commands. The same sophistry is urged by thousands in excuse of their disobedience of the fourth com-

mandment. Those who have the mind of Christ will keep all of God's commandments, irrespective of circumstances. The Majesty of Heaven says, "I have kept my Father's commandments." Adam and Eve dared to transgress the Lord's requirements, and the terrible result of their sin should be a warning to us not to follow their example of disobedience. Christ prayed for his disciples in these words: "Sanctify them through thy truth; thy word is truth." There is no genuine sanctification, except through obedience to the truth. Those who love God with all the heart will love all his commandments also. The sanctified heart is in harmony with the precepts of God's law; for they are holy, just, and good.

God's character has not changed. He is the same jealous God to-day as when he gave his law upon Sinai, and wrote it with his own finger on the tables of stone. Those who trample upon God's holy law may say, "I am sanctified;" but to be indeed sanctified, and to claim sanctification, are two different things.

The New Testament has not changed the law of God. The sacredness of the Sabbath of the fourth commandment is as firmly established as the throne of Jehovah. John writes: "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth [transgresseth the law] hath not seen him, neither known him." We are authorized to hold in the same estimation as did the beloved disciple those who claim to abide in Christ, to be sanctified, while living in the transgression of God's law. He met with just such a class as we have to meet. He said, "Little children, let no man deceive you. He that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning." Here the apostle speaks in plain terms, as he deemed the subject demanded.

The epistles of John breathe a spirit of love. But when he comes in contact with that class who break the law of God and yet claim that they are living without sin, he does not hesitate to warn them of their fearful deception. "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

Christ's Coming at the Resurrection.

WE come now to consider the fact that the second coming of Christ is connected with the resurrection of the dead.

This is implied in some of the parables and other scriptures, which we have already noticed, wherein the "harvest" is described, and the sending forth of the angels to gather the elect, and for the purpose of gathering out of the kingdom them that offend, is mentioned. But our business in this chapter is with those passages which connect these two events together, by positive statement, and in terms that cannot be misunderstood or otherwise construed.

And for the minute and definite statements which we now seek, we properly turn to the epistles, where the different phases of the whole subject are clearly brought out, though sometimes in terse expressions and in incidental allusions. In some places the leading topic is the resurrection, and in others, the advent; but always and everywhere the inspired writers carry the thought that the coming of Christ is at the end of the gospel period, and for the purpose of raising the dead and bestowing the final reward.

A brief analysis of Paul's argument on the resurrection of the dead will be in place here, as we find it in the fifteenth chapter of 1 Corinthians. He first affirmed the fact that Christ arose, and adduced testimony to prove that fact; he then connected with that fact the resurrection of the dead generally, without limitation or restriction, so that these two facts must stand or fall together. "If there be no resurrection of the dead, then is Christ not risen." After this he speaks of the

source and extent of death and of the resurrection. "But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits, afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

It is important to notice that the resurrection of the dead, which is so closely linked to the resurrection of Christ, is not confined to a class of the dead, to the exclusion of the others. It includes *all that die in Adam*. It is a general or universal resurrection. This fact is of particular significance in its bearing on the question of a premillennial advent. But, having asserted the fact of a general resurrection in such universal terms, as if on purpose to guard against the abuse of this fact which distinguishes modern "liberalistic" interpretations, he introduces, with a disjunctive, the necessary limitations of the results that follow, by recognizing the "order" of the resurrection. "But every man in his own order."

The word "order" means band or company. It indicates class. There are two orders in the resurrection, as there are two classes to arise. These orders are the first and the last; the good and the bad; "the just and unjust." The one is a resurrection unto life, and the other is a "resurrection of damnation." Every man's "own order" is that company or band or class to which he belongs by moral fitness or spiritual affiliation. The first order consists of those who are "Christ's at his coming." These share the resurrection of life. To this class or order the remaining part of the apostle's discourse, in this chapter, is confined. The other class he purposely leaves in the dark. They come forth at the call of Christ, but the result of their resurrection is not here declared. But it is not a resurrection to glory and honor.

The next point to be observed is the fact that the resurrection of the dead takes place at the time of the coming of Christ. "They that are Christ's at his coming." Why should the "coming" of Christ be introduced into this argument at all, if not because of its relation to the resurrection of the dead? There can be no explanation of this language, and no reason assigned for its occurrence in this place, except on the ground that he comes to raise the dead. The resurrection is not a translation or mere transition at the hour of death. It is a rising again of the dead—a palpable and stupendous fact; a miracle of wisdom and power, the glory and consummation of the mediatorial work of our risen Lord. It is a work worthy the coming and kingdom of Christ, the fulfillment of his grandest purpose, the outcome of his incarnation and sacrifice. "Then cometh the end." The work of Christ's kingdom is done. The mission of the gospel to humanity is accomplished. The "harvest" is past. The "end" mentioned is the end of the mediatorial reign; the end of the gospel dispensation; the end of human probation; the end of time. Hence this passage antagonizes premillennialism. The coming of Christ is not to "set up" his kingdom on the earth, for the purpose of putting down anti-Christian rule and authority and power; but it is at the end of the reign which will have accomplished that work. It is "when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power." It is, therefore, after the work is done, which premillennialism supposes he is coming to do. And this is confirmed by what is said of the destruction of death. This is the last enemy to be destroyed. Its destruction is the final victory. Beyond it there is no conflict. There remains no rule or authority or power to be put down. And death is destroyed by the resurrection, at the coming of Christ. But if death is then destroyed, all the dead are raised; for it is false to fact, and absurd in itself, to affirm that death is destroyed, when the righteous live again, if all the unrighteous still abide in death. The destruction of death is the abolition of its power over the human race. Death and *hades* deliver up their dead at the appearance of the Son of man and the great white throne.

The next passage we cite is Phil. 3:20, 21:

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." That this connects the resurrection with the coming of Christ there can be no doubt. The resurrection of the righteous dead is always uppermost in the mind of the apostle, and here he speaks of the change awaiting the glorified, without reference to a different class. That which he calls "our vile body" cannot be other than the mortal body in which we live, the body of our humiliation, which is tending to corruption. The Lord Jesus Christ himself shall come from heaven and change this vile body by his own power, and clothe it with immortality and incorruption, and thus fashion it "like unto his own glorious body." Hence John says, "When he shall appear we shall be like him, for we shall see him as he is." This is why the coming of Christ from heaven is the "blessed hope" of the Christian. It is the time of "the manifestation of the sons of God." "When Christ who is our life shall appear, then shall ye also appear with him in glory."

The only effort "liberalists" have made to explain this passage, without connecting the coming of the Saviour and the resurrection, is to assume that it relates to a change in the condition of the church in consequence of the destruction of Judaism. The coming of Christ from heaven is claimed to be that "figurative" coming we have so frequently had occasion to mention; and "this vile body" is represented as the old Jewish church, and "his glorious body" is called the Christian church. The "change" is said to be the change in the church, wrought when Christ came "figuratively" at the destruction of Jerusalem, and destroyed the old polity and instituted the new polity, or that which distinguishes the gospel kingdom. Of course this is unworthy of the name of criticism or exposition, and unworthy of formal reply; and yet men of culture, who pride themselves in their advance of thought beyond the limitations of the creeds, have put it forth in sober earnestness. It seems no obstruction to such expositors, that the old Jewish church was never changed into the glorious Christian church, and that Paul and those addressed, were living in the Christian church, and not in the Jewish church, and had been for some time, while they were looking for the Saviour, and anticipating the day when "this vile body" should be changed. But enough.

We now turn to 1 Thess. 4:13-18: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

This describes the personal coming of our Lord to raise the dead, or it is utterly misleading. By "them which are asleep," the apostle undoubtedly means the dead—those that have fallen asleep in Christ. These are distinguished as a class, from those that "are alive and remain unto the coming of the Lord." And this coming is neither spiritual nor figurative, but personal and literal. It is the coming of the Lord "himself." It is his public revelation in the "clouds of heaven," when every eye shall see him; for with this coming are the "shout," and the "voice of the archangel," and "the trump of God," so connected as to show the character of the event. This is that "great sound of a trumpet" which is mentioned in Matt. 24:31, and also in 1 Cor. 15:52. It always relates to the resurrection of the dead.

Another important fact is here brought out. Not only do the dead arise at the coming of Christ, but the living shall then be "changed." The dead and the living are the two classes mentioned. The dead in Christ are specifically in mind while the unbelieving dead are unrecognized in this passage. Perhaps some thought the

living would have an advantage over the dead in the day of the advent, so that it would be better for them not to die. But the apostle controverts this idea. In that day all the saints shall have equal advantage. The living shall not ascend to meet the Lord in advance of the dead in Christ. These shall "rise first;" that is, before the living ascend. Then, when the dead are raised, and the living changed, all the saved "shall be caught up together." This "change" in the living, which is at once equivalent to death and the resurrection, in its effect upon the mortal body, is more particularly set forth in 1 Cor. 15:51, 52: "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." As a living man, writing to living men, of the living and the dead, he naturally identified himself, and those to whom he wrote, with the living, without implying that he or they would still be living when the great event described should actually occur. But, whether he or they should be living or dead, the great thought was that "all" should be "changed" in a moment, in the twinkling of an eye, at the last trump. They were to be changed from corruption to incorruption, from mortality to immortality. And being thus changed, the distinction between these classes is obliterated. They all pass into the immortal state together, and so shall they ever be with the Lord. Thus the coming of Christ terminates the reign of death on earth.

To multiply proofs or extend arguments on this point would be superfluous. There are incidental questions connected with the Scriptures cited, which might be considered here, but which must necessarily come up in other connections, so that we pass them now to avoid repetition. These relate to the other events which are to follow the coming of the Lord, such as the gathering of the nations, the resurrection of the wicked, the judgment, the retribution, and the conflagration. Each in its place will receive due attention, and in the outcome it will be found that nothing essential to the main argument is overlooked. The single point in hand, that Christ's literal coming in person is to raise the dead, being sufficiently made out, we close the chapter, expecting to show that the final judgment is just as plainly connected with this same personal advent.—*The Second Coming of Christ, by Bishop Merrill.*

The Theater as it Is.

IN its best estate the theater, in New York, attended by the "first class" people, men and women, is thus described by the *Sun* newspaper. Yet if a religious paper denounces the stage, the cry of bigotry and Puritanism is set up at once. Those who do not frequent the theater depend for their knowledge of it on the daily papers, and this is what one of them says of the most fashionable theaters in New York:—

"At Wallack's during the past week young girls, with their attendant swains, chaperoned by grave and dignified matrons, have listened with unblushing faces, and, indeed, with every indication of intelligent interest, to one of the most objectionable plays ever acted in English. Vice and immortality, degraded womanhood, and corrupted households are bad enough, even when veiled beneath an outward semblance of decency, but when an actress is called upon to use all her art in the reproduction of a debased and vicious woman, and when bad things are called by their worst names, and no attempt at the thinnest whitewash is made, then it were better that young girls should be left at home, as nothing can be gained to mind, morals, or manners by watching the progress of such a play, and, above all, by seeing it in company with young men."—*The Lever.*

SECRET and family prayer should be daily. We daily have the same necessities, are exposed to the same dangers, tread on the borders of the same Heaven or hell. How should the voice of praise and prayer go up as incense in the morning, and rise as a rich perfume in the shades of each evening! What more lovely object than the one in the bloom of health and the dew of youth bending with reverence before the King of Heaven, seeking forgiveness, peace, guidance, and life! And what a strange, misguided, and piteous object is a soul that never prays!—*Albert Barnes.*

WALKING WITH THE WORLD.

[Published by request.]

THE Church and the World walked far apart
On the changing shore of time;
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," cried the merry World,
"And walk with me this way;"
But the good Church hid her snowy hands,
And solemnly answered, "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way to endless death;
Your words are all untrue."

"Nay, walk with me but a little space,"
Said the World, with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,
And mine is broad and plain;
My road is paved with flowers and dews,
And yours with tears and pain.
The sky above me is always blue;
No want, no toil, I know;
The sky above you is always dark;
Your lot is a lot of woe;
My path, you see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and for me
To travel side by side."

Half shyly the Church approached the World,
And gave him her hand of snow.
The old World grasped it, and walked along,
Saying in accents low,
"Your dress is too simple to please my taste;
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."
The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church, with a smile of grace;
Then her pure white garments drifted away,
And the World gave in their place
Beautiful satins and shining silks,
And roses and gems and pearls;
And over her forehead her bright hair fell,
Crisped in a thousand curls.

"Your house is too plain," said the proud old World;
"I'll build you one like mine;
Carpets of Brussels and curtains of lace,
And furniture ever so fine."
So he built her a costly and beautiful house;
Splendid it was to behold;
Her beautiful daughters and sons dwelt there,
Gleaming in purple and gold;
And fairs and shows in the halls were held,
And the World and his children were there,
And laughter and music and feasts were heard
In the place that was meant for prayer.
She had cushioned pews for the rich and great,
To sit in their pomp and pride;
While the poor folks, clad in their shabby suits,
Sat meekly down outside.

The Angel of Mercy flew over the Church,
And whispered, "I know thy sin."
Then the Church looked back with a sigh, and longed
To gather her children in.
But some were off at the midnight ball,
And some were off at the play,
And some were drinking in gay saloons;
So she quietly went her way.
Then the sly World gallantly said to her,
"Your children mean no harm,
Merely indulging in innocent sports."
So she leaned on his proffered arm,
And smiled, and chatted, and gathered flowers,
As she walked along with the World;
While millions and millions of priceless souls
To the horrible gulf were hurled.

"Your preachers are all too old and plain,"
Said the gay World with a sneer.
"They frighten my children with dreadful tales,
Which I like not for them to hear;
They talk of brimstone and fire and pain,
And the horrors of endless night;
They talk of a place which should not be
Mentioned to ears polite.
I will send you some of the better stamp,
Brilliant and gay and fast,
Who will tell them that people may live as they list,
And go to Heaven at last.
The Father is merciful, great, and good,
Tender and true and kind;
Do you think he would take one child to Heaven
And leave the rest behind?"
So he filled her house with gay divines,
Gifted and great and learned;
And the plain old men that preached the cross
Were out of her pulpits turned.

"You give too much to the poor," said the World,
Far more than you ought to do;
If the poor need shelter and food and clothes,
Why need it trouble you?
Go take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels and dainty food,
And the rarest and costliest wine;
My children, they dote on all such things,
And if you their love would win
You must do as they do, and walk in the ways

That they are walking in."
Then the Church held tightly the strings of her purse,
And gracefully lowered her head,
And simpered, "I've given too much away;
I'll do, sir, as you have said."

So the poor were turned from her door in scorn,
And she heard not the orphans' cry;
And she drew her beautiful robes aside,
As the widows went weeping by;
And the sons of the world and the sons of the Church
Walked closely hand and heart,
And only the Master who knoweth all
Could tell the two apart.

Then the Church sat down at her ease, and said,
"I am rich, and in goods increased;
I have need of nothing, and naught to do
But to laugh and dance and feast;"
And the sly World heard her and laughed in his sleeve,
And mockingly said aside,
"The Church is fallen, the beautiful Church,
And her shame is her boast and pride."

The angel drew near to the mercy-seat,
And whispered in sighs her name,
And the saints their anthems of rapture hushed,
And covered their heads with shame;
And a voice came down through the hush of Heaven,
From Him who sat on the throne,
"I know thy works, and how thou hast said,
I am rich; and hast not known
That thou art naked, poor, and blind,
And wretched before my face;
Therefore, from my presence I cast thee out,
And blot thy name from its place."

—*Mrs. Matilda C. Edwards, in Baltimore Christian Advocate.*

The Comfort of Love.

To AN invalid friend, who was a trembling, doubting believer, a minister once said:—

"When I leave you I shall go to my own residence, if the Lord will, and when there, the first thing I expect to do is to call for a baby that is in the house. I expect to place her on my knee and look down in her sweet eyes, and listen to her charming prattle; and, tired as I am, her presence will rest me, for I love that child with unutterable tenderness. But the fact is, she does not love me; or, to say the most of her, she loves me very little. If my heart were breaking under the burden of a crushing sorrow, it would not disturb her sleep. If my body were racked with excruciating pain, it would not interrupt her play with her toys. If I were dead she would be amused in watching my pale face and closed eyes. If my friends came to remove the corpse to the place of burial, she would probably clasp her hands in glee, and in two or three days totally forget her papa. Besides this, she never brought me a penny, but has been a constant expense upon my hands ever since she was born. Yet, although I am not rich in the world's possessions, there is not money enough in the world to buy that baby. How is this? Does she love me, or do I love her? Do I withhold my love until she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"

"Oh! I see it," said the sick man, while the tears ran down his cheeks; "I see it clearly. It is not my love to God, but God's love to me that I ought to be thinking about; and I do love him now as I never loved him before."

From that time his peace was like a river.—*Baptist Weekly.*

THE RETORT OF A COLPORTEUR.—A number of German farmers one market day were sitting at a long table, in an inn, when a colporteur entered. One of the farmers was offered a Bible, and the colporteur began to talk to him. He looked very uneasy, and bought a copy simply to get rid of his tormentor. "But," says the colporteur, "matters grew warm, some jeered and scoffed. One man said, 'We men are no better than beasts; monkeys were our common ancestors, and when we die we shall fare no better and no worse than they.' I said, 'Monkeys were not my ancestors.' 'Who then?' 'I was made in God's image and after his likeness. Had monkeys been my ancestors possibly I might have thought as you do about God and the future of my soul.' At this retort some laughed, others looked serious, and several took my part and bought Bibles."

It is as much treason to coin a penny, as a twenty shilling piece; because the royal authority is as much violated in one as in the other. There is the same rotundity in a little ball or bullet as in a great one. The authority of God is as truly despised in the breach of the least commandments, as some are called, as in the breach of the greatest, as others are called.—*George Swinmock.*

The Kingdom of God.

If the importance of any subject is to be estimated by its prominence in the Scriptures, that of the kingdom is second to but few.

When John, the forerunner of Christ, began to preach in the wilderness of Judea, he said, "Repent, for the kingdom of Heaven is at hand." Matt. 3:2.

When the Saviour himself began to preach, he used the same language, saying: "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." Mark 1:15.

When he chose his twelve apostles and sent them out to preach, he committed to them the same words, saying, "And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10:7.

In his "Sermon on the Mount," it was the first of the beatitudes—the beginning of the promises, "Blessed are the poor in Spirit; for theirs is the kingdom of Heaven." Matt. 5:3.

When he taught his disciples how to pray, it was the burden of the first petition: "Thy kingdom come." Matt. 6:10.

The gospel of Christ, which is the power of God unto salvation, is called by the Saviour, "this gospel of the kingdom." Matt. 24:14.

When our Saviour forewarned the Jews of their rejection for disobedience, and of the calling of the Gentiles, he did it by declaring the kingdom should be taken from the former, and given to the latter. Matt. 21:43.

When the graces of the Christian character are enumerated and enforced, it is that we may have an abundant entrance into the kingdom. 2 Pet. 1:11.

They who are rich in faith, who love God, are called "heirs of the kingdom." James 2:5.

And finally, when the Saviour comes to call the faithful unto himself, he says unto them, "Come, ye blessed of my Father, inherit the kingdom." Matt. 25:34.

It is called the kingdom of Heaven because it is of Heaven and not of earth in its origin and principles. It is called the kingdom of God because it is set up by the God of Heaven. And it is called the kingdom of Christ because Christ is the king thereof.

When man was created, he was appointed to have "dominion" over the earth, and everything upon it. But this, and his life also, he soon lost by disobedience; and for a long time thereafter the Lord, in his communications with men, said nothing about a dominion. A bare intimation of a future reign was given to Abraham when it was said to him, "I will make nations of thee, and kings shall come out of thee." Gen. 17:6.

After the sojourning of the children of Israel in Egypt, the Lord brought them out and made a covenant with them to be their God, and that they should be his people and obey his voice. Ex. 19:3-8; Jer. 11:2-4. But they not only broke his covenant, but rejected him as their ruler, and asked for a king to rule over them, that they might be like all the nations. 1 Sam. 8:5, 19, 20. In this, the Lord said, they had rejected him, that he should not reign over them. Verse 7. He pointed out Saul to be their king, who reigned over them forty years.

But Saul displeased the Lord, and he took the kingdom from him and gave it to David. By this it will be seen that the Lord did not forget his covenant with Israel and forsake them, though they rejected him, and departed far from his ways. He reserved to himself the right to choose who should be their king, and he promised that the crown should remain with David and his house. This promise is recorded in Psalm 89. "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations." Verses 3, 4. "Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of Heaven." Verses 27-29. Nothing could be more positive and sure than this. There is a condition introduced in regard to the conduct of his people, Israel, but this affects them alone; it is as follows:—

"If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes." Verses 30-32.

That this cannot invalidate the promise is shown in the succeeding verses, 33-37. "Nevertheless, my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in Heaven."

The descendants of David reigned something over 400 years; but they were not steadfast in the ways of God. They suffered many things of their enemies, and many things by reason of dissensions and rebellions. Truly were they visited "with the rod." And Zedekiah added to the iniquities of his predecessors, and in his day the chief of Israel followed the ways of the heathen; the house of God in Jerusalem was polluted; the prophets of God were despised and misused "until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. 36:11-16.

Accordingly, Ezekiel the prophet was sent with a message, foretelling, not only his overthrow, but the subversion of the kingdom. "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." Eze. 21:25-27.

Three years after this prophecy was uttered, viz., in 590 B. C., the king of Assyria was exalted over him; the king of Israel was abased; the crown was removed; the temple of Jerusalem was burnt, and its vessels and all its treasures carried away; the sons of king Zedekiah were slain before his eyes, his own eyes were put out, and he, in fetters of brass, was carried captive into Babylon.

This is, in brief, a history of the kingdom of Israel from its establishment under Saul to its overthrow under Zedekiah, since which time the throne of David has not been restored nor occupied by any of his sons. By permission of the kings of Persia, into whose hands they had fallen on the overthrow of Babylon, the Jews returned to Jerusalem, and, amid many perils, built again the house of the Lord. When the Romans became strong, so that it was an object to secure their favor, the Jews made a league with them, and were under their control at the birth of the Saviour.

A RESTORATION FORETOLD.

In the prophecy of Daniel, chapter 2, is the declaration that the God of Heaven shall set up a kingdom. By a comparison of the scriptures, we learn that this refers to a restoration of the kingdom which was overturned on account of the wickedness of Israel.

And here a controversy has arisen, one party affirming that the expression, "these kings," in verse 44, refers to the four kingdoms without defining either, and that the fulfillment shows that it refers to the fourth, to wit, the Roman. In other words, that the God of Heaven set up this kingdom at or near the first advent of the Saviour. In favor of this view, it is further said that the feet and toes, or divided state of the Roman Empire, are not called kings in this chapter, and, therefore, it must refer to those which are called kings. This reasoning we think is faulty. For,

1. If "these kings" refers to the four parts of the image, that is, to Babylon, Persia, Greece, and Rome, then it could not be fulfilled if set up in the days of the fourth, or Roman. It was not, then, set up in the days of Babylon, nor of Persia, nor of Greece; and the phrase, "these kings," cannot refer to the fourth one, the Roman.

2. The margin of Dan. 2:44, has "*Chald., their days.*" Dr. Clarke says that from Dan. 2:4, to the end of chapter 7, it was written in Chaldee, or Syro-Chaldaic. The reader will notice that in these chapters, the margin constantly refers to the Chaldee, while the margin of the rest of the book refers to the Hebrew. Therefore, the literal, original reading is, "*In their days* shall the God of Heaven set up a kingdom." No one can doubt that the pronoun "they," in verse 43, refers to the powers represented by the toes of the image. And in verse 44, "their" certainly

refers to the same. These divisions of verse 43 are the only antecedent of "their" in verse 44.

3. But that the divisions of the Roman Kingdom do themselves mean kingdoms, we learn from Dan. 7, wherein is shown four great beasts, representing four kingdoms, as in Dan. 2. The fourth, the strongest of all, with great iron teeth, is the same as the iron part of the image; and the ten horns, the same as the toes of the image. But these horns are, in chapter 7:24, called ten kings, or kingdoms.

4. The "stone" of the dream of chapter 2, is a symbol of this kingdom which the God of Heaven shall set up. But in the order of events, this stone is not brought into notice until after the development of the feet and toes of the image. Thus, the first that was seen of the stone, in the dream, it "smote the image upon his feet" that were of iron and clay; and the interpretation says, "In the days of these kings shall the God of Heaven set up a kingdom." Now there is no harmony of the prophecy in any view that does not make "these kings" refer to the divisions of the Roman Empire.

5. There is no force in the objection that has been urged, that the "ten kings" have not existed in the form and number necessary to fulfill the prophecy, if they were the kings referred to. The prophecy says, "They shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." This certainly contemplates a state of change, without the possibility of consolidation; just what has always been seen in the European States which grew up out of the ruins of the Roman Empire. And this is further shown in chapter 7:8, where the prophet beheld "another little horn" come up among them; then there were at that time eleven in all; and before this last one were three of the first plucked up; which left in view seven of the original horns, and eight in all. The prophecy evidently reveals the fact that in the days of the kingdoms rising out of the Roman Kingdom, should the God of Heaven set up a kingdom; and though there may sometimes be more and sometimes less than ten, it does not destroy their identity as "these kings," as this transition was clearly pointed out.

6. A confirmation of this view is found in the fact that the prophecies of the two chapters are not only identical in their main features, but their finale is the same. In the second chapter, the God of Heaven sets up a kingdom; which, as will be hereafter shown, is fulfilled by his investing the Lord Jesus with kingly power; and it "shall not be left to other people," that is, it shall be given to a people who shall possess it forever, without losing it or leaving it to others. And so of chapter 7, the vision concludes with giving the kingdom and dominion to the Son of man; and the interpretation concludes with giving the kingdom to the saints. But in this latter chapter it is clearly shown that the dominion passes from one of these beasts to another, and so on through the four; that the fourth is divided as represented by the horns, and the dominion, of course, is then found in these divisions. But "another little horn" arises, which takes great authority, and wears out the saints of the Most High. The characteristics of this little horn plainly show it to be the papal power, or ecclesiastical government of Rome, and this wearing out of the saints of the Most High was fulfilled in the unparalleled persecution carried on against those who believed and obeyed the word of God, contrary to the dogmas of the Roman Catholic power. But it is after the action of this little horn in persecuting the saints that the kingdom is given to them. And, therefore, any theory which has the kingdom set up, and the saints inducted into it before the papal persecution, must be wrong.

Bishop Newton, in tracing the parallel between the second and seventh chapters of Daniel, says:—

"The legs of iron, and the fourth beast with great iron teeth, correspond exactly; and as iron breaketh in pieces all other metals, so the fourth beast devoured, and brake in pieces, and stamped the residue with the feet of it; and they were both, therefore, equally proper representatives of the fourth kingdom, or the Roman, which was stronger and more powerful than all the former kingdoms. The ten toes, too, and the ten horns, were alike fit emblems of the ten kingdoms, which arose out of the divisions of the Roman Empire."

In his Dissertation on Chapter 2, he says:—

"The Roman Empire was at length divided into ten lesser kingdoms, answering to the ten toes of the image,

as we shall see hereafter. These kingdoms retained much of the old Roman strength, and manifested it upon several occasions."

And, after giving his own enumeration of these ten kingdoms, he remarks upon the change or transition we have noticed:—

"Not that there were constantly *ten* kingdoms; they were sometimes more and sometimes fewer; but, as Sir Isaac Newton says, 'Whatever was their number afterward, they are still called the *ten kings* from their first number.'"

Bishop Newton gives five different enumerations of the ten kingdoms, of different writers, to wit, Machiavel the historian, Mr. Mede, Bishop Lloyd, Sir Isaac Newton, and his own. And while the difference of these enumerations may raise a query in some minds, they are in truth but a confirmation of the view we advocate. And so he says:—

"The few variations in these accounts must be ascribed to the great disorder and confusion of the times, one kingdom falling, and another rising, and scarce any subsisting for a long while together. As a learned writer [Danbuz on Rev. 13] remarks, 'All these kingdoms were variously divided, either by conquest or inheritance. However, as if that number of *ten* had been fatal in the Roman dominions, it hath been taken notice of upon particular occasions. As about A. D. 1240, by Everard, bishop of Salisburg, in the diet of Ratisbon. At the time of the Reformation, they were also ten. So that the Roman Empire was divided into *ten*, first and last.' Mr. Whiston, who published his Essay on the Revelation of St. John, in the year 1706, further observes 'that as the number of the kingdoms, into which the Roman Empire in Europe, agreeably to the ancient prophecies, was originally divided A. D. 456, was exactly *ten*; so it is also very nearly returned again to the same condition; and at present is divided into ten grand or principal kingdoms or States. For, though there are many more great kingdoms or dominions in Europe besides, yet they are out of the bounds of the old Roman Empire, and so not so directly within our present inquiry.'"

And so it appears that, though writing at different times far apart from each other, and viewing them under different circumstances, while great changes were effected among these powers, they yet all speak of them as "the ten kingdoms." And this marks the wonderful precision of the fulfillment of this prophecy, while transition and change was ever going on, as marked out by the prophecy, their identity as "these kings" is unmistakable. Indeed, there is no point on which historians and commentators better agree than this; the wonderful uniformity with which they call the divisions of the Roman Empire, represented by the feet and toes of the image of Dan. 2, "the ten kingdoms."

EDITOR.

The Sabbath-School.

A Review of Jesus's Trial and Condemnation.

THE following partial review of the events preceding the crucifixion of Christ is from "Andrews' Life of Christ." It is well worth a careful reading:—

After Jesus was brought back to Pilate, the latter calls together "the chief priests and the rulers and the people." (Luke 23:13.) He now designs to pronounce him innocent and end the trial, and therefore seats himself upon his judgment seat. (Matt. 26:19.) There was a custom that at this feast, a prisoner chosen by the people should be released from punishment. As to the origin of this custom nothing definite is known. From the language of the Synoptists, *kata eorteen*, it has been inferred that at each of the feasts a prisoner was released. John, however, confines it to the Passover, and it might have had some special reference to the release of the people from Egyptian bondage. No traces of it are to be found in later Jewish writings. It may possibly have been established by the Romans as a matter of policy, but more probably it was of Jewish origin, and continued by the Roman governors. Whether Pilate had this custom in mind when he took his seat upon the tribunal, is not certain; but his words (Luke 23:16) strongly imply this, as well as the fact that he had gathered the people together with the chief priests and rulers. Ascending the tribunal, he formally declares that, having examined Jesus, he had found no fault in him, neither had Herod, to whom he had sent him; and after chastising him, he will therefore

release him. It seems from the scope of the narrative that he intended to chastise Jesus, thus to propitiate the priests, and then to release him under the custom without further consulting the people. In this way, apparently, Pilate thought to satisfy all: the people by releasing him; the priests and the elders by chastising him; and himself, by delivering him from death. But he satisfied none. The people, reminded of their claim, began to clamor for it, but they did not demand that Jesus should be released. To satisfy the priests and rulers, his chastisement was far too light a punishment. The cry is raised, "Away with this man, and release unto us Barabbas." Pilate, who knew how well affected the people at large had been to Jesus, cannot believe that they will reject him and choose Barabbas; and he therefore accepts the alternative, and leaves them to elect between the two.

Of this Barabbas, son of Abbas, little is known. According to some authorities, the true reading (Matt. 27:16 and 17) is Jesus Barabbas. From the statements of the Evangelists respecting him, it appears that he was one of that numerous and constantly growing party who detested the Roman rule, and who afterward gained such notoriety as the Zealots. In company with others, he had stirred up an insurrection in the city, and had committed murder, (Mark 15:7; Luke 23:19.) John speaks of him as a robber also; but this crime was too common to attract much attention, or bring upon its perpetrator much odium. Josephus, speaking of Florus says that "he did all but proclaim throughout the country that every one was at liberty to rob, provided he might share in the plunder." It is remarkable that this man was confessedly guilty of the very crime with which the priests and rulers had falsely charged Jesus—that of sedition; and no plainer proof of their hypocrisy could be given to the watchful Pilate than their efforts to release the former and to condemn the latter. And this it was easy for them to effect; for the tide of popular feeling ran very strong in favor of national independence, and one who had risen up against the Romans, and had shed blood in the attempt, was deemed rather a hero and a patriot than a murderer. On the other hand, Jesus, so far from encouraging the rising enmity to Roman rule, had always inculcated obedience and submission—teachings ever unpalatable to a subject nation. It is probable, too, that most of those present were the citizens of Jerusalem, rather than the pilgrims from other parts of the land; and, if there were some from Galilee, that they did not dare, in opposition to the rulers, to express openly their wishes.

The Synoptists agree that Pilate made three several attempts to persuade the people to release Jesus, though the order of the attempts is not the same in all. The events may be thus arranged: Pilate presents to the people the two, Jesus and Barabbas, between whom they were to choose. A little interval followed, during which he received his wife's message. He now formally asks the people whom they wished to have released. (Matt. 27:21; Mark 15:9; Luke 23:16-18.) They answer, Barabbas. Pilate, hoping that by changing the form of the question he could obtain an answer more in accordance with his wishes, says, "What shall I do then with Jesus, which is called Christ?" (Matt. 27:22; Mark 15:12.) Luke 23:20, does not give the question; but the answer shows that it must have been the same as in Matthew and Mark.) To this they reply, "Let him be crucified." Alexander (on Mark 15:13) suggests that the cry, "Crucify him," arose from the fact that, as Barabbas, by the Roman law, would have been crucified, Jesus should now stand in his stead and bear his punishment. Bynaeus (iii. 118) explains it on the ground that crucifixion was the usual punishment of sedition, of which he was accused. Pilate now sees that not only do the people reject Jesus, but that they insist upon the most severe and ignominious punishment. He had proposed chastisement; they call for crucifixion. He had not anticipated this, and will reason with them. He therefore asks, "Why, what evil hath he done?" (Matt. 27:23; Mark 15:14.) Luke (23:22) adds: "I have found no cause of death in him; I will therefore chastise him and let him go." This judicial declaration of his innocence, and attempt to substitute the milder punishment, only cause the people to cry out the louder, "Let him be crucified."

We infer that Pilate, having yielded to the

priests and rulers, sent him to be scourged as preliminary to his crucifixion, which was done by the soldiers in their usual cruel way; that beholding him bloody from the scourge, clothed with the purple robe, and wearing the crown of thorns, his own compassion was awakened, and he resolved to make one last effort to deliver him from death. He therefore leads him forth, and after an emphatic declaration for the third time that he finds no fault in him, presents him to the people, saying, "behold the man." He hoped that the sight of one so meek, so helpless, so wretched, would touch the hearts of all as it had touched his own. Stier gives rightly the meaning of his words: "Is this man a king? An insurgent? A man to be feared, or dangerous? How innocent, and how miserable? Is it not enough?" It is probable, as said by Jones, that as he wore the crown of thorns and purple robe, so he also bore in his hand the reed. But nothing could touch the hearts of his embittered enemies. As they saw him, the chief priests and officers raised anew the cry, "Crucify him, crucify him." It is not said that the people at large joined in it; and perhaps for a time, through fear or pity, they were silent.

Angry at the implacable determination of the rulers that Jesus should be crucified, Pilate tauntingly responds to the cry, "Take ye him and crucify him, for I find no fault in him." Lardner (l. 54) paraphrases these words: "You must crucify him, then, yourselves, if you can commit such a villainy, for I cannot. He appears to me innocent, as I have told you already, and I have now punished him as much as he deserves." The Jews now perceived that Pilate, knowing that the charge of sedition was baseless, and deeply sympathizing with Jesus, would not put him to death; and are compelled to return to the original charge of blasphemy. "We have a law, and by our law he ought to die, because he made himself the Son of God." This mention of the fact that Jesus made himself the Son of God, had a power over Pilate, who now heard of it for the first time, which the Jews little anticipated. Was then his prisoner, whose appearance, words, and conduct had so strangely and so deeply interested him, a divine being? Full of fear he returns to the judgment hall, and commands Jesus to be brought, and demands, "Whence art thou?" His silence at first, and still more his answer afterward, confirmed Pilate in his determination to release him; and he may probably have taken some open step toward it. But the rulers will not thus give up their victim. They begin to threaten that if he release him he thereby shows that he is Caesar's enemy, and that they will accuse him before the emperor. Pilate now perceives the danger of his position. Such an accusation he must, at any cost, avoid. His administration would not, in many respects, bear a close scrutiny; and the slightest suspicion that he had shown favor to a claimant of the Jewish throne, falling into the ear of the jealous and irritable Tiberius, would have endangered, not only his office, but his life. Such peril he could not meet. The strewed elders and priests, who knew the selfish weakness of his character, pressed their advantage, and Pilate dared do no more. Jesus must be crucified. He now prepares to give final sentence. But he will first clear himself of the guilt of shedding innocent blood. He takes water and washes his hands before all, to show that he is clean. "Then answered all the people, His blood be on us and on our children." At this moment, about to give sentence, Pilate could not give up the poor satisfaction of mocking the Jews in what he knew well to be a most tender point: their Messianic hopes. He cries out, "Behold your king." His contemptuous words only bring back the fierce response, "Away with him; crucify him." Still more bitterly he repeats, "Shall I crucify your king?" The answer of the chief priests, for the people are not said to have joined in it, "We have no king but Caesar," was an open renunciation of their allegiance to Jehovah, and of the covenant which He had made with the house of David (2 Sam. 7:12). Thus had the Jews been led, step by step, not only to reject their Messiah, to prefer a robber and murderer before him, to insist mercilessly that he should be put to a most shameful death, but even to accept and openly proclaim the Roman emperor as their king. This was the culminating point of national apostasy.

Wisdom is the principal thing.—Bible.

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, NOVEMBER 9, 1882.

Scriptural Meaning of the Word Soul.

THE following additional instances we give of the use of the word soul in connection with death.

Job 33:22. *His soul* draweth near unto the grave.

Job 36:14. *They* die in youth. Heb., *their soul* dieth, etc.

Ps. 7:2. Lest he tear my *soul* like a lion, rending it in pieces.

Ps. 22:20. Deliver my *soul* from the sword.

Verse 29. And none can keep alive his own *soul*.

Ps. 35:17. Rescue my *soul* from their destructions.

Ps. 78:50. He spared not their *soul* from death.

Ps. 116:8. For thou hast delivered my *soul* from death.

Ps. 119:175. Let my *soul* live, and it shall praise thee. Compare Ps. 115:17, and 6:5.

Prov. 28:17. A man that doeth violence to the blood of any *person* shall flee to the pit. Heb., to the blood of any *soul*.

Isa. 53:10. When thou shalt make his *soul* an offering for sin.

Verse 12. He hath poured out his *soul* unto death. Compare Acts 2:31.

Jer. 2:34. In thy skirts is found the blood of the *souls* of the poor innocents.

Jer. 38:17. If thou wilt assuredly go forth unto the king of Babylon's princes, then thy *soul* shall live. Verse 20 the same.

Jer. 40:14. Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay *thee*? Heb., to smite thy *soul*.

Verse 15. Wherefore should he slay *thee*? Heb., smite thy *soul*.

Eze. 13:19. To slay the *souls* that should not die, and to save the *souls* alive that should not live.

Eze. 18:4. The *soul* that sinneth, it shall die. Verse 20 the same.

Verse 27. He shall save his *soul* alive.

Eze. 22:27. To shed blood, and to destroy *souls*, to get dishonest gain.

The same method of expression is found in the New Testament.

Jas. 5:20. He which converteth the sinner from the error of his way shall save a *soul* from death.

And the New Testament also gives evidence that the soul expresses the selfhood or personality of the man or being to which it refers.

Matt. 10:28. Fear him who is able to destroy both *soul* and body in hell.

Matt. 16:26. For what is a man profited, if he shall gain the whole world, and lose his own *soul*. Other texts the same. Note the parallel in the following passage.

Luke 9:25. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

The import of the many passages cited is unmistakable. They show that *the soul* is wearied, faints, hungers, eats and drinks, may be killed, and if incorrigibly sinful, shall die or be destroyed. So plain and harmonious is their testimony that it would seem that no one, having any reverence for the word of God, would ever make an effort to evade their force. It cannot be done by any just construction of the language; and yet the effort is constantly being made. The language is *spiritualized*, that is, it is made to mean something which it does not express. But to this process of accommodation, as it is called, we should never resort. We do not say that figures of speech, symbols, etc., should not be used or considered as such; but we do say that plain language, should never be construed to mean something which it does not say, unless in the nature of the subject, or from the context, it appears that the apparent meaning is not the true one. In this case no such reason exists.

1. We have the concessions of the ablest Bible critics, the best scholars, the most ardent believers in the immortality of the soul, that the word is used in reference to all creatures possessed of *animal life*, down to the very lowest grades.

2. There is no text in all the Bible which connects the two words, soul and immortality; that is, the Scriptures do not say or even intimate that the soul is immortal.

3. Death is the penalty of transgression, and penalties, even as laws, must be taken literally unless an explanation of some term gives to it a different signification. But in such case the explanation itself must be in terms clear and explicit.

4. Almost every word which language contains has been used in the Scriptures to express the *utter destruction* of the soul or being which falls under the curse of the divine law.

5. Not a single term or instance occurs by or in which the terms die, destroy, perish, etc., are shown to be modified when they are used in reference to the punishment of the soul, or the sinner.

Such facts as these ought to have due weight in the consideration of the subject. In regard to the fact marked 4, above, inasmuch as the power and force of language is exhausted to express the utter destruction, or death, of the sinner, it is revealed as clearly as language can be made to express ideas. Were we to state it in our own language, with the purpose to make it as strong as we possibly could, we know of no method of statement which we could adopt which is not found in the Bible. On the other side, every believer in the immortality of the soul must confess that, if it were his privilege to frame the testimony which should reveal the assumed fact that the soul is immortal, he could express it in many forms of language which the Bible does not contain. In the first place, we have no doubt, they would directly say, "The soul is immortal, and cannot die." Such a statement in the Bible would be a great relief to the advocates of that doctrine. Any equivalent to such language would be accepted by us as a final settlement of the question. But when the Scriptures contain no such statement, and no statement from which such an idea may be justly or necessarily inferred, but do contain the statements, reiterated over and over, that the soul shall die, that it shall perish, that it shall be destroyed, we insist that those who have opposed the doctrine of the soul's entire mortality ought to candidly accept the testimony, and cease to argue that the soul is immortal. That they do not yield to the force of these statements, but tenaciously hold on to a doctrine of which Plato, the pagan philosopher, is admitted to be the best exponent, causes us to believe that their belief in and reverence for the statements of the Bible are not so strong as they profess; perhaps not so strong as they themselves believe it to be. For it is a fact that people do not always understand the motives which influence their actions, or the reasons underlying their belief.

The main point of dissent from this plain testimony of the Bible is on the definition of die, or death. On this we say it is just and reasonable that all terms in a law should be plain and explicit. In reference to this very point that great Christian reasoner, John Locke, said:—

"It seems a strange way of understanding a law which requires the plainest and directest words, that by *death* should be meant eternal life in misery. . . . I confess that by death, here, I can understand nothing but a ceasing to be, the losing of all actions of life and sense. Such a death came upon Adam and all his posterity, by his first disobedience in Paradise, under which death they should have lain forever had it not been for the redemption by Jesus Christ."—*Reasonableness of Christianity*.

And Dr. Taylor well said:—

"Death was to be the consequence of his [Adam's] disobedience, and the death here threatened can be opposed only to that life God gave Adam when he created him."

Webster gives the following as the definition of *die*:—

"To pass from an animate to a lifeless state; to cease to live; to suffer a total and irreparable loss of action of the vital functions; to become dead; to de cease; to expire. 2. To suffer death; to lose life. 3. To cease; to become lost or extinct."

And of *death* as follows:—

"That state of being, animal or vegetable, but more particularly of an animal, in which there is total and permanent cessation of all the vital functions, when the organs have not only ceased to act, but have lost the susceptibility of renewed action; cessation of life; extinction of bodily life; de cease; demise; departure; dissolution; exit. 2. Total privation or loss; extinction, as the death of memory."

In our next we will endeavor to point out further the necessity of giving these terms their obvious meaning, and to show that violence is done to the language and to the facts of Scripture in imagining unnecessary and so-called "theological meanings."

Tithes and Offerings.

GIVING to the cause of God is a genuine Christian grace. A Christian character is not formed by any one act or habit. Many professed Christians have one-sided or ill-formed and unbalanced characters because they are satisfied to discharge a part of their duties, and strangely think they can be accepted as disciples of Christ while knowingly neglecting some things which are required in the Scriptures. A man may do many things which are right and good, and yet, by refusing or neglecting to do other things which are right, his character be far from that of a consistent Christian. A man may give all his goods to feed the poor, and yet lack that charity without which he is nothing. He may have faith to remove mountains, and yet so lack as to be nothing. But we must not therefore conclude that faith and sacrifices are of no use. They are both important graces.

Some say in their hearts, if they do not speak it, that the Lord does not need what little I can give to carry on his work. Indeed he does not; he is not reduced to such straits. Nor does he need your faith, your services, your prayers; he does not *need* your salvation. The minister may say the same thing: My labor of preaching is not necessary to the triumph of the cause of God. That is true. The cause of God will triumph if *we* all leave it. It was not absolutely necessary that the disciples cry "Hosanna," when Jesus rode into Jerusalem. The prophecy could be fulfilled without them, for God could give voices to the stones, and thus have his word honored.

But God has appointed to save men through faith, and by the foolishness of preaching to effect that work; and he has committed that work to men. If we do not do the work he has given us, somebody else will be appointed unto it, and we will lose our crowns. Though God does not need our service, *we need it* in order to our salvation. God does not need that we shall be saved; his purposes of grace will be vindicated, and his truth will triumph though we are lost. But this throws back upon us the terrible question, Shall we be lost? If we presume upon the Lord's mercies, and neglect our duties, we shall be lost as certainly as if we were the most incorrigible unbelievers.

Paul presents this subject in this light. "Not because I desire a gift," said he; for he had proved his ability and willingness to supply his own wants; "but I desire fruit that may abound to your account." We all stand in need of that which shall abound to our account. Man is naturally selfish and covetous. By living to himself he becomes still more selfish. By acting with generosity he cultivates a generous spirit. By self-denial he overcomes the world.

We have reason to be thankful that the financial standing of the California Conference is as good as it is at the commencement of this Conference year. But we have no reason to be satisfied with what has been done the past year. A larger sum ought to be on deposit, or loaned to our College. The cause is moving forward, and increasing in magnitude. Its wants must increase. There was so much more done in establishing the College, during the past year, than the friends of the enterprise thought it possible to do in one year, that they have yet hardly realized the greatness of the work, and what is necessary to keep it progressing. Who, that loves the cause, does not rejoice at the progress of the work in California during the past year?

But much more can be done and ought to be done. The tithe money raised in this Conference is far less in amount than it ought to be. *This we know*, because there are many Seventh-day Adventists who pay no tithes at all. Why do not the officers of the several churches look to this matter? The churches might be stronger in spiritual strength than they are if all the members were mindful of this important duty. We should rejoice exceedingly if we could hear that there was a decided improvement in this respect.

We have not the remotest doubt that, if *all* our people had done *something* in this matter, there would have been raised, during the past year, from \$3,000 to \$5,000 more in this State. And this without burdening anybody, for tithes burden nobody; but, to the contrary, the brethren would have been greatly blessed. Blessed in the growth of a spirit of liberality, and blessed because God has promised to bless those who love and serve him in self-denial and renunciation of a spirit of worldliness.

What a benefit it would be to the cause, also, at this

time, to have so much more means to use. It could be used in aid of the College, and of the Health Retreat, which is just now in great need of help. These institutions might be placed where they could sustain themselves, and as new calls were made to spread the truth, the officers could draw on this fund, and not stand in doubt of the propriety of enlarging the work for fear the means would not be supplied. And our Seaman's Mission needs to be enlarged, and more time spent and labor performed, and more means must be appropriated. It is now too limited in its operations.

What shall be done? Will the officers of the Conference and of the churches take this matter in hand? We hope they will, and without loss of time.

Death or Translation?

ONE of Oakland's most prominent D. D's., when announcing the death of the Rev. Thomas Guard, spoke highly of his many good qualities, and said, "Death to such a man is translation." The thought at once arose, "According to your theory of the condition of man after death, is it any special favor to a man to be translated?" Let us see. The Doctor holds, of course, in common with all so-called orthodox believers, that all men are essentially immortal, and that none cease to exist even when they are said to die; that the wicked go at once to their punishment, and that the good at once enter into a state of never-ending bliss. Now if this were really true, of what benefit would it be to any man to be translated? What better off would one be who was translated, than one would be who had died, except that he might have escaped some of the suffering incident to dissolution? It does not appear that he would gain anything.

But in the case under consideration the man had actually died, yet the preacher said that his death was equal to translation. The idea conveyed to the mind of the hearer was that since the man had been an unusually good man, he was, according to the preacher's idea, granted a favor not allowed to ordinary people. If the preacher had been a Catholic, the thing would have been plain enough. Then we would have said, "He means that the man was so pure that he was permitted to enter Heaven at once, without stopping in purgatory to expiate some unconfessed sin. But he was not a Catholic, and so we set the expression down as an instance of the impossibility of accurately describing an erroneous doctrine with the language of Scripture.

One thing was plain, however, and that was that even to the darkened spiritual understanding of the speaker the word "translation" expresses something different from what most people finally pass through; something better than death. The Bible alone shows us how it is better and more to be desired.

The fifth chapter of Genesis contains nearly all that we know of the patriarchs who lived before the flood. The sacred writer has simply given the number of years that they lived, and closes the record of each with the sentence, "And he died." Only one exception is made; of Enoch it is said that "he was not; for God took him." Paul says of him, "By faith Enoch was translated that he should not see death." Now we see that there is a great deal of difference between death and translation, and that translation is to be preferred to death. It was a great favor that was conferred upon holy Enoch. And how was he favored above the other patriarchs? The answer is found in these words: "for God took him." The others all died, but God took Enoch. Noah walked with God, but he died; faithful Abraham was called the friend of God, but he also died. And so the record runs. Only one besides Enoch is said to have been translated.

Now does the Bible mean to convey the idea that Enoch received a special favor in being translated? No one can doubt it. We then ask, "Can the believers in natural immortality tell in what that favor consisted?" If when Enoch arrived in Heaven he found that Adam was already there, by how much was he the gainer? It is clear that in such a case Adam would have been the gainer by fifty-seven years, for he died that long before Enoch was translated.

But there need be no questioning about the matter. If language means anything at all, the record is clear that God did not "take" those of whom it is said that they died. Paul settles the matter when he closes the long list of tried and faithful ones, with the words: "And these all, having obtained a good report through faith, received not the promise; God having provided

some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40. With a few exceptions, none of the good of past ages have yet entered upon their reward. There is no precedence in point of time. They do not enter Heaven till we do. And how is it finally to be accomplished? There are but two ways, as we may say, of entering Heaven, and death is not one of them. Both are given by Paul in 1 Thess. 4:16, 17: "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

Resurrection or translation are the alternatives. Those who have died cannot be translated, and those who are to be translated cannot have died. And all are to be glorified together; Noah, Daniel, Job, Paul, or the beloved disciple, will be on a level, so far as the time of reward is concerned, with the weakest saint that lived. But when the last great day shall come—that day to which Paul looked with such anxious longing—when the dead are raised incorruptible, and the living are changed to immortality, all can join in the triumphant shout, "O death, where is thy sting? O grave, where is thy victory?"

E. J. W.

Sabbath-keepers in the Sixteenth Century.

JOHN FRITH, an English reformer of considerable note, and a martyr, was converted by the labors of Tyndale about 1525, and assisted him in the translation of the Bible. He was burned at Smithfield, July 4, 1533. He is spoken of in the highest terms by the historians of the English Reformation. His views respecting the Sabbath and first-day are thus stated by himself:—

"The Jews have the word of God for their Saturday, sith [since] it is the seventh day, and they were commanded to keep the seventh day solemn. And we have not the word of God for us, but rather against us; for we keep not the seventh day, as the Jews do, but the first, which is not commanded by God's law."

When the Reformation had lifted the veil of darkness that covered the nations of Europe, Sabbath-keepers were found in Transylvania, Bohemia, Russia, Germany, Holland, France, and England. It was not the Reformation which gave existence to these Sabbatarian, for the leaders of the Reformation, as a body, were not friendly to such views. On the contrary, these observers of the Sabbath appear to be remnants of the ancient Sabbath-keeping churches that had witnessed for the truth during the Dark Ages.

Transylvania, a country which now constitutes one of the eastern divisions of the Austrian Empire, was, in the sixteenth century, an independent principality. About the middle of that century, the country was under the rule of Sigismund. The historian of the Baptists, Robinson, gives the following interesting record of events in that age and country:—

"The prince received his first religious impressions under his chaplain, Alexius, who was a Lutheran. On his removal he chose Francis Davidis to succeed him, and by him was further informed of the principles of the Reformation. Davidis was a native of that extremely populous and well-fortified town which is called Coloswar by the natives, Clausenberg by the Germans, and by others, Claudiopolis. He was a man of learning, address, and piety, and reasoned in this part of his life more justly on the principles of the Reformation than many of his contemporaries. In 1563, his highness invited several learned foreigners to come into Transylvania for the purpose of helping forward the Reformation.

"Several other foreigners, who had been persecuted elsewhere, sought refuge in this country, where persecution for religion was unknown. These refugees were Unitarian Baptists, and through their indefatigable industry and address, the prince, the greatest part of the senate, a great number of ministers, and a multitude of the people went heartily into their plan of Reformation.

"In the end the Baptists became by far the most numerous party, and were put in possession of a printing-office, and an academy, and the Cathedral was given to them for a place of worship. They obtained these without any violence, and while they formed their own churches according to the convictions of their members, they persecuted nobody, but allowed the same liberty to others, and great numbers of Catholics, Lutherans, and Calvinists resided in perfect freedom."

Mr. Robinson further informs us that Davidis took extreme Unitarian ground with respect to the worship of Christ, which seems to have been the only serious error that can be laid to his charge. Davidis was a

Unitarian Baptist minister, intrusted by his brethren with the superintendency of the churches in Transylvania. His influence in that country at one period was very great. His views of the Sabbath are thus stated:—

"He supposed the Jewish Sabbath not abrogated, and he therefore kept holy the seventh day. He believed also the doctrine of the millennium, and like an honest man, what he believed he taught. He was considered by the Transylvanian churches as an apostle, and had grown gray in their service; but the Catholics, the Lutherans, and the Calvinists, thought him a Turk, a blasphemer, and an atheist, and his Polish Baptist brethren said he was half a Jew. Had he been a whole Jew he ought not to have been imprisoned for his speculations.

"By what means the Supreme Searcher of hearts only knows, but by some methods till then unknown in Transylvania, the old man was arrested, and by the senate condemned to die. He was imprisoned in the castle, and providence by putting a period to his life there, saved his persecutors from the disgrace of a public execution."

Mr. Robinson says that "many have been blamed" for the death of Davidis, "but perhaps the secret springs of this event may never be known till the Judge of the world maketh inquisition for blood." There were many Sabbatarians in Transylvania at this time, for Mr. Robinson enumerates many persons of distinction who were of the same views with Davidis. The ambassador Bequessius, general of the army; the princess, sister of prince John; the privy counselor, Chaquius, and the two Quendi; general Andrassi, and many others of high rank; Somer, the rector of the academy at Claudiopolis; Matthias Glirius, Adam Neusner, and Christian Francken, a professor in the academy at Claudiopolis.

"These," says Robinson, "were all of the same sentiments as Davidis, as were many more of different ranks, who after his death in prison, defended his opinion against Socinus. Palæologus was of the same mind; he had fled into Moravia, but was caught by the emperor, at the request of Pope Gregory XIV., and carried to Rome, where he was burnt for a heretic. He was an old man, and was terrified at first into a recantation, but he recollected himself and submitted to his fate like a Christian."

These persons must have been Sabbatarians. Moshien, after saying that Davidis "left behind him disciples and friends, who strenuously maintained his sentiments," adds:—

"The most eminent of these were Jacob Palæologus, of the isle of Chio, who was burned at Rome in 1585; Christian Francken, who had disputed in person with Socinus; and John Somer, who was master of the academy of Clausenberg. This little sect is branded by the Socinian writers, with the ignominious appellation of SEMI-JUDAIZERS."

We have a further record of Sabbatarians in Transylvania to the effect that in the time of Davidis,

"John Gerendi [was] head of the Sabbatarians, a people who did not keep Sunday but Saturday, and whose disciples took the name of Genoldists."

Sabbath-keepers, also, were found in Bohemia, a country of Central Europe, at the time of the Reformation. We are dependent upon those who despised their faith and practice for a knowledge of their existence. Erasmus speaks of them as follows:—

"Now we hear that among the Bohemians a new kind of Jews has arisen called Sabbatarians, who observe the Sabbath with so much superstition, that if on that day anything falls into their eyes they will not remove it; as if the Lord's day would not suffice for them instead of the Sabbath, which to the apostles also was sacred; or as if Christ had not sufficiently expressed how much should be allowed upon the Sabbath."

We need say nothing relative to the alleged superstition of these Sabbath-keepers. The statement sufficiently refutes itself, and indicates the bitter prejudice of those who speak of them thus. But that Sabbath-keepers were found at this time in Bohemia admits of no doubt. They were of some importance, and they must also have published their views to the world; for Cox tells us that,

"Hospinian of Zurich, in his treatise 'Concerning the Feasts of the Jews and of the Gentiles,' chapter iii. (Tiguri, 1592) replies to the arguments of these Sabbatarians."

The existence of this body of Sabbatarians in Bohemia at the time of the Reformation is strong presumptive proof that the Waldenses of Bohemia, noticed in the preceding chapter, though claimed as observers of Sunday, were actually observers of the ancient Sabbath.

J. N. A.

(To be Continued.)

IN San Francisco the Catholics have 15 churches, Presbyterians 15, Methodists 15, Episcopal 11, Baptist 9, Congregational 6,—in all, 86 churches, 10 chapels, and 7 synagogues, for a population of over 200,000.

The Missionary.

California T. and M. Society.

REPORT FOR QUARTER ENDING OCTOBER 1, 1882.

Districts.....	No. of Members	No. Reports Returned.....	No. of Members Added.....	No. of Families Visited.....	No. of Letters Written.....	No. of Staves taken in Clubs.....	New Subscribers Obtained.					-Other Periodicals.....
							Review.....	Signs.....	Good Health.....	Instructor.....	Isals.....	
No. 1.....	109	52	5	281	63	218	2	7		4		
" 2.....	85	43	27	169	188			10				
" 3.....	82	47	17	95	126		2	1	1		2	
" 4.....	17	6		16	35							
" 5.....	95	51		78	98	167		4		1		
" 6.....	15	13	1	4	5	23		2			6	
" 7.....	119	34		179	325	518		6		1		
" 8.....	95	44	17	95	27	200		5				
" 9.....	20	14	1	9	14	10			1			
Minst-Ships.....	9			543	43			56	6	37		
Total.....	637	313	35	1382	855	1590	4	91	8	43	8	

Districts.....	No. of Pages of Reading Matter Distributed.....	Periodicals Distributed.....	Annals Sold and given away.....	Cash Received.			
				Donations to Tract Fund and for Membership	Sales.....	Periodicals.....	Total.....
No. 1.....	27546	1445	25	\$ 70 70	\$ 20 40	\$ 46 05	\$137 15
" 2.....	47344	2586	3	\$28 50	\$ 23 85	\$ 24 25	\$74 60
" 3.....	7491	1401		\$ 48 14	\$ 51 00	\$ 64 80	\$163 95
" 4.....	1457	498		\$ 19 15			\$ 19 15
" 5.....	22568	3193	6	\$ 26 65	\$ 17 10	\$ 124 60	\$168 35
" 6.....	6852	341		\$ 23 10	\$ 1 50	\$ 19 15	\$ 43 75
" 7.....	66155	7901		\$ 47 25		\$ 93 00	\$140 25
" 8.....	34404	3618		\$ 71 95	\$ 16 65	\$ 21 00	\$109 60
" 9.....	21374	362		\$ 8 85		\$ 7 50	\$ 16 35
Minst'r.....	111978	817					
Ships.....	82636	6488		\$125 90	\$ 3 85		\$129 75
Total.....	429,805	28,713	34	\$668 20	\$134 35	\$400 35	\$1102 90

ALICE MORRISON, Secretary.

Ukiah and Healdsburg.

I SPENT Sabbath and Sunday, Oct. 21 and 22, at Ukiah. Since the tent-meetings here of Elders Rice, Briggs, and Scott, politicians and others have agitated the Sabbath question, which has awakened some interest in that issue. While here I listened to two ministers who denounced the ten commandments in bitter terms. One of them, a Baptist, said that it was impossible for any one to keep that law, and therefore God gave his son to keep it and relieve us from the curse of having it hang over us and make demands upon us which we are not able to meet. So of course we were left to suppose that he felt obliged to lie, steal, swear, break the Sabbath, etc.; but as Christ did none of these things, but kept the law for him, therefore he expects to be saved. This charges God with having made a mistake in giving the law, requiring more than man could perform, and in order to remedy this mistake he gave his only Son, who died for the blunder of God in giving a law that could not be kept.

We reviewed some of the positions taken by these men, and returned to Healdsburg, where we spent the following Sabbath, and baptized two persons who have recently commenced the observance of God's law. The church here is getting quite large, and our place of meeting is almost too small to accommodate them all.

Oakland, Nov. 2, 1882.

W. M. HEALEY.

Christians Should Cause Men to Respect Them.

It was a direction of inspired Paul to Timothy, "Let no man despise thy youth;" and to Titus, "Let no man despise thee." He did not say, let no man hate thee." A thorough, manly, outspoken Christian, though as lovable as John, whom Jesus loved, Scripture and facts teach us, will not escape hatred. A timid disciple who never denounces rum-selling, fraud, oppression, gambling in all its branches, and things of the kind, may sail rather smoothly through life, and when he dies, it may be said of him that he never had an enemy. A doubtful compliment! This could not have been truly said of Paul, nor of John himself; no, nor of the Lord Jesus. It is not well to make enemies by a pugnacious way of saying things, or by any kind or degree of unmanliness; but it is certain that he who openly and faithfully sets himself against man's darling sins, will not be universally loved. But, as to being despised, that is another thing. If we are, in a good degree, and in general, what we should be, and without any prominent folly or vice, we

shall not be likely to be despised by any whose respect is of much account. How could Timothy and Titus escape being despised? *By living so that none could despise them.* This inspired teaching, though it may be primarily applicable to ministers, applies scarcely less to all Christians. They should not permit men to despise them. But how prevent it? By a right character and a wise and consistent mode of life.

1. They must be thoroughly religious; not half-way Christians; not merely church members, seldom or never recognized as such, except as seen at the communion table. Sensible, worldly men are not, usually, impressed so much in favor of religion by loud professions in the prayer-meeting, or remarkable experiences, perhaps ostentatiously and repetitiously recited, as by a known consistently religious life out of the prayer-meeting, and during the six secular days of the week. A dishonest, sordid, neglectful professor may, easily enough, be despised by wise men and by fools. We must be what we profess to be, in a reasonable degree.

2. Common sense is also needful, in order to ward off contempt. If we are really religious, but pay no attention to the fitness of things; if we grossly offend against innocent usages of society; if we are busy-bodies and gossips, bolting in upon cultured families at unreasonable hours, or on days understood to be specially busy days, and when company is undesirable, if we are unconsciously hangers on, even on the point of going, and yet spinning out our fatiguing stay; if we are apt to argue with an irascible or drunken man; if we readily get into disputes, political or religious, in stores or shops, with a scoffing crew around; if we are wont to interrupt and hinder men of business, amidst their pressing affairs in business hours; if we expect men of sense to accept our unproved assertions, it is not easy to perceive how we can thus secure the respect of the discerning and really candid men of the world.

In the choice of an occupation, in our style of doing business, in our practical estimate of ourselves and of mankind, there is room for the exercise that is profitable to secure, with other good results, the respect of respectable men. And none of us are, without divine leading, always so judicious as to escape deserved contempt. Timothy and Titus no doubt had occasion to think of that word of holy writ, "Through thy precepts I get understanding;" and we, with the added New Testament scripture, may well recall that to mind, and this, also "If any man lack wisdom, let him ask of God."—D. D. Tappan, in *Golden Censer*.

The Road to Nothing.

A HIGHWAY WITH MANY TRAVELERS BUT A VERY UNCERTAIN DESTINATION.

OUR common report concerning the vagrant souls who now and then wander away on this road, is full of laments which center upon their theological errors, and we speak of them as if they chiefly illustrated a degeneracy of faith. Skeptics hail such departures as signs of decaying orthodoxy, as if the usual and prime reason of men for abandoning the highway of evangelical truth was a disagreement with the theologians. The most noted of infidels frequently repeats the statement that departure from the prevailing faiths is only a question of a little more brains, as if most men leave, who do leave, because they become intellectually more enlightened. But when the secret history has been well understood, of the men who set out upon this road to Nothing, no one will fail to understand that something deeper and subtler and more dangerous than any intellectual dissent lays behind the exodus.

By all the laws of the higher life, movement of any sort should begin below the head; and, in fact and experience, we shall surely find that what should be, is.

A man may be accredited as entirely evangelical, and for a long time may be so, as far as his beliefs and reasonings and verbal assents are concerned, who never with his inward life and love has embraced and settled in any of the great verities which seem true to him. Of course such men will finally go to their own place—if they do not, they ought to. But when they go, it is not head first. Every man makes his own logic, and the logic finally follows the spirit that is in him. The secret of all infidelity is not, never

has been, and never will be, an intellectual secret. Men may jabber of theologies at any length; it is not theology that staggers men who are looking for truth. Who are the men to-day who stand serene and untroubled amidst the conflicts of our time? Theologies are shaken on every hand. The very foundations, not of the Christian system merely, but of all religion, are assaulted; but there are two classes of men who do not tremble. One class holds simply, and even ignorantly, to their own sweet experiences, and hold on to God because they ask no questions, and because they are satisfied with the peace of a complete salvation. The other class are the wisest, widest, most earnest men, who have found a faith large enough to span the gulf between history and prophecy, and can take up the verities of the old faiths into such vital relations with the hopes and outlook of our time that they gain new glory with every lightning flash of the storm. And in both cases men are staid in truth not by any merely human forecasting of the fortunes of the creeds, but entirely by the power of a living and vital soul faith, out of which their logic must weave itself, and in which their philosophy always must be molded.

A young man not long ago went out on this Nothing road, avowing himself an Agnostic. Men said of him that he had cast off the truths of the Christian system. The simple fact was, he had always so worn them that they would drop off as soon as he had lost his motives to preach them. He saw there was conflict between the new and the old. He was not a patient man, waiting for light. He had no fine, strong, faith to take up the new and old together to evolve them in the crucible of a consecrated love into a new and diviner result. "He never was converted," his near friends said, and they told the whole story in one sentence.

By all which, I mean to say that the road to Nothing is always through the gate of spiritual godlessness. We open to it out of the church as often as we invite into it unconsecrated men. Learning is as bad as ignorance to the man who has not been truly converted. A prominent rationalist, once a Congregational minister, said in public that he would have been satisfied with orthodoxy if he could only have felt it to be true. That is the bottom of the whole matter. A man's creed will be shaped on the lines of his heart as surely as the veins locate the blood on a man's face. If we are to keep the creed it must have its life in such experience as begets creeds—a living certainty in men that the creed is true because it has been felt.

The road to Nothing should never radiate from the church, much less from the ministry. Churches are better dead than made up of unconsecrated men. The ministry is better off—a greater power for God, depleted to a handful, than filled with men who will go the road to Nothing by-and-by, because they can't believe what they have never felt.—Rev. C. W. Stiles, in *Christian at work*.

WORLDLY CONFORMITY.—Rev. Dr. James W. Alexander wrote to a friend: "As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count upon the profligate children of pious parents, and even ministers. The door at which those influences enter, which countervail parental instruction and example, I am persuaded, is yielding to the ways of good society. By dress, books, and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the day."

If you do not wish to speak ill of any, do not delight to hear ill of them. Give no countenance to busybodies, and those who love to talk of other men's faults; or if you cannot decently reprove them on account of their quality, then direct the discourse some other way; or if you cannot do that, by seeming not to mind it, you may sufficiently signify that you do not like it.

PRAYER is a retirement from earth to attend on God, and hold correspondence with Him who dwells in Heaven. The things of this world, therefore, must be commanded to stand by for a season, and to abide at the foot of the mount while we walk up higher to offer up our sacrifices as Abraham did, and to meet our God.

Temperance.

Does It Pay?

SALOON men, and papers published in the interest of whisky, never tire of recounting the wondrous benefits which the country receives from the whisky revenue. Innumerable "charities" such as jails, poor-houses, insane asylums, etc., are supported by this benefactor of the race, and the wheels of government would certainly stop if there were no whisky revenue to rely on. Indeed, it is claimed that the country owes the most of its prosperity to this source, and it has been actually declared that utter financial ruin would follow the stoppage of the liquor traffic. Many persons not directly connected with the sale of the vile stuff, and even those who call themselves temperance men, have been deceived by these groundless assertions, and oppose prohibition. While they acknowledge that whisky is a great evil, and that it brings untold suffering upon the people, they feel so "public spirited" that they do not want to see the country deprived of the revenue which it brings.

Now this question of the benefit to be derived from whisky can be settled in few words. There is no doubt about the fact that the manufacture of liquor brings a great amount of revenue into the public treasury. But let us make a few inquiries. Who pays this revenue? The liquor dealers, of course; it is in this manner that they show themselves such good supporters of the government. Where does the money come from with which they pay this revenue? It comes from the sale of the liquor. Do they give the government all the money which they derive from the sale of liquor? Any child would know that they do not; no business could be carried on if the taxes exceeded the income; the money paid into the treasury as revenue is but a small portion of that received from the manufacture and sale of intoxicating liquor. What do the liquor-dealers do with the vast sums which they receive as the profits of their business, and which they do not pay into the public treasury? They use it to buy handsome residences for themselves; in the purchase of silks and diamonds and gorgeous apparel; in maintaining elegant equipages; and in providing all the delicacies that the market affords, in order that they may fare sumptuously every day. They use it also in purchasing votes and controlling political conventions, so that the government is administered, not in the interest of right and justice, but to the advancement of their own personal interest. Again, Where does the money come from for all this? It comes from the people who purchase the liquor, most of whom depend on their daily labor for their support. Then all the liquor-dealers expend, including not only that which they lavish upon themselves, but also that which they grudgingly pay to the government, as revenue, comes from the people, from those who do not deal in liquor except to purchase and drink it, does it not? It certainly does. And if they did not pay this money into the liquor-dealers' till, they could afford to give for the support of government, twice as much as the whisky men give, and have a handsome sum left for themselves, could they not? Indeed they could. Then how does it appear that these whisky men are benefactors of the government? It does not appear at all; on the contrary, they are robbers of the people, and consequently robbers of the government, for this government is of, for, and by, the people.

The whole talk of the liquor traffic being a benefit to the country is mere cant. The man who systematically steals from his neighbors, and who, for every thousand dollars that he steals, pays ten dollars for foreign missions, may be called a generous man by those who do not know how he comes by his money; but others would call him by his true name, a thief. The law would soon put a stop to his generosity, and everybody would say that it was justified in so doing. Even so the strong arm of the law should be put forth to stop that gigantic system of robbery and murder—the accursed liquor traffic. I have considered it only from a money standpoint, and found that it doesn't pay. The vast amount of suffering—poverty, hunger, nakedness, insanity, and crimes too horrible to mention—that it causes, cannot be computed. How long will the people deceive themselves, and passively submit to such oppression?

E. J. W.

Bitters as a Temperance Drink.

THE following extract from *Good Health* will, we think, be of interest to our readers. It is part of a lecture delivered by the editor of the above mentioned journal, at the Lake Bluff Temperance Convention, Aug. 18, 1882:—

I have here a test for alcohol: If you drop a little of this fluid into any substance containing alcohol, there will appear a very marked greenish color. Here is a glass vessel containing alcohol. I place a little of the test into it, and there is at once a perceptible change of color. Here is a vessel containing brandy. I need not tell you that it contains alcohol, for you see that the application of the test shows it at once. In the same way I will test the liquid contained in these other vessels which are whisky, ale, gin, and hard cider. You see that the green color is very deep in each one. Here is some beer. I drop in a little of the test, and you see at once a green tinge spreading through the foam that rises up in the tube, and also gathering in the bottom. This is conclusive proof that there is alcohol in beer.

I have some other things here that I propose to test. There are a number of good people in the world who would not think of touching a drop of gin or whisky, who do not have the slightest objection to taking a glass of "bitters" every morning. They will recommend you to take a little bitters for your stomach's sake. Here is a bottle of Hostetter's Stomach Bitters. I pour a little of it into this tube and apply the test. You see how green it turns. It has almost as much alcohol in it as Scotch Whisky. Look at this sample of Jamaica Ginger. I put in only a few drops of the test, and it turns as green as the gin. It has just enough ginger in it to flavor the alcohol.

Here we have a bottle of "Temperance Bitters," or at least it is advertised as such. This is Dr. Walker's California Vinegar Bitters. The proprietor is taking an active part in the temperance work on the Pacific Coast. He is one of the most zealous advocates of temperance in California, and publishes a temperance almanac to advertise his "bitters" which he declares contain no alcohol. Let me read to you what is printed on the paper that goes around the bottle; "Dr. J. Walker's California Vegetable Vinegar Bitters, The great Blood Purifier and Life-giving Principle. A remedy for Dyspepsia, Indigestion, Consumption, sore eyes, stomach-ache, fits, palpitation of the heart, biliousness, &c., &c., tape, pin, and other worms. No Alcohol enters into the composition of Vinegar Bitters. That curse is not offered for medicine. Nothing but invigorating and purifying herbs give them their wonderful powers to cure."

In order to determine the amount of alcohol contained in a bottle of the bitters, I add half a bottle distilled by a chemist, and in this flask you see the product of distillation. By means of the alcoholometer it has been found to contain 20 per cent of alcohol. Now we will apply the test. There is as beautiful a green as you could desire to see. I will guarantee this bottle of bitters to contain five per cent. of alcohol.

Whisky Slavery.

WE take the following from an address by Mrs. Chapin of Charleston, S. C., before the national W. C. T. U.:—

A minister of the gospel told me that he heard, only a few days ago, a corner shop rum-seller say to a western distiller, that the barrel of whisky he had bought from him, doctored, had turned out twelve barrels of whisky for the colored people that he had bought it for. Now, what kind of liquor do you suppose that was? And that is the kind of liquor that is being sold to these newly enfranchised people, and they are drinking it. Do you call them free? Ah, they are in far more abject slavery than we ever held them in. You have done only half of your duty. You have got to have prohibition, prohibition. Instead of worshipping their God, they worship their party. I tell you it is time for honest people to come out from parties; they have had their way. Slavery is dead, forever dead. It is not among the current issues of the day any longer, and although I cannot truthfully say I think it was exactly fair for us who had nothing to do with bringing it here, to have to bear all the expense of getting it away, we would not have these people put into slavery again, not upon any consideration. To Chris-

tian owners they were a responsibility greater than children. Who is responsible for them now? They have been alienated from us. Who is responsible? They are the wards of the nation. What is the nation doing for them? Licensing bad men to sell them burning, fiery poison; that is what it is doing, and they cannot brag of enfranchising them while they do it. They ought to take care of them as they do of the Indian and the soldier. Before the war it was an offense punished by law, to sell liquor to a slave; then you never saw a slave drunk; now the best of them get drunk, and the religious among them deplore it deeply. It is the duty of the nation to give us prohibition; that is it. We could work together in a prohibition movement.

"Only One Fault."

I was riding through a bowery country town in Vermont, when I chanced to notice a concourse of people in the church-yard, evidently encircling an open grave.

It was a warm day, and I had ridden ten miles, and I drew the rein under some trees that arched the road, to allow the horse to cool and rest.

Presently a villager came toward me, and I said:—

"There is a funeral to-day in your town?"

"Yes—Stephen. He was one of the largest-hearted men I ever knew. We all owed something to Stephen."

Then he added, in a tone of regret:—

"He had only one fault."

The light fell in pencil rays through the trees. I sat in silence enjoying the refreshing coolness.

The man resumed the subject:—

"He had great abilities, Stephen had. We sent him to the Legislature three times. They thought of nominating him for Governor."

"But," he added sadly, "Stephen had one fault."

I made no answer. I was tired, and watched the people slowly disperse, leaving the sexton to his solitary work.

"A very generous man Stephen was. Always visited the sick—he was feeling—when any one was in trouble. The old people all liked him. Even the children used to follow him on the streets."

"A good man, indeed," I said, indifferently.

"Yes; he only had one fault."

"What was that?" I asked.

"Only intemperance."

"Did it harm him?"

"Yes, somehow. He didn't seem to have any power to resist it at last. He got behindhand and had to mortgage his farm, and finally had to sell it. His wife died on account of the reverse; kind of crushed, disappointed. Then his children, not having the right bring-up, turned out badly. His intemperance seemed to mortify them and take away their spirit. He had to leave politics; 'twouldn't do, you see. Then we had to set him aside from church, and at last his habits brought on paralysis, and we had to take him to the poor-house. He died there; only forty-five. There were none of his children at the funeral. Poor man, he had only one fault."

"Only one fault!"

The ship had only one leak, but it went down.

"Only one fault!"

The temple had only one decaying pillar, but it fell.

"Only one fault!" Home gone, wife lost, family ruined, honor forfeited, social and religious privileges abandoned; broken health, poverty, paralysis, and the poor-house.

One fault—only one.—*Youth's Companion*.

License.

HON. EMORY A. STORRS puts the whole question of liquor license in a nutshell in the following supposed interview between the whisky man and the city of Chicago. The former says: "Give me for one year the privilege of withering the fruit upon the roof-tree; give me for one year the privilege of scattering ashes upon the hearth-stone; give me for one year the privilege of sending the outraged wife into the streets from a blackened and ruined home; give me the privilege for one year of sending the youths along the highways of debauchery and crime, and I will pay the city fifty dollars," and the noble city of Chicago says, "Done."

The Home Circle.

A PARABLE.

A STURDY stream flowed fast along,
'Twas merry as a mower's song;
Its look was glad, its waves were bright
And broke in drops of purest light.
Over its surface, all the way,
The blossoms bent in sweet array;
It gave them kisses, cool and fleet,
Which left them still more pure and sweet.
This traveler was so kind and true
That it would any service do;
Though it enlisted every brook,
It always gave more than it took;
Thus lived a life of gracious giving
And grew each day to greater living.

A pool of water, stagnant, still,
Lay listlessly beneath a hill.
It served no purpose save to nurse
Vile weeds, which made its visage worse;
For foulness was upon its face
And beauty shrank from all the place.
On Nature's fairness 'twas a blot,
A most unwholesome, evil spot;
And all because it idle lay,
Contented in itself all day.
Supplied by a few little rills,
It locked them up among the hills,
And, always asking, never giving,
It daily died and thought it living.

Thus generous souls live like the first,
But selfish ones die self-accursed.

—Charles H. Crandall.

Coals of Fire.

FARMER DAWSON kept missing his corn. Every few nights it was taken from his crib, although the door was well secured with lock and key.

"It's that lazy Tom Slocum," he exclaimed one morning, after missing more than usual. "I've suspected him all the time, and I won't bear it any longer."

"What makes you think it's Tom?" asked his wife, pouring out the fragrant coffee.

"Because he's the only man around who hasn't any corn—nor anything else, for that matter. He spent the summer at the saloons while his neighbors were at work. Now they have plenty, and he has nothing—serves him just right, too!"

"But his family are suffering," rejoined his wife; "they are sick, and in need of food and medicine; should we not help them?"

"No," growled the farmer; "if he finds his neighbors are going to take care of his family, it will encourage him to spend the next season as he did the last. Better send him to jail and his family to the poor-house, and I'm going to do it, too. I've laid a plan to trap him this very night."

"Now while Tom is reaping the bitter fruits of his folly, is it not the very time to help him to a better life?" suggested the wife.

"A little course of law would be the most effective," replied the farmer.

"In this case coals of fire would be better. Try the coals first, William, try the coals first."

Farmer Dawson made no reply, but finished his breakfast, and walked out of the house with the decided step of one who has made up his mind, and something is going to be done.

His wife sighed as she went about her work, thinking of the weary, heart-broken mother, with her sick and hungry babes around her.

The farmer proceeded to examine his cribs, and after a thorough search found a hole large enough to admit a man's hand.

"There's the leak," he exclaimed; "I'll fix that," and he went to work setting a trap inside.

Next morning he arose earlier than usual, and went out to the cribs. His trap had caught a man—Tom Slocum, the very one he had suspected!

He seemed to take no notice of the thief, but turned aside into the barn, and began heaping the mangers with hay, sweet-scented from the summer's harvest field. Then he opened the crib door, and took out the golden ears, the fruit of his honest toil.

All the time he was thinking what to do. Should he try the law or the coals? The law was what the man deserved, but his wife's words kept ringing through his mind. He emptied the corn in the feeding troughs, then went around where the man stood with one hand in the trap.

"Hello! neighbor, what are you doing here," he asked.

Poor Tom answered nothing, but his downcast, guilty face confessed more than words could have done.

Farmer Dawson released the imprisoned hand, and, taking Tom's sack, ordered him to hold it while he filled it with the coveted grain.

"Here, Tom, take that," said the farmer, "and after this when you want corn, come to me and I'll let you have it on trust or for work. I need another hand on the farm, and will give steady work with good wages."

"Oh, sir," replied Tom, quite overcome, "I've been wanting work, but no one would hire me. My family was suffering, and I was ashamed to beg. But I'll work for this and every ear that I've taken, if you'll give me the chance."

"Very well, Tom," said the farmer, "take the corn to the mill, and make things comfortable about home to-day, and to-morrow we'll begin. But there's one thing we must agree to first."

Tom lifted an inquiring gaze.
"You must let whisky alone," continued the farmer; "you must promise not to touch a drop."

The tears sprang into Tom's eyes, and his voice trembled with emotion as he said:—

"You are the first man that's ever asked me that. There's always enough to say, 'Come, Tom, take a drink,' and I've drunk until I thought there was no use in trying to be a better man. But since you care enough to ask me to stop drinking, I'm bound to make the trial; that I will, sir."

Farmer Dawson took Tom to the house, and gave him his breakfast, while his wife put up a basket of food for the suffering family in the poor man's home.

Tom went to work the next day and the next. In time he came to be an efficient hand on the Dawson place. He stopped drinking and stealing, attended church and Sabbath-school with his family, and became a respectable member of society.

"How changed Tom is from what he once was!" remarked the farmer's wife one day.

"Yes," replied her husband, "it was the coals of fire that did it."—*Mrs. H. E. Blakeslee, in Royal Road.*

Her Way.

"I DON'T see, for my part, why the Lord allows such people to have the handling of so much," said Mrs. Trewin, with a snap of her black eyes across the breakfast table! "it's a great trial to my feelings."

"What?" asked the doctor rather absently.

"Dr. Trewin," vociferated the lady, "you don't mean to tell me that you haven't heard a word of all I've been saying?"

A little anxious smile flitted across the doctor's countenance.

"I think, my love," said he, "you were speaking of Miss Deborah Bither."

"I should say I was," responded his wife with a spice of grim pleasantry in her tones.

"I told you that when I called on her yesterday with a subscription paper for the Hewetts, who, if you will remember, were burned out last month, and are in very straitened circumstances, she refused to put her name down for a cent. She's money enough to buy out the whole of us, Deborah Bither has, and no chick or child to take it when she's gone. And I think it would stand her in hand to make righteous disposal of some of it while she can; shouldn't you?"

Dr. Trewin maintained a discreet silence. He swallowed his coffee and left the table; and presently his wife viewed his departing figure through the elms, as he took his way toward the village office.

"He's the strangest man," said she, when she had brought her work-basket to the breezy keeping-room window; "a body never can tell what he does or what he doesn't think. But I'm sure he can't but see that Deborah Bither is the closest fisted old maid that ever lived."

Her gaze wandered out through the window, and up to the great red-brick house on the hill. There were broad acres on all sides of it; uplands and orchards, just now giving promise of an abundant harvest. It was the finest estate in the county, and Miss Deborah Bither was mistress of it all.

"The earth is the Lord's, and the fullness thereof," murmured Mrs. Trewin, breaking her thread with a jerk. "Deborah Bither ought to

remember that. It goes against my grain to see anybody so stingy."

She sewed steadily for an hour, and then, folding away her work, she put on her bonnet and shawl.

"I'll go down and see how Mrs. Hewett is getting on," said she. "She needs sympathy and help, if ever anybody did."

She walked rapidly down the street until she reached the little low house into which the Hewetts had moved with the remnant of their household goods that they had saved from the flames. Through an open window sounded the busy hum of a sewing machine, which ceased as she entered the door, and Mrs. Hewett came forward to greet her.

"And how are you getting along?" asked Mrs. Trewin, settling her portly form in a rocking-chair.

"Oh, nicely now, thank you," was the quick response.

"I was out with a subscription paper for you, yesterday," continued Mrs. Trewin. "Has Deacon Gregory brought it in yet?"

"No-o," hesitated Mrs. Hewett. A look in which perplexity and pain were mingled crossed her face. "I am sorry to have given you so much trouble; I think we shall be able to get along now. Oh, Mrs. Trewin," her voice trembled beneath a weight of tears, "don't think me ungrateful, but indeed, I—I cannot bear to be a beggar."

"Tut, tut!" exclaimed the doctor's wife. "To my mind, it should be a duty and a privilege to help a neighbor who has been unfortunate; and everybody seemed to feel it so, except—" she stopped with a shrug, and a grim closing of her lips, thinking of the red-brick house on the hill, and of its owner.

"I am sure we shall get along now," reiterated Mrs. Hewett, hopefully, apparently without noticing the break in her visitor's remark.

"I wish you may, truly," answered Mrs. Trewin. She looked an interrogation point at the bright, new sewing machine by the window, with the heap of unmade clothing near it. Mrs. Hewett saw the glance, and answered it with tears gathering in her eyes.

"Oh, yes! I've all the work I can do now; and the machine is a perfect godsend. I'm to pay for it when I can."

"Why—what—where did you get it?" asked Mrs. Trewin.

"Let me tell you," the little woman smilingly said. "Yesterday, only yesterday, it seemed to me that I must give up. I rebelled, oh, so fiercely, against the harshness with which I thought God had treated me and mine. At this dark hour who should come in but Miss Bither. She had just heard of our necessities. She stayed an hour or more, and you can't think how she cheered me up. It was she who sent the machine, Mrs. Trewin; and besides giving me all her own sewing to do, she will get shop work for me from town. She has given John work on her farm for the summer; and we're all so happy, and relieved, and everything! And you won't think us ungrateful if we do not accept the—the subscription, if we can get along without it?" Here Mrs. Hewett broke down entirely, her blue eyes swimming in tears.

Then the better quality of Mrs. Trewin's heart came uppermost. She drew the little woman's head down upon her breast and soothed her as a mother might a child.

"I've got back all my faith in God—and man," said Mrs. Hewett, smiling through her tears, "and I never mean to let go my hold on it again."

"Amen!" ejaculated Mrs. Trewin.

At the dinner table she related to the doctor the sum and substance of Mrs. Hewett's recital.

"I am sorry I misjudged Deborah, and I intend to tell her so," said she. "But she might have said she meant to help them. And why can't she do things like other people?"

Dr. Trewin pared a potato in silence.

"I suppose it's her way," continued his wife musingly.

"It's a very good way," said the doctor.—*Ada Carleton, in Sunday-school Times.*

"SOMETIME" is the worst time to have for any duty. The clock strikes "twelve" every day, but it never strikes "sometime."

"ALMOST right" is always wrong.

Religious Notes.

—Since 1845 the membership of the Catholic Church in New York has increased 900 per cent., while all the Protestant Churches have increased only 76 per cent. It is estimated that there are 500,000 Catholics in the city.

—Heretofore there has been a law in New York against profanity, and each offense was punishable by a fine of one dollar, or by imprisonment. That law has been repealed, and people can swear without any fear of the civil law. Probably no more people will swear now than before, for the law was a dead letter.

—The story is told of a heathen convert to Christianity that he was urged by his employer to labor on the Sabbath, but declined. "But," said the master, "does not your Bible say that if a man has an ox or an ass that falls into a pit on the Sabbath-day, that he may pull him out?" "Yes," answered the convert; "but if the ass has a habit of falling into the same pit every Sabbath-day then the man should either fill up the pit or sell the ass."

—The Episcopal Church of the Ascension, in Chicago, has "Solemn High Mass," among its performances. On a recent occasion it was announced that Bishop McLaren would officiate. The Bishop, however, declined, giving as his only reason therefor, the fact that "The Book of Common Prayer contains no such office." He might have also said the same thing of the Bible, but he wisely quoted the authority that is most consulted and best understood.

—A Mr. Fisher, in a political speech in Alameda, said in regard to the Sunday Law: "The descendants of the Puritans are the last who would restrict any one in the pursuits of happiness or the observance of his religion." But the fact remains that the Puritans themselves did seriously restrict a good many persons in the "pursuits of happiness and the observances of religion," as the history of the Baptists and Quakers testifies. And who will presume to say that the descendants of the Puritans are any improvement morally on their sires?

—The California Christian Advocate comes straight to the point on the religio-politico-temperance crusade, and states its position as follows: "For ourselves, we have been anxious that no harm should come to the holy cause of our Christian Sabbath. That has been our chief concern. As for prohibition, we desire to take that up in such form that success may be assured in time." Just so. That is just what we have said all the time. Sunday first, at all hazards, and prohibition afterwards if it is convenient. And yet they still continue to accuse us of being in league with liquor men, because we do not join in their Sunday crusade. We can stand it if they can.

News and Notes.

—The reduction in the public debt during the month of October was \$15,650,000.

—An earthquake in Syria, Nov. 5, destroyed several villages. No loss of life is reported.

—The Chief of the Secret Service says that \$10.00 counterfeit notes are circulating in New York.

—There is great destitution in the county of Clare, Ireland, owing to the failure of the potato crop.

—There is great fear among the respectable classes of Italy that serious outbreaks similar to those in France, are impending.

—Destructive gales and inundations continue throughout England. In Radneshire, the grain-crops have suffered complete destruction.

—The floods in southern France have caused great damage to property in the vicinity of Mentone. The estimated loss aggregates 3,000,000 francs.

—An official dispatch from Manila states that twenty merchant ships were lost, and over 100 sailors drowned, during the terrible typhoon which occurred October 20.

—All the saloon licenses in Iowa City expired the last day of October. Most of the saloon-keepers tendered the amount of their licenses for the next six months, to the Mayor, but he would not receive them.

—The total British force now remaining in Egypt will number 11,000. Cairo will be occupied by two and one-half battalions of infantry, and a battery of artillery. A company of engineers will occupy Alexandria.

—The German Government has ordered the police of the various cities where Socialists chiefly congregate, to watch them with extra diligence. It is thought that they have formed some sort of alliance with the French Anarchists.

—The young Utes of Colorado threaten to go on the war-path, and scalp every male settler living on the Dolores River. The settlers are greatly alarmed, and say that unless the Government takes the matter in hand, bloodshed will surely ensue.

—Accounts from St. Petersburg mention a strong revival of the Nihilist agitation. Since the Czar's return from Moscow, fresh precautions are taken for his safety. No one is allowed to know twenty-four hours in advance what his movements will be.

—A student at Bowdoin has received \$2,700 as damages for injuries inflicted by hazing. This sum comes from seven guilty collegians. When it is understood that ruffianism at college will be punished the same as elsewhere, we may expect it to be less frequent.

—On Tuesday of last week, the wife of Dr. Seguin of New York, in a fit of insanity, killed herself after first killing her three children. The children were all blindfolded, and it is thought that the deed was done while they were having a game of blind-man's-buff with their mother. The case is the more striking because Dr. Seguin is one of the most noted of specialists on diseases of the brain.

—Judge Advocate-General Swaim, in reply to an inquiry of the Secretary of War, takes the ground that officers of the army who refuse to pay their debts, are liable to the processes of common law the same as civilians, and that where their acts tend to bring discredit upon the army, or in any way impair the efficiency or discipline of the service, they constitute sufficient cause for a court-martial.

—Just at present, Russia seems to be the cause of much anxiety in Europe. The armament against Germany and Austria is being carried on with great activity. An order has been issued by the Russian Government entirely prohibiting the exportation of horses from Russia. This is regarded as being a mark of hostility to Germany, as the cavalry of that empire is mounted almost exclusively on Russian horses. The Persian authorities are also alarmed, because Russia has moved her military stations almost to the Persian frontier.

—About a week ago, Temescal, a suburb of Oakland, was the scene of a regular Arizona cow-boy fight. A party of roughs connected with a canning factory, have organized themselves under the name of the "Hoo Gang," and on the night in question started out with the intention of "cleaning out the town." Saloons were entered and despoiled of their contents for the benefit of the crowd. Thus stimulated they tore down fences, smashed in doors, ruined furniture, and shot at or knocked down any one who ventured to oppose them. The police were in judicious retirement, but the Sheriff has since captured a part of the gang.

—Instead of Germany occupying the Baltic provinces as was predicted some time ago, it now looks as though Russia were preparing to make war on both Germany and Austria. The internal disturbances of Russia render the aggressive policy very possible to be adopted, and should war be declared between that country and Germany, it would necessarily result in a terrible bloody campaign, principally fought out in the north. Russia, proper, would like a war to-day, if only to divert the attention of the Nihilists from their amiable scheme of blowing up the Czar; and Germany is not very contented with its hordes of Socialists. It is, therefore, very possible that St. Petersburg and Berlin may find grounds on which they can agree to differ, and sound the tocsin of war at no very distant date.—*Alla*.

Obituary.

BARKER.—Died, in South Norridgewock, Maine, Oct. 18, 1882, Bro. Geo. W. Barker, aged 61 years, 2 months, and 21 days. He embraced the truth under the labors of Elders Andrews and Cornell, when the tent was pitched in Norridgewock. He was President of the Maine Conference two years, and since then was a member of the Conference Committee ten years, and one of the Camp-meeting Committee ever since we commenced holding camp-meetings, some twelve years ago. It is sad to think we shall have him with us no more in this world. Our house of worship was well filled at the funeral. It was a sad time. J. B. GOODRICH.

[We are exceedingly pained to learn of the death of Bro. Barker. He and his dear family, now so sadly bereaved, always made a pleasant home for us at his house when we were in Maine. He was a kind husband and father, and an exemplary Christian. The Maine Conference never had a more faithful officer. His church will miss him. But hope is strong in his case; the Life-giver will soon appear, and we have no doubt that Bro. Barker will "appear with him in glory." The family has our deepest sympathies. May we live so as to meet him in the coming day. EDITOR SIGNS.]

THE SUNDAY LAW!

ENFORCEMENT OF THE

"CHRISTIAN SABBATH."

A VINDICATION OF THE COMMANDMENT OF GOD, AND THE POSITION OF SEVENTH-DAY ADVENTISTS

This tract was written with special reference to the Sunday Law agitation in California, but is of universal interest as showing the tendency of Sunday legislation, and the relation of Seventh-day Adventists thereto. The comparative claims of both the Sabbath and the Sunday are presented, also the position which both occupies in prophecy. The candid reader of this tract cannot fail to be convinced that every attempt to enforce by law the observance of Sunday as a Christian ordinance, is a step toward the union of Church and State.

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THE SEVENTH PART OF TIME.

A SERMON ON THE SABBATH QUESTION.

By W. H. LITTLEJOHN.

This is a refutation of the theory that God sanctified simply a seventh part of time as the Sabbath, without fixing that time to any definite day. The necessity for a

UNIFORM DAY OF REST.

Is admitted by nearly all, and is advocated in this book. The author also shows that the Creator understood and anticipated this necessity, and proves by five different processes of reasoning that the seventh or last day of the week, and no other, was in the beginning, and is now, the Sabbath of the Lord.

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By ELD. J. H. WAGGONER.

This is a thorough expose of the system of spiritualism. The author has carefully studied the subject, and has given such copious extracts from a large library of spiritualist publications, as to fully condemn them in their teachings and in their practices, by their own testimony.

It is also shown from the prophetic scriptures that spiritualism is one of the most impressive signs of the times. 184 pp. Price, 20 cents.

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WHO CHANGED THE SABBATH?

This question very naturally arises when the evidence is presented that Sunday is not the original Sabbath of the Lord; and a complete and satisfactory answer to it is given in the tract with the above title. The following is the plan of the argument: 1. Scripture evidence is introduced to show that God regards his law as unchangeable. 2. The prophecy is quoted which clearly points out the Papacy as the power that should make the change. 3. Standard Catholic books are quoted from to show that the prophecy has been fulfilled. Every one who desires to know the truth in regard to the Sabbath should read this tract. 16 pp. Price, postpaid, 3 cents; \$2.25 per hundred.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 9, 1882.

Thanksgiving Day.

THE following proclamation has been issued by the President of the United States:—

In conformance with a custom, the annual observance of which is justly held in honor by this people, I, Chester A. Arthur, President of the United States, do hereby set apart Thursday, the 30th day of November next, as a day of public Thanksgiving. The blessings demanding our gratitude are numerous and varied—for the peace and amity which subsist between this Republic and all the nations of the world; for our freedom from internal discord and violence; for the increasing friendship between the different sections of the land of liberty, justice, and constitutional government; for the devotion of the people to our free institutions, and their cheerful obedience of the civil laws; for the constantly increasing strength of the Republic, while extending its privileges to our fellow-men who come to us; for improved means of internal communication and increased facilities of intercourse with other nations; for the generally prevailing good health of the year; for the prosperity of all our industries, a liberal return for our mechanics' toil, affording a market for the abundant harvest for our husbandmen; for the preservation of the national faith and credit; for wise and generous provisions to effect the intellectual and moral education of our youth; for the influence upon the conscience of the restraining and transforming power of religion, and for the joys of home. For these and for many other blessings, we should give thanks. Wherefore, I do recommend that the day above designated be observed throughout the country as a day of national thanksgiving and prayer, and that the people, ceasing from their daily labor and meeting in accordance with their several forms of worship, draw near to the throne of Almighty God, offering to him praise and gratitude for the manifest good which he has vouchsafed to us, and praying that his blessings and mercies may continue. And I do further recommend that the day thus appointed may be made a special occasion for deeds of kindness and charity to the suffering and needy, so that all who dwell within the land may rejoice and be glad in this season of national thanksgiving.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at Washington, this 25th day of October, in the year of our Lord one thousand eight hundred and eighty-two, and of the independence of the United States the one hundred and seventh.

CHESTER A. ARTHUR.

By the President:

FREDERICK T. FRELINGHUYSEN,

Secretary of State.

THE P. O. address of Eld. G. D. Ballou and wife is Pacific Press, Oakland, Cal. Temperance and Sabbath-school business should be thus addressed.

THE appointment of General Conference is not yet published. We expect to be able to announce it next week.

WE give in full the proclamation of the President of a day of Thanksgiving. Let it be observed. We have more reasons to be thankful than can be enumerated.

TO MRS. O. W. C., Scranton, Iowa.—If we knew of any class or any individuals who desired or expected to be "justified by the law," we would forward your card to them. But as we know of no such, it gently falls into the waste-basket.

Brother Smith's Labors.

ELD. URIAH SMITH leaves Oakland this week for his home and his labors in the East. We shall always be thankful that he answered our call for assistance in the important work of this season. Our ordinary labor is all that we can well attend to, and had he not come we could not have carried out our plans in the publication of our "Special Edition." We pray that he may be spared and strengthened for the conflicts yet before us.

Success of the Truth.

FROM a private letter from Eld. J. N. Andrews we copy the following words of encouragement:—

"We have considerable evidence that the immortality subject is being received with favor everywhere. The Italian Baptist paper, published at Rome, formerly edited by Cocorda, has just come to hand. It contains

two short but very pointed articles on the immortality subject, written by myself in *Les Signes des Temps*. It gives them with due credit and indorses them. This is remarkable. We have also received to-day from Mr. Petavel Olliff, D. D., of Geneva, a bound book and several other publications, from his own pen, advocating immortality through Christ alone. Not a man has arisen during a long period to mock at the subject, and this seems something remarkable, inasmuch as when we first began to print on this subject, we received so much railing and abuse. We continue to receive demands for the paper from the advertizing, and continue to receive subscribers for the paper about as we have for the months past. We have no cause to be discouraged so far as the paper is concerned."

Bishop Merrill on the Advent.

THE article in this number on Christ's Coming at the Resurrection, from Bishop Merrill's book, is a sound argument. He yields too much at the commencement, however, impliedly contrasting the testimony of Matt. 13 with "those passages which connect these two events together by positive statement." What is said in Matt. 13 about the harvest, the end of the world, the sending of the angels to gather the elect, is not a parable, but it is *Christ's explanation of a parable*. Nothing can be more positive and plain than these words, so perfectly in agreement with all the other scriptures on this important subject.

St. Helena Health Retreat.

IT was our privilege to visit the Retreat a few days since at the election of a Board of Directors. The By-laws were remodeled throughout, and made better to suit the working of the institution.

Again we congratulate the managers of the Retreat in having secured the services of Dr. Chase. We know him to be a gentleman of culture, careful and discreet in all his movements. Those who have been acquainted with the history of "Health Reform," will appreciate these qualities in the physician. The cause of hygiene has received more injury from its professed friends—from ultraists and fanatics—than it ever received from its open opponents.

In the early days of Oberlin College, the old-fashioned "Perfectionists" there adopted the most rigid system of living, and, in defiance of every principle of "free agency," compelled everybody, without regard to their physical condition or previous habits, to conform to it. As was to be expected, there came a reaction, and, instead of settling down to a rational system, the people discarded the whole matter, and in process of years hygienics were scarcely heard of in Oberlin. Some of the most prominent health teachers in the United States have proved the most impractical theorists, and left their impress upon a few, while, if they had exercised a due degree of common sense, and studied human nature more, they might have influenced the masses. We believe there is a bright future before our Health Retreat, and invite the attention of men of means to its prospects and its wants.

A Frank Statement.

COL. GEORGE BABCOCK made a strong speech at a prohibition meeting in Oakland last week. He justly censured those who profess to be temperance people and yet vote some other ticket in preference to the prohibition ticket. Such persons show that they are bound to a party and not to principle. But that which interested us most was the statement that "there is no moral difference between selling liquor on Sunday and any other day of the week. That which is in itself wrong, is always wrong." To this we give a hearty assent. And since this is the fact, we cannot see the propriety of a temperance party meddling with Sunday legislation. What benefit can a Sunday law bring to the cause of temperance that is not secured by prohibition? If the sale of liquor is prohibited *every day* in the week, it would be the height of folly to pass a law prohibiting it on Sunday also. And thus it appears, in whatever light it is viewed, that the Sunday Law is in no sense a temperance law, but is purely and simply in the interest of religion. And so we refuse to support it for two reasons. First, the religion which is thus to be enforced is a counterfeit religion; and second, it is not within the province of any man to legislate on matters of religion, of which God alone is the judge.

Was Matthias an Apostle?

"A READER of the SIGNS" sends the following:—

"Was Matthias of Acts 1:26 chosen by inspiration? and if so, why didn't he fill the place of one of the twelve? and why, as some claim, did Paul take his place? A lady friend of mine a Methodist, asked the question. If Moses was buried by the Lord, how did the divine writer know it? I replied that the writer was inspired. She then said that the apostles made a mistake in their writings, and referred to the case of Matthias; she said their Elder said so."

We see no reason to doubt that the disciples' prayer was answered, and that Matthias was chosen by the Lord. The record states that "he was numbered with the eleven apostles," and in Acts 6:2 we find that there were twelve apostles. Nothing is said which would intimate that Matthias has no business to be among them. It is also true that Paul was called to be an apostle, by the Lord Jesus Christ; but it is nowhere stated that he was to take the place of one of the twelve. He was a special apostle, chosen for a special work. Barnabas was also an apostle, Acts 14:14, but he was not one of the twelve.

The persons who make such reckless assertions show that they think more of their opinions than they do of the word of God. We expect this in an avowed infidel, but for a professed Christian to thus "handle the word of God deceitfully" shows that the moral sensibilities have been dulled to an alarming extent. There is getting to be more infidelity inside the church than outside; and religious infidelity is the very worst kind, for there is with it a show of piety.

A MINE OF INFORMATION.

HISTORY OF THE SABBATH AND FIRST DAY OF THE WEEK.

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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.

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THE NATURE AND OBLIGATION OF THE SABBATH OF THE FOURTH COMMANDMENT.

BY ELD. J. H. WAGGONER.

THE title of this little book sufficiently explains its character. It contains more Scriptural information in regard to the Sabbath than any other book of twice the size, and yet it is so simplified as to be easily comprehended. The author quotes the opinions of many learned men concerning the Sabbath, and their conflicting theories are strongly contrasted with the clear, straightforward teaching of the Bible.

64 pp. Price, 10 cents.

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Appointments.

NO PROVIDENCE preventing, I will meet with the church in Los Angeles, Cal., on my way East, Sabbath and Sunday, Nov. 11, 12; with the church in Boulder, Colo., Sabbath and Sunday, Nov. 18, 19; and in Knoxville, Iowa, Sabbath, Nov. 25.

U. SMITH.

NO PROVIDENCE preventing, I will be with the church at Salinas, Sabbath and Sunday, Nov. 18, 19. I hope to meet there the friends from Soledad and Gonzales. There will be opportunity for baptism. Let us come together to plan for the success of the truth.

G. D. BALLOU.

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