

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.

VOLUME 9.

OAKLAND, CALIFORNIA, FIFTH-DAY, DECEMBER 6, 1883.

NUMBER 46.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE
S. D. A. MISSIONARY SOCIETY.

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

Entered at the Post-Office in Oakland, Cal.

A WORD TO THE WEARY.

Oh, give me a word, blest Master,
That I may repeat for thee!
A message to one who needs it;
Entrust it, dear Lord, to me!
And teach me that I may say
What thou shalt desire to-day.

O mourner! whose tears are falling
So fast on the cheerless sod,
Who feelest the world is empty,
Aye, almost without a God;
Look up, there is one Friend left;
Thou art not of Christ bereft;

He feeleth for all thy sorrow,
His heart knoweth all thy grief;
He yearns to afford thee comfort,
To give to his child relief.
Look up, though thine eyes be dim,
And pour out thy woe to him.

In love he withdraws thy treasure;
I know not the reason why;
Perchance he may tell thee softly,
When none but himself is nigh;
And then, with a sob of peace,
Thy bitter distrust may cease.

Hush! listen, for he is speaking:
"Be still, my poor child, be still;
I might not have dealt more gently,
Oh, doubt not my holy will.
The portion is hard to take,
But drink it, for my dear sake.

"I once drained the cup of sorrow,
To save thee from untold ill;
My child, wilt thou not then trust me,
Though thou canst not trace my will?
Believing that I know best,
Come unto me and rest."

—Charlotte Murray, in *Sabbath Recorder*.

General Articles.

Nehemiah Secures the Co-operation of the People.

BY MRS. E. G. WHITE.

THE royal letters to the governors of the provinces along his route, secured to Nehemiah an honorable reception and prompt assistance. And no enemy dared molest the official who was guarded by the power of the Persian king and treated with so marked consideration by the provincial rulers. Nehemiah's journey was therefore safe and prosperous.

His arrival at Jerusalem, however, with the attendance of a military guard, showing that he had come on some important mission, excited the jealousy and hatred of the enemies of Israel. The heathen tribes settled near Jerusalem had previously indulged their enmity against the Jews by heaping upon them every insult and injury which they dared inflict. Foremost in this evil work were certain chiefs of these tribes, Sanballat the Horonite, Tobiah the Ammonite, and Geshem the Arabian; and from this time those leaders watched with jealous eye the movements of Nehemiah, and endeavored by every means in their power to thwart his plans and hinder his work.

Nehemiah continued to exercise the same caution and prudence which had hitherto marked his course. Knowing that bitter and determined enemies stood ready to oppose every effort for the

restoration of Jerusalem, he concealed the nature of his business until by previous observation he had been enabled to form his plans. Thus he was prepared to secure the co-operation of the people and set them at work before his enemies had opportunity to arouse their fears or their prejudice.

Yet, although he had been so highly favored of God, Nehemiah did not move out in an independent, self-sufficient manner, as if able to carry everything by his own ability. He selected a few persons whom he knew to be worthy of confidence, and to them he made known the circumstances which had led to his visit, the object to be accomplished, and the plans which he purposed to employ, and secured their assistance in his important undertaking.

On the third night after his arrival, the burden weighing so heavily upon his mind as to preclude sleep, he rose at midnight, and with a few trusted companions went out to view for himself the desolation of Jerusalem. Mounted on his mule, he moved about by moonlight, surveying the ruined walls and broken gates of the city of his fathers. Painful were the reflections that filled the mind of the Jewish patriot. Memories of Israel's past glory stood out in sharp contrast with the marks of her present degradation. Because she had not taken heed to the word of God, because she had not received reproof, and corrected her ways, she had been left to be thus reduced in power and honor among the nations. The people for whom God had wrought wondrously, had trifled with their privileges, set at naught his counsels, and joined themselves to idolaters, until he had withdrawn from them his special presence and protection.

With sorrow-stricken heart, that visitant from afar gazes upon the ruined defenses of his loved Jerusalem. And is it not thus that angels of Heaven survey the condition of the church of Christ? Like the dwellers at Jerusalem, we become accustomed to existing evils, and often are content to do nothing to remedy them. But how do they appear to the eye of one divinely illuminated? Would he not, like Nehemiah, look upon ruined walls, and gates burned with fire?

Are not every where visible the shameful tokens of backsliding from God and conformity with a sin-loving and truth-hating world? In these days of darkness and peril, who is able to stand in defense of Zion and show her any good? Her spiritual state and prospects are not in accordance with the light and privileges bestowed of God.

The same reproofs are applicable to her to-day as to the people of Israel when the Lord said by his prophets, "Thus have they loved to wander, they have not refrained their feet, therefore the Lord doth not accept them; he will now remember their iniquity and visit their sins."

In secrecy and silence, Nehemiah completed his circuit of the walls. He declares, "The rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work." In this painful survey he did not wish to attract the attention of either friends or foes, lest an excitement be created, and reports be put in circulation which might defeat, or at least hinder, his work.

Nehemiah devoted the remainder of the night to prayer; in the morning there must be earnest effort to arouse and unite his dispirited and divided countrymen. Although he bore a royal commission requiring the inhabitants to co-operate with him in rebuilding the walls of the city, he chose not to depend upon the mere exercise of authority. He sought rather to gain the confidence and sympathy of the people, well knowing that a union of hearts as well as hands was essential to success in the great work which he had undertaken. When he called the people together

on the morrow, he presented such arguments as were calculated to arouse their dormant energies and to unite their scattered numbers.

They knew not, neither did he tell them, of his mournful midnight circuit while they were sleeping. Nevertheless that very circumstance contributed greatly to his success. He was enabled to speak of the condition of the city with an accuracy and minuteness that astonished his hearers, while the actual contemplation of the weakness and degradation of Israel, deeply impressing his heart, gave earnestness and power to his words. He presented before the people their condition as objects of reproach among the heathen. The nation once so highly favored of God as to excite the terror of all surrounding countries, had now become a by-word and a hissing. Her religion was dishonored, her God blasphemed.

He then told them how, in a distant land, he had heard of their affliction, how he had entreated the favor of God in their behalf, and how, while praying, the plan had been formed in his mind, of soliciting permission from the king to come to their assistance. He had asked God that the king might not only allow him to go to Jerusalem, but invest him with authority and render the help needed for the work. His prayer had been answered in such a manner as clearly to show that the whole thing was of the Lord. And having thus laid the matter fully before them, showing that he was sustained by the combined authority of the Persian king and the God of Israel, Nehemiah put to the people directly the question whether they would take advantage of this favorable occasion, and arise with him and build the wall.

This appeal went straight to their hearts; the manifestation of the favor of Heaven toward them put their fears to shame. With new courage they cried out with one voice, "Let us rise up and build."

The holy energy and high hope of Nehemiah were communicated to the people. As they caught the spirit, they rose for a time to the moral level of their leader. Each, in his own sphere, was a sort of Nehemiah; and each strengthened and upheld his brother in the work.

There is need of Nehemiahs in the church to-day,—not men who can pray and preach only, but men whose prayers and sermons are braced with firm and eager purpose. The course pursued by this Hebrew patriot in the accomplishment of his plans is one that should still be adopted by ministers and leading men. When they have laid their plans, they should present them to the church in such a manner as to win their interest and co-operation. Let the people understand the plans and share in the work, and they will have a personal interest in its prosperity.

The success attending Nehemiah's efforts, shows what prayer, faith, and wise, energetic action, will accomplish. Living faith will prompt to energetic action. The spirit manifested by the leader will be, to a great extent, reflected by the people. If the leaders professing to believe the solemn, important truths that are to test the world at this time, manifest no ardent zeal to prepare a people to stand in the day of God, we must expect the church to be careless, indolent, and pleasure-loving.

Among the first to catch Nehemiah's spirit of zeal and earnestness were the priests of Israel. From the position of influence which they occupied, these men could do much to hinder or advance the work. Their ready co-operation at the very outset, contributed not a little to its success. Thus should it be in every holy enterprise. Those who occupy positions of influence and responsibility in the church, should be foremost in the work of God. If they move reluc-

tantly, others will not move at all. But "their zeal will provoke very many." When their light burns brightly, a thousand torches will be kindled at the flame.

A majority of the nobles and rulers of Israel also came nobly up to their duty; but there were a few, the Tekoite nobles, who "put not their necks to the work of their Lord." While the faithful builders have honorable mention in the book of God, the memory of those slothful servants is branded with shame, and handed down as a warning to all future generations. In every religious movement there are some who, while they cannot deny that it is the work of God, will keep themselves aloof, refusing to make any effort to advance it. But in enterprises to promote their selfish interests, these men are often the most active and energetic workers. It were well to remember that record kept on high, the book of God, in which all our motives and our works are written,—that book in which there are no omissions, no mistakes, and out of which we are to be judged. There every neglected opportunity to do service for God will be faithfully reported, and every deed of faith and love, however humble, will be held in everlasting remembrance.

Against the inspiring influence of Nehemiah's presence, the example of the Tekoite nobles had little weight. The people in general were animated with one heart and one soul of patriotism and cheerful activity. Men of ability and influence organized the various classes of citizens into companies, each leader making himself responsible for the erection of a certain portion of the wall. It was a sight well pleasing to God and angels to see the busy companies working harmoniously upon the broken-down walls of Jerusalem, and it was a joyous sound to hear the noise of instruments of labor from the earliest dawn "till the stars appeared."

Nehemiah's zeal and energy did not abate, now that the work was actually begun. He did not fold his hands, feeling that he might let fall the burden. With tireless vigilance he constantly superintended the work, directing the workmen, noting every hindrance, and providing for every emergency. His influence was constantly felt along the whole extent of those three miles of wall. With timely words he encouraged the fearful, approved the diligent, or aroused the laggard. And again he watched with eagle eye the movements of their enemies, who at times collected at a distance and engaged in earnest conversation as if plotting mischief, and then drawing near the workmen attempted to divert their attention and hinder the work. While the eye of every worker is often directed to Nehemiah, ready to heed the slightest signal, his eye and heart are uplifted to God, the great overseer of the whole work, the one who put it into the heart of his servant to build. And as faith and courage strengthen in his own heart, Nehemiah exclaims, and his words, repeated and re-echoed, thrill the hearts of the workers all along the line, "The God of Heaven, he will prosper us."

"All These Things Are against Me."

ALAS, poor Jacob! He was, indeed, brought very low when he could speak thus; and though we may not vindicate him for murmuring, we understand his state of heart too well to think of upbraiding him for thus giving way to the bitterness of his grief. He that is without sin among you let him cast the first stone at him; for myself, I have been too often in the same condemnation with him to allow myself to judge him with harshness. It is very easy for those who take no thought of his affliction, or who have themselves known no serious sorrow, to speak loftily of his weakness, and utter biting things about his unbelief; but when we remember how he was situated and what he had suffered, we shall admit that his emotion was, at least, natural. Blameworthy no doubt it was. But it is God's to measure the blame, while it is ours to sympathize with his sorrow, and to be instructed by his despair. For many years he had carried in his heart a grief, which was all the more consuming because it was unspoken. His favorite son had been taken from him under such circumstances as left him in terrible uncertainty as to his fate. He had the apparent evidence, indeed, that an evil beast had devoured him; and there was at the same time the knowledge that his other children, so far from sharing his sorrow, rejoiced in the absence of the envied son.

Then there came upon him and his family a sore famine, which compelled him to send for supplies to Egypt, where Simeon had been in some mysterious manner detained as a hostage for the appearance of Benjamin; and now, when the pressure of scarcity was again felt, the necessity of letting his youngest son go, coupled with the possibility that he might never return, fairly overcame the patriarch, and he sobbed out in broken utterance these despairing words: "Me ye have bereaved of my children; Joseph is not, Simeon is not, and ye will take Benjamin away; all these things are against me."

But natural as this outgush of feeling was, it was essentially atheistic. He makes no mention of God in his exclamation. He speaks angrily to his sons, as if they had done it all, and doubtless, knowing what at that time he did not know, we cannot but admit that they had been grievously to blame; but he has no reference here to him who on the memorable night at Bethel had said to him, "I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land." For the moment he has forgotten how the Lord had led him at first to Laban's house, and had given him prosperity during his twenty-one years sojourn in Padan-aram; how he had cared for him when he left his father-in-law; how he had mollified the rage of the offended Esau; how he had blessed him at Peniel by giving him rightfully as a suppliant the birthright which he had formerly sought wrongfully as a supplanter; and how he had protected him at the time when the violence of some of his sons might have drawn upon him the vengeance of the Shechemites. Was it indeed so, that all these things had been against him? We see, indeed, that after awhile, when his sons were in the very act of bidding him farewell, he came back to his trustfulness, and offered for them this prayer: "God Almighty give you mercy before the man, that he may send away your other brother and Benjamin; if I be bereaved of my children, I am bereaved." But, at first, when the full shadow of his trouble passed over him, his faith was, for the moment, eclipsed, and his God was for the time forgotten. But so it is with men still. The mercies of a life-time are ignored in the bitterness of a single trial, and God, who has been our friend for years, is accounted our enemy, because of some severe affliction which has come upon us; or we forget him altogether, and throw the blame on some external cause, even as in the blind passion of the instant I have seen the workman fling away his tool, because he could not get it to do just as he wished. We remember not, faithless as we are, that God does not change toward us with the changing aspects of his providence, but that he is as really our friend when we are plunged in trial as when basking in prosperity.

The surgeon has a stern aspect, and, apparently an unfeeling hand, when he cuts into the flesh or amputates a broken limb, but he has a loving heart, and the patient trusts him the while, hoping for recovery as the result. Even so in knowing God's heart toward him, and remembering his past dealings with him, Jacob might have had confidence that after and out of this sorrow there would come a richer joy. But he had forgotten God for the time, and so it was no wonder that he said, "All these things are against me."

But atheistic as this sentiment was, it was also quite untrue. These things were not against him. They were really working for his after good. They were onward steps in that process by which he was to recover his long-lost son, and was to have conferred upon him those years of happiness which, as we read the story, we are apt to call the Sabbath of his life, with its rest, its thankfulness, and its joy. Oh, how he would upbraid himself for these hasty words in later days, when he went to see Joseph in his palace and took his grandsons on his knees; and when at length, he shall enter the heavenly land, and see God's purpose running through his life, I can imagine him saying, "Now I know the thoughts of thy heart towards me, and bless thee, that they were thoughts of peace and not of evil to give me this expected end."

We all feel that there are times when we are prone to fall into this despair. We all acknowledge, too, that such a state of mind is sinful. Yet, perhaps, the very next affliction that comes upon us, be it bereavement, or temporal misfortune, or distress of whatever sort, will draw from us this wailing cry. Let us see, therefore, what consid-

erations we may draw from this Book, or from our own experience, wherewith we may fortify ourselves for the resistance of the strain of this temptation. The storm is always trying to the mariner, but it is not nearly so formidable to him who has a well-appointed vessel and active crew, as to him whose ship is ill-found, and whose sailors are disabled by intemperance. If, therefore, we would stand the strain, we must have everything in readiness for meeting it when it comes. Now there are some truths which, treasured up in the memories of our hearts, would keep us from sinking into Jacob's despair.

First of all we have the unqualified assurance that God is the friend of his people; and that he is directing and controlling all things for their highest good. Again and again he has said to his own, "Fear not, for I am with thee," and he has declared that he will "never leave them nor forsake them." Nay, to make assurance doubly sure, he has appealed to the most stable things in nature, saying, "The mountains may depart, and the hills be removed, but my loving kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, who hath mercy upon thee." Nor is this all; in one of the most beautiful passages which the Old Testament contains, he represents himself as the author of his people's trials, while at the same time he sets forth the reason why he sends them, and describes the gracious results which flow from them. "Therefore,"—that is, as the previous verse makes clear, because she forgot God,— "therefore, behold I will allure her, and bring her into the wilderness, and speak comfortably unto her, and I will give her vineyards from thence, and the Valley of Achor for a door of hope, and she shall sing there, as in the days of her youth, and as in the day when she came up out of Egypt." Now, all these declarations, and a hundred others which might be quoted, are not mere utterances of courtesy or of course. They are the words of him who is the truth, and who is able to bring to pass that which is good for us, and to perfect that which concerneth us. He is the great center of providence. "Of him, and to him, and through him, are all things." He doeth according to his will in the armies of Heaven, and among the inhabitants of the earth. All things, the tiniest as well as the most stupendous, are under his control, and what he promises he is able to perform. He does not say what he does not mean, neither does he pledge himself to anything which he cannot carry through. "He is God, and beside him there is none else." Now, with such assurances from such a Person, why should we ever fall into despair? We can trust the word of a fellow-man, though that has often enough been falsified; we can rely upon an arm of flesh, though we know that it is feeble and finite as our own; why, then, do we not confide in God? Is it because he is unseen, or because we do not understand his workings? Nay, surely, for not seldom our trust reposes on men whom we have not seen, and frequently our faith in them remains even when we do not comprehend their designs. Why, then, should we distrust the Lord? Let us but hold fast to the conviction that the God of Jacob is our refuge, and then it will be easy to sing all the rest of that spirit-stirring forty-sixth psalm.—*Rev. W. M. Taylor, LL. D.*

We Do Not Pray Enough.

FELIX NEFF once made the following comparison: "When a pump is frequently used, but little pains are necessary to get water—the water pours out at the first stroke, because it is high; but if the pump has not been used for a long time, the water gets low; and when you want it, you must pump it a long while, and the water comes only after great efforts. It is so with prayer; if we are instant in prayer, every little circumstance awakens the disposition to pray, and desires and words are always ready. But if we neglect prayer, it is difficult for us to pray; for the water in the well gets low."

EVERY one knows what it is to have written a letter or performed some other work requiring time and painstaking care, and then to have spoiled it by a blot or a wrong move made in a moment of time. So it is in life. To build a character is the work of many careful years; to mar or destroy it is often the result of a single careless movement.—*Sabbath Recorder.*

Postal Jottings.—No. 6.

JEHOVAH-SHAMMAH. Ex. 48:33. This is the climax. This is the joyous thought with regard to the new heavens and the new earth, the holy city, the new Jerusalem,—“*The Lord (will be) there.*” Speak not merely of its precious stones and jasper walls, of its pearly gates and golden streets, but make known that the Lord God Almighty and the Lamb are its temple. Rev. 21:1, 2, 22, 23. The glory of God will lighten it, and the Lamb will be the light thereof. Listen! “Behold the tabernacle of God will be with men, and he will dwell with them,” not to tarry for a night, not to walk there simply in “the cool of the day,” (Gen. 3:8), but to be their constant light and joy. Rev. 22:5. Oh joy of joys! He that sitteth on the throne shall dwell among the 144,000, who will have come out of the great tribulation (Greek), and have washed their robes and made them white in the blood of the Lamb. Rev. 7:14, 15.

Can we have Jehovah-shammah written over our homes to-day? “The Lord is *there*,” is he, beloved? Is love reigning in our homes, yours and mine? Does God dwell with us? “With that man will God dwell, who is of a contrite and humble spirit.” Is. 57:15. If evil thoughts are allowed in our hearts, if we are proud and worldly, God cannot dwell with us. If our children are disobedient and quarrelsome, evil angels are about us and God is not here. Oh let us personally and socially seek the Lord, both parents and children seek him, that the name of our homes may be, “THE LORD IS THERE.” HENRY VESEY.

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Why Do Men Die?

MUCH fault is laid upon the God of the Bible because he lets men suffer and die, and this, in many instances, by those who extol the god of Nature. To those who reject the God of revelation, and deify Nature or any other fancied god, it is a sufficient answer to say that the god they admire is just as cruel—that he permits just as many to suffer and die—as the God of the Bible.

As I was speaking recently of the mercy and tender compassion of the Lord, that “like as a father pitieth his children, so the Lord pitieth them that fear him,” I was met with this objection: Thousands upon thousands have been and are suffering and dying of famine. The Almighty God of the Bible could, if he would, prevent all this by a single word of his power, and give them food; but he does not; therefore —

Now the great aggregate of all this suffering is indeed terrible to contemplate; but, as individuals, each one only suffers all that his nature is able to endure, and is relieved by death. And such has been the lot of all the countless millions that have lived from the beginning of the world to the present generation, with but two exceptions. The question, then, is resolved to this: Is it right for God to permit men to die?

Our Bible informs us that God allowed our race to choose between obedience and life, and disobedience and death. Our first parents sinned, and death followed. “The wages of sin is death.” At this point God might have given over the race to death and oblivion; but his tender mercy devised a way to redeem man from death by a resurrection, and the Father accepted the voluntary offer of the Son to assume our nature and die for us; so that, being redeemed from the death into which we had fallen, we might, as individuals, have another probation, that by faith and obedience and patient endurance we might have everlasting life in a world to come. “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

The provision is made, and all are invited freely to come. We may become the children of God by faith in Christ. We are saved by faith in Christ. We are saved by faith and hope. Death still is the lot of the righteous, as well as the wicked. It is at the resurrection of the just that the saints are actually redeemed from death. “For the trumpet shall sound, and the dead shall be raised incorruptible; . . . then shall be brought to pass the saying that is written, Death is swallowed up in victory.”

It will be seen in the end that God has dealt with our race in great mercy. He withheld not his Son, but gave him up for us all. We are his

children by creation, but have become the children of the devil by doing his works. Still we may become the children of God by faith in Jesus Christ. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.”

God has done, and will do, the very best for us that he can. He gives us the privilege of becoming sons of God and heirs of eternal life. And “like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children, to such as keep his covenant, and to those that remember his commandments to do them.”

R. F. COTRELL.

WE ARE COMFORTED.

BY S. J. G. THAYER.

“Comfort ye, comfort ye my people, saith your God.” Isa. 40:1. “And I will pray the Father and he shall give you another Comforter, that he may abide with you forever.” John 14:16.

THE time is dark and perilous, and dangers press around, Far as our vision reaches, great evils do abound. The restless, cheerless present, with all its wants and woes, Is but a faithful mirror, the future to disclose. As first-fruits to the harvest, or gleanings when its o’er, So is the world’s commotion but drops which come before The heavy pouring shower; the storm is just ahead; But Jehovah is our refuge—and we are comforted.

Our path is marked out for us—a bright and shining way; It leads up from the darkness to everlasting day. It’s neither smooth nor flow’ry, and thorns may pierce our feet;

But if we’re faint and weary, the resting will be sweet. Perchance some heavy cross-s must needs be borne along, And, though our hearts are aching, some soul-inspiring song May soothe some other heartache—may lift some drooping head; Then let us do what good we can, for we are comforted.

The little child, when starting upon the untried way, Finds comfort in the sunshine, among the flowers, at play. When he has felt the stinging of nettles ’mong the flowers, And mother heals the little heart—it’s sunshine after showers. So we are comforted to-day; Jesus has healed our woes; He takes the pains upon himself, and gives our hearts repose. Whatever ills beset our way, where’er we’re called to tread Though dark and deep the waters be—still we are comforted.

We part with those who love us—to whom our hearts are bound—

We close their eyes in silence, and lay them in the ground. Oh, who shall tell the anguish of every mourning heart, Or paint the dreary loneliness when from the loved we part? And yet in all this darkness there comes a gleam of light; We scarce can see for weeping, so blinded is our sight; The Lord of life is coming—he comes to raise the dead; We lift to him our tearful eyes—and we are comforted.

Oh, there is many a heartache of which we may not tell And brightest hopes are buried, without a tolling bell; And tears are shed in silence, and pains too deep for tears Are borne without complaining, through long and dreary years.

But in it all and through it all, we see the guiding hand; Above the boiling crucible behold the Saviour stand. And if ’tis through the wilderness our weary feet must tread, We only follow where he leads—and we are comforted.

But whence comes all this comfort, this balm for every grief? Where the unfailing fountain that ever brings relief? And is there on life’s desert—this dreary tangled wild— A cheering bright oasis for every longing child? Yes, all can find by seeking, the never failing spring— Free as the air we’re breathing—if we our idols bring And lay them down at Jesus’ feet, and follow him instead. There is no woe he cannot reach; we shall be comforted.

O, Comforter divinely sent! O Presence from above! Visit thy waiting people, and fill them with thy love. O, Sun of Righteousness arise, with healing in thy wings, Attract to thee our downcast eyes, whence all our comfort springs.

Light up our darkened vision, our foolish hearts make wise; And make our light affliction a blessing in disguise. Oh come, we wait to welcome, for thou hast surely said Thy waiting, trusting people, shall all be comforted.

Joy cometh in the morning—the night is almost o’er; And in the restitution, that bright eternal shore, They that have sown with weeping shall reap an endless bliss, And, in the blessings of that home, forget the griefs of this. And so our hearts are joyous, the wormwood and the gall Are sweetened by the presence of him who says that all, Yes all, shall work together for good to those who tread The pathway of the righteous—and we are comforted.

THOSE who, while their beginning is small, are humble and honest, contented and industrious, are in a likely way to see their latter end greatly increasing; he that is faithful in a little shall be intrusted with more; he that is faithful in that which is another man’s shall be intrusted with something of his own. Jacob, who had been a just servant, became a rich master.

Small Engagements.

How much the brightness of Christian honor is dimmed by inattention to “trifles,” has by contrast an illustration in the following bit of history:—

Sir William Napier was one day taking a long walk near Freshford, when he met a little girl, about five years old, sobbing over a broken bowl. She had fallen while bringing it from the field to which she had taken her father’s dinner, and she said she would be beaten for having broken it; then, with a sudden gleam of hope, she innocently looked into his face, and said, “But ye can mend it, can’t ye?” Sir William explained that he could not mend the bowl, but the trouble he could mend, by the gift of a sixpence to buy another.

However, on opening his purse, it was empty of silver, and he had to make amends to meet his little friend the same hour next day, and to bring the sixpence with him, bidding her, meanwhile, tell her mother she had seen a gentleman who would bring her the money for the bowl next day. The child, entirely trusting him, went on her way comforted. On his return home, he found an invitation awaiting him to dine in Bath the following evening, to meet some one whom he especially wished to see. He hesitated for some little time, trying to calculate the possibility of giving the meeting to his little friend of the broken bowl, and of still being in time for the dinner-party in Bath; but, finding that this could not be, he wrote to decline accepting the invitation, on the plea of a “pre-engagement,” saying to one of his family as he did so, “I cannot disappoint her, she trusted me so implicitly.”

Hints for Young Christians.

NEVER neglect daily prayer; and when you pray, remember that God is present, and that he hears your prayers. 1 John 5:14.

Never neglect daily private Bible-reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. All backsliding begins with the neglect of these two rules. John 5:39.

Never let a day pass without doing something for Jesus. Every morning, reflect on what Jesus has done for you, and then ask yourself, “What am I doing for him?” Matt. 5:3-16.

If you are ever in doubt as to a thing’s being right or wrong, go to your room and consider whether you can do it in the name of Jesus, and ask God’s blessing upon it. Col. 3:17. If you cannot do this, it is wrong. Rom. 14:23.

Never take your Christianity from Christians, or argue, because such and such people do so and so, that therefore *you* may. 2. Cor. 10:12. You are to ask yourself, “How would the Lord have me act?” Follow him. John 10:27.

Never trust your feelings, or the opinions of men, if they contradict God’s word. If authorities are pleaded, still, “let God be true, but every man a liar.” Rom. 3:4.—*SeL*

DON’T LIVE ON FEELING.—It may be helpful to some humble disciple who is disturbed because he cannot keep his religious feelings up to his ideal of what they should be, to be told that the distinguished Wilbur Fisk was troubled in the same way in the earlier years of his Christian life. Having opened his heart to the saintly Timothy Merritt, of precious memory, this gentleman said to him, “I think you make a christ of your feelings. You do not expect that Christ will bless you unless you have a peculiar kind of feelings. But Christ does not bless you because you have peculiar feelings, but because you believe in him. Make a christ of nothing but Christ.” These wise words are “apples of gold.” The reader would do well to let them direct his mental eye away from his own perturbed heart up to the face of the ever-living Christ.—*Ex.*

INTELLIGENT and thoughtful people will approve the refusal of Governor Hamilton of Illinois to pardon Charles W. Angell, the embezzler of the Pullman Palace Car Company, who was sentenced for ten years from February, 1879. The fact that a criminal is well educated, and has had more than ordinary advantages in life, does not make his crime less deserving of the full penalties; in fact, the majority of the people would wish him punished more severely.

Death of Christ Vicarious.

(Concluded.)

THE following words of Maclaurin are at once so suggestive and impressive that we are pleased to present them to the reader:—

"Men may paint Christ's outward sufferings, but not that inward excellence from whence their virtue flowed, namely, his glory in himself, and his goodness to us. Men may paint one crucified; but how can that distinguish the Saviour from the criminals? On each side of him we may paint his hands and his feet fixed to the cross; but who can paint how these hands used always to be stretched forth for relieving the afflicted and curing the diseased; or how these feet went always about doing good; and how they cure more diseases and do more good now than ever? We may paint the outward appearance of his sufferings, but not the inward bitterness or invisible causes of them. Men can paint the cursed tree, but not the curse of the law that made it so. Men can paint Christ bearing the cross to Calvary, but not Christ bearing the sins of many. We may describe the nails piercing his sacred flesh; but who can describe eternal justice piercing both flesh and spirit? We may describe the soldier's spear, but not the arrow of the Almighty; the cup of vinegar which he but tasted, but not the cup of wrath which he drank out to the lowest dregs; the derision of the Jews, but not the desertion of the Almighty forsaking his Son, that he might never forsake us who were his enemies."

But let us further examine the facts of the gospel and see if they will justify the statement of Dr. Barnes that there was *only mercy* in the offering of Jesus Christ for man, as a sacrifice for sin. We do not see how any one can carefully consider the sacrifice, and the reason of its being made, and yet say there was no manifestation of divine justice in the transaction.

Man is a sinner, condemned to death. Justice demands his life. But God loves the world, and gives his Son to die for man. The Son volunteers to die; the plan is fixed and determined. After years of toil, privation, suffering, and scorn, he sees the hour of his death approaching. Alone with his Father he pleads, "Father, if it be possible, let this cup pass from me." Not once only does he cry. His soul is exceeding sorrowful, even unto death. Great drops of sweat, as it were blood, burst through the pores of his skin, so intense is his agony, as he prays again and again, "Father, if it be possible, let this cup pass from me." Soon is he betrayed, mocked, buffeted, spit upon, scourged, a crown of thorns placed upon his head, falsely accused and unjustly condemned, made to bear his own cross till he faints under the burden, and finally, nailed to the cross, a most cruel means of death, in agony he expires. Now, in all candor, let us ask, was there nothing but mercy in this transaction? Was there *any* mercy to the Saviour? It is readily acknowledged that "mercy pervades it throughout," as far as the sinner is concerned; but was it so toward the Saviour? The sinner was not the only one concerned in that transaction. No one can make or indorse this statement of Dr. Barnes unless he looks to the benefit accruing to the sinner, without considering the sufferings and death of the Saviour. And that is surely a very limited consideration of the *nature* and *object* of the death of Christ which leaves his death altogether out of view!

It may be objected here that Dr. Barnes claims an absolute excess of mercy, because the sufferings of Christ were but a small part of the sufferings that were justly due to the guilty world. But that makes not the least difference; for the question of the justice or the injustice of *that part endured by him* must be settled by the same principles that would govern the case had he endured the whole. The objection, however, is wholly inadmissible, involving a material error in itself; for *death* is the penalty of the law, and the just due of the sinner. This Christ suffered, and to deny this were to deny the whole gospel.

Why was this immense sacrifice made? Was man of so great value that the glorious Son of the Most High must come to rescue him from ruin? That is by no means the sole reason. Satan made a bold attempt to frustrate the plan of the Almighty. Man, with the power of reason and of will conferred upon him by his Maker, must be free to act and to form his own character in the sight of the Lawgiver. He yielded to the tempter's wiles and broke the law of his

Creator and Benefactor. Not only the life of man, but the honor of God is at stake. Shall Satan be permitted to triumph, and man be utterly ruined and blotted from the earth? Or shall the divine Lawgiver relax the strictness of his law, and so let man escape the penalty which he had incurred? Either would dim the glory of the Most High. Either would cause "the sons of God," who "shouted for joy" when the foundations of the earth were laid, to veil their faces in astonishment and in sorrow. God, whose love and justice are alike infinite, determined to open a way whereby man might be recovered from his fall, and the integrity of the law be maintained, and its claims fully honored. A way, through the sacrifice of his Son, whereby "he might be just, and the justifier of him who believeth in Jesus." And shall we yet say that the sacrifice of Jesus was not an offering to justice? that it had no reference to the dignity of the divine law, which had been dishonored? We cannot see how people can read the sacred Scriptures, and look upon the agonies of the cross of Calvary, and yet say that the Atonement does not answer the demand of justice.

But the views which we have quoted from Barnes and others on this point, are not those which are commonly accepted by evangelical Christians. And we rejoice that they are not. On the other hand we present a few quotations, the sentiments of which, we feel confident, will meet a response in many an earnest Christian heart. The first is from Bishop Baring, in a sermon on "Christ's Death a Propitiatory Sacrifice":—

"It is the constant failing of man's limited intelligence to attempt to exalt one attribute of Jehovah by the surrender of another, and to throw light upon his love by veiling his justice. But the salvation of the gospel, while it immeasurably heightens the glory of each attribute, exhibits them all in perfect harmony; so that each sheds a luster on the rest, and 'mercy and truth are met together; righteousness and peace have kissed each other.' Ps. 85:10. Oh, where can we find set forth in more awful reality the immutability of God's threats, the severity of his justice, his infinite abhorrence of sin, than in the simple narrative of the agony and bloody sweat, the cross and passion of God's coequal Son."

Dr. Chalmers, in a sermon on the "Power of the Gospel," said:—

"That law which, resting on the solemn authority of its firm and unalterable requirements, demanded a fulfillment up to the last jot and tittle of it, has been magnified and has been made honorable by one illustrious Sufferer, who put forth the greatness of his strength in that dark hour of the travail of his soul when he bore the burden of all its penalties."

Robert Hall, in a sermon, "The Innocent for the Guilty," in which he outlines the gospel as "the substitution of Jesus Christ in the stead of sinners, his suffering the penalty of the law in their room, and opening a way for their deliverance from the sentence of condemnation," reasoned as follows:—

"It is highly expedient, or rather necessary, that the person who is admitted as a substitute in the stead of another, should vindicate the law by which he suffered. Otherwise, the more illustrious his character, and the more extraordinary his interposition, the more the sentiments of mankind would be divided between approbation of his character, and disapprobation of the law by which he suffered. It would be dangerous to throw the luster of such a character, the splendor and weight of his sufferings, into the scale opposite to that which contains the law. While he suffered the penalty, had he complained of the law which exacted it, as being too rigid and severe, as having demanded more than was really equitable, all the glory which the law might have derived from such a sacrifice would have been entirely lost. The honor of the law would have been impaired in the estimation of men, in proportion to the impression which his character and example had made on their minds. But so far is this from the case before us, that, on the contrary, we find both his language and his sufferings combine to produce one result.

"Never had justice such an advocate as it had in the doctrine of Christ; at the same time never had it such a victim as in his sacrifice. He illustrated the law in his doctrine, maintained and defended its purity, and rescued it from the pollutions with which the scribes and Pharisees had

debased it. He magnified the law, and made it honorable. There was no contrariety between his sufferings and his doctrine; on the contrary, the one afforded the clearest commentary on the equity of the other. Every part of his conduct, and every period of his life, was a practical illustration of the excellence of the precepts which compose that law, the penalty of which he endured on behalf of the offender."

Every one must acknowledge that whatever detracts from the honor of the law, detracts from the glory of the Lawgiver. The law cannot be reproached and its Author be honored. Jesus did not seek his own glory, but the glory of him that sent him; and it was in furtherance of this object that he magnified the law and made it honorable.

The following most impressive language is found in a sermon by John Maclaurin, on "Glorying in the Cross":—

"Here shines spotless justice, incomprehensible wisdom, and infinite love, all at once. None of them darkens or eclipses the other; every one of them gives a luster to the rest. They mingle their beams, and shine with united eternal splendor; the just Judge, the merciful Father, and the wise Governor. No other object gives such a display of all these perfections; yea, all the objects we know give not such a display of any one of them. Nowhere does justice appear so awful, mercy so amiable, or wisdom so profound.

"By the infinite dignity of Christ's person, his cross gives more honor and glory to the law and justice of God, than all the other sufferings that ever were or will be endured in the world. When the apostle is speaking to the Romans of the gospel, he does not tell them only of God's mercy, but also of his justice revealed by it. God's wrath against the unrighteousness of men is chiefly revealed by the righteousness and sufferings of Christ. 'The Lord was pleased for his righteousness' sake.' Rom. 1:17; Isa. 42:21. Both by requiring and appointing that righteousness, he magnified the law and made it honorable. . . . Considering, therefore, that God is the Judge and Lawgiver of the world, it is plain that his glory shines with unspeakable brightness in the cross of Christ as the punishment of sin. But this is the very thing that hinders the lovers of sin from acknowledging the glory of the cross, because it shows so much of God's hatred of what they love."

Mr. H. H. Dobney, in his excellent work on "Future Punishment," discoursing on the nature of the law of God, says:—

"The mediatorial work of the Son of God is set forth as that which harmonizes justice and mercy. And we can easily perceive that the authority of law, its motive power, its moral force, is more than preserved by this compensative arrangement, which so wonderfully exhibits both the wisdom and the love of God. For those to whom mercy is shown through the Mediator acquire, by the very means adopted in saving them, a much deeper sense of their guilt in violating law than they would ever have attained; while their gratitude, their admiration, their love exceed the power of language to describe; and sin becomes to them 'inexpressibly hateful, while holiness—conformity to God—becomes the joy and rejoicing of their heart.'"

EDITOR.

A LANDSLIDE took place in the Franconia Notch last summer, and rushed through the flume, "tearing out the famous boulder like a straw, ripping great pieces of solid rock from the side of the flume, and greatly increasing its size, pushing on a tidal wave of solids. The body of the slide, which may have been 100 feet high and 500 long, was shot from the narrow flume as if from a gigantic cannon, the charge spreading out and covering a large area from ten to twelve feet deep, and in piles of twenty or thirty feet, and sending the largest rocks nearly to the bridge. Great rocks had furrows ground into them as they were forced along, while banks of glistening masses show that the terrible pressure reduced many of the boulders to powder." The event was one of a kind of which, if it had been prehistoric and some geologist of the evolutionary school had found a skull or a flint arrow-head at the bottom of the rubbish, he would have said that it must have taken 1,234,567 years or so to accomplish it; yet it all happened between dark and daylight of a June day, A. D. 1883.—*Christian at Work*.

CHARITY is the scope of all God's commands.

The Sabbath-School.

Lesson for Pacific Coast.—December 15.

1 CORINTHIANS 1-15.

NOTES ON THE LESSON.

[This lesson is a review of 1 Cor. chap. 1-15. The Assistant Editor having noted prominent topics in previous issues, the following comments are confined to the one subject of marriage, as presented in the seventh chapter.]

THE seventh chapter of 1 Corinthians is an important part of the epistle, because it deals directly with home relations. It deals with matters that perplexed the Corinthian church, as they also do many in the church to-day. Peter said that some of Paul's writings were "hard to be understood," and, although this chapter is not necessarily of that character, there is probably no part of them more abused by superficial misconstruction than this. It has been supposed to tolerate the most scandalous practices, not only at variance with the apostle's uniform teachings, but with the whole tenor of Scripture. With but a slight understanding of the customs of the times, and the peculiar situation of the church amidst a heathen and a persecuting people, one cannot fail to learn a most valuable lesson from his exposition. The apostle's reply to the inquiries made of him embraces three phases of the marriage question: The expediency of marriage in the church, the propriety of separation from unbelieving partners, and the duty of heads of families in regard to giving in marriage their daughters, or wards, or other "virgins" under their charge.

"It is good not to touch a woman." Dr. Barnes says: "Not to be connected with her by marriage. Zenophon uses the same word to denote marriage." Paul was unmarried, and, no doubt for the reason given in verses 32, 33, he chose to remain so. This, in connection with the fact that prominent Greek philosophers (including Socrates) taught that it was wisdom not to marry, had probably strengthened a party feeling on the subject in the church. The arbitrary celibacy of the Roman Catholic priesthood, and the establishment of nunneries, are unwarranted abuses of the apostle's example and teaching; for in Hebrews 13: 4, he declares that "marriage is honorable in all." And some allowance must be made on account of "the present distress" (or necessity) of the Corinthian church, which had some influence on the apostle's advice. They were under great persecution,—were suffering many inconveniences on account of their profession,—and it was uncertain what further trouble might come upon them; therefore it was advisable that they assume no more responsibilities than were absolutely necessary at such a time, which would add to their burdens in times of great emergency.

"NEVERTHELESS, to avoid fornication," &c. Corinth was notably a city of licentiousness,—in fact this was a characteristic feature of the idol-worship to which many in the church had been addicted. It was hard for them to overcome this evil, and to avoid it, if for no other reason, they were to "let every man have his own wife, and every woman her own husband." The singular number here precludes all idea of having more than one husband or wife. Verses 3, 4 establish beyond controversy the unity of the relationship, and the respect due from one to the other; and verse 5 teaches that the tie is not to be a hindrance to their devotions.

"BUT I speak this by permission, and not of commandment." This is no reason why the apostle's advice should not have due weight. He was called of God to be an apostle, and entrusted with the responsibilities of the gospel; he had consecrated himself to the work, with no other object than the glory of God and the salvation of men; and his close connection with Heaven, his burden for the welfare of the church, his unselfish devotion to his calling, would render him a capable adviser. No doubt the divine approval was given to his judgment in this matter, although he may not have felt the direct influence of the Spirit. His strict honesty and carefulness is manifested in the acknowledgment, which an impostor would not have made under the circum-

stances. This fact alone would establish the reliability of his counsel.

"FOR I would that all men were like myself." Verse 7. On this, Dr. Barnes comments as follows: "That Paul was unmarried is evident from 1 Cor. 9: 5. But he does not refer to this fact here. When he wishes that all men were like himself, he evidently does not intend that he would prefer that all should be unmarried, for this would be against the divine institution, and against his own precepts elsewhere. But he would be glad if all men had control over their passions and propensities as he had, and could abstain from marriage when circumstances of trial, etc., would make it proper. We may add, that when Paul wishes to exhort to anything that is difficult, he usually adduces *his own example* to show that *it may be done*; an example which it would be well for all ministers to be able to follow."

VERSES 8, 9 are merely an emphasis upon the sentiment expressed in verses 1, 2, specifying "unmarried [men] and widows," special directions in regard to "virgins" being given further on in the chapter.

"LET not the wife depart from her husband. But and if she depart, let her remain unmarried, or be reconciled to her husband. And let not the husband put away his wife." Verses 10, 11. This is emphatic, and is commanded by the Lord. The marriage tie is a sacred obligation, which even the wide gap between Christ and Belial may not separate in this life. Even if circumstances render it impossible for them to live together, they are not divorced,—they must "remain unmarried, or be reconciled." Christianity does not destroy the marriage relation, even though solemnized by heathen rites, as had been the case with many in the Corinthian church; but it makes it more sacred. The Saviour himself would permit no divorce save for the cause of fornication. Matt. 5: 32; 19: 6, 9; Mark 10: 11, 12; Luke 16: 18. See, also, the teaching of Paul in Rom. 7: 2, 3.

THE brother is not to put away the unbelieving wife, if she be pleased to dwell with him; and the wife is not to leave the unbelieving husband, if he be pleased to dwell with her. Here seems to be a chance for missionary work, and that with the one who, of all human beings, ought to be nearest the heart. "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" Verse 16. This will not be accomplished by wrangling argument, the incessant harassing on the part of the wife, or the abuse of authority on the part of the husband. Such means are too often resorted to in the attempt to convert unbelieving partners, and without doubt cause more separations than the mere fact of one or the other embracing the truths of Christianity. If Christianity makes a man a better husband, or a woman a better wife—as it certainly ought—it will hardly fail in a majority of cases to wield a good influence upon the opposite party. See 1 Pet. 3: 1, 2.

"FOR the unbelieving husband is sanctified by the wife," &c. It cannot be said that the unbelieving husband or wife is sanctified in the sense in which that term is applied to the saints. It would rather seem that reference is made to the sanctity of the marriage covenant, as the apostle appeals to the parental feelings, and intimates that any other admission would effect the legitimacy and honor of their children.

"IF the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases." Verse 14. Dr. Barnes maintains that this language will not justify the idea that this action on the part of the unbeliever works a permit for the party deserted to marry another, although some others have held that it does so teach. He says, and we think correctly, that "this is contrary to the strain of the argument of the apostle." It would seem that such a position would allow desertion to be a ground of divorce, which would controvert the doctrine of Christ, and of Paul, as set forth in scriptures cited in a previous paragraph. See, also, verse 39.

AT verse 27 the apostle begins a summing up of his judgment, considering their then existing circumstances. He advised them, whether mar-

ried or single, not to seek a change; but if those who could lawfully do so, chose to marry, it would be no sin; nevertheless such should "have trouble in the flesh." They would increase their anxieties and cares by raising families in time of trouble, as also their sorrow should their families be torn asunder in fiery trials, or come into straightened circumstances through poverty. He would have them without unnecessary cares about the affairs of this life, which would detract from their interest in the cause of the Lord. And the day is not yet past when people have "trouble in the flesh" because they have not heeded the counsel of God's servants, although they may have had a right to do as they pleased regarding the matters in question.

"BUT this I say, brethren, the time is short." &c. Verse 29. This verse, and onward to verse 33, seems like a sudden outburst upon the great theme that was always uppermost in the mind of this earnest missionary,—the greatness of the work of the Lord, and the indifference of mankind to their true interest. He would have them that had wives "be as though they had none." Not that he would have them neglect their families, but that they should always be ready to serve God first. His great anxiety was lest they should be cumbered with attachments that would engross their attention and ensnare their affections. And his fears were well grounded, as many witnesses might testify. How many husbands and wives give all their energy to the gratification of themselves and families, with but little reference to the things of the Lord. The apostle saw it plainly in his day, and the Spirit of prophecy that was in him saw it in the future; hence the warning exhortation comes down to us in all of its original importance. How well his words agree with those of Christ: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Luke 14: 26.

"BUT if any man think that he behave himself uncomely toward his virgin," &c. Verse 36. This verse has been the cause of much skeptical abuse. By "his virgin" we understand his daughter, or ward, or any unmarried female under his care. It is always deemed proper for young females to have the parents' or guardian's consent before marriage. It is more strictly the case in Eastern countries than in our own. There the father gives his daughter to whom he pleases, often regardless of her wishes. Consequently the responsibility of her marrying or not rests with the father or guardian. It is also a fact that to pass a certain age without marriage was a social discredit to a girl. The apostle seems to recognize these conditions, and leaves the responsibility upon the father. If he thinks it improper for him to act contrary to the custom, and probably cause the unhappiness of his daughter, it will not be sinful for him to let her marry. On the other hand, if he be a steadfast man, having placed himself under no obligation by agreement with any one regarding the virgin under his care, and be acting with integrity of purpose, notwithstanding the social custom, he will do better if he give her not in marriage. Verse 38.

VERSE 39 brings out still another feature of the marriage subject which demands attention. Even after the death of her husband, a woman is allowed to marry whom she will—*only in the Lord*. Although a woman may not properly leave an unbelieving husband, she is, as a widow, as positively forbidden to marry one. And if a widow may not marry an unbeliever, why should any one? There is no warrant for it in the Scripture; 2 Cor. 6: 14 is squarely against it. Israel was forbidden to intermarry with other nations (Deut. 7: 3), and the marriage of the sons of God with the daughters of men brought about the wickedness which resulted in the destruction of the old world by the flood. Gen. 6. On this subject Dr. Barnes aptly remarks: "I confess that this verse, to my view, proves that all such marriages are a violation of the spirit of the New Testament; and it will be found, in perhaps nearly all instances, that they are disastrous to the piety of the married Christian." The Christian party to such a contract generally expects to have influence enough to win the unbelieving partner. But, in disregarding the inspired word by making the alliance, the way is paved for further compromise of faith.

W. N. G.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, DECEMBER 6, 1883.

"A Check on Adventism."

LOOKING over the matter as presented by Mr. Woodward we find that we were far too favorable to him in stating that he teaches the abolition of the fourth commandment. In truth he teaches the abolition of all the ten commandments, and the restoration of a part of them, or the substance of a part of them, on an entirely new basis. This we will prove by his own language.

The most outspoken antinomians, who openly teach that the decalogue was abolished, never claim that we are privileged to be blasphemers, or thieves, or murderers. They teach the abolition of the entire law, but they assert that certain parts of it were re-instated in the gospel by the authority of the Son of God. The position itself is a weak one; the reasons by which it is sought to be upheld are such as would provoke a smile of scorn from any jurist if they were applied to any transaction in any earthly Government. It is always held that laws must be plainly enacted in the first place, and that they then remain in force till they are plainly repealed. And when they are plainly repealed, they are no longer of obligation unless plainly re-enacted. Antinomianism overlooks every one of these just principles. 1. It disregards the Saviour's statement that he did not come to destroy the law. 2. It assumes that he did destroy the law; for if he repealed or set it aside he did all that could be done to destroy it. 3. They do not pretend to find a plain *re-enactment* of these laws in the New Testament, but they *infer* the re-enactment of them from a mere reference to the principles involved in them. And 4. This reference is always found *before they claim that they were repealed!* Where is there another system so lame as this? And this is exactly the position of Mr. Woodward. He is an out and out antinomian. Read the following from him:—

"We will first turn to the Lord's sermon upon the mount, which embraces the entire circle of human relations both to God and to man, and if we find in this perfect sermon no allusion to the commandment that refers to the Sabbath there kept, while all the other commandments are *reinstated* and *reinforced*, with great beauty and solemnity, we shall say that the omission was not accidental but intentional."

How is it that these commandments were "reinstated" if they were not first set aside or annulled? According to the Scriptures even the ceremonial law was recognized as of authority by the Saviour, during his life. When he healed a leper he said to him: "But go, and show thyself to the priest, and offer for thy cleansing according as Moses commanded." Luke 5:14. According to Mr. Woodward's argument (!) this Mosaic law was "reinstated" and is binding now; and it is far more plainly given than he can find some parts of the decalogue in the sermon on the mount. Jesus recognized its validity then, because it was not "taken out of the way" until it was nailed to his cross. See Col. 2. But Mr. Woodward has *all the ten commandments abolished* even before the sermon on the mount, and some of them "reinstated" in that sermon. But we are not done quoting from him. We shall put him directly against the best Methodist authorities. He says:—

"When the young ruler stood before Jesus and asked the greatest of all questions, 'What shall I do to inherit eternal life?' Jesus does not say, 'Remember the Sabbath day to keep it holy.' He does not even remotely refer to the fourth commandment; which becomes more remarkable, for in his reply he covers all of them but the fourth."

And again, in the same connection:—

"Jesus, therefore, by this reply, first and last, covers the two leaves of the decalogue, viz., 'Love to God,' and 'Love to man.' But where is the fourth commandment? Does it come in his first reply? No, for while he mentions six commands he omits the fourth."

And once more, noticing our claim that the Sabbath precept belongs to the first table, where *everybody* but Mr. Woodward places it, he says:—

"But let it be granted that it belongs to the first

part of the decalogue, which is summed up by Christ in the words, 'Follow me,' and the Sabbatarian will have a still more difficult task to show that the fourth commandment is enclosed in the words, 'Follow me.'"

Before we proceed to show how he clashes with the highest Methodist authority on this subject, we will notice a few points bearing on his argument.

1. The "fourth commandment" against which he inveighs, is the *only Sabbath law*, given in express terms, in all the Bible. This is conceded by all. In striking at this he strikes at the highest authority for Sabbath observance.

2. The Sabbath of the fourth commandment, as given in the words of Jehovah himself, is the original Sabbath, the seventh day, on which God rested when he created the heavens and the earth. Removing this commandment were to remove the only "Sabbath of the Lord thy God." But that is just what Mr. Woodward is trying to do.

3. He is guilty of a double deception in his reference to the sermon on the mount, for (1) nine of the commandments are not "reinstated" therein. The whole law is endorsed, but there is not a sentence which can be construed into the enactment of any one of them. A *re-enactment* or *reinstatement* was out of the question, as they had not been repealed. (2) The fourth commandment is not omitted in any reference to the first table. In the Saviour's comment on the two commandments, Love God, and Love thy neighbor, he says: "On these two commandments *hang all the law.*" We are free to express our belief that Mr. Woodward knew that the Saviour spoke these words, but for the sake of a short-lived victory which he hoped to gain, he not only concealed them from his readers, but *he contradicted them.*

4. It is contemptible sophistry to say that the precept, "Follow me," excluded the Sabbath, for the Saviour endorsed "all the law," and he also said: "I have kept my Father's commandments." The fourth could not be excepted, for it was one of those proclaimed by Jehovah himself on Mount Sinai.

5. In order to throw contempt upon the fourth commandment he squarely accuses Jesus of being a Sabbath-breaker! taking sides with those who put him to death. Thus Mr. Woodward says:—

"And when arraigned at last before the high priest two accusations were brought against him, one that he had broken the Sabbath, the other that he made himself equal with God. He denies neither charge, nor even seeks to correct the impression made upon his friends as well as his enemies, that he had broken the Sabbath."

There are several shameful misrepresentations of the gospel record in the above extract, beside a blasphemous statement against the character of the Saviour.

(1) The charge of Sabbath-breaking was not brought against Jesus when he was "arraigned at last before the high priest." That statement of Mr. Woodward is as false as the accusation was when it was made, at another time.

(2) The Saviour was condemned on one charge only before the high priest, namely, that he was guilty of blasphemy. This he did not deny, but his silence did not make the accusation true.

(3) Mr. Woodward conceals the charge of blasphemy in his statement, to make it appear that the accusations against Jesus were true! In this manner he seeks to fasten on him the sin of Sabbath-breaking. What a work for a Methodist.

(4) Jesus was accused of Sabbath-breaking for healing the sick on that day, and for no other reason. While it is true that he did not *always* reply to the accusation, he *once did directly*, which forever sets that charge at rest with those who have faith in the Saviour's word. In Matt. 12:10 his enemies asked him if it was lawful to heal on the Sabbath day. His reply, verse 12, was, "*It is lawful* to do well on the Sabbath days." If it was lawful it could not be a violation of the law. Hence, notwithstanding the combined accusations of the Jews and Mr. Woodward, the Saviour was not a Sabbath-breaker.

Now against Mr. Woodward's double position that Christ broke the Sabbath and that he abrogated the fourth commandment we will bring to bear some reliable Methodist testimony.

And 1. We refer to Dr. Clarke's testimony on Ex. 20, which we quoted last week, that the Saviour fulfilled (kept) the fourth commandment. This is Clarke against Woodward, again. But it seems an insult to the Christian sensibility of all who profess reverence for Jesus to offer proof against Mr. Woodward on this point, as it would be an insult to the moral sense of

men to offer proof that it is wrong to steal or to commit murder.

2. That the fourth commandment was not annulled by the Saviour, we will offer a few good testimonies. A work published by the Methodist house in New York, in 1839, contained the following words:—

"Another explicit proof that the law of the ten commandments, and consequently the law of the Sabbath, is obligatory upon Christians, is found in the answer of the apostle to an objection to the doctrine of justification by faith: 'Do we then make void the law through faith?' Rom. 3:31; which is equivalent to asking, Does Christianity teach that the law is no longer obligatory on Christians, because it teaches that no man can be justified by it? To this he answers, in the most solemn form of expression, 'God forbid; yea, we establish the law.' Now, the sense in which the apostle uses the term, 'the law,' in this argument, is indubitably marked in Rom. 7:7: 'I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet;' which being a plain reference to the tenth command of the decalogue, as plainly shows that the decalogue is 'the law' of which he speaks. This, then, is the law which is established by the gospel; and this can mean nothing else but the establishment and confirmation of its authority, as the rule of all inward and outward holiness. Whoever, therefore, denies the obligation of the Sabbath on Christians, denies the obligation of the whole decalogue."

The above refers to no other Sabbath law but the fourth commandment. The following is from Bishop Haven:—

"Now our belief is that the whole of the decalogue is binding upon all men."

"That Christ and his apostles assumed to nullify a commandment of the decalogue *no man of sound judgment could believe.* Repeatedly Christ acknowledged and asserted the divine authority of the decalogue. To repeal it would have been to set himself in direct contradiction to what he pronounced the law of God. Such a repeal, if conceivable, must have been open, direct, and formal, or it would not be believed."

But Mr. Woodward says he *does* believe it, though he cannot produce the hint of a repeal. How can we reconcile this with the Bishop's statement that it would not be believed? The solution is easy: The Bishop meant that it would be believed by "NO MAN OF SOUND JUDGMENT." This is the Bishop's estimate of such a man as Mr. Woodward, and we fully concur in his opinion.

And where shall we place Dr. Stratton, who indorses Mr. Woodward? Rather, where has he placed himself? The reader will now see why we expressed regret that the doctor had placed himself in such a position, because we truly respected the man. The *Advocate* said he did not need our sympathy, but it has quite often shown that its judgment is too nearly on the plane of that of Mr. Woodward! If it shall ever awake to reason it will change its mind.

But we have yet another important testimony, and if Mr. Woodward has any conscience (of which we discover no evidence in his book), his ears will tingle as he reads it. It is from the works of John Wesley. He speaks to one who does not regard the fourth commandment, as we see by his founding his remarks on that commandment; therefore his words apply with cutting force to Mr. Woodward:—

"Remember the Sabbath day to keep it holy.' Have you forgotten who spoke these words? Or do you set him at defiance? Do you bid him do his worst? Have a care. You are not stronger than he. 'Let the potsherd strive with the potsherd of the earth; but woe unto that man that contendeth with his Maker. He sitteth on the circle of the heavens; and the inhabitants of the earth are as grasshoppers before him.'

"Six days shalt thou do all manner of work. But the seventh day is the Sabbath of the Lord thy God.' It is not thine, but God's day. He claims it for his own. He always did claim it for his own, even from the beginning of the world. 'In six days the Lord made heaven and earth, and rested the seventh day. Therefore the Lord blessed the Sabbath day, and hallowed it.' He *hallowed* it; that is, he made it holy; he reserved it for his own service. He appointed, that as long as the sun or the moon, the heavens and the earth, should endure, the children of men should spend this day in the worship of Him who gave them life and breath and all things."

This is Wesley's estimate of that fourth commandment which Mr. Woodward so heartily despises, and of that Sabbath which it enjoins. Indeed, there is no other.

If Mr. Woodward reflected the views of the Methodist denomination, we could easily put "a check on" Methodism, in the sight of all people "of sound judgment." But he does not. The Methodist standards and best authorities are all against him. Having proved this, we might safely leave him to the condem-

nation which he has courted, without further notice. But as the *Advocate* said his book "is good reading," and as Dr. Stratton pronounces it both "timely" and "cogent," we must notice it a little further. Some of the best reading which it contains remains to be noticed!

2 Peter 3:10.

A BROTHER beyond the mountains asks concerning this text, "Does it state that the earth as well as the works is to be burned up? Why is *also* omitted in the Revised Version? May it not be made plain from other scriptures that the earth will not be totally destroyed?"

We think that "*also*" is correctly omitted in the Revised Version. The Scriptures are very plain upon the point that the earth will not be totally destroyed. On verse 11 Clarke says:—

"All these things shall be dissolved. They will be separated, all decomposed; but none of them destroyed. And as they are the original matter out of which God formed the terraqueous globe, consequently they may enter again into the composition of a new system."

And Barnes, on verse 10, says:—

"So far as the action of fire is concerned, the *form* of the earth may pass away, and its aspect be changed; but, unless the direct power which created it interpose to annihilate it, the *matter* which now composes it will still be in existence. . . . The word rendered *burned up*, like the word just before used and rendered *fervent heat*—a word of the same origin, but here *intensive*—means that they will undergo such a change as fire will produce; not, necessarily, that the matter composing them will be annihilated."

You will be interested and no doubt instructed by reading a sermon by Wesley on this subject.

A few texts of Scripture will place the matter beyond all doubt.

The Saviour said, Matt. 5:5, "The meek shall inherit the earth." Ps. 37 says the same thing and adds, "Their inheritance shall be forever." Man would never have lost the earth if he had not sinned. By sin the earth is defiled and corrupted; but Paul says of our inheritance that it has been purchased and is waiting for redemption. Eph. 1:14. This can refer only to the earth.

We may conclude from the words of Peter that the new earth will bear the same relation to the "earth which now is," that this bears to the earth which was before the flood. There can be no doubt then, when the "fountains of the great deep were all broken up," and the "windows of heaven were opened," that the face of nature was so changed that everything looked new and strange to Noah. And so will it be when the fire has passed upon the earth, melting the elements and turning the earth "into a lake of fire;" when it comes forth beautified and free from every sign of the curse, well may it be called "a new earth." The most important point is that we heed the admonition of the apostle in verses 11-14 of this chapter.

Sectarianism.

[Translated from the "Signes des Temps."]

SOME have spoken against our journal accusing it of sectarianism, but this charge is wholly unjust. It is true that we set forth several doctrines not generally adopted by our fellow-men; and it is also true that we say that these doctrines are important. But this does not constitute our journal sectarian. If it be said that we are sectarian because the majority is against us, we reply that to be in the minority does not render any class of persons sectarian. If it does, then the true servants of God in all ages have been sectarian. Noah was in a minority, so was Lot. Caleb and Joshua were in the minority. It was thus with Elijah, and with all the prophets of God. St. Paul was in the minority at Athens. Those who stood up against the errors of Rome during the dark ages found themselves always in a minority. Nor does it constitute sectarianism to be earnest in the support of whatever we find plainly taught in the Bible. Unless error be equally as valuable as truth, the friends of truth are not only justified in earnestly advocating it, but they are under the most sacred obligation to be in earnest in its support.

The men whom we have enumerated as being always in the minority were not more distinguished by the fact that they were in the minority, than they were by the fact that they were thoroughly in earnest in behalf of those truths which the majority condemned. To earnestly advocate unpopular truth, and to be

obliged to meet strong opposition from those in the majority, does not constitute men sectarian. Sectarianism is oftener found with those who are in the majority than with those who are in the minority. The question is not whether a doctrine is popular, but whether it is taught in the Bible.

Men are sectarian when they are actuated by selfish motives and by party spirit. They are sectarian when they seek to gain notoriety by establishing parties that shall honor them rather than reverence God. Men are sectarian when they hold the truth in unrighteousness; when instead of being converted by the truth themselves, they use the truth for the purpose of condemning others, or for any other motive than the glory of God. Thus men may be sectarian in making an evil use of the truth, though sectarianism is generally founded upon error. When men labor with pure motives in behalf of the cause of truth they are not sectarian even though all the world oppose them. But when men neglect to be converted by the truth themselves, and only use the truth for the purpose of vanquishing others, or when they advocate error and seek to draw away disciples after them, then they may be justly charged with sectarianism.

But we believe that this charge cannot with any justice be made against our journal. We do not claim infallibility. We do not affirm that we know all the truth. We do not assert that no man can be saved unless he believes just as we do. On the contrary we endeavor to recognize whatever we find of good in others, however widely they may differ from us in some things.

We strongly condemn error, but we carefully avoid judging men. We say to others, in presenting to them our doctrine, here are important truths, and here are the reasons which convince us that these things are true. We are responsible to God to make these things known to you, and we beseech you to act with regard to them as those that must give account. We say that every man is accountable to God, not only to obey the truth which he has learned, but also to use every means in his power to learn all the will of God, and that the Judgment at the last day will be with reference to the faithfulness or unfaithfulness with which men have acted in this respect.

The doctrines wherein we differ from others may be stated thus:—

1. That the prophetic scriptures show that the second advent and the day of Judgment must be now right at hand.

2. That the law of God is the perfect rule of morality, and that the gospel of Christ is not given for the purpose of abolishing the ten commandments, but to enable the Christian to fulfill the righteousness of the law.

3. That though men in all ages have been saved by the grace of God, that grace is not given for the purpose of excusing disobedience, but for the purpose of making obedience possible.

4. That it is the duty of every member of the human family to recognize God as the Creator of the heavens and of the earth, by observing the day which he sanctified as the memorial of his creative work.

5. That "God only hath immortality." That men must seek for immortality by patient continuance in well-doing. And that immortality will be received by the righteous at the sound of the last trumpet. That men are neither rewarded nor punished till they have first been judged; and that at the day of Judgment the righteous will inherit eternal life, and the wicked experience the second death, by which they will be utterly devoured or consumed; after which there will be a clean universe, in which only holy beings will be permitted to live.

6. That the death, burial, and resurrection of our Lord Jesus Christ ought to be commemorated by the celebration of the holy supper and by burial with Christ in baptism.

7. Finally, that conversion to God, or the circumcision of the heart, consists in a miraculous change, wrought by the Holy Spirit, by which the law of sin is taken out of the heart, and the law of God is written in the heart; and that the grace of God will carry forward its transforming work through the entire life of the Christian, till he shall at last be perfect and entire, wanting nothing.

We believe that these things are true, and we know that if they are true they are very important. We war not against men, but against error, and we beseech all classes of our fellow-men to refrain from denouncing us as evil teachers till they have first weighed well the reasons which we offer in defense of our doctrine and our work.

J. N. A.

Importance of Bible Study.

NO ONE will question the statement that those who presume to teach the Scriptures should have a good knowledge of them. "For the priest's lips should keep knowledge, and they should seek the law at his mouth." This fact is so well established that dishonest men often take advantage of it to lead people astray; professing to be Bible teachers, they gain the confidence of those not familiar with the Bible, and palm off upon them the theories of men's devising, in the place of sacred truth. There are, however, but few, even of those who profess to love the Bible and to be guided by its teachings, who recognize the necessity of a thorough study of the Bible for themselves. It is for this reason that they are so easily deceived by ignorant and unscrupulous men.

If there were nothing in the Bible itself on this point, our own reason ought to teach us that if the Bible is to be our rule of life, we ought to know for ourselves what things it requires of us. If it is a guide-book to tell us whereabouts we are in the journey toward the celestial city, and to warn us of the dangers and difficulties of the way, certainly every one who is making the journey needs to be thoroughly acquainted with its contents. It was for this purpose that the Bible was written; the inspired penmen did not write for the benefit of a few, but for all. The way in which it was designed that the Bible should be studied, is thus given by Moses:—

"And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." Deut. 6:6-8.

This last part was not to be taken literally, as the Jews afterwards supposed; it is a figurative expression to denote that the sacred truths were to be studied until they would be constantly in the mind, before the eyes, and influence both the thoughts of the head and the actions of the hand. David had the correct idea of this injunction, for he said, "Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119:11. There are two points to be noted in this text: 1. "Thy word have I hid in mine heart." How did he do this? The following verses tell: "I will meditate in thy precepts, and have respect unto thy ways." Verse 15. Also verses 23, 48, 78. "Mine eyes prevent the night-watches, that I might meditate in thy word." Verse 148. It was by constant study that David was enabled to hide the word in his heart. Any one who reads these verses thoughtfully, will be convinced that David was not content with having a copy of the law in his possession, but that he studied it until he had, as we say, "learned it by heart." How else could he meditate upon it in the night? 2. "That I might not sin against thee." This is why he studied the word so carefully. A blessing is pronounced on the man who meditates day and night in the law of the Lord (Ps. 1:1, 2); and this blessing consists primarily in the fact that by so doing he is kept from sin. "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide." Ps. 37:30, 31.

There is no other way than this brought to view in the Bible, whereby we may be kept from sin. We are to be sanctified through the truth, and it is by obeying it that our lives are purified. Now since none can enter heaven except those who are free from sin, it follows that it is as necessary for lay members to have the word of God in their hearts (not on their tables, nor simply in their hands), as it is for preachers of the gospel. Of course the latter will be, from constant exercise, more ready in handling the word than others, but this should be the only difference. We, as a general thing, have not realized the necessity of close, personal study of the Bible. It is our standard; we draw our faith, pure and simple, from its pages; it is that which is to be our "shield and buckler," *i. e.*, our defense, in the time of trouble. How important, then, that we make it our constant study.

The Bible is able not only to make us "wise unto salvation," but it furnishes the best possible discipline for the mental faculties. The psalmist says: "The entrance of thy words giveth light; it giveth understanding unto the simple." Ps. 119:130. When Moses was giving his final charge to the children of Israel, he

said: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for *this is your wisdom* and your understanding in the sight of the nations, which shall hear all these statutes, and say, "Surely this great nation is a wise and understanding people." Deut. 4:5, 6. The book of the law was the only book that the Israelites had, yet there were no more shrewd and acute people among the ancients. Even to-day, the Jews, although they have sadly wandered from the ancient landmarks, are the leaders in literature and the arts; and we think that we are safe in saying that their aptness is due to the fact that their ancestors were men who made the law of God their constant study.

E. J. W.

Bible Study at Healdsburg College.

THE managers of this institution, recognizing the facts briefly mentioned above, determined that this should be a place where education of the true kind might be obtained. To this end there are several classes in the Bible, adapted to the capacity of the various students who attend. At a certain hour in the day, nearly the entire school is engaged in these Bible-classes. Those students who are not of our faith are not required to pursue this study unless they wish to, but most of them do so from choice. There are certain classes engaged in studying Old Testament history, in which those of any denomination can join without scruple.

Soon after the camp-meeting this fall, an advanced class was started. This class is engaged in purely denominational work. The design is to fit men and women for active duty in the field, especially in the work of holding Bible-readings. At present it consists of thirty-seven members, whose ages range from sixteen to sixty years. The average membership thus far is thirty-four. Of this number, four-fifths will doubtless engage in active missionary work during the coming year. Several of them have already done good service.

In this class the different points of our faith are taken up in a systematic manner, from a Bible standpoint. "What does the Bible say?" is the one question constantly before the class. Each student is expected to turn to every passage to which reference is made, and follow the reader. This tends to produce readiness in finding Scripture texts. Questions are asked freely by both teacher and students, until everything is made clear to the minds of all. When a subject has been canvassed in this way, each member of the class is required to get up a series of questions such as he would use in presenting the matter to one not of the faith. Quite often students have the privilege of showing the connection between certain texts before the class, or else of presenting it in writing. We hold that when a person knows a thing he can tell it; consequently the ability to state the different points clearly is made the test of knowledge.

This class, we said, is designed to fit men and women for work in the field; but we believe that it should not be limited to those who expect to leave their homes. As already shown, it is the duty of every one to know the Bible for himself, that he may be protected against the deceptions of Satan. There should be scores engaged in such study where there is one now. Do you say that the process just described is a slow one, and takes too much time? There is no royal road to a knowledge of the Bible any more than to a knowledge of geometry. It is true that the Lord could give us at once a perfect knowledge of the Bible if he wished, but we do not read that he ever did so. He has given us minds, and expects us to use them. He is not in so great need of workmen, that he will employ those who do not use all the means placed in their power. Those who have attained eminence as Bible students, and have been leaders in the cause, have become so by hard, unremitting labor. The way is open for others to follow their example.

But we do not expect any to accomplish this work without the help of the Lord. There is nothing which a person can undertake with so good assurance of divine aid as the study of God's word. Great results may be accomplished in a short time, if we earnestly and prayerfully apply ourselves to the task. Do not say that you cannot afford the time; our time is given us for no other purpose than to work in the service of God, and to prepare ourselves for the coming of the Lord. But little of it yet remains, and Satan is mustering his forces for a desperate final conflict. It is not enough that we have a sword; we must have it drawn from the scabbard, and sharpened for use. Let us awake, and put on the whole armor of God.

E. J. W.

The Missionary.

A Visit among the Waldenses.

WE have seen from the history of this people that they differed from all other Protestants in many respects. First, they had no desire to mingle with the mass of mankind; they preferred seclusion, where they could preserve their faith in its purity. Secondly their system of education was different from any other class of Christians which lived during the dark reign of the papacy. Educating their children in the Scriptures, instructing them to memorize entire gospels, so that in neighborhoods the entire Bible would be committed to memory, was a peculiar characteristic. Also, from their babyhood, they were taught that martyrdom lay in their pathway, and that their mother should be their only confidant. Thirdly, their adherence to each other and their attachment to the valleys where they first settled was peculiar to them; and often at the present day, while they believe largely with other Baptist denominations, yet the Waldensian churches have an independent existence. They are found in different parts of Europe, more especially in Italy.

These characteristics, their integrity during the persecution, and their kindness toward their enemies, had begotten within us a desire to make a visit to their descendants, and to learn if they were not different from those living in other portions of Europe where the Scriptures were not held as sacred, and error and superstition were more general. We thought we should find that the descendants of this people were bearing the marks of divine favor; that it would be impossible for any people to instruct their children in the Scriptures from generation to generation, as they had done, and not find traces of the divine hand of God still existing with them. In this we were not disappointed. We found them an intelligent and hospitable people, such as we found among no other people in Europe, or even in America. We went among the common people of the Scandinavian countries, and Germany, Holland, Switzerland, France, and other portions of Europe; but there was a difference between this people and those of other portions of Europe which we could not present to the reader so that he would be able to appreciate it.

In southern Italy Catholicism has gone to seed. The Bible has been taken away from the common people, and they do not know what it contains. Said a missionary to me, in Naples, "I have printed portions of the gospel of Matthew and distributed them on the corners of the streets, and the people would take and read them, and wonder where such reading came from." They had no knowledge that it was a portion of the Scriptures. Dishonesty among the people is the order of the day. But not so among the Waldenses. We called upon many families who now live in the mountains, and some in the valleys. Hidden winding paths now lead to their houses where it would be impossible for any animal, unless it be a goat, to follow. Not unfrequently we would come to a rock where we would have to climb three feet, taking hold of some shrub and pulling ourselves up. They were attached to these places on the mountain-side, and it was there they had their vineyards and raised their corn. It was there their ancestors had suffered and died. The spot was sacred; God had blessed them there.

In one family which we visited we saw upon the table Greek books, and French, Italian, and English theological works, as well as the Bible in these different languages. The inmates of the house were away. After remaining a few minutes the mother and son came in. We had conversation with them on Bible doctrines. The son could speak Italian and French; the mother could speak Italian only. Bro. Gardner, who was with me, would translate what I had to say into French, and the son would put it in Italian for his mother. It is seldom that we have enjoyed a greater freedom in talking upon Bible doctrines than with this family. We finally bowed in prayer together. I prayed in English, Bro. Gardner in French, and the son and his mother in Italian. The sweet Spirit of God came into our midst, and each of us was melted in tears. Soon the father came in, and with him we had an interesting interview. He could speak English, and taught

his children. We called upon a number of families, and we found every one of them deeply interested in conversation upon Bible themes, and when scriptures were read that conveyed to them new light, they would be so thankful to find that the Bible taught such precious things.

We appointed a meeting on Sabbath at the house of a Bro. Fararias, who was a Baptist missionary in Torre Pellice. Some fifteen or twenty were present. We drew around a large table and had a Bible-class. Some were there with their Italian Bibles, some with their French, and one or two with their English, and as we brought out connecting links of truth, and showed the love of Christ and the preciousness of his grace, such an interest I never before witnessed. Some individuals who sat in the back part of the room would become so intensely interested that they would sit forward in their chairs, and lean over, that they might catch every word; and as new ideas would present themselves, tears would roll down their faces for joy. Oh, how precious was the word to them! Could the readers of this paper have witnessed that intense interest manifested, we would have hundreds that would say, Let me labor among that people.

At the close of the forenoon meeting a hard-looking man, but with a soft heart, one who had been through the Crimean War, wanted to talk with me; so we walked up and down the road together; and such a plea I never heard, that we would send them some missionaries to labor for them. Said he, "Why don't you send us laborers—men that will come to our houses and eat with us, that will read the Bible to us, and pray with us, that will stop with us over night? Send us such men, and we will all keep the Sabbath. You live in a country of freedom. You have good men; why don't you send them here? We love the Bible, and we love God." It would have moved the hardest heart to have listened to his plea. I thought to myself as I heard him plead, and saw the intense interest manifested to learn the word of God, that if I ever again reached America I could present the wants of this people in a manner that would stir our young people to become missionaries to those starving for the word of life. I thought of individuals who have attended the Battle Creek College and had some understanding of the Italian language, and felt that I could move on them to fit themselves to labor among this class of people. There are many of this people that God will fit for his heavenly garner. Where are the laborers that will go and labor among this people? Said this man to me, when referring to the missions that were established by other denominations, "They do not come to our houses and talk and pray with us; but," said he, "we want some one that will stop with us over night; that will read to us the Scripture as you have read it to us, and then we will keep the Sabbath. How can we believe unless some one tells us what the truth is?"

Most of these people read and speak the French and Italian languages, for they live on the borders of northern Italy, near France. Every family on which I called, except one, either had children that they were educating for the ministry, or some who were ministers, or that had the ministry in prospect. This is the result of educating in the children not only a taste for religious things, but a knowledge of the word of God, and a true missionary spirit. If there was no other evidence of the divine authenticity of the Bible than the contrast that existed between these Waldenses who made the Bible their chief study for generation after generation, and those who had not had the privilege of even knowing what the Bible contained, it would be sufficient to convince the most thoroughly skeptical honest man that there was a divine power with the Bible, and that it would impart to those who made it their chief study, intelligence, enterprise, industry, and civilization. The Bible goes before civilization. Civilization is an outgrowth of the light as revealed in Scripture; and in proportion as men receive the sacred truths of God's word, in proportion as they have the Scriptures a part of their being, so they will become intelligent and useful in society. This is illustrated by this people.

S. N. HASKELL.

SEEKING the good of others gives a man tact, makes him amiable, and fills him with the most exquisite sense of propriety. He knows how to do good in the right way. There is ever so much Scripture against doing good with noise and racket.

The General Conference.

BRIEF reference was made in last week's SIGNS to the annual session of the General Conference of Seventh-Day Adventists. We now add some interesting items condensed from the *Review and Herald's* report of proceedings.

The Conference assembled at Battle Creek, Mich., Nov. 8; Eld. Geo. I. Butler, President, presiding.

Delegates were present from California, Colorado, Illinois, Indiana, Iowa, Kansas, Kentucky, Maine, Michigan, Minnesota, Missouri, Nebraska, the New England States, Ohio, Pennsylvania, Tennessee, Texas, South Atlantic Mission, Wisconsin, the English Mission, and Sweden.

The Virginia Conference, with a membership of eighty-six, organized during the past year, was admitted to membership.

The President stated that a growing interest is felt among our people in the cause of foreign missions, and in the general work, as manifested in the liberality of their pledges the past season. Although the death of Eld. Andrews has been a sad blow to the cause in Europe, yet encouraging reports of the work there are being received. He further stated that a German paper is greatly needed, and also a paper in England. The Italian brethren are also calling for a paper, even if not more than a quarterly. Larger printing operations are required in Switzerland, and Eld. Matteson should have further assistance in his Scandinavian work. A mission should be established in Australia, and attention should be given to the islands of the Pacific, so that the truth may engirdle the earth. Calls for labor are coming from different quarters; there are many good openings; but where are the men who, in the fear of God and with the salvation of souls in view, will answer the calls? The bitter opposition waged against us this year is a source of encouragement, and we should be preparing to meet a still greater opposition in the near future.

Eld. Corliss gave a statement of the condition and wants of the South Atlantic Mission, which contains 267 white Sabbath-keepers and twenty colored. Laborers are wanted there to forward the work.

Eld. Loughborough, representing the English Mission, detailed the manner of working in that field, the obstacles to be overcome, and the results attained.

Eld. Rosqvist, of Sweden, reported progress in that country, showing how the Lord often uses the opposition and hatred of the evil one to advance the cause of truth. He says there are many openings for labor, but help is greatly needed.

Eld. E. R. Jones, of Colorado, urged the necessity of having another English and one Scandinavian laborer sent to that Conference.

A committee of ten, who had under consideration the matter of adopting a church manual, reported adversely upon the proposition, substantially as follows: We consider it unnecessary because we have already surmounted the greatest difficulties connected with church organization without one; and perfect harmony exists among us on this subject. It would seem to many like a step toward the formation of a creed, or a discipline, other than the Bible—something we have always been opposed to as a denomination. If we had one, we fear many, especially those commencing to preach, would study it to obtain guidance in religious matters, rather than to seek for it in the Bible and from the leadings of the Spirit of God, which would tend to their hindrance in genuine religious experience and in knowledge of the mind of the Spirit. It was in taking similar steps that other bodies of Christians first began to lose their simplicity, and become formal and spiritually lifeless. Why should we imitate them? The committee feel that our tendency should be in the direction of simplicity and close conformity to the Bible, rather than in elaborately defining every point in church management and church ordinances. The report was adopted.

A resolution was passed expressing grief for the death of Eld. J. N. Andrews, condolence with his bereaved family, and appreciation of his faithful and self-sacrificing labors.

Also, a resolution recognizing the necessity of publishing in Europe, papers in the English, German, Italian, and Swedish languages.

It was resolved that the Year Book be issued regularly, and as a committee to prepare the issue

for 1884, the Chair appointed Elds. W. H. Littlejohn, H. A. St. John, and M. C. Wilcox.

Also, resolved that Eld. U. Smith be requested to revise for publication, articles written by Eld. Andrews, deceased, on "The Order of Events in the Judgment."

The matter of preparing a history of the manifestation of spiritual gifts in our midst, was referred to the General Conference Committee, with power to select such assistance as they may deem best. And it was voted that a tract of suitable size be published, containing the most pointed arguments on the perpetuity of spiritual gifts, and some of the clearest evidences of personal experience, referring to the larger work for more complete evidence.

It was recommended that our Conferences use all legitimate means to keep the ranks of canvassers well filled with earnest and efficient laborers.

The matter of changing laborers from one field to another was fully discussed, and it was decided that such changes would benefit both ministers and people.

It was resolved to have our leading denominational works translated into the languages of the countries where we have successful missions in Europe. And it was recommended that Bro. A. B. Oyen go, at his earliest convenience, to Europe to engage in this work.

It was voted to increase the General Conference Committee from three to five members; and it was recommended that Eld. Butler visit the missions of Europe as soon as consistent with other duties.

It was voted, as the sense of the Conference, that faithful report of all our general gatherings should be made for the leading papers, and that the services of good reporters, selected from our people, should be secured for this purpose at the commencement of the meetings.

A resolution was adopted amending Art. II, Sec. 1 of the Constitution so as to read as follows: "The officers of this Conference shall be a President, a Recording Secretary, a Corresponding Secretary, a Treasurer, and an Executive Committee of five, of whom the President shall be one."

[As the report from which the foregoing items were culled was not complete, further notes must be deferred until next week.]

Quarterly Meeting of Upper Columbia Missionary Society.

THE autumnal meeting of this society convened in the new S. D. Adventist house of worship at Farmington, W. T., Oct. 18, 1883, at 9:30 A. M., the President presiding.

Tabulated reports of work done during the quarters ending June 30, 1882, and 1883 were compared, item by item, and the latter showed an increase on nearly every point.

Eld. A. T. Jones, M. J. Ford, and W. J. Goodwin were appointed a Committee on Resolutions.

The subject of canvassing was considered with interest; work done since camp-meeting was reported, and a feeling to "do more" prevailed.

The case of a needy sister was brought before the meeting, and all agreed that God's poor saints must be cared for by his people. Faith was enlivened by donations.

The President gave an account of his visits to the San Jose, Cal., camp-meeting, and Healdsburg College, mentioning items of interest, not only to the work at large, but to us in the Northwest.

TREASURER'S REPORT.

RECEIPTS.

Cash on hand, July 1, 1883.....\$178 43
Received from districts..... 78 05
" " agents..... 163 30
" " on Reserve Fund..... 13 00—\$432 78

DISBURSEMENTS.

Paid to SIGNS Office.....\$400 00
" " Review "..... 15 28
" " North Pacific T. and M. Society... 9 00
" " General Expense..... 5 60
Cash on hand, Sept. 30, 1883..... 2 90—\$432 78

MRS. G. W. COLCORD, Treas.

The Committee on Resolutions reported as follows:—

WHEREAS, The second great commandment requires that we love our neighbor as we do ourselves; therefore,

Resolved, That it is the duty of the Tract and Missionary Society to manifest more practical interest in the welfare of the fatherless, the widow, the stranger, and the poor.

Resolved, That although we greatly need our young

brethren and sisters to act as canvassers in the immediate future, yet we prefer to suffer this want for a time, and advise all to more fully qualify themselves to engage in this work.

WHEREAS, There are some of our brethren and sisters who, because of inactivity, appear to be losing their interest in the truth; therefore,

Resolved, That we appeal to all, and especially the above-named class, to engage more earnestly than ever before in this great work, and thus, with God's blessing, prevent final apostasy.

Resolved, That we make an especial effort during the next few months to obtain subscriptions to the *Review and Herald* in all the families of our people wherever practicable.

WHEREAS, Visiting has ever been one of the most efficient parts of the labors of our ministers; and,

WHEREAS, This has already proved to be a necessary part of missionary labor; therefore,

Resolved, That we urge all who anticipate working in this branch of the cause to seek wisdom from God, that they may successfully approach the people, and by social as well as public endeavor, bring souls to the knowledge of the truth of God.

Before the quarterly session adjourned, a number of the friends made remarks in reference to the work, and the part they intended to bear in the same; and these were so pointed and earnest, and were given in such rapid succession, that the exercises presented some features similar to a good religious social meeting.

Following is a report of the work performed during the quarter ending September 30, 1883:—

Districts.....	No. of Members.	No. of Reports Returned.	No. of Members Added.	No. of Members Dismissed.	No. of Missionary Visits.	No. of Letters Written.	No. of Signs taken in Clubs.	New Subscribers.				Other Particulars.
								Review.	Signs.	Good Health.	Instructor.	
No. 1.....	43	13	1	1	43	24	40	1	1	1	1	1
" 2.....	49	14	1	1	6	20	29	1	1	1	1	1
" 3.....	47	21	1	1	50	16	19	1	1	1	1	1
Agents.....	4	4	1	1	674	145	100	1	1	1	1	1
Totals.....	143	52	1	1	773	205	188	9	77	1	20	1

Districts.....	Pages Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals Distributed.	Memberships Donations.	Tract Fund.	Sales.	Periodicals.	Cash Received.				Collected on Other Funds.
								T. and M. Reserve Fund.	T. and M. Reserve Fund.	Total.	Other Funds.	
No. 1.....	4996	848	1	\$1 00	\$ 6 00	\$ 3 55	\$ 17 50	\$ 2 00	\$ 2 00	\$ 8 00	\$ 8 00	1
" 2.....	4162	250	1	6 00	7 50	17 05	25 45	11 00	11 00	27 05	27 05	1
" 3.....	3212	203	1	7 50	108 24	108 24	54 31	163 30	163 30	163 30	163 30	1
Agents.....	964	435	1	75	108 24	108 24	54 31	163 30	163 30	163 30	163 30	1
Totals.....	13334	1846	1	\$15 25	\$128 84	\$128 84	\$ 97 26	\$ 13 00	\$254 35	\$ 254 35	\$ 254 35	1

G. W. COLCORD, Pres.

MRS. G. W. COLCORD, Sec.

North Pacific Conference.

THE new reading rooms of the N. P. Tract Society, on L, near corner of 5th Street, East Portland, Oregon, are now open to the public with twenty different papers and periodicals on our tables. If any of the readers of the SIGNS have good books which they would like to donate to this society to be thus placed before the reading public, they will be thankfully received and properly labeled with the donors' names. A cordial invitation is extended to the citizens of East Portland and to the traveling public to patronize our room, which will be found open during the day and evening. Address N. P. Tract Society Reading Rooms, East Portland, Oregon.

CHAS. L. BOYD.

A FRIEND of the *Spectator* sends him the following little incident, which is derived directly from the wife of the captain concerned, and therefore may be trusted as not apocryphal: "When the *Ashuelot* went down, off the Chinese coast, the captain had a servant who, while all were rushing on deck, coolly went back to the captain's room, put up two suits of clothing in a bag, came up on deck, tossed the bag down into the last boat, and quietly stood by the captain, who was the last to leave the vessel, and jumped overboard with him as the vessel went down. Captain and servant were taken into the boat and all rowed for the light-house; some of the officers were only in their night-clothes, and all of them saturated to the skin. As they stood round a fire of some sort, the servant quietly stepped up to the captain, and asked, 'Would you not like to put on a dry suit of clothing?' The captain looked up in astonishment, when the boy opened the door of the next room, and the captain saw, to his amazement, two suits of his own clothing spread out upon a bed." And this boy was a "heathen Chinese."—*Christian Union*.

The Home Circle.

"I'LL DO WHAT I CAN."

"I'll do what I can," said a bright-eyed girl, And she gathered a fresh bouquet Of the sweetest buds and flowers, and placed In the room where her sick mother lay; And at night when the angel of sleep came around, He tucked under May's head a pillow of down.

"I'll do what I can," said a thoughtful boy, And brought out the rake and hoe; Cleaned out the potatoes, the beans and peas, And the onions, row by row. And the shower came on, and the warm bright sun, And finished the work which the boy had begun.

So they did what they could, each one in its way, And the world was the happier by it. And if any of you little children doubt What I say, I ask you to try it; And you'll find that through life 'tis an excellent plan, In every condition to do what you can.

The Sisters.

"I'm sorry; but one of you will have to stay at home," said the mother. "Hannah's father is sick and I promised her that she should go to see him; and I cannot take the care of Eddy all day."

Of course, she could not. You had only to look into her pale face, and on her thin, weak body, to know that.

Her two little girls, Fanny and Alice, were standing before her when she said this. She saw their countenances fall.

"I wish it were not so," the mother added, feebly; "but I would be in bed, sick, before the day was half over, if I were left alone with Eddy. Some one has to be after him all the time."

Fanny pouted and scowled, I am sorry to say. Alice looked sober and disappointed. They went from their mother's room without speaking. When so far away that her voice could not be heard, Fanny said, in a sharp, resolute tone, from which all kind feeling had died out:—

"I'm not going to stay at home, Miss Alice! You can make your mind up to that."

Alice did not reply, but sat down quietly. Her disappointment was keen, for some little girls in the neighborhood had made up a small picnic party, and were going to have a pleasant day in the woods.

"It will be as mother says," she spoke out, after thinking for awhile.

"I'm the oldest and have the best right to go," answered Fanny, selfishly. "And what's more, I'm going;" and she commenced putting on her things.

A few tears crept into the eyes of Alice. It would fall upon her to stay at home; she saw that. Fanny was selfish and strong-willed, and unless positively ordered by her mother to remain at home and let her sister go, would grasp as her own, the pleasure to which Alice had an equal right with herself. If the decision was referred to her mother, a contention would spring up, and then Fanny would speak and act in a way to cause her distress of mind.

"If mother were to make Fanny stay at home," Alice said, in her thought, "she would pout, and fling, and act so ugly, that there'd be no comfort with her; and mother isn't strong enough to bear it."

The tender love that Alice held in her heart for both her mother and dear little two-year-old Eddy, was all-prevailing, and soon turned her thought away from the picnic and its promised delights, to the pleasures and loving duties of home.

"I'm going to stay," she said, coming back into her mother's room, with a bright face and cheerful voice.

"Are you, dear?" It was all she said; but in her tone and looks there was a precious heart-reward for Alice.

"He's been so sweet all day!" said Alice, coming into where her mother sat by a window, with the cool air of the late afternoon fanning her wasted cheeks. She had a weary look.

"And you have been sweet, too, my darling!" answered the mother, in a very tender voice, as she laid her hand on Alice's head. "I don't know what I should have done without you. It has been one of my weak days. But you look tired, dear," she added. "Sit down in that easy-chair and rest yourself. Come, Eddy."

And she held out her hands for the child; but he clambered into Alice's lap and laid his cunning little head against her bosom. Both were tired—loving sister and sweet pet brother. It seemed hardly a minute before they were asleep; and as the mother, with eyes that were fast growing dim, looked at their tranquil faces and quiet forms, she thanked the good Father in heaven for a gift so precious and beautiful.

Bang! went the door, startling the mother from peaceful thoughts and arousing Alice from the light slumber into which she had fallen. In came Fanny, all in disorder, and threw herself into a chair, looking the picture of unhappiness.

"Have you had a pleasant time?" asked the mother, speaking with a kind interest in her voice.

"I've had a horrid time!" answered Fanny, flinging out the words angrily. "I never saw such a mean set of girls in my life. They wouldn't do anything I wanted to do, nor go anywhere I wanted to go."

"That was bad," said the mother. "And I suppose you wouldn't do anything they wanted to do, nor go anywhere they wanted to go."

Fanny did not reply.

"How was it, my child?" urged the mother.

"Hadn't I as much right to have my way about things as any of them?" demanded Fanny. "There was that Kate Lewis—I can't bear her! If she said 'Let us do this,' or 'Let us do that,' every one agreed in a minute."

"You with the rest," said the mother.

"Indeed, then, and I didn't!" replied Fanny, impatiently. "Kate Lewis can't lead me about by the nose, as she does other girls. I have a mind of my own."

"Perhaps," answered the mother, seriously, "you would have come nearer to the truth, my child, if you had said a self-will of your own. I find, from your account of things, that you wanted everything your own way, and because the rest wouldn't give up to you, made yourself disagreeable and unhappy, and so lost all the pleasure of the day. I'm afraid you were not in just the best state of mind for enjoyment, when you left this morning."

This was too much for Fanny, already feeling so miserable; and she broke out into a fit of sobbing and crying.

In what different states of mind were the two girls at the close of the day! Alice, awakened from a brief, but refreshing sleep by the entrance of Fanny, sat, with tranquil heart and peaceful face, looking at her unhappy sister, who had selfishly claimed the day of pleasure, not caring how wearily it might pass for her, and pitied her miserable condition, while Fanny cried from very shame and wretchedness.

Dear little readers, need I ask any of you, even the youngest, what made all this difference? Already you have come to know, through some painful as well as pleasant experiences, that happiness waits not on any selfish demand, but creeps lovingly into every heart which, forgetful of its own ease, or comfort, or pleasure, seeks the comfort and blessing of others.

Do not forget this, dear children. Keep it always in mind, and it will not only save you many unhappy hours, but put warm floods of sunshine and joy into your hearts.—*Arthur's Home Magazine.*

The Little Slate.

"THERE, I did mean to sew these buttons on Fred's jacket before night. I have thought of it just in time, for he must have it early in the morning. I do forget so many things I have to do," said Lucia Warren to good Aunt Patience, who was visiting her for a day or two. "You can wait a few moments for me, can't you, aunty? I will not be long;" and Lucia went to get her work, taking off her gloves, and throwing back her veil. It was troublesome to stop just as she was going out, but the work must be done. Indeed, it was nothing so very unusual, as Lucia seemed always forgetting things, as she said.

"I will tell you an excellent plan I have followed for years," said Aunt Patience. "It is that of keeping a little slate with pencil attached, hung up in a convenient place, and noting down on it all the things I wish to do. If you like, we will buy such a slate while we are out, and I will get you started in the same system."

Lucia entered into the scheme with great enthusiasm, and that night saw one side of her lit-

tle slate well covered with items she wished to remember. She did not attempt to classify them, but noted them down in just the order she happened to think of them. Aunt Patience did not wish her to undertake too much at once. The other side of the slate had been reserved for tomorrow's duties. A regular plan was not laid down for the whole day, with the hours set to them; for aunty knew that no house-mother could bring all the rest of her household to time in such matters, even if she could herself. By undertaking too much, young housekeepers are often discouraged, and give up all efforts at systematizing. It was only the ground-plan of her work which was laid down, but it helped her wonderfully all through the day. It was such a satisfaction to draw a line through anything which had been completed; and then by glancing her eye down the list, she was sure not to forget just the thing she ought most to remember.

In time, the little slate came to be regarded as one of the most useful articles of furniture about the house. It saved hours of time and dollars of waste, besides adding fully a third to the family comfort and convenience. If you are skeptical, hang up one in your own house, and consult it as Lucia did, and I do not doubt but you will arrive at a similar conclusion.—*Selected.*

Miss Todd's Plain Talk.

THE Rev. Septimus Clark, a fine young clergyman from New York, who was traveling through Vermont, and, stopping at D—— one Sabbath, preached for Mr. Fry, will never till his dying day forget his encounter with Miss Miny Todd. He had preached what Mrs. Deacon Norton pronounced, "a most beautiful discourse," as full of flowers as a green-house, liberally sprinkled with sentiment, here and there a little natural religion put in, like cloves in a baked ham, more for ornament than use. It was a sermon a pagan or a Brahmin would have admired as much as did Mrs. Deacon Norton, but it stirred the depths of Miss Miny's soul; her great, honest, gray eyes darkened, flashed, and at last dimmed with tears, as she fixed them on the elegant youth supposed to be preaching the gospel; and when he ceased to discourse, and pronouncing a graceful benediction, came down from the pulpit, he was surprised to see a short, dark, resolute-looking woman, with a pair of reproachful eyes fixed on him, draw nearer and nearer, and at last plant herself in the middle aisle just in his way.

He stopped courteously, to let her move aside; but she never stirred, only looked straight at him and said, "Do you believe the Bible?"

Mr. Clark was still more surprised, but answered civilly, "Certainly, I do."

"You believe," she went on, "that all these folks you have been preaching to will be lost eternally if they don't believe on the Lord Jesus Christ?"

The Reverend Septimus stared blankly, yet her "glittering eye" compelled response.

"Why, yes, madam; I am orthodox."

"And knowin' that, knowin' they will never see you again, 'tisn't likely, and you havn't had but one chance to talk to 'em and tell what responsible bein's they are, you've been and talked all this stuff about roses, and clouds, and brooks, and things, to dying souls! You poor, deluded man, what is the Lord goin' to say to you in that day?"

The Reverend Mr. Clark choked; he fairly became faint for a moment; for under his elegance and floridity he had a conscience, and a somewhat dormant, but living, Christian faith; but he was not man enough to say, "Thank you;" he only pushed by Miss Miny, and asked Mr. Fry, who was waiting for him at the door, who the woman was who had stopped him.

"Oh, that is old Miss Todd," said Mr. Fry, in such a matter-of-course way that Mr. Clark did not feel it necessary to mention her rebuke. But Miss Miny "bulldozed better than she knew;" the youth never uttered such idle words again; he recognized the situation, and accepted it, which is the key of all true life, and became one of the most fervid and spiritual preachers.—*Selected.*

A LITTLE boy of three years, whose mother played the organ in church, and who was obliged to be left to the care of others, was asked one Sunday morning what his kitten was crying so piteously for. "I don't know," said he, "but I suspect the old cat has gone to meeting."

News and Notes.

—Three hundred miners from Hungary are on the way to Pennsylvania.

—Underground telephone cables have proved successful in Washington City.

—The sale of flash illustrated papers has been prohibited at Indianapolis, Ind.

—The German Emperor is confident that the peace of Europe will be maintained.

—King Alfonso of Spain says he hopes to see the Comte de Paris king of France.

—The bones of 100 deceased Mongolians were shipped from Stockton for China last week.

—The receipts on the New York and Brooklyn bridge for one day last week were \$2,150.

—El Mahdi, the "false prophet," is said to be gaining adherents in Tunis and Algeria.

—Two men were found murdered on American River, ten miles from Auburn, last Friday.

—A careful estimate places the financial damage by the Ischia earthquake at \$1,000,000.

—At Baltimore, last week, a Mrs. Riall killed her two children and then committed suicide.

—An explosion in the basement of a drug house in Kansas City, Nov. 28, caused a \$200,000 fire.

—There is much excitement over the discovery of a gold and silver mine near Ellenville, N. Y.

—The possibility of war between China and France is said to be paralyzing business in Hongkong.

—The Sultan of Turkey has made a present to the Emperor of Austria of a palace valued at \$500,000.

—The latest freight cuts between the Missouri River and Salt Lake has been to twenty-five cents a hundred.

—Professor Nordenskjöld, the Swedish Arctic explorer, is planning an expedition to the South Pole, for 1885.

—The captain of the steamer *Dora*, just returned from Alaska, reports a new volcanic island near Oun-alaska.

—Windsor Theater, New York, and several adjoining buildings, were burned on the night of Nov. 30. Loss, \$500,000.

—After occupying Bacninh and Sontay, the French will ask the mediation of England in the difficulty with China.

—On the 30th ult., two colored men were hanged for murder,—one at Shreveport, La., and the other at Macon, Ga.

—Gen. Rosecrans, one of California's Congressmen, proposes an anti-polygamy amendment to the Federal Constitution.

—A bill is now before the South Carolina Senate for the repeal of the Civil Rights Law passed by the Legislature in 1870.

It is believed that El Mahdi means to march his army to Mecca, and proclaim himself the head of the Musselman Church.

—In Matthews County, Va., the militia has been called out to stop the illegal dredging of oyster beds in Rappahannock River.

—A family of four persons were poisoned at Cleveland, recently, by eating cabbage on which Paris green had been used to kill worms.

—Owing to its alleged irreverence, the Thanksgiving proclamation of Governor Butler was not read in the Protestant churches of Boston.

—A Portland, Me., woman, whose will has just been offered to probate, left her property to the United States toward paying the national debt.

—An eye-witness of the defeat of Hicks Pasha says the Egyptians fought three days and were beaten because their ammunition gave out.

—An effort is being made to establish an international monetary standard, fixing a uniformity of values of gold and silver all over the world.

—The ship *William A. Campbell*, just arrived at San Francisco from New York, reports a seventy days' storm off Cape Horn. She is badly used up.

—Los Angeles justice has done a good business the past year; it has sent fifty-four criminals to the State prisons. There are yet thirty-four on hand.

—Counterfeit standard dollars have come into circulation in San Francisco. The noticeable difference between them and the genuine is in the weight.

—Nov. 30, four men robbed a safe at New Washington, O., and being pursued, they shot the Marshal, whose posse killed two of them and captured one.

—The American Bishops are preparing an address thanking the Pope for summoning them to Rome and expressing unchangeable devotion to the Holy See.

—Major-General Pope has taken command of the Department of the Pacific, and General Schofield goes to Chicago as commander of the Department of the West.

—A recent gale destroyed thousands of acres of timber in New Hampshire and Maine. The homes of wood-choppers were destroyed, entailing considerable suffering.

—Seventy-five thousand cotton operatives in North-east Lancashire, Eng., are determined to resist a proposal to reduce their wages five per cent. A great strike is feared.

—Jewell, the San Jose murderer, was hanged last Friday. On the day previous, Dr. Bentley, of the M. E. Church, administered communion to the culprit, and sprinkled him.

—The Emperor of Japan has taken the initiative in the cause of temperance in his empire by appointing a commission to devise methods for the suppression of the liquor traffic.

—Pere Hyacinthe says: "I mean to visit Utah and learn, if I can, the source of the strange power that has reared up an imperialism under the shadow of the Rocky Mountains."

—The telegraph informs us that the Northern Pacific Railroad Co. has been bought off from California business by a percentage on the through business of competing Pacific lines.

—A fire in St. Paris, O., on the 28th ult., destroyed thirty-five houses. Engines from Urbana, seven miles distant, began throwing water twenty-seven minutes after receiving the telegram.

—About 80,000 acres of land in Gilmour and Bracken Counties, West Virginia, have recently been sold to Boston and Baltimore parties for half a million dollars. It is believed to be rich in petroleum.

—Hon. J. G. Blaine proposes, as a means of reducing the surplus revenue of the Government, that the tax on spirits be distributed among the States. Last year it would have amounted \$1.70 per capita.

—Surgeon Van Sant's report to Surgeon-General Hamilton charges that the health authorities of San Francisco have not exercised due care in the matter of yellow fever patients arriving from Mexico.

—The Porte has addressed a note to the powers informing them that Turkey offered to send troops to suppress the rising in Soudan, but England refused the offer. Egypt now asks England's assistance.

—A wealthy man named Nathan Morris, living near Montezuma, Ind., went crazy over the loss of some money invested in Chicago ventures, and driving his wife away from home, burned up his house and store.

—O'Donnell, the slayer of Carey, the Irish informer, has been convicted and sentenced to death. His American counsel took no part in the trial, as the other counsel thought it would prejudice an English jury against the defendant.

—Governor Murray of Utah advocates a new Organic Act for that Territory, vesting the Government in three commissioners, similar to the Government of the District of Columbia, except that the U. S. army shall be used to serve processes.

—A Chihuahua, Mexico, dispatch says: "Four hundred frontiersmen, with two Arizona scouts, have started north in the Sierra Madre Mountains, armed to the teeth, to war on the Apaches without mercy, and for \$250 each for all male scalps."

The Supreme Court of Georgia has decided that cotton "future" notes are utterly void; that dealing in futures is as much gambling as betting on faro. Then how about our California grain futures, which constitute a large part of the "business" of the Produce Exchange?

—At a recent seance of Dr. J. Matthew Shea, a materializing medium, in New York, a materialized spirit walked boldly out into the room, and was pounced upon by some policemen. The "spirit" proved to be the "doctor" himself, and his cabinet was found to be full of wigs, costumes, and other devices of the trade.

—Sojourner Truth is dead at last. She was born a slave in New York, and was liberated by the Act of 1817 emancipating all slaves over 40 years of age. This is all that is known concerning her age. She has resided in Battle Creek, Mich., for the last quarter century, and retained her faculties in a remarkable degree.

Obituary.

LEA.—Died in the town of Verona, N. Y., Oct. 22, 1883, Mrs. Emily B. Lea, wife of Charles Lea, aged 64 years and 6 months. Sister Lea was born in England, and came to this country over thirty years ago. After embracing the Sabbath of Jehovah, she was baptized by Eld. C. M. Lewis, and united with the First Verona Seventh-day Baptist Church. She subsequently united with the Seventh-day Adventist Church of Rome, of which she was a worthy member at the time of her death. A devoted woman, one who feared God and kept his commandments, she was respected and loved by those who knew her character. Her sufferings have been long and severe, but amid it all she trusted in God and many times experienced his especial blessing and relief from pain in answer to prayer. She leaves a husband, son, and daughter, all Christians, and looking forward in hope, to the great day of meeting when there will be no more partings. Eld. H. D. Clark of Verona assisted the writer in the funeral services. Discourse from Ps. 39:4. E. W. WHITNEY.

WILLARD.—Died of croup, Oct. 24, Eva Blanch Willard, daughter of Julian and Lovina Willard, aged 5 years, 3 months, and 19 days. Her suffering was very severe, but only lasted one night. The parents sorrow not as those who have no hope, for they feel assured that if faithful they will meet their loved one again. Mrs. CYNTHA HUTCHINGS.

Burrough Valley, Nov. 15, 1883.

—On Sunday, Nov. 25, Archbishop Alemany (R. C.) confirmed 13 boys, 28 girls, and 90 adults at Haywards, this county; and then went on to San Leandro, where he confirmed 33 boys, 36 girls, and 57 adults. He was accompanied by several church dignitaries. For two country towns, but a few miles apart, the addition of 257 members to "the church," at one sacrament, is a pretty good increase.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, DECEMBER 6, 1883.

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Various Matters.

MINNESOTA was the first State to send any considerable order for the tract, "Justification by Faith."

TWO more numbers end the present volume of the SIGNS OF THE TIMES. We usually omit a number in December so as to publish the last number of the volume near the close of the year. But this year we expect to issue Dec. 13 and 20, as we need all the time we can have to make the changes contemplated at the end of the volume. Everything will be done that is possible to do to improve the paper, and make it acceptable to its patrons.

AS A specimen of a rare combination of ignorance and prejudice, we refer to an article on the Seventh-day Adventists in the *Baptist Flag*, published in St. Louis. We were aware that the *Flag* did not stand very high in the estimation of some of its contemporaries of the Baptist press, but we were not aware that it was for such good reason. Its misrepresentations of us as a people are inexcusable.

FROM about Nov. 24 for more than a week the sky at the horizon has been of an unusually red hue, both before sunrise and after sunset. Some of the citizens of Oakland, when they first discovered it, thought San Francisco was burning up. We never saw the like before. The same appearance is reported as far east as Salt Lake. Several explanations have been offered for this, but they all seem to be open to objections.

THE colored people have been much exercised over the recent decision of the Supreme Court, in regard to the Civil Rights Law, and are very fearful of the results. But most of the papers think no danger is to be apprehended, and that the decision was unavoidable. Whichever side may be technically correct, we think Justice Harlan took a rational view of the matter. It looks to us as if the colored people have reason for their fears; it is a step backward, and the end is not yet seen.

IN the Life of Dr. Judson, by Dr. Wayland, is a description of Buddhism, the religion of Burmah, in which occur the following words: "The peculiarity of their belief is, that this life is not considered the state, but only a state of probation." This tenet of Buddhism is fast being incorporated into the theology of many "eminent divines" in the churches of the United States. The professed Christian churches have so long deferred to heathen philosophy, and false science, that it will not be a very wide departure to incorporate into their theology the peculiarity of Buddhism. But what a Christianity!

Important Meetings.

AN Institute meeting will be held in Rome, N. Y., Dec. 11-17. This will be an important meeting for that State.

A general meeting for Missouri will commence Dec. 13, at Sedalia. This, too, will present the main features of an Institute. All who expect to labor in any capacity should attend these meetings.

A meeting similar to the above will be held in Hutchinson, Minn., beginning Dec. 8.

The meeting for Pennsylvania commenced Dec. 5, to hold till the 10th. This was expected to be a meeting of unusual interest and importance. Sister White and Brn. Haskell and White were announced to attend.

Bible Study.

SPECIAL attention is called to the articles in this paper, "Bible Study," and "Bible Study in Healdsburg College." We are nearing eventful times. The determination of those who are seeking to change the form of Government so as to enforce a sabbath of tradition, will not admit of much longer delay. Stirring events may be expected soon. For the conflict we have

an armor prepared of Heaven, and the only implement of aggressive warfare is "the sword of the Spirit, which is the word of God." With this the people to whom is entrusted the present truth must be thoroughly acquainted. There is a power in the word of God's truth; and we all need to understand how to use it right. Our College furnishes the best facilities for receiving thorough Bible instruction, and scores and hundreds ought to avail themselves of its advantages.

"Sixteenth of Exodus."

EDITOR SIGNS OF THE TIMES: I wish to express my sympathy with those who have "gone up into the gaps," to make up the "hedge for the house of Israel to stand in the battle in the day of the Lord." I have a deep interest in the work, and am thankful to God for the watchmen that give the trumpet a certain sound. The assertion of Mr. Woodward that Seventh-day Sabbath teachers pass by Ex. 16 in silence unless compelled to notice it, called to mind an article published in the *Advent Review and Sabbath Herald* of Sept. 19, 1854, p. 45, under the above heading. I thought of proposing it for re-publication, when I began this writing, but on reflection I doubt it being of sufficient value to occupy the space in the SIGNS. Therefore I send this as a congratulatory word to one with whom I have been associated so long in the work of publishing the truth for the times. As I look over past volumes of the *Review and Herald*, it is a solemn thought that three out of five of the "corresponding editors" have fallen; but it is a consolation that they have fallen at their posts, and rest under the blessing of the Lord. Should you and I fall, may this be our lot. I have often thanked God for the labors of those who have laid off the armor; and I thank him that one is still left to press the battle to the gate. May God give you wisdom to do it in a manner acceptable to him.

In love, yours,

R. F. COTTRELL.

WE are always pleased to receive a word from Bro. Cottrell. In regard to Ex. 16, no one can accuse us of trying to evade it unless he is ignorant of our writings, or willing to misrepresent us. We believe Mr. Woodward is both! When the Methodists of the Pacific Coast will come forward and try to make a defense of Armstrong's misrepresentations of Ex. 16, it will be time enough for them to boast. We have twice published our exposure of him, and expect to do so again. On which side is the evasion? The people may judge.

An Answer Promised?

NOT exactly. We clip the following from the *Herald of Truth*:—

"Rev. J. B. Tombes, D. D., pastor of the Baptist Church in Downey City, has recently, by request, delivered a discourse upon 'The Sabbath Question,' making the following three points: First, The Patriarchal Sabbath. Second, The Mosaic Sabbath, and its relations to the Moral Law, and its generic use in the Jewish service. Third, The Sabbath as it was observed and altered by Christ and his apostles. Dr. Tombes, writing to us, says: 'I am quite disposed to the belief that Christ restored the patriarchal Sabbath, by its change to the first day.' We expect an article from him on this point. When our contributors on this point have all been heard from, we shall be ready to be questioned by the *Signs of the Times* as to the accepted convictions of Baptists in the United States."

When its contributors have all been heard from—which may be in this generation, or the next, if it ever comes, then, what? the *Herald* will be ready to answer our question? It does not say so: it will "be ready to be questioned." If the *Herald* will read Rev. 14:12 it will learn why we are patient in this as in all other matters.

When Dr. Tombes speaks we are given to understand that we shall learn that when Moses wrote that God sanctified the seventh day he did not mean the seventh day at all; or, otherwise, when the evangelists said "the first day of the week," they did not mean the first day of the week at all, but some other day of the week. When the Baptists resort to such devices we know not why they should not admit that when the same evangelists wrote "baptize" they did not mean baptize at all, but *sprinkle*. Where shall we look for consistent Bible faith?

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