

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 RETURN HOME.

[A hymn of the Greek Church in the tenth century, translated by John Neal, D. D.]

SAFE home, safe home, in port!
Rent cordage, shattered deck,
Torn sails, provision short,
And only not a wreck,
But oh, the joy upon the shore
To know our voyage péril o'er.

The prize, the prize, secure,
The athlete nearly fell;
Bore all he could endure,
And bore not always well.
But he may smile at conflicts gone
Who sets the victor's garland on.

No more the foe can harm,
No more of leaguered camp,
Nor cry of night alarm,
Nor need of ready lamp.
And yet how nearly he had failed,
How nearly had that foe prevailed!

The lamb is in the fold,
In perfect safety penned;
The lion once had hold
And thought to make an end,
But One came by with wounded side,
And for the sheep the Shepherd died.

The exile is at home.
Oh, nights and days of tears!
Oh, longings not to roam!
Oh, sins and doubts and fears!
What matter now (when men so say)
The King has wiped those tears away.

Oh! happy, happy bride!
The widowed homes are past,
The Bridegroom at thy side,
Thou all his own at last!
The sorrows of thy former cup
In full fruition swallowed up.

General Articles.

Triumph of the Reformation.

BY MRS. E. G. WHITE.

UPON his return from Wartburg, Luther gave his attention to the work of revising his translation of the New Testament, and the gospel was soon after given to the people of Germany in their native tongue. This translation was received with great joy by all who loved the truth; but it was scornfully rejected by those who chose human traditions and the commandments of men.

The priests, who themselves knew little of the Scriptures, were alarmed at the thought that the common people would now be able to discuss with them the precepts of God's word, and that their own ignorance would thus be exposed. Rome summoned all her authority and power to prevent the circulation of the Scriptures; but decrees, anathemas, and tortures were alike in vain. The more she condemned and prohibited the circulation of the Bible, the greater was the anxiety of the people to know what it really taught. All who could read were eager to study the word of God for themselves. They carried it about with them, and read and reread, and could not be satisfied until they had committed large portions to memory. Seeing the eagerness with which the New Testament was received, Luther immediately began the translation of the Old, and published it in parts as fast as completed.

About this time there appeared a new foe of the Reformation. Tidings reached Wittenberg that Henry VIII., king of England, had written a book supporting the Romish doctrines, and violently attacking Luther. Henry was one of the most powerful monarchs of Christendom, and he vainly imagined that he could, without difficulty, annihilate the Reformation. He drew no arguments from the Scriptures in support of his position, but cited instead only the authority of the church and the traditions of the Fathers. He also resorted to contempt and ridicule of his "feeble adversary," as he termed Luther, styling him also a wolf, a poisonous serpent, a limb of the devil.

The appearance of this book was hailed with great delight by the partisans of Rome. Its superficial reasoning and harsh denunciations suited well a people who willfully rejected the truths of God's word. It was lauded by princes and prelates, and even by the pope himself, and Henry VIII. was revered as a prodigy of wisdom, even a second Solomon.

Luther read the work with astonishment and contempt. Its falsehoods and insulting personalities, as well as its tone of affected contempt, excited his indignation, and the thought that the pope and his partisans had exulted in so weak and superficial a production, inspired him with a determination to silence their boasting.

Again he took up his pen against the enemies of the truth. He showed that Henry had sustained his doctrines only by the decrees and teachings of men. "As to me," said he, "I do not cease my cry of, 'The gospel, the gospel! Christ, Christ!' and my enemies continue to reply, 'Custom, custom! Ordinances, ordinances! Fathers, Fathers!' St. Paul says, 'Let not your faith stand in the wisdom of men, but in the power of God.' And the apostle, by this thunder-clap from Heaven, at once overturns and disperses, as the mind scatters the dust, all the foolish thoughts of such a one as this Henry."

"To all the decisions of Fathers, of men, of angels, of devils, I oppose," says he, "not the antiquity of custom, not the habits of the many, but the word of the eternal God, the gospel, which they themselves are obliged to admit. It is to this book that I keep; upon it I rest; in it I make my boast; in it I triumph and exult. . . . The King of Heaven is on my side; therefore I fear nothing." And with arguments drawn from the word of God did Luther demolish and scatter to the winds all the sophisms of his opposers. It was with the new doctrines and their advocates as with the Israelites in Egypt,—“the more they were afflicted, the more they multiplied and grew.”

Luther's writings were eagerly read alike in the city and in the hamlet. At night the teachers of the village schools would read aloud to little groups gathered at the fireside. With every effort some souls would be convicted of the truth, and, receiving the word with tears of gladness, would in their turn tell the good news to others.

The words of inspiration were verified, "The entrance of thy words giveth light; it giveth understanding unto the simple." The study of the Scriptures was working a mighty change in the minds and hearts of the people, not only reforming the morals, but arousing the intellectual powers to a strength and vigor heretofore unknown. The papal rule had placed upon the people an iron yoke which held them in ignorance and degradation. All their instruction and discipline had been of a character to encourage a superstitious observance of forms; the prescribed routine of worship was scrupulously maintained; but in all their service the heart and intellect had little part. Yet many of these worshipers possessed dormant powers that needed only to be awakened and called into action. The preaching of Luther,

setting forth the plain truths of God's word, and then the word itself, placed in the hands of the common people, had not only purified and ennobled the spiritual nature, but had imparted a new life to the intellectual powers.

Persons of all ranks were to be seen with the Bible in their hands, defending the doctrines of the Reformation. The papists who had left the study of the Scriptures to the priests and monks, now called upon them to come forward and refute the new teachings. But ignorant alike of the Scriptures and of the power of God, priests and friars were totally defeated by those whom they had denounced as unlearned and heretical. "Unhappily," says a Catholic writer, "Luther had persuaded his followers that their faith ought only to be founded on the oracles of Holy Writ." Crowds would gather to hear the truth advocated by common men, and even discussed by them with learned and eloquent theologians. The shameful ignorance of these great men was made apparent as their arguments were met by the simple teachings of God's word. Persons of little education, women and laborers, were able to give from the Scriptures the reason of their faith.

The success that attended the Reformation excited the most bitter opposition. As the Romish clergy saw their congregations diminishing, they invoked the aid of the magistrates, and by every means in their power endeavored to bring back their hearers. These efforts were but partially successful. The people were hungering for the bread of life; they had found in the teachings of the Reformation that which supplied the wants of their souls, and they turned away from those who had so long fed them with the worthless husks of superstitious rites and human traditions. Sometimes the people, irritated at the thought that they had so long been deceived by fables, compelled the priests to leave their positions.

When persecution was kindled against the Reformers, they gave heed to the words of Christ, "When they persecute you in this city, flee ye into another." The light penetrated everywhere. The fugitives would find somewhere a hospitable door open to them, and there abiding they would preach Christ, sometimes in the church, or, if denied that privilege, in private houses, or in the open air. Wherever they could obtain a hearing was a consecrated temple. The truth, proclaimed with such energy and assurance, spread like fire in the stubble. No effort could stay its progress. In the city of Ingolstadt, where was a university, and where, also, lived one of the most learned opponents of the Reformation, a young weaver read Luther's works to a crowded congregation. In the same city, the university council having decided that a disciple of Melancthon should be compelled to retract, a woman volunteered to defend him, and challenged the doctors to a public disputation. Women and children, artisans and soldiers, had a better knowledge of the Scriptures than learned doctors or surpliced priests.

In vain were both ecclesiastical and civil authorities invoked to crush the heresy. In vain they resorted to imprisonment, torture, fire, and sword. Thousands of believers sealed their faith with their blood, and yet the work went on. Throughout Germany, particularly in the Saxon States, in France and Holland, in Switzerland, in England, and in other countries, the Lord raised up men to present to the benighted minds of the people the light of God's word. Persecution served only to extend the work; and the fanaticism which Satan endeavored to unite with it, resulted in making more clear the contrast between the work of Satan and the work of God.

The cause of truth was destined to triumph. God's faithful builders were not toiling alone. Could their eyes have been opened, they would have seen as marked evidence of divine presence and aid as was granted to a prophet of old.

When Elisha's servant pointed his master to the hostile army surrounding them and cutting off all chance of escape, the prophet prayed, "Lord, I pray thee, open his eyes, that he may see." And, lo, the mountain was filled with chariots and horses of fire, the army of Heaven stationed to protect the servant of the Lord. Thus did the angels of God guard the workers in the cause of the Reformation. God had commanded his servants to build, and the combined forces of earth and hell were powerless to drive them from the walls. Saith the Lord, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night."

Temperance, and Sunday Observance.

LIKE that of temperance, the Sunday question is gaining great prominence and is becoming greatly mixed up with the political questions of the times. The prohibition of the debasing traffic in intoxicating liquors is a necessity and comes legitimately within the scope of politics, and it is to be regretted that in many States the Sunday question has been linked to the temperance issue. We regard this move as an extremely unfortunate one, as it can only indefinitely postpone the time of the triumph of temperance principles, if it does not bring speedy and permanent defeat.

The temperance question, in which all classes of our citizens, white and black, Jew and Christian, Protestant and Catholic are alike interested, should be brought before the American people disconnected from party politics and entirely free from any religious question. There are thousands upon thousands of American citizens, including those of every religious and political creed, who favor prohibitory legislation on the temperance question, but who do not favor the forced observance of Sunday, or any other day, by civil law. Notwithstanding this fact, temperance leaders in many of the States are, unwisely, as we think, combining the two questions, and we have fears as to the result of the experiment.

The writer, with others, has devoted years of hard labor to the upbuilding of a popular temperance sentiment in the South, and he is as unflagging as ever in his zeal for that good cause, and would have every temperance man at this particular time, devote his energies to the one great question—prohibition.

We do not propose to discuss, in this article, whether the first day or the seventh day of the week is the Sabbath. It matters not which of the two days is linked to the temperance question; the result must be the same.

We are not in favor of combining these two questions, not only because of the injury it will most certainly work to the cause of temperance, but we oppose it on the ground that to enforce the observance of any religious rite, or Sabbath, by legislative enactment, is, at once, incompatible with the spirit of our free institutions, and antagonistic to the foundation principles of our Government. Those who have it in their hearts to favor such a law should not find fault with the part that Rome played in ages past.

It has been argued that this is a "Christian nation," and that in a free country like this, where Christianity is the religion of the people, and the Bible is the standard of faith accepted by all classes, it should legislate on such matters. This is precisely the position Rome took hundreds of years ago, and it is to be hoped that "free America" will refuse to follow in the footprints of old Rome. And we are not ready to admit that this is a Christian nation. It never has been; it never will be. True, Christianity is the dominant religion in this country; still, this nation is far, very far, from being a Christian nation.

Here the government rests upon the people, and its character and power are determined by their votes. As citizens, it would be well always to act in harmony with religious principles and convictions, but, because it is right to adhere to religious principles it does not follow that it is right to enforce, by civil law, the observance of any particular day as a Sabbath, or any religious rite. And we would as soon legislate as to the doctrines the people must believe, as to legislate in regard to the Sabbath they must keep. There is as much consistency in the one as in the other.

It is true that the perpetuity of our Government depends upon the character, the intelligence, and the religious principles of its citizens, and

these are determined by the institutions fostered, such as our churches, universities, colleges, etc., but no certain class has any right to force the acceptance of their religious ideas, whether right or wrong.

The leaders of the Sunday movement say that it is not the question whether men shall be forced to be religious on that day, but whether there shall be any Sabbath at all. It is presumed that there can be no Sabbath unless its observance is enforced by law. This is fallacious, for, in the absence of such a law, both Christians and Jews, all, could observe as a Sabbath either the first or the seventh day as they might please, and that, too, without molestation. It follows, legitimately, that no such law is necessary. And the first-day keepers have no more right to be protected from the noise of the seventh-day keepers who work on the first day, than the seventh-day keepers have to be protected from the noise of the first-day keepers who work on the seventh day. A law enacted by the keepers of the first day compelling those who keep the seventh day to cease from labor and rest on Sunday would be decidedly wrong—tyrannical.

We believe that every person should have the privilege of keeping holy any day he or she may please, without the slightest interference from the civil authorities, and, in this particular, amenable only to our Father above, to whom all must render an account at the coming Judgment. Man, fallible man, never has received authority to compel obedience to the laws of Jehovah, nor to inflict penalties upon those who violate them. No nation, no ecclesiastical organization, no, not even the church of Christ, should arrogate to itself this right.

We are aware of the fact that our position will be severely criticised by hundreds—perhaps thousands—of *Bible Banner* readers, but we assure all that we have prayerfully investigated the question, and have an earnest desire to be and to do right. Our position, we think, is in harmony with the words of our Redeemer, " whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12.

May the blessings of God rest upon us all, and the love of Jesus dwell richly, and in saving power in all our hearts.—A. Graham, D. D., in *Bible Banner*.

Purposes of Discipline.

God's loving discipline has several purposes; and one of them is *correction*. Who knows our faults as well as our all-wise Father? It is a reasonable supposition that before the infinite mind of God there rises a complete and beautiful ideal of what his earthly child might be, and what he will yet be in the perfected estate of Heaven. He so deals with us as to bring us nearer to that divine ideal. Before the mind of my friend Palmer there arose a certain conception of "Faith kneeling before the Cross;" and he aimed to realize that conception in marble. With patient toil he applies the chisel to every false line that his artist-eye detects in the statue; no touch too trivial, if it cuts away the slightest blemish. So our heavenly Father employs the chisel of correction; and many of us know to our sorrow that he cuts deeply, and sometimes cuts to the quick. He is a weak and worthless parent indeed, who imitates poor Eli, and never corrects the vices of his son. Can we suppose that our loving Father will ever commit so wanton a wrong as to spare his chastising rod, and thus spoil his earthly child for all the highest purposes of being? The bare thought is an insult. If we had more of the spirit of Job, and knew what was for our good, we would rather say: Father, stay not thy hand, cut where thou wilt; smite as thou wilt; prune away what thou wilt; perfect thine image in us, and make us meet for the inheritance of glory! "Happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty." It is a blessed thought that, when our heavenly Father applies the knife, he hath the skill to cut the diseased spot; when he prunes he knows just what limb to lop off. It looks like a ruthless process to put a plow through a velvet greensward; but the farmer foresees the springing blades, and that within a few months the torn soil will laugh with a golden harvest. Why should you and I cry out in angry remonstrance when God puts the colter through the subsoil of our selfishness? Afterward this torn soul may yield the plentiful fruits of the spirit. Deep plowing makes holy harvests.

Ah! brethren, there are bitter mercies as well as sweet mercies; but they are all mercies, whether given to us in wine or given in wormwood.

A second purpose of God's discipline is *prevention*. His absolute foreknowledge beholds every possible contingency, and foresees not only what you and I will be, but also what we *might* do under other circumstances. It is against this preventive discipline of love that our ignorance often rebels most violently. Because we cannot see just what God is saving us *from*, we vent our foolish reproaches; if we could see this we would often kneel down and thank God for certain trials as the richest of his mercies. That commercial calamity which swept away the fortune was sent because God foresaw that prosperity would work spiritual bankruptcy. When he lowered another into a vale of humiliation it was to preserve his child from the dizziness which pride was bringing on; and when he laid another Christian's idol in the tomb it was God's last inevitable protest against a worship that was perilous to both the living and the departed. From the "evil to come" God spares the living as often as the dead. When we reach Heaven we will wonder at and adore the chastening hand that often warded us away from many an unsuspected pitfall and many an unseen precipice.

We need hardly to remind our readers how often our heavenly Father employs his discipline for the development of character, and for the perfecting of graces. A boy reared up in luxury and indolence becomes mere pulp. God often lays heavy burdens upon us, which he could easily spare us as far as his power is concerned; but these loads are needed to give us spiritual sinew. He makes the back equal to the burden. God might keep us, if he would, out of many a heated furnace of affliction. But he is a refiner, and hot furnaces often make bright Christians. They tell us that, when a silversmith is engaged in purifying his metal he keeps a close eye on the molten silver. He is sure that the process is perfected when he can see his own face in the heated metal as in a mirror. So when our heavenly Purifier can see his own image in the chastened soul he is satisfied. The trial has wrought its blessed purpose; the affliction which was not joyous but grievous is working out its exceeding weight of glory.

God disciplines us often for the good of others. Parents are subjected to a certain regime for the benefit of their children. More than one pastor has been tried in the fire for the profit of his flock. "Six weeks of painful, dangerous sickness did more for me than six months in a theological seminary," said a sagacious minister. That model minister in Rome wrote to his son Timothy: "Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus."—T. L. Cuyler, in *N. Y. Independent*.

An Answer to Ingersolism.

THE following extract from the *St. Louis Christian Advocate* is an able answer to Ingersolism and the arguments of his infidel followers:—

Has infidelity ever raised a man or woman from the haunts of vice, and made his or her life clean? Has it ever taken a drunkard from the gutter, the gambler from his cards, the fallen from a life of shame? Has it ever found a man coarse and brutal in character and life, and made him a kind husband and faithful father? Has it ever gone out into the heathen lands, and found a people ignorant and barbarous, delighting in rapine and murder, and by the power of its teachings, lifted them out of their degradation until they adopted the customs of civilized nations? Is there in all history of infidelity a story of its moral triumphs that will match the regeneration of the Fiji Islands under the labors of the Wesleyan missionaries? Has it added anything to the sum of human happiness? Does it bring one ray of comfort into the chamber of death, filling the soul of the dying with peace, and the hearts of weeping friends with hope? The religion of Jesus Christ has done all these things. The tree is known by its fruits.

THERE is dew in one flower and not in another, because one opens itself and takes it, while the other closes itself and the drop runs off. So God rains goodness and mercy as wide as the dew, and, if we lack them it is because we will not open our hearts to receive them.

Postal Jottings—No 4.

JEHOVAH-SHALOM. "Peace be unto thee," said the Lord to Gideon, and so says he to many a fearful one. Christ has died for thee. Heb. 2:14. He has been delivered for thy offences. He has been raised again for thy justification. Rom. 4:25. He was wounded for thy transgressions, bruised for thy iniquities. Isa. 55:5, 6, 8. Gideon showed his faith in God's word by calling his altar, "The Lord is (my) peace," or, "Let the Lord send the peace." He has promised, which means the Lord will send it. Judg. 6:24. Some, being justified by faith and by blood (Rom. 4:24, 25; 5:1, 9), have *peace with God*, through our Lord Jesus Christ. He is our peace. Eph. 2:14. The sacrifice is accepted. God has reconciled us to himself through Christ. 2 Cor. 5:18 (R. V.).

2. As children of God, peace of mind is our portion and happy experience, under all circumstances, if we are not anxious about our family, pecuniary and temporal affairs, but in every detail, small as well as great, by prayer and supplication, with thanksgiving for past and present mercies, let our requests be made known unto God. Then the *peace of God* which passeth all understanding shall, without any question, keep our hearts and minds, as with a garrison (Greek, as in 2 Cor. 11:32), in Christ Jesus. Phil. 4:6, 7.

3. The *God of peace* himself, by his sweet Spirit, will be with us, our companion and joy, if we do the true, honest, just, pure, lovely, gracious things (R. V.) done by Paul, aye, by Christ. Phil. 4:8, 9; 1 Cor. 13:1; 1 Pet. 2:21; Phil. 2:5. May Jehovah-Shalom be known by each of us a hundred-fold more than in the past. HENRY VEYSEY.

Battle Creek College, Mich.

"The Easiest Way Is the Best Way."

THIS is an old saying, and I became so accustomed to hearing it used in connection with secular affairs, that I had about set it aside as a lazy man's motto, and therefore practically unreliable. I had not, until recently, even dreamed that it possessed any practical value in a moral sense. I had allowed my mind to become so imbued with the thought that "we must through great tribulation enter into the kingdom of God" (Acts 14:22), that I almost overlooked the hard way of the unbeliever.

I believe the Christian course might be made a little more enticing, especially to the young, were it not for the too general supposition that the way of the world is an easy way, and that Christianity contains about all there is of bitterness in this life. Not long ago my thoughts were turned into another channel by a sentence from the pen of one of our most familiar writers, as follows: "We make very hard work for ourselves in this world when we take such a course that the Lord is against us."

Immediately my mind reverted to a Scriptural confirmation of this sentiment, found in Prov. 13:15: "Good understanding giveth favor, but the way of transgressors is hard." The author of this proverb knew whereof he spoke, and he did not have reference to a future punishment either, but to every-day experience. We have only to look around us a little to see the verification of his words. It is hardly necessary to refer to the fact that the heaviest famines, earthquakes, and other great disasters have come upon the nations that have forgotten or rejected the way of the Lord, to find the proof. We can find it nearer home. In our large cities the haunts of crime and filth are also the abodes of suffering and disease. Go through the prisons, the asylums, and the almshouses, and, with rare exceptions, you do not find the followers of Christ. The majority of Christians are poor, but they seldom become paupers.

But how is it in the ordinary walks of life? Some young men professing Christianity look upon their fellows of the world with feelings akin to envy, supposing that there is enjoyment in the evening revelings of the worldling; and sometimes they are drawn into the vortex in the vain search for pleasure. But here, also, the wise man truthfully pictures the situation, as many a victim will testify. "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine." Prov. 23:29, 30.

But some imagine that to be rich would be an easy way. Were it even so, it is well to remem-

ber that it is a hard thing to get riches in this life, and even harder to retain them. Very few become rich, and few who do will tell you they have had an easy time. Then the danger of riches mark this as anything but an easy way. "He that trusteth in his riches shall fall." Prov. 11:28. The deceitfulness of riches choke the word. Matt. 13:22. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." Jas. 5:1. No, the way of worldly rich men is not an easy way, all things considered, if it does show a glittering exterior.

A careful survey of the whole field reveals the fact that the way of the wicked has no firm foundation or sure promise of reward. The Lord's way is perfect (Ps. 18:30), and he "girdeth me with strength and maketh my way perfect" (verse 32). The perfect way must be the *best* way—it is the Lord's way, and his yoke is easy, and his burden is light. See Matt. 11:28-30. Have we afflictions, the consolation of the Spirit will make them "light" and "but for a moment." 2 Cor. 4:17. Not so the afflictions of the wicked. "The Lord knoweth the way of the righteous, but the way of the ungodly shall perish." Ps. 1:6. Verily the easiest way is the best way.

W. N. GLENN.

The Power That Excels.

THE Scriptures inform us that prior to the coming of Christ, Satan will work with power, and signs, and lying wonders. 2 Thess. 2:1-10. The book of Revelation speaks of miracles being wrought to deceive the world, just before the appearing of the Son of man. Rev. 13:11-14; 16:12-15. And Jesus himself, when speaking of the things which were to precede his coming, said that false christs and false prophets shall arise, and show great signs and wonders, to deceive, if possible, the very elect. Matt. 24:23, 24. Our adversary has more power than is realized by the world. But the saints of God have no cause to fear, for angels are sent forth to minister to them. The palmist says the angels excel in strength. Ps. 103:20. They are God's ministers to act as guardians over those who fear him, and shall be heirs of salvation. Heb. 1:14. They are mightier than the powers of darkness.

In Acts 19:12-16 we find an instance of the evil spirits being controlled by the servants of Christ, and of their exercising their power over others. "And God wrought special miracles by the hands of Paul." The sick were healed and evil spirits went out of those who were possessed. But when certain exorcists tried to cast out the demons, they rose in anger against them, and the pretenders were glad to escape from their fury.

Why did the evil spirit impel the man who was possessed to violently assault the impostors who tried to cast him out in the name of Jesus? They did not so assail Paul when he commanded them to come out. It was because Paul was chosen of the Lord, and the power of Christ was with him. "The impostors spoke in the name of 'Jesus whom Paul preacheth.'" They themselves did not preach Jesus; they did not know him. The demons feared the power of Jesus; they feared the power with which his servant was clothed. They did not fear those "vagabond Jews," strolling exorcists, who sought to exalt themselves by using the name of Jesus as a magical "charm," while they had no faith in him. No-doubt the demons were enraged that the name of Jesus was exalted over them; a name by which they might be subdued. And they manifested this rage even at the expense of the servants of Satan, their own master or leader. It is always thus with hypocrites and pretenders. They may exalt themselves for a time. Satan may use them to bring the name and cause of Christ into reproach, but he does not respect them; he will not protect them when they are assaulted. The magicians of Pharaoh did wonders, and received the commendation of the king whom they turned away from the message of Moses. But they were at length put to shame, and had to confess that the finger of God was in the work of Moses, for the plague was upon them also. And Paul says so will it be with those who in like manner oppose the truth by counterfeiting the miracles and power of God, in the last days. 2 Tim. 3. H. Y. R.

TRAVELING sometimes makes a wise man better but always a fool worse.

How We Spell.

PRESIDENT BERNARD, of Columbia College, believes in a reformed system of spelling. He recently wrote a letter to Professor Scott, of that college, in which every word is spelled in accordance with some example in our present orthography, and it shows by example and illustration the absurdity of our present way of spelling many words. The letter is a literary curiosity, and also an argument. The spelling of three hundred years ago is almost unintelligible. It would not require nearly so great a change as has already taken place since the earliest period of English literature to give us a simple phonetic orthography:—

Migh dier Cyrrh:—Eybowt piphthy yeers agough, eye enterteigned vews oph thee aarthografiele kweschun kwight cymilre two yewrs. Mower rhescentleigh ai hav rephlected ohn thea psubgikt ay Gould diel, anned haph scene raezen too chainj muy obpinyuns. Uy hav dyskuvered thath they karachturistikks oph hour Inggliesh awerthographeigh whitch yough kaul phaltz arr rhallee merritz. Yew psaa ey sownd shood haph butte wun rheprhezantativ; buth, ei asch yeu, iz naut anne aarthografikle cystim chonstructid oune thaphth pryncipal ay contentibul apphure buy thae cyde oph won in whitch epheree sownd has twentie rheprezentathiph? Yough kumplein uv psighlent leththerz. Inn yewer igknowruntz you phale too purseeve thatte wie haph know cylunt letters. Awl thoughts whitch ue kawl sough arr mierleigh kompownunt parrhts oph buy-litterhal, or try-littorhal, or multigh-littorhal karrhacturz yewzd too denought cypal vokle elemence. Too illustraigh. Thayr iz ay vokle elemunt kommunly rheprezentid buy thea karaktur u. Butte thysse iz ekwallie rheprezentid buy *ue, eu, ew, ui, ugh, ough, etc.*, etc. Aynuther iz rheprezentid buy *t*; butte yt haz az ekwiphaylunts *th* (az inn *thyme*), *tw* (az inn *two*), and *phth* (az inn *phthisic*). Ai thurd, rheprezentid buy *f*, haz atte leezte won buy-littorhal ekwivaylent, *ph*.

Nou appligh theeze prinsipuls too thie spellynge oph ai wurred kombigning awl theighr phokle elemense, anned knowtiss thoe bewtiphul varhietee theigh opphur two ower chawiss. Wee maigh haph *frewt*, or *fruet*, or *frught*, or *phriewth*, or *phroughphth*. Inn vue ov possighibilitiez souch az theeze, whitch ey dough naut prsethend tou eggsaust, amme ei naut joustyphyde inn saighing, "Heer's writchness?"

Theigh pholt ov ower awrthaugrighfee iz knot, az eu klaim, thacht ite haz to menny rheprezentathiphz phaur thee saim psownd; ite iz phthath itt konphinz eech souch psownd rheprehesenphthayphthiph too ay gnarroe wreinj oph yewse. Iph, ohn thie uthur hanned, aul theaz eekwivalenth psownd repreighsenntaighthiphz wur maid inndysyskrimineighleigh inturchainjaybul, aigh paighb oph Ingglish wood prezant ai vayrheed anned piktewrhesk appieranse, trougheigh pliezing to ey kaurrhekth thaisphth. Hwot iz beththur, thair kood bee inn souch ai cystim know psoch thyng az bachd spealling—ay sirkumstants inphinitleigh konsouling two theigh moulthithewds hoo nou aupthen undurgough untolled agguniz yn eapistolayrie kompozishun bekaws, lyche Pinkee Rhosebude inn thee *Senturie Magayzeen* theigh kabut rhememyrrh wheather itt shood be *ei aur ie*; phaur, yew cee, ytt wood bee boath.

Sough, cyrrh, iph igh ephphur uhdertaik tu wrheephawrm hour speillingue, ai shagl doo soe, buy thacheing aigh deepahrtewer in theigh dyrheckshun dyametrikkully oppoughzit too ewers. Pherry trewlie yure obbedyuntph surphunt.

F. A. P. BEHRKNAHRD.

Proughphesyrrh Charrhiz P. G. Skachphth, Nieu Yawrrk, May 11, 1883.

We publish the above, not only as a literary curiosity, but as an exercise lesson to learners of our language. Every word is spelled correctly, according to English usage, or analogy. Let the young student first copy it off, spelling every word according to Webster, and then write out a list of words in which the combinations given above appear. When he has done this he will no doubt know more about the English language than he did before. It seems like an outrage to inflict upon the young mind the task of learning such useless and senseless combinations.

Sin and Its Penalty.

(Concluded.)

But still another difficulty is presented to us by giving an extraordinary definition to death; it is said to mean *eternal misery*. But on examination of this, the difficulty is found entirely on the side of those who present it. If, however, the definition is correct, there is an insurmountable difficulty, involving the whole doctrine of the atonement, and making it utterly impossible for God to be just, and also the justifier of him that believeth in Jesus.

First, then, if the signification of death is "eternal misery," Christ never died at all; and then all the scriptures that say *he died* are untrue; and thus the atonement would be proved impossible, and further consideration of it would be useless. But admitting the Scripture testimony, that the wages of sin is *death*, and that Christ *died* for sin, and we have the *scriptural view of the term death*, utterly forbidding such an unnatural and forced construction of a plain declaration.

Secondly, If the correct definition of death is eternal misery, the relative terms, first and second, as applied to death before and after the resurrection, are used absurdly. For how can there be a first and second eternal misery? Sin entered into the world, and death by sin; and death passed upon all men. But the very fact that man may be resurrected, released from death, as the Scriptures teach, clearly proves that the Scripture use of the term death is entirely different from the "theological use," as given above.

And, thirdly, If death means eternal misery, then that is the penalty of the law; but Christ did not suffer it, and the redeemed will not suffer it, so it follows that justice is never vindicated by the infliction of the penalty, either upon them or a substitute; and thus justice is *suspended*, not satisfied; and Christ's death (if it could with any reason be called so) is not truly vicarious. As before considered, justice demands the infliction of the penalty of a just law; and as God is unchangeable and infinitely just, the penalty will surely be inflicted upon the transgressor or his substitute. But the above view makes it impossible. According to that, mercy does not harmonize with justice, but supersedes it, and God's justice is not manifest in justifying the believer. The sum of the matter is this: that if the penalty be eternal misery, then all that have sinned must suffer it, and be eternally miserable, or else the demands of the law are never honored. But the first would result in universal damnation, and the other would degrade the Government of God, and contradict both reason and the Scriptures.

This definition of death has been adopted of necessity to conform to the popular idea of the inherent immortality of man; yet it involves a contradiction in those who hold it. For it is claimed that the wicked are immortal and cannot cease to exist, and therefore the death threatened in the Scriptures is something besides cessation of existence; namely, misery. But immortality signifies exemption from death; and if the Scriptural meaning of death is misery, and the wicked are immortal, or exempt from death, they are, of course, exempt from misery! The advocates of this theory do not mean to be Universalists, but their position necessarily leads to that result.

It was well said by that great Christian philosopher, John Locke, that "it seems a strange way of understanding law, which requires the plainest and most direct terms, that by death should be meant eternal life in misery." Life and death are opposites; the first is promised to the justified, the second is threatened and inflicted upon the unjust. But life and misery are not opposites; misery is a condition of life. In everything but "theology" such a perversion of language would not be tolerated, as to make eternal misery and death, or even misery and death, synonymous. Were I to report that a man was dead because I knew him to be suffering in much misery, it would be looked upon as trifling—solemn mockery. With a cessation of life every condition of life must cease.

Before leaving the subject of the penalty for transgression we will compare with the *announcement* of the penalty to Adam, the *explanation* of it by the Lawgiver himself. When man was created and placed on probation, the Lord said to him that if he disobeyed the divine requirement or prohibition he should "surely die." To this all future declarations conformed. Indeed,

if there is unity of design in the Scriptures they all must conform to this. Accordingly they say, as already quoted: "The soul that sinneth, it shall die." "The wages of sin is death." Said the Lord to Israel: "I have set before you life and death." The penalty for violation of the divine law is nothing less than "the death penalty." God is the author of life, and man is his creature. "All souls are mine," said the Creator; "as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die." Eze. 18:4. The right both to order and to dispose of life rests with him alone.

There is no surer method of settling the meaning of a penalty than to notice how the proper authority pronounces or executes the sentence upon a transgressor. Adam sinned; he was arraigned, and confessed his guilt. He could not hide it from his Maker. The Judge in this case was the author and giver of the law; it was he who first announced the penalty of death. The sentence or the punishment must be conformable to the penalty. Therefore the sentence will be an authoritative comment on, or explanation of, the penalty. The sentence was pronounced in these words: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shall thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." According to this sentence, when the Lord told the man he should surely die, he meant that he should be returned to his original element, the dust of the ground, out of which he was taken when he was made a man, a living soul. That is what we call literal, personal, or physical death. Nothing else could be implied, for *the record speaks of nothing else* as pertaining either to the penalty or the sentence. And who shall amend the word of the Lord, or question his decision, in a matter of his own law and of the life and death of his creatures?

On the subject of punishment we will examine but one text, as our limits do not admit of any extended argument on the point. This text is Matt. 25:46; and we notice this because it is supposed to conflict in direct terms with the view of the penalty given above. And this being one of the strongest, if not the very strongest, on which an objection is based, an exposition of this will show that the objection itself has no force.

The text reads: "And these shall go away into everlasting punishment; but the righteous into life eternal." The Revised Version says eternal punishment and eternal life. This is strictly according to the original, and no one will object to the rendering.

The whole objection is based upon a misapprehension of the term *punishment*. Many seem to think they have fully sustained the objection when once they have proved that the punishment of the wicked is as eternal as the life of the righteous. Thus Moses Stuart said: "If the Scriptures have not asserted the endless punishment of the wicked, neither have they asserted the endless happiness of the righteous, nor the endless glory and existence of the Godhead." We admit this, and then our argument has lost nothing, and the objection has gained nothing. The question is not one of *the duration* of punishment, but of *the nature* of it. Of this we say:—

1. The word punishment is not a specific term. Men may be punished by fine, by imprisonment, or by death. The term includes all these, and it may refer to many other things, but it specifies neither of them.

2. This being so, there is only an implied, not a direct, antithesis between the words *punishment* and *life*. When we say a man will be punished, we do not thereby declare what shall be done with or to him. But if we say of two men that one shall be punished and the other shall be suffered to live, the unavoidable conclusion would be that the first would be punished with death, or not suffered to live.

3. If death be punishment, then eternal death, from which there will be no resurrection, is eternal punishment. And this is the destiny of the wicked. "The wages of sin is death." As there will be a resurrection of the unjust, and their punishment is after that, they will suffer a second

death, after which there is no more resurrection. The second death is therefore an eternal death.

4. Eternal life and eternal death are complete contrasts. There would be no strong contrast between eternal death and a brief life, or between eternal life and a brief state of death. And there would be no contrast at all between eternal life and eternal imprisonment. The penalty or punishment being death, there is this complete contrast between eternal life and the eternal punishment. But it would not exist if the punishment were anything but death.

5. Paul, in 2 Thess. 1:9, has given a decisive comment on this text. He uses both the terms used by the Saviour, with another term which is specific and therefore explanatory. Of the disobedient he says: "Who shall be *punished* with *everlasting destruction* from the presence of the Lord, and from the glory of his power." The Revised Version reads thus: "Who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might." *Death* and *destruction* are equivalents. Many times the Scriptures say of the wicked that they shall be destroyed. That destruction will be forever. They shall die, and never again awake. What a doom! And it may be averted by obedience to God through faith in his Son. But he who dies that death receives the just due of his own works. "The wages of sin is death." It is not the Lord's pleasure that any should be destroyed. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O'house of Israel?"

The force of the apostle's words in 2 Thess. 1:9 is sometimes lost by assuming that it means *banished* from the presence of the Lord, and from the glory of his power. But that could not be, for in the whole universe no one can get beyond his presence and power. See Ps. 129:7-12. The destruction of the wicked is by fire; and in Rev. 20:9, we learn that when the hosts of Satan compass the camp of the saints and the beloved city, "fire came down from God out of Heaven and devoured them." And thus will the word be literally fulfilled; from the presence of the Lord, from the glory of his power, even from Heaven shall the fire of destruction fall upon the ungodly. "This is the second death." It is their dying a second time. Truly an "everlasting punishment."

Much as we deplore the utter loss of so many of our race, as lovers of order and Government we acquiesce in the decisions of infinite justice. And we rejoice that justice has decreed the utter destruction of the incorrigibly rebellious, rather than that the universe of God should be the scene of eternal blasphemies and misery. Let creation be cleansed from sin, and all be love and peace.

We repeat a declaration before made, that circumstances make the death of the sinner an eternal death. The term die, or the penalty death, as stated to Adam, does not necessarily carry with it any idea of time or duration. To die is to lose life; death is the absence of life. We know of no one thing which more clearly shows the nature of the penalty of the law than the revealed truth that "Christ died for our sins."

EDITOR.

PRAYER AND DISCRETION.—Prayer must be not only with submission, but with discretion. It may be said, with some degree of confidence, that the most believing petitioners are at the same time the most discreet regarding the things for which they ask. Said Miss Adele M. Fielde, at the woman's meeting in Chicago recently, concerning a wonderfully blessed prayer-circle in China: "We got so that we considered a long while, and very carefully, before we decided to permit certain things to be prayed for." As Christians grow more devout and trustful, they doubtless begin to show more and more judgment in the objects of their prayers. They ask less for those things which they ought not to have.—*The Standard*.

THE laymen in their prayer-meeting utterances lose much when they do not make vigorous effort to say something fresh, that shows their thought has been upon the subject and its needs prior to the hour of meeting.—*Golden Rule*.

The Sabbath-School.

Lesson for Pacific Coast.—November 10.

Review of Acts 13-18; 1 and 2 Thess.

NOTES ON THE LESSON.

THE Bible, unlike most books, is adapted to all times and all classes of people. Much of it was written for a special purpose, for the reproof or encouragement of those then living, yet it is as applicable to us as it was to persons who lived hundreds of years ago. The parables of Christ were all given for the purpose of meeting some pressing want, yet they are as fresh to-day as when uttered. All of the epistles were addressed to persons who lived in the days of the apostles, yet Christians in all intervening time have felt that they were for them as much as for those who are named in them. In the case of the epistles to the Thessalonians, we readily see that the apostle had in mind not only the Thessalonian brethren, but those especially who would live in the days immediately preceding the coming of the Lord. If we remember this fact, it will add new force to many passages.

In the fifth chapter of 1 Thessalonians, the apostle gives several short precepts that are worthy of our careful consideration. First we notice the exhortation to the brethren to "know" those who labored among them, "and to esteem them very highly in love for their work's sake." And what is the work for which the brethren are to esteem those who labor among them? It is to admonish, or, as Paul says to Timothy, to "reprove, rebuke, exhort with all long-suffering and doctrine." Ministers are not to be esteemed because they succeed in pleasing their hearers, or in expressing the sentiment of the congregation, but because they are faithful in exhortation and reproof. The true Christian will always love the one who faithfully admonishes him, no matter how severe the rebuke may be. David said, "Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head."

THE apostle writes: "Now we exhort you, brethren, warn them that are unruly." He does not seem to have had any faith in the idea that no one has any right to interfere to set matters right in the church; that church difficulties are to be left alone to work themselves clear. He knew that under such circumstances they usually work themselves clear through the church. As much reproach is brought on the cause of God by lax discipline as by any other thing. The church relation is of divine origin, and unless each member does his duty faithfully, and all work in harmony, its object will be defeated. On this point we can do no better than quote the words of another:—

"The word here used is one which properly means *not keeping the ranks*; and then irregular, confused, neglectful of duty, disorderly. The reference here is to the members of the church who were irregular in their Christian walk. It is not difficult, in an army, when soldiers get out of the line, or leave their places in the ranks, or are thrown into confusion, to see that little can be accomplished in such a state of irregularity and confusion. As little difficult is it, when the members of a church are out of their places, to see that little can be accomplished in such a state. Many a church is like an army where half the soldiers are out of the line; where there is entire insubordination in the ranks, and where not half of them could be depended on for efficient service in a campaign. Indeed, an army would accomplish little, if as large a proportion of it were irregular, idle, remiss, or pursuing their own aims, to the neglect of the public interest, as there are members of the church, who can never be depended on in accomplishing the great purpose for which it was designed."

"SEE that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." The easiest way to see that this injunction is carried out would be for each one to hold his own evil tendencies in check. But if there are those who do not practice that charity which is described in 1 Cor. 13:4, 5, then the church has a duty in the matter. It is the duty of the body to see that the members are in harmony. This should not

be done in a harsh, censorious manner, but in accordance with the command in Lev. 19:17, 18: "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself."

"DESPISE not prophesyings." It must be remembered that there is a difference between prophecies and prophesyings. The command does not have reference especially to the prophecies of the Old Testament, or of the New, although it is a sad fact that they are quite generally despised at the present day. But it has to do with something in the present tense. It needs no argument to show that this chapter is addressed through the Thessalonians to those who would be living in the very last days. Then it must be that there will be some in the last days who will prophecy, and not only so, but their prophesying is to be esteemed. There will be false prophets, but this only makes it the more certain that there will be true ones. Joel says, "And it shall come to pass afterward ["in the last days," Acts 2:17], that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions." But if there are to be both true and false prophets, how can we tell which to believe? The same rule applies now as of old: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

It is not optional with us whether or not we will try the spirits. The command is, "Prove all things." We are in duty bound to test every doctrine or professed truth that is presented to us. To turn away from a new truth, simply because it is new to us, and then to imagine that we cannot be condemned, on account of our ignorance, is a fatal mistake. We do not know but that the new thought may be truth; therefore we are to turn upon it the blazing light of God's word, to try it. If it proves to be good, then we must hold it fast, at whatever sacrifice. This necessarily implies the utter rejection of everything that is bad, for good and evil cannot dwell long together. Not only must we reject the wrong; but we must "abstain from all appearance of evil."

"AND the very God of peace sanctify you wholly." Entire sanctification is most clearly brought out in the Scriptures, as necessary for all; but like every good and necessary thing, it has been sadly abused. The prevalent idea at the present time is that sanctification is a state of mind or feeling; a state in which the individual feels very good, in short, perfectly satisfied with himself. It arises from the idea that the sole object of religion is to make man happy. This is a mistake. Man's first great duty is to please God, whether the duty be pleasant or disagreeable. And we can please God only by keeping his commandments. With this agree the words of Christ, "Sanctify them through thy truth; thy word is truth." We can test every man's professed sanctification by the law of God. If his life is wholly devoted to carrying out its requirements, his sanctification is genuine; but if he ignores or tramples upon God's law, or any portion of it, his sanctification is spurious. And true sanctification does not loudly proclaim its own excellence. "Charity [love] vaunteth not itself." The man who loudly "professes entire sanctification," may well be suspected of insincerity.

Much of the so-called sanctification is a manifestation not only of selfishness but of obstinacy. A religion of feeling must necessarily be a selfish religion. The great object of the person is to get in a state of mind where nothing will trouble him. Duty may be acknowledged in theory, but if it is contrary to the feelings, it is rejected. We have known persons who confessed that the fourth commandment is as binding now as it ever was, and that there is not the slightest warrant in the Bible for Sunday-keeping, yet they deliberately decided not to obey, because they did not *feel* as though they ought to. They had such "perfect love" for God that they were excused from obeying him! We think we are warranted in calling such a course a manifestation of "perfect obstinacy" and self-will. Purity of heart and soul comes only through obeying the truth. 1 Peter 1:22.

"AND I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." "There," says one, "you materialistic Adventists do not believe that man is a compound body, composed of soul, body, and spirit; and what do you do with this text?" We accept every word as true. Our friends are sometimes too hasty in telling what we do and do not believe. We believe most heartily that man has a soul, body, and spirit, because Paul speaks of those different parts; but we utterly reject the idea that any or all of these parts are essentially immortal, because the Bible gives positive evidence to the contrary. If these elements compose the man, what reason have we to suppose that the man can maintain a conscious existence without any one of them? Such a supposition is contrary both to reason and Scripture. See Ps. 146:3, 4, etc.

2 THESS. 1:9 says that the wicked "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." This is commonly supposed to mean that the wicked will be banished from the presence of the Lord, and that this alone will constitute their punishment. But, in the first place, to be out of God's immediate presence is what the wicked desire; no greater punishment could be devised for them, than to be obliged to be in the sacred presence of God. Wicked men do not now seek the place where God manifests himself, and we cannot suppose that they ever will, unless they become converted. Indeed, the prophet tells us that at the last day, the wicked will say to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb." Rev. 6:16. And secondly, there is no place in the universe where the wicked could flee from the presence of God. See Ps. 139:7-12. The wages of the sinner will be death, destruction that comes from the presence of the Lord. And when their destruction shall have been accomplished, no place will be found for them. Dan. 2:35. The wails and blasphemies of the damned will not forever rise to mar the harmony of a portion of God's universe, for there will come a time when "every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them," will unite in saying, "Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

E. J. W.

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URIAH SMITH, } CORRESPONDING EDITORS.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 1, 1883.

"A Check on Adventism."

THIS is a heavy title for a piece of light ordnance, and as we read the pamphlet we could but think the title was indicative of the self-complacency and assurance of the writer, rather than the strength and efficiency of his work.

"Adventism" is a Bible doctrine, beyond the power of all opposition to put down. The preaching and publication of Adventism, in this generation, is assuming considerable prominence. Its ministers are listened to with candor and interest by large and intelligent congregations, in the United States and in other countries. Its publications are sought after by all classes; and almost all are willing to accord to them the merit of being prepared with candor and ability. We may instance among our works the "History of the Sabbath," a book which shows the most thorough research and pains-taking labor; its equal on that subject has never been published. Its author, Eld. J. N. Andrews, has been some years our missionary in Switzerland, where he has published a monthly SIGNS OF THE TIMES in French ("Signes des Temps") which has had a wide circulation, and has exerted a very wide influence. This is one of a number of important books published by Seventh-day Adventists, which are being now sold in larger numbers than ever before. One of our missionaries, Eld. Matteson, also publishes a paper in Christiana, Norway, which circulates in Norway, Sweden, and Denmark. Beside these we publish papers in America in Danish, Swedish, and German. Our church paper, the *Advent Review and Sabbath Herald*, published in Battle Creek, Mich., has a liberal and healthy patronage, and is connected with the largest printing establishment in that State, where most of our books, pamphlets, and tracts are printed, and a general book and jobbing business done. In that place the denomination have also established a College, and a Sanitarium second to none in the United States.

In Oakland, Cal., we have a large and flourishing printing establishment, which has won an enviable reputation for reliability, promptness, and good mechanism. Here, as in Michigan, we do our own binding, stereotyping, and electrotyping. The SIGNS OF THE TIMES is printed at this office. It is the only religious paper on the Pacific Coast which does not advertise. Its extensive circulation, being sent to every part of the world wherever the English language is spoken, makes it a desirable medium for advertisers, and we have almost constantly, for several years past, refused liberal offers. The circulation at the present time is nearly 20,000 copies. In this State, also, in Healdsburg, we have a College in successful operation, which we expect will prove an important auxiliary to our general work.

Our work is peculiarly aggressive. Tents are used, every summer, in from twenty-five to thirty States, in which to place our views before the people; in some of the States a number of tents are run, but the exact number we cannot give. No denomination has been so successful in holding camp-meetings. They have been held regularly since the year 1868, from the Atlantic to the Pacific; from Maine and Washington Territory to Texas and Alabama. Some of these have been attended by as many as 20,000 people; and some have been held on grounds where other camp-meetings have been disturbed, and even broken up, and where we were warned by the people that a camp-meeting could not peaceably be held. But we have never yet heard, in all the history of our camp-meetings, of a peace officer being called upon, of an arrest being made, or of a meeting being disturbed. We do not claim ability above all others, either in this or other respects; but we do believe that we are proclaiming the truth of God according to his own "sure word of prophecy," and that his hand has been over us for good, and his angels have guarded us from the malice of the enemies of the truth. If he sees fit to let the strength of oppo-

sition rage, and we have to suffer open persecution, we shall not complain. It will not hinder the truth. But we are very thankful that thus far "the wrath of man" has been restrained, and we have been permitted, in quietness and peace, to sound the warning to the world.

We have hastily outlined these facts that our readers may judge with what interest we read an advertisement in the *California Christian Advocate* of "A Check on Adventism." It purported to be a pamphlet of ninety-six pages, published by the Methodist Depository of San Francisco, the following being on the title page: "Which is the Sabbath? Saturday or Sunday? or A Check on Adventism, by Rev. T. H. Woodward, A. M., member of California Annual Conference. Introduction by C. C. Stratton." The *Advocate* recommended it as "good reading," and we procured a copy of it. If Adventism was to be checked we were anxious to see how it was going to be done. We have seen this formidable "Check." Interesting? Beyond telling. As we read we are forced to exclaim, "Here's richness!" We have seen many arguments on the Sunday question, astonishing us by their bold perversions of Scripture and amusing us by their sophistries and absurdities, but Mr. Woodward has excelled all his predecessors. And now if Adventism is not "checked;" if it is not silenced, rooted out, extirpated, annihilated, there is no use for Methodism to make another effort, for what shall he say who comes after Woodward? If he has not stretched sophistry to its utmost tension; if he has not exhausted the fountains of theological nonsense, we cannot imagine how it can be done, or who can do it. If any think that possibly we are placing too high an estimate on the peculiar merits of the work, we invite them to wait a little until we lay before them some of its variegated beauties.

There is one part of this book to which we feel like giving serious attention. It is the introduction by Dr. Stratton. The doctor is "President of the University of the Pacific," a Methodist college in the neighborhood of San Jose. It is not his fault that the name is larger than the institution. We have looked upon him as a Christian gentleman and scholar, duly qualified to occupy the position in which his Conference has placed him. Reading his introduction, and then the frivolous work which he so highly recommends, one might suppose that his duties as an educator left him little time for close examination of such questions as are therein presented. But he is a "Doctor of Divinity," and is engaged considerably in preaching, and such questions are presumed to come directly in his line of thought. But, aside from all such considerations, we are much surprised that the doctor has put himself upon record as endorsing such vagaries and contradictions as the book contains, and also as using language so illiberal and unjust toward those of whose life and faith he knows so little. That he was not well acquainted with our views when he wrote the "Introduction" he will hardly now deny. Be that as it may, those who have been readers of our papers and other publications for some time will know how to estimate aright both his knowledge of us and his candor in presenting us to the readers of that book, when they read the following paragraph:—

"The cogent and timely little work which follows is directed against an organization resting mainly on the claim that Saturday, instead of Sunday, should be observed as a day of rest. True, it has some other peculiar notions, but this is the real corner-stone of the society. And on this whimsey, sustained by broad assertions and frequent iteration, rather than on valid reasoning, a new sect is endeavoring to wrangle and elbow its way into existence. In maintaining this notion, it must bid defiance to the established usages of Church and State,—indeed to the stars in their courses and the sun in his daily circuit; but this matters little to the victims of a religious prejudice. And some will halt and puzzle over this nonsense, while the great procession of unsaved humanity moves on to the bar of God."

If these words were just we should not complain of their bitterness. We love justice, let it strike where it will. We have learned to love it in trying to defend the law of God from popular reproach and popular violation. But as the words are manifestly unjust, as is easy to show, they certainly present their author in a questionable position as a Christian minister. And least of all should we expect to hear such words from an intelligent Methodist minister; one who knows that just such vituperation was the stock of those who opposed the founders of his own denomination, when they were trying to "wrangle and elbow its way into existence." His knowledge of history assures him that he is but following in the footsteps of the Jews in the time of the

apostles, the Catholics in the time of Luther, and the "established church" in the time of Wesley, in his efforts to arouse the popular prejudice against those who venture out on the truth of God in "defiance of the established usages of Church and State," and to belittle the issues which they present. Not a sentence has the doctor penned in his "Introduction" which would not be found suited to the popular form of thought against Elijah, against Christ and his apostles, against Luther, and against Wesley. Such being the case we do not feel either irritated or dismayed by the bold denunciation he has hurled against us.

Let us look at the terms which he has used. He pronounces the work of Mr. Woodward "cogent," which has the definition of *powerful*, and *irresistible!* Of that we shall give our readers a chance to judge when we present his contradictions of Scripture and of himself. For of all the writers we ever followed we never found one who so broadly contradicted himself, over and over, as Mr. Woodward has done. "Timely;" yes, it is much needed by the Methodists, if it will indeed serve their purpose as a "check on Adventism." For Adventism is abroad, as persistent and aggressive as Methodism was when it was elbowing its way into existence; when it yet had the spirit of reform; before it had so changed its "Discipline" and its usages as to embrace within its folds every species of fashion and popular folly! "Whimsey," or nonsense, is it, to contend for the validity of the commandment of Jehovah, *just as he spoke and wrote it*, without change or diminution? If the doctor will consider but a moment, he must confess that all the whims and fancies which imaginative minds can invent are put forth to bolster up the Sunday; that no two denominations of Sunday-keepers, and scarcely any two teachers of any one denomination, can agree as to the reason for, or ground of, Sunday observance! Each contradicts all the rest, but all agree on Sunday! Sunday babel. Yes, we are willing to stand outside the "established usages of Church and State," when our obligation to the commandment of God is in question. And this argument (!) against us we expect will fast gather strength in coming years. As to what he says about our bidding defiance "to the stars in their courses and the sun in his daily circuit," or to their "established usages," we shall have to waive an answer until we have an explanation of his words. We incline to the opinion that he did not himself attach any particular meaning to them, but they sound well, and may prove *taking* to the cursory reader! Any way they are harmless. In an ordinary man such language would appear "grandiloquent;" but something more is expected where a man has to maintain the dignity of his "D. D.," and "President of University."

Next week we will pay our respects to the work of Mr. Woodward, only referring to the "Introduction" when we find something peculiarly "cogent."

Spiritualism a Religion.

SEVERAL years ago we published a pamphlet entitled "The Nature and Tendency of Modern Spiritualism," the third edition of which was printed in 1877. In that we took the position that Spiritualism as a religion would take an important part in the fulfillment of certain prophecies. In our article recently published in the SIGNS on the "Compromise" of certain interests for the accomplishment of a certain object, we called attention to this point, and to the objection raised by certain writers in Iowa against our views of the prophecy in Rev. 13. They objected that we made Spiritualism a prominent actor in the formation of an "image to the beast," which must be a professedly religious movement, whereas Spiritualism was pre-eminently irreligious, opposed to the Bible, to Christ, and to the Father. We felt sure that we had read the prophecy aright, and held to our faith, which, as in the case of Sunday as a question in politics, is fast proving to be correct. In the article on the Compromise we also gave the evidence of a case in San Francisco, showing that the Spiritualists in that city are organized as a "religious corporation," and that the mediums and clairvoyants claim exemption from taxation, as ministers of this religion.

We now have some further evidence on the subject. Judge Carter, of Cincinnati, has long been a prominent Spiritualist. In a letter to the *Banner of Light*, over date of Sept. 21, 1883, the Judge says:—

"The famous Russell License Law has not been attempted to be enforced against any of our mediums, and we do not expect it will be. Our approved medi-

ums in the city all have certificates from the legally incorporated society of the 'Union Spiritualists of Cincinnati,' by which they are made and designated *in hoc verba*, 'Ministers of the New Spiritual Dispensation,' and this, as I long ago legally advised the society would be the case, has served as their æ of protection and safety."

After speaking of the influence of the political contest to hold in abeyance all questions of this kind, he says:—

"Of course, independent of all this, the officials are afraid that when the infamous law is brought to a test before the courts, it will be decided to be unconstitutional, and against the rights of citizens and the religious freedom of the people."

Thus are the parties taking their positions preparatory to fulfilling the prophecy of Rev. 13. That this would take place we have long felt assured; *how* it would be brought about no one could foresee. Some years ago, in our book on Spiritualism, we wrote as follows:—

"Spiritualism has been treated as a religion; this may be correct, considering the term religion in its most comprehensive form. But the most prominent Spiritualists consider it but a form of Christianity, and denominate themselves Christian Spiritualists. This is a misnomer. The religion of Spiritualism is not Christian religion, but directly opposed to it. We are not astonished that it professes to be the Christian religion; indeed, it would not fulfill the prophecy if it did not. For there could not be false christs and false prophets without a counterfeit of Christianity."

We also copied the following from the *Banner of Light*, being an extract from a lecture by a well-known Spiritualist, which shows that the present movement has long been foreshadowed in their teachings, and also shows what their religious aspirations are:—

"If we are to have a New Theology, we must have a New State, the New Church (ere long to rise), to be the mother of it. Church and State ought to be, as in essential reality everywhere they always have been, one. This *ostensible* separateness never struck deep. Every thinker knows what mutual and interactive help and play there practically is between them. Give us a pure, a divine, a rationally justified and a continuously inspired Church—and it must keep pure and Heaven-helped the State."

This is the illusion at which the American people are grasping to-day. And it will come. If we look beneath the surface we shall find that Spiritualism is the most popular and the most wide-spread religion on the earth, as it permeates almost every religion known. Of course when our Constitution is amended, when Church and State comes. Spiritualism will have the controlling voice.

An interesting item we find in the *Banner of Light* since the Ohio election. A statement comes from Washington, in the *Evening Star*, as follows:—

"First Controller Lawrence said to-day, in conversing upon the Ohio election, that in his opinion the Republicans lost nearly 20,000 votes of Spiritualists who voted against the Republicans on account of the law passed by the Legislature imposing a tax on clairvoyants and spiritualistic exhibitions."

With this lesson before them, politicians will look twice before they take any step which may prove offensive to Spiritualists. "And this," says the paper from which we quote, "will teach a lesson of religious toleration in certain quarters, and that the Spiritualists are a power in the land."

Remarks upon Zech. 9:1-8.

PROPHECY CONCERNING ALEXANDER THE GREAT.

THESE eight verses predict the conquest of the principal cities in the vicinity of Jerusalem by Alexander, and the remarkable deliverance of that city when Alexander had determined to destroy it. The prophecy is directed against Hadrach, Damascus, Hamath, Tyre, Zidon, Ashkelon, Gaza, Ekron, and Ashdod.

The land of Hadrach is supposed by Dr. Adam Clark to signify the valley of Damascus. But this name is not found in any ancient record, so that some learned men have thought that this was not the name of any city or country, but rather a word designating by its peculiar significance the whole Persian empire. Thus Calvin, Henystenberg, and others, say that it is a compound word, signifying "strong-weak," which exactly expressed the condition of the empire of Persia, and enabled the prophet to predict its overthrow under Alexander without exposing the Jews to the enmity of the Persians, their masters.

This prophecy was uttered about B. C. 487. If Hadrach represents the Persian empire, as Calvin asserts, then the fulfillment of the prophecy commenced when Alexander first invaded this "strong-weak" empire, B. C.

334. The Persians were immensely strong in men and in money, and in weapons of war, but feeble in everything pertaining to discipline, to courage, and to skill.

At the great battle of Issus, B. C. 333, the Persian army was defeated with a terrible slaughter. Alexander learned that the king of Persia had vast treasures of gold and silver stored at Damascus. This caused him to send a part of his army against that city, and to plunder it of all its treasures. The people had sinned greatly against God. Now they learned that God will in the end punish all sinners, whether Jews or Gentiles. Zech. 9:1.

Hamath was situated on the river Orontes, and, like Damascus, fell into the hands of Alexander. Zidon made little effort to resist Alexander. But Tyre underwent a long siege and a terrible destruction. The ancient city of Tyre stood on the shore of the Mediterranean Sea, and was a place of vast wealth. Its wealth and greatness is vividly described in Eze. 27. When Nebuchadnezzar besieged Tyre his army suffered the greatest hardship possible. But when the city was finally taken the army found nothing therein to recompense this toil. See Eze. 29:18-20. The people of Tyre, when they found their city was about to be taken, put all their wealth on board their ships and sailed for Carthage. This was B. C. 572. But a new city of Tyre was built upon an island which was three or four miles in circumference, and was about one-half mile from the shore on which old Tyre had stood. It was defended by walls of great height and of immense strength. Here it heaped up silver as the dust, and fine gold as the mire of the street. Zech. 9:3. This is the Tyre which was besieged by Alexander the Great B. C. 332. To reach the city it was necessary for Alexander to fill up the space between the shore and the island on which the city stood. To do this Alexander took all the stones and rubbish of old Tyre and much other material. This was in accordance with the prophecy of Ezekiel 26, which particularly describes the work of Nebuchadnezzar. After a siege of seven months the city was taken by Alexander, and utterly destroyed by fire (Zech. 9:4), and the inhabitants were put to the most cruel death, two thousand being crucified.

The prophet next speaks of the cities of the Philistines, Ashkelon, Gaza, Ekron, and Ashdod. These all had Persian Governors, and were obliged to make some resistance to Alexander. When Tyre was taken and destroyed, they knew that their turn must come next. Verses 5, 6. They hoped that Tyre would succeed in resisting Alexander, but their hope was vain. These cities lay in the direct route of Alexander for Egypt, and were each taken and devastated. Gaza, under the Persian Governor, Betis, made a strong defense. Alexander was wounded in the siege, and, to revenge himself, he put cords through the heels of Betis, and fastening the other end of them to a chariot, he dragged him around the city till he was dead. The statement of verse 6 well describes Alexander the conqueror of Ashdod. Though he is commonly called the son of Philip, the king of Macedon, yet Olympia, his mother, who was estranged from her husband, said that Alexander was the son of Jupiter, who entered her chamber in the form of a dragon. Every one is at liberty to believe her story if he can. Verse 7 predicts the great change which took place with the Philistines after their terrible overthrow by Alexander. They renounced the abominations of idolatry and became incorporated with the Jewish nation, or the worshipers of the true God. They were to be esteemed by God as honorable among his worshipers, and were to be as fully united with Israel as were the ancient Jebusites, of whom we have a remarkable example in the case of Araunah. 2 Sam. 24:16-24.

And now we come to the most remarkable prediction in this series of prophecies. Though Alexander was to pass and repass through Palestine, and though he was to destroy all the cities of the Philistines, yet the city of Jerusalem was to escape wholly unharmed. God says in verse 8 that he would encamp about his house and protect it from all danger. When Alexander besieged Tyre he sent to the Jewish nation for supplies of food. The Jews refused to furnish food to his army because they were the subjects of Darius, the king of Persia. But when Tyre had been taken, Alexander set out for Jerusalem with the purpose of destroying it. The Jews had no defense except in God. Josephus the historian tells us that they united in humbling themselves before God and in seeking his face. Then the high priest at the head of the people advanced to meet Alexander, who

was coming at the head of his troops to destroy the city. When Alexander saw him dressed in the robes in which he ministered in the temple, he advanced toward him with the profoundest respect. Every one was astonished; but Alexander said that before he left Macedon he saw this very man in a dream, and was invited by him to invade Asia, and was promised by him entire success. "It is through his encouragement," said Alexander, "that I am here, and I am ready to worship and adore the God whose service he administers."

J. N. A.

That Blessed Hope.

"BUT I would not that ye should be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." There are several points that may be noted on this text: 1. Those who are dead are represented as asleep. The term is very common in the Bible. Read Job 7:21; Dan. 12:2; John 11:11-14, etc. The righteous are asleep in Jesus. 2. This being the case, it follows that the dead are unconscious, for a sleeping man knows nothing of what is going on around him. The general tenor of the inspired writings is in harmony with this idea. For examples see Job 14:14-21; Ps. 6:5; 88:10-12; 115:17; 146:3, 4; Eccl. 9:5, 6, 10. 3. It is folly to say that we cannot know anything of the future. Paul said that he would not have his brethren ignorant; if we believe his words, we must admit that something can be known of man's future. 4. It is not wrong for Christians to sorrow; the only sin is in giving away to uncontrollable grief, as did the heathen. They, having no hope, indulged in the most extravagant expressions of sorrow—tearing out the hair, rending their garments, uttering loud shrieks, cutting their flesh, etc. A Christian's grief may be even more acute than that of the heathen, for Christianity tends to elevate, and to quicken the sensibilities, but it will always be tempered by hope.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." From what place will God bring them? "From Heaven," many persons say. But the apostle says that those whom he brings have been *asleep*, and if the view of our friends be true, it must be that the saints in Heaven do nothing but sleep, and that is absurd. The psalmist says, "In thy presence is fullness of joy; at thy right hand there are pleasures forevermore." We think it will need no argument to convince any rational person that David's conception of "fullness of joy" and "pleasures forevermore" would not be met by a long period of unconscious sleep. Those who are asleep are in the grave, and from thence God will bring them, even as he did our Lord. Just as surely as Jesus died and rose again, so surely will God raise from the dead all the sleeping saints.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent [precede] them which are asleep." Paul says, "we which are alive and remain unto the coming of the Lord." From this some have supposed that Paul expected that the Lord would come in a very few years, and that he would live until that event; but this was not his expectation. We must believe him when he says, "For this we say unto you by the word of the Lord." Paul received his instruction directly from Heaven. Now to say that Paul was mistaken in regard to the time of Christ's second advent, is equivalent to saying either that he was not inspired, or that the Holy Spirit was mistaken. Neither of these positions can be taken by those who believe the Bible. That Paul had a correct idea of the time of the second advent, is clear from 2 Thess. 2:1-8. In his vivid narrative, Paul speaks of things to come as though they were present.

The word "prevent" is from the Latin words *pre*, before, and *venio*, to go, meaning "to go before," and was formerly used in this sense. It is so used in King James' version. See Ps. 88:13; 119:147, 148. But as one who went before another was able to "head him off," as it is commonly expressed, the word finally became restricted to its present signification, to hinder. The Revised Version has the passage in harmony with modern usage. The word "conversation" is another word whose signification has been thus changed. It now means simply familiar talk; but in the Bible it has an entirely different meaning, being applied to one's manner of life.

"For the Lord himself shall descend from Heaven

with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." We cannot regard this text in any other way than as a description of an actual occurrence to take place in the future. If the expression, "the Lord himself," does not mean Jesus Christ in person, but is a figure of something else, what words could the apostle have used to express the reality? If this be figurative language, then there is no literal language in the Bible. It agrees, however, with the words which the angel spoke to the disciples at the ascension of Christ. Acts. 1: 9-11. The last clause of the verses quoted settles an important point. "And so shall we ever be with the Lord." How shall we be with the Lord? By the descent of Christ to raise the dead and change the living. Can we not be with him before that time? No; for so he told his disciples when on earth. The ardent Peter said, "Lord, why cannot I follow thee now? I will lay down my life for thy sake;" John 13: 27; but still Jesus did not reverse his former sentence: "As I said unto the Jews, Whither I go ye cannot come; so now I say to you." Then he comforted them with these words: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." This is the "blessed hope;" with these words the apostle Paul commanded Christians to comfort one another. Men should be careful how they attempt to improve on the methods laid down by inspiration.

Some time ago a religious journal of note made an admission on this text, that was fatal to the popular view (the one which it also holds), that all men have inherited immortality. It said: "It is hard for us to understand how those converts could have imagined that it was peculiarly unfortunate to die before Christ's second coming. It was because they imagined, and Paul too, perhaps, that Christ was to come soon, in the lifetime of some of them [we have already shown that he did not imagine any such thing], and that his coming was physical; and they did not understand the doctrine of the immortality of the soul." That is, the doctrine of the immortality of the soul is so opposed to the doctrine of Christ's second coming, that those who hold to the former necessarily ignore the latter. We believe that this is the case. But the doctrine of Christ's second coming is one of the most prominent in the whole Bible, and it must therefore follow that the Bible is opposed to the doctrine of the immortality of the soul. It was well said that "they did not understand the doctrine of the immortality of the soul;" but if Paul and his co-laborers did not understand nor teach it, whence is it that our modern teachers have learned so much about it? Have they a later revelation in which inspiration has corrected its former mistakes? Away with a doctrine which leads men thus to treat God's word. Such teachers would do well to ponder upon Paul's words to the Galatian brethren. Gal. 1: 8.

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." No argument can be drawn from this to prove that Christians cannot know anything about the Lord's coming, for the next verse shows that he comes as a thief only to those who cry "Peace and safety,"—those who are not watching. The brethren, Paul states, are not in darkness that that day should overtake them as a thief. Christ gave his disciples very full instructions in regard to the times and the seasons (see Matt. 24), and as the whole gospel was revealed to Paul by the Lord himself, he had imparted the same information to the Thessalonian brethren. The prophecies of the Old Testament, especially the book of Daniel, give much light on the times and the seasons.

On 2 Thess. 5: 10, Dr. Barnes makes the following comment:—

"Whether we wake or sleep." Whether we are found among the living or the dead when he comes. The object here is to show that the one class would have no advantage over the other. This was designed to calm their minds in their trials, and to correct an error which seems to have prevailed in the belief that those who were found alive when he should return, would have some priority over those who were dead. "Should live together with him." The word rendered 'together

is not to be regarded as connected with the phrase 'with him,' as meaning he and they would be together, but it refers to those who wake and those who sleep, those who are alive and those who are dead,—meaning that they would be *together*, or would be with the Lord *at the same time*; there would be no priority or precedence."

That is exactly the truth on this important subject. Happy would it be for Christianity if the churches had never departed from it. E. J. W.

The Missionary.

Trial and Execution of Jean Luis Paschale.

THE Waldenses who had sought an asylum in Calabria felt the need of a revival of the missionary spirit. Their brethren in the valleys also felt that they were losing that spirit which had ever actuated the race in giving the light of truth to others. Finally a young man who was by birth a Romanist and his first profession was that of arms, changed his profession for that of a soldier of the cross. He had completed his theological studies at Lausanne. He was connected with the Protestant movement at Geneva, but was a native of Italy in the plain of Piedmont. He partook of the spirit of the wants of his brethren in southern Italy. He was betrothed to a young Piedmontese Protestant, Camilla Guerriur. When he intimated to her his departure for Calabria she sorrowfully exclaimed, "Alas, so near to Rome and so far from me." They parted never more to meet on earth.

With the energetic spirit of Geneva, and with a devotion to his race, he entered southern Italy. His preaching was with power. The missionary zeal that had so characterized this people was only lying dormant, ready to be aroused at any instant. The light which had been hid under a bushel was openly displayed. Their whole colony became stirred. The priests that had tolerated the heresy which conducted itself so modestly, and paid its tithes so punctually, could be blind no longer. The Marquis of Spinello, who had hitherto been the protector of these colonists, was compelled to move against them. "That dreadful thing, Lutheranism, had broken in and would destroy all things." It must now be rooted from that country.

The bishop of the diocese took the matter into his own hands, and Paschale became the first object of his attack. He was taken and thrown into prison, where he was confined eight months. The pope took an active part in his case, and also in that of the people. He delegated Cardinal Alexandrini, Inquisitor-General, to extinguish the heresy in the kingdom of Naples. Alexandrini ordered Paschale to be conducted to Naples. Handcuffs were placed upon him so tightly that they entered his flesh. Chained to a gang of prisoners, he was subjected to the most terrible sufferings. Nine days were spent upon the road, during which time he slept at night upon the bare earth. When he arrived at Naples he was cast into a deep, damp dungeon, the stench of which almost suffocated him. May 16, 1560, he was taken in chains to Rome, where he was thrust into a cell not less loathsome than that which he had occupied at Naples.

He had a brother, Bartolomeo, who was a staunch Catholic, living at Coni, the native place of Paschale. Learning of the sufferings of his brother, he obtained letters of recommendation and visited Paschale to procure, if possible, some mitigation of his fate. Bartolomeo, relating the interview, says, "It was quite hideous to see him with his bare head, and his hands and arms lacerated by the small cords with which he was bound, like one about to be led to the gibbet. On advancing to embrace him, I sank to the ground." Paschale exclaimed, "My brother, if you are a Christian, why do you distress yourself thus. Do you know that a leaf cannot fall to the ground without the will of God? Comfort yourself in Christ Jesus, for the present troubles are not worthy to be compared with the glory to come." Bartolomeo offered half his fortune if he would only recant and save his life. But nothing could move the noble spirit of the martyr. "Oh, my brother!" said he, "the danger in which you are involved gives me more distress than all I suffer." He writes to his flock in Calabria:

"My state is this, I feel my joy increased every day, as I approach nearer the hour in which I shall be offered, a sweet-smelling sacrifice to the Lord Jesus Christ, my faithful Saviour; yea, so inexpressible is my joy that I seem to myself to be free from captivity, and am prepared to die for Christ, and not only once, but ten thousand times, if it were possible; nevertheless, I persevere in imploring the divine assistance by prayer, for I am convinced that man is a miserable creature when left to himself, and not upheld and directed by God."

This reveals the true spirit of Paschale. In writing to his affianced bride he said that the affection which he bore for her grew with what he felt for God. During this time his flock in southern Italy were being exterminated by sword and fagot, and sent to the Spanish galleys, and some made their submission to Rome. But nothing daunted the spirit of Jean Luis Paschale. On the 8th of September, 1560, he was brought out of his prison to appear before the papal tribunal.

This day is a holiday to Rome. Vast multitudes sought to get a look at him whose noble spirit could not be daunted by any torture or threatening which issued from the Vatican. From every street and piazza eager crowds rushed forth, uniting in one overwhelming and surging stream. The pontiff, Pius IV, had taken a seat in a chair that claims to rise in authority and dignity over the potentates of earth. He was surrounded by ranks of dignitaries. The pontiff was determined to be present at the tragedy of that day. Behind his chair, in scarlet robes, were cardinals and counselors, ranged in circles according to their place in the papal body. "Behind the ecclesiastics, are seated, row on row, the nobility and beauty of Rome. Plumes wave, stars gleam, and seem to mock the frocks and cowls gathered near them, whose wearers, however, would not exchange these mystic garments for all the bravery that blazes round them." A mass of citizens crowded in to witness the spectacle. A scaffold is erected a little way over the sea of human heads, with an iron stake and beside it a bundle of fagots. The historian thus describes the scene: "A slight movement begins to be perceptible in the crowd beside the gate. Some one is entering. The next moment a storm of hissing and execration salutes the ear. It is plain that the person who has just made his entrance is the object of universal dislike. The clank of irons on the stone floor of the court, as he comes forward, tells how heavily his limbs are loaded with fetters. He is still young; but his face is pale and haggard with suffering. He lifts his eyes, and with countenance undismayed surveys the vast assembly, and the dismal apparatus that stands in the midst of it, waiting its victim. There sits a calm courage on his brow; the serene light of deep, untroubled peace beams in his eye. He mounts the scaffold, and stands beside the stake. Every eye is now turned, not to the wearer of the tiara, but on the man who is clad in the *sanbenito*. 'Good people, says the martyr—and the whole assembly keep silence—I am come here to die for confessing the doctrine of my divine Master and Saviour, Jesus Christ.' Then turning to Pius IV, he arraigned him as the enemy of Christ, the persecutor of the people, and the Antichrist of Scripture, and concluded by summoning him and all his cardinals to answer for their cruelties and murders before the throne of the Lamb. 'At his words,' says the historian Crespin, 'the people were deeply moved, and the pope and the cardinals gnashed their teeth.'"

This was more than could be endured by the pontiff and his coadjutors. The signal was hastily given. He was strangled, and the fagots kindled and his body speedily reduced to ashes. So died this Waldensian missionary and pastor of the flock in Calabria. His ashes were thrown into the Tiber, and thus borne to the Mediterranean. "And this was the grave of the preacher-martyr, whose noble bearing and undaunted courage before the pope himself gave added value to his splendid testimony for the Protestant cause."

This clearly illustrates the triumph of the gospel in those whose hearts had become imbued with its sacred truths. S. N. HASKELL.

BEFORE we can really lift up other hands, our own must have been lifted up by His good Spirit, and our own feeble knees must have been confirmed by much bowing at His foot-stool.

Missouri Camp-Meeting.

THIS meeting was held as appointed, at Higginsville, Oct. 10-16. The fair-ground in the immediate vicinity of the town was used for the meeting, and the citizens of the place came forward and paid the sum charged for its use. There were no shade-trees on the ground, and we did not need any, for the weather from Tuesday night till Sunday morning was cold, cloudy, and rainy. But Sunday morning the clouds passed away and the welcome sunshine brought good cheer into the camp.

About two hundred of our people were camped on the ground, some of whom came long distances through the storm and mud, and showed commendable zeal at least in coming to the meeting. This spirit pervaded the whole camp, for there was good freedom in all the services, and there was unmistakable evidence of the presence of the Spirit of God moving on the hearts of the people.

The outside attendance was very small, occasioned in some degree, no doubt, by the inclemency of the weather. Higginsville is a town of about one thousand inhabitants, and yet not over seventy-five or one hundred were out at any one time. A tent-meeting had been held here previous to the camp-meeting, during which a few embraced the truth.

The efforts put forth to reclaim backsliders and turn sinners to the Lord were crowned with some success. The Spirit of the Lord gave witness to some, which showed they were making genuine work. On Monday nineteen candidates were baptized by Eld. Farnsworth. It was a quiet, solemn, and impressive scene.

The preaching was done by Elders Butler, Farnsworth, and myself; and such subjects were chosen as would give a broader view of the work, and the purity and devotion required to meet our soon-coming Lord.

This Conference is evidently improving in many particulars, under the supervision of its young President, Elder D. T. Jones. The tithes paid in the past year were sufficient to adjust all claims.

Bro. Butler presented the wants of the cause in the foreign missions and the International Tract and Missionary Society, and in a few minutes pledges were taken to the amount of nearly \$1,000.

On Monday evening two licentiates, brethren Watt and D. T. Jones, were set apart by ordination to the Christian ministry. The Lord came very near and approved of this step.

At the close of this meeting I returned home, having attended fifteen camp-meetings during the season. I can report a deeper experience in the things of God, a more extended view of our great work of warning the world, and realize in a greater degree, how pure and holy in heart we must be in order to hear the "Well done."

I. D. VAN HORN.

Charlotte, Mich., Oct. 18, 1883.

Temperance.

Liquor-Drinkers Unfit for Office.

WHILE the Civil Service Reform Bill was in discussion in the United States Senate, Senator Blair, of New Hampshire, introduced the following section as a condition of appointment under it:

"That no person habitually using intoxicating beverages shall be appointed to, or retained in, any office, appointment, or employment to which the provisions of this act are applicable."

Senator Brown, of Georgia, proposed an amendment to this, inserting the words "to excess" after the word "beverages," so as to read: "That no person habitually using intoxicating beverages to excess shall be appointed to, or retained in, any office," etc. Before the question was taken up, Mr. Blair made a speech on the subject, of which the following is a part:—

Of course the original language of the amendment itself implies all that is contained in the proposition of the Senator from Georgia. It is a prohibition of the employment or appointment in the service of the United States of any one to whose case the provisions of this act, if it should become a law, would be applicable. The habitual use of intoxicating liquors would probably be

conceded to be the use of such liquors to excess, so that I hardly think the Senator's proposition improves or increases the force of the amendment as it now is.

It must be conceded that if the primary purpose of the bill is the improvement of the civil service, and we are to incorporate a variety of provisions in the bill looking to that end, the suggestion which I make in this proposition is as important to the country, is as well calculated to improve the civil service as a whole, as any provision whatever contained in the bill.

There has been much discussion of the principles of Jefferson from time to time, and they have been alluded to in this debate; and he has been quoted as saying that capacity and integrity form the ground criterion for appointment to office and not political sentiment or affiliations. That is true; but later in Jefferson's life, at the close of his administration, Mr. Jefferson announced another principle as still more important. I have his language here. I am not able to refer to the precise place in his works where it may be found, but I know it has been common stock in the temperance literature of the country for many years. At the close of his administration Mr. Jefferson wrote:—

"The habit of indulging in ardent spirits by men in office has occasioned more injury to the public than all other causes; and were I to commence my administration again with the experience I now have, the first question I would ask respecting a candidate would be, Does he use ardent spirits?"

That would be the first question propounded by Mr. Jefferson to-day, were he the President of the United States, or the head of one of the departments, or in any position of authority making appointments in the civil service.

Of course in the limited time allowed me it is impossible to present this subject as it ought to be presented. I would say further that the Congress of the United States having, as I understand it, without any amendment of the Constitution, little power to legislate on the general subject of the use or abuse of intoxicating liquors throughout the land, I think it is the duty of Congress when there comes an opportunity for us to say and establish in the statutes of the country anything which is for the encouragement of the cause of temperance, as it is called, and for the discouragement, the denationalization, the delegatization, and the destruction of the evils of intemperance, it should be so established. Here is an opportunity to say in an enactment of the United States a word which it is for the benefit of the civil service of the United States to say, and I think we shall fail in a high duty, however trivial the amendment may seem to some, if we fail affirmatively to put in this bill the provision which I offer in the amendment.

It is a matter of statistical truth that in this country the grand amount of production in the last year was about \$7,000,000,000. Of that amount about \$1,100,000,000 has been expended in wages of laboring men. During the same period there has been consumed in this country the amount of \$1,483,000,000 in what is neither more nor less than the patronage of the tipling shop. To that extent have the wages and the productions of the American nation been absorbed and destroyed by this unnecessary and accursed habit. We only expend about \$80,000,000 in this whole country in the cause of education, common school and all others combined, the higher and lower forms of education. We pay annually about \$100,000,000 for the support of all religious institutions, churches, clergymen, and all manner of expenditure for the cause of religion, whether Catholic or Protestant. We pay about \$750,000,000 directly over the counter for intoxicating drinks. The other amount, nearly \$750,000,000, which makes up the \$1,538,000,000 which I have specified, is chargeable to the extra expenditure made necessary in the administration of the criminal law for the protection of society, for the support of the idiotic, the insane, and other forms of direct expenditure resulting from the use of ardent spirits.

For the American people to keep sober three years, or two years and a half, would pay the national debt. Really the destruction of human life every year in this country as a result of the improper and unnecessary use of intoxicating liquors is as great as it was in any one year of the war. Year after year in the unnecessary use of intoxicating liquors in this country we are

carrying a burden as great as that of the War of the Rebellion itself.

I think that I am justified in offering this proposition, and that the Congress will not be justified in its rejection.

I do not think that in the departments at Washington there is a larger proportion of men addicted to intoxication, nor so large, perhaps, as in the community generally; and yet heads of departments and others not quite so high in official station have frequently assured me that one of the most serious difficulties which they had to contend with is this habit on the part of many of their best employes; that while to be sure they have the right of dismissal and they sometimes exercise it, it is an ungracious and unpleasant thing to do; that if there was something in the statutes of the land which was in itself a serious admonition to this class of Government employes, it would have a very powerful tendency to restrain the habit on the part of those who are addicted to it. Outside of Washington, in the custom-houses and in the largest post-offices, it is a difficulty frequently complained of by those who have to administer the civil service that many of their employes are addicted to this bad habit, not always so far as the person himself is concerned immorally very bad habit; sometimes it is a disease, sometimes a thing for which the man is to be pitied rather than censured; it is a misfortune. Very often they say on account of the prevalence of this habit among that class of employes the civil service is very seriously injured.

It has seemed to me that it would not only be wrong but impolitic, even if we were to appeal to the lower class of motives, for us, now that we have this opportunity, to fail to speak one word showing that the Congress of the United States, irrespective of party, I hope, at least sympathize with those who would destroy the destroyer of the American people.

Following these remarks Mr. Sherman said:—

"Mr. President, the evil of intemperance in a man holding a public office is so common and so great that I was disposed, and am disposed, to vote for the proposition of the Senator from New Hampshire.

"The vice of intemperance in this country is one so prevalent, not only in private life but in public life, that I should be glad to vote for a general proposition and place it upon the statute-book, that any man who is habitually intoxicated, or drinks to excess, shall be excluded from appointment; and, still more, that all the officers of the Government should distinctly understand that when a man is habitually intoxicated in the discharge of a public duty he should be promptly discharged by the head of the department.

"As an executive officer I was myself often placed in that position where with extreme reluctance I was compelled by sense of public duty to remove a man for intemperance, sometimes men of the highest qualifications, of the keenest wit and ability, and intelligence, who were guilty of this offense, there being no statutory provision pointing out the necessity of removing, and it resting simply upon the inconvenience to the public service. Now, especially in the departments, it seems to me that the initiation ought to be made by laws to the heads of the departments to justify them promptly in removing a man habitually intoxicated. Many cases of this kind occur, especially in the army and navy."

In closing the report, which appeared in the *Lever*, the writer said:—

"And there is authority for this position far above that of Jefferson. The Almighty declares that it is not for rulers to drink wine nor strong drink; therefore it is not for voters to elect them. Positive law!"

An inquirer, at a temperance meeting, interrupted the speaker by exclaiming, "I say, mister, do you think a gin sling does a fellow any harm?" To which the lecturer replied, "Not if the man slings it far enough; but when the gin slings him, ever so little, then it does harm."

THE Ohio brewers resolved that they deprecated mixing politics with business, and in the same breath recommended every brewer to vote and work against all candidates not in harmony with their interests. Too much beer *does* get things mixed sometimes.

The Home Circle.

WILL TRY.

You will? Well, that's a good resolve,
Now keep it, little man;
In everything you undertake,
Just do the best you can.
One never knows what he can do
Until he sets to work;
If you should try and sometimes fail,
'Tis better than to shirk.

All honor to the earnest boy
Who tries to do his best;
A heart of principle may beat
Beneath a time-worn vest.
Not always does the outward man
Reveal the hidden worth
That goes to make up character,
And forms the brave of earth.

The world has need of heroes who
Will struggle for the truth,
And you, my boy, may find a place—
There's room for age and youth.
Yes, always room for those who try
To speed the glorious day
When evil, overcome by good,
Shall yield to right, the sway.

"I'll try" has conquered many a time,
And conquer yet it will;
Though hard the task and slow the work,
The brave will struggle still.
For God, whose word is ever sure,
Directs the power of right,
And those who look to him for aid,
Shall conquer through his might.

—Selected.

Harry's Motto.

"HURRAH, boys! we're former graduates now, and I can't say I'm sorry, for one, to be free from the hateful old books. I never did like to go to school anyhow."

"I'll shake hands with you on that, Sam," said Ned Lee. "My father wants me to go to college, but I'd about as soon go to jail and be done with it. I go in for a good long vacation now, to begin with."

"You're welcome to your vacation, Ned. As for me, the world owes me a living, and I'm bound to get it. Uncle Sam has sent for me to go out to California with him, and if I don't get my living there, and a little bit over, then my name isn't Sam Jackson. How would it sound,—'The Hon. Samuel Jackson, millionaire'?"

"So that's what you're going to do with your surplus energy,—is it, Sam?" asked Harry Hanson; while Ned shouted, "Three cheers for the Honorable Sam, boys! Now,—give it to him! hip! hip! hip!"

"I wish you joy of all your digging and delving, Sam," continued Ned; "but I say the world owes me a living, and I mean to have it without working for it, too."

"You think the world is a pretty sure paymaster, my boy," said a pleasant voice behind them, which the boys at once recognized as their teacher's. "I'm afraid you haven't chosen a very good principle to begin life with. Think it over, Lee, and choose a better now at the outset, if you would not run the risk of making a failure of your life." And Mr. Bartlett passed on down the street.

"May I have a word with you, sir?" asked Harry, respectfully, as he ran to overtake his teacher. "Father wished me to ask whether you can spare time this summer to prepare me to enter college in the fall."

"With pleasure, certainly," was the reply; "and the more so because I feel sure that you will choose a far different motto from those which Lee and Jackson seem to have adopted. I accidentally overheard the whole conversation, and I involuntarily thought of St. Paul's words, 'I am debtor both to Greeks and to barbarians, both to the wise and to the foolish.'"

"Have you any special motto to recommend, Mr. Bartlett?" asked Harry.

"I know of nothing better, my boy, than this very text which I have quoted. You will find it in the fourteenth verse of the first chapter of Romans, and perhaps the following verses will speak to you also, if you have any thought of entering the ministry, as I hope you have."

"Thank you, sir. I will study them carefully," and he touched his hat respectfully, and ran on, as Mr. Bartlett entered his own gate, which they had now reached.

"Paul's idea is a trifle different from Sam's and Ned's, that's a fact," thought Harry, as he read over the passage in his own room that night; and, kneeling there alone, he renewed the vows he had so recently taken upon himself in the presence of the congregation in the village church. He asked the Holy Spirit, also, to keep him always in mind of the fact that he was debtor to the world to do all the good that he could for Jesus' sake.

Many years had passed since that afternoon, and the Rev. Henry Hanson, one of the most useful of our missionaries in foreign lands, was making a visit to his native village. "By the way, Helen," he said to his sister, as they were recalling their school-days, "do you know anything of Sam Jackson? I haven't heard from him since we graduated, and he went to San Francisco."

"Oh! I hear of him frequently through his sister," was the reply. "He has no time to write himself, but his wife writes, and last spring he was here for a flying visit, while making a business tour through the Eastern cities. I saw him for a few minutes at that time, but found that he could converse upon one topic only—business. The firm with which he is connected have a monopoly of manufacture in their line, for the whole country. He told me he spends sixteen hours a day at his factory, and as he has a country-seat a little distance out of town, it takes some time to go and come, so that he literally has time for nothing but eating, sleeping, and business, year in and year out. He seemed to know absolutely nothing about the churches or any institutions of the city,—attends the play once in a great while,—gives his wife and daughter all the money they wish for dress and amusement, but is himself almost a stranger to their society, so engrossed is he in money-making. The last words he said to me were, 'So, you see, the world owes me a living,—and I'm getting it, too.'"

Just then the mail arrived, and when the evening paper was opened, the brother and sister were pained to read the announcement among the deaths,—"In San Francisco, suddenly, of apoplexy, Samuel Jackson, one of the most active and enterprising business men in our community." This was all; and what more could have been added? "The world owes me a living," was his motto, and he had got it, and now the end had come.

"And what of Ned Lee, Helen?" asked the missionary, as he roused from his sad reverie, a few minutes later.

"Poor Ned! O Harry! do you not know that he is in prison now? Having succeeded in squandering all the property his father left him, he seemed to owe the world a grudge because he had no more to spend. He was like the steward in the Bible; he could not dig, to beg he was ashamed,—and so he was tempted. It was so easy to forge a name, but he did not count the cost."

The missionary's pillow was wet with tears that night,—tears of sadness as he thought of the wasted lives of his two school-mates, yet he asked the dear Saviour to reach out a helping hand, even now, to him who was shut up in prison for so dark a crime. But when he thought of that other soul ushered instantly into eternity from the hurry and bustle of a hot pursuit after Mammon, the god of this world, his cry was, "Lord, who maketh me to differ?" And his whole heart went out in gratitude and thankfulness to Him whose grace alone had led him to choose and to follow that precious motto from his word,—"As much as in me lies, I am ready to preach the gospel," for "I am debtor."—*Lillian Payson.*

A NOVEL INNOVATION has been made in the Dwight School, of Boston, Mass., and the girls are now taught the use of carpenter's tools. The Salem Normal School, where the pupils are all girls, is teaching the new branch also. The object is health, strength, and a command of nerves and muscles. Prof. Hagár of the latter school, recently said: "I am glad they are learning to hammer. For any considerable number of women to know how to handle a hammer so as to strike a nail squarely on the head is a phenomenon seldom witnessed."—*Christian Statesman.*

A SMART REJOINER.—*London Baptist Deacon.*—Did you ever think what you would do if you had the Duke of Westminster's income? *Village Pastor.*—Well, no; but I have sometimes wondered what the Duke would do if he had mine.

An Untidy Girl.

"O DEAR, Aunt Patty, I am perfectly discouraged in trying to make Mary a neat, orderly girl. A month ago I told her that she must take care of her own room, and wished her to keep it in nice order. 'Yes, mamma, I will do so,' said she; and now, I just went into her room, and such a looking place! Her bed, just as she crept out of it this morning; every chair loaded with shawls, wraps, dresses, and skirts, all wrinkled and tumbled together; her toilet-table strewn with dirty combs filled with hair; also hair-pins, nail-brushes, carmel papers, cologne, face powder, partly eaten pears and peaches; and on the stand was her best bonnet, gloves, and parasol; with her ink-stand and paint brushes; and everything was in confusion and covered with dust. In her shoe-bag, mixed with slippers and dirty stockings, were several cambric handkerchiefs, point-lace collars, and this elegant embroidered sacque, that I believe she has worn while working at her painting lessons, and has wiped her brushes on it. It is entirely ruined. She begins a dozen pieces of work and never finishes anything. Just so with her studies. She has a little smattering of everything, and is proficient in nothing. To think that a daughter of mine should be such a careless, wasteful, inefficient slattern. And I have talked and talked to Mary, and it does no good; I am utterly discouraged."

This was all addressed by Mrs. Smith, a notably energetic wife and excellent housekeeper, to her old aunt Patty, who sat quietly knitting, arrayed in a high, starched cap and spotless white neck-handkerchief and apron; and when she had adjusted her spectacles and carefully taken up a dropped stitch, she looked up and remarked:—

"Do you think it is all Mary's fault? Have you always done your whole duty by the child?"

"Have I done my whole duty by her? what an idea! Was there ever a mother who slaved herself for a child as I have done for her? and I have never denied her anything in the world that she wanted."

"And right there lies your fault," said aunt Patty; "you always waited upon her when she was a child, and did everything for her, when she should have done it for herself. You let her go to your bureau drawers and put everything in disorder, and to your work-basket, and scatter its contents about the room, throw nutshells on the floor, and leave partly munched fruit and apple-cores on the window-sills; and, instead of making her replace the articles that she had disordered, though she was quite old enough to have done so, and to have cleaned the room that she had littered, which would have been the best reproof you could have given her, you merely said, 'Mary, you shouldn't have done so,' and let her then go off to her play, while you went to work and put things to rights again. When she came in from school you permitted her to throw her books, bonnet, and cloak on a chair, or anywhere, and never made her put them in the proper place, but did it yourself. You have never made her repair a rent in her clothes, darn a stocking, or take a stitch for herself, though she is now sixteen. When she complained, as children will, that the teachers in the public school were 'cross and hateful,' you withdrew her and sent her to Miss Brown's school, and from that to another, and so you let her change according to her own fancy or caprice, and how could she become proficient in any study? When she went into the kitchen to try her hand at some kind of cookery, instead of encouraging her to persevere, you said, 'Mary, you are so awkward, let me finish it.' And why should she be saving and careful of her clothes, so long as she is not made to realize their cost, and has nothing to do but to express her wish, and it is granted? In short, you, yourself, are responsible for Mary's careless and untidy habits."

Mrs. Smith winced under the severe lecture; her face flushed, but she held her peace to the end, for she feared a revision of Aunt Patty's "last will and testament," and only remarked, though a little sarcastically, as she left the room, "It is very singular that folks who never had any children are the only people that could train them exactly right."—*Emily P. Collins, in Pacific States Watchman.*

It doesn't follow that you must do a mean thing to a man who has done a mean thing to you. The old proverb runs: "Because the cur has bitten me, shall I bite the cur?"

Religious Notes.

—The Baptists are about to invest from \$75,000 to \$100,000 in the erection of a denominational college in North Dakota.

—The Methodists have purchased at Chin King, in West China, a piece of land on which to erect a mission chapel and school for boys. The title deed is stamped with the Mandarin's great seal.

—In the village of Lakeville, Conn., a life-sized figure of Christ is fastened upon a crucifix at a street corner. Merchants who petitioned for its removal have been boycotted by the Catholics, and now the Protestant ladies propose to retaliate by securing colored servants from the South.

—Senator Edmunds was at the Episcopal General Convention in Philadelphia last week, and was named among the candidates for President of that body. He declined the nomination, saying, according to the reporters, that he was not "a candidate for President for this or any other place, at this or any other time."

—Under the head, "A Sign of the Times," an English journal says that in a place of worship in London the following notice was given: "The members of the cricket club connected with this congregation will meet for the transaction of business to-morrow evening at 7 o'clock. The usual prayer-meeting on Friday at half-past 7 o'clock."

—The Spiritualists of the South, recently in session at Chattanooga, Tenn., adopted resolutions to organize an encampment for their annual meeting, and for that purpose subscribed a cash capital of \$50,000. The city was alive with Spiritualists from all the States, and subscriptions in cash to the amount of \$8,000 were secured in twenty minutes.

—Dr. Levy, the Jewish rabbi of Oakland, has taken exception to the position of Dr. Sprecher (Presbyterian), that the persecution of the Jews in Europe is in fulfillment of prophecy. He argues that if the doctrine asserted by Dr. Sprecher is accepted as being the criterion of truth, then the outburst of sympathy and the principles of humanity so beautifully portrayed by the heads of the Christian Church in England and America is inconsistent with the doctrine.

—The Chattanooga (Tenn.) *Times* has been investigating the work of the Mormons in Tennessee. An interview with a Mormon elder states that they have been very successful. They have been more successful in northern Mississippi than elsewhere. In northern Georgia and lower Virginia they are doing equally as well. There were about 700 in the Chattanooga party who left last fall for Utah, but this year the number will be nearly 1,000. The converts will meet in Chattanooga about the 10th or 15th of November, and will then proceed to Utah.

—Some of the people in England, who are vexing themselves about looking up the lost tribes of Israel, are now much concerned in regard to certain excavations made in Terra Mount, County Meath, Ireland. The excavators are in search of deeds said to have been given to the prophet Jeremiah for the purchase of the land of Palestine. A considerable sum of money has been subscribed in order to pay for these excavations. The diggers have dug some distance into the bowels of the earth, but as yet in vain. Strange to say, the deeds have not yet been brought to light, though the expenditure thus far amounts to about \$5,000. The promoters of the search want more money, which they are not likely to get.

News and Notes.

—A plowman recently turned up \$30,000 on the old Bender farm in Kansas.

—The printers of New York have made a successful strike for uniform rates.

—The recent rain-storm is reported as quite general from Shasta to Monterey.

—Provincetown, Mass., has taken in about 10,000,000 pounds of codfish this year.

—Port Antonio, Jamaica, was nearly annihilated by fire Oct. 18. Loss, over \$1,000,000.

—A Chinaman in the Oroville jail, under sentence of death, died last week of consumption.

—The Naval Advisory Board has recommended the construction of seven new naval vessels.

—The fire losses in the United States during the month of August amounted to \$10,000,000.

—Belya Lockwood, a female pension attorney, has been debarred from practice in Washington on account of irregularities.

—An explosion in a squib factory at Kingston, Pa., last week, caused the death of five children, and the severe injury of three others.

—On Tuesday of last week Albert Fitzer, at Newcomerstown, Ohio, cut the throats of his wife and three children, and then committed suicide.

—The battalion guarding the Ministerial building at Madrid, has been suddenly replaced, and subsequently disarmed. The battalion is suspected of being infected with revolutionary principles.

—The Czar has decided to grant Russia more freedom, and such reforms as are suited to the spirit of the people. He has intrusted to Count Tolstoi and Count Kajoff the task of preparing a constitution.

—Cholera has reappeared at Alexandria and Cairo, Egypt, causing a panic. At the former place passengers are returned without landing.

—By the upsetting of a circus car at Bridgeport, Conn., two elephants were injured, a panther escaped and killed a horse and four bloodhounds.

—A single highwayman robbed two stages almost in sight of each other, as they successively passed up a hill, near Meahama, Oregon, on the 23d ult.

—It is now reported that Chiefs Juh and Geronimo, of the marauding Apaches, have outwitted the Mexican military, and escaped from a supposed trap.

—Canada is rejoicing in the acquisition of a new Governor-General, the Marquis of Lansdowne, who recently arrived and was sworn in amid great pomp.

—A broken rail caused a disaster on the Louisville Railroad, six miles from East St. Louis, a few days ago. Thirty-seven persons were injured, but only one killed.

—The Central Pacific has joined the overland freight cutting move, and announces a reduction of forty-three cents a hundred between Salt Lake and San Francisco.

—David Rich, son of the Mormon apostle of that name, has been convicted of robbing Zion's Savings Bank, and sentenced to eighteen months in the penitentiary.

—The large medicine factory of Dr. J. H. McLean, St. Louis, Mo., was burned on the night of Oct. 23. The loss on this and adjoining buildings amounts to \$100,000.

—A Paris dispatch says the general impression is that all negotiations for the peace of France and China are exhausted. War, unless mediation intervenes, is inevitable.

—During a fire which broke out in a Japanese prison not long since, no less than sixty-one prisoners were burnt to death, while 156 others were more or less severely injured.

—Thirteen business houses were burned at Mills City, M. T., Oct. 23. The remainder of the town was saved by blowing up buildings in the range of the fire, with blasting powder.

—The steamer *Rio Janeiro*, which sailed from San Francisco for China on the 24th ult., took 605 Chinese passengers who had procured return certificates from the Custom House.

—A man named John S. Murray, of Port Costa, endeavored to board a moving train at Oakland, last week, but, being somewhat intoxicated, he missed his footing and fell under the wheels of the car, and was instantly killed.

—At Carmi, Ill., Oct. 23, a young negro lad killed himself with a "didn't-know-it-was-loaded." He had snapped it at other members of the family and laughed at their protests. He then placed it to his own head, when it went off, killing him instantly.

—The new Atlantic and Pacific route across the continent runs through sleepers from San Francisco to St. Louis. Representatives of other routes, however, claim that it is better for passengers to have a change on the way, with freshly dusted and aired bunks.

—Duke Johann Albrecht, of Mecklenberg-Schwerin, grandson of the Emperor of Germany, and two other German noblemen, were passengers on the China steamer *Tokio*, which arrived in San Francisco last week. These notables are on a trip around the world.

—As the result of gambling speculations, two notable failures are reported—that of John L. Gliddon, Secretary of the Republican Iron Company, Cleveland, O., for \$111,000; and that of Wm. Young, President of the Commercial Bank, Redding, Pa., for \$72,000.

—Morton G. Clark, and Charles W. Stone have been arrested at Jamaica, Vt., on a charge of counterfeiting. They belonged to an organization of twenty-three young persons, with a complete counterfeiting outfit, which was seized, with a quantity of spurious coins.

—A band of six embryo bank and train robbers was broken up in Kansas, recently, by taking into their confidence a seventh party from Missouri, who proved to be one of Governor Crittenden's detectives. He spoiled their plans before they had accomplished any depredations.

—The Banks County, Ga., kuklux trials began Oct. 23. Calvin Bush testified that the mob stripped him and gave him 175 lashes. The witness undressed and showed the scars. Ben Sanders testified that he was shot three times and left for dead. Eight persons have been convicted.

—Two boys, each eleven years old, were convicted, Oct. 24, by an Oakland Justice, of trying to fire a car that was standing on a side-track at the Sixteenth-street depot. They were sentenced, respectively, to four and two days in the county jail. The sentence was rather disciplinary than punitive.

—Early on the morning of Oct. 23, an earthquake threw down a section of the bluff on the Merced River, just below the falls. The mass entirely filled the river bed, and turned the current into an adjacent slough. Large quantities of fish were collected from the deserted channel, below the newly-made dam.

—The latest nihilist proclamation is being extensively circulated. It demands of the Czar to summon representatives of the Russian people, and asks for full amnesty, freedom of the press, freedom of speech, and the right to hold public meetings as the only means of preventing revolution. Pitiless vengeance is threatened if the demands of the nihilists are disregarded.

—Henry Ward Beecher advises young men to go to the Northwest. He says "there will be great cities built on Puget Sound, and large towns, depots and trade centers in Oregon, Washington Territory, Idaho, Montana and Dakota—an expanse of country which in agriculture, mineral and grazing resources scarcely yet feels the effect of emigration." All of which is no doubt true.

—Many inhabitants of Smyrna are fleeing from the city on account of fear of further earthquakes. The Government has sent a sufficient quantity of lumber to construct 5,000 sheds for the shelter of those rendered homeless by the catastrophe. The editors of the local papers here have formed a committee for aiding the sufferers. Slight shocks are still occurring at long intervals, but are doing no damage.

—A Mexican implicated in the murder of four men at Deane, near Gardner, Col., a few nights ago, was overtaken by a band of armed citizens soon after. A rope was placed around his neck, and the other end made fast to the horn of a saddle. The horse was then frightened into a run, dragging the poor culprit over rocks and stumps until life was extinct. When captured he stated that he, with his companions, had been hired to commit the murder.

—The Railroad Commission of this State has decided to reduce freight rates on the Central and Southern Pacific Railroads, by transferring certain kinds of material and goods from one class to another, thus giving present first-class goods the benefit of second-class rates, and so on. Such a process, it is claimed, would reduce rates of freight charges on the two railroads to which the order applies, from twenty-five to thirty-five per cent on the present schedule tariff.

—A colonization company has been organized in San Francisco for operations in Honduras. They have obtained a conditional grant of 500,000 acres of land. President Soto, of Honduras, has been visiting California and showing up the advantages of his country for all kinds of industry. Great public enterprises in process and in contemplation, it is thought, will create permanent markets for all manner of productions. Our advice to friends is, don't all go at once.

—The country of Corea is virtually a revived fossil. But a few years ago it would have nothing whatever to do with foreigners, now it is getting up an industrial exhibition, and invites the United States to participate and send samples of machinery, agricultural implements, etc. Our Government was the first to conclude a treaty of amity and commerce with that exclusive people, as it was also with Japan, and the Coreans are manifesting a readiness to acknowledge an intimate relationship.

—In the German Reichstag, Bismarck has introduced a bill prohibiting the emigration to foreign countries of persons whose obligations to country, families, creditors, and employers, are unsettled. The bill is especially directed against a class of men who have hitherto found in emigration easy and effectual methods of severing onerous or disagreeable family ties, breaking contracts with employers, and evading the payment of debts, etc. It is believed that, should the bill become a law, which it undoubtedly will, there will be a very perceptible decrease in the number of Germans who seek homes in foreign lands.

—The European style of preparing for peace is illustrated on the part of Russia in this way: Official reports show that 150 regiments of Cossacks of the Don are being placed on a war footing. It is certain that orders have been given to restore Sebastopol immediately as a first-class fortress, and that a standing garrison of 5,000 men is to be stationed there. Dock-yards capable of floating the largest iron-clads are to be built. Six new gun-boats and twelve sea-going torpedo vessels are in course of construction for the Black Sea fleet. Forty Russian naval officers have been drafted to form a Bulgarian flotilla and more officers will join the contingent.

—The Mount Hermon School for boys, at Gill, Mass., was opened by Mr. Moody just previous to his departure for Europe. These schools have been opened without any trumpet-blowing or newspaper notoriety. They cost, including land, \$200,000. Several individuals gave \$5,000 each for the new buildings for the boys, and it was proposed at first to name each after the donor; but Mr. Moody did not approve of it, as is shown by the following characteristic note: "Brother Lee, I don't believe it will be for the glory of God to name the buildings after any man. D. L. Moody." So it was decided to call the school Mount Hermon. The buildings are erected away from villages, and are inclosed by hills. This was done according to a theory of Mr. Moody's that it was better to keep children away from temptation until their minds were fully matured.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 1, 1883.

NOTICE.—We send no papers from this Office without pay in advance, unless by special arrangement. When persons receive copies without ordering them they are sent by other parties, and we can give no information in regard to them. Persons thus receiving them are not indebted to the Office.

Money orders, drafts, etc., should be made to "Pacific Press;" NEVER individuals, as they may be absent, and business thereby be delayed.

THE *Review and Herald* brings us the sad intelligence of the death of Elder J. N. Andrews, at Bale, Switzerland, Oct. 21. Although he had been failing for some time, and it was generally supposed that he could not last long, the news will come as a shock to the denomination at large. We are apprised of the fact just on the eve of going to press, and having no particulars, must defer further notice until next week.

THE article on Zechariah in this paper, by J. N. A., belongs to a series, most of the numbers of which were published some weeks ago. But they did not all come together in the mail, and we had commenced another series before this arrived. The last of those on Zechariah will be published next week.

WE are happy to announce that we shall soon commence a series of articles by Mrs. E. G. White, on Nehemiah. The articles which we have been publishing on Luther have proved very interesting to our readers.

THE article on the second page of this paper on "Temperance and Sunday Observance," we copy, as will be seen by the credit, from the *Bible Banner*. It contains thoughts worthy of the careful consideration of all. Neither the *Banner*, nor its correspondent who wrote the article, is in favor of Sabbath-keeping (the seventh day), but there is manifested in that article a regard for justice and for the rights of others which we wish might be shown by all.

A LETTER from W. C. White, at Battle Creek, Mich., to his wife in Oakland, brings intelligence of the illness of his mother, Mrs. E. G. White. He says, "It is the annual attack of malaria, hard cold, and overwork." It is, however, consoling to hear that she was improving, and there was hope that she would be able to attend the General Conference.

WE have learned that the American army can be disgraced by the action of its officers. A court-martial has decided that an officer has disgraced the army by marrying a woman with whom he had lived as his mistress. Those who are acquainted with the army well know that drunkenness in an officer is not disgraceful; gambling is not disgraceful; to live with "a mistress" is not disgraceful; but to marry the woman with whom he lives, that is disgraceful! But we are happy to say that the finding of the court has not been approved.

TO MRS. M. T. MCC.—Recommend your friend to read carefully the tenth chapter of the Acts. We do not understand that it is pleasing to God that we continue to pray that he will give us light in regard to duty, while we persistently neglect the instruction which he has given in his word. The Saviour said in his prayer for his disciples: "Sanctify them through thy truth; thy word is truth." John 17:17. For a further study of that subject we refer to our pamphlet, "Thoughts on Baptism."

Armstrong's Book Again.

"The *Signs of the Times* seems to think that we ought not to advertise a book or say a word in its favor unless we can endorse everything in it. We may as well say at once that we never supposed that any of our readers would think that we intended by any criticism of a book to say that it was faultless. The *Times* thinks we ought to follow it through all of its wandering among the 'beasts' and the 'horses' and the 'plagues' and the 'vials.'—*Cal. Christian Advocate*."

Oh, no. We have not asked the *Advocate* to try to harmonize every misstatement and inconsistency in the Methodist publications on the Sunday question. We are not so hard-hearted as that! But when the whole argument of a publication rests upon the affirmation that the Sabbath given at Sinai was a local and temporary institution, and the writer claims to have dem-

onstrated it by a criticism on the Hebrew, and we prove that what he calls a demonstration rests upon an inexcusable and willful misrepresentation of the Hebrew text, and a perversion of the Hebrew grammar, then we have insisted, and yet insist, that the *Advocate* should show a modicum of Christian consistency by trying to show that our indictment of the book is an error, or else cease to recommend it. And we repeat that if its course in that case is a fair specimen of Methodist religious morality, then it is full time that by some means there be put "a check on Methodism!" It is too late for the *Advocate* to try to cover this issue. It has gone before too many readers for that.

Philology, History, Etc., Etc.

A FRIEND handed to us a pamphlet entitled "Three Religions," in which the writer, who styles himself "Ephraim," gives a running exposition of many things, all in the most incoherent and incongruous style. To show the Israelitish origin of Europeans and Americans he treats us to the following precious specimen of reasoning:—

"It was the custom among the Israelites to speak of a man as the son of such an one, as David the son of Jesse, etc. The Saxons seem to have held to the custom, only that they put son to the end of the family name, as John Johnson, William Williamson, etc. Now, if we put son to the end of the name Isaac, we have Isaacson. Then, if we cut off the prefix letter I, we have Saacson, or Saxon."

On what principle the prefix is dropped we are not told. With such evidence all must be convinced! The writer is also a strong believer in the Napoleon family, and yet looks for its revival. We can help them out on that subject by a method of argument as conclusive as that given above, and very similar to it. In Rev. 9:11 is a personage called Abaddon. We can easily imagine, on the principle that names have significance, that this might be written "A-bad-'un," which all know is good rustic dialect for "A bad one," which is an accurate description of Louis Napoleon! The case is clear. We doubt whether there was ever so conclusive evidence given on the Napoleon subject before.

We would not, even to show the absurdity of such theories, use a fact or declaration of Scripture, but we have no great respect for the "personage" referred to above, and make no apology for the use of his name. When will vagarists cease to bore the public with their useless theories?

Justification by Faith.

PROBABLY no doctrine of the Bible has caused more discussion among theologians, or suffered more abuse at the hands of sectarian extremists, than that of justification by faith. It is a prominent feature in the plan of salvation, and on this account calls for a plain, logical, Scriptural presentation before the church and the world. These facts called forth a series of editorial articles in the *SIGNS OF THE TIMES*, which presented the truth so forcibly and conclusively, that it was decided by the Publishing Committee, upon recommendation of the General Conference, to have them published in tract form. This has been done, and we earnestly commend the work to the attention of all our readers.

The tract comprises but forty pages, yet in this condensed form it will be found to contain a full digest of the subject: 1. A comprehensive definition of the term justification, and its legitimate application to the sinner. 2. A complete harmonizing of a so-called conflict of New Testament writers. 3. The change wrought in the relationship of the sinner to the Government of God. 4. The question, Is justification by faith of such a nature that we necessarily remain justified, or may we lose it by unfaithfulness? 5. If we lose our justification by unfaithfulness, do we then derive any benefit from our past Christian life? and 6. The bearing of the doctrine of election on the positions assumed.

When the candid reader, has carefully studied the arguments on these points, which comprise about all the grounds of controversy between theologians and denominations upon the subject, we think they must conclude that there is hardly room for two opinions from a Bible stand-point. Price, 5 cents. A liberal discount by the hundred. Address, *SIGNS OF THE TIMES*, Oakland, Cal. W. N. G.

DIPHTHERIA has carried off about thirty children in the vicinity of Greensborough, N. C.

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WE, the undersigned, hereby give the sums set to our names, to raise the sum of \$25,000 to be placed under the control of trustees chosen at the annual session of the California Conference. Said sum to be loaned to some of our Institutions at 5 per cent., the proceeds of which shall be used to assist those who are seeking an education at the Healdsburg College, to fill positions in the cause of God. Said individuals must be recommended by the Conference Committee and the College Faculty.

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THE International Tract and Missionary Society was organized Aug 13, 1874. It has furnished health and religious publications to co-operative missions and individuals in every State and Territory in the United States, and to every civilized nation on the globe. During 1883 it placed in free public libraries in this country over 6,000 volumes of standard religious books at a cost of over \$8,070, two-thirds of which was donated by other funds and the publishers. It has also placed valuable books in many libraries in England, and supplied reading-rooms with health and religious periodicals.

It has a free reading-room, No. 371, Third Avenue, New York City, where it will keep constantly on hand Health and Temperance publications to furnish co-operating missions and branch offices on the Atlantic Coast and in Europe. William J. Boynton, 200 East 27th Street, manager and city missionary.

It has also a free reading-room 316 Fremont Street, San Francisco, Cal., from which place all ships are visited which enter that harbor. Andrew Brorsen and H. C. Palmer, city missionaries.

Free reading-room at H Street, between Sixth and Seventh, East Portland, Oregon. Boston, Mass., J. B. Israel, residence Rowly, Mass. New Bedford, Mass., Mrs. Anna H. Bradford, residence Acushnet, Mass. The ship work at Liverpool, England, is under the charge of Geo. R. Drew, 40 Price Street, Birkenhead, Cheshire, Eng. Eld. A. A. John, 191 Willingham Street, Great Grimby, Eng. At the above-mentioned places the public are cordially invited.

The society is sustained by the liberalities of friends of missions. Donations by draft or otherwise will be thankfully received and gratefully acknowledged by any of the above-mentioned agents, or Miss M. L. Huntly, Secretary South Lancaster, Mass., U. S. A. S. N. HASKELL, President.

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