

The Signs of the Times.

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

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The Signs of the Times.

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

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"HE CARETH."

WHAT can it mean? Is it aught to Him
That the nights are long and the days are dim?
Can he be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
About his throne are eternal calms,
And strong, glad music of happy psalms,
When love and music that once did bless
And bliss, unruffled by any strife,—
How can he care for my little life?

And yet I want him to care for me
While I live in this world where the sorrows be!
When the lights die down from the path I take,
When strength is feeble, and friends forsake,
When love and music that once did bless
Have left me to silence and loneliness,
And my life-song changes to sobbing prayers,—
Then my heart cries out for a God who cares.

When shadows hang over the whole day long,
And my spirit is bowed with shame and wrong,
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid,
And the busy world has too much to do
To stay in its courses to help me through,
And I long for a Saviour—can it be
That the God of the universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that Heart above;
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden, for he is strong,
He stills the sigh, and awakes the song;
The sorrow that bowed me down he bears,
And loves and pardons because he cares!

Let all who are sad take heart again;
We are not alone in our hours of pain;
Our Father stoops from his throne above
To soothe and quiet us with his love;
He leaves us not when the storm is high,
And we have safety, for he is nigh.
Can it be trouble which he doth share?
Oh, rest in peace, for the Lord will care!

—Marianne Farvingham, in *Christian World*.

General Articles.

Luther's Source of Strength.

BY MRS. E. G. WHITE.

LUTHER trembled as he looked upon himself, one man opposed to the mightiest powers of earth. He sometimes doubted whether he had indeed been led of God to array against himself the whole authority of the church. "Who was I," he writes, "to oppose the pope's majesty, before which the kings of the earth and the whole world tremble? No one can know what I suffered in those first two years, and in what dejection and despair I was often plunged."

But he was not left to become utterly disheartened. When human support failed him, he looked to God alone, and learned that he could lean in perfect safety upon that all-powerful arm. Steadfastly the Reformer labored to clear away the rubbish beneath which true faith had been buried for ages. The dust of ancient errors sometimes obscured his own vision, so that he could not see the truth with perfect clearness; but, as he pressed resolutely on, rays of light flashed forth from God's word, banishing the darkness of superstition, and filling his soul with the brightness of a purer and holier faith. He rose above despondency; his courage and hope revived. Ere long friends began to rally around him. But he did not forget the Source of his strength. To

Spalatin, the elector's chaplain, and a true friend of the Reformation, Luther wrote:—

"We cannot attain to the understanding of Scripture either by study or strength of intellect. Therefore your first duty must be to begin with prayer. Entreat the Lord to deign to grant you, in his rich mercy, rightly to understand his word. There is no other interpreter of the word but the Author of that word himself. Even as he has said, 'They shall be all taught of God.' Hope nothing from your study and strength of intellect; but simply put your trust in God, and in the guidance of his Spirit. Believe one who has made trial of this matter."

Here we see how Luther came in possession of the truth that waked up the Reformation. It is men of humility and prayer that become mighty men in the Scriptures. They search the word of truth as for hidden treasures. And as they read and pray, and pray and read, they become living channels of light and truth. Here is a lesson of vital importance to those who feel that God has called them to present to others the solemn truths for this time. These truths will stir the enmity of Satan and of men who love the fables that he has devised. In the conflict with the powers of hell, there is need of something more than intellect and human wisdom.

Tetzel, in his rage against Luther, met his theses with antitheses, in which he attempted to defend the doctrine of indulgences, and sustain the power of the pope. Luther advanced with joy to the contest, hoping that the truth, to him so precious, might be revealed to many minds. "Do not wonder," he wrote to a friend, "that they revile me so unsparingly. I hear their revilings with joy. If they did not curse me, I could not be so firmly assured that the cause I have undertaken is the cause of God." Yet Luther loved peace. He possessed a tender, sympathetic heart, and while urged by the Spirit of God to defend the truth, he shrunk from causing strife in the church or in the State. "I tremble, I shudder," said he, "to think that I may be an occasion of discord to such mighty princes."

As Luther, with noble firmness, stood in defense of the gospel, his doctrines spread, and priests and people rallied about him as their standard-bearer. Hard as it was for them to change their opinions, the light of truth was dispelling the darkness of error. Some who secretly rejoiced in the work, took at first no active part in it; but the determined opposition against Luther and the truths he preached, brought these persons to the front, and changed their doubts to the certainty of faith. In the hearts of those who would obey his word, the Lord placed a firmness and decision that nothing could move.

Satan was perseveringly at work to tear down all that God was moving his servants to build up. One of the adversary's ablest instruments was Prierias, the master of the pontifical palace, who also filled the office of censor. The leading men in the Catholic Church were divided as to the true authority for interpreting the Scriptures. A part believed that the authority rested in general councils, as representatives of the church; while another part steadfastly maintained that to the pope alone was granted the power of interpretation, and that no one had a right to explain the Scriptures contrary to his decree. Prierias was among the most zealous supporters of the pope. "Whosoever does not accept and rely upon the teachings of the Roman Church and the Roman pontiff as the infallible rule of faith, and as that from which Holy Scripture itself derives its obligation and authority, is a heretic." Thus spoke the haughty Prierias, and then he proceeded to attack Luther with the spirit of a buffoon and inquisitor, rather than with the spirit of a calm and dignified defender of the church of Christ.

Luther met this opponent with the same fearless firmness which he displayed toward other ad-

versaries. He had given himself to the service of truth, and the Spirit of truth gave him wisdom, strength, and understanding. Prierias had begun his work by laying down certain principles. "Following your example," said Luther, "I also will lay down certain principles. The first is the passage of St. Paul: 'If any one preach unto you another gospel than that is preached, though he be an angel from Heaven, let him be accursed.' The second is from St. Augustine: 'I have learned to render to the inspired Scriptures alone the homage of a firm belief that they have never erred: as to others, I do not believe in the things they teach, simply because it is they who teach them.'"

Luther adds: "If you rightly understand these principles, you will also understand that your whole dialogue is overturned." To the insinuations and threats of Prierias he responds in these brave words: "Do you thirst for blood? I protest that these menaces of yours give me not the slightest alarm. For what if I were to lose my life? Christ still lives; Christ my Lord, and the Lord of all, blessed forever."

It should be remembered that Luther was attacking with determined blows the institutions of ages. This could not be done without exciting hatred and opposition. No arguments against him could be drawn from the word of God; for his feet were firmly planted upon the foundation of the prophets and apostles, Christ himself being the chief corner-stone. When his enemies appealed to custom and tradition, or to the assertions and authority of the Roman pontiff, Luther met them with the Bible and the Bible alone. Here were arguments which they could not answer. Therefore the slaves of formalism and superstition clamored for his blood, as the Jews had clamored for the blood of Christ.

"He is a heretic," cried these Roman zealots; "it is a sin to allow him to live an hour longer! Away with him at once to the scaffold!" But Luther did not fall a prey to their fury. God had a work for him to do, and angels of Heaven were sent to protect him. Many, however, who had received from Luther the precious light, were made the objects of Satan's wrath, and for the truth's sake fearlessly suffered torture and death.

Opposition is the portion of all whom God employs to make an advance move in his work by presenting truth specially applicable to their time. The controversy between Christ and Satan is to increase in intensity to the close of this earth's history. Those who dare to present truths that are not in harmony with the popular churches and with the world, will thereby become the objects of slander, reproach, and falsehood. Many who at first but partially unite with scoffers, finally lend themselves fully to Satan, to oppose and overthrow what God would build up.

There is to-day the same disposition to substitute the theories and traditions of men for the word of God as in the days of Christ, of Paul, or of Luther. Ministers advance doctrines which have no foundation in the Scriptures of truth, and in place of Bible proof, they present their own assertions as authority. The people accept the minister's interpretation of the word, without earnest prayer that they may know what is truth. There is no safety in depending upon human wisdom and judgment. Said our Saviour, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

All who possess reasoning powers can know for themselves what is truth. Those who pray and search for light, will receive light. The reason why so many are groping their way in the fog of error is, that they take the assertions of men, instead of searching the word of God for themselves. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Worldlings and superficial Christians will accept nothing which interferes

with their selfish love of pleasure; hence they are willingly ignorant of the truth which would save their souls. Satan works with all his deceptive art to present pleasing fables before the people, and he takes thousands in his snare.

The advocates of truth in our day should not expect their message to be received with greater favor than was that of the early Reformers. Nay, rather, they should expect greater difficulties and more determined opposition than were experienced by Luther and his fellow-laborers. Satan's hatred for the truth is the same in all ages; but as he sees that his time is short, he makes one last mighty effort, by signs and lying wonders, to deceive and destroy, not merely the unbelieving world, but the great mass of professed Christians who have not received the love of the truth that they might be saved. In the Second Epistle to the Thessalonians, Paul declares that the second coming of Christ will be preceded by "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause, God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

There was a present truth—a truth at that time of special importance—in the days of Christ, of Paul, of Luther; there is a present truth for the church to-day. But truth is no more desired by the men of to-day than it was by the Jews in the time of Christ, or by papists in the days of Luther. Therefore Satan, working now with tenfold greater power, succeeds as of old in blinding the eyes of men and darkening their understanding.

As those who now labor in the cause of reform, experience conflicts and trials, as they find their path hedged in by difficulties, and obstructed by the rubbish of error, let them remember that they are traveling the same road that prophets, apostles, and reformers of every age have traveled before them. Christ himself trod a more thorny path than any of his followers. They may comfort themselves with the thought that they are in good company. One mightier than Satan is their leader, and he will give them strength to be steadfast in the faith, and will bring them off victorious.

Religion in Colleges, at Home, and Abroad.

It is said that three bad men give a tone to a regiment. Six bad men will give a tone to almost any college class. With such great classes as our universities of the first rank now have, it is very uncommon not to find that number of bad men in a class. Under the subtle operation of precedents in college life they may give a lasting taint to many a society organized in their university. A class, a college full of undergraduates is a world in itself; but its members are not selected to match each other in moral matters. A young man who goes into college cringing and ducking, and acts like a poltroon in his first few weeks, in presence of these rough-shod moral misleaders, is very likely to be trampled on through his whole four years. A young man who allows himself to be ridden over by the moral roughs of a college for four years is likely to be ridden over by the moral roughs of professional life, and most especially by those of politics and commerce. He is not likely to have courage to stand erect against the huge vices of time. It is, therefore, of the utmost consequence that a young man entering college should be taught, in the first place, manliness. I have great sympathy with a sentiment I once heard uttered by a distinguished college professor that, if a young man is ruined in college, it is, at least, possible that he is not worth saving. Speaking from the point of view of affairs on this side the grave, this is not too stern a censure. If a young man, after such training as now usually precedes a college course, cannot stand up in college against the ordinary moral temptations of the place, against the sneers of a few dissipated classmates, against the persecution that may be organized against him in his earlier years, because of his moral attitude, then I say that such a young man is probably not worth saving for the great purposes of a courageous public life.

—Extract from a Lecture by Joseph Cook.

IDLENESS always envies industry.

Every-Day Life in Palestine.

A SYRIAN BISHOP AND THE DAYS OF THE WEEK.
THE ARABS AND THE AYAM UL-USBOO-AH.

For several weeks past I have intended a visit to the patriarch of Antioch and the bishop of Jerusalem, ecclesiastics of the Syrian Church, who have been some months in England on a mission in behalf of their schools. Their churches are few and have been much oppressed, doubtless because of their independence of the papacy, which has done all it could to get every one of the ancient Eastern churches into its power.

The patriarch is the acknowledged spiritual head of his people. The language of the church service is Syriac, or Aramæan, and is nearly, if not quite, the language spoken by our Lord and the Hebrew nation of his time. Once I listened to the church service, and was charmed by the music of the read and spoken tongue. I have often referred to the occasion and, at the time, called the attention of my learned friend, the late Rev. John Mills, to what seemed to be one-third Hebrew, one-third Arabic, and one-third Chaldaic. The language is deeply guttural, but soft to the ear and very expressive.

Three or four villages of this people in the Lebanon mountains, speak Syriac in common with the Arabic, which last is used by all the people about them. In the other localities the Syriac is used only in the church service. The Syriac is therefore to them the holy language; that is, it is for worship and religious purposes; just as Hebrew, Arabic, Armenian, Greek, and Latin are used by the several religious faiths—Jew, Christian, and Mohammedan.

The outgoing old year and the incoming new year brought with them an increased press of work, so that I began to despair of a chat with these native Arabs. But to-day I broke away from home. An hour's walk, and half an hour on the underground railway brought me to their lodgings in Hammersmith. An English gentleman, who was born and brought up in Jerusalem, was the first to extend to me the hand of welcome. The arrangement of the reception room was half oriental. Presently the bishop, with a pleasant countenance and affable bearing, was ushered into the room and seated by my side on the divan. His dragoman followed and stood at a little distance, with his eyes intently fixed upon his master, otherwise there was no show of dignity.

I was instantly at home, and as the Arabic began to flow from the lips of the Bishop, I thought (as in former years) that it was the most delightful music I had heard for a long time. I was, embarrassed for words, and all the more because of my obliging English friend's presence. He was perfectly at home in his native Arabic. To me fourteen years had caused quite a loss of the ready use of sentences. The bishop's rapid utterance was distinct enough; but it would have been fun to have thrown me into deep water and to have allowed me to swim for dear life; yet my friend was so glib that I allowed him to row the boat while I took the helm; i. e., I managed the simple sentences and he the compound ones. In fact in three-quarters of an hour we had gone over enough Arabic for a student's practice for a twelve month, and could the interview have been prolonged for another three-quarters of an hour I might have been nearly myself again in the practice of the wonderful tongue of that wonderful people—the Arabs.

You must imagine the gestures, the one-sided tip of the head, and the shrug of the shoulders, the uplifted hands, the glistening eyes, the contrast in our dress, opinions, and dogmas, the gentleness and the fervor of the endeared companionship of that hour. You would have thought us old friends. At first I rose to salute the dragoman, and meeting no recognition, I took my seat, fully aware of my blunder, but the politeness of the company forbade any notice of the ludicrous mistake. The dragoman (*turjoman*—interpreter, but really a valet, a courier, and a general manager) would have been unfaithful to have acknowledged a recognition which belonged wholly to his lord and master. Young, of a commanding physique, and neatly attired in native costume, not the least of which was the *zunnar*, or girdle, he was an important complement to the company.

During our rapid conversation the dragoman stood at a distance intently watching the bishop for a movement of the hand to indicate anything

that might be wanted. For the hundredth time I witnessed the illustration of Ps. 123:2: "Behold, as the eyes of servants look unto the hand of their masters," &c. The bishop is apparently forty, has dark, olive complexion, frank countenance, and very graceful manners. The patriarch was too ill, or too fatigued to be seen. Soon, however, I introduced the question of the *Names* and the *Order of the Days of the Week*. I asked him: "What do you call, or what other name do you give to the days of *sevens*?" The word *usboo-ah* or *sevens*, is used in Arabic for *week*. "*Shoof, ya akhee*," said the bishop; that is "Look here, O brother," and taking his left hand in his right, as the Arabs do when about to count, and touching each finger and counting, he said:—

"*El-had,*
El-ithneen,
E-thalatheh,
El-arbah,
El-khamees,
El-joomah,
El-Sabt,"

(The first,
The Second,
The Third,
The Fourth,
The Fifth,
The Assembly,
The Sabbath.)

The more literal translation is, the one, the two, the three, the four, the five, the assembly, the Sabbath—with day understood, but pronounced, when required, before the words *one, two, three, &c.*, thus making the meaning to be day of the one, day of the two, &c.; so with the last *yom*, or day, is understood to belong to the word, or name *Sabbath*, as much as to the other days thus: *yom es-sabt* or day of the Sabbath.

My next question was: "Do you ever call them by the names. Sunday, Monday, and Saturday?" Bishop: "Never, *never*, in every place among the Arabs, no matter where, nor what the dialect may be, among all Arabs it is the same: THEY KNOW NO OTHER NAMES BUT THE NUMBERS AND JOOMAH AND ES-SABT."

"Do you ever speak of *El-had* (the first) as *yom ir-Rub* (day of the Lord)?" At this the bishop slightly shrugged the shoulder, and replied quickly: "It is not the custom to speak of it as such. You may sometimes hear it, but only occasionally, and then when treating of religious matters; but even then only rarely." "Is it found in your church books or liturgy?" Bishop: "It can be found in our writings, but rarely, yet we give it no heed, or rather it has no effect to change the universal practice of calling it *El-had* (the first)."

As it was Wednesday, I said, "What do you call to-night?" Bishop: "What, the night that is coming?" "Yes." Bishop: "Why, *El-khamees*" (the fifth). "And what do you call this night?" (That is the night belonging to *this day*.) Bishop: "*Layl-at-El-arbah*," i. e., night of the *fourth* day.

Observe that these questions were not leading ones. The bishop is a responsible representative of the oldest of the Christian churches in the East, if not of the first church at Jerusalem. Whatever of error that church has it has never been guilty of robbing the first day and the Sabbath day of their Scriptural names, and more, of attempting to blot out the name Sabbath and foist into its place the name of an idol.

During my residence in Jerusalem, had I been impressed with the importance of an accumulation of evidence, I might have made a record of thousands of instances where these old Scriptural names were used by all classes. The only exception being the case of appointments for the first day by *foreign Protestant missionaries* who sometimes used "Lord's day," but not Sabbath. Even this had no effect upon the natives; and God grant that it may never affect them in the way of sanctifying what he has not ordained. The Syrian church like all Eastern churches, is not a Sabbath-keeping church. Its worship day is the first day. But let the reader bear in mind that more than one hundred millions of Arabs, and those influenced by their customs, inhabiting nearly all of Northern Africa and Western Asia, use the names of the days of the week as stated above.

I asked the bishop: "Have you books published in English which give an account of your church?" His answer was: "There are such, but unfortunately they abound in mistakes."

At parting, our brother of the cloth, inquired if I had any children, and how many. He wished very hearty blessings for them and for my wife—blessings expressed in a style purely Biblical and Oriental, but at which Western usage hints silence; we bade each other farewell with a *Kheirak* and a *Salaam*—good will and peace.—W. M. Jones, in *Sabbath Memorial*.

Without Guile.

THE Episcopal "Book of Common Prayer," in the forms for family devotion, attaches to the Prayer of Confession of Sin the direction, "Here let him who reads make a pause, that every one may secretly confess the sins and failings of that day." Whether this direction is generally complied with we do not know; whether the opportunity, if offered, is availed of by those who are being led in prayer, we suspect is very doubtful. But the direction is suggestive. It indicates that the framers of the "Book of Common Prayer" recognized the fact that confession to be of any value must be specific. Public confession cannot well be phrased other than in general terms; but private confession should be of special faults. There are, indeed, times when the soul is bowed down by a sense of guiltiness, and can find no other language in which to express its sense of sin and shame than "God be merciful to me a sinner." But these are exceptional experiences; and, in general, that is the truest confession which is the most definite. If a child should come to his father at night with the kind of confession which the father rattled off so glibly in the prayer-meeting, "Father, I have done the things which I ought not to have done, and I have left undone those things which I ought to have done, and I am a miserable offender. Good night!" the father would call for specifications. "Hold on, my boy," he would say, "what are the things which you ought to have done that you have left undone; and what are the things that you have done which you ought not to have done?" What men call confession is often only profession; it is only a public exhibition of the virtue of humility and contrition. If David's implication is true, and the Lord imputeth not iniquity only to the man in whose confession there is no guile, a great deal of confession receives no absolution. A general confession of total depravity costs nothing; it is only an item in the general inventory of orthodox experiences. To say, even to the Lord, and in closet prayer, "I was snappish this morning at breakfast, I was unjust to my boy, I was cross to my servant, I lied by my silence in order to get advantage in that bargain, I coveted my neighbor's horse when he drove by me while I walked, I have been cross, false, mean, selfish," that requires real contrition; that is real confession. And one such confession as that at night would have some efficacy to prevent snappishness at breakfast, and lying in the store tomorrow morning.

Being specific in confession would go far to prevent lying confessions. Some one has said the tallest lying is done on the knees. Men imagine that if they put their prayers in Bible phraseology they are sound. Bible phraseology is admirable to express a Bible experience, but to use the words without the experience is the most impious form of lying. A good deacon, after a successful day of business and a good supper, with a heart full of self-satisfaction, whom all the world has treated well, and who, on the whole, has treated all the world well, will answer the parson's call to prayer with the woeful declaration, "All our righteousnesses are as filthy rags; from the sole of the foot even unto the head there is no soundness in us, but we are full of wounds and bruises and putrefying sores." Does he believe it? Not a bit of it. Let his pastor say to him, in the way of private rebuke, "All your righteousnesses are as filthy rags," and either the deacon or the parson would have to leave the parish. There is no more confession in a self-satisfied, well-fed, prosperous, rubicund deacon's repeating of phrases from the first chapter of Isaiah, or the fifty-first psalm, than there is piety in a well-trained parrot's repeating phrases from the Lord's Prayer. There is considerable complaint of long prayers at the prayer-meetings. The remedy is a very simple one. If the people that pray will confess no sins and acknowledge no gratitude which they do not really feel in their inmost hearts, the prayers will be shortened amazingly; but they will more than make up in quality what they lose in quantity. —*Christian Union*.

SIDNEY SMITH said: "Have the courage to be ignorant of a great number of things, in order to avoid the calamity of being ignorant of everything."

A GREAT fortune is a great slavery.

Christian Sensitiveness.

THE church of God seems to have lost her delicacy of touch and sensation. There are some members of Christ's body who do things in business they ought not to do, and they are not conscious of doing wrong, because they have not enough life in them to be delicately sensitive of the approach of sin. Some good people neglect their Christian duty, and they are scarcely aware of it; they do not attach any importance to it, because they have not life enough to make them sensitive. If we are ever to do anything for God, we must get back the delicate touch of abundant life. There are some persons who may lose an arm and scarcely suffer so much as another having an ordinary wound, because they are constituted with abundance of life. There is something in the constitution of the brain that makes them sensitive all over, and they will have greater pain. Do not try to escape from spiritual pain. I would like to feel the burden of the Lord pressing upon me day and night, till the thought of a soul being lost will not let me rest. There is not the feeling that there ought to be; and till God gives us life which will make us feel for sinners so as to weep over cities as Christ did, we will not see any great work done. The Lord wants us ministers, especially, to be delicately sensitive against everything that is wrong and would lead us to neglect the souls of others! We want to have more and more of that delicacy and quickness of apprehension. We read of our Lord that he was quick of understanding. We want to be just like that.

You who employ servants know the difference between those who must be told every time there is a thing to be done, and those whose eye is on their mistress; just a look from you, and that is enough. You need not speak at all; they know what they should do, and do it with alacrity. We want that kind of delicacy restored to us that we may know the Lord's will quickly, and not be as the horse or the mule, but ready to be moved at once by the will of God. We should not be like the *Great Eastern*, that wants a huge wave to move it, but like the feather on the lake, that is driven along by the softest breeze of the gale. Oh, to be delicately apprehensive of the mind of God, to know it, and to follow it! Sometimes life in certain parts of the body has been cultivated to such a high degree, that our bodily system is capable of much more than it has ever displayed. Look at the red Indian, as he puts his ear to the ground and listens, and says, "They come!" Just so, if our ears get quickened, we shall hear the footsteps of the coming Lord, and say when others hear it not, "He comes!" We shall be like the Highland woman at Lucknow, who cried, "They are coming, they are coming!" She could hear the music of the Highlanders. Oh! to be able to hear the music of Heaven, and to say—

"Home of my soul, how near at times
Thy golden gates appear!"

To get sensitive to unseen things, and realize and see the things that are yet to be revealed to us! —*Spurgeon*.

Danger of Religious Anarchy.

REV. L. H. PIERCE, pastor of one of the Baltimore M. E. Churches, said in a recent sermon:—

"We live in the last days, here meant—a period extending from the ascension of Christ to his coming again. How near we may be to the close of human history no man knows. Certain it is that the state of the world at this hour is one of peril. There is hardly a royal head in Europe that rests on an easy pillow, scarcely a parliament or a national assembly that is not menaced by some dangerous political factor. The church is suffering terrible loss along some of her lines. One peril of the hour is the appeal to dynamite; in other words, to terrorizing agencies as a means of reform. With the advance of the principles of civil and religious liberty and the spread of knowledge, the class who are discontented with existing forms and with the constitution of society have greatly multiplied. Within this class is a dynamite faction—a class of desperate agitators, of violent plotters—who have despaired of reform by constitutional measures, or believe that terrorism is both just, and potent. In Russia it is nihilism; in Germany, socialism; in France, communism; in Spain, blackhandism; in England, it is specifically dynamitism. Our people are too busy in developing the amazing resources of the land and building great institutions to be greatly

discontented, but our peril is great—made great by the very things of which we boast, such as freedom of speech and the marvelous immigration. What complications are almost sure to rise! But in this argument it is coercion as an argument that is to engage our thoughts. In all leading constitutional governments of this day, when liberty is in the very air of the world, appeal to reason, the agitation of thought, the advocacy of right and the protest of good men, are a thousand times more potent than appeal to force. In the realm of religion, force is most dangerous. No man, or class of men, nor church, has a right to dictate, under pains and penalties, what any man shall believe or do. We blush for the holy name of religion when we think of the horrid engines of cruelty which have been invoked in support of the edicts of the Church. There is danger of a baneful reaction against the imperialism of force in the church. We are in danger of religious anarchy."

Reasoning of Arctic Foxes.

DESIRING to obtain some Arctic foxes, Dr. Rae set various kinds of traps, but as the foxes knew these traps from previous experience, he was unsuccessful. Accordingly, he set a trap with which foxes in that part of the country are not familiar. This consisted of a loaded gun set upon a stand, pointing at the bait. A string connected the trigger of the gun with the bait, so that when the fox seized the bait he discharged the gun, and thus committed suicide. In this arrangement the gun was separated from the bait by a distance of about twenty yards, and the string which connected the trigger with the bait was concealed throughout nearly its whole distance in the snow.

The gun-trap thus set was successful in killing one fox, but not in killing a second, for the foxes afterward adopted either of two devices whereby to share the bait without injuring themselves. One of these devices was to bite through the string at its exposed part near the trigger, and the other device was to burrow up to the bait through the snow, at right angles to the line of fire, so that, although in this way they discharged the gun, they escaped without injury—the bait being pulled below the line of fire, before the string was drawn sufficiently tight to discharge the gun.

Now, both of these devices exhibited a wonderful degree of what, I think, must fairly be called the power of reasoning. I have carefully interrogated Dr. Rae on all the circumstances of the case, and he tells me that in that part of the world traps are never set with strings, so that there could have been no special association in the foxes' minds between strings and traps. Moreover, after the death of fox No. 1, the tracks on the snow showed that fox No. 2, notwithstanding the temptations offered by the bait, had expended a great deal of scientific observation on the gun before he undertook to sever the cord. Lastly, with regard to burrowing at right angles to the line of fire, Dr. Rae and a friend in whom he has confidence, observed the fact a sufficient number of times to satisfy themselves that the direction of the burrowing was really to be attributed to thought and not to chance. —*Waverley*.

It was a good point which was made by a clergyman, at a recent ministerial gathering in Boston, that all true progress in theology must be secured through a better understanding of the Bible teachings; not through any un-biblical theories as to what God might have taught, or ought to have taught, to man. If any uninspired formulas of the ages are found to be at variance with the letter and spirit of the Bible text, they will have to give way before the pressure of intellectual and spiritual progress. But if any new theology is based only upon what uninspired men think is the fair or reasonable view of God's ways of working, without any Bible teachings on which to rest their thinking, that theology will not secure any permanent hold on the Christian mind, whether its advocacy be by European or American professors. There is no better way of finding out what God has said than to examine God's Bible. —*S. S. Times*.

LYING is like trying to hide in a fog. If you move about, you are in danger of bumping your head against the truth; as soon as the fog blows up, you are gone anyhow.

The Gospel Motive.

CHRIST is the head of the church. "God gave him to be the head over all things to the church." Eph. 1:22. He is that Prophet of whom Moses spake, saying, "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people." Acts 3:22, 23.

Hence, on the mount of transfiguration, there came a voice from the cloud that overshadowed them, saying, "This is my beloved Son: HEAR HIM." Luke 9:35.

Christ is our Prophet, Priest, and King. As such it is his prerogative,

1. To make known his will. He has spoken and made known, not only his own, but also his Father's will.

2. It is his prerogative to select the motives by which to induce obedience to his will. If we deny this, we deny his official character—his authority and his right.

3. He knew what motives were best calculated to induce obedience to his will, and to lead men to repent of their sins, to believe in Jesus, and thereby secure eternal life. To suppose otherwise is to impeach his wisdom.

4. Those motives best calculated to glorify God and save men from perdition, have been selected by him. To doubt this is an impeachment of his goodness. Hence, if we would stir up, comfort or strengthen his people, and lead them to be holy, faithful and active in his cause, or alarm sinners and lead them to lay hold on the hope set before them in the gospel, this must be the motive presented to induce them to do so.

5. To present other motives to enforce the claims of the gospel, than those chosen by Christ is—

- (a) To prefer our own to Christ's wisdom.
- (b) To take the place, and assume the sole prerogative of Christ.
- (c) It is downright rebellion against Christ.
- (d) It is to preach a gospel of our own, and not the gospel of Christ.
- (e) Finally, it is, strictly, the worst form of antichrist.

6. From these considerations, we perceive that it is important to know what is the motive of the gospel, and when known, to preach it and be governed by it in all things, leaving the result with God. For when we preach the gospel and enforce it by the motives Christ has given, he alone is responsible for the results. But if we enforce it by motives of our own, we assume the responsibility ourselves for so doing, and also for the results.

We pass to inquire, what is the motive of the gospel? We answer negatively,—

1. It is not a preparation for death. God nowhere exhorts men to repent or believe because they must die, or as a preparation for death.

2. It is not the conversion of the world. No—never is this presented as a motive to induce his people to be holy, or faithful, or active in his cause, nor to lead sinners to repent and believe. For it is evident to all acquainted with the laws by which the mind is governed, that an effect directly opposite would be produced.

3. It is not eternal, conscious being in misery. For such a motive, instead of producing love to God, most invariably produced its opposition—hatred.

And yet many, very many, use these motives to enforce the claims of the gospel. Such, I would ask, in the language of Paul, "Despisest thou the riches of God's goodness and forbearance, and longsuffering not knowing that the goodness of God leadeth men to repentance?" Then it is clear that neither of the above can claim to be the motive of the gospel. But affirmatively,—

It is the second coming of Christ in power and great glory, or some event directly and intimately connected with his coming, such as the Judgment, the resurrection, or the setting up of his kingdom, etc. This is, and ever has been, the great motive of the gospel. This is the object on which the eye of faith has ever rested, and to which the anticipation of the church is directed, both in the Old and New Testaments.

"Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord cometh with ten thousand of his saints," or holy ones. Job in his affliction cried out, "I know that my Redeemer

liveth, and that he shall stand at the latter day upon the earth."

Thus has it ever been with the saints in all ages. So when the disciples of Christ went forth to preach the gospel at his first advent, this we find was the motive presented to enforce its claims upon the children of men.

1. To induce repentance. It is recorded of John, the forerunner of Christ, Matt. 3:2-5, that he came preaching in the wilderness of Judea, and saying, Repent. Why? because you must die? No—but mark!—"For the kingdom of heaven is at hand." The word rendered "at hand," is *eggike*, which means approacheth, and is so rendered by George Campbell and others. The word meaning nigh, or impending, never was used by Christ or the apostles with reference to the proximity of the kingdom in their day. For Christ "added and spake a parable, because . . . they thought that the kingdom of God should immediately appear," and said it was like a certain nobleman, that went into a far country to receive for himself a kingdom and to return. Luke 19:11, 12.

Also Paul wrote to the Thessalonians, who had imbibed the idea that Christ would come in their day, and said, "Be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is AT HAND." 2 Thess. 2:2. The word here used is, *enesteken*, which signifies immediately near, upon, or impending.

Hence John exhorts men to repent, because the kingdom of God approacheth. This is an event connected with and depending upon Christ's coming. As Paul says, "Christ shall judge the quick and the dead at his appearing and kingdom." From which we learn that the Judgment, the appearing, and the kingdom of Christ, are contemporary events, and that the motive used by John to induce repentance, was an event connected with the coming of Christ.

After John was cast into prison, "Jesus began to preach; and to say, Repent; for [because] the kingdom of heaven approacheth." Matt. 4:12, 17; Mark 1:14, 15.

The first recorded sermon of Peter, after the day of Pentecost, presents the same features. He says, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he [God] shall send Jesus Christ," to restore all things. Acts 3:19-21. The motive here is the sending of Jesus to restore all things.

From the above scriptures it is evident that the motive to induce repentance is the coming and kingdom of Christ.

2. Love to Christ. "If any man love not the Lord Jesus Christ, let him be *Anathema Maranatha*," which interpreted signifies "Let him be accursed when the Lord comes." 1 Cor. 16:22. The idea is borrowed from the customs of the Jews. Under the Jewish law there were many crimes punishable with death, which is inflicted upon the persons as soon as convicted; but when the Jews were brought into subjection to the Romans, they lost the power of life and death. When, therefore, a person committed any crime that would have been punished with death by the Jewish law, the Jews anathematized him, in expectation that Christ would at his coming inflict the same penalty.

3. To abide in Christ. "Now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John 2:28.

4. To do good to the poor. "When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee." How shall they be recompensed, and when? "For thou shalt be recompensed at the resurrection of the just." When are the just raised? At Christ's second coming. Luke 14:13, 14, and Matt. 25:34, 46.

5. To keep his commandments. "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." Rev. 22:14.

6. To induce diligence and holy living. "Wherefore, beloved, seeing that ye look for such things [what things? The melting of the heavens and earth, and burning up the works therein, and the creation of a new heavens and earth], be diligent, that ye may be found of him in peace, without spot and blameless." 2 Pet. 3:14.

7. That we may set our affections on and seek the things that are above. "Seek those things

which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For . . . when Christ who is our life shall appear, then shall ye also appear with him in glory." Col. 3:1-4.

8. To hold fast your confidence. "Cast not away therefore your confidence, which hath great recompense of reward." "For yet a little while and he that shall come will come, and will not tarry." Heb. 10:35, 37.

9. Patience. "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5:8.

10. To meet together often, and exhort one another. "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching." Heb. 10:25.

11. To confess Jesus and his truth. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8:38.

12. To forsake all for Christ. "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration (renovation, Camp trans., or restitution of all things) when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:27, 28; Phil. 3:7, 16.

(To be Concluded)

Probation after Death.

It seems that Joseph Cook, in one of his recent Monday lectures on "probation after death," has stirred up quite a controversy on that subject, and some of the leading papers of New York City are trying their hand. The *Christian at Work*, in reply to a correspondent who referred to the prodigal son to prove probation, makes the following sensible reply, which we clip from its editorial:—

"Our writer inquires concerning the prodigal, 'Had he been cut off then, would he have had no other opportunity of coming to himself?' And he impliedly answers his question by declaring that 'such an idea conflicts with all worthy ideas of the Deity, and would go far to prove that God is not Christian.' We are sorry to reproduce such language in our types, but we reply by saying that the prodigal had his countless opportunities all the weary years—yes, during all those squandered months, weeks, days, hours, even minutes, that he was boarding with the hogs. By and by he 'came to himself,'—and it was about time! And if this libertine, this spendthrift, this riotous, lecherous sinner had chosen not to repent at all, but had gone down to his death unrepentant, hardened, defiant—why, Almighty God must put his arms around the hardened sinner and say, 'Come, now, repent, *do*,' and so give him 'more than one term'—or 'God is not Christian!' Out upon such a caricature and travesty of the gospel!

Most people want to begin at the top. Instead of taking hold of the first piece of work that comes to hand, and driving it through as if it were the grandest thing they ever expected to do, they either decline it because it does not meet their tastes, or they do it in a half-hearted way because they take no real interest in it. Their thoughts are so far in advance of what they are doing that the thing in hand is only half done. It is the use of the first opportunity that makes a second opportunity, but thousands are always waiting for the second to come first; they are expecting miracles when they ought to be working along the normal lines of success. It is the boy who takes a place in the country store and puts brains, strength, and heart into the weighing of sugar and the measuring of potatoes, who finally sits down in his office in a great warehouse and telegraphs his orders to the ends of the earth; the other boy, who wanted to be a great merchant, by omitting the sugar and potatoes continues in the obscurity of his native village. These small duties, these meager opportunities, are the training-schools of success, and no one gets the prizes who does not take his degree in them.—*Christian Union*.

The Sabbath-School.

Lesson for Pacific Coast—June 30.
ACTS 9:1-22.

Daily Reading in Connection with the Lesson.

SUNDAY—Acts 22:1-16.

MONDAY—Acts 26:1-20.

TUESDAY—Gal. 1:11-16; Phil. 3:4-14.

WEDNESDAY—1 Cor. 15:8-10; 1 Tim. 1:12, 13.

THURSDAY—2 Tim. 2:7-13; Mark 9:29, 30.

FRIDAY—Ephesians 3.

SABBATH—Acts 9:1-22.

Notes on the Lesson.

"AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest."—Literally, he was "breathing threatening and slaughter;" he was not merely uttering threats, as "breathing out" would seem to signify, but he was giving all his strength to the work of persecuting the disciples. He not only breathed out slaughter, but he breathed it in; with each threat, or act, of persecution, his zeal increased. That which we breathe pervades the entire system; so the spirit of persecution had taken entire possession of Saul; it was for that purpose that he lived. This shows how entirely he gave himself to what he thought was duty; it also helps us to realize what an apparently unpromising subject he was, out of which to make a humble disciple.

WHAT was it that transformed this relentless persecutor into an earnest, zealous Christian? A short sentence tells the whole story. He saw Jesus. It is not worth while to notice the discussions of commentators as to whether or not Saul did really see the Lord, except to wonder that such discussions ever could have taken place. Ananias said that the Lord appeared to him in the way, Acts 9:17, and he himself expressly says that he saw the Lord. 1 Cor. 9:1; 15:8. But the high priest had also seen Jesus, and so had many of the Jews, yet they still remained unbelieving; the difference was that Saul was really desirous of serving God, while the others were not. One look at Christ was enough to show him his error, and turn all his energies in the opposite direction. There are many of us who profess to be honest in our desire to serve God, and yet we are not very active in his service. There is no such radical change visible in our lives, as was seen in Paul's. Why is this? Perhaps we have not seen Jesus. We have not let our eyes rest upon the perfect pattern. It is not because we have not the opportunity, but because we lack the purpose. Could we see him in the sufferings and shame that he endured for us, perhaps we too might lose sight of self, and run with patient continuance the race that is set before us, steadfastly "looking unto Jesus, the author and finisher of our faith."

FROM Paul's case we may learn what true conversion is. It is a direct turning around. His course after he had seen Jesus was exactly opposite to what it was before. His natural energy and zeal remained the same, but was turned into another channel. It would be a wonderful thing to see a stream that is rushing madly down the mountain-side, change its course, and flow in the opposite direction; but such a thing would be no more wonderful than is the change effected by the Spirit of God on the human heart. The daily life is the only test of conversion.

It must be remembered also that Paul was not a heathen nor an infidel. He was an honored member of the church—the one that God had especially designated as his own. Not only this, but he was one of the strictest in the performance of every duty. No doubt he would have scoffed at the idea that he needed conversion, yet he was ignorant of the essential element of true religion. May there not be many in our time who are in similar circumstances? The testing point now is the law of God, especially the fourth commandment. It is often said, "What you say about the Sabbath cannot be true, or our ministers and learned men would have found it out and told us." Well, Saul was a leading man, familiar with the Bible, and he was ig-

norant of the truth; the high priest and his associates were the leaders in the church, the ministers of God, yet they hardened their hearts against the truth. Is it any more to be wondered at that such a thing should happen now than then? The Bible says that just this state of thing will exist in the last days. And as it was then, so it is now, that the majority will continue to fight against the truth, instead of accepting and obeying it.

As soon as Paul had become a disciple he commenced preaching. He had found the truth, and he lost no time in proclaiming it to others. He was not content to be a silent disciple, he must sound the note of warning. His preaching, also, was not apologetic. Neither the dread of persecution nor the fear of displeasing wealthy Jews, could hinder him from preaching the plain truth. And so he "preached Christ in the synagogues, that he is the Son of God."

WHAT Saul did not say is worth notice, as well as what he did say. He did not say, "It makes no difference what a man believes, if he is only sincere." There never was a more sincere man in the world than Paul, yet it made a great deal of difference what he believed. When he believed that the Christians were heretics, he persecuted them; but when he believed the truth, he strengthened them. He showed his sincerity by accepting the truth as soon as it was presented to him. He did not say, "Well my father and mother believed just as I do, and instructed me in this way; I cannot believe that they were wicked persons." This is a very common excuse for not obeying the commandments of God, but Paul was not desirous of shielding himself by an excuse. Neither did he say, "If it is true that Jesus of Nazareth is the Son of God, why have not the wise men of our church and nation found it out? Gamaliel never taught any such thing, and I don't profess to be wiser than he. It is not for me to set myself up as knowing more than the elders of Israel." Who can imagine Saul using such words to the Lord? How absurd and childish such excuses would have sounded. Yet there are hundreds of professors who are not ashamed to make just such frivolous excuses for not keeping the Sabbath of the Lord. They would hardly think of making them if they were talking to the Lord in person, as Saul was. No one should offer an excuse now, that he would be ashamed to offer at the Judgment. The Lord hears these excuses now, just the same as though they were addressed to him, and those who make them will have to meet them at the last day.

E. J. W.

Paul's Zeal.

THE character of Saul was such as eminently fitted him for Christian work. God knew him, and the conscientiousness of his character. Why, of all that band of persecutors, was Saul chosen as a gospel leader? It was not that the Lord might show what he could do with a very bad man; it was because he knew that Saul's heart was honest. While the Sanhedrim were solicitous for the honor of the temple and the customs of their fathers, they were specially concerned for their own influence and authority. Saul was also zealous for the customs of the fathers, but it was because he thought it would be for the glory of God that he desired to uphold these. When, therefore, he became convinced of his error, he did not say, I have been so wicked the Lord will not accept anything I can do—it becomes me to be very quiet and show humility. No, his first inquiry was, "Lord, what wilt thou have me to do." And having been shown his duty, he went to work to uphold the gospel with even more fervor than he had previously manifested in opposition to the truth. Here was the true evidence of his honest zeal, that characteristic which made him a trustworthy leader. What his hand found to do, he did with his might.

W. N. G.

Lessons from the Course of Saul.

THE following terse statement of some important truths, by Dr. Charles S. Robinson, are to the point. They are worthy of a careful reading:—

1. So we see that a young man can be thoroughly moral in general behavior, and yet be anything but a Christian. Please look up what Paul said of himself about this period of his life (Acts

23:1). Then read what he writes to one of the churches about his correctness and orthodoxy according to the standard of those times (Phil. 3:4-6). But he was not a converted man.

2. We see that a young man can be very conscientious and honest, and yet not be a Christian. Find what Paul told the Roman governor afterwards (Acts 24:16). If you study carefully what the Scripture records about this young Pharisee, you will be constrained to notice that conscientiousness was his especial admiration and pride. Everybody admitted that Saul of Tarsus acted up to his convictions. What he thought to be right, that he did swiftly and fearlessly. That is what he told the Corinthians (2 Cor. 1:12). So he explained to King Agrippa his zeal (Acts 26:9-11). But Saul was not then a Christian.

3. We see that a young man can be very zealous in religious activity, and yet do more injury than good. Saul was educated a Pharisee; and what our Lord thought of the Pharisees we perfectly understand; but even he never credited them with tameness or indolence. They had dreadful zeal at doing the wrong thing in their proselyting (Matt. 23:15). But Saul prided himself on being one of the "straightest" of them (Acts 26:4, 5). He gave this as his reason for persecuting (Acts 22:3, 4). There is a zeal, therefore, which is not according to knowledge; and it makes a vast difference what a man believes, even if he is sincere; for the more sincere he is, if he be wrong, the worse it is for him and everybody else if he begins to be active.

ON Acts 9:6, 13, H. Clay Trumbull comments in the *S. S. Times* as follows:—

"Lord, what wilt thou have me to do?" That question in itself was an answer to the Lord's question. Asking the Lord what he wants us to do, is better than telling the Lord what we propose to do for him; and it is a great deal better than asking the Lord what he is going to do for us. There is a questioning of the Lord that shows a doubt of him; and again there is a questioning of the Lord that shows our unrest and discontent in our lot; but a question that it is always safe for us to ask, and that is always consistent with both faith and submissiveness, is this question of Saul's, "Lord, what wilt thou have me to do?"

"Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints." That was cautious in Ananias, wasn't it? And Ananias was not the last man who has thought he could tell the Lord something that the Lord did not know, or might have forgotten. But in this case, Ananias was certainly well meaning; and it was true that Saul had been a violent opposer of the Lord's cause. Yes; yet, after all, Ananias illustrated human nature in all this. It is a great deal easier to believe evil than to believe good of our fellows. Other people said that Saul was a bad man. The Lord said that he was prayerful; and the Lord commended him to Ananias. But, but,—thought Ananias,—does the Lord know all that those people know? The simple truth is, that it is easier to get a bad name than a good one in this world; and when a man has a bad name, even the Lord's voice in his favor is not enough to change public opinion, without some questioning and head-shaking.

CONCERNING the statement in verse 8 that the men "heard a voice," and its connection with the statements of the other two accounts of Paul's conversion recorded in the Acts, it is enough here to say that over and over again, in Jewish writings, a distinction is taken between hearing a voice and hearing the words. If this fact had been generally noted, it would have saved much laborious "reconciling" of the several accounts, in a matter where the consistency of the varying statements lies upon the very surface. Luke observes the customary distinction in the way natural to the people and the times; and it is the fault of the habits of other times, that many commentators have supposed that he failed in minute accuracy. Luke does not, indeed, change the word in the account in chapter 22, but he changes the case of the noun; so that the two differ sufficiently. The Syriac also makes a distinction, but in a different way; in chapter 9 it says the "men were hearing a voice (call) only," but in chapter 22, the "people did not hear the voice of him that spake to me."—*Prof. Isaac H. Hall.*

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, JUNE 21, 1883.

Striking God out of the Sabbath.

SOME of the religious papers made considerable ado over a remark of Judge Noah Davis, of New York. During the recent excitement in that city over the effort to strictly enforce the Sunday, the Judge made an address in which he said:—

"I will say that I am not in sympathy with any sentiment that strikes God out of the Sabbath."

In this expression the Judge spoke better than he knew. We are in hearty accord with the sentiment. Indeed, it has been one of the great objects of our life and life-work for more than thirty years to impress upon the world—the religious world included—the wrong of striking God out of the Sabbath. It has been done, and is still done, by the Catholic, and most of the Protestant churches.

In the Bible the word "Sabbath" is a determinate word, specifying a particular thing. We mean wherever a weekly institution is the subject. But at the present day, among the Protestant churches, this is not the case; they have departed from Bible language and Bible usage. The Bible says, "*The seventh day is the Sabbath.*" It knows no other. But in modern language we have the Jewish Sabbath, and the Christian Sabbath, and the New England or Puritan Sabbath, and the American Sabbath, and any and every kind of Sabbath except "the Sabbath of the Lord thy God;" that is entirely ignored.

Now the questions are in place: Who instituted the American Sabbath? What is the origin of the New England Sabbath? Where is the commandment for the Christian Sabbath? and where is the record of its institution? In what scripture may we find the weekly Jewish Sabbath? When was it made, and by and for whom? In what commandment may it be found? And for whom was the Puritan Sabbath intended? Is the Christian Sabbath binding on any beside Christians? Is the American Sabbath binding on foreigners or aliens? Who will give us light on these points?

The truth is that this subject which is so simple and plain in the Scriptures, placed within the comprehension of a child, is one of interminable confusion in the churches. The various Protestant denominations are not at all agreed as to what their favorite Sabbath shall be called; nor as to its origin; nor its obligation. They are agreed only in one thing—namely, that they will keep Sunday, without any regard to reason, institution, obligation, or commandment. It is "the venerable day of the sun," and they are resolved to venerate it.

Again, is the name of Jehovah to be found in any of these Sabbaths? Do the Scriptures say that the Christian Sabbath, or the Sunday Sabbath, is the Sabbath of the Lord thy God? From what work did he rest or Sabbathize upon the first day? Is the American Sabbath the Sabbath of the Lord thy God? Did Jehovah ever acknowledge such an institution?

The Protestant churches *used* to call the Roman Catholic Church Babylon—the Babylon of the Revelation. The name signifies "confusion." But where is Babylon on the subject of the Sabbath? "God is not the author of confusion." Whose work is this? We have often thought we would like to see a mass-meeting or general convention of Sunday-keepers and Sunday advocates, from rigid Scotch Presbyterians down through the gradations to the modern Disciples, and hear them give their various reasons for keeping the Sunday. What a mass of contradictions there would be. The speeches of the builders of Babel could hardly have been more varied. But their intention is the same. Yes, and so was the intention of the builders of Babel. And the only point of agreement then or now is that of the intention or the object.

Now when we gather up all these sabbaths, leaving out the seventh-day Sabbath, as custom requires, we find that *God is not in them*. He never placed his name in any of them. Of *the Sabbath*, the Bible or seventh-day Sabbath, God said:—

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on *my holy day*, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

Notice the essential points in this scripture:—

1. The Sabbath. The Lord himself says, "The seventh day is the Sabbath." From this let man take his foot, and no longer trample the rest-day in the dust.

2. My holy day—the holy of the Lord. "The seventh day is the Sabbath of the Lord thy God." "Six days may work be done, but in the seventh is the Sabbath of rest, *holy to the Lord.*" Ex. 31:15. It, and no other, is "the Lord's day." The Lord makes this claim himself; why should we not allow it? He never thus spoke of any other day.

3. Honor him. In blessing and hallowing the seventh day, Gen. 2:3; Ex. 20:11, and making it the memorial of "all his work which God created and made," he connected its observance with his own honor and glory. Surely the Creator and One Lawgiver is not honored in the observance of a day which he did not hallow, and which he never commanded anybody to keep. He who keeps the "American Sabbath" may honor the American people, but such honor does not reach to Heaven. Our friends say that they honor Christ in keeping the "Christian Sabbath." We will admit their claim whenever they prove that there is any such institution,—that Christ did *anything* toward establishing a weekly Sabbath. It is not only our right but our duty to require proof, for we have no right to yield to unauthorized institutions under the Christian name. They cannot point to a single action performed or a single word spoken by our Saviour indicating any intention on his part to set aside his Father's law, to put under foot the hallowed rest-day of Jehovah, and substitute another in its stead or erect another on its ruins. Such important changes are not to be accepted on inferences. But we can point to the origin of this misnamed "Christian Sabbath." All authorities agree that the first day of the week was dedicated by the heathen to the worship of the sun. Dr. Schaff says that Constantine, the author of the first "Sunday Law" that ever existed, was a worshiper of Apollo, the sun-god; he enforced the day under the title of "the venerable day of the sun." And the Bishop of Rome, profiting by this action of the civil power, made it a means of exalting himself by adopting it as "the first festival of the Church." Such was its origin; such were its institutors. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6:16.

4. Not doing thine own way. Sunday-keepers tell us that it does not matter which day is kept, only so that there is uniformity; the choice is left to those who are to keep it. The *Christian Advocate* would have no objection to keeping Saturday if in a country where that day was kept; but being in a country where Sunday is kept, it is expedient, *and of course right*, to keep Sunday. But all such proceedings effectually set aside the claims of Jehovah, and the sanctification of his rest-day. These are only excuses for *doing their own way*. How can they expect God to approve their course? He says: "Fear God, and keep his commandments, for this is the whole duty of man; for God shall bring every work into judgment." "Popular consent," or "civil arrangements," or "police regulations," which set aside the commandments of God, will cut but a sorry figure in that day. "Not doing thine own way." There is an unerring rule. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Blessed are they who renounce their own ways, and the ways of this world, and who "tremble at the word" of the Lord.

5. Then shalt thou delight thyself in the Lord. Precious assurance! worth more to the humble, God-fearing soul than all the favor and support of legislatures, congresses, and kings. But our opposers tell us that they delight themselves in the Lord in the observance of Sunday. We cannot accept their statement, for (1) The Lord never required it of them; it is no act of obedience to him. God is not acceptably worshiped in human inventions which set aside his institutions and his laws. They may have received many blessings in spite of this observance, but never any because of it.

Infidels receive many blessings from Heaven; but this is no reason why they should continue to disregard his word and authority. (2) They are constantly proving by their word and their actions, that their enjoyment is not so much in the Lord, or in the observance of the day, as in seeing others observe it, either voluntarily or by compulsion. Haman thought he delighted in the honor which had been so lavishly bestowed upon him by the king, but he was mistaken. His chief enjoyment was in seeing others humbled. When he recounted the glory of his riches, and his promotion above the princes of the realm, and of the invitation to banquet with the king and queen, he added: "Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." And so with the keepers of Sunday. With all the advantages of popular consent, and of a legal holiday, and of almost entire cessation of labor on the Sunday, their minds are wondrously disturbed, their worship is a mournful ceremony, and their sleep is troubled, while they see Mordecai the Jew assuming the right to labor six days and rest the seventh, as the great Creator commanded! This is no fancy sketch. We have more than once been told by Sunday-keepers that they did not enjoy their meeting—not because they were disturbed, but only—because they knew that their Adventist neighbors were working while they were in meeting! With those who keep the Sabbath it is not so. They trust the word and promise of the Lord; they delight themselves in him, and *enjoy his worship* while their neighbors are noisily working all around them. This is a privilege we have found in living in obedience to God. And we live in joyful hope that we shall not always be subjected to sinful surroundings. If faithful we shall by and by find a city where *all* will keep the commandments, and observe the holy Sabbath. Rev. 22:14; Isa. 66:22, 23.

6. The mouth of the Lord hath spoken it. Ah, would not our Sunday-keeping friends raise one universal shout if they could find a word in favor of Sunday, a promise of blessing for its observance, which the mouth of the Lord has spoken? But on every hand they are bringing up their doleful acknowledgments that the Lord and his inspired servants have preserved a remarkable silence on that subject. "For their rock is not as our Rock, even our enemies themselves being judges."

Jehovah placed his own name in his commandment which points out his own rest-day. God himself spake and wrote these words: "The seventh day is the Sabbath of Jehovah thy God." On the seventh day he rested from all his work. "The first day of the week, commonly called Sunday," as the law of New York expresses it, was not and is not the Lord's rest-day. He did not bless it; he did not sanctify it; he did not command its observance; he never placed his name in it. *The Lord is not in it*. We are willing to leave it with every candid reader that to change the day of the Sabbath—to substitute another day for his own blessed, sanctified rest-day, is to strike God out of the Sabbath.

Spirits in Prison.

A FRIEND has permitted us to read an article in an Eastern journal on the subject of "Christ in the Intermediate State." This journal is professedly published in the interest of science and religion, or perhaps more strictly *scientific religion*. The author of course lauds science to the skies; uses words of almost fulsome flattery when speaking of those who are opening the doors of "scientific theology;" and says, "as usual Germany leads the way."

The German theology of the present century has been well called "a system of accommodation." The Bible is to be understood only by the light of science, and of course the opinions of these German philosophers are the sole standard of science. If the Bible cannot be bent to their ideas it must be broken or removed out of the way. Under their manipulation the record of creation in Genesis is a beautiful allegory, the meaning of which can be learned by exploring the bowels of the earth; Moses was a remarkable Egyptian or Arabian mountebank; the prophets were highly imaginative poets; the records of the miracles of the New Testament were stories similar in frame-work to those of the "Arabian Nights," accommodated to the ignorance of the Jewish people. This is undeniably so, inasmuch as miracles are both unnecessary and impossible. Impossible, because matter was never created but eternally existed; of course what we call the laws of nature were never made or ordained by a Supreme Being,

as they necessarily inhere in matter, and are as eternal as the matter; and being inherent in matter their contravention or suspension, which would be necessary in case of a miracle, would involve the very existence of matter. Of course when the Bible says that an ax (Heb. iron) swam on the water, it is a story fit to amuse infantile minds. The miracles of Christ and the apostles were such in appearance; but not in fact; magical wonders palmed upon an ignorant and superstitious people. Conclusion: the Bible is a passably good book, not hurtful to anybody if taken as explained by science and philosophy! This is the truth of the whole matter in a nutshell.

The writer in question says: "The way is now thronged with pious pilgrims and scientific adventurers, who wish to explore the valley which intermediates between death and the resurrection of the body." Well, thousands are entering that valley continuously, and what do they report? "Silent as the grave," is the reply. Spiritualism professes to bring reports from that valley, but its claims are proved to be fallacies and its professed reports are deceptions. Just what we might expect, too, if the evidence of the Bible is reliable, for that book says, "The dead know not anything." Eccl. 9:5; that if there be no resurrection "they which are fallen asleep in Christ are perished." 1 Cor. 15:18; and if the dead rise not there is no advantage in fighting the Christian warfare; "Let us eat and drink for to-morrow we die." Verse 32. The Bible gives the only reliable testimony on that subject.

But our author takes the Bible also; from 1 Peter 3:19 he draws the conclusion that Christ "preached deliverance to the captives" in *hades* in the interim between his death and resurrection. Of this work he thus speaks:—

"The sermon in the sanctuary of *hades* on that last and significant Sabbath in the calendar of Judaism, was nothing less than the power of His personal presence in the intermediate state. Its eloquence was in the demonstration of the spirit, and told powerfully in breaking the bands of captivity for the pious dead."

This argument is a twofold acquisition to modern theology: it is a help both to the Catholics in their doctrine of purgatory, and to the Mormons in the doctrine of probation after death. It is one of Satan's "sugar-coated pills," causing the sinner to rest complacently in the hope of "another chance" in a world where repentance will be easy, because the pleasures of this life will have forever passed away. Under such circumstances salvation, distasteful with its present requirements, is well-nigh assured in the world to come. Here the way to life is narrow; there it widens out amazingly. It is a genuine theological song of "Rock me to sleep, mother."

Now Peter's testimony on this subject contains two important points which our author, with all of his faith, entirely overlooks, namely of *agency* and of *time*. He says that Christ was put to death in the flesh, but quickened by the Spirit, *by which* also he went and preached to the spirits in prison. The relative, "by which," they entirely overlook. The time was "when once the longsuffering of God waited in the days of Noah, while the ark was preparing." Having the evidence of the Bible so plainly given, it matters not much with us what men may think. Yet we have some of the common feeling of gratification when we find ourselves in agreement with able critics. No less an author than Dr. West, in no less a journal than the *Princeton Review*, argued this point at considerable length, some years ago; and the *Interior*, the influential Presbyterian paper of Chicago, strongly indorsed it. We have not room for very large quotations. The *Interior* says of the passage: "Those who are boldest in referring to it are those who are confident that Christ preached in *hades* after his crucifixion, to the antediluvians," and adds that it is time that "it should be taken out of the hands of those who use it as a *locus classicus* in proof of a revolting dogma." It gives an illustration of the meaning of Peter's words as follows:—

"The next mistake of interpreters is that of supposing that the passage teaches that when Christ preached to the antediluvians they were in prison. But it does not. Suppose one should say, 'Many a time have I played with the poor wretch in prison, and I remember what a disobedient boy he was, and how he taxed his parents' patience.' Would anybody think that he went into prison to play with the criminal? Would it not rather occur to every one that the time of the playing referred to the time of the disobedience; and that it was after that period that the imprisonment occurred? This, then, is what Peter means: Christ preached to the

antediluvians when they were in a state of unbelief, and particularly when Noah was building the ark."

We read in Genesis that of these people God said, "My Spirit shall not always strive with man, . . . yet his days shall be an hundred and twenty years." God's Spirit wrought with the preaching of Noah, "while the ark was preparing;" but the hearers "were disobedient." This is the statement of Peter.

The following from Dr. West may be considered a summing up of the results of his inquiry:—

"To say, then, in face of all these facts of grammar, history, and theology, that Christ actually went into *phulake* to preach, when Peter says no such thing; that the preaching Christ did to the contemporaries of Noah was subsequent to the crucifixion, when Peter says it was in the days of Noah; that it was more than two thousand years after the ark rotted, when Peter says it was when the ark was building; that it was to the disobedient, A. D. 33, when Peter says it was to the disobedient, B. C. 2377; that it lasted about one day, or a day and a half, when Peter says it lasted one hundred and twenty years; that the consequence of it was a deliverance of the disobedient out of *phulake* when Peter shows that the consequence of it was a putting of them into *phulake*; that, again, it was to pious spirits the preaching was sent, when Peter makes mention of none there save the impious; that it was made in a subterranean cavern—"tenebrosa cavositas"—in *hades*, when Peter says it was done in Eastern Asia, or on the Armenian plateau between the Persian Gulf and the Mediterranean Sea; that it was done by the human soul of Christ, or by a semi-panteistic ubiquitous soul and body together, when Peter says it was done before Christ ever had a human soul or body either; that *phulake* is a place where pious antediluvians went when the flood arose above their dwellings, when Peter says they went into the ark; and were saved by water; that it was a place of holy repose and expectation for the Old Testament church, when forty times out of the forty-five in the New Testament, it means a jail or place of penal detention, and the other five times a watch or police; to say that God's longsuffering toward the antediluvians extends over into another world, when God says it was given them, once for all, during one hundred and twenty years in this, and then forever withdrawn—to assert all this in face of the reformed critics and theologians, some of whom towered in intellectual grandeur even above the loftiest of the church fathers and the schoolmen, and in face of the best modern critical apparatus, is not only to set at defiance all established principles of interpretation, but unconsciously to wage war against the laws of the Greek language and the *usus loquendi* of the Sacred Text."

The *Interior* said of the above: "It will be as hard to answer that sentence as it is to read it through in one breath." We think so. There is another text in the connection, 1 Peter 4:6, which is often quoted to prove the same thing. It reads thus: "For for this cause was the gospel preached also to them that are dead." When a Mormon preacher once quoted this text to us to prove that salvation is offered to the dead, we greatly astonished him by declaring that we had not only heard the gospel preached to them that are dead, but had actually preached it ourselves to them that are dead. He ceased his arguing when we explained to him that they "are dead," as the text says, but they were not dead when the gospel "was preached" to them. The text does not say that the gospel *was preached* to them that *were dead*, nor that it *is preached* to them that *are dead*, but it *was preached* to them that *are dead*; but they were not dead when it was preached to them.

When viewed aright these passages afford no help either to the Catholics for purgatory nor to the Mormons. But the "Rev." gentleman to whom we referred at the beginning of this article has given them as handsome a "send off" as they could ask. And Spiritualism builds its whole system of abominations on the same foundation. And Universalism and Restorationism can take a rest, as they seem to be doing, as their work is being done without any effort on their part. We unite heartily with the *Interior* in calling the popular conclusion drawn from Peter's words, "a revolting dogma." And we are strong in the belief that all who tremble at the word of God, and prefer "the law and the testimony" to the dogmas and traditions of men, will accept the truth on this important scripture.

We see it stated that the brethren in Missouri tell a good story of the lamented Bishop Marvin. He was one day, while preaching, interrupted by the shout of a steward in the amen corner, whom he well knew to be a little "near" (as the Scotch would term it). Turning to him in a kind manner, he said in a firm voice: "Brother, have you paid your quarterage?" "No," was the confused but prompt reply. "Then," said the Bishop, "stop shouting, brother. No Methodist ought to shout who does not pay his quarterage." This may account for the decrease in shouting in some sections. —*Ruleigh Advocate*.

Remarks on the Eighth Chapter of Zechariah.

JERUSALEM THE CITY OF TRUTH.

In this chapter the prophet announces the great things which God desired to do for Jerusalem. We shall find, however, that the condition of obedience on the part of the people was insisted upon by the Lord. God says (Zech. 8:1, 2) that he was zealous for Zion with great fury. According to Zech. 1:14, 15, he gave his people into the hands of the heathen to be punished for their sins. But the heathen had not only humbled the people of God by carrying them into captivity, but had continued to afflict them cruelly. For this cause God had signally punished the king of Babylon (Dan. 5) who had dared to continue to live in every kind of sin, though he had seen how God punished the Jews. God was zealous for his people because they had repented of their sins, and because those who afflicted them were not afraid to persist in wickedness.

The Lord declares that he has returned to Jerusalem (verse 3), and that he will dwell in the midst of that city, and that it shall be called a city of truth, and the holy mountain of the Lord. But all this implies that the people were not to return to the sins which caused the Lord to depart from them and to destroy their city by Nebuchadnezzar. 2 Chron. 36:16-20. Jerusalem was to be a mountain of holiness and a city of truth if the people would not commit iniquity.

To show the protection which God would extend to the city in case of the continued obedience of the people, God says that there should yet be seen in the streets of Jerusalem some very aged persons, and that the streets should be full of young persons. Verses 4, 5. The troubles which the Jews at this time suffered made this declaration seem to be marvelous in the eyes of the Jews (verse 6), yet God said that he was able to accomplish it. See Zech. 8:10; Haggai 1; Ezra 4 and 5; Neh. 4 and 6.

And now God adds to this promise of tranquillity the promise that he would continue to bring back his people who were still scattered toward the four winds of heaven. Verses 7, 8; chap. 2:6, 7. The news that the temple was restored, and that the remnant which had returned to Jerusalem was favored with the protection of God as a wall of fire about them (Zech. 2:4, 5) would cause the pious Jews from every quarter to return to the holy city.

To strengthen the hands of the people of Jerusalem God calls to their remembrance the deplorable condition in which they were situated soon after the foundation of the temple was laid, and how that the words of encouragement spoken by the prophets, on condition of obedience, had been fulfilled. Verses 9, 10, compared with Haggai 1:1-15; 2:15-19. God assures them that they should no more see such afflictions, provided that they would be faithful to him. Zech. 8:11-15. The earth was to yield her increase, and no one was to molest this remnant of the people of God, if they would not sin against him. The names of Judah and Israel had been used as a curse among the heathen, but God would make their names to be used as a blessing, so that men who wished others prosperity would say: May you be as prosperous as the inhabitants of Jerusalem. Verse 13. The Lord solemnly assures them that as he had fulfilled his word in punishing them, so he would fulfill this promise in blessing them, but always on condition that they should not return to the sins which caused their punishment formerly, and which would, if committed again, produce the same results once more. Verses 14, 15.

And now we come to the key of the whole chapter, which is a declaration of the conditions on which all these blessings are promised. Regard well these verses, for in truth they enter into all the promises of the Bible. God has made some exceedingly precious promises in this chapter, but he tells those to whom he has spoken these gracious words what he expects on their part: "These are the things that ye shall do: Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates; and let none of you imagine evil in your hearts against his neighbor; and love no false oath; for all these are things that I hate, saith the Lord." Zech. 8:16, 17. These were the just conditions on which the promises of this chapter were based. They could not fulfill these conditions without being truly converted to God, and if they did not fulfill them they could not receive the promised blessings.

God made the same conditions in the previous chapter. Zech. 7:9, 10.

The Lord next takes notice of the fasts which the Jews had observed in consequence of their calamities. Zech. 8:18, 19. It is evident that they had profited by the severe reproof given them in Zech. 7:1-7. The prophet now enumerates four fasts, and says that they shall be to the house of Judah joy and gladness. But he reminds them again of the condition in this promise, which is that they should love the truth and peace. If they loved wickedness they would again receive the judgments of God. The fast of the fourth month was because the city of Jerusalem was taken by Nebuchadnezzar in that month. Jer. 52:6, 7; 39:2; 2 Kings 25:3. The fast of the fifth month was because the temple was burned in that month. 2 Kings 25:8, 9; Jer. 52:12, 13. The fast of the seventh month was because Gedaliah, the governor over the remnant of the Jews left by Nebuchadnezzar, was assassinated in that month. 2 Kings 25:25; Jer. 41:1, 2. The fast of the tenth month was because the siege of Jerusalem began in that month. 2 Kings 25:1; Jer. 52:4; Eze. 24:1, 2.

The Lord encourages his people to be faithful to him by assuring them that the inhabitants of many cities of Israel would go up to pray before him in Jerusalem. Zech. 8:20-22. We have an example of two of these persons in Luke 2:25-38, Simeon and Anna, who served God day and night in his temple. God willed that his house should be a house of prayer for all nations (Isa. 56:7), and he here promises that many people and strong nations should come to Jerusalem to pray before him. Zech. 8:22. We have a notable instance of this in the case of the eunuch of Ethiopia, the treasurer of Candace the queen. Acts 8:27. There were doubtless many pious Gentiles, like the centurion mentioned in Matt. 8:5-13; Acts 10:1-4, and like the woman in the coast of Tyre (Matt. 15:21-28) who did this.

God willed to do great things for his people at Jerusalem. Alas that they should fail to fulfill the conditions! He willed that Jerusalem should stand forever (Jer. 17:25); that his house should be a house of prayer for all nations (Isa. 56:7); and that the Jews should be the most honorable of all nations (Deut. 28:13), and that all nations should go up to Jerusalem to worship. Zech. 8:22; 14:16. He willed that the Gentiles should eagerly seek the presence of a pious Jew and say that they would go with him because God was with him. We see something of this fulfilled in the fact that God sent the gospel to the Gentiles by apostles chosen from the Jews. But we have the sad fact that when the apostles thus preached, the Jews in general mocked and blasphemed. Acts 13:45; 14:2, 4, 19; 17:5; 18:5, 6.

Jeremiah tells us that when God makes great promises to a nation, if that nation dares to sin against him, he will not confer on it the blessings promised. Jer. 18:7-10. Zechariah plainly told the Jews that the good things announced by him came on condition of obedience. Zech. 6:15. And in this chapter which we have examined the prophet states directly what were the conditions required of the Jews. Zech. 8:16, 17. Alas that they soon forgot all this! Alas that they soon rebelled against God! Alas that covetousness, dishonesty, and the false oath became common! Alas that they committed the fatal error of supposing that they were the children of God, because they were the posterity of Abraham! Alas that they supposed they should inherit the promises without fulfilling the conditions! Alas that they rejected and crucified Christ! Alas that their city and their temple was destroyed, and that they became a curse among the nations, when they should have been a heavenly blessing!

J. N. A.

THE *Christian Herald* (Disciple), gives the following as the motto of the founders of the Disciple Church: "Where the Bible speaks we will speak, and where the Bible is silent we will be silent." An excellent motto. We suppose the *Herald* claims it as its own motto, and if so, we would like to know where the Bible "speaks" about Sunday observance. If all adhered to that motto, the talk about the "Christian Sabbath" or the first-day being the Lord's day, would vanish into nothingness.

THE Governor of Valencia, Spain, has just dismissed one of the female teachers because she could neither read nor write! That is the country where education is conducted on the *Family's Defender* principle. Such cases might be found here, if Catholicism ruled here as it does there.

The Missionary.

How Needy Churches Obtained Ministerial Help.

It was at the close of the first General Conference of which we have any account, in A. D. 51, that Paul said unto Barnabas, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." This course was always the practice of the apostles. They would enter new fields and preach the gospel, and after individuals had embraced it would return and visit them to more firmly establish them in the faith. After some disagreement in reference to taking John Mark, the apostle Paul chose Silas, who was a prophet, and departed, being recommended by the brethren unto the grace of God. He went through Syria and Cilicia confirming the churches, delivering to the churches decrees which had been ordained of the apostles and elders which were at Jerusalem, and witnessed to by the Holy Ghost. They then went to Derbe and Lystra. Derbe and Lystra were cities where Paul at one time healed a man who had been lame from his mother's womb, and where the people took him and Barnabas for gods, and desired to do sacrifice to them. "But certain Jews from Antioch and Iconium came in and persuaded the people and they stoned Paul and brought him out of the city, supposing that he had been dead." Notwithstanding this, a company was left who feared God and received the gospel. At Lystra the apostles selected Timothy, whose mother was a Jewess, but whose father was a Greek. Timothy was well reported of by the brethren that were at Lystra and Iconium. He was also noted for his piety and faith, as were his mother and grandmother.

The decrees which had been ordained at Jerusalem and witnessed to by the Holy Spirit were left to the churches where the apostles went, and by them the churches were established in the faith, and increased in numbers daily. The apostle pursued his course throughout Phrygia and the region of Galatia, and was desirous to go into Asia Minor and there build up the cause of God. But we read that they were "forbidden of the Holy Ghost to preach the word in Asia." Then they came down to Mysia and assayed to go into Bithynia; but concerning this move we also read that "The spirit suffered them not," so passing by Mysia they came down to Troas. The reason that the Spirit of God did not suffer the apostle to go into Asia and Bithynia to preach the word, could not be because there were none who could be reached by his preaching, for a few years subsequent to this, there were noted churches raised up in Asia; and the gospel also entered Bithynia where many believed. Yet for some cause the Spirit of God did not permit the apostles to enter these fields at this time to labor. So passing by Mysia they came down to Troas.

Troas was on the Ægean Sea. Here it seemed that they had come to an end of their journey, unless they could pass into the country that the Spirit of God forbade them to enter. We have no account of their praying that night, or of their consultations which they must have had as to where the Lord would have them go; but from certain reasons, the Spirit of God had designed to introduce the gospel into Europe. In the visions of the night there appeared to the apostle a form, which he recognized as a supernatural visitor, "a man of Macedonia." He plead for the spiritual wants of his country. It was the voice of the sick inquiring for a physician, of the ignorant seeking for wisdom; the voice which ever since has been, and is now, calling on the church to extend the gospel, and send the truth to those who are unacquainted with it; especially when some are pleading with the Lord of the harvest for laborers to come over and help.

After Paul had seen the vision he immediately endeavored to go into Macedonia, "assuredly gathering that the Lord had called him to preach the gospel unto them." His leaving Troas is thus described by a writer: "The men of Troas awoke to their trade and their labor. Among those who were busy about the shipping in the harbor were the newly-arrived Christian travelers seeking for a passage to Europe—Paul, and Silas, and Timothy, and that new companion, 'Luke the beloved physician,' who, whether by pre-arrange-

ment or by a providential meeting, or (it may be) even in consequence of the apostle's delicate health, now joined the mission, of which he afterward wrote the history. God provided a ship for the messengers whom he had chosen, and (to use the language of a more sacred poetry than that which has made these coasts illustrious) 'he brought the wind out of his treasuries, and by his power he brought in the south wind,' and prospered the voyage of his servants." It is evident, however, that Paul and his companions sailed from Troas with a fair wind, for on a later occasion he said that five days were spent on the passage from Philippi to Troas, and on the present occasion the same voyage in the opposite direction was made in two. It is said that Luke's expression literally means, they sailed before the wind. They came with a straight course to Samothrace, and the next day to Neapolis. Samothrace is the highest land in the north of the Archipelago, with the exception of Mount Athos. These two eminences have been in all ages the familiar landmarks of the Greek mariners of the Ægean.

From Neapolis they sailed direct to Philippi, which was the chief seat of that part of Macedonia, and a colony, and there they abode certain days. Macedonia, in its popular sense, may be described as a region bounded by a great semicircle of mountains, behind which the streams flow westward to the Adriatic, or northward and eastward to the Danube and the Euxine. The plains of Macedonia are considered to be very productive, although they are liable to inundations. But the surface of the plain, which is intersected with multitudes of streams, is covered with fields of Indian corn, and the villages are so numerous that when seen from the summits of the neighboring mountains they appear to form one continuous town. But the apostle, as on other occasions, directed his course to the chief city, Philippi. It was the first city, and the traveler would first reach this on entering this part of Macedonia, and it was a city of no little importance as a Roman colony.

The larger proportion of the inhabitants of Philippi were Greeks and Romans. The number of the Jews must have been small. This is sufficiently accounted for when we remember that it was a military and not a mercantile city. There seems to have been no synagogue in Philippi, but here the apostle found a small company of women, who went out of the gates of the city on the Sabbath-day by the river-side, where prayer was wont to be made. Here we find the key which unlocks the mystery why the Spirit of God forbade the apostle to go into Asia and Bithynia. A small company resorted to the river-side on the Sabbath and sought God that he would send them help; and he who controls the ministry heard their prayer and was moving upon the mind of the apostle, not suffering him to enter certain fields which he desired, but directing his course to that place where these individuals felt they needed help. They might have appealed to the brethren at Jerusalem, but their laborers were few. They might have sent messengers and tried to prevail upon some one to come to labor with them; but they pursued a wise course, sought to the God of the laborers, the great Shepherd of the sheep, and he, in answer to their prayers, had directed the footsteps of Paul and Silas, and Luke "the beloved physician," to that place for their help.

The congregation which met here for worship on the Sabbath, consisted chiefly, if not entirely, of a few women. It is evident that these were not all of Jewish birth, and not all residents of Philippi. Lydia, who is mentioned by name, was a proselyte, and Thyatira, her native place, was a city of the province of Asia. The business which brought her to Philippi was connected with the dyeing trade, which had flourished from a very early period. In this unpretending place, and to this congregation of pious women, the gospel was first preached within the limits of Europe. It was the commencement of as important a mission as was ever opened in the gospel ministry.

It seems that Paul and his companions arrived in the early part of the week, for "some days" elapsed before the Sabbath. On the Sabbath day strangers went and joined the little company of worshipers at their prayer by the river-side. The apostles, in a social and friendly manner, sat down and spoke to the women who resorted thither. Lydia was one of the listeners, and the Lord opened her heart, that she took heed to the things that were spoken by Paul. She made a profession of faith, and was immediately baptized.

With the baptism of Lydia was also that of her household. How much is embraced by the expression, "her household" we cannot tell, but it may be observed that this is the first passage in the life of Paul where we have an example of that family religion to which he often alludes in his epistles. It may also be rightly added that we have here the first example of that Christian hospitality which was so emphatically enjoined and so lovingly practiced in the apostolic church. The frequent mention of the hosts who gave shelter to the apostles, reminds us that they led a life of hardship and poverty. Lydia besought the apostles if they considered her worthy to come under her roof and abide, her house should be their home. She admitted of no refusal to her request, and their peace was on that house. All these circumstances go to show that these women had greatly desired laborers to come to this place, which is additional evidence that the subject of their prayers had been for God to send them help.

Thus far all was peaceful and hopeful in the work of the gospel in Macedonia. The way opened before them favorably, and it would seem that a church consisting of both men and women was gradually being built up, for we read that this continued for many days. It was difficult for them to foresee the storm which was to arise upon them. A woman who possessed a spirit of divination, and brought much gain to her masters by practicing on the credulity of the Philippians, followed the apostles and said "These men are the servants of the most high God, who are come to announce unto you the way of salvation." This she continued to do day after day. Satan is always pleased to tell the truth, when by so doing he can bring a reproach upon the cause of truth. But Paul was grieved and rebuked the spirit, and cast the devil out of her. When her masters saw that the hope of their gains was gone, they at once commenced a crusade upon the apostles, for she was restored to her right mind, and with her natural powers she could not pursue her calling to bring them gains. The complaint that these men brought was that these men, referring to the apostles, were throwing the whole city into confusion; that they were Jews and were attempting to introduce new religious observances, which they, being Roman citizens, could not legally receive and adopt.

The charge that Paul and Silas were disturbing the colony was false, for nothing could be more calm and orderly than their worship and teaching at the house of Lydia or by the water-side; but the people became excited, and when they learned that these strangers were Jews, their discontent became fanatical. The rough words were spoken, in the language of a writer: "Go, lictors! strip off their garments; let them be scourged." At any rate the record says that they received many stripes, and were cast into prison bleeding and fainting from the rod. The jailer received a strict injunction to keep them safe. Well might Paul, when at Corinth, look back to this day of cruelty, and remind the Thessalonians how he and Silas had "suffered before, and were shamefully treated, at Philippi." The jailer fulfilled the directions of the magistrates and placed the apostles into the inner prison. "The inner prisons of which we read in the ancient world, were like that 'dungeon in the court of the prison,' into which Jeremiah was let down with cords, and where 'he sank in the mire.' They were pestilential cells, damp and cold, from which the light was excluded, and where the chains rusted on the limbs of the prisoners. One such place may be seen to this day on the slope of the Capitol at Rome." The apostles did not complain of their evil treatment, and there is no account of any words which they used that showed that their lot was hard; but they remembered with joy the sufferings of Christ, and sung praises to God.

Suddenly, as if in direct answer to prayer, an earthquake shook the foundations of the prison, the gates were broken, the bars smitten asunder, and the bonds of the prisoners loosed. The effect of this was what might be expected. The jailer would have taken his own life, had not the apostle, self-possessed in the earthquake, as afterward in the storm at sea, exclaimed to the jailer, "Do thyself no harm for we are all here." The jailer saw that the apostles possessed something that did not consist in dry form of religious worship. He came in before them and exclaimed, "What must I do to be saved?" Immediately he and all his household were instructed in the faith of Christ. Not a word was mentioned about their

sufferings, but after the jailer had believed, he took them into his house and set food before them, and refreshed their exhausted strength. It was a night of happiness to all. They praised God that his power had been made effectual in the salvation of the jailer's family.

This was the result of these few women asking God to send them help. Were our lonely churches pursuing the same course, crying unto Him who is the author and finisher of our faith, and who holds his ministers in his right hand, oftener they would find that God would send them help that would accomplish the most. We recommend this course to all of our lonely brethren that need help and feel that they must have the servants of God to come to them. From here the apostle went to Thessalonica, and the gospel commenced to spread in Europe.

S. N. HASKELL.

Missionary Work.

THE following letter and extract were read at the missionary meeting in Oakland, Cal., on the evening of June 5, 1883:—

May 28, 1883.

EDITOR SIGNS OF THE TIMES—*Dear Sir:* I have felt great gratification in the perusal of one of your papers to find that I am not the only believer in the important themes set forth therein.

Though I was cradled in Methodism, and have for some years been in the local ministry, my creed is vanished before the all-searching light of God's word. Sometime ago I had my attention called to the unreasonable dogmas of inherent immortality, eternal torment, and an ethereal sky kingdom, and by a careful perusal of the Scriptures I discovered that I had no warrant for my belief; while I found that the personal reign of Christ on earth, life and immortality through him, and the final destruction of the wicked were taught so plainly, that I wondered at my not seeing it before. I could not help preaching and enforcing my new-found truth, so I am no longer accepted among the M. E. Christians, while on the other hand I can derive no benefit from the associations of a sect whose teachings is but a stepping-stone to many gross forms of religion.

I saw something about your paper, and hoping that there might be something to help me in my loneliness, I sent and got it forwarded. The only question to which my attention has not been called is that of the Sabbath, and, while I see at once that there is no authority in the Bible for the altering of the day which God commanded to be kept, it puzzles me to know how the S. D. Adventists can keep the seventh day with all the world and its customs arrayed against them. I would like to hear from you on this subject, and I would also like to become a member of your church, though I feel at present as if I were cut off from this and all other religious privileges. Will you please let me know the necessary preparation for to become a member of your church, so that if my way is opened to reside in—— I may find those whom I believe to be God's people willing to take me into the fold. I remain yours respectfully.

THE following is from Palmyra, Mo.: "The paper you send us is read with a great deal of interest, not only by our own family but by almost all of our Sunday-school, especially by the superintendent and teachers. I dearly love to read them. Mrs. White must be a noble woman. I do earnestly pray that we may all walk in the footsteps of our risen Elder Brother, and that at last we may arrive at the mansions which he has gone to prepare."

In the appendix to his discourse on the studies of the University of Cambridge, the late Rev. Adam Sedgwick says truly: "A Brahman crushed with a stone the microscope that first showed him living things among the vegetables of his daily food. The spirit of the Brahman lives in Christendom. The bad principles of our nature are not bounded by caste or climate; and men are still to be found who, if not restrained by the wise and humane laws of their country, would try to stifle by personal violence and crush by brute force every truth not hatched among their own conceits, and confined within the narrow fences of their own ignorance."

HEAVEN is worth the whole world.

Temperance.

Whisky and Opium.

If society is right in licensing the sale of whisky it is wrong in not licensing the dens for smoking opium and the bagnios for the plying of an infamous vocation, and, conversely, if it be wrong to license opium-smoking and courtesanship, it is wrong to license the selling of whisky.

Within a few days a man named Walsh stood up before the criminal court of this county and plead guilty to an indictment for the murder of his wife. It was shown that he and his wife were in the habit of getting drunk together, and furthermore, that it was an agreed thing as to the mutual intoxication. When he was drunk, and she was drunk, he was in the habit, if, in his drunken fancy, he thought she had taken too much, of chastising her. The last time this chastisement took place he continued it until he killed her. He beat her with a heavy trunk strap until her strength was so reduced that she had no power left to recuperate. After having been beaten she crawled into bed, and soon after, in the sweet consciousness that he had performed an imperative duty, he followed her example. When he awoke the next morning he found a cold and stiff body beside him, and then he knew that he had spent the most of the night beside a corpse.

A little girl, an only child, stood by and saw the chastisement. Accustomed as she was to these whippings, even she was convinced that her father was going too far, and piteously said, "For my sake, papa, don't whip mamma any more!"

When Walsh pleaded guilty, he was weeping; when he came into court to receive sentence, his eyes were red and swollen with weeping; when his lawyer made an appeal for a lenient sentence, he, too, was in tears; and had the little girl been there, she would also have added her share to the rivulets of grief which ran through the tragedy. The murderer asserted that he loved his wife devotedly and tenderly; that she was equally attached to him.

What more doleful tragedy has ever come before the courts and the public than this one? Now, suppose that this wretched husband had procured the stimulus which led to the crime from an opium den, would not denunciation of the iniquities of the opium den been developed with all the vigor of a righteous and universal indignation? Would not the police have suppressed the place within the very hour of the discovery of the crime? Would not public opinion have hotly demanded that every opium den in the city be instantly swept from existence? Why is the cause of the crime any the less tolerable because it is located in a whisky den instead of an opium den? Why is there not a public demand that a place which breeds such crimes should be suppressed instantaneously? Why look with indifference upon the whisky shop, which is in every possible aspect associated with crime of every quality, and become so indignant against an opium den, which, whatever its defects, has no crime of murder laid at its door?

It is right to suppress the opium dens; and, if this be so, it is ten times, a thousand times, more imperative to suppress the whisky dens with their unbroken inducements to hideous crimes.—*Chicago News.*

"A SHORT life and a merry one!" is the exclamation of the man who has deliberately surrendered himself to a life of guilty pleasure. He who utters it proclaims himself the most reckless of fools, since he declares it to be his deliberate choice to give eternity as the price of a day's indulgence. Against such folly the awful thunders of eternity mutter unutterable condemnation; and when the day of passionate indulgence is past and the soul of the sensualist awakens in perdition to a perception that he has actually thrown away immortal happiness for a day of unsatisfying delight, those fearful thunders will awaken echoes within his soul that will torture and terrify him forever. The refrains of his moans will be, "I have destroyed myself!"—*Zion's Herald.*

A BAD man is like an earthen vessel—easy to break and hard to mend. A good man is like a golden vessel—hard to break and easy to mend.—*From the Hindoo.*

The Home Circle.

NOBILITY.

TRUE worth is in *being*, not *seeming*;
In doing each day that goes by
Some little good—not in the dreaming
Of great things to do by and by.
For whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure,
We cannot do wrong and feel right;
Nor can we give pain and gain pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And strait for the children of men.

We cannot make bargains for blisses,
Nor catch them like fishes in nets;
And sometimes the things our life misses
Help more than the things which it gets.
For good lieth not in pursuing,
Nor gaining of great nor of small;
But just in the doing, and doing
As we would be done by, is all.

Through envy, through malice, through hating,
Against the world, early and late,
No jot of our courage abating,
Our part is to work and to wait.
And slight is the sting of his trouble
Whose winnings are less than his worth;
For he who is honest is noble,
Whatever his fortunes or birth.

—Alice Cary.

A Lesson for Girls.

"Oh, Robert, what a tease you are! Whenever Stella and I settle down for a nice quiet talk, you are sure to spoil it all. I wish you'd go away!" and a very unsightly frown disfigured Ella Ashley's pretty face.

"Very well, Miss Ella, I will go. I don't care to stay with such a cross-patch anyhow. If Fred Grant could only see the beautiful expression on your face, he would be charmed, I know!" and Robert left the room in quite a "state of mind."

"Dear me," sighed Ella, "I wish he had been a girl! How he acts!"

"I expect he hardly knows how to act," replied the kinder hearted sister. "If he acts like a man, you make fun of him because he is only fifteen; and if he romps like a boy you scold him. But he is provokingly saucy sometimes."

"I should say he was! Forever teasing me about that Fred Grant, as if I cared whether he is charmed or not. Rob knows better than to act so. Now just hear him thump that piano and sing at the top of his voice!"

"Never mind; he'll soon tire of that. Let us talk again. You were talking of that literary society in prospect."

Still the music filled the house. "Hail Columbia," "Red, White, and Blue," and "Yankee Doodle," followed each other in quick succession. Then came "Home Sweet Home," impromptu variations, which was intended to be sarcastic, and Robert was tired.

"Wish the girls were not so stuck up," he exclaimed. "They're only two years older than I am anyhow, and not long ago they liked to romp and play as well as any one. But now it's all the time 'Rob, what a tease you are,' and 'Robert do behave yourself,' until a fellow has to clear out to have any peace. I suppose I am hateful. But I wouldn't tease Ella if she didn't fly so quick. My! how she will snap. It's no use to plague Stella, for she don't care a cent. I wouldn't tease either of 'em, if they would use a fellow decently. It seems as if they never wanted to see me around. If I had a brother I would not care. But I guess they'll know when I bother 'em again. I'm too big to be snubbed."

They were orphans, these twin girls and Robert, and had lived for seven years as members of their uncle's family. Mr. Dinsmore, absorbed in business, and being at home only to eat and sleep, left the orphans to the care of his wife. She was a weak, frivolous woman of the world, and left them very much to themselves, caring only that they should be educated and accomplished.

* * * * *

Robert sat alone in the drawing-room. In the parlor the girls were entertaining a few young

friends. Rob listened to the singing, and murmur of voices, and the soft ripple of merry laughter, until he longed to go in and enjoy himself with the rest. His hand was upon the door when he recalled a thoughtless speech of Ella's which he had that very morning overheard. "If Rob comes in the parlor to-night I hope he'll behave himself. He is distressingly awkward at times, and really he is old enough to be quite gentlemanly." The boy was proud and sensitive, and remembering Ella's words, he turned from the parlor and left the house.

Down the street he wandered aimlessly, his heart filled with bitterness, under which lay a great desire to find some one who would care for him and his company.

"Hallo, Rob, where ye going?"

"Right straight ahead," replied Robert, as he recognized the voice of Dick Hall, a boy with whom he seldom associated.

"You needn't be so sharp, old fellow, I was going to the Young American Club Rooms, and thought maybe you would like to go along; ever been there?"

"No; what do you do there?"

"Oh, anything in the line of amusements. Come on, it's a nice place to go evenings when you don't know what else to do."

The "club" room proved to be the back parlor of a saloon, which was made pleasant and attractive by books, pictures, tables, and easy chairs.

Both men and boys were lounging in the room. Some were reading as they smoked or sipped their wines.

At one table some boys were playing dominoes; at another a game of cards was in progress, while a glance into an adjoining room revealed a billiard table.

"It's a jolly place, isn't it, Rob?"

"It looks pleasant," replied he, as he recognized a few boys of his "set."

Just then the proprietor, seeing a new customer, came to speak with the boys.

Robert scarcely knew what he said, but when he deferentially inquired, "What shall I get you to drink, young man?" Rob felt that for once he was appreciated, and straightening up, he replied with all the dignity he could command:—

"Wine, sir, wine, if you please."

The proprietor repressed a smile as he stepped from the room to order it, and he chuckled to himself:—

"That's old Dinsmore's nephew—a fine catch. I'll stick to him. Dick must be treated for this. It's not the first one he's introduced here."

"Robert," said Ella, a few months later, "I heard you come in last night just as the clock struck two. You've been out every night for two months, I'd like to know where you spend your evenings."

"It makes no difference where I spend my evenings, so I do not trouble you," and Robert left the room.

"Stella, did you ever see such airs as that boy is putting on? In a short time we won't be able to live in the same house with him!"

"Well, you know he is going to college soon. But seriously, Ella, I feel uneasy about him. Don't you remember, when father died, he said: 'Watch over Robbie, don't let him go astray.' I know that he smokes cigars, and I almost believe that he drinks some."

"You might talk to him, Stella, before he goes to college. It would be awful to have him expelled."

"I think I will if I can, but he avoids us so much that I never find an opportunity to talk to him alone."

* * * * *

"I say, Stanley, I'm tired to death of living in such a straight-jacket as this old college is," and throwing his book down, Robert confronted his room-mate, Stanley.

"I'm tired, too, Rob—just sick of it! Plague take the books. I was never cut out for a scholar. I wish we could have a little fun."

"Well, you can just keep shady, my boy, and we will. I got some money last night from home, and we will have something that isn't down in the 'course of study.' Let me see, how would a supper go?"

"Just the thing, Rob! I'll add an 'extra' or two, and we'll invite a dozen boys or so."

"I'm ready. Anything for a little excitement. This humdrum life is killing me. When shall we have it?"

"To-night, by all means. I heard the professor tell Norman to keep an eye out to-night, as he was obliged to be away, and some of the boys might turn the college upside down."

"Ha, ha, that's good! Come on, Stanley, we'll get Bob Slade to get us something to drink. Never'll do for us to be seen bringing anything of the kind."

"Bob's just the fellow. He can get plenty handed right through the back windows of Poole's. His father's store adjoins, you know. We'll go down town and order the things. I tell you, this is boss."

* * * * *

It was a wild, stormy day. The wind, moaning and shrieking, whirled the snow into huge white drifts. But how warm and pleasant it was in the cosy drawing-room where Stella and her sister sat chatting.

Ella, with her lap full of soft, bright zephyrs, was trying to think of something pretty to make.

Stella was industriously embroidering a new table spread. Pausing, she smoothed it out, saying:—

"How does that look, Ell?"

"Oh, perfectly lovely! How can you do anything so nicely? You'll soon have it done, too. Hark, there's the postman. I hope he has some letters, it's too stormy for company—such days are dull."

The servant entered with letters and a magazine, and soon the girls were both busily reading.

"Oh! Ella—Ella, what shall we do?"

The cry was full of pain, and Ella sprang up, exclaiming:—

"What is the matter, Stella? Tell me quick."

"A letter from Robbie—oh, Ella, read it!"

And this was the sad, sad letter:—

"DEAR SISTERS: When you read this I shall be far from my native land—a fugitive—a wretch fleeing from punishment."

"The fact is, I got into a miserable scrape at the college—got drunk and disgraced myself and family. Rather than to hear your reproaches, or witness your sorrow, I have fled; and it will be useless to search for me. I shall never come back."

"If you think of me as dead, it will be best, for I am worse than dead. My life so far is wasted, and now I am reckless, defiant, and desperate. Oh, girls! You have each other. You don't know what it is to feel alone."

"YOUR ERRING BROTHER."

Together, with tearful faces, the sisters read the terrible words, while all gladness seemed to fade from their hearts; and over them fell a shadow—the dark shadow of remorse—which never again was lifted.—*The Advance*.

SCOLDING.—With some, scolding is chronic. Life is one long fret. The flesh is feverish, the nerves unstrung, the spirit perturbed and in a state of unrest. The physical condition and the material surroundings may have a strong tendency to disturb our equanimity and to exasperate our feelings; but we are apt to bear in mind that the scolding never did anybody any good, and withal grows to be very uncomfortable to the party who indulges in it. Inappropriate in everybody, scolding appears most hateful in parents. Set to be dispensers of kindness and love to those with whom they are more especially associated, it is horrible to see gall distilled instead of charity. Scolding turns a household into a pandemonium, and a church into an inquisition. Bear in mind that kindness and gentle speech are a great deal easier to practice than their opposites. Why practice the worse thing when harder? Arrest yourself in the indulgence of this bad habit right here. Begin now, and put yourself under bonds to be good-natured.—*Ex.*

AND BE YE THANKFUL.—"I suppose that for one Christian who fails in prayer, there are four Christians who fail in praise." These were the first words of a telling address delivered recently by Mr. Ralph Wells at one of the "Week of Prayer" meetings in New York. We are sorry to think that Mr. Wells was about right. One of our pastors says he is asked to offer the prayers for "persons going to sea," or dangerously sick, fifty times for once that he is asked to give thanks for a safe voyage, or a recovery from illness.—*Episcopal Recorder*.

CARE and diligence bring love.

Religious Notes.

—A church for deaf mutes is in contemplation in Philadelphia.

—A "Gospel Tent," under the direction of the Baptists, has been opened for service in New York City.

—A Roman Catholic paper, of New York City, says that "five-eighths of the army of the United States are Catholics."

—Rev. Minot Savage, President of the Unitarian Association of Boston, has declared his abandonment of the belief in a personal God.

—By a vote of two to one, the United Presbyterians have decided that churches desiring to do so can have the help of an organ in singing.

—It is stated that after the mission of Moody and Sankey to Belfast, Ireland, seventy young men gave themselves to foreign missionary work.

—It is stated that only one minister in the New England Conference of the M. E. Church receives as high a salary as \$2,000, the average being about \$560.

—The latest on record from the ubiquitous small boy is his statement that he saw a donkey in the "theological garden." We agree with the *Christian at Work*, that he was not very far out of the way.

—The *Jewish Times* aptly puts the case thus: "The Brooklyn police have shut down on Sunday excursions and picnics. This is right. Nothing should be allowed to interfere with the side-door business of the gin-mills."

—A society "to perpetuate the memory and to foster and promote the principles and virtues of the Huguenots," has been formed in New York City. Next to a society for perpetuating and fostering Bible Christianity, that is the best move that could be made. New York and one or two other cities stand greatly in need of some such society.

—Dr. Cuyler, in an article in the *Christian at Work*, says: "There is no lack of lawyers, or of physicians, or of civil and mining engineers, or of editors; but there is a lamentable lack of men who cannot only occupy but fill the 'sacred desk,' as our Yankee forefathers called it. In a republic of fifty million souls, the mighty work to be done increases; the trained workmen diminish."

—Dr. Duryea, of Boston, writes to the *Christian at Work*: "I think the theological ship has been in the water so long since the Reformation, that it has been subject to the growth of a mass of barnacles, and needs to be hauled on the dry-dock and scraped." And we might add that it did not have an entirely clean bottom when it was launched, and that makes an overhauling the more necessary.

—Here is a statement of a fact that should be emphasized; it is by Prof. F. A. Gast, of the Reformed Theological Seminary, Lancaster, Pa., in an article in the *Hebrew Student*, on "The Relation of the Old Testament to the New." "There is no New Testament doctrine that is entirely new, and whose roots do not strike far back into the Old. On the other hand, there is no Old Testament doctrine that is peculiar to the Old, and that does not assume a higher form in the New."

—The *Missionary Review* says that the Hindus "not only believe in probation in one state of existence after death, but they believe in 8,400,000 successive periods of existence, each beginning with birth and ending with death, and probation continued in each and all of them." Some professed Christians believe in two probations, one before, and one after death, but they lack a great deal of being as "advanced" as the Hindus. If they would only add 8,399,999 probations to their list, they would be one ahead of the Hindus, and the most "advanced" theologians in the world; and they would also have just as much Scripture evidence in support of their position as they have now.

—The Kentucky correspondent of the N. Y. *Examiner*, gives some reasons for the prevalence of murder in that State, chief among which is the time-serving policy of the churches. If a man commits murder, and is acquitted in court, his church relations remain the same as though nothing had happened; and when there are several such in one church, the pastor does not care to say anything about the sin of murder, lest some unpleasantness might occur. So the churches bow to crime. The correspondent further says: "Again, the business that of all others promotes murder and all other forms of crime is strongly entrenched in the churches. Capital owned by professed Christian men is largely invested in the manufacture and wholesale trade in whisky. There is no use to try to disguise this state of things. Take out the capital owned and controlled by church members from under the whisky business and the trade would collapse."

—The N. Y. *Tribune* recently published letters from seven prominent ministers, who gave their opinions on Sunday observance. The most of them took a reasonable view of the matter. Dr. Howard Crosby said: "Personally, I believe in a strict Puritanical Sabbath [Sunday], and such I observe every week; but I have no right to force my belief on others, or make my belief the guide of their conduct." Dr. Wm. Taylor thinks that Christians must determine, not by law, but by their own actions, the kind of Sunday the country will have. Dr. Armitage, of the Baptist Church, believes in laws to require the irreligious and thoughtless to preserve order; but the best means to preserve the

religious character of the day is by extending the influence of the religion with which it is identified. Dr. Ormiston, of the Dutch Reformed Church, is the only one who takes strong grounds in favor of legislative restrictions. He says: "The people will not keep Sunday unless required to do so by laws which are rigidly enforced." And we can add to this last remark the statement that some will not even under such circumstances.

News and Notes.

—There are no Sunday newspapers in Australia.

—A tornado on Long Island, on the 13th inst., did \$50,000 damage.

—Beebetown, a small village in Iowa, was destroyed by a heavy wind, June 14.

—American manufacturers of fire-arms are now shipping large quantities to China.

—The record of the star-route trial, printed in small type and octavo size, makes over 6,000 pages.

—Last week tornadoes were reported from Wisconsin, Iowa, Kansas, Missouri, Illinois, Indiana, Texas, and Pennsylvania.

—During the week ending June 16, the number of immigrants arriving in San Francisco by the overland trains, was 1,141.

—The season of severe storms in the East has fully come. Nearly every morning paper has an article headed, "Another Tornado."

—By the recent explosion of a powder magazine at Scutari, 153 persons were killed, and 53 wounded. The explosion was caused by lightning.

—George H. Corliss, at whose works in Rhode Island the big centennial engine was built, is building the engines for the first cotton mills to be erected in China.

—The village of Valoires, in the department of Savoy, France, was burned, on the 14th inst., the inhabitants barely escaping with their lives. All the livestock perished.

—At Los Gatos, Cal., June 17, two Mexicans engaged in a fight over a game of cards. One of them was stabbed to the heart, and the other was immediately hung by the citizens.

—There has been fighting in Albania since the 12th inst. Other tribes are expected to join in the revolt. Montenegro has established a cordon on the frontier to prevent the belligerents entering her territory.

—Ernest Hart, agent of the Irish Political Committee, says that in Donegal there are 14,000 destitute persons living on alms from America. Four million acres in Ireland have been allowed to fall out of cultivation.

—A Hamburg dispatch of June 11, says: "A number of prominent shipping firms to-day expressed sympathy with the prospect of a second Suez Canal and resolved to communicate with the British committee with a view of eventual participation in the undertaking."

—From the Los Angeles *Times* we clip the following item: "Some of the wells in Santa Barbara that have not been dry for thirty years, are now yielding no water, and several heretofore living springs upon the foot-hills to the north of the city are also failing. Does this foretell the coming of an earthquake?"

—General Crook has returned from Mexico victorious, bringing over 200 Apache prisoners with him, and now the query is, What shall be done with them? They are not wanted on the Reservation, and the probability is that they will be turned loose to make another raid. The captives are reported as having a large amount of gold in their possession.

—For the first time in four years the books of the City Clerk and Treasurer of Oakland were examined last week. The examination showed that there was about \$50,000 less cash in the treasury than the books called for. The Treasurer, James Dods, confessed that he took the money, and he is now in jail awaiting trial. Gambling in stocks was the cause of his downfall.

—A telegram from Mansfield, La., June 16, says:—"Rev. Ben. T. Jenkins, Jr. this morning killed Rev. J. Lane Borden, President of Mansfield College." The dispatch says further that Jenkins has the sympathy of the community. This may be gratifying to him, but we would like to know what position he will take hereafter in his preaching in regard to the ten commandments.

—The S. F. *Chronicle* says of the temperance issue in the Ohio Republican platform: "Total abstinence is not proposed, but the platform declares in favor of a tax on the liquor traffic, which will aid in supporting the jails, penitentiary, and poor-houses, rendered necessary by excessive use of stimulants, and in paying the expenses of the police and of courts, a large part of whose business comes from the same source." Very well stated.

—A terrible calamity occurred in the town of Sunderland, Eng., on the 16th inst. An entertainment was given in a theater, at which several thousand children were in attendance. At its close 1,200 little ones came rushing down from the gallery. At the top of a flight of stairs was a door which opened only twenty inches, in passing through which one of the children fell. The crowd behind kept pushing ahead; and as the result 197 children were trampled to death.

—Governor Irwin, of Idaho, recently stated that politics in Idaho turned only upon the Mormon question. Said he: "The Mormon element is a strong one. The Mormons are subservient to the dictation of the priesthood, and slavery in the South was never half so dangerous and bad as Mormonism in Idaho. The Edmunds bill is all right, so far as it goes, but being founded upon the basis that the Mormons will not commit perjury, the provisions of the bill are inadequate to the situation."

—The trial of the star-route conspirators closed last week with a verdict of not guilty. The verdict was received by the mob with yells of joy, and was fittingly celebrated by drunken orgies. One of the counsel says, "It was a day of debauch to be remembered by the citizens of the capital." The feeling of sympathy for criminals seems to be growing stronger, and shows a low state of morals. One cannot read the record of this and other trials, without recalling the words of the psalmist: "The wicked walk on every side, when the vilest men are exalted." The only satisfaction that honest men can take in the outcome of this case is the poor one that the conspirators have had to disgorge the greater part of their ill-gotten wealth in defending themselves.

THE BIBLICAL INSTITUTE.

This book is a synopsis of the lectures delivered at the Biblical Institute in Oakland, April, 1877, by Elders James White and U. Smith. It covers the principal points of doctrine held by Seventh-day Adventists, treating of the Millennium, Second Coming of Christ, the Prophecies of Daniel 2, 7, and 8, the Messages of Rev. 14, Two-horned Beast of Rev. 13, Sanctuary, the Seven Churches and the Seven Seals of Rev. 2-8, Seven Last Plagues, Nature and Destiny of Man, Saints' Inheritance, Bible View of the Sabbath, Examination of alleged reasons for Sunday-keeping, etc. Although the book contains only 352 pages, these different subjects are treated at sufficient length to make them very plain. The book may be used to good advantage in class recitations, as questions are appended to each lecture. It is just the thing for those new in the faith, or those who wish to investigate. Price, \$1.00.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 21, 1883.

Time of Camp-Meetings.

DAKOTA, Parker, Turner Co.,	June 27 to July 2
TEXAS, Waxahachie,	July 13-23
VIRGINIA, New Market,	Aug. 2-7
OHIO, Galion, Crawford Co.,	" 14-21
MASSACHUSETTS,	" 23-28
VERMONT,	Aug. 30 to Sept. 4
MAINE, Waterville,	Sept. 6-11
ILLINOIS,	" 11-18
NEBRASKA,	" 19-25
ALABAMA, Choctaw Co.,	

Various Matters.

A LETTER for Miss Emma Foster lies in our office unclaimed. Will she please call or send her address.

To D. P. C.—We have given the price of Prof. Pettingell's book entitled "The Life Everlasting," and gladly do so again. The price is \$2.00, 800 pages. It may be obtained at this office. If you procure it and read it you will never regret it.

We have received a request to notice an article in the *Pacific* against the Seventh-day Adventists, published several weeks since. We did not think it needed much notice. It is strong proof of the ignorance which prevails on the Sabbath question, that such an article is looked upon as an *argument*. We will notice it soon.

AND we have concluded to comply with requests, several times received, to publish in a tract our articles in review of Dr. Benson's pamphlet against the Sabbath, together with the criticism of Armstrong on Ex. 16.

THE Nebraska Tract Society has been doing a noble work in canvassing for the SIGNS. Other States are following the example, and our subscription list is increasing fast. It would be cause of congratulation all around if our list should double in 1883. But we do not feel like giving all the praise to the workers. We are confident that we are nearing the end, and the Spirit of God is opening the hearts of the people to inquire for the truth.

Fisk University.

WE have received the catalogue of this institution, situated at Nashville, Tenn., also the first number of the *Fisk Herald*, an 8-page paper published by the students. The university was established eighteen years ago, for the education of the colored people of the South, and has made commendable advancement. The courses of study comprise the preparatory, classical, normal, in connection with which is a "model school," a common English department, and a theological department. The university has done a good work, many of its graduates holding positions of influence, as teachers, lawyers, and ministers.

An Apology.

WHEN we returned from the East last winter we found our assistant, who was obliged to nearly be sole editor in our absence, very much worn with his work. To relieve him we overworked in turn, and during a part of the spring we have been rather feeble. Again we were absent a good part of the month of May, working in the College, and at that time there was an unusual amount of work to be done in the office. If we had no other work to do but that which is needed on our paper we could do more for that than we have been able to do the present year. But we are now expecting to spend our undivided time at the office, and hope to better meet the expectation of our friends. We say this because we partially promised, at the General Conference, to do some work in regard to the paper which we have not been able thus far to reach.

Unanswerable Argument.

THE opponents of prohibition are wont to say that the prohibitory laws of Maine do not prohibit the sale or the use of liquors in that State. To the contrary, they affirm that more liquor is sold there, and saloons are in greater number in proportion to the number of inhabitants than in those States where the sale is licensed. We do not offer as any argument our assertion that *we know better*, as they are not accustomed to

take the word of those who have been in that State enough to know that the stories about the frequency of saloons and the open sale of liquors is false. But "the logic of facts" is unanswerable. Look at the following item of news:—

"The American Express Company has given orders to their agents in Maine not to take orders or receive pay for packages supposed to contain liquors. By the courts an express agent has been declared liable as a violator of the Maine law for delivering and collecting for C. O. D. packages of liquors."

Why does not this order extend to the express agents in other States as well as to those in Maine? The courts of Maine decide as follows:—

"Any complicity in aiding liquor dealers to evade our laws will make an express company liable. Liquors believed to be intended for unlawful sale may be seized in transit or wherever found under circumstances indicating this intent, and the burden of proof is upon the owner to show that it is not so intended."

The thoughtful reader will be astonished at these things, if it be true that liquor is so openly sold in Maine as the anti-prohibitionists constantly affirm. We have not yet heard of any such action on the part of the express companies in States where the sale is licensed. Why not? Nor have we ever heard of the courts treating the matter in such a light in any other State but Maine, except in regard to the sale of liquor to Indians; but it is well known that such sale is prohibited by the United States.

Catholics and the Public Schools.

CONCERNING the object of the meeting of the American Archbishops in Rome next fall, Archbishop Alemany, of San Francisco, said to a reporter:—

"One of the chief subjects of discussion will be the system of public schools in relation to the Catholic youth. As regards the education of the young, these schools are of inestimable value, but I deeply regret that some attention is not also bestowed upon religious instruction. . . . We ask but little in this respect—less, indeed, than is already granted in Ireland, Canada, or Australia—and that is that a certain time every day shall be devoted to religious instruction. Thousands of parents are eager that their children should be brought up in the precepts of their own faith, and although the laborer is worthy of his hire, our clergy would willingly devote their time and attention to this vital matter without reward, if the Government objected to making a small appropriation for this religious training, that even might be restricted to one short hour each day. We are perfectly willing that these exercises should be carried on under the supervision of a public officer, but it would be far better for the Government to make an experiment with well-chosen teachers, who would combine the usual scholastic attainments with religious training, and then, if it proved to be successful, to extend the system to all the scholars of the Catholic faith. It will be clearly understood that we do not seek the control of this movement, which belongs to the Government."

The Catholic Church, having persistently fought the use of the Bible in public schools, is very zealous that those schools should impart a little "religious" instruction. Of what that instruction would consist, any one who has ever seen the text-books, especially those on history, in use in Catholic schools, can readily judge. It will be noticed, also, that they are very moderate in their demands—excessively humble. They are perfectly willing for the Government to have nominal control of the education of the children, if it is only intrusted to them. And they ask for so very little that surely the Government cannot refuse. We remember the fable of the camel and the Arab's tent, and expect to see it acted out to the life in this case. Protestants are becoming very obsequious to Catholicism, partly because they expect much help from that quarter in the coming struggle for Sunday supremacy. Too late they will find out that their "liberality" has cost them their liberty.

Jehovah—Adonai.

A WRITER in the *Herald of Life* endeavors to prove that Christ is called Jehovah in the Scriptures. The following is part of his argument:—

"In Isa. 6:1-5 we read, 'In the year that King Uzziah died I saw also Jehovah, sitting on a throne high and lifted up, and his train filled the temple. Above it stood the seraphim; and one cried to another and said, Holy, holy, holy is Jehovah of hosts; the whole earth is full of his glory. Then said I, Woe is me, for I am undone; for I am a man of unclean lips; for mine eyes have seen the King, Jehovah of hosts.' And he said, Go and tell this people, Hear ye indeed but understand not; and see ye indeed, and perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes, etc. Verses 9, 10. Now

John the evangelist quotes this latter passage, speaking of the Jews rejecting the testimony of Jesus Christ, and adds, 'These things said Esaias when he saw his glory, and spoke of him.' John 12:40, 41. Here Esaias informs us he saw Jehovah, and the evangelist says he saw the glory of Christ, and spoke of him. The question then recurs, has the evangelist made a mistake? If Esaias was inspired, he must have written the truth; and if John has justly applied this vision, this Jehovah, whose glory Esaias saw, was Christ himself. If John has misapplied the vision, his authority falls to the ground. Either Esaias or John made a mistake, or Christ is Jehovah; and to maintain that he is not is to deny the inspiration and authority of one of these writers."

We could recommend a compound which would greatly benefit this writer, made of equal parts of reverence, modesty, and knowledge. By this he might be saved the humiliation of accusing Esaias or John of making a mistake, when the mistake is all with himself. The name Jehovah is not found in Esaias 6:1, 8-11. Adonai is the name used in these verses. It is true that in the Greek there is no distinction, as there is none in the English, but the translators of the Old Testament have placed it within the power of the common English reader to distinguish these names by placing LORD in small capitals when it is from Jehovah. Any one venturing to write for a religious paper, ought to know this much at least.

This distinction is most clearly shown in Ps. 110:1. "The LORD said unto my Lord sit thou at my right hand," &c. Jehovah said unto Adonai. Jehovah is the proper name of "the God and Father of our Lord Jesus Christ;" Adonai is the Hebrew proper name of the Messiah.

Of course Isa. 6:1 is misrepresented in the above extract. Esaias said: "In the year that King Uzziah died I saw also Adonai, sitting on a throne," &c. Adonai is also used in verse 8, and therefore John, in quoting verses 9, 10, applies them to Christ under that name, and not the name Jehovah.

Appointments.

Fresno County.

I EXPECT to meet with the Burr Valley Church, Fresno County, Sabbath, June 23. C. C. RAMSEY.

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