

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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THROUGH TRIALS.

Through night to light. And though to mortal eyes
Creation's face a pall of horror wears,
Good cheer, good cheer! the gloom of midnight flies,
There shall a sunshine follow, mild and fair.

Through storm to calm. And though his thunder car
The rumbling tempest drives through earth and sky,
Good cheer, good cheer! The elemental war
Tells that a blessed healing hour is nigh.

Through frost to spring. And though the biting blast
Of Boreas stiffens nature's juicy veins,
Good cheer, good cheer! When winter's wrath is past,
Soft murmuring spring breathes sweetly o'er the plains.

Through strife to peace. And though with bristling
front,
A thousand frightful deaths encompass thee,
Good cheer, good cheer! Brave thou the battle's brunt,
For the peace march and song of victory.

Through cross to crown. And though thy spirit's life
Trials untold assail with giant strength,
Good cheer, good cheer! Soon ends the bitter strife,
And thou shalt reign in peace with Christ at length.

Through death to life. And through this vale of tears,
And through this thist'le-field of life, ascend
To the great supper, in that world whose years
Of bliss unfading, cloudless, know no end.

—Rosegarten.

General Articles.

Power and Humility of Jesus.

BY MRS. E. G. WHITE.

JESUS, to obtain a little season of repose, and for the benefit of his disciples, proposed that they should go with him into a desert place and rest awhile. There were suitable places for such retirement beyond the sea from Capernaum, and they entered a boat and made their way thither. But some who were searching for Jesus saw him depart from the shore, and the anxious people gathered together watching the slowly receding boat. The news spread from city to city that Jesus was crossing the sea; and many who were eager to see and hear him flocked to the place where it was thought that his boat would land, while others followed him over the water in boats. So when Jesus and his disciples landed they found themselves in the midst of a multitude of people, pressing forward on all sides to meet them.

Jesus, perceiving all this, beckons to Peter, who is in his boat on the sea, to come nigh. The disciple obeys the signal, and comes to shore. Jesus presses through the throng, and steps into the boat, bidding Peter to thrust out a little from the land. He now sits in the rocking boat of the fisherman, and, in full sight and hearing of the crowd, finishes the long and toilsome day by speaking precious truths to them. The Son of God, leaving the royal courts of Heaven, takes not his position upon David's throne; but from the swaying seat of a fisherman's boat, speaks the words of eternal wisdom which are to be immortalized in the minds of his disciples and given to the world as the legacy of God.

As the sun was setting, Jesus saw before him five thousand people besides women and children, who had been all day without food. He inquired of Philip concerning the probability of obtaining bread for so large a number, that they might not

return to their homes unrefreshed nor faint by the way. This he did to test the faith of his disciples, for he himself was at no loss how to provide food. He who would not work a miracle to satisfy his own hunger in the wilderness, would not allow the multitude to suffer for lack of food. Philip looked over the sea of heads and thought how impossible it would be to obtain sufficient food to satisfy the wants of such a crowd. He answered that two hundred penny-worth of bread would not be nearly enough to divide among them so that each one might have a little. Jesus inquired how much food could be found among the company. He was told that Andrew had discovered a lad who had with him five barley loaves, and two small fishes. But this was nothing among so many, and they were in a desert place, where no more could be obtained.

Jesus commanded that this meager store should be brought to him. This being done, he directed his disciples to seat the people upon the grass in parties of fifty, and one hundred, to preserve order, and that all might witness the miracle he was about to do. This marshaling of five thousand people into companies, was at length satisfactorily accomplished, and they were all seated in the presence of the Saviour. He then took the loaves and fishes, and, having given thanks, distributed them to the disciples and to the multitudes, in quantities sufficient to satisfy their appetites.

The people had arranged themselves in the required order wondering what was to be done, but their amazement knew no bounds when the problem was solved, and they beheld food portioned out to that vast assembly from the slender store scarcely sufficient for a score of persons. The food did not diminish, as Jesus handed it to his disciples, who in their turn served the people. As often as they returned to him for a fresh supply, it was furnished them. After all had been satisfied, he directed the disciples to gather up the fragments that nothing might be lost; and the broken fragments filled twelve baskets.

During this remarkable feast, there was much earnest reflection among those who were so miraculously served. They had followed Jesus to listen to words such as had never before fallen upon their ears. His teachings had sunk into their hearts. He had healed their sick, had comforted their sorrow, and, at last, rather than send them away hungering, he had fed them bounteously. His pure and simple doctrine laid hold of their minds, and his tender benevolence won their hearts. While eating the food he had provided for them, they decided that this was indeed the Messiah. No other one could do so mighty a miracle. No human power could create from five barley loaves and two small fishes, food sufficient to feed thousands of hungry people. His teachings and work of healing had already nearly convinced them of his divinity, and this miracle crowned their growing conviction with entire belief.

They decided that this was the Prince of Life, the promised Deliverer of the Jews. They perceive that he makes no effort to win the applause of the people. In this he is essentially different from the chief priests and rulers, who are ambitious for titles and the honor of men. They fear that he will never claim his right as King of Israel and take his place on David's throne in Jerusalem. But they decide that what he will not assume for himself, they will claim for him. They need no greater evidence of his divine power nor will they wait for any further proof. They quietly consult among themselves, and arrange to take him by force, and bear him upon their shoulders, proclaiming him the King of Israel. The disciples unite with the people in declaring that the throne of David is the rightful inheritance of their Master. Let the arrogant

priests and rulers be humbled, and compelled to yield honor to Him who comes clothed with the authority of God. They begin to devise means to accomplish their purpose; but Jesus discerns their plans, which, if followed out, would defeat the very work he designs to do, and put a period to his instruction and deeds of mercy and benevolence.

Already the priests and rulers look upon him as one who has turned the hearts of the people from them to himself. Already they so dread his growing influence among them that they seek to take his life. He knows that violence and insurrection would be the result of his exaltation as Israel's king. He did not come into the world to set up a temporal kingdom; his kingdom, as he had stated, was not of this world. The multitude do not perceive the dangers arising from the movement they contemplate; but the calm eye of divine wisdom discovers all the hidden evils. Jesus sees that it is time to change the current of feeling among the people. He calls his disciples to him and directs them to immediately take the boat and return to Capernaum, leaving him to dismiss the people. He promises to meet them that night or on the following morning. The disciples are loth to submit to this arrangement. They are ambitious that Jesus should receive his true merits, and be lifted above the persecutions of the priests and rulers. The favored moment seems to have arrived, when, by the unanimous voice of the people, Christ can be elevated to his true dignity.

They cannot feel reconciled that all this enthusiasm shall come to naught. The people were assembling from all quarters to celebrate the pass-over at Jerusalem. They were all anxious to see the great Prophet whose fame had spread through all the land. This, to the faithful followers of Jesus, seemed the golden opportunity to establish their beloved Master as Israel's king. It seemed, in the glow of this new ambition, a very hard thing for them to go away by themselves and leave their Master alone upon the desolate shore, surrounded by high and barren mountains.

They remonstrate against this arrangement; but Jesus is firm in his decision, and commands them to follow his directions with an authority that he had never before assumed toward them. They obey in silence. Jesus then turns to the multitude, and perceives that they are thoroughly decided to force him into becoming their king. Their movements must be checked at once. The disciples had already departed, and he now, standing before them with a grand dignity, dismisses them in so firm and decisive a manner that they dare not disobey his commands. The words of praise and exaltation die upon their lips. Their steps are stayed as they are in the very act of advancing to seize him, and the glad and eager looks fade from their countenances. There were men of strong minds and firm determination in that throng, but the kingly bearing of Jesus, and his few quiet words of authority, quelled the tumult in a moment and frustrated all their designs. Like meek, submissive children, they obey the command of their Lord, submitting humbly, and without question, to a power that they recognize as above all earthly authority.

Jesus looked upon the retreating multitude with yearning compassion. He felt that they were as scattered sheep without a shepherd. The priests who should have been teachers in Israel, were but machines for performing unmeaning ceremonies and repeating the law they did not themselves understand nor practice. When he was left alone he went up into the mountain, and, for many hours, bent in supplication before the Father with bitter agony and tears. Not for himself were those earnest prayers, but for man, depraved and lost but for redeeming grace. It

was for man that the Son of God wrestled with his Father, asking that the poor sinful creature might turn from his guilt to the light of salvation.

The Saviour knew that his days of personal effort for men upon earth were numbered. He who read the hearts of men knew that comparatively few would accept him as their Redeemer, acknowledging themselves lost without his divine aid. The Jews were rejecting the very help that God had sent to save them from utter ruin. They were fastening the chains that bound them in hopeless night. They were bringing upon themselves the certain wrath of God for their blind and obstinate wickedness. Hence the grief of Jesus, and his tears and strong cries for his mistaken people, who spurned his love that would save them from the retribution of their sins. Deep emotion shakes that noble form as he keenly realizes the doom of the people he has come to save. In every trial and emergency, Jesus went to his Heavenly Father for help, and, in those secret interviews, received strength for the work that lay before him. Christians should follow the example of their Saviour, and seek in prayer the strength that will enable them to endure the trials and duties of life. Prayer is the Christian's defense, the safeguard of his integrity and virtue.

The Law and the Gospel.

(Concluded.)

WE now come to the New Testament. The first four chapters of Matthew are devoted to a sketch of the genealogy of Christ, Joseph, and Mary, the birth of Jesus, Herod slaying the children of Bethlehem, John the Baptist, the temptation of Christ, and his entering upon his public ministry. The fifth chapter opens with his inaugural address. This was his first sermon. In this memorable sermon upon the mount, Christ warns his disciples against a terrible heresy that would soon press its way into the church.

The Jews boasted of God, of Abraham, and of the law, but despised and rejected Jesus. The great facts connected with his resurrection were soon to be so convincing that many would believe. And as the Jews were to reject and crucify the Son, while boasting in the law, Christians would run to the opposite and equally fatal heresy of trampling upon the authority of the Father, and despising his law, while receiving Christ and glorying in the gospel. It has ever been Satan's object to separate, in the faith of the church, the Father and the Son. With the Jews was the cry, The Father, Abraham, the law; but away with Jesus and his gospel. With Christians the cry was to arise, Christ, the cross, the gospel; but away with the law of the Father. To meet this heresy, ere-long to arise in the Christian church, the Master, in his first recorded sermon, spoke pointedly. Listen to his appeal to his disciples in the presence of the assembled multitudes:—

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven."

These words of warning from our Lord fully meet the case. They need no comment. The history of the church, showing how loosely great and apparently good men have held the law of God, and the present, closing controversy respecting it, give them especial force.

Jesus did not come to legislate. In no case did he intimate that he would give a new law to take the place of that of his Father. Speaking of the Son, the Father says, "He shall speak unto them all that I shall command him." Deut. 18:18. "Jesus answered them and said, My doctrine is not mine, but his that sent me." John 7:16. "I do nothing of myself, but as my Father hath taught me, I speak these things." Chap. 8:28. "The word which ye hear is not mine, but the Father's which sent me." Chap. 14:24.

We will now consider the important question of the great apostle to the Gentiles, relative to the law of God and the faith of Jesus: "Do we then make void the law through faith?" Rom. 3:31. This question points directly to the true issue between us and the men of this day who

teach that the gospel of the Son makes void the law of the Father. Paul decides the question in these emphatic words: "God forbid; yea, we establish the law."

The gospel is a necessity in consequence of law transgressed. Where there is no law there is no transgression; no sin, no need of the blood of Christ, no need of the gospel. But the gospel teaches that Christ died for sinners, on account of their sins. Sin is the transgression of the law. He came, therefore, as the great sacrifice for those who transgress the law. The gospel presents him to the sinner as the bleeding sacrifice for the sins of those who transgress the law. This fact establishes the existence of the law of God. Remove the law, and we have no further need of Christ and his gospel.

In the gospel arrangement for the salvation of man, there are three parties concerned: the Lawgiver, the Advocate, and the sinner. The words of the apostle are to the point: "If any man sin we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. Sin is the transgression of the law of the Father; hence the sinner offends the Father, is in trouble with the Father, and needs Jesus to plead his cause with the Father. But if the Father's law has been abolished, and Christ sustains to the sinner the relation of lawgiver, who is his advocate? "Mother Mary," or some other one of the multitude of canonized saints will answer for the Papist; but what will the Protestant do in this case? If he urges that Christ, and not the Father, is the lawgiver, and that in the present dispensation, sin is the transgression of the law of Jesus Christ, then I press him to tell me who the sinner's advocate is. And I ask him to harmonize his position with the words of the beloved John, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Paul addresses the elders of the church at Miletus, relative to the fundamental principles of the plan of salvation, thus: "I kept back nothing that was profitable unto you, but have showed you and have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:20, 21. The apostle has here set before the men of the present dispensation two distinct duties. First, the exercise of repentance toward God; for his law is binding upon them, and it is his law that they have transgressed. Second, the exercise of faith toward Christ as the great sacrifice for their sins, and their advocate with the Father.

These are both indispensable. Paul presented both. He kept back nothing pertaining to the plan of salvation, that was profitable.

The closing words of the third angel point directly to a body of Christian commandment-keepers. "Here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12. The Jew takes no stock in this text, because he sees in it the despised Jesus of Nazareth. Many professed Christians find it as objectionable as the Jew, for the reason that they find in it the equally-despised commandments of God. But said the adorable Jesus, "I and my Father are one." So the law of the Father and the gospel of the Son pass through all dispensations of man's fallen state, in perfect harmony. Would God, that both the blind Jew and the blind Christian might see this, and embrace the whole truth, instead of each a part, might keep the commandments of God and the Faith of Jesus, and be saved.

But here let it be distinctly understood that there is no salvation in the law. There is no redeeming quality in law. Redemption is through the blood of Christ. The sinner may cease to break the commandments of God, and strive with all his powers to keep them; but this will not atone for his sins, and redeem him from his present condition in consequence of past transgression.

Notwithstanding all his efforts to keep the law of God, he must be lost without faith in the atoning blood of Jesus. And this was as true in the time of Adam, of Abel, Enoch, Noah, Abraham, Moses, and the Jews, as since Jesus died upon the cross. No man can be saved without Christ.

On the other hand, faith in Jesus Christ, while refusing obedience to the law of the Father, is presumption. An effort to obtain friendship with the Son, while living in rebellion against the Father, is Heaven-daring. No greater insult can be offered to either the Father or the Son. What! separate the Father and the Son, by

trampling on the authority of the one, and making a friend of the other? "I and my Father are one." The Jew insults the Father, in his rejection of the Son; and the Christian flings in the face of Heaven equal insult, in all his acts of worship in which he vainly thinks to make Jesus his friend while, with light upon the subject, he breaks the commandments of God.

The oneness of the Father and the Son is seen at the transfiguration. That voice which is the highest authority in the universe, is there heard saying, "This is my beloved Son; hear him." It is also seen in the closing benediction of the Son, in the last chapter of the Bible, which presents before those who are loyal, the glories of the reward in reserve for the obedient. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

I briefly call attention to three grand events which have taken place in connection with the sad history of fallen man, either one of which is sufficient to establish the perpetuity of the law of God.

First, the fall with all its terrible consequences. If the law of God was of such a nature that it could, in any particular, be changed at any time, it would have been thus changed before Adam and Eve left Eden. If the plan of God's moral government could be changed, it would then have been changed, so as to set them free, and save the tide of human wretchedness and agony which has followed. But no; it could not be changed. The curse must fall on man, and upon the earth for man's sake; and the blight and mildew of sin must follow everywhere, and hang upon creation like a pall of death. Why? Because God's law that had been transgressed could not be changed—could not be abolished. Every fading flower and falling leaf, since man left Eden, has proclaimed the law of God changeless. This has been the result of sin. It is the result of the terrible fall. And this has all come about because of the transgression of that law which is as changeless as the throne of Heaven. If that law could ever be changed in any particular, it would have been changed when there were but two fallen beings, in such a way as to free them from the sentence of death, and raise them from their degradation, and the race from continued sin, crime, and woe.

Think of the recent American war, with all its terrible agony. But this is only an item in the vast record of human woe. For six thousand years, the tide has been swelling, and creation has been adding groan to groan. Oh! the sorrow, the wretchedness, the agony! Who can compute it? The fall then with all its accumulated wretchedness, proclaims God's law changeless. We hasten to notice the next great event which proclaims this truth.

Second, the announcement of the ten commandments from Sinai with imposing display. It was not left for Moses to proclaim this law. It was not left for an angel to assemble the tribes of Israel, and utter these ten holy precepts in their hearing. The Lord himself descended in awful grandeur, and proclaimed these precepts in the hearing of all the people.

Do you say that that was the origin of the law of God? Do you say that the Lord descended on Sinai, and there legislated? And do you say that he has since abolished that code, or changed it? When did he do this? Where did he do it? Has any prophet foretold that such an event should take place? And has any apostle recorded that such a work was ever done? Never.

The several States empower their legislators to enact laws. These laws are published throughout the commonwealth. The people understand them. Some of these laws are repealed or changed. Is it done in secret, and the people permitted to know nothing about it? No. The same body that enacts laws, also changes, amends, or abolishes, and the people are apprised of the fact. This is made as public as the enactment of the law. And has not the Lord manifested as much wisdom in managing affairs in which man has so great an interest, affairs which affect his eternal welfare? He came down upon Sinai, and proclaimed his law under such circumstances as to impress the people with its grandeur, dignity, and perpetuity. Who can suppose that he would abolish, or alter it, and say nothing about it?

Third, the crucifixion establishes the law of God. If that law was of such a nature that it

could be abolished, or any of its precepts be changed, why not have this done, and set man free, instead of the Son of God laying aside his glory, taking our nature, living the sad life he lived here upon the earth, suffering in Gethsemane, and finally expiring upon the cross? Why, oh, why, should the divine Son of God do all this to save man, if that law which held him as a sinner could be changed, so that he could be set free? But no; nothing could be done in that direction. Man had sinned, had fallen, and was shut up in the prison-house of sin. His sins were of such a nature that no sacrifice was adequate but the sacrifice of Him to whom the Father had said, "Let us make man." The death of an angel was not sufficient. He only who engaged with the Father in the formation of man, constituted a sufficient sacrifice to open the door of hope by which he might find pardon, and be saved.

"Come, O my soul, to Calvary,"

and there behold love and agony mingled in the death of the Son of God.

Behold him groaning in Gethsemane. His divine soul was in agony as the sins of man were rolled upon him. "My soul," said he, "is exceeding sorrowful, even unto death." The weight of man's sin in transgressing God's immutable law was such as to press from his pores as it were great drops of blood.

He then bears his cross to Calvary. The nails are driven into his hands and feet. The cross is erected. There the bleeding Lamb hangs six terrible hours. The death of the cross was most agonizing. But there was in his case the additional weight of the sins of the whole world. In his last expiring agonies he cries, "My God, my God, why hast thou forsaken me?" and bows his head in death.

The sun, the brightest luminary of heaven, can no longer view the scene, and is veiled as with sackcloth. The veil of the temple, the noblest work of man, is rent in twain. Christ, the noblest being in the universe save One, is dying in agony. Creation feels the shock, and groaning and heaving, throws open the graves of many of the saints, who come out of their graves after his resurrection. This great event transpired because it was the only way by which sinners could be saved. The law must stand as firm as the throne of Heaven, although the earth shake, and the whole creation tremble, as the Son of God dies in agony.

The law of God was given to man as his saviour. He broke it. Could it then redeem him? It is not in the nature of law, either human or divine, to redeem the transgressor of law. Those who transgress the law of any commonwealth, must suffer the full penalty, unless the Governor shall pardon the transgressor. This is his only hope of escaping the full sentence of the law. It is said by those who do not fully understand our position, that we trust in the law, and the keeping of the Sabbath, for salvation. No, friends, you may observe all these precepts, to the best of your ability, conscientiously; but if you look no farther than the law for salvation, you can never be saved. The hope of eternal salvation hangs upon Christ. Adam hung his hope there. Abel, Enoch, Noah, Abraham, and the believing Jews hung theirs there. We can do no more. The hope of the next life depends upon Christ. Faith in his blood can alone free us from our transgressions. And a life of obedience to the commandments of God and the faith of Jesus will be a sufficient passport through the golden gates of the city of God.

AFTER all has been learned, the old man is a boy again, and turns to songs and prayers that he heard when the nursery was his divinity school, and the mother the senior professor. Out of that seminary he may go to groves of philosophy and halls of ethical culture, sit at the feet of wise men, and become himself an interpreter of thought, a founder of schools and sects, and fill the world with records of his inner life and his experience in learning how to live. But at last he must come back to the simple faith that his first teacher taught him. The little child gets the kingdom.—*N. Y. Observer.*

RELIGION is union to God, but there must be knowledge and love before there can be comfortable union. Do you know God? Do you love him? Are you united to him?

IDLE men are dead all their life long.

Forgiveness and Cleansing.

BY ELD. G. C. TENNEY.

THE grace of God extended to sinners by the death of Christ includes both of these qualities of mercy. "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." As sinners we need pardon which procures for us the remission of the penalty attached to transgression. But if this were all that the grace of God could do for us in our sinfulness, it would not fit us for Heaven. We should still bear the stains of sin; our characters would be imperfect; a sense of our wrongs would ever rest upon us. The pardons granted to criminals by executive officers do not raise them above the reproach and shame which their crimes have brought upon them; but they go forth to their liberty with a tarnished name, and a consciousness of guilt which the pardon could not remove.

In the blood of Christ we have pardon full and free, which saves us from the second death. We have also a cleansing from all unrighteousness, by which we are released from the reproach of sin. Our characters are restored to a perfect purity; we can stand in the sight of God in a righteousness which is complete, represented by robes pure and white.

O wonderful love, which passeth knowledge! Boundless grace, and infinite merit! Let us not only look for escape from wrath, but let us live for that perfect purity which God will finally bestow upon the faithful.

Christ and the Sabbath Law.

THE following is a portion of an address adopted as the sentiments of the M. E. Conference at Lancaster, Pa. It is just as good as though the members had not immediately afterward resolved to work more earnestly for the spread of Sunday observance. Their inconsistency does not destroy the truth of their statement:—

The Sabbath law, as contained in the fourth commandment, was not repealed by Christ. While many suppose that his teachings were contrary to Moses, and while his enemies charged him with the sin of Sabbath-breaking, yet his own words were: "Think not that I am come to destroy the law and the prophets. I am not come to destroy, but to fulfill."

To this emphatic "think not" of Christ we must appeal, in order to correct the erroneous thinking on the Sabbath question. The sayings of Christ in relation to the Sabbath must not be so interpreted as to "destroy" any part of that "law" which he came "not to destroy, but to fulfill."

"It is right to do good on the Sabbath-day," but it is not right to do all kinds of good on that day. There is a lesser good connected with the life that now is, which men may seek during the six days of the week; but every seventh day the secular activities must be interrupted by a season of holy rest, so that men may have time to seek the greater good which belongs to the soul and spirit. Furthermore, because it is right to do good on the Sabbath-day, it does not follow that it is right to publish newspapers, run railroad trains, and open drinking saloons, and places of amusement on that day. Because "the Sabbath was made for man," it does not follow that man is at liberty to disregard its requirements, and employ the day for selfish and secular purposes. The Sabbath was made for man, not that he should despise it, or desecrate it, but that he should "remember it to keep it holy." The Sabbath law was enacted "for man" by infinite love; and he should therefore regard it not as a grievous burden, but as a gracious benefit; not as a costly sacrifice enacted, but as a priceless gift bestowed; not as the mark of a humiliating bondage, but as the ennobling condition and indispensable safeguard of the highest freedom.

A Contrast.

THE true gospel-teacher tells men the truth, however severe or distasteful it may be. What a contrast between Peter's method and that of not a few so-called teachers in our day!—men standing before the godless and guilty with cring-

ing, shuffling, apologetic words and manner, aiming to excuse Moses and David and Isaiah and all the inspired teachers and prophets and apostles for their hard sayings against sin and sinners: "Oh you know the race was not enlightened in the time of David," or, "Paul, being a Jew, could not, of course, get entirely rid of his Jewish ideas and prejudices." Miserable gospel-tinkers! The thunders and lightnings of trembling, flame-wrapped Sinai, as the eternal Jehovah speaks out from its darkness a law for the race, are turned by them into a meaningless display of theological pyrotechnics. The awful agony of the cross, that speaks so plainly the fearful penalty that sin deserves, and, if unpardoned, will receive, tells them no story of human guilt and impending woe, or of eternal justice and consuming wrath. They rob the word of its power to convict, and hence of its power to convert and save. God have mercy upon the sinner who dares thus to emasculate the gospel, and also upon the sinners he instructs. The one has never been shaken by "the powers of the world to come," and the others never are likely to be under such teaching.—*Rev. J. T. McCrovy.*

The Growth of the Bible Student.

THE thoughtful man always grows. He is continually getting new light, seeing things in new relations, and adding to his stock of permanent knowledge. The Bible student is always a thoughtful man. He cannot help but be thoughtful, for he is stirring his heart with the profoundest thoughts ever penned, even the will and wisdom of the Almighty, and in his eager desire is making that will and wisdom his own.

The Bible is a mirror—now revealing our deformities, and now the perfections of Christ to be our own through faith—now holding up as nowhere else the iniquities of a sinful heart, and then by a skillful turn shedding full upon us the glory of God and transforming us into that "same image from glory to glory, even as from the Spirit of the Lord."

Every Christian, if he would grow, must have the high standard of the Bible set before him, and that too by continuous study. The standard of the world is very low—lower than it at first sight appears. He who mingles much with different classes of men and becomes familiar with the prevailing actual moral standard of society, and by this intimacy is powerfully influenced, feels a dead weight resting on him. His soul is confined and shackled. He needs to turn to the word of God and behold the perfections there revealed; and more, he needs the encouragements of God's promises—he needs to hear God speaking to him and comforting him. God now speaks to men only through the Bible. The Holy Spirit sanctifies through the truth, *i. e.*, his word. Just so much, then, of the word of God as we allow our hearts to hold and feed upon, just that much material has the Spirit with which to work to sanctify us. The greater one's actual knowledge of the Bible, other things being equal or anywhere near equal, the richer and more holy his Christian character. When our hearts are empty of the word of life, we need not expect to grow, because there is no material for the Spirit to work upon. We need to see God as he is revealed in his word, and look upon him, being always assured that there is something in our hearts that, through the aid of the Spirit, will respond to the perfections of God with anxious yearnings to be like him.—*Rev. S. Robson, in Examiner.*

Nothing but Money.

IT is the aside remarks that let in light upon men's characters. A worldly-minded Sunday-school superintendent, being about to go to Europe on business, addressed the school on the Sunday before his departure. He waxed fervent as he depicted the horrors of the sea voyage, the risk of life, the separation from friends and home, and the possibility that he would never see them again. "O children," said he, "it is dreadful to think of. Nothing but money would induce me to do it."—*Christian Advocate.*

A SENSIBLE writer advises those who would enjoy good eating to keep good-natured. "For," says he, "an angry man can't tell whether he is eating broiled oysters or a stewed umbrella."

A Sketch of Experience.

BY ELD. WM. COVERT.

I BEGAN the observance of the Sabbath in February, 1868. I was a member of an "Age to Come" Adventist Church at the time, and thought that the Jews would soon be restored to the land of Palestine, and rebuild old Jerusalem, and that Christ would come and raise the sleeping saints and change the living righteous *who believed as I did*, to immortality, and the worst of the wicked would be destroyed; but a middle class who were neither *righteous* nor *wicked*, would survive. These we denominated "the left of the nations," and we believed that they, as well as the "Twelve Tribes of Israel," would be on probation in a mortal state during the millennium; that Christ would rule on "David's throne" in Jerusalem, and the immortal saints would constitute his Cabinet or Royal Court, etc., etc.

Thus we started out with the doctrine of the millennium, *nearly* agreeing in a few particulars. But the farther we traveled the *less nearly* we agreed, until, finally, no one could agree with himself a fortnight at a time; and when we reached the end of the one thousand years, some had many more ages to come in the future beyond that time, in which the dead were to be raised by decades and have a new probation. We claimed to be the "Brethren of the One Faith," and indeed our faith was as uniform as the color of Jacob's cattle. Yet I felt certain that there was an age of probation beyond this dispensation, and this in a general way we called the "Age to Come."

I do sincerely pity any one who gets entangled in the meshes of this doctrine, because he cannot see clearly the ground just before him that he may get a firm footing on anything. The deceptive *mirage* of the future age blinds his eyes so that he does not see the dangers in the road over which he has to travel.

I continued to advocate this doctrine until the Tipton camp-meeting in 1870. That meeting, though a very small one, still has possession of the richest spot in my heart. I had learned to *obey* God before that time, but there I learned to *love* him. I went there prejudiced against Sister White, only because she contradicted the doctrine of the Age to Come. Her earnest appeals and solemn admonitions, united with the efforts of Brother White, softened my heart, and it was in an impressible condition when Brother Littlejohn arose to speak upon the "Hour of Judgment." I had disbelieved the Messages because I could not harmonize them with the Age to Come. I had tried to place them and the prophetic periods in the future age as props for our hobby. I had never had the privilege of listening to one of our ministers on the subject, but when he had finished speaking, I believed the hour of God's Judgment is come.

None but those who have been deceived by this stupefying doctrine, and then liberated therefrom, can comprehend its deceptive influence. I had been watching the Catholic council that had been sitting in Rome that year, and the decree of "Infallibility" was of present interest; and I was prepared to believe it to be the most blasphemous decree ever voted by the "little-horn" power. And when the point was made that the "great words which the horn spake" was *after* "the Judgment was set and the books were opened," I could no longer refuse to believe in the present truth. I now had the right end of the prophetic string, and as I unrolled it, every point in the Age-to-Come theory vanished from the field of prophecy, and truth, beautiful, symmetrical, and strong, stretched out before me and bridged every chasm that I had been trying in vain to span with the theory that I had tried so hard to utilize. The law and the Sabbath possessed new beauty and force. The millennium was no longer an unmeaning riddle, and the sanctuary and atonement opened up the whole plan of salvation so completely that I have seen no cause for entanglement in my Biblical studies since.

At first I did not realize that I was so effectually divorced from my old theory. It was not until I had made a voyage of discovery up and down the prophetic streams that I discovered that I had been using the timbers prepared for the great temple of truth to bolster up error, and when every piece was brought into its place nothing was lacking. Within one month I was en-

abled to relate to the Brethren Lane and the members of my church what a revolution had been effected in my mind, and we wept tears of joy, rejoicing that we could see eye to eye.

New London, Ind.

The Great Danger.

At the dedication of the new chapel at Princeton, Dr. McCosh delivered a discourse, from which the following on "Agnosticism" is an extract:—

The leading philosophic and religious error of this day is not Unitarianism, which, in fact, is dead and laid out for decent burial. It is not rationalism, for thinking men now see that human reason cannot construct religion. It is not exactly atheism. Few are so bold as to assert or argue that there is no God. They claim, "We do not deny the existence of God, we are not so presumptuous as this; we make no denials, we simply maintain that we have no evidence." The most influential error of the day, the one underlying every other, is what is called Agnosticism. The founder of it in modern times is David Hume, usually called the skeptic; he would be called in the present day an Agnostic. According to this system we do not know things, we simply know appearances; and we know not and cannot know whether there is any reality beyond, or, if there be, what the reality is. Its supporters virtually affirm that truth cannot be found.

Few are aware—indeed none, except those who have looked into the subject specially, are aware—how prevalent this style of thought and sentiment is, in the present day, in the English press all over the world. It is adopted by a vast body of young writers in England, and is being followed, without their being aware of it, by numbers in this country. In some cases it is openly stated and defended; in more it is implied without being avowed. When thoroughly and conscientiously carried out, it means that we cannot know anything. More frequently it means that we cannot discover any truth beyond what the senses reveal, that we can have no certainty of spiritual truth, or, indeed, of moral truth, except as utility, or the power of imparting pleasure. Only those who have penetrated beneath the surface are aware how much this creed, or want of creed, or rather sentiment, is lowering the moral tone and religious faith of educated young men. It is bred in the damps of the earth; it rises up and is in the air; it covers the heavens from the view, and we breathe it as malaria. It is contradictory to maintain that we know, that we can know, nothing. But when we have shown this, we have not destroyed the error any more than we have killed a spectre by thrusting a sword into it. For the strength of its defense is, that supposed truth is contradictory, and therefore not to be believed. The only way to meet it is to stand firm, and to point to truth which we know as being self-evident, and which we are constrained to believe.

What we have to do with those who favor the system is to set the truth before them and let it shine in its own light. We know that we exist, we know that others exist. Proceeding on in the same way, we find that God exists, that we are capable of knowing the distinction between right and wrong, and that we are responsible to God for the deeds done in the body, whether they have been good or whether they have been evil. We have as strong evidence of the higher and spiritual truths as we have of the lower. I have evidence that I exist, but I have also proof that God exists, the author of my being. These men would accept the lower truths, what can be seen and felt, in pleasure and in pain, in what they eat and what they drink, in meat and in money, and some are anxious to secure as many earthly goods as possible. Their agnosticism, practically, and in fact, consists simply in their affirming, and trying to persuade others, especially young men, that we can know nothing of the higher truths, of moral and spiritual truth, of God, of immortality, and a judgment day.

This is the deadly influence of the system. It is seeking to kill the germs of spiritual life which are deep down in our nature, so as to keep them from germinating. It is undermining the faith of the rising generation, and holding back all the aspirations of the soul, which lead to high ideals, and to deeds of heroism and self-sacrifice. It is filling the air with doubts, difficulties, uncertainties, perplexities. It is, I fear, hindering many an earnest youth from devoting himself to the

work of the church, and lessening the number of candidates for the ministry. It can be shown that we have good and valid proofs of these higher truths of morality and religion, even as we have of the lower ones of sense and sight. If we neglect either kind of truth, evil consequence must follow. If we do not eat and drink, we must die. If we refuse to believe in ethical and spiritual truth, we offend God and must suffer the penalties of a broken law, and live without the grand beliefs and hopes that elevate and cheer the mind. God is declared in his works. "The heavens declare the glory of God," the whole earth is full of his praise. It is the declared doctrine of Paul, and, I may add, of the highest philosophy which ever carries up to this high region: "The invisible things of God are clearly seen, being understood from the things that are made, even his eternal power and God-head."

Morning Work.

PERHAPS, on the whole, moderately early rising is now a more common practice in cities than it was forty years ago. It seems strange that the habit of lying in bed hours after the sun is up should ever have obtained a hold on the multitude of brain-workers, as undoubtedly it has in times past. Hour for hour the intellectual work done in the early morning, when the atmosphere is yet unpoisoned by the breath of myriads of actively moving creatures, must be, and as a matter of experience is, incomparably better than that done at night. The habit of writing and reading late in the day and far into the night, "for the sake of quiet," is one of the most mischievous to which a man of mind can addict himself. When the body is jaded, the spirit may seem to be at rest, and not so easily distracted by the surroundings which we think less obtrusive than in the day; but this *seeming* is a snare. When the body is weary, the brain, which is an integral part of the body, and the mind, which is simply brain function, are weary too. If we persist in working one part of the system because some other part is too tired to trouble us, that cannot be wise management of self. The feeling of tranquility which comes over the busy and active man about 10:30 or 11 o'clock ought not to be regarded as an incentive to work. It is, in fact, the effect of a lowering of vitality consequent on the exhaustion of the physical sense. Nature wants and calls for physiological rest. Instead of complying with her reasonable demand, the night-worker hails the "feeling" of mental quiescence, mistakes it for clearness and acuteness, and whips the jaded organism with the will until it goes on working. What is the result? Immediately, the accomplishment of a task fairly well, but not half so well as if it had been performed with the vigor of a refreshed brain, working in health from proper sleep. Remotely, or later on, comes the penalty to be paid for unnatural exertion—that is, energy wrung from exhausted or weary nerve centers under pressure. This penalty takes the form of "nervousness," perhaps sleeplessness, almost certainly some loss or depreciation of function in one or more of the great organs concerned in nutrition. To relieve these maladies, springing from this unsuspected cause, the brain worker very likely has recourse to the use of stimulants, possibly alcoholic, or it may be simply tea or coffee. The sequel need not be followed. Night work, during student-life and in after years, is the fruitful cause of much unexplained, though by no means inexplicable suffering, for which it is difficult, if not impossible, to find a remedy. Surely, morning is *the* time for work, when the whole body is rested, the brain relieved from its tension, and the mind-power at its best.—*Lancet*.

THERE is in our day a marvelous idolatry of talent; it is a strange and grievous thing to see how men bow down before genius and success. Let us draw the distinction sharp and firm between these two things; goodness is one thing, talent is another. When once the idolatry of talent enters the church, then farewell to spirituality; when men ask their teachers, not for that which will make them more humble and God-like, but for the excitement of an intellectual banquet, then farewell to Christian progress.—*F. W. Robertson*.

"CASTING all your care upon Him, for He careth for you."

The Sabbath-School.

Lesson for the Pacific Coast—May 19.
ACTS, CHAPTER 5.

Daily Reading in Connection with the Lesson.

SUNDAY—Mal. 3: 1-12. MONDAY—Joshua 7.
TUESDAY—Daniel 3. WEDNESDAY—Daniel 6.
THURSDAY—Ps. 124; 125. FRIDAY—Ps. 27.
SABBATH—Matt. 5: 10-12; Mark 10: 29, 30; John 15: 18-21; Rom. 4: 16-18; 1 Thess. 3: 3, 4; 2 Tim. 3: 10-17; 4: 1-5

Notes on the Lesson.

THERE are probably very few who really comprehend the crime for which Ananias and Sapphira were punished. It has been customary to refer to them and to their punishment as an example of what an awful thing it is to lie, and of the terrible consequences of lying. Now while it is impossible to exaggerate or even to fully comprehend how heinous a sin lying is, it is a fact that simply lying was not the sin for which these unfortunate persons suffered. Their sin was hypocrisy of the worst kind. They wished to have a reputation for generosity and benevolence, without the necessary self-denial. In the high priest's palace, Peter himself had told an open lie, and had added profanity to his lying. In his case it was unpremeditated; he fell under the temptation almost before he was aware of it.

But in this case there was design; Ananias and his wife had agreed together to practice this deception, and they dared to persist in it even in the place of solemn prayer. They lied to the Holy Ghost. If Peter had not questioned them, they would have simply handed in a part of the money and said nothing; but their sin would have been the same. Their lying words to Peter were wicked, but the enormity of their crime consisted in their desire to appear better than they really were. From this we may learn how God regards the hypocrite. There are many ways in which we may act the same part. God does not punish every case of this sin as he did in this instance, but he takes notice of it none the less, and at the last day, "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. 4: 5.

But even hypocrisy was not the whole of their crime. The text says they "kept back" part of the price of the land. The original word occurs elsewhere but once in the New Testament, Titus 2: 10, where it is rendered "purloining." Greenfield defines it, "to keep back anything unlawfully, secrete, purloin, embezzle." The case, then, was this: It was understood that those who at that time sold property, did it not for gain, but for benevolent purposes. Whether they had made a formal vow or not, the act of selling the land was evidence of at least an outward consecration of it to the cause of God. And yet so lightly did they regard their vow that they dared to appropriate a portion of the property to their own use. But this was simply stealing, for as soon as the decision was made to devote the proceeds of the sale to the cause, the land belonged to God. Then we may also learn from this how serious a matter it is to vow to the Lord and then neglect to pay our vows. It is a terrible thing to refuse to help support God's cause, but it is still worse to vow and not pay. No wonder the question is asked in astonishment, "Will a man rob God?" Let each one ask himself this question.

THIS signal manifestation of the wrath of God upon the dissemblers was a check which Infinite Wisdom knew was needed. The church would have been disgraced, if, in the rapid increase of professed Christians, there were persons professing to serve God, but worshiping mammon. There are many Ananiases and Sapphiras in our day, whom Satan tempts to dissemble because of their love of money. By various plans and excuses they withhold from the treasury of God the means intrusted to them for the advancement of the cause of God. Should the punishment of Ananias and Sapphira be visited upon this class, there would be many dead bodies in our churches requiring burial.—*Spirit of Prophecy.*

"AND of the rest durst no man join himself to them, but the people magnified them." Verse 13. This passage is rather obscure, and various fanciful opinions are given by different commentators in regard to it. The following seems to us the most reasonable explanation of it: There is a contrast between "the rest" and "the people," the former term being used with reference to the wealthy class, to which Ananias evidently belonged, and the latter term being applied to the common people. We learn from this verse, then, that the judgment upon Ananias and Sapphira accomplished just what was intended,—it kept the young church free from those who would use its growing popularity as a means of gaining honor for themselves. The church of God was never intended to be used as a means of gaining access to "good society."

"YE intend to bring this man's blood upon us." These wicked rulers had no fear of God before their eyes, but they feared the people. Verse 26 says, "They feared the people lest they should have been stoned." The people had been healed in the name of Jesus; but every sermon of the apostles showed that the Jewish rulers had crucified him. The rulers did not by these words intend to deny that they had put Jesus to death; they simply showed that they feared the consequences if the people should have the matter set before them in its true light.

"WE ought to obey God rather than men." This is a truth which is recognized by all, and acted upon by but few. A writer in the *Christian at Work* truly says: "In all human things it is our duty to be submissive, as Paul shows, to the government under which we live; but in divine things, where God speaks and his voice is against the decree of government, we are justified in disobedience." But who dares to disobey a decree of men, that he may obey God? There are a few, but the majority of those who read of and approve the apostle's course, dare not take their stand upon an unpopular truth, against which there is no positive law. The most weighty excuse that can be urged against the keeping of the Sabbath of the Lord is that it is peculiar and inconvenient. It is easier to approve of the good deeds of men in past ages than it is to follow their example. But if we approve of their course, we condemn ourselves if we do not do likewise.

"BUT," some will say, "we are commanded to be 'subject unto the higher powers,' and are told that 'whosoever resisteth the power resisteth the ordinance of God;' so then, if the Government should command us to observe the first day of the week, it would be our duty as good citizens to obey." But the example of Peter and John, of Paul himself, of Daniel and the three Hebrew children, is sufficient to teach us that Paul in Rom. 13 refers simply to ordinary, human affairs, and not to matters of conscience, for which a person is answerable to God alone. The saying, "The voice of the people is the voice of God," is one of Satan's lies; "The carnal mind is enmity against God."

WHILE we cannot obey earthly governments when they come in conflict with the law of God, we need not resist them. This point is well put by Dr. Lyman Abbott, as follows:—

"The church may impose the creed or the ritual against which the conscientious judgment of the individual revolts; the State may call upon the Quaker to bear arms in war; and thus not merely the opinion or taste of the individual, but his conscience, may be brought into collision with the judgment or even the conscience of the community or the family. What then? The answer of the Scriptures to this question is plainly *submission, but not obedience.* The individual is not even then to set the community at defiance by resistance; neither is he to yield to the community by acquiescence. He is simply to disobey the law, act on his own conscience, and accept the consequences. Thus Daniel, forbidden to pray, raised no revolt against the palpably unjust decree, but prayed and bore the penalty. Thus the apostles, forbidden to preach, organized no resistance to the palpably illegal decree of the Sanhedrin—for freedom of speech was a constitutional right in the Jewish Commonwealth—but went on with their preaching and submitted to arrest and trial."

"AND they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." The apostles had been beaten—a punishment that carries with it more disgrace than anything else. And yet they rejoiced. As we study the lesson, it is easy for us to see why they should rejoice; but how would it be if we were in similar circumstances? If we think that we would do as they did, we can easily test the matter. If we endure the little trials that befall us, uncomplainingly; if we are patient under abuse or ridicule, then it may be that we could rejoice in persecutions. It is not a hardship, but a privilege, for the Christian to suffer for Christ. It is accounted as much a blessing as it is to be allowed to believe on him. Phil. 1: 29. See also 1 Thess. 3: 3; 2 Tim. 2: 12; Matt. 5: 10-12.

E. J. W.

A Modern Sapphira.

IN the market-place of the town of Devizes, in England, there is a tablet which records that near to the spot on which it is fixed, a woman dropped down dead, having just uttered the words, "If I have got the half-crown, may God strike me dead!" and the coin was found firmly fixed in the hand of her corpse.—*W. M. Taylor.*

"We ought to obey God rather than men." That would seem to be an indisputable truth; but it is really a truth that is not even generally accepted as a basis of action in the world at large. What men insist on, rather than what God has commanded, is popularly binding. Fashion is more blindly followed than Bible teachings, by the average church-goer. Many a man or woman shrinks from standing out against public sentiment, while quietly defying God by conscious disobedience of his law. And there are multitudes who would hesitate to break a statute law, when they would not quiver at the thought of breaking some positive law of God. There are those who would not steal a dollar from the public treasury (there are those, I say, even if they are by no means the entire population), yet who would steal time and service from God, with hardly a thought of special iniquity. And the world generally judges men rather by their conformity to man's law than to God's law. A church-member can defraud God out of his dues without losing caste in church or community, when he would be a branded man if he openly defrauded one of his fellows to a far less extent. Yet, in spite of popular practice in such matters "we ought to"—whether we *do* or not, "we ought to obey God rather than men." The apostles were sound on this point. It is a pity that more of us are not as sound just here.—*H. Clay Trumbull.*

HE doth much that doth a thing well.

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TESTIMONIALS.

THE Life and Epistles of Paul, by Conybeare and Howson, is emphatically a standard work, so thoroughly executed that it seems doubtful that it can be much improved upon. I have often referred to it in my studies, and always with profit. The apostle Paul was not only, to use his own words, "in labors more abundant," but his letters form a large part of the literature of the New Testament. It is not for the mere gratification of curiosity that we wish to learn what we can of such a man. By studying his personal history and the circumstances connected with his untiring labors, we are able to enter into the spirit of his work, and far better to appreciate what he has written. I can cordially recommend this book to all students of the New Testament.

J. H. WAGGONER.

THE Life of St. Paul by Conybeare and Howson, I regard as a book of great merit, and one of rare usefulness to the earnest student of the New Testament history.

ELLEN G. WHITE.

The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, MAY 10, 1883.

Armstrong's Anti-Sabbath Book.

IN noticing the questions of the *Christian Advocate* on the subject of the Sabbath, we again called attention to a Methodist publication, a pamphlet written by a Mr. Armstrong, and to our exposure of its deceptions, and invited the *Advocate* (as we had done before) to point out the errors in our strictures, if there were any, and to defend the positions of the book. If this were not done, we stated that we should hold the Methodist denomination responsible for the deceptions which the book contained. They might indeed free themselves by repudiating the book or withdrawing it from the market. But they are not willing to do either. The only reply to our invitation is the following from the *Advocate* of April 25:—

"The *Signs of the Times* wants us to explain and defend the argument of Rev. Wm. Armstrong on the question, 'Is Saturday or Sunday the Christian Sabbath?' The work can be bought for twenty-five cents, and any one interested can get it and read it. Personally, we have no special concern about the matter. Whether Mr. Armstrong is right in interpreting the case and the history of the Sabbath or not does not bother us. Our neighbor's devotion to the seventh day is very emphatic, and hence he puts all his strength upon it to very little effect, except among his own people. We think it a question of no more consequence whatever, and we always pity any one who gets excited about it. As we do not believe that our readers are generally interested in the Sabbatarian controversy, we respectfully decline to fill our paper with it."

In another item in the same number of the *Advocate*, on the same subject, we find the following words:—

"The *Signs of Times* wants us to answer its book notice of a work on the 'Sabbath,' by Mr. Armstrong. We do not remember the notice nor the book."

The *Advocate* has a conveniently variable memory. We shall forward a copy of our notice to the editor so that excuse will be removed. As to the other, we cannot exactly see how his memory needs much refreshing, seeing that he says "the work can be bought for twenty-five cents, and any one interested can get it and read it." This information is *strangely positive*, considering the fact that he has no remembrance of the book of which he speaks!

In other articles the *Advocate* has made this Sabbath and Sunday controversy a serious matter. We think it has not lost any of its importance; but that the peculiar position in which the *Advocate* is placed makes it convenient to pass it over as lightly as possible. We do not believe its readers will be satisfied with the notice of this subject, as copied above, if they understand the facts in the case. And we shall do our duty in placing the facts before them as far as we possibly can.

The *Advocate* says, "any one interested can get it and read it." The editor is a man of age, of experience, and of scholarship. He cannot be ignorant of the fact that his statement does not at all meet the case. He does not and cannot say that any one can get it and read it *and judge for himself*. Why not? Because Mr. Armstrong, backed up by the indorsement of a Doctor of Divinity, gives a pretended exposition of the Hebrew of Ex. 16. We claim that this exposition of Mr. Armstrong is a *willful deception*, false in both its statements and in its grammatical construction of the original text. And in this mainly consists the wickedness of the deception: The English reader, who is unacquainted with the original text, cannot possibly determine for himself the truth or falsity of the exposition. He is obliged to take its statements on credit. Our indictment of the book is a strong one, but no stronger than the circumstances and the cause of truth demand. We are free to say that if such a course had been taken by any accredited writer or any publishing house of the Seventh-day Adventists, it would greatly "bother us." And we have not a shadow of a doubt that if such a deception could be fastened upon our people, the *Advocate* would help it to bother us as far as it was in its power.

Candid readers, Methodists, look at this case in the light of Christian duty and responsibility. Mr. Armstrong's argument strikes at the Sabbath of the fourth commandment. By God's commandments every work will be brought into Judgment. Eccl. 12:13, 14. This is a question that affects our standing before God both now and in the Judgment. A Methodist minister writes a work containing an inexcusable deception, a willful perversion, as we claim, of the word of God on the question. A Methodist D. D. introduces and indorses the work. The Methodist "Book Concern" gives it to the world. Methodist *Advocates* recommend it. And when its truthfulness is called in question—when it is indicted as a deception and a work of error—whether it is correct or not—does not bother the *California Christian Advocate!* We must suppose it does not. But what religious inconsistency is shown therein? Nothing but a personal recommendation by the Bishops could give it stronger denominational indorsement than it has received. It has gone forth to its thousands of readers as a faithful exposition of the word of God, and now, after it has influenced their minds in favor of an error and against the truth of God's commandments, whether it is right or wrong; whether it contains truth or error; whether it is a faithful exposition or a manifest perversion of the Scriptures, is a matter of indifference to those who have given it to the world, and who still advertise it for sale! They are not bothered on the point. It is a matter too trifling to receive their attention, or to be suffered to interfere with the more important matters they have on hand!

We have often been accused of a want of charity for stating that the standard of religion is lamentably low in the Protestant churches; that there is abundance of the form of godliness and a great destitution of its power: 2 Tim. 3:1-5. But the fact is more and more evident; the proof makes itself more and more prominent. In church standards they are wise; of traditions they are tenacious; but "the weightier matters of the law" do not often bother them. The evasions are legion which are found all over the land, in almost every denomination, as a means of getting rid of the commandments of God. We are pained with the prospect as we write. God has foreseen and pointed out the dangers of the last days, and the deceptions which would prevail, and instituted means to secure a conscientious observance of his commandments; Rev. 14:9-12; but the church joins hands with the world against divine authority. Under the flimsy pretext of a "police regulation," or a "secular arrangement," to which the churches give the full power of their influence, the Sabbath of Jehovah our God is willfully and scornfully trampled under foot. "Lord, how long?"

We would that the message of warning were heeded; that the people would flock to the standard which the Spirit of the Lord is lifting up against the enemy. Isa. 59. But "the Scribes and the Pharisees" of to-day are reproducing the history of those of eighteen hundred years ago. They have had the "key of knowledge" committed to them. Unmindful of the great responsibility resting upon them, they shut up the way of the kingdom of Heaven, refusing to enter therein, and to let those enter who would if not turned away from the truth of the sacred word by perversions and vain reasonings.

But as it was in the days of Noah, so also in the coming of the Son of man. God's Spirit will not always strive. Judgment will not long delay. God of mercy, prepare us to stand in that solemn day.

Remarks upon the Fourth Chapter of Zechariah.

IN this chapter we have the record of a vision in which the prophet saw a candlestick of gold, which had upon the top of it a bowl surrounded by seven lamps, which were connected with the bowl by means of seven pipes. The chapter states that he saw also two olive trees, one of which stood at the right side of the bowl, and the other at the left. Each olive tree poured out oil from one of its branches into the bowl, by means of a golden pipe, which connected the tree with the candlestick. Thus the two golden pipes conveyed the oil direct from the olive trees into the bowl, and the seven pipes conveyed the oil from the bowl to each of the seven lamps. Zech. 4:2, 3, 11, 12.

This vision, like that in chapter 1:18, was given in the night, for it is said that the angel awakened the prophet out of his sleep. Verse 1. The darkness of night rendered the light of the seven lamps more im-

pressive to Zechariah than it would have been had this vision been given when the sun was shining. God designed by the candlestick with its bowl and lamps, and by the olive trees which poured their oil into the bowl and thence into the lamps, to teach the prophet how he makes the light of his truth to shine in the midst of the dense darkness which covers the earth because of sin.

The candlestick of gold was unlike the candlestick in the tabernacle, for that had six lamps upon branches which proceeded from its two sides, and it had also a lamp upon its top; but this candlestick had a bowl upon its top, and seven lamps surrounding the bowl, and connected directly with the bowl rather than with the candlestick. Ex. 25:31-40; Zech. 4:2. The two olive trees were unlike any olive trees known to man; for all olive trees produce berries, from which men make oil by beating them fine, but these trees produced oil alone, and poured that oil through golden tubes into the bowl upon the top of the candlestick. Ex. 27:20; Lev. 24:2; Jer. 11:16; Zech. 4:11, 12. Man had nothing to do with the preparation of the oil which supplied these lamps. The oil flowed direct from the trees into the bowl, and thence into the lamps.

The seven lamps must signify the seven spirits of God. Rev. 4:5. The bowl upon the top of the candlestick from which each of the seven lamps proceeded, must represent Christ, for Christ says that he has the seven spirits of God. Rev. 3:1. The bowl with the seven lamps (Zech. 4:2) has therefore the same signification as the stone with seven eyes (Zech. 3:9; 4:10), and as the lamb with seven horns and seven eyes. Rev. 5:6.

The two olive trees, according to Zech. 4:6, must signify the word of God, or the holy Scriptures; for when the prophet demanded the signification of his vision, the angel answered: "This is the word of the Lord unto Zerubbabel, saying, Not by might nor by power, but by my Spirit, saith the Lord of hosts." That is to say, "This vision signifies the word of the Lord addressed to Zerubbabel, the chief and the representative of the church." Zerubbabel had commenced to build the temple of the Lord, but so great was the poverty of the people, and so powerful were the adversaries that opposed the work, that it seemed impossible that he should ever complete the building. Hag. 2:2, 3; Zech. 4:8-10; Ezra 4:1-24. His circumstances were exactly the opposite of those of Solomon when the first temple was built, for the riches of Solomon were immense, and he had no adversaries. 1 Kings 3:13; 10:21, 27; 5:4. When, therefore, the olive trees produced oil instead of berries, and poured that oil without human intervention into the lamps, it was to teach Zerubbabel that God could do his work without the aid of man, or, what is the same thing, that he could do that work when the resources of his people were very feeble, and the work itself very great.

Yet this vision clearly indicates that there is a work for the servants of God to do, however feeble they may be. The candlestick itself could give no light, but it could hold up the bowl with its seven lamps, and these could illuminate the world. The candlestick must therefore represent the church of God. Rev. 1:20. The office of the church is to hold up Christ and the truth in the sight of men. Thus the church, which has no light in itself, is able to be the light of the world. Matt. 5:14-16; Phil. 2:15.

Christ is the central object in this vision, for he is the Alpha and the Omega of the Old and New Testaments. Rev. 1:8; 22:13. In him are hid all the treasures of wisdom and knowledge, and in him dwelleth all the fullness of the Godhead bodily. Col. 2:3, 9. The two olive trees standing on each side of Christ must represent the two divisions of the word of God, the law and the gospel, or the Old Testament and the New. The oil which flows from these trees signifies the truths of the Bible. The Scriptures testify of Christ. John 5:39. The two divisions of the word of God meet in Christ even as the two golden pipes from the two olive trees poured the oil into the golden bowl. The seven spirits as seven lamps give light to the world, but they do it by means of the truths of the Bible, and these truths have their center in Christ, as the seven lamps have their center in the golden bowl. Thus the church, or golden candlestick, is the light of the world by means of the truths which the Spirit of God draws from the Bible through Christ.

It is remarkable that the angel seems unwilling to give a full explanation of this vision, to Zechariah.

See verses 4, 5, 11-14. But we now know the reason. There was to be a later revelation on this subject made in the New Testament. This well illustrates the fact that our knowledge of the truth is drawn from two sources, the Old Testament and the New, even as the oil was produced by two olive trees. The angel closed this vision by saying: "These are the two anointed ones, that stand by the Lord of the whole earth."

About five hundred years after this, the attention of John was called to this subject, probably by the same angel, in words very similar to those which he addressed to Zechariah: "These are the two olive trees, and the two candlesticks standing before the God of the earth." Rev. 11:4. Now *two* candlesticks are seen instead of *one*. This was because the New Testament church had arisen, though in truth but one church existed in the time of John; for the church of the Old Testament gave place to that of the New when the latter arose. But it is proper always to speak of two olive trees, for the New Testament has existed in truth ever since God began to pardon sin. One of the old Fathers says: "In the Old Testament the New Testament lies concealed; in the New Testament the Old Testament lies open."

God calls these two olive trees his two witnesses. Rev. 11:3, 4. These witnesses bear testimony to his will concerning our duty in the law, and they bear testimony to his power to save us from sin by the gospel. They also threaten men with death by fire if they refuse to repent. Rev. 11:5. Their word by the mouth of Elijah shut heaven that it should not rain (1 Kings 17), and their word by the mouth of Moses turned the waters of Egypt to blood and inflicted the ten plagues. Rev. 11:6; Ex. 7:12.

The angel said, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." Zech. 4:7. This signified that if Zerubbabel would have faith in God the immense difficulties which stood in the way of his success in building the temple should all be removed. This case illustrates the meaning of the declaration of Christ concerning the removal of mountains by our faith. Matt. 21:21.

God assured Zerubbabel that he should finish the house, and to encourage his faith he compared Christ and the seven spirits of God to a plummet in his hand. Compare Zech. 3:9; 4:10. He said also that when the head-stone should be put in its place to finish the temple, such would be the beauty of the edifice the people would cry, "Grace, grace unto it." Zech. 4:7-10.

J. N. A.

Visit to Healdsburg.

THE meeting at this place was in many respects one of the most important that has ever been held in the State. Many advanced steps were taken; and the plans adopted, if properly carried out, cannot fail to have an influence on the cause for good, until the close of time. These things will appear more fully in the official reports of the business meetings, and in special reports. We design to simply speak of the general features of the meeting, and give some items in regard to the work here, in which all our people on the coast have, or should have, an interest.

Friday forenoon was devoted to a meeting of the stockholders of the College. On entering the building we were struck with the floral decorations of the school-room. The busy hands of students had been at work, and the doors, chandeliers, rostrum, organ, and clock had been neatly ornamented with roses and evergreens. We were pleased with this, not so much for the decoration itself, as for the evidence it afforded that the students have a love for the school-room, which can only come from a love of the studies there pursued.

The favorable impression thus received was deepened by a brief visit to the school on Monday. About ninety students were present, and quiet study seemed to be the order of the day. The professors have naturally felt a little discouragement because as yet there are no students in the higher branches; but we could see no reason for discouragement. The recitations showed that the students have already received a discipline of mind that will not readily be lost; they are forming correct habits of study, which is the essential thing. These things would be more readily noticed by a visitor than by one closely connected with the school. We can most heartily recommend the Healdsburg College; and we feel assured that the improvements in contemplation by the professors, who are devoted to the work, will add a hundred-fold to its usefulness. Opportunities for mental

and spiritual culture are here afforded, which it would be a sin for our people to neglect.

We were much pleased to note the interest manifested in the Sabbath-school. This is now the second school in size in the State, and with the influx of students will doubtless soon be the first. This school will be, from the nature of the case, the most important school in the State. An increase of numbers will bring increased responsibility in far greater measure than in ordinary cases, for as the students go to their homes, the influence of this school will be felt on all the schools on the coast. We believe that the officers of the school realize this responsibility, and will do all in their power to make the school what it should be. We hope that all who attend will second their efforts.

There has been a vast improvement in this school since we were there last. The organization of the school is good, and there seemed to be a feeling of harmony present. At the teachers' meeting Monday evening twenty-two of the twenty-five teachers were present, and a good degree of interest was manifested. So long as an interest is kept up in the teachers' meeting the school cannot fail to prosper. But it should not be forgotten that united prayer is one great object of this meeting.

There is but one thing now lacking, and that, unfortunately, is not peculiar to this school. The same lack exists in Oakland, and we believe it exists in all our schools, and among our people generally. There is a lack of appreciation of the importance of the Sabbath-school work as affording discipline of mind and a thorough education in the things of God. There is a lack of thoroughness in Bible study. The Sabbath-school has been regarded as different from the day-school, in that it was not expected that the lesson should be learned *perfectly*. There has been such an apparent fear of formalism, and a desire to be able to generalize and state things in our own language, that we have neglected that accurate knowledge of the Bible which alone can enable us to generalize. The particular is before the general. Before we venture to state a Bible event or truth in our own words, we must be familiar with the words of the sacred text; then, if necessary we can paraphrase. But the instances where it is necessary or proper to change the expression in the least, in order to convey its exact meaning, are more rare than is commonly supposed.

This thoroughness of work depends on the individual members of the schools. The officers and teachers cannot demand a perfect recitation, as they would in ordinary schools, however much they may desire the result; but if each member of the school will realize the importance of being able to think and talk in the language of the Bible, especially in these last days, our schools will be improved a thousand-fold.

The sermons during the meetings were by Elder Haskell, Elder Waggoner, and Sister White. They were all of a practical nature, designed to show us the necessities of our present position. Sister White's two sermons were mainly on the subject of the atonement, especially Christ's closing work in the heavenly sanctuary. Christ will soon cease his pleading, and probation will close for all mankind. We know not how soon our individual cases may come up for decision. As on the typical day of atonement the people were to afflict their souls, so in this most important time, there should be an absence of lightness and frivolity, and, in their stead, deep searching of heart and entire consecration to the work. The cause of God is all-important, and we should learn to attend to its wants in preference to our own work or pleasure.

Elder Waggoner spoke Sabbath afternoon from the fifth chapter of Peter's first epistle. We are commanded to be sober and vigilant, because the devil as a roaring lion walketh about, seeking whom he may devour. The inference is plain that those who are not thus watchful will be devoured. We are helped in this by casting all our care on God, who cares for us. Too often we feel great confidence in God in times of comparative safety, but foolishly attempt to care for ourselves when we see trouble and danger. He dwelt much on the text, "Yea, all of you be subject one to another, and be clothed with humility." A failure to comply with this injunction is the cause of all the church difficulties that exist. Many persons quit the service of God because of some grievance, oftener imaginary than real, which they have received from their brethren. The wickedness and absurdity of such a course was vividly illustrated as follows: "I have a father who is kind and

loving, lavishing on me every gift that heart could desire. Nothing that is good is withheld from me. He studies my needs, and anticipates my slightest want. But I have a brother who is selfish, and who slight's and even abuses me, contrary to my father's will. Now because of this petty slight from my brother, I will turn my good father out of doors, and refuse to have anything more to do with him!" We believe that many made a profitable application of this sermon to themselves.

Friday afternoon Elder Haskell spoke briefly of the Waldenses, whom he visited on his recent trip to Europe. He spoke of the persecutions which they had suffered for their unswerving devotion to the truth of the Bible. Their children were instructed from the Bible, and were taught to love it. The Bible was their text-book, and their characters were molded by it. The result is seen in their descendants, who are characterized by a sturdy simplicity and uprightness that is in marked contrast to the immorality that prevails in Southern Italy, where Catholicism has borne sway, and the Bible is almost an unknown book. These people are all ready to receive the whole truth of God, but where are the men who have the knowledge, the missionary zeal, and enough of the spirit of sacrifice to go and instruct them in the way of life? A strong appeal was made, and both speaker and congregation were deeply affected. His sermon Sunday morning was on the subject of faith applied especially to labor in the cause of God.

These plain testimonies and earnest appeals were not without effect. As one brother remarked, "Any one who could go through these meetings and not be stirred with a desire to labor in God's cause, is in a hard case." Eight or ten students volunteered to spend their vacation in the missionary field, in active service. With most of them this is their first attempt. Others, who are not able to go into the field, will engage in the work at home. If these students spend their vacation in earnest, conscientious labor, they will not only be a great blessing to the cause in this State, but their own souls will be watered, and they will enter upon the work of the next college year with clearer minds and enlarged ideas, much better prepared than now to profit by the instruction which they will receive. We hope to soon see the number of earnest missionary workers who shall go out from the college largely increased.

E. J. W.

The Meetings in Oakland.

BY ELDER S. N. HASKELL.

THESE meetings we trust were profitable and in many respects were of special interest. They were quite well represented by our ministers and those laboring in the cause, and the leading brethren in the State, as well as our tract and missionary officers. The interests of the cause were freely discussed; and while all could realize that that advance was not being made which should be, all felt the necessity of our having more of the Spirit of God to accompany us in our labors. No work has ever been of greater importance than the work of the Third Angel's Message, in which we are engaged. The greatest evidence of the near coming of the Lord is the fact that God is preparing people in all parts of the world to receive the truth. Nations may rise and fall; war, famine, and pestilence may be in the land—and all these things will be before the Lord comes—but the angels of God have a controlling influence over these things, that the closing work of the gospel may be carried forward. This is the most important work in the world. Everything else is of a secondary character. All Heaven is interested in this work. The great day of atonement in the former dispensation was the important day of the year. The religious ceremonies of all the other days during the year had reference to this day; so the day of Judgment in Heaven, when Christ enters the holy of holies to present the cases of the people of God before the Father, will be the most important time in the history of this world for the people of God; and when the evidences are seen that this work is closing up, it increases in importance.

As these indications were brought before our brethren, they were appreciated to some extent. The ship missionary work presented some very encouraging features. It was evident that if it was carried forward with success in San Francisco, there should be a room provided near the wharf, where sailors and others who became interested could be invited to go and attend meetings, and secure to themselves reading matter. Already

some captains have embraced the truth, and one whole ship's crew have regarded the Sabbath of the Lord. Many have a desire to attend the meetings of our people, but as the church in San Francisco is over two miles from the wharf, it is impracticable to invite people there. It was voted by the brethren to immediately secure such a room. A pledge paper for \$2,000 was passed around for this and other purposes. Over \$1,100 was immediately pledged. This paper will be sent to all parts of the State for friends who feel it a privilege to do so, to take stock in this enterprise.

Quite an interest was taken in the plan of securing monthly subscribers for the SIGNS and doing colporteur work by repeatedly visiting these families and furnishing them their reading matter as they may desire. Already we have a list of twelve who have offered themselves to engage in this branch of the work that have hitherto taken no especial part in this kind of labor. It is expected that our ministers will encourage the proper persons wherever they labor to do something in this direction. Much can be accomplished if all take hold together, and seek God, and strive to advance the cause by judiciously distributing our reading matter. This will create a demand for our publications. There should be thousands added to the subscription list of the SIGNS OF THE TIMES upon this coast this present season. Nebraska and New England are waking up to this subject. One club of 500 copies of the SIGNS OF THE TIMES which is being used to send out to those who subscribe for a short period has proved inadequate to meet the demand in New England, and they have added 100 to their club. Nebraska has fallen a little behind in the number taken by their State Secretary for this purpose. In both of these Conferences the interested readers and yearly subscribers are increasing every week. When persons have become interested to read our periodicals and books and tracts, the battle is half fought. The Spirit of God does the converting. We are only instruments in the hands of God to lead the people where they can become interested in the solemn truths that pertain to this time.

The Publishing Association has been struggling under many difficulties in the past, and even now there are many obstacles to overcome, but we hope with the blessing of God that the darkest days are in the past. Those who have had the special supervision of it during the past few years have shown much wisdom, and had much of the blessing of God in arranging and planning for its success. God's providence is over his work in all its branches. We go forward trusting in God, believing that he will bless his own work and give it success. Those taking monthly subscriptions for the SIGNS in California will charge twenty cents. It is thought that twenty cents would be no more on the Coast than fifteen would in many of our Eastern States. Our brethren returned from this meeting with good courage, trusting in God.

The Missionary.

Missionary Work on the West India Islands.

BY ELDER S. N. HASKELL.

THE International Missionary Society has sought out openings for our publications, and has supplied them to almost every civilized nation in the world. Those individuals who have become interested in the truth have not only received their publications directly from the society, but from its agents residing where those publications could be more readily sent to all parts of the world. As a result of this effort, there are individuals and small companies in these different nations and in the islands of the sea, who are not only observing the Sabbath, but who are actively engaged as preachers and missionary workers. When we hear from these workers we bid them God speed; and as their difficulties and afflictions in their efforts to spread the truth are made known, the sympathy of thousands who are engaged in the same work in the United States as well as in other places should be extended to them.

Two or three years ago there was upon the island of Tobago, one of the West India Islands, a small company who loved the truth, and who organized themselves into a missionary society, and became active workers. The following letter

is from the leading one of these workers. He has received our publications from Southampton, England, and from this country, for a number of years. Elder Loughborough and the Secretary of the International Society have had continued correspondence with him. Last fall for some reason no letters were received from him, and the club of SIGNS which had been regularly sent him from the International Society was discontinued at the beginning of this year. But since receiving the following letter, the SIGNS has again been sent him, and money has also been forwarded from the International Society to his wife who is now in affliction upon one island, while her husband is sick upon another, having gone thither to do missionary work. Those who have donated freely to the missionary society can form an idea from what follows of how some of their means is expended. We have written the foregoing that the reader may have some knowledge of this case, and of what is being done upon these islands. The brother who wrote this letter is now at a lunatic asylum.

TO THE OFFICERS OF THE GENERAL TRACT AND MISSIONARY SOCIETY OF THE SEVENTH-DAY ADVENTISTS.—*Worthy Brethren and Sisters in the Lord:* As I now feel able I will write you. For the last three months I have been an invalid. This is to inform you that I have received, by post, "Thoughts on Daniel," etc. I thought of taking a tour over to this British settlement as the united churches at — have entirely withstood me. I came to obtain subscribers for the SIGNS OF THE TIMES, and to sell such books as I ordered before. Many of their congregations had ordered books which they took for a few days and then returned, saying that their minister threatened to expel them from the church if they purchased any books from me. These books I took with me to this place. I arrived by Packet, Jan. 28, 1883.

On the evening of the 25th inst., had conversation with a few natives, when it was agreed that they would purchase these books. Next Lord's day I reasoned with a few on the necessity of the new birth, and arranged to explain the decalogue on the nights of the following week. When I reached the fourth commandment as illustrated by works furnished me by Eld. Loughborough showing the different days of the week from the creation down to the present time, I endeavored to point out to the few gathered together the necessity of obeying the decalogue just as it was given from Mount Sinai, by a voice irrevocable, so that the mountain quaked. I tried to impress the mind with the importance of keeping all of God's commandments, together with the faith of Jesus Christ.

When I reached my third evening, and was pointing out the great change that has taken place in the fourth commandment, and by what power it was done, I was attacked by a mob and beaten with sticks. I was knocked senseless, and then taken up and carried direct to the lunatic asylum. Here I remained four days before I had any consciousness. The doctors did their utmost for me. February 1, my consciousness returned, yet I shall not be able to leave the asylum at present.

I have not received any publications since last January. My lonely wife in — suffers with me, having a young child and no help from those owing me, and the crop which I depended on to pay for books received from Southampton, likewise postage on the same, was entirely left to spoil, and no help from either side. I am therefore at the mercy of the public asylum, and they will keep me until I am able to care for myself. I would therefore apply to your society for help, requesting that they will continue my papers, and also send me a little help for my poor wife at my old residence, who suffers for want of my care.

Dear brethren in Christ, I can with all confidence say that it is the Lord's doing, and it is marvelous in our eyes. It is a trial of my faith, but with all these around me I count it but doing for the glory that is in Christ Jesus. While I write, tears trickle down my face, yet they are not tears of anguish, but of joy. My heart rises above this dreary wilderness, and I say, How I long to be there! But when I look back and see that I have done nothing in the vineyard of my Lord, I blush to think that the crown of life for which I am striving will be starless; no trophies to shine as the morning stars in all their glory; no souls gained for my Lord. But with Eli of

old would say, "It is the Lord, let him do what seemeth him good."

Dear brethren and sisters, pray for me; and with your prayers send what little help you can, that I may be enabled to go from the asylum as soon as possible. All books, tracts, and SIGNS are lost, and I myself left alone. Please transfer, for the time being, all my papers to this place, that they may be of comfort to me as long as I remain in the asylum. I cannot say when the doctors will dismiss me so that I may do missionary work, even in the asylum. I shall want to hear from you as quickly as possible.

I am your brother in Christ Jesus.

March 22, 1883.

J. R. B.

California Tract and Missionary Society.

THE State meeting for the quarter ending April 1, 1883, was held in Oakland, with the President in the chair. Prayer was offered by Eld. Waggoner. The directors present were Wm. Ings, W. A. Pratt, Wm. Saunders, E. J. Waggoner, and M. C. Israel. As no meeting has been held for several quarters, simply a summary of work done during the past quarter was read, as follows:—

Districts	No. of Members	Reports Returned	Members Added	Members Dismissed	Missionary Visits	Letters Written	Signs taken in clubs	SUBSCRIBERS OBTAINED.					
								Review	Signs	Good Health	Instructor	Other Periodicals	
No. 1	142	50	11	1	294	292	235	2	18	1	1	1	1
No. 2	81	30	1	1	14	186	184	4	4	1	1	1	1
No. 3	84	48	1	1	49	261	159	2	10	3	6	5	1
No. 4	23	6	6	2	2	32	67	1	1	1	1	1	1
No. 5	102	21	2	2	50	32	139	1	5	6	1	1	1
No. 6	13	10	2	2	5	2	26	1	5	6	1	1	1
No. 7	132	34	6	2	156	264	504	2	13	18	1	1	1
No. 8	87	41	1	3	796	228	197	2	13	18	1	1	1
No. 9	21	15	1	1	21	12	19	3	1	1	1	1	1
Ships	.....	.....	.....	.....	241	.....	50	.....	.....	.....	.....	.....	.....
Total	695	255	34	8	1635	1283	1630	7	59	29	7	16	16

Districts	READING MATTER DISTRIBUTED.		CASH RECEIVED.			
	Pages tracts and pamphlets	Periodicals	Membership and Donation	Sales	Periodicals	Total
No. 1	61201	3045	\$ 55 63	\$ 9 40	\$127 75	\$191 78
No. 2	14451	606	44 90	1 10	15 50	61 50
No. 3	13892	2316	16 65	11 10	57 70	35 45
No. 4	.....	.....	20 00	4 00	21 30	45 30
No. 5	12533	1014	29 90	1 25	37 60	68 75
No. 6	6810	875	2 95	.....	.....	2 95
No. 7	49908	4770	95 10	3 00	167 50	267 60
No. 8	54240	2285	34 80	23 60	52 60	111 00
No. 9	4112	40	.....	8 10	15 00	23 10
Ships	17459	2059	14 00	65 00	.....	79 00
Total	234606	17010	\$322 93	\$126 55	\$474 95	\$936 43

The President stated that the cause calls for frequent consultations of the leading brethren, and that no Conference can prosper without it, therefore the necessity for State quarterly meetings. The experience of the past should prepare us for greater work in the future. We should have more of the Spirit of God to aid us in laying plans for the advancement of the truth. Though we have done a good work in the past, we should not be satisfied with this. We cannot remain standing still, but must advance. One of the greatest evidences of the nearness of the coming of the Lord is the rapid and wide spread of the message.

Those that are engaged in the ship work gave encouraging reports. This work is steadily advancing. Many are interested, and some are keeping the Sabbath. The temperance work has been introduced among the sailors, with favorable results. A letter from a sister in Honolulu, stated that the inhabitants of the island are a church-going people, and that this is a good field for labor. There is no limit to the influence of ship-work. It carries the truth to every part of the world.

Eld. Haskell spoke of the importance of the colporteur work. We need twenty laborers where we now have one, to distribute reading matter, and to read and pray with families.

A letter from Eld. A. J. Cudney, of Nebraska, was read, showing the plan adopted by that Conference. The colporteur visits families, and gets subscribers to the SIGNS for one month, payment to be made at the end of the month; he also visits families each week, taking tracts with him to enlighten them on any point of doctrine in which they may have become interested. At the end of the month they are induced to subscribe for the paper with the premium. Hundreds of

subscribers are thus obtained and many others become interested to read. A good colporteur receives from thirty to forty subscribers per week.

Sister White spoke of the magnitude of the work, and of the responsibilities that rest upon those engaged in it. Whatever God has given us, whether means or ability, should be used to advance the truth. We cannot be too earnest. All, even the sisters, should understand the doctrine, and be able to explain the chains of prophecy, that we may know the time of the earth's history in which we live, and help carry the light to others. The time that is wasted in adorning the body should be spent in the study of the Bible.

A selection from Testimony 'Twenty-nine was read, showing the utility of the canvasser's work and the neglect of missionaries in not improving opportunities as the way is opened. Eld. Waggoner spoke of the importance of the work.

Eld. Healey, Eld. Rice, and Dr. E. J. Waggoner were appointed as a Committee on Resolutions. After an intermission the Committee presented the following:—

Resolved: That we recommend the plan of securing monthly subscribers for the SIGNS OF THE TIMES on trial, and also that our ministers be requested to select and recommend to the Conference Committee, proper persons for canvassers and colporteurs.

WHEREAS, The present fund for ship missionary work is exhausted, and,

WHEREAS, About \$400 has been drawn from the Reserve Fund to pay for the Special Edition of the SIGNS; therefore,

Resolved: That pledges be solicited to raise the sum of \$2000 to replace this amount, and to carry forward the ship missionary work.

As greater results could be accomplished in the ship missionary work, if we had more facilities, it was decided that a reading-room should be opened in San Francisco where a supply of our publications can be kept, and meetings be held for those that become interested in the truth.

Pledges to the amount of \$1,100 were immediately taken to furnish means for this enterprise, and over \$250 were paid.

It was recommended that the subscription price for the SIGNS OF THE TIMES, in California, for one month be twenty cents. It was also voted that the SIGNS be placed in public libraries where it will be appreciated, at the expense of the State Society.

As the director of district No. 2 has moved from the district, it was voted that W. G. Buckner act in his stead.

The meeting increased in interest to the close and all were greatly encouraged.

On motion the meeting adjourned.

S. N. HASKELL, *Pres.*

ALICE MORRISON, *Sec.*

Pacific Seventh-day Adventist Publishing Association.

In accordance with notice the Eighth Annual Meeting of the shareholders of the above Association was held at the office of the Pacific Press on Monday, April 23, 1883.

After prayer, the President, Eld. S. N. Haskell, named W. A. Pratt, Wm. Butcher, and Elder J. D. Rice, a Committee on Nomination, and Elder J. H. Waggoner, Elder W. M. Healey, and E. A. Chapman a Committee on Resolutions. The meeting was then adjourned to the church, where on reassembling it was found that 869 shares were represented by stockholders present, and 1,349 by proxy; in all 441 shares more than the number required to constitute a quorum.

The minutes of the last meeting having been read and approved, the Secretary submitted the revenue account and balance sheet for the year ending March 31, 1883. Elder Haskell, Elder Waggoner, C. H. Jones, and W. C. White spoke with regard to the working of the past year.

The Committee on Nominations submitted the following names to the meeting: S. N. Haskell, M. C. Israel, C. H. Jones, Wm. Saunders, and W. C. White. These persons upon being duly balloted for were elected as directors for the ensuing year.

Elder J. H. Waggoner was then elected Editor. E. J. Waggoner Assistant Editor, and Elders J. N. Andrews and Uriah Smith Corresponding Editors of the SIGNS OF THE TIMES for the next year.

Elder S. N. Haskell, W. C. White, and Elder J. H. Waggoner were elected to act as a Publishing Committee.

The meeting then adjourned till 2.30 and being

convened at that hour, the Committee on Resolutions handed in the following, which were duly submitted to the meeting and unanimously voted:

Resolved (1) That we renew the expression of our gratitude to Divine Providence for the prosperity of our cause in connection with the publishing work, during the past year, and hereby renew our pledge to sustain the work by our means and our prayers.

(2) That we recognize the necessity of possessing extensive publishing facilities, and the late issue over the Sunday Law, wherein it was found necessary to defend our civil and religious rights, and to uphold the truth of the commandment of God, by publishing a special edition of the SIGNS, has fully proved that it was in the direct providence of God that the office was established on its present basis.

(3) That, in answer to inquiries on this subject, we recommend our people to use the publishing house as a safe place of deposit for money.

(4) That we recommend to our brethren to give more attention to a resolution passed last year, in the following words, to wit:—

Resolved, That we deem it our duty to employ every means in our power to set a knowledge of this truth before the people, and that we recommend that special attention be paid to the circulation of our denominational books during the coming year, and that proper persons be employed to canvass the country for such works as "Thoughts on Daniel and Revelation," "History of the Sabbath," "Constitutional Amendment," and other works calculated to create an interest in the "Third Angel's Message."

The meeting was then adjourned.

W. K. VICKERY, *Secretary.*

Upper Columbia T. and M. Society.

REPORT FOR QUARTER ENDING MARCH 31, 1883.

Districts	No. of Members	No. Reports Returned	No. of Members Added	No. of Members Dismissed	No. of Missionary Visits	No. of Letters Written	No. Signs taken in China	New Subscribers.					Collected on Other Funds	
								Review	Good Health	Instructor	Other	Part		
No. 1	31	18	2	108	33	40	..	..	..	..	..	..	..	..
" 2	50	27	1	16	59	36	..	..	..	..	..	..	..	..
" 3	42	23	1	47	44	15	..	..	..	..	..	..	..	..
Agents	3	3	..	160	72	1	19	..	..	..	..	..	..	..
Totals	126	71	3	326	208	91	1	36	..	..	..	..	..	..

Districts	Pages Tracts and Pamphlets distributed	Periodicals distributed	Annuals distributed	Cash Received.					Total	Collected on Other Funds
				Memberships & Donations, Tract Fund.	Sales	Periodicals	T. and M. Reserve Fund.	Other		
No. 1	13911	467	..	\$ 2 75	\$..	\$ 10 50	\$..	\$ 13 25	\$..	\$..
" 2	8208	416	2	5 00	2 10	22 60	10 00	39 70	..	..
" 3	5183	357	..	1 45	2 80	24 05	2 50	30 80	..	..
Agents	502	107	..	50	22 10	37 75	..	60 35	..	..
Totals	27804	1449	2	\$ 9 70	\$ 27 00	\$ 94 90	\$ 12 50	\$ 144 10	\$..	\$..

Lately our membership-rolls have been thoroughly revised; hope to make reports in future which will very nearly show our working force. Mrs. G. W. COLCORD, *Sec.*

Report of North Pacific T. and M. Society.

QUARTER ENDING APRIL 1, 1883.

No. members	113
reports returned	68
members added	3
dismissed	3
letters written	210
families visited	73
new subscribers obtained	24
SIGNS taken in clubs	166
pages tracts and pamphlets given away	9,196
loaned	27,163
sold	4,835
periodicals distributed	1,326
Received on periodicals	\$243.66
Tract Society fund	263.80
other funds	64.50
Mrs. C. L. BOYD, <i>Sec.</i>	CHAS. L. BOYD, <i>Pres.</i>

Missionary Meeting at Seward, Nebraska.

*THE State Quarterly Meeting of the Nebraska Tract and Missionary Society was held in the Baptist church, at this place, last Sabbath and Sunday. There was a fair representation of our brethren from other churches.

Much of the time was devoted to the consideration of the canvassing work, which is now being pushed forward with some vigor, in the interest of the SIGNS. Some canvassing was done in town before the meetings commenced; forty-six subscriptions at fifteen cents per month were taken; twenty-one of which were taken by one man in half a day.

Seward is considered one of the hardest fields for such work in the State. My object in having this work done before the meeting commenced, was to show those who would attend that *this work can be done in any place.*

When the meeting was over, there were ten, who had attended, that decided to give their whole time to this work. Eight will work for the SIGNS; one, who speaks German, will work for the German paper; and one who speaks both Danish and Swedish will spend all his time working for the papers published in those tongues, and the "Home Hand-book."

A portion of the town remained uncanvassed till Monday; part of this was given to the new canvassers, who went out and swelled the SIGNS list to ninety-five, and took eight orders for the German paper. The least that any of the new canvassers took was eight names in about three hours.

A party of eight then started together for Crete, to canvass that place. Their object in going together was to assist and encourage each other. Two of this party are converted lawyers.

Our courage is good. We know that God's hand is in the work. God is moving upon the hearts of the people, and thus preparing the soil for the precious seed.

Public sentiment has greatly changed during the past year. One year ago it required some skill to induce the people, in some localities, to read the paper when it was given them; now they are glad to pay for it for the sake of reading it. Some take the paper themselves, and then pay to have it sent to their friends.

April 27, 1883.

A. J. CUDNEY.

Berea, West Virginia.

WE have just closed a two week's meeting at this place, which resulted in the organization of a church of eleven members, the formation of a Tract and Missionary Society of ten members, and a promising Sabbath-school.

These people were in a body cast out of another church for holding the peculiar views cherished by Seventh-day Adventists. Their attention was first called to these views by reading matter sent them from Massachusetts by former neighbors. This was followed up two years ago by some ministerial labor, and now they rejoice in the path of truth so plainly marked out in God's word for the last days. Thus another church, whose motto is "The commandments of God, and the faith of Jesus" is planted among the hills of West Virginia, from which point we hope the light of the Third Angel's Message shall emanate till the Lord shall come.

J. O. CORLISS.

Mechanicsburg, Indiana.

I HELD meetings with this church April 20-22. It has been organized ten years. Its present membership is thirty. They possess a nice house of worship and have a good influence in the community. I believe every family takes the *Review*. They subscribed for a club of twelve SIGNS. The Sabbath-school takes thirty copies of the *Instructor*. They have been quite liberal in responding to calls for help when they come from the proper source. We believe that as they receive and distribute the SIGNS, their missionary zeal will increase and they will be spiritually blessed.

WM. COVERT.

Labor in the Sacramento Valley.

AFTER a short course of meetings at Wyandotte, which resulted in five persons taking hold upon the commandments of God, I spent a few weeks in visiting little companies of Sabbath-keepers. At Pleasant Grove, Chico, Nord, Corning, and Orland, I found the brethren of good courage, and the general condition of the work prosperous. We celebrated the ordinances of the Lord's Supper at Chico and Orland; and in the latter place two persons took a start in keeping all the commandments of God.

E. A. BRIGGS.

North Pacific Conference.

I AM now holding meetings in Linn County, and find that some of the seed sown at the tent meeting last summer fell on good ground. Plants which have sprung up I trust will yet bring forth fruit for the heavenly garner. A church of ten members is organized. I remain a little longer to bind off the work, and hope to organize a Tract and Missionary Society. Through prayer and influence, I ask the co-operation of all who desire the prosperity of the Master's cause in this Conference.

CHAS. L. BOYD.

The Home Circle.

FALSE PRIDE.

ASHAMED to own your labor
To earn your daily bread;
Ashamed to carry a parcel,
Lest "something" might be said;
Ashamed of humble neighbors,
Ashamed of kith and kin,
Ashamed to wear your last year's coat,
Yet not ashamed to sin!

Ashamed to save the dollar
By laying up the dime,
Yet not ashamed to borrow,
Or waste God's precious time;
Ashamed to learn of good men,
Ashamed to take advice,
Yet not ashamed to take strong drink,
And not ashamed of dice!

Ashamed to shun temptation,
Ashamed to answer "No!"
Yet not ashamed to loiter
On "corners" as you go;
Ashamed, before you venture,
To nobly count the cost,
Yet not ashamed to boast how much
At stakes you've "won" or "lost!"

Poor human nature needeth
Foundation like a rock,
And strong supports and braces
To guard against life's shock;
But of all the "helps" to aid her,
And all the "props" beside,
That keeps her dignity alive,
The weakest is false pride!

—Selected.

The Deacon's Experience.

AS RELATED BY HIMSELF.

I WAS born in New England. My father was a member of the Baptist Church in the village. He was a man who believed in looking out for number one. He owned the farm which had been managed by his father and his father's father. This farm had supported several generations. It was being continually improved until it had become one of the best in the State. Father was never absent from prayer-meeting and was considered one of the substantial members of the church. He gave twenty-five dollars for the support of the gospel, every year. All his children were given a fair education. They inherited from their father a good degree of selfishness. He had taught them to be very careful as to how they spent any money, and to be sure their investments would yield the largest possible income.

Everybody said I was "a chip of the old block," and with these qualities I left my Eastern home twenty years ago to come to the West. I succeeded in getting a farm very reasonably. Crops were excellent the first year, and I was able to build me a comfortable house and have a little to spare which I invested in farming implements. The second year's crops were even better than the first. I was comfortably situated. As the years passed by, children came to gladden our hearts and home. No man and wife had more reason for thankfulness than we. As settlers came into the neighborhood, we felt the need of church privileges, and soon a missionary from our Home Mission Society located near us. Meetings were held in the old log school-house, but it was the place where many were born again. Of course we ought to do something for the support of the gospel. I pledged ten dollars the first year and we raised in cash and donations about two hundred dollars for our minister. The following winter there was a powerful revival and our church membership was doubled.

About this time a Baptist minister from New England located a claim in our neighborhood. He talked with a few of us and said he would be willing to preach for us if we would raise him fifty dollars a year. He was very generous-hearted and said while we were getting our farms into shape, it would help us not to have to pay out so much for preaching. We talked it over and finally decided to let our home mission man go and employ our New England preacher. I tell you we did miss the pastoral visits of Elder Williams, but thought we could do without pastoral visitation until we had all got our farms paid for and pretty well improved. That winter there was no revival and the young people assembled two or three times a week for a dance, but did not care anything for the worship of the Lord. A spiritual coldness came over the members of the church, and in less than a year our neighborhood

was a Sabbath-breaking and pleasure-seeking community.

We sold our farm; for we did not wish to bring up our children with such surroundings, and moved into the growing railroad town a few miles away. We took our church letters and united with the Baptist Church recently organized.

What we realized from our sale enabled us to buy a good corner lot on which we built a store. The Lord prospered us and soon we were able to buy another lot and built us a house. My business increased; I gave twenty-five dollars a year for the support of the gospel and felt good over being able to give as much as my father used to in New England. I saw good chances for investing in real estate in our rapidly-growing town and flattered myself that my New England shrewdness, inherited from my father, was placing me in very comfortable circumstances. Our children were converted and united with our church. We all had good health and no family had more cause for real gratitude than we, and we were thankful to our kind heavenly Father for giving us such prosperity. I was a little proud when I decided *we could give fifty dollars a year to the Lord.*

I am now entering upon the year 1882; my business last year was more prosperous than ever. As I have been balancing the accounts in my ledger recently, I took a piece of blank paper and wrote along the top:—

DEACON HOWELL,	In account with the Lord.
	Dr.
To pardon from sin,	
A hope for the future world,	
Good health,	
A prosperous business,	
Attendance upon divine service,	
The joy of Christian children,	
Continual increase in value of lands,	
100 or more acres of good farm lands.	
	CR.
By cash paid for pastor's salary.....	\$50.00
Benevolence.....	15.00

I looked the piece of paper over very carefully, and was compelled to admit that the amounts placed to my credit do not balance any one of the debits. The question flashed into my mind, "*How much owest thou unto my Lord?*"

I took my Bible and learned that Paul says, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Then, I said, it is my business to lay by something *every week* for the Lord's treasury. The wise man says: "Honor the Lord with thy substance and with the *first* fruits of all thine increase." Then it is my business to give *first* to the Lord. That seems all right, for all the money in the world belongs to the Lord (but what a sight of it is stolen). I've been thinking lately whether I haven't been robbing God. What Malachi says in his book in the third chapter, from the eighth to the twelfth verse inclusive, keeps coming to me. I have just given it another careful reading: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed, for ye shall be a delightsome land saith the Lord of hosts." When I had finished reading this passage I said, *I have been a robber*, for I haven't begun to give the Lord a tenth of all the money I have received; but have looked after my own comfort and ease and never dared to figure how much of my money belonged to the Lord. Then I resolved to give this year ten cents of every dollar I receive. But if a tenth belongs to God, I ought not to say very much about *given* till I pay him what he calls for. Then I wondered if these verses did not contain the explanation of the great spiritual dearth in all our churches. Not one of us in a thousand "honors the Lord with the first fruits of all our increase," and if we brought all the tenths into the Lord's treasury, I verily believe the blessing would come.

I again looked over my "account with the Lord." The first three debits I cannot in any way balance. The fourth is where I must begin. I took my cash book and found the footing

for the first week of this year to be \$576.57, the amount of the Lord's money I had received. The wise man says, "Honor the Lord with the first fruits of all thine increase," and Paul says to do it on the first day of the week, and I hear the Lord saying, "Bring all the tithes into my treasury." Then a tenth of the first week's receipts is \$57.65. Just here this thought was suggested: "You owe several parties for goods and the bills are coming due in a few days," and then "you must look out to supply your family's needs." Then a terrible fight occurred. God's word arrayed against my own selfishness and pride. I knew not what to do. After a long struggle I said: "Lord, my obligations to thee are far above what they can possibly be to men and I bring thy tithe first." I then opened an account in my ledger headed, "The Lord's Treasury," and immediately passed to the credit side of it \$57.65. There came into my mind a restful feeling that at last I had begun to do what ought to have been done during the past thirty years of my life.

I have related this experience with the hope that it may lead other Christian men to see how much they owe unto the Lord, and especially the young men who, if they give as the Lord prospers them, will not have the painful recollections of having robbed the Lord all their life-time.—*Christian Secretary.*

The True Woman.

You cannot be a soldier or a preacher; but I wish, in the best and truest sense, to have you become a woman. This you cannot be without great and patient cultivation of your mind; for neither man nor woman has any basis of character without intelligence. You must be able to maintain intelligent conversation; and this requires a great deal of intelligence of every sort, and the more in a woman because she must not seem to be book-wise and scientific, as men may do, but to have her fund in herself, and speak on all subjects as if she had the flavor of all knowledge in herself naturally.

But if intelligence is necessary to make a fine woman, other things are quite as necessary. Her mind and heart must be perfectly pure, as that of infancy. She must be the very expression of modesty, and without the least affectation in her manners. Here the best rule is always to feel beautifully, and she will act beautifully, of course; whereas, if she undertakes to fashion her manners by rule, or to copy others, she will surely be stiff and affected. As to her looks, she will look best if she is never conscious that she has any looks at all, provided only that she has enough beauty and refinement of feeling to clothe her person out of it; for dress itself is never happy or becoming if it is not the natural clothing of a lovely spirit. As to temper, a woman should never seem to have any. A sharp temper pricks through the garment of softness, and it seems to be only a covering of thorns—of which the observer will be duly cautious. She ought never to vent or entertain a harsh judgment of others, but to cast a mantle of sweetness and charity over all she looks upon; for harsh judgments savor of passion, and imply a kind of grossness which is unbecoming to a woman. Study contentment, look on nothing with envy; for it is half the merit of a fine woman that she can bear so much with so beautiful a spirit. The bright side of life is in her; therefore she is to make adversity and loss smile by her patience. The angel who comes down to cry peace and good-will to mortals must not fret himself because there are clouds in his way; and if his locks are wet by the rain or singed by the thunder, he will not justify the beauty of his message if he is not able still to smile and to sing.

Do nothing to excite admiration, for that is the way to excite contempt, and, what is more, to deserve it. The woman who flatters and fawns, and studies her methods to attract the admiration of others seems to ask for it, and in asking, to confess that it can be gotten only by means that are without the scale of merit. The humblest flower is never so unwise. It gives out its colors and sheds its fragrance in the air because it has the secret stores of color and fragrance in its cap, and not to please some casual observer. Above all, the fine woman must be unselfish. We demand that she shall seem to have alighted here for the world's comfort and blessing, and all the ways of selfishness are specially at variance with her beautiful errand.—*From Dr. Bushnell's Letter to His Daughter.*

Religious Notes.

—"Pilgrim's Progress" has been translated into nearly all the languages of India.

—Bishop McNamara has recently organized the first Independent, or Reformed Catholic Church of Chicago.

—Sitting Bull, with 140 other Sioux, has espoused the Roman Catholic faith, and is soon to be received into the church.

—Joseph Cook makes a strong plea for female medical missionaries for India. There is no question but that they are needed.

—The Roman Catholics of Germany are not in favor of the proposal to keep the fourth centenary of Luther's birth as a great national festival. They strongly protest against it, and call it "persecution."

—Of seventy-one churches in India and Ceylon connected with the American Board, there are fifty that receive nothing from its treasury. The proportion of self-supporting churches in this country will hardly exceed that.

—Joseph Cook, speaking of Christian missions in foreign lands, says: "We have thrown but a pebble into the great ocean, yet we stand back in our conceit, and, watching the ripples created by our pebble, imagine that we are reforming the world."

—By a majority of two to one the Special Committee of the Free Church Assembly in Scotland have decided that the Scriptures do not forbid the use of instrumental music in worship, and that no constitutional prohibition of the church stands in the way.

—Dr. McLean, of the First Congregational Church, Oakland, presented some petitions at a recent prayer-meeting, in favor of high license. The people showed their good sense by refusing to sign the petitions, saying that they were not in favor of a liquor monopoly.

—The S. F. *Jewish Times* notes as proof that the Lord watches over his own, the following item: "There were about forty persons of Jewish extraction in Beauregard (Miss.) during the cyclone. All of them were picked out of the debris, but not one was seriously injured."

—At the California State Sunday-school Convention, which was held at Los Angeles last month, a resolution was passed deprecating the repeal of the Sunday Law, and praying and beseeching all persons, and the press, both secular and religious, to work and labor for its re-enactment.

—Dr. Pentecost (Congregationalist), of Brooklyn, N. Y., received a hundred members by profession last year, fifty of whom he immersed. He prefers immersion, and commonly practices it, yet he thinks sprinkling is also baptism. He does not, however, believe in infant baptism.

—Dr. T. L. Cuyler recently celebrated the twenty-third anniversary of his pastorate in Brooklyn, and the thirty-seventh of his ministry. Among other things, he said that most of all he thanked God that he was a minister, for no throne was ever built that came within ten leagues of a pulpit for the preaching of Christ.

—The *Episcopal Register* says: "To get men for the ministry of the city churches, combining piety, education, ability, and social refinement, in sufficient numbers to supply the demand, is becoming an increasing difficulty. Piety, education, and ability are in demand for the country churches. Yet the men are not forthcoming."

—The strife has so culminated between the High and Low church parties in the Episcopal Church of the Evangelist, Philadelphia, that the Low church members are going to bring the matter before the courts on the ground that they have been defrauded of their place of worship by the ritualists. Several policemen were present at a recent service where trouble was expected.

—The Presbyterians of the Pacific Coast have resolved to establish a college which, "while it is unsectarian in its spirit and purpose, shall yet be positively and decidedly Christian in its character." The committee in charge of the project announces the intention that "this shall be not a school merely, but a college in fact as well as name, and that it will ultimately become to the Pacific Coast what Princeton College is to the Atlantic Coast." Proposals for eligible sites are invited.

—An exchange says: "About two years ago one native Chinaman in the village of Kokei, China, was the solitary follower of the Christian religion among the dwellers in that place. Through his influence, and that of the ministers, a neat little chapel has been built, which now has thirty church members, and over fifty regular attendants on worship. The native Christians have contributed two-thirds of what the building cost. They now carry on their Sunday services themselves, and provide for the expenses."

—A writer in the *Congregationalist* affirms that in the Connecticut Valley and to the west, in almost any community, may be found "scores, and even hundreds of people who, a few years ago, were regular attendants upon church, but have now dropped the practice altogether." He adds further: "Many towns are truly sinking down into heathenism, so far as Sabbath worship is concerned. Men often pay well to support preaching, and are friendly to the minister, but never are seen in the house of God."

—The *Jewish Times* (San Francisco) takes a firm stand against the desecration of the Sabbath by the Jews, and pleads for its strict observance. Closing an article on the subject it says: "We plead for a faithful observance of the Sabbath, not because it will not prove unprofitable, but because it is divinely commanded. It is not for us to calculate whether it involves profit or loss. It is not a matter of dollars and cents—it is a matter of duty, and if we perform that duty, it will be a matter of peace, joy, and heavenly blessing."

—Dr. Sprecher, of San Francisco, in a recent sermon on "Eternal Punishment," said: "Philosophically, we can see nothing in death to change character. In the absence of a revelation to the contrary, we must conclude that men must go on sinning after death as before." The thought just occurs to us that we would like to have the Doctor give his opinion of Rev. 5:13. There is "a revelation" to the effect that a time will come when sin will not be known in God's universe. Sin is the transgression of the law, and God will not perpetuate rebellion. God did not create sin; and when the "times of restitution of all things" come, sin will be left out, as a natural consequence.

News and Notes.

—Five cases of leprosy are reported from Chicago.

—Union City, Ind., was partially destroyed by fire, May 4. Loss, about \$250,000.

—On Wednesday of last week, 2,875 immigrants arrived in New York from Europe.

—Nearly 300 sheep, belonging to Mr. Dusy, of Fresno, were killed in a recent hail-storm.

—Judge McKee of Oakland has resigned his position as one of the regents of the State University.

—The steamer *Grappler* was burned last week off Vancouver's Island, and fifty lives were lost.

—The late rains are said to have been quite general throughout the State, and were quite welcome.

—Senator Edmunds, acting Vice-president of the United States, is sojourning on the Pacific Coast.

—It is believed in London that a wide-spread conspiracy to murder exists in County Clare, Ireland.

—There are 4,000 boats and 25,000 fishermen employed in the sardine business on the French Coast.

—In New York, April 29, a snow-storm raged all the forenoon, an unprecedented occurrence at this season.

—The telegrams from Tucson, Arizona, for one day include a robbery, two murders, and the lynching of a murderer.

—The last census of India gives that country fifteen times as many people in proportion to area as the United States.

—A San Francisco daily of the 1st inst., reports four suicides in the State the previous day, two of which were in that city.

—Milwaukee has a female lawyer, and she was recently fined \$10.00 for throwing a glass of water in the judge's face in court.

—The reduction of the national debt in April was only \$3,500,000, owing to the fact that \$10,000,000 was paid out for pensions.

—A few nights since, four deaf mutes had a quarrel over a game of cards in a San Francisco saloon, and one of them was badly stabbed.

—Twenty-nine new national banks were established during the month of April, one of which is at Los Angeles, with a capital of \$100,000.

—It is reported that the Government had special agents watching the proceedings of the late Irish-American Convention at Philadelphia.

—A former City Treasurer of Buffalo has just been sentenced to five years' hard labor in the State Prison, for misappropriation of city bonds while in office.

—Several Police Captains of New York have been indicted for giving notice to the keepers of gambling-houses of intended raids upon their establishments.

—A steamer recently arrived in Boston from Liverpool with 1,200 steerage passengers, most of whom were brought over at the expense of the English Government.

—Another great storm is reported; this time the northwestern part of Texas is the scene of disaster and destruction, houses being blown down and individuals killed.

—A storm of rain, hail, thunder, and lightning did great damage to property in the vicinity of Scranton, Pa., May 4. Several large buildings were struck by lightning.

—The inland sea which M. De Lesseps proposes to create by letting water into a part of the Great Sahara Desert, Africa, would be 200 times as large as the bay of San Francisco.

—A London dispatch, says a document, containing charges against a dozen persons now in America, has been forwarded to the British Minister. The charges are of murder in Ireland.

—Salmi Morse has been headed off so persistently by municipal officers, public sentiment, and finally by Legislative enactment, that he has given up the idea of producing the "Passion Play" on the stage.

—Poor and small as Egypt is, the khedive's income is \$750,000 a year, and members of his family receive \$600,000 more. He has magnanimously (!) given \$15,000 a year to be devoted to the payment of indemnity claims.

—The Judson Manufacturing Company, at Oakland, have just mounted a pair of shears of their own make, which are said to be the largest in the United States. They weigh eighteen tons, and will cut a bar of iron four and a half inches square.

—A yacht, containing a pleasure party of forty-five ladies and gentlemen, was suddenly capsized in San Joaquin River, near Antioch, last week. Fortunately the entire party were rescued, and the citizens of Antioch came to the rescue with dry clothing.

—A terrible explosion occurred in a coal mine at Ashland, Pa., last week, and several lives were lost. One of the pillars gave way, which caused an immense quantity of coal to rush in, forcing down the gas with such velocity as to cause it to explode.

—In San Francisco recently, a Chinaman was shot through both legs, and although amputation was deemed necessary to save his life, his friends would not permit the operation. Chinese surgeons are trying their skill with bandages without any hope of success.

—May 1, the reduction in the tobacco tax went into effect, which will make cigars from \$3.00 to \$6.00 per 1,000 cheaper than heretofore, and cigarettes in proportion. Of course all the smokers will rejoice, but how about the revenue argument as an excuse for the use of the weed?

—The arrest of nihilists continues in Russia. Eight officers have been arrested in St. Petersburg, and sixteen in Smolensk. It is said that an extensive military conspiracy has been discovered; that although the coronation will be permitted to proceed unmolested, desperate doings may be expected soon afterward.

—It is reported that a Turkish official recently refused transmission through the mails of an American hymn-book on account of its containing the well-known hymn, "Hold the Fort!" which he declared to be revolutionary. So far as his Government is concerned, his suspicions are not wholly without foundation.

—Fred Douglass heads a movement for a convention of colored citizens in Washington next fall, to urge the matter of more appointments of men of that race to positions in the various departments of the Government service. Secretary Folger says they have already more than a *pro rata* of the places in his department.

—Great suffering is resulting from the effects of the recent cyclone in Mississippi, and several societies are receiving and bestowing aid. The track of the terrible storm is 300 miles long and from one to two miles wide, in which everything was demolished. About fifty deaths are reported, and very many wounded and destitute.

—A New York dispatch of the 29th ult. says: "The Central Labor Union discussed the relation of the labor question to the revolutionary movement of Europe, and the general sentiment favored the use of dynamite. The argument was that kings and potentates used every engine of destruction in their wars, and particularly against the people when revolutionary outbursts take place."

—In West Oakland, April 30, the engines of the local passenger train and a freight train from Sacramento collided at the intersection of Cedar and Seventh Streets. Both engines were badly damaged. The passengers had an exciting shake-up, but no one was seriously injured. The accident was occasioned by the failure of the man, whose duty it was, to give the proper signals.

Obituary.

WRIGHT—Mrs. Lydia Wright, aged 54, wife of Brother Isaac Wright, after a severe illness of a few months, fell asleep at Petaluma May 2. Sister Wright became interested in the Third Angel's Message by reading our publications, and united with us by baptism at the Sacramento camp-meeting. She loved the message, and lived to see her husband, and others dear to her, embrace it. We trust she sleeps in Jesus, and while she will be missed here from her place in the family, the church and the neighborhood, we know that God is good and we feel like trusting him to do all things well. He can see the end from the beginning, and will direct all things to the final good of those who trust him and do his will. Funeral service conducted by the writer May 4, assisted by Eld. J. H. Waggoner. W. M. HEALEY.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 10, 1883.

Time of Camp-Meetings.

KANSAS,	May 17-22
PENNSYLVANIA, Olean, N. Y.,	May 31 to June 5
UPPER COLUMBIA, Milton, Or.,	June 6-12
IOWA,	June 7-12
WISCONSIN, Portage,	" 14-19
NORTH PACIFIC, Beaverton,	" 14-20
MINNESOTA,	" 21-26
DAKOTA,	June 27 to July 2
TEXAS, Waxahachie,	July 13-23
VIRGINIA,	Aug. 2-7
OHIO, Galion, Crawford Co.,	" 15-21
MASSACHUSETTS,	" 23-28
VERMONT,	Aug. 30 to Sept. 4
MAINE,	Sept. 6-11
ILLINOIS,	" 11-18
NEBRASKA,	" 19-25

Various Matters.

THE unusual amount of matter under the Missionary head has crowded out some other matter prepared for this paper.

FROM Nebraska we are receiving very encouraging accounts of the progress of the work. They are pushing the missionary work in that State.

ELD. VAN HORN writes us that they are settled in Jackson, Mich., where he expects to pitch a tent soon. They are all contented, pleased with the climate, and happy to dwell in their old home-land. We wish them prosperity.

HEAVY rains fell in California May 3-6. It is common to have a little rain early in May, but quite uncommon to have so much as has fallen during the past week. It has injured hay a little, but benefited other crops much more.

DOCTOR CRARY, of the *California Christian Advocate*, in noticing our call on him, says: "We forgot to tell him that we had called at his office, but failed to see him." We much regret the failure. We hope he will call when we are at home. He will receive a most hearty welcome.

BRO. N. C. McCLURE reports that six heads of families have commenced to keep the Sabbath where he has been laboring in Humboldt County. Others are expected to take their stand soon.

ELDER BALLOU organized a Sabbath-school of ten members in Vallejo, last week.

A METHODIST minister in Humboldt County, in speaking of the work of Seventh-day Adventists in that county, said that if it was not stopped pretty soon he would "expose the whole thing." Good! If he will only do that we will be well pleased. A thorough exposition of the prophecies and the Sabbath is what we are laboring for; and the cause stands in need of good expositors.

IN company with several others we visited St. Helena last week, after the meetings at Healdsburg. The trip across the country was a pleasant one, and our visit to the Health Retreat at Crystal Springs was equally pleasant. Both patients and boarders are arriving at the Retreat, and it is the intention to immediately add some cottages to their already fine facilities for the accommodation of their guests. It is a place of almost unequalled beauty. On Wednesday evening we enjoyed an excellent prayer and social meeting with the St. Helena church.

ELDER HASKELL and the Editor went to Petaluma last sixth-day, where we found Elder Healey, who had been called to attend a funeral. This, and the very wet weather, prevented a meeting with the church on Sabbath. On Sunday we had a good meeting, both Elder Haskell and ourself speaking, followed by earnest and feeling testimonies from all. They all expressed themselves as being much benefited and encouraged.

Advantages of Drinking.

SOME weeks since we noted a horrible crime committed by a man while drunk, and remarked that in a legal point of view no crime was committed, as the man was too drunk to be responsible for the action, and the man who made him drunk had a Government license to do that kind of business. Somebody in Oakland, who

had not manliness enough to sign his name to his letter, ridiculed our position, assumed wondrous knowledge of the law, and intimated that the most desirable qualification for an editor was ignorance of the subject under discussion. We exposed the folly of his assumptions at the time, and in corroboration of our position copy the following from the *Chronicle's* report of a case in Oakland:—

"It being urged that the circumstance had somewhat unsettled his brain and that he was drunk when he took the purse, the Court discharged him, holding that the money was not taken with criminal intent."

Can a man in a drunken frenzy be said to have any intention at all? Has he any power of self-control left to him? If not, can he legally be convicted of *criminal intention*? It is well-known to every one conversant with Court matters that this plea is often urged, and often to good effect before both judges and juries. Perhaps a desirable quality in some half-fledged lawyers is to be ignorant of current events.

Logical? Hardly.

THE *Christian Herald*, a paper which dispenses the truth to the inhabitants of Oregon, in the course of an editorial on the immortality of the soul, says:—

"We mean by immortal principle the never dying principle of man called the soul or spirit. That principle which cannot be killed. In Matt. 10:28, Jesus says to his disciples, 'And fear not, them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell.' This shows, . . . (2) That the body can be killed, but no man can kill the soul. We can kill that which is mortal. The body is mortal as admitted by all; therefore it can be killed, or it may and does die a natural death. But we cannot kill that which is immortal or ever living. Jesus says we cannot kill the soul; therefore it is immortal, or never dying."

It needs no argument to show the fallacy of such reasoning. But we are a little surprised at the editor's assurance. He frankly admits that "we" cannot kill the soul; and it may not be too much for him to claim that what "we" cannot do, cannot be done by human power; but we really think he ought not to say that because "man cannot kill the soul" therefore it cannot be killed at all, or that God cannot do it. At any rate he ought not to have made such an assertion so soon after quoting the words of our Saviour in Matt. 10:28.

Results of Ship Missionary Work.

LAST year an English vessel visited San Francisco, and the captain became somewhat interested in the truth of the Third Angel's Message. He attended one or two meetings, at the request of the ship missionary, and before he sailed he bought about fifteen dollars' worth of our publications. As the result of his investigations, he soon commenced to keep the Sabbath, and allowed no unnecessary work to be done on that day. The few extracts which we give from his letter will be of general interest. It was written before he had reached his destination:—

"Hitherto have we been guided in safety; hitherto have we kept the seventh day as the Sabbath of the Lord our God; and hitherto have we been blessed with beautiful and steady winds and weather, scarcely necessitating the ordinary trimming of sails on the seventh and first days of the week. Even my officers remarked it with me, as if God had taken notice of us and was pleased with us. The sailors and the young men seem impressed with the sacredness of the day."

"My next crew will be apprised before engaging, of the keeping of the Sabbath. I am very much pleased and benefited by the works I received, and have allowed the crew to peruse them." "I would be exceedingly thankful were you making me a speciality in your prayers before God." "I wonder how many ships there are afloat that keep the seventh-day Sabbath holy to God. I may have some difficulty in Liverpool, but I must do the best I can. I will write you of my next destination."

Let no one think that the ship mission is a side issue. If all the labor expended had borne no other fruit, it would not have been in vain. But this is only one; other similar instances are known, and many will never be known till the Judgment. And the seed sown multiplies. As this vessel with its Sabbath-keeping crew visits different parts of the world, leaving tracts and papers at every place, who can estimate the good that may be done?

The value of the ship mission has not been realized as it should be, and the work has sometimes been allowed to suffer for lack of means. The men who are engaged in it are devoted men who have had experience in the work, and God is blessing their labors. Shall we not aid them by our prayers and our means?

Appointments.

Meeting at Los Angeles.

THERE will be a general meeting held at Los Angeles, in the S. D. A. meeting-house, commencing Friday evening, May 18; meetings will continue till the following Monday. At this meeting we hope to see the friends throughout the southern field, and as many others as can come. It is expected that Sister White will attend. Those living in San Diego, Ventura, and Bernardino Counties, are especially invited.

S. N. HASKELL.

Upper Columbia Camp-Meeting.

THIS meeting will be held in Milton, Oregon, commencing June 6, and continuing to June 12. The Upper Columbia Conference and the other organizations will hold their annual meeting in connection with this Camp-meeting. Delegates should be elected, and all necessary reports be made out in good season. Eld. Haskell of the General Conference, and Eld. Boyd of the North Pacific Conference will attend. We urge all the friends of the cause in Upper Columbia to come to this important meeting.

G. W. COLCORD,
AMBROSE JOHNSON,
T. L. RAGSDALE,
Committee.

North Pacific Camp-Meeting.

IT is decided to hold our camp-meeting at Beaverton, Oregon, June 14-20. The grounds are directly on the railroad, twelve miles west of Portland; by wagon road seven miles. There will be a book-stand with all our publications for sale. To save expense, the secretaries should be prepared to replenish their libraries at this time. There will also be a stand from which such provisions can be obtained as will be needed on the ground. Directions for coming by railroad, connections at Portland, and a reduction of fare, which we expect to obtain, will be noticed in the SIGNS in another issue. An extra large tent will be pitched, a part of which can be used for a home by those destitute of small tents.

CHAS. L. BOYD,
T. H. STARBUCK,
WM. L. RAYMOND,
Camp-meeting Committee.

THE next annual meeting of the North Pacific Tract and Missionary Society will be held at Beaverton, Or., June 14-20. The first meeting to be held Thursday morning at an early hour. All interested in the spread of the present truth should be on the ground at this time, as Elder Haskell, President of the International Tract and Missionary Society, will give an address at the first meeting which none can afford to lose.

CHAS. L. BOYD, Pres.

THE next annual meeting of the North Pacific Conference will be held in connection with the camp-meeting at Beaverton, Or., June 14-20. The first session will be held the morning of the 21st. Every delegate, with proper credentials, should be on the ground Wednesday, as matters of vital interest to every lover of the cause will be considered in the first meetings. Blanks and yearly church reports will be sent to each church clerk, which should be filled out and returned to Eld. Chas. L. Boyd, Salem, Oregon.

CONFERENCE COMMITTEE.

THE next annual meeting of the North Pacific Sabbath-school Association will be held at Beaverton, Or., June 14-20. Let every Sabbath-school elect its delegates in due time. Instructive essays from Sabbath-school workers may be expected.

CHAS. L. BOYD, Pres.

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