

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. XXII: 12.

VOLUME 1.

OAKLAND, CAL., FIFTH-DAY, MARCH 4, 1875.

NUMBER 17.

The Signs of the Times

IS ISSUED WEEKLY AT

OAKLAND, : : : CALIFORNIA.

Elder James White, Editor and Proprietor.

TERMS: TWO DOLLARS a year to those who choose to pay a subscription price, and FREE to all others as far as the paper is sustained by the donations of the liberal friends of the cause.

Address, SIGNS OF THE TIMES, Oakland, Cal.

Precepts.

BY THOMAS RANDOLPH, 1630.

FIRST worship God; he that forgets to pray,
Bids not himself good morrow nor good day.
Let thy first labor be to purge thy sin,
And serve Him first whence all things did begin,
Honor thy parents to prolong thine end;
With them, though for a truth, do not contend,
Whoever makes his father's heart to bleed,
Shall have a child that shall avenge the deed.

Think that is just; 'tis not enough to do,
Unless thy very thoughts are upright, too.
Defend the truth; for that who will not die
A coward is, and gives himself the lie.

Take well whate'er shall chance, though bad it be,
Take it for good, and 'twill be good to thee.
First think; and if thy thoughts approve thy will,
Then speak, and after that thou speakest, fulfill.

So live with men as if God's curious eye
Did everywhere into thine actions pry,
For never yet was sin so void of sense,
So fully faced with brazen impudence,
As that it durst before men's eyes commit
Their brutal lusts, lest they should witness it.
How dare they then offend when God shall see,
That must alone both judge and jury be?

Would'st thou live long? the only means are these,
'Bove Galen's diet or Hippocrates,
Strive to live well; tread in the upright ways,
And rather count thine actions than thy days,
Then thou hast lived enough amongst us here;
For every day well spent I count a year.
Live well, and then, how soon soe'er thou die,
Thou art of age to claim eternity;
But he that outlives Nestor, and appears
'T have passed the date of gray Methuselah's years,
If he his life to sloth and sin doth give,
I say he only was—he did not live.

The Sermon.

SIGNS OF THE END.

BY ELDER JAMES WHITE.

"What shall be the sign of thy coming, and of the end of the world?"—DISCIPLES.

"When ye shall see all these things, know that it is near, even at the doors."—JESUS. Matt. 24: 3, 33.

POWERS OF THE HEAVENS SHAKEN.

THIS event we must regard as being future. It holds the same place in the events of this chapter, that the departing of the heavens as a scroll does in the events of the sixth seal of Rev. 6. Both follow the falling stars. Please compare Matt. 24: 29, 30, with Rev. 6: 12, 17. The Scriptures plainly teach that, prior to the resurrection of the just by the voice of the Son of God, the voice of God the Father will shake the heavens and the earth, when will be fulfilled the shaking of the powers of the heavens. This will probably take place at the pouring out of the seventh vial into the air. Rev. 16: 17. Then it is said, "And there came a great voice out of the temple of Heaven, from the throne, saying, It is done." This is not the voice of the Son of God as he descends to raise the dead. It comes from the throne of God in the temple of Heaven. "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. 12: 26. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3: 16.

We would not speak too positively of future events; but venture the opinion that the voice of the Father will shake the heavens and the earth before the sign of the Son of man appears. The people of God will be safe. Islands may disappear, and mountains be thrown

down; but the saints will remain unharmed. Earthquakes may break up the earth's surface, so that the kings and nobles, rich and poor, bond and free, may "hide themselves in dens and in the rocks of the mountains," still God will be the hope of his people.

SIGN OF THE SON OF MAN.

This is not one of the signs which show that the Son of man is near; but "the sign of the Son of man in heaven." It is that which signifies his position. When Christ ascended from the mount of Olivet, "a cloud received him" from the sight of the disciples. They still gazed at the cloud as it rolled upward, bearing the Saviour toward the Father's throne; but they could not see his person. When he comes "in like manner" as he was taken up to Heaven, the cloud will appear small in the distance; but as it draws near, it will apparently increase in size. It will signify to those looking for his return, that he is there, soon to burst forth from the cloud in matchless glory. This cloud will be the sign of the Son of man in heaven.

THE TRIBES OF THE EARTH MOURN.

During the pouring out of the seven last plagues, and at the time of the shaking of the powers of the heavens, a large portion of the wicked will doubtless be destroyed. A portion will still remain, to view scenes still more terrific, and to endure anguish more dreadful. The sign is seen in heaven. The once slighted, insulted, and crucified Saviour, now King of kings, and Lord of lords, is coming near the earth! His glory blazes everywhere! The saints hope and rejoice with trembling; but what an hour for the wicked! The tribes of the earth mourn. Amid the ruins of shivered creation they hold one general prayer meeting. Kings and great men, rich men, chief captains and mighty men, free and bond, all, yes, all unite in the general wail. As the Son of man in the glory of his Father, attended by all the holy angels, draws still nearer, consternation fills every breast. They hide in dens, and in the rocks of the mountains. Their only hope is to be concealed from the glory of the scene. They know it is too late for mercy; that probation for the human family has ended forever. Here is a copy of that dreadful prayer to mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Rev. 6: 16, 17.

But rocks cannot shelter them from the burning glory manifested by the King of kings, attended by the whole heavenly host. The presence of but one angel before Joseph's sepulcher, caused the keepers to fall like dead men. Then when "the Son of man shall come in the glory of the Father," "and all the holy angels with him," no sinner can endure the scene, and live. The exceeding brightness of that vast multitude of angels, brighter than a thousand suns at noonday, will pierce the sinner's lowest hiding-place, and will "make a speedy riddance of all them that dwell in the land." Zeph. 1: 18. Or, as Paul says, "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness [bright shining, Macknight's translation] of his coming." O Christian brother, we warn you to watch and be ready to receive your Saviour with joy. Backslider, arouse, and return to the Lord while he may be found. And, poor sinner, though you have never tasted of the pardoning love of Christ, you, too, may come and find pardon, and a shelter from approaching wrath.

JESUS NEXT APPEARS.

The Son of man will be seen "coming in the clouds of heaven with power and great glory." But before his coming, a great work will be done for his people. Should he suddenly burst upon them now, they could not endure "the power and great glory" of the scene. This subject is well illustrated by the following words of the prophet: "Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning, and he shall come unto us as the rain; as the latter and former rain unto the earth." Hosea 6: 3. The morning is a beautiful figure

of the opening glory of the day of God. The day-star first appears, then the dawn of day. And as the light of day increases, our eyes are enabled to endure it, and view the sun shining in his strength. But, should the light of the sun burst upon the world suddenly at midnight, no human eye could endure it.

So will the people of God be prepared to meet their coming King. They must first break away from the love and cares of this world, and consecrate all to the Lord. Then will they, in due time, share the outpouring of the Holy Spirit "as the rain, as the latter and the former rain upon the earth." The day-star will arise in their hearts. 2 Pet. 1: 19. Those who have taken heed to the sure word of prophecy through the dark, watching night, will then raise their heads in triumph. They are filled with faith, and with the Holy Spirit. Glory is poured out upon them till they gaze upon Christ and the angels. The trumpet sounds. The angels are dispatched to the graves' mouths. The voice of the Son of God awakes the sleeping saints of all ages. They come forth in immortal perfection; and as they leave the earth, the living saints are changed. The "elect from one end of heaven to the other," each with an angel bright and strong to lead the way, are all caught up to meet the Lord, who waits in mid-heaven to receive the purchase of his blood. As language would fail to describe what follows, dear reader, we leave you here to contemplate it, praying that we may be prepared to participate in the meeting scene.

PARABLE OF THE FIG-TREE.

Verses 32, 33. Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it [He, margin,] is near, even at the doors." The parable of the fig-tree is probably the most forcible figure that could be used by our Lord to illustrate this subject. When the trees of the field begin to put forth their leaves, and the tender grass springs up, and the ground is being covered with its green, velvet carpet, we know that summer is nigh. It is a certainty with us that summer is coming when we see these signs in nature. We know that summer is nigh. "So likewise," or, with the same certainty, we may know that Christ's coming is at the doors when the signs in the sun, moon, and stars, are fulfilled.

Here, dear reader, our Lord has stated the object of these signs, which is, that we may know when his coming is at the doors. But we are told the church is not to know anything of the period of Christ's second advent. Then, we inquire, why did our Lord give signs of the event? Are they given to deceive us? to lead the honest Christian to look for Christ's coming when, in fact, nothing is to be known of the time of the event? Certainly not. The fact that Christ foretells signs of his coming; and then states the object of those signs, that the church may know when the event is near, even at the doors, is sufficient proof that it is the design of Heaven that the church should understand the period of the second advent.

ALL THESE THINGS.

Our Lord says (Luke 21: 28), "And when these things BEGIN to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." These signs began to come to pass with the dark day of 1780. Then it could be said that redemption draweth nigh, and from that time the humble follower of Jesus might look up in expectation of witnessing his glorious appearing. But (verse 31) "when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

The signs in the sun, moon, and stars, are all that were given to base faith upon. All the other events mentioned in connection with these, have their fulfillment after the faith of God's people is perfected, and the doom of all sinners is fixed; therefore they cannot be embraced in the phrase "all these things." The three signs having come to pass, we may now learn the parable of the

fig-tree, and know that Christ's coming is near, even at the doors. The phrase, "all these things," does not embrace the mourning of the tribes of the earth, and the sign of the Son of man. Neither does it embrace the shaking of the powers of the heavens; for that does not take place until the seventh vial is poured out. But the faith of God's people is perfected, and the doom of all sinners is forever fixed, before the pouring out of the first vial. The parable of the fig-tree was given to inspire faith in the minds of those who hear the reasons of Christ's soon coming. But suppose that this parable is to be learned after it is said, "He that is unjust, let him be unjust still, . . . and he that is holy, let him be holy still;" after the thunder, lightning, great earthquake, and great hail, "each stone about the weight of a talent," is most absurd. No! The phrase, "all these things," in verse 33, embraces the three great signs in the sun, moon, and stars, given to strengthen the faith of God's people, while merciful warnings are being given to the world. Here, then, since the falling stars of 1833, the parable of the fig-tree has force, and we may know that Christ's coming is near, even at the doors, with all the certainty that we know that summer is nigh when the trees put forth their tender buds and leaves.

THIS GENERATION SHALL NOT PASS.

Verses 34, 35: "Verily I say unto you, This generation shall not pass away till all these things be fulfilled. Heaven and earth shall pass away, but my word shall not pass away." Many suppose that our Lord here speaks of the generation then living, who listened to his teachings. That such are in error on this point, the following facts clearly prove:

1. It is certainly true that what was embraced in the phrase "all these things," was not fulfilled in that generation.

2. It could not be the generation living in the days of his flesh, for he said to them (Luke 11: 29), "There shall no sign be given it but the sign of Jonas, the prophet."

It is evident that our Lord refers to the generation who were to see the signs fulfilled, and who were to be instructed by the parable of the fig-tree. In this prophetic discourse, he leads the mind of his disciples down over the events of the Christian age, mentions the signs in the sun, moon, and stars, which were to appear in the last generation, and then declares this generation shall not pass away till all these signs be fulfilled.

In like manner, Paul carries his brethren forward to the resurrection, when he says, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Cor. 15: 51, 52. Or, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4: 17. The things here mentioned by the apostle did not take place in his day. They have not yet taken place. Notwithstanding, he speaks of them as though they would take place in his day, and he have a part in them.

Also, in like manner is the mind carried backward in Ps. 95: 10: "Forty years long was I grieved with this generation." The generation here spoken of provoked the Lord in the wilderness, long before David lived. He goes back and speaks of it as though it were present. In this manner our Lord goes forward, and speaks of the last generation as though it were present.

We do not believe that the phrase, "this generation," marks any definite number of years. Some suppose that our Lord designed to teach that some who were witnesses of the dark day of 1780 would live to witness the second coming of the Saviour. But it is our opinion that the Lord designed to teach that the people who should live at the time of the fulfillment of the last sign (the falling stars of 1833), and should hear the proclamation of the coming of Christ, based partly upon the fulfilled signs, should witness the scenes connected with his coming.

The proclamation of the coming and kingdom of Christ is given to the last generation. God did not send Noah to preach to

the next to the last generation before the flood, but to the last. The very generation that was destroyed by the waters of the flood saw Noah build the ark, and heard his warning voice. So God has raised up men to give the solemn warning to the world at the right time to give force to the warning. And the very generation of men that live after the three great signs are fulfilled, and who hear and reject the warning message from Heaven, will drink the cup of the unmingled wrath of God. For such, the seven last plagues are reserved. And those of this very generation who receive the message, suffer disappointment, and endure the trials of the waiting position, will witness the coming of Christ, and exclaim, "Lo, this is our God; we have waited for him, and he will save us." Isa. 25:9.

With what emphasis our Lord gave utterance to this sentiment. It is a rebuke upon our unbelief. As we read it, God help us to believe it: "Verily I say unto you, this generation shall not pass till all these things be fulfilled." And as though this were not enough to lead us to unwavering faith, he adds these forcible words: "Heaven and earth shall pass away, but my words shall not pass away."

(To be Continued.)

Ministration of Angels.

WHEN Christ rose from the grave, he brought forth some of the prisoners (See Matt. 27:52, 53), both to show his power, and also as a pledge that he will bring them all out at a proper time. When Satan had the power, he refused to let any out of the grave (Isa. 14:17; Jude 9); but now Jesus has the keys of the grave, and can bring forth the prisoners when he chooses. So now the saints of God are quietly sleeping, waiting in the grave till Jesus shall call them forth. To those who were mourning for their dead friends, the apostle said, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For, if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thess. 4:13, 14. They sleep in Jesus, waiting till the resurrection. All go into the grave, and all will be brought out again. All, by virtue of Christ's resurrection, will be raised from the dead. Again, Paul says, "And [I] have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15. The same apostle says that Christ tasted death for every man. Heb. 2:9. John says, "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." 1 John 4:14. Some may think that this is Universalism, but we think not. By the transgression of Adam, the whole human race lost their lives and their probation, and were shut up in the grave. Here they must have remained eternally if Christ had not rescued them. By his death and resurrection, all will be brought back to life. But will all have glory, immortality, and the inheritance, bestowed upon them whether they seek for them or not? No; these are only to be obtained by obedience. "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." Isa. 1:19, 20. Not all who are brought from the grave will have immortality. "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

All men now occupy a position similar to that which the two brothers occupied in the illustration previously given, when they were taken out of prison by their elder brother. Jesus has, in prospect, brought all men out of the grave. So far, it is universal salvation; so far, he is the Saviour of all men. All are affected by his death—all will be rescued, by him, from the grave. "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe." 1 Tim. 4:10. We have seen how he is the Saviour of all men; but Paul adds, "especially of those that believe." How is this? Manifestly thus: The Lord now says to all men, as the elder brother in the illustration said to his brothers, "Work out your own salvation with fear and trembling." Phil. 2:12. Again: "I call Heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Deut. 30:19.

We are now called upon to "choose" life

or death. This shows that we are on probation. The human family have once failed, and now know by experience the sad consequences of doing wrong. But Jesus has saved them from the consequences of this failure, and has placed them on a second trial. Now, if they are faithful and obedient, so that he can safely trust them in the new earth, he will restore to them all that they have lost. All whom he cannot thus trust, will have no share in the inheritance.

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Luke 16:9-12.

Here is the point, exactly: you are now working on trial; if you are not faithful now, where is the evidence that you ever will be? Can God safely trust you with an inheritance in the new earth? All must readily see that he could not consistently do so. Hence he now says to us, "Work out your own salvation." Phil. 2:12. "If ye be willing and obedient, ye shall eat the good of the land." Isa. 1:19. All who are unfaithful will be remanded back to prison—will be reduced to dust again, as the just penalty for their misconduct.

All will be raised from the first death; but the wicked will have to suffer a second death. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Rev. 20:6. "And death and hell were cast into the lake of fire. This is the second death." Verse 14. If the wicked suffer a second death, it must be a death like the first one, otherwise it could not be called a second death. The first death reduces men to dust the first time, and the second death will reduce them to dust the second time. "But," says the Universalist, "if this be so, then Jesus is not the Saviour of all men." Will he not resurrect all men? will he not rescue them from the grave? Yes. Then if a part of them, by their misconduct, bring themselves back to dust again, does it prove that he never saved them? Suppose that to-day I see a child drowning. I jump into the water and save his life, and thus become his saviour. Ten years hence, this child deliberately throws himself into the water in the same place, and is drowned. Now does this alter the case any? Is it not just as true that I saved the child? It certainly is. Says Jude, "The Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not." Verse 5. So the Lord did once save a people whom he afterward destroyed. So Christ will save all men from the grave. Then those who have wrought righteousness will have eternal life, and those who have wrought wickedness will die the second death as the reward of their deeds. Thus Jesus is "the Saviour of all men, especially of those that believe."

What was the purpose of God in the creation of this world? When God created man, and before he had fallen, the Lord said to him, "Be fruitful, and multiply, and replenish the earth, and subdue it." Gen. 1:28. God's purpose concerning the earth may here be learned. It was that it should be replenished, or filled with inhabitants. The same truth is stated in Isaiah 45:18: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord; and there is none else." God says that he formed the earth to be inhabited, and although it had fallen, yet he says, "He hath established it, he created it not in vain." Then it is plain that the Lord's purpose was to have the earth filled with inhabitants who should dress the earth and delight themselves in its beauty and productions. If Adam and his posterity had proved faithful till that time, probably the test of their obedience, the tree of the knowledge of good and evil, would have been removed, they would have been confirmed in immortality, and made as the saints will be in the kingdom; that is, they would neither marry nor be given in marriage. Then, of course, they would not "multiply" any more after the earth was "replenished." Then man would have peaceably inhabited the earth forever.

To Adam was given the glorious privilege of accomplishing this work. But Adam failed and fell. Now will God's purpose be frustrated? No, never! Jesus Christ, the second Adam, Rom. 5:15; 1 Cor. 15:45, now came down from Heaven, took man's nature upon himself, stepped into Adam's place, began where he failed, and will carry out the

very work which the first Adam failed to do. Through him the earth will yet be filled with a race of holy men, and he will have the dominion and kingdom which Adam might have had, but lost. Luke 19:10; Micah 4:8; Rev. 11:15.

Hence the first promise after the fall was that the seed of the woman (Christ) should bruise the serpent's head. Gen. 3:15. To Eve God said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children." Gen. 3:16. What does this mean? God had before told them to multiply and replenish the earth. If Adam and his posterity had all been obedient and righteous, none would have ever died. This, being the case, it is evident that the requirement to multiply and replenish the earth, would soon have been fulfilled. But how is it now? Out of the millions upon millions who have been born, only a few, one here and another there, are fit for the kingdom of God, and will be saved. God will select these few righteous ones out of the great mass of corruption, and place them in the new earth to replenish it, and thus carry out what he at first intended, *i. e.*, to have the earth filled with inhabitants.

Thus we readily see that, now, to get the complement of righteous persons which God first required, the sorrow and conception of woman has been "greatly multiplied." In this light we can understand 1 Tim. 2:14, 15: "And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding, she shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety." Thus we see that the woman, by child-bearing, is to repair the mischief that she wrought by transgression. And the earth is yet to be filled with righteous men.

Why has God permitted this wicked world to stand so long? He hates sin. But for six thousand years he has suffered it to go on when he could have put an end to it at any moment. The reason of this is evident. Enough righteous persons must be saved out of the race to people the new earth. A few out of the first generation were righteous, but not enough to fill the earth. So the Lord permits it to continue another generation. A few more are saved, but not enough yet. So it has gone on, one generation after another, a few being saved out of each. When a sufficient number has been saved, I believe that the time of probation will close. Then Christ will come to gather his saints and take possession of the earth. Matt. 24:30, 31; 13:40-43. D. M. CANRIGHT.

(To be Continued.)

Who Believes!

JESUS, the Son of God and the Son of man hath said, "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30.

Fearful language! But who believes it? Jesus, who was once upon the earth, who labored, suffered, died and rose again, to save lost men, sinful, rebellious and under condemnation to death, has promised, "I will come again." He is coming the second time to save them that believe and obey him, and to destroy them that "know not God and obey not the gospel" of our Lord Jesus Christ. "Unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. A day of gladness and joy to those who love him, but terrible to those who know him not! "Who may abide the day of his coming? and who shall stand when he appeareth?" In the days of Noah and Lot the few were saved, and the multitudes perished. These did not believe the warning given, and consequently destruction came upon them unexpectedly, as a thief in the night. Even thus shall it be when the Son of man shall be "revealed from heaven in flaming fire." "For when they shall say, Peace and safety; then sudden destruction cometh upon them."

Who believe these things? Not the giddy world rushing on its thoughtless career of business and pleasure, sin and folly. Not the professed Christian who closes his eyes to the signs of the times and hopes and trusts that the Lord will not come in his day, and leisurely floats on the tide of time, and care-

lessly drifts with the current of the world, and eats and drinks with the "lovers of pleasure," drunken with self-indulgence and sin. These are they who say in their hearts, "My Lord delayeth his coming," and shall have their portion with the hypocrites—weeping and gnashing of teeth. Not the professed believer in the advent at hand, who rejects the last message and does not make the preparation required, namely, to keep the commandments of God and faith of Jesus. (See Rev. 14:9-12.) Neither is it the professed believer in this message who is at ease, and does not exert himself to publish abroad the warning to his fellow-men and thus save them from the wrath which is threatened in this message.

Such a faith as this demands immediate, earnest and persevering action. Faith without corresponding works is dead; and a faith which believes that the last warning is being heralded to the world—the closing message of probationary time, a message which is to decide the eternal destiny of the living generation—should be characterized with an earnestness and zeal such as the world of mankind have not yet witnessed.

Selfishness cannot enter heaven. The plan of human redemption and salvation is laid in self-sacrifice for the good of others. Jesus has set the example. He laid the corner stone in the sacrifice of himself. Christians are those who follow Christ. And can we hope to be approved of Heaven, while we see men exposed to the wrath threatened in this last message, and not exert ourselves to save them? May God help us as a people to let our course of action correspond to our faith. Who is sufficient for these things? Our sufficiency is of God. Let us seek to God for the Spirit to qualify us for this work of overwhelming magnitude, and while we seek power from on high, labor with our whole heart in all the strength he gives.

R. F. COTTRELL.

"How Shall I Get Rid of my Habit of Using Tobacco?"

THOUSANDS propound this question, and thousands try to solve it by well-nigh innumerable expedients. During twenty years of anti-tobacco work, we have witnessed the struggles of multitudes to rid themselves of this despotic habit.

Some who have an "iron will" break this habit square off, play the man, and have comparatively but little trouble.

Some try to break it off by degrees, use less and less, and this tampering method sometimes succeeds.

Some resort to SUBSTITUTES. They use gentian root—they use common red plantain—they chew chamomile flowers, various spices, boneset leaves, the bark of wild hickory, tarred rope, stale tobacco, and everything almost upon which they can lay their hands; some have been cured by a fit of sickness—a fever perhaps has given them an utter aversion to this bewitching poison, and they have repressed the uprising appetite and it has never become their master again.

Some good men, impressed with the idea that the habit is a sin, a sin against God and nature, make it a matter of prayer, and God, they believe, gives them strength to renounce it, claiming that he heals the sick now, who call upon him, as in Apostolic times.

Some, of a supercilious turn, wag their heads, boast they can "give it up at any time," but never do, and die in their sins.

Some, even ministers of the gospel, under the pressure of reform, drop the habit and say nothing about it—they are dumb converts.

Some, more generous, more noble, on renouncing it, gladly make it known, others listen to their story, copy their example, and the reform goes on.

For any man to renounce a long indulged, tyrannical habit is no trifling piece of business. General Grant with five hundred thousand men at his back, conquered the rebellion, but can General Grant conquer his cigar?

The enquiry is being constantly urged upon us, "How can I get rid of tobacco?" We answer once for all, we have no confidence in the prescriptions of quackery, and have but little confidence in antidotes, our own or any other, unless a man is a man and has a will of his own.

We say to all who consult us: 1. Resolve, "live or die," that you will use no more tobacco in any form. 2. Use a nervine, gentian root or red plantain, a short time to brace up the relaxed nerves. 3. Exercise the glorious attribute of a moral agent, free will, have a mind of your own and play the man. 4. Look to God, our Saviour, lean upon him with all your might, and you will come off conqueror and more than conqueror. "We speak that we do know and testify that we have seen."—G. Trask.

Morality of the Sabbath.

AND
Its Importance.

OBJECTIONS CONSIDERED.

WE will now consider the objections which are urged to show that the Sabbath is not a moral precept. We are willing to give them their full weight, confident that they can all be fairly answered.

I. All moral principles are discoverable by the light of nature; but the keeping of the seventh day holy is not discoverable by the light of nature or reason without a direct revelation from God; therefore it is not moral.

The answer to this objection is two fold. First, it assumes what is not true in the case of the other moral commandments; and, secondly, it denies what is true concerning the principle of Sabbatic observance.

1. The first commandment says, "Thou shalt have no other gods before me." The great principle here taught is that men shall worship God. This principle has been universally recognized by all nations as we see in the fact that all do have some god or gods which they worship. Phrenology shows that man is organized to worship a supreme being. He has the organ of veneration, the only legitimate use of which is to worship the Supreme being. Hence all nations have manifested the same inclination to worship some god. Thus far all is easy and plain. But the commandment demands more than this. It requires that men shall worship the true God and no other. Now, have men by reason and the light of nature alone been able to find the true God without a revelation? No, indeed. The history of the world shows just the opposite. Only a few of the human race have ever known the true God, and these only by a direct revelation as given in the Bible. The language of Paul is directly to the point. "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1: 21. Of the heathen he says: "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Rom. 1: 22, 23. This is what men have done who had only the light of nature. None of them have ever been able to find the true God.

Facts bear out this statement to the letter. The learned Dr. Horne says, "In fact without such revelation, the history of past ages has shown, that mere reason cannot attain to a certain knowledge of the will or law of God." "While some philosophers asserted the being of a God, others openly denied it; others, again, embraced, or pretended to embrace the notion of a multiplicity of gods." "Thus, in Tartary, the Philippine islands, and among the savage nations of Africa, the objects of worship are the sun, moon, and stars, the four elements, and serpents; at Tonquin, the several quarters of the earth; in Guinea, birds, fishes, and even mountains; and almost everywhere, evil spirits. Together with idolatrous worship, sorcery, divination, and magic, almost universally prevail. * * * In Hindostan, indeed, the polytheism is of the grossest kind, not fewer than three hundred and thirty millions of deities claiming the adoration of their worshippers." *Horn's Introduction, Vol. I. pp. 16, 21.*

The truth then is just this: Quite generally all men have felt that they should worship some god; but in selecting which it should be, the light of nature has failed them entirely, so that upon this point there has been the greatest confusion and most have failed to find the true God. None have done it without a revelation.

Just the same thing exactly is true of the Sabbath. That precept is based upon the principle that men should devote a portion of their time as holy to the service of God. As we have proved, man's physical and mental organization shows that he ought to have a regular rest day. All nations with scarcely an exception, have recognized this principle by setting apart certain days as holy to the Deity. By tradition from creation most of these have selected a seventh day, while all have had some holy days more or less during the year. Says a recent author, "Traces of sacred days of some sort, though varying in frequency in different countries, may be discovered in many Pagan nations, the exceptions being limited to certain tribes sunk, like the aborigines of New Holland, to a very low point in the social scale.

"The Phoenicians, according to Porphyry, 'consecrated the seventh day as holy.' Before Mohammed's time, the Saracens kept their Sabbath on Friday, and from them he and his followers adopted the custom. It is stated by Purchas, that the natives of Pegu

had a weekly day on which they assembled to receive instruction from a class of men appointed for that purpose. The Pagan Slavonians held a weekly festival. In the greater part of Guinea, a seventh day—Tuesday—is set apart to religious worship. . . . The Burman feasts are held at the full and change of the moon. According to another authority, the quarters are also observed as festivals. A sacrifice was celebrated by the Mexicans every month. . . . The inhabitants of Madagascar and of Senegambia, on the other hand, preferred the time of new moon for their devotion.s One of the principal stated festivals in the South Sea Islands—the *pae atna*—was held every three months. The Babylonians celebrate, with great magnificence, five days of the year.

The people of Calabar were wont, on their Sabbath, to approach the Supreme Being (Avasi) in prayer. . . . The Ashantees on their sacred day, worship their fetiches, and circumcise their children. . . . The Greeks and Romans, according to Aretius, consecrated Saturday to rest, conceiving it unfit for civil actions and warlike affairs, but suited for contemplation.

"The necessity of a weekly day of rest to the prosperity and even preservation of religion in the world has been proclaimed by the almost universal voice of mankind. Jews and Christians have ever elevated a seventh day to holy uses. Mohammedanism has always appropriated Friday to public devotion and instruction. Paganism, holding sacred in many instances the same proportion of time, has in no instance dropped all periodical festivals, till its people have well nigh lost the conception of an object of worship. That so many, in regions and periods widely remote from each other, have observed a Sabbath, or some analogous arrangement, is a strong testimony to its religious necessity." *The Sabbath Viewed in the Light of Reason, Revelation, and History, by James Gilfillan. pp. 359, 363, 200.*

Mr. Cox remarks: "The hebdomadal revolution of time generally admitted in the world is also a great testimony to the original institution of the Sabbath. Of old it was catholic (universal) and is at present received among those nations whose converse was not begun until of late with any of those parts of the world where there is a light gone forth in these things from the Scriptures. All nations, I say, in all ages, have from time immemorial, made the revolution of seven days to be the first stated period of time. And this observance is still continued throughout the world, unless amongst them who in other things are openly degenerated from the law of nature; as those barbarous Indians, who have no computation of times, but by sleeps, moons, and winters. The measure of time by a day and night, is pointed out to the sense by the diurnal course of the sun; lunar months, and solar years, are of an unavoidable observation unto all rational creatures. Whence, therefore, all men have reckoned time by days, months, and years, is obvious unto all. But whence the hebdomadal revolution, or weekly period of time should make its entrance, and obtain a catholic admittance, no man can give an account but with respect to some impressions on the minds of men from the constitution and law of our natures, with the tradition of a Sabbatical rest instituted from the foundation of the world." *Works, p. 278.*

Calmet says: "Manasseh Ben Israel assures us that according to the tradition of the ancients, Abraham and his posterity, having preserved the memory of creation, observed the Sabbath also in consequence of natural law to that purpose. It is also believed that the religion of the seventh day is preserved among the pagans; and that the observance of this day is as old as the world itself. Almost all the philosophers and poets acknowledge the seventh day holy."

The Asiatic Journal says: "The prime minister of the Empire affirms that the Sabbath was anciently observed by the Chinese in conformity to the directions of the king."

Archbishop Usher says: "The very Gentiles, both civil and barbarous, both ancient and of later days, as it were by a universal kind of tradition, retained the distinction of the seventh days of the week." *Works, Part I, Ch. 4.*

"The seventh day is sacred." *Hesoid. (B. c. 870.)*

"Then came the seventh day that is sacred." *Homer, (B. c. 907.)*

"It was the seventh day wherein all things were finished." *Homer Linus* says the same.

"Bad omens detained me on the sacred day of Saturn." *Tibulus.*

"The sacredness of one of the seven days was generally admitted by all."

"Let it suffice, however, in a matter on which there is so general an agreement, to present the words of four eminent authors:—

'The septenary arrangement of days,' says Scaliger, 'was in use among the Orientals from the remotest antiquity.' 'We have reason to believe,' observes president de Goguet, 'that the institution of that period of seven days, called a week, was the first step taken by mankind in dividing and measuring their time. We find from time immemorial, the use of this period among all nations, without any variation in the form of it. The Israelites, Assyrians, Egyptians, Indians, Arabians, and, in a word, all the nations of the East, have in all ages made use of a week, consisting of seven days. We find the same custom among the ancient Romans, Gauls, Britons, Germans, the nations of the North, and of America. According to Laplace, 'the week is perhaps the most ancient and incontestible monument of human knowledge.'" "It would appear that the Chinese, who now have no Sabbath, at one time honored the seventh day of the week." *The Sabbath by Gilfillan, p. 364, 365, 360.*

By these testimonies, which might be extended to almost any length, we see that all nations in all ages have recognized and honored certain days, and most of them one day in seven, as sacred time. If any have not held a weekly sacred day, they have still had some holy days during the year which were sacred to their gods. All have their holidays, festival days, &c. How shall we account for this remarkable fact? It must have come either from a revelation or from nature. If from a revelation, it must have been given by God to the father of the race from whom all have received it. This would admit all that we claim for the early origin of the Sabbath institution. Even then there must have been something in man's nature requiring such an institution in order to have perpetuated the memory and practice of it so long and so universally. But if this has sprung from the natural promptings of man's own nature, then it shows that the Sabbath, like all moral precepts, is founded upon a universal want of our race, and hence it is moral.

But it is further objected that the Sabbath is partly moral and partly ceremonial. It is moral so far as it relates to giving a certain day to God. Thus far there is a universal agreement of all nations. But it is ceremonial so far as it defines just what particular day or portion of time shall be kept holy. This is claimed to be proved by the fact that, by the light of nature alone, no man could possibly determine which day of the seven was the true Sabbath. It is asked, What is there in nature to distinguish the seventh day from the other days of the week? Nothing. Hence it is not so important just which day we keep, provided that we keep one in seven. But the same reasoning would prove that the first commandment was also partly moral and partly ceremonial. That men should worship some God is readily discerned by nature itself and in this all have ever agreed. But as to just who is the true God, none can decide without a revelation. On this point there has been the greatest diversity. Some have chosen one as the true God and some another, till there are millions of different gods worshipped by men. This proves that it is immaterial which god you worship provided you worship some one god! But who dare admit such a conclusion? Yet it is founded upon exactly the same mode of reasoning that is followed in arguing against a definite Sabbath day.

It is founded upon the false assumption that all moral principles are discoverable by the light of nature. We have already shown that this is not true in the case of the first commandment. Look at the second. "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them." All claim that this precept is moral in the highest sense. It forbids us to make any thing to represent God and so worship him through his image. But this is just the thing that all nations who have had only the light of nature and reason to teach them, have always thought was the most acceptable way to worship the Deity. Hence, with scarcely an exception, all men in all ages and nations have made and used images in worshipping their gods. Probably no one religious practice has been so universal as this. Indeed, notwithstanding all that God has said against this in the Bible, many of those who believe and reverence that book have been constantly inclined to do just what is here forbidden. Witness the Jews in the Old Testament, the Catholics, Greeks, &c., in the gospel age. And this is done, too, with a religious sense of duty to God.

Here is a moral precept, then, which never has been discovered by the light of nature or reason. The best judgment of mankind unaided by a revelation, has been di-

rectly opposed to this commandment. All heathen nations have used images, built magnificent temples to them, made rich offerings to them, made laws to protect them, and have considered it the highest sacrilege to molest them. If we had no better evidence from the light of nature and the general consent of mankind in favor of the fourth commandment, our opponents might well triumph over us from this stand point.

D. M. CANRIGHT.

(To be Continued.)

Not the Man for Me Now.

In my early christian life, says President Finney, I heard a Methodist Bishop report a case that made a deep impression on my mind. He said there was, in his neighborhood, a gentleman of fortune, who was a gay, agreeable man, and gave himself much to various field sports and other amusements. He used to associate much with his pastor, and often invite him to dinner, and accompany him in his sport and pleasure-seeking excursions of various kinds. The minister cheerfully complied with these requests, and a friendship grew up between the pastor and his parishioner, that grew into an intimacy which continued till the last sickness of this gay and wealthy man.

When the wife of this worldling was apprised that her husband could live but a short time, she was much alarmed for his salvation, and tenderly inquired if she should not call in their minister to converse and pray with him. He feelingly replied, "No, my dear, he is not the man for me to see now. He was my companion, as you know, in worldly sports and pleasure-seeking; he loved good dinners and a jolly time. I then enjoyed his society, and found him a pleasant companion. But I see now that I never had any real confidence in the efficacy of his prayers. I am now a dying man, and need the instruction and prayers of somebody that can prevail with God. We have been much together; but our pastor has never been in serious earnest with me about the salvation of my soul, and he is not the man to help me now."

The wife was greatly affected, and said, "What shall I do then?" He replied, "My coachman, Tom, is a pious man. I have often overheard him pray when about the barn or stables, and his prayers have always struck me as being sincere and earnest. I never heard any foolishness from him. He has always been honest and earnest as a Christian man. Call him." Tom was called, and came within the door, dropping his hat, and looking tenderly and compassionately at his dying master. The dying man put forth his hand, saying, "Come here, Tom. Take my hand. Tom, can you pray for your dying master?" Tom poured out his soul in earnest prayer.

I cannot remember the name of this bishop, it was so long ago; but the story I well remember as an illustration of the mistake into which many professors and some ministers fall, supposing that we recommend religion to the unconverted by mingling with them in their pleasures and their running after amusements. I have seen many illustrations of this mistake.—*Guide to Holiness.*

The Religious Scoffer.

THE following is related of the celebrated Dr. Belknap:—

Upon a certain occasion, in the presence of a vast and brilliant assemblage, a person more noted for his self-esteem than for his learning was speaking against the Christian religion in terms of the severest scorn and derision.

Unfortunately for the orator, his remarks were overheard by the doctor, who, stepping up to him, asked, "Well, sir, have you found a religion that is better?" The scoffer considerably abashed by this unlooked-for question, was forced to acknowledge that thus far he had not. "Well," responded the doctor, "when you have, let me know, and I will join you in adopting it."

The rebuke was as wise as it was just. Of all classes of sinners, certainly the religious scoffer is the least to be envied. No followers of Satan receive poorer wages, no transgressors against God shall be more severely punished. "Whoso despiseth the word shall be destroyed."

INFINITE toil would not enable you to sweep away a mist; but by ascending a little you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascend into a higher moral atmosphere.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, MARCH 4, 1875.

The Law and the Gospel.

THERE has been but one Redeemer of sinners during all the ages of human probation. Christ is "the Lamb slain from the foundation of the world." Rev. 13:8. The Sacred Scriptures reveal but one plan by which fallen man may be saved. In the development of this grand plan there have been in each successive dispensation increased light and glory. But there is no intimation in all the Bible of three plans of salvation, one for the patriarchal age, one for the Jewish, and one for the Christian age.

Jesus Christ is the only Redeemer of the fallen sons and daughters of Adam. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. The gospel of the Son of God is the good news of pardon and eternal redemption through his dear name. This good news was proclaimed to Adam, and has been embraced by Abel, Enoch, Noah, Abraham, the holy prophets, apostles, and the saints of all ages.

In the name of reason and of revelation we protest against that fundamental error, which is being sown broadcast everywhere in our time, that the law of the Father, and the gospel of the Son, are opposed to each other, the one designed to take the place of the other; as if the men of former dispensations were saved by the law without the gospel, and those of the present dispensation are saved by the gospel while disregarding the moral law. It was not possible for sinful man in the ages past to secure a fitness for the inheritance of the saints in light by the divine law alone. There is no ability in law to redeem the transgressor. It is not the province of law, human or divine, to pardon the transgressor of law. The moral law is a rule of right action, condemning the transgressor, and holding him as such until he shall suffer the penalty. The divine law can do no more for the sinner. It is the gospel alone that offers pardon and salvation. Without the gospel of the Son of God none of the men of the patriarchal and Jewish ages could be saved.

It has been the object of the father of falsehood and error, in order to confuse the glorious plan of salvation in the minds of the people, to make it appear that the law of the Father and the gospel of the Son are in conflict. The Jews were incited by the spirit of error to reject Jesus and his gospel, while they clung to the law, their interpretations of which were fearfully warped by their traditions. And many Christians, led on by the same spirit of error, reject the law of the Father, while they profess with great tenacity to cling to the cross and the gospel. The cry of the one was, The law! the law! but away with Christ! The cry of the other is, The gospel of Christ! the gospel! but away with the law.

"I and my Father are one," is the significant declaration of the Son of God. John 10:30. The Father and the Son were one in creation. "Let us make man in our image." Gen. 1:26. And they are evidently one in the great work of man's redemption, as shown by the triumphant song of jubilee from all the saved when redemption shall be complete. Rev. 7:9, 10. Let it be borne in mind that these are the redeemed from "all nations, and kindreds, and peoples, and tongues." Abel and Enoch will be there. Righteous Noah, faithful Abraham, and all the holy prophets of God will be there. And with robes washed in the blood of the Lamb, and bearing palms of victory, through his redeeming power, they will stand before him, as well as the apostles and martyrs of Jesus, the reformers and those saved in the nineteenth century.

Hark! Do you hear that universal shout of victory from unnumbered voices? Salvation's hour complete has come! And now the heavenly plains are ringing with the significant notes of "Salvation to our God which sitteth upon the throne, and unto the Lamb." The patriarchs, prophets, and saints of all past ages, join those saved in the present dispensation in ascribing the praise of their salvation to Jesus, the Redeemer; while those who are saved in the present dispensation join the patriarchs, and those saved in the Jewish age, in honors to the Creator and Law-giver. Hence, the law of Him that sitteth upon the throne, and the gospel of the Lamb of God, both reach across all the ages of human probation, and are in perfect harmony in the salvation of the faithful and obedient.

The gospel is the joyful message of salvation through Jesus Christ. We inquire, How early in the sad history of the fallen race was the gospel proclaimed? Was it first given in the days of Christ? of Moses? of Abraham? or of Adam? We distinctly trace the faith and hope of the gospel of the Son of God in that early denunciation of wrath upon Satan, that the seed of the woman should bruise the serpent's head. In this decree against the author of sin and death, we hear the gospel of the Redeemer as verily as in the song of the angels over the plains of Bethlehem, to the shepherds as they watched their flocks by night. Luke 2:8-14.

Immediately after the fall, hope of a future life hung on Christ, as truly as we hang our hopes upon him. When the first sons of Adam brought their offerings to the Lord, Cain in his unbelief brought of the first-fruits of the ground. But Abel, in faith of the great Sacrifice for sin to be manifested in the distant future, brought of the firstlings of his flock. Through that lamb Abel saw the Lamb of God, the Redeemer of the world, and set his hope upon him. In the blood of that firstling, Abel saw the blood of Jesus Christ. He looked forward to Christ, and made his offering in the faith and hope of the gospel, and through it saw the great Sacrifice for sin, as truly as we see the bleeding Lamb of God as we look back to calvary through the broken bread and the fruit of the vine at the Lord's supper. In these emblems we see Christ shedding his blood for our sins on the cross. Abel saw the same in the bleeding, dying firstling which he offered.

"And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect." Gen. 4:4, 5. The sacred narrative shows that while Abel's act of faith in the Redeemer to come sealed his righteous character, cost him his life, and placed him at the head of the holy martyrs of Jesus, Cain's infidelity was regarded as sinful, and was the stepping stone to the high crime of the murder of his brother, which sealed his character as a vagabond in the earth.

The great apostle, in the eleventh chapter of his epistle to the Hebrews, places Abel at the head of the faithful worthies. He speaks of his righteous act of faith in offering to the Lord in sacrifice the type of the Redeemer to come in these emphatic words: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying to his gifts. And by it he being dead yet speaketh." Abel laid hold of the hope that was set before him of the Redeemer to come, and in type embraced Christ. And, as he set the seal to his faith and hope in presenting before the Lord the most fitting emblem of the dying Lamb of God that taketh away the sin of the world, high heaven bestowed the signal witness that he was righteous. And for nearly six thousand years this eminent preacher of the gospel, though dead, has been speaking of his faith in Christ.

The beloved John, in contrasting the infidelity and murderous spirit of Cain with the confiding faith, pure love and obedience of those who revere the commandments of God, and lay hold of the faith of Jesus Christ, says, "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." Abel formed a righteous character, not only in laying hold of the Redeemer to come, by faith through the figure of the firstling of his flock, but by perfecting that saving faith in the act of presenting the sacrifice before the Lord his God.

We pass down the brief sacred history of the fallen race to Abraham, and there, we find the joyful message of salvation through Jesus Christ, to be extended to the nations of the earth, proclaimed to the trusting, obedient patriarch. Paul speaks of it thus: "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying; In thee shall all nations be blessed." Gal. 3:8. The apostle quotes from Gen. 12:3. See also verse 7, and chapter 17:7, 8, where this promise is extended to Abraham's seed.

The gospel of the Son of God is proclaimed to Abraham in this promise, in that it is really a promise of Christ, as argued by the apostle in Gal. 3:16. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." The promise to Abraham that in him all the families of the earth should be blessed, embraces Jesus Christ as the only hope of salvation of man from all the nations, as stated by the apostle in verse 14:—

"That the blessing of Abraham might come on the gentiles through Jesus Christ." The faith of Abraham embraces Christ as its glorious object. This is seen in Christ's reply to the Jews, who boasted in Abraham as their father.—"Your father Abraham rejoiced to see my day; and saw it, and was glad." John 8:56.

The great plan of salvation through Jesus Christ was opened to Abraham, and his faith reached forward even to the restitution by the Son of God. Abraham did not receive the promised inheritance in Canaan. He sojourned in the land of promise as in a strange land, looking forward to the eternal city of the immortal kingdom where Christ shall reign in all his glory upon the new earth. "By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed. And he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:8-10.

The gospel was preached to the children of Israel in the days of Moses. In his epistle to the Hebrew Christians, Paul states that it had been preached to them as well as to their fathers in a former dispensation. "Unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2. He also testifies of the Hebrews in the wilderness, that they "were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." 1 Cor. 10:2-4.

Moses and the believing Jews had the faith and hope of the gospel. Through the blood of the sacrificial offerings, they saw Christ, and by faith embraced him. Their hopes of the future life were not in the law, but in Christ. The typical system was but the shadow of good things to come, of which Christ, as a sacrifice and mediator, is the center. These good things are the body that casts its shadow back into the Jewish age. The bleeding sacrifices of the former ages were but the shadow, while Christ, bleeding on the cross, was the great reality. The blood of beasts offered by the Jews, understandingly, and in faith, as clearly pointed forward to the blood of Christ, as the Lord's supper and baptism point back to his sufferings, death, and resurrection.

The true church of all the ages is the church of Jesus Christ. He is the world's only Redeemer. Those who shut themselves up to the New Testament, and have the foundation of the church laid at the resurrection, or at pentecost, are building too narrow a structure. Let the well instructed disciple, not only sing, "How firm a foundation," but

How broad "a foundation, ye saints of the Lord,
Is laid for your hope in his excellent word."

"Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2:20. J. W.

The Holy Spirit of Promise.

"AND I will pray the Father and he shall give you another Comforter, that he may abide with you forever." John 14:16, 17.

There is not a subject presented in all the Scriptures which is of greater interest and importance than that of the gospel gifts and manifestations of the Spirit of God. In the words of the above text, it is the *Comforter* to the pilgrim who finds his life one of warfare, and who is told that in the world he shall have tribulation. It is the *Guide* to lead us "into all truth;" to aid us to escape from the darkness of this wicked world and to find the light of life. It is the *Sanctifier*, in connection with "belief of the truth," to impress that truth upon our hearts, and to soften our hearts that we may appreciate, and with humble reverence receive, the word of truth. And its influence extends to "the world," to whom it is a *Reprover* of sin.

The subject is a very solemn one; it is not to be approached in a light and irreverent manner. Jesus, the holy Son of God, who claimed divine honors, who said that "all should honor the Son even as they honor the Father," also said:—

"Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor that which is to come." Matt. 12:32.

The solemn importance of these words is increased by the consideration that they were uttered as a rebuke to the Pharisees, who ascribed the works of Christ to the power of Satan instead of to the Spirit of God. They did not speak of the Spirit at all, *directly*; they even may have felt the most becoming reverence for that Spirit *in name*. But their condemnation rested in this, that they rejected that which proceeded from the Spirit of God, without a patient, careful, submissive, and prayerful consideration of its nature and its claims. How careful, then, should we be in our investigations of this subject, and in our actions in reference to it. For, to ascribe the works of Satan to the Spirit of God, is to debase the Spirit, and to exalt the power of the adversary to divine honor. And to ascribe the gifts and works of the Spirit of God to Satan, is to blaspheme so as to have no forgiveness forever. May the Spirit itself guide us into all truth, and save us from both deception and presumption.

There is one question which has been much controverted in the theological world upon which we have never presumed to enter. It is that of the personality of the Spirit of God. Prevailing ideas of *person* are very diverse, often crude, and the word is differently understood; so that unity of opinion on this point cannot be expected until all shall be able to define precisely what they mean by the word, or until all shall agree upon one particular sense in which the word shall be used. But as this agreement does not exist, it seems that a discussion of the subject cannot be profitable, especially as it is not a question of direct revelation. We have a right to be positive in our faith and our statements only when the words of Scripture are so direct as to bring the subject within the range of positive proof.

We are not only willing but anxious to leave it just where the word of God leaves it. From it we learn that the Spirit of God is that awful and mysterious power which proceeds from the throne of the universe, and which is the efficient actor in the work of creation and of redemption.

When the earth was just spoken into existence, while yet all was desolate and void,—

"The Spirit of God moved upon the face of the waters." Gen. 1:2.

The original word for *moved* has the sense of *hovering* or *brooding*, and does not mean moving, merely. It evidently refers to a *process of formation*, by the power of the Spirit of God, which immediately followed the act of creation.

That the same power is active in the work of redemption is largely shown in that the incarnation of the Saviour, his teachings, miracles, and resurrection; the reproving and conviction of sinners; the enlightening, comforting, and sanctifying of believers; and, finally, the resurrection of the just, are all ascribed to the Spirit of God. No tongue can tell—no heart can conceive, how greatly we are indebted for its operations in our behalf.

It is the *Representative* of the Saviour during his absence from the church. When Jesus told the disciples he was going to leave them, their hearts were sad. But he gave them a two-fold consolation; (1.) He promised to *come again* and receive them unto himself. And from that hour to the day of their death they longed and prayed for his *second advent* to the earth. As pilgrims yet "in an enemy's land," we pray with them, "Even so, come, Lord Jesus."

(2.) He said he would not leave them as orphans, or comfortless, in this world of tribulation: he would pray the Father, and he would send them another Comforter. And as Christ came in the name of the Father, John 5:43, and therefore represented the Father, inasmuch that they who had seen him had seen the Father, because the Father was in him and did the works which he did, John 14:9, 10, so the Spirit is come in the name of Jesus; verse 26. It is to us as truly a representative of Christ, as he was of the Father. He that received not Christ received not the Father; 1 John 2:2, 3. Even so, he that hath not the Spirit hath rejected the Son—"he is none of his." Rom. 8:9. And because the Father sends the Spirit in the name of the Son, and the Son purchased the gift for us, it proceeds from both to us, and is called both the Spirit of God and the Spirit of Christ. Comp. 1 Pet. 1:10, 11, and 2 Pet. 1:21.

The Spirit is to abide with the disciples of Christ till his return, for the word *forever* has this extent in the promise. The Saviour lived but a few years upon the earth; his ministry covered a period of only three and a half years. But the presence of the Spirit as a Guide and Comforter shall be during the entire dispensation—the gospel age.

A most important truth is taught in Luke 11. Though the Spirit is to "reprove the world," it does not act as a Comforter and Sanctifier to any unless they voluntarily receive it. Jesus was in the world, and was "the light of the world," but the world rejected the light. But, "to as many as received him, to them gave he power to become the Sons of God." John 1:12. And, though the Spirit is sent into the world to abide in the world to fulfill its various offices, Jesus taught us that we shall pray for it. The teaching of many in this degenerate age is contrary to this; but to this refers directly the oft-quoted injunction:—

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

After giving illustrations of the readiness of parents to give needed things to their children, he continued:—

"If ye, then, being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him." Luke 11:9-13.

Therefore we conclude that if we do not believe the Spirit should be prayed for, or if, for any cause, we neglect to ask for it, we cannot expect to receive it.

But an objection is raised against this truth. It is said, There is danger of being deceived there are "seducing spirits" in the world; 1 Tim. 4:1; and men are liable to be led by these, while they think they are led by the Spirit of God; and the danger is very great, as Satan transforms himself to an angel of light. There is much truth in this objection; not only is there danger of being deceived, but thousands are deceived, and led on, by the deception, to their destruction. And therefore we should be all the more careful in our walk and in our prayers. But let us examine our Saviour's illustrations.

"If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish will he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion?" Verses 11, 12.

Now if a son be so blinded, or his senses so benumbed, that he cannot tell the difference between bread and a stone, or a fish and a serpent, or an egg and a scorpion, then is his case, indeed, deplorable. And if he is so far from his father, and so little acquainted with him, that, when he asks for bread a deceiver steps in, and, pretending to be his father, gives him a stone instead, and he does not know the difference, his case may be regarded as desperate.

But what would the objector think or say, should he see a son refuse to take bread from the willing hand of a kind father because stones were so numerous in the land? Should such a course, be pursued by any one we could only expect that death by starvation would be the result.

The apostle James gives important instruction on this point. If we "ask amiss," either in lack of faith or to gratify our selfishness, we shall not receive. God's will and glory must be kept in view. Self must be denied and crucified. Our consecration to God must be complete. Our submission to his will and pleasure must be perfect, so that we are ready to bear any cross, to accept any truth, or to take any advance step in the work of faith; in short, we must abide in him and have his word abiding in us, and then we may ask what we will and it shall be done. John 15:7.

Many fail to receive the gracious influence of the Spirit, or receiving it, abuse it, and so shut up the way of further blessings, by receiving it as the end of Christian effort instead of as a means. When such are blessed of Heaven they consider that the object of religious effort has been accomplished; and they sit down to enjoy themselves, or congratulate themselves over their gifts and graces. A greater mistake could not be made. So does the gormandizer take his food as the means of self-gratification, and this is the end of his efforts. But the man who realizes the responsibilities of life, and who has a true interest in the faithful discharge of life's duties, accepts his food as the means of gathering strength for future labor and usefulness. The Spirit will be given to all who ask for it as a means of renewing their strength that they may engage more successfully in the Christian warfare, and gain new victories to the glory of the Captain of our salvation.

Paul speaks of "those who, by reason of use, have their senses exercised to discern both good and evil." Heb. 5:14. It is unfortunate that so many lack this discernment; they have never so used their senses as to have them available to any practicable benefit. In gifts of the Spirit

they discern only evil. Every object is to them a stone, a serpent, or a scorpion. Humility, self-denying, cross-bearing, and earnest prayer would enable them to see unnumbered blessings, great and precious, clustering along their pathway, where all is now dark, dreary, and forbidding.

The objections which these offer against accepting the manifestations of the Spirit will hold equally good against uniting with any church; because, while the church of Christ is a unit (for "there is one body"), there are many and diverse churches in the world, and therefore the chances are that we shall unite with a wrong one, and so be led astray. But the objector readily replies, We must choose that one which bears the divine impress; which presents the characteristics of the true church according to the New Testament. That is right. And so also with regard to the Holy Spirit and its manifestations. We must compare all with the divine standard, and receive that which will bear all the tests of the word of God, and reject all which are condemned by that infallible rule. It is to be regretted that so little attention is paid to this important subject; that so little is known, in general, concerning the promises, the operations, and the gifts of the Spirit of God.

There is one office of the Spirit which is not only ignored, but denied by many at the present time. It is that of *Reprover*. Jesus said:—

"And when he is come he will reprove the world of sin, of righteousness, and of judgment." John 16:8.

They who deny the exercise of this office to the Spirit say that the promise of the direct presence of the Spirit is only to the church, as a Comforter; that they only who are members of the church can receive the influence of the Spirit in any manner; and that they who receive it do so, not as an evidence of that membership, but because of that membership. The world is reprov'd, they say, *only by the word* which the Spirit has indited; and, the threatenings of the word are the only method of reproof, the Spirit itself not being present at all.

But this does not accord with the words of the Saviour that the Spirit comes into the world to reprove the world. It plainly appears that the Spirit of God was striving with man in the days of Noah. Gen. 6:3. Stephen accused the Jews of resisting it. Acts 7:51. And if it is allowable to assume that the Spirit strives with and reprov's men *only* by means of the threatenings and reproofs of the word, we may with equal propriety assume that it comforts the saints *only* by the promises of the word. And then we have the Spirit banished entirely, as far as actual presence is concerned, and the promise of the Saviour is destroyed. We claim, and we think with good reason, that, to deny its presence in comforting the saints is doing no greater violence to the Scriptures, than to deny its presence in reprov'ing sinners. And if there be no real presence of the Spirit in these works we may in vain ask the Father to give us the Spirit, notwithstanding the Saviour's instructions in Luke 11:9-13. Nor can it then be true, as promised in our text, John 14:16; 17, that the Spirit will *abide with us* forever, no, nor even visit us at all. J. H. W.

Temptation of Christ.

BY MRS. E. G. WHITE.

STRANGE FIRE.

Nadab and Abihu, the sons of Aaron, who ministered in the holy office of priesthood, partook freely of wine, and, as was their usual custom, went in to minister before the Lord. The priests who burned incense before the Lord were required to use the fire of God's kindling, which burned day and night, and was never extinguished. God gave explicit directions how every part of his service should be conducted, that all connected with his sacred worship might be in accordance with his holy character. And any deviation from the express directions of God in connection with his holy service was punishable with death. No sacrifice would be acceptable to God which was not salted nor seasoned with divine fire, which represented the communication between God and man that was opened through Jesus Christ alone. The holy fire which was to be put upon the censer was kept burning perpetually. And while the people of God were without, earnestly praying, the incense kindled by the holy fire was to arise before God, mingled with their prayers. This incense was an emblem of the mediation of Christ.

Aaron's sons took the common fire which God did not accept, and they offered insult to the infinite God by presenting this strange fire before him. God consumed them by fire for their pos-

itive disregard of his express directions. All their works were as the offering of Cain. There was no divine Saviour represented. Had these sons of Aaron been in full command of their reasoning faculties they would have discerned the difference between the common and sacred fire. The gratification of appetite debased their faculties and so beclouded their intellect that their power of discernment was gone. They fully understood the holy character of the typical service, and the awful solemnity and responsibility assumed of presenting themselves before God to minister in sacred service.

Some may inquire, How could the sons of Aaron have been accountable when their intellects were so far paralyzed by intoxication that they were not able to discern the difference between sacred and common fire? It was when they put the cup to their lips that they made themselves responsible for all their acts committed while under the influence of wine. The indulgence of appetite cost those priests their lives. God expressly forbade the use of wine that would have an influence to becloud the intellect.

"And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations; and that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses."

The special injunction of God to the Hebrews in reference to the use of intoxicating liquors should be regarded in this dispensation. But many who are holding the highest responsibilities in our country are, in too many cases, liquor-and-tobacco slaves.

Jurors in our courts, by whose verdict the innocence or guilt of their fellow-men is decided, are many of them liquor-drinkers and tobacco-inebriates. And, while under the influence of these, which becloud the intellect and debase the soul, judgment is given upon the liberty and life of their fellow-men.

Perverted judgment in many cases clears from all punishment the greatest criminals, when the safety of society demands they should receive the full penalty of the law which they have violated.

The men who are legislating, and those who are executing the laws of our government, while they are violating the laws of their being in debasing appetites, which stupefy and paralyze the intellect, are not fitted to decide the destiny of their fellow-men. Those only who feel the necessity of keeping soul, body, and spirit, in conformity to natural law, to the end that they may preserve the right balance of their mental powers, are fitted to decide important questions in reference to the execution of the law of our land. This was the mind of God by decrees to the Hebrews that wine should not be used by those who ministered in holy office.

Here we have the most plain directions of God, and his reasons for prohibiting the use of wine; that their power of discrimination and discernment might be clear, and in no way confused; that their judgment might be correct, and they be ever able to discern between the clean and unclean. Another reason of weighty importance why they should abstain from anything which would intoxicate, is also given. It would require the full use of unclouded reason to present to the children of Israel all the statutes which God had spoken to them.

Anything in eating and drinking which disqualifies the mental powers for healthful and active exercise is an aggravating sin in the sight of God. Especially is this the case with those who minister in holy things, who should at all times be examples to the people, and be in a condition to properly instruct them.

Notwithstanding they have this striking example before them, some professed Christians will desecrate the house of God with breaths polluted with the fumes of liquor and tobacco. And the spittoons are sometimes filled with the ejected spittle and quids of tobacco. The effluvia is constantly arising from these receptacles, polluting the atmosphere. Men professing to be Christians bow to worship God, and dare to pray to him, with their lips stained by tobacco, while their half-paralyzed nerves tremble from the exhausting use of this powerful narcotic. And this is the devotion they offer to a holy, and sin-hating God. Ministers in the sacred desk, with mouth and lips defiled, dare to take the sacred word of God in their polluted lips. They think God does not notice their sinful indulgence. "Because sentence against an evil work is not executed speedily, therefore the

heart of the sons of men is fully set in them to do evil." God will no more receive a sacrifice from the hands of those who thus pollute themselves, and offer with their service the incense of tobacco and liquor, than he would receive the offering of the sons of Aaron, who offered incense with strange fire.

God has not changed. He is as particular and exact in his requirements now as he was in the days of Moses. But in the sanctuaries of worship in our day, with the songs of praise, the prayers, and the teaching from the pulpit, there is not merely strange fire, but positive defilement. Instead of truth's being preached with holy unction from God, it is sometimes spoken under the influence of tobacco and brandy. Strange fire indeed! Bible truth and Bible holiness are presented to the people, and prayers are offered to God, mingled with the stench of tobacco! Such incense is most acceptable to Satan! A terrible deception is this! What an offense in the sight of God! What an insult to him who is holy, dwelling in light unapproachable!

If the faculties of the mind were in healthful vigor, professed Christians would discern the inconsistency of such worship. Like Nadab and Abihu, their sensibilities are so blunted that they make no difference between the sacred and common. Holy and sacred things are brought down upon a level with their tobaccoed breaths, benumbed brains, and their polluted souls, defiled through indulgence of appetite and passion. Professed Christians eat and drink, smoke and chew tobacco, and become gluttons and drunkards, to gratify appetite, and still talk of overcoming as Christ overcame!

(To be Continued.)

An Interesting Letter.

THE following letter from a friend in Madison Co., Ohio, has just been received at this Office. Although a private letter, it will be of so much interest to our readers that we decide to make it public. First, because the writer, confused by the errors and superstitions which he everywhere discovers around him, and seeking earnestly the right way, deserves the sympathy and prayers of God's people. Secondly, because, having an experimental knowledge of the principles and ceremonies of popery, he is prepared to testify that the Protestant churches have each retained more or less of the relics of that unscriptural system. Thirdly, because he has been providentially set upon the track of truth, by finding one of our pamphlets, in a way to greatly encourage, and stimulate the zeal of those who are engaged in the good work of scattering our publications over the land. His letter is dated Jan. 28, 1875; and he says:—

"I am a seeker after the truth, but am confused. I want to become a member of the little church that is marching on to victory. But where is this conquering band, God's army, to be found? I have long attended the Catholic church, used holy water, and knelt down at the sound of the little bell, crossed myself and repeated Hail Marys, creeds, &c. I have invoked patron saints. I have read Catholic books. And at last I have read and re-read the Holy Bible, to see whether these things are true. After faithfully perusing the Scriptures, I find it out of the question for me to believe in the power of the priests, bishops, and their head, the pope of Rome.

"But I am now worse lost than ever. I have attended many Protestant churches, and am grieved to find in them all some part of popery. They claim to be Protestants, but they seem to me to be only very poor Catholics; for they condemn the pope, yet they hang fast to many of the very rottenest threads of popery.

"Who and what are the Seventh-day Adventists? I picked up a tract the other day, entitled, 'Who Changed the Sabbath?' and I am so interested in it that I have had to read it every day since. And, in fact, I am so completely absorbed in it that I want to, and must, know more of a doctrine that seems to me to be teaching people to turn from the errors of popery. Will you kindly tell me of this religion that teaches man to hold fast to the commandments of God, condemning the false power of the Antichrist, the pope of Rome? I do believe in obeying the divine commandments of God, in keeping holy his Sabbath day.

"Please answer this or hand it to some one who will take an interest in giving light to one who stands in a dark place. I feel like a lost sailor tossing about in the furious waves of mid ocean. Can you reach forth your spiritual hand and lift me from my dangerous situation? Help me, or I shall sink in despair. What am I to do to be saved?"—Review.

Christian Laborers.

Rise and labor for the Master ;
 Work while it is called to-day ;
 For our time seems flying faster
 Every year that rolls away.

Be not idle nor half-hearted ;
 Up, and do with all your might ;
 Grace and strength will be imparted,
 Making all thy burdens light.

Far and near, in every land,
 Look! the fields are white already ;
 Reap, and gather for the Lord,
 Come, be earnest, firm and steady.

Use, not hide, the talents given,
 Only try ; do what you're able ;
 When the Lord will be thy strength,
 Say not I am weak and feeble.

'Tis no matter—precious saying—
 What the talents, great or small ;
 Just improve them, no delaying,
 This is all the Lord requires of all.

Cease ye, then, such vain excuses,
 There's no time nor place for these ;
 They are only self-abuses,
 View them in what light you please.

You can go through streets and alleys,
 Lanes and hedges, by-ways, all ;
 Over hills and through the valleys,
 Seeking for the poor and lost.

You can give to feed the hungry,
 Clothe and shelter those who need ;
 Comfort mourners, calm the angry,
 Help the weak, and cheer the sad.

You can seek, in dark, vile places,
 To reclaim the fallen there ;
 Tell them, though of different races,
 Jesus came to seek and save.

Thousands thus for Jesus labor ;
 You can do as well as they ;
 Every one can help his neighbor
 In the straight and narrow way.

Rouse ye, then, the world is calling ;
 Sleep no longer by the way ;
 Thousands into line are falling,
 Join the host while now you may.

—Home Guardian.

Missionary Department.

"Philip saith unto him, Come and see." John 1 : 46.

Equality and Co-operation.

UNION and love, founded upon the principles of justice, holiness, and truth, constitute Bible religion. It was sin that marred the harmony that originally existed between the heavenly beings and those upon the earth. Christ, who did no sin, became sin for us, that this union might be restored, and man again be enabled to hold communion with his Creator. But this work is not accomplished without the co-operation of the sinner, and even angels take part in the same work. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1 : 14. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth," yea, there is more joy in Heaven "than over ninety and nine just persons, which need no repentance." Yet man must come to Christ, and yield his heart to those heavenly principles which are designed to elevate him, that he may become an heir of God and a joint heir with Christ. He that receives these principles, and connects himself with the family of Heaven, places himself under obligation to reach forth his hand and seek to save others. "I am debtor both to the Greeks, and to the barbarians ; both to the wise and to the unwise," are the words of Paul when he had embraced Christianity.

In carrying forward the work of God upon the earth, a hearty co-operation will exist among the friends of our Lord Jesus Christ ; not in one point or principle only, but in every principle of the religion of the Bible, and in every effort that is put forth for the building up of the cause upon the earth. The sympathy, prayers, and personal efforts, of all should be blended together in perfect harmony. Nationalities do not draw a dividing line in this cause. Sectarianism finds no place here.

Christ, the leader, set the example of self-denial and sacrifice. And if any man would be his disciple, he must deny himself, and take up his cross, and follow him. He must be a partaker of the same spirit, have fellowship with his sufferings, and become conformable to his death. "If they have called the Master of the house Beelzebub, how much more shall they call them of his household?" Those who live godly in Christ Jesus shall suffer persecution ; and if we suffer with him we shall reign with him ; but if we deny him he will deny us.

Justice, mercy, and humility, are among the first requirements of Heaven. These principles are enforced by certain duties en-

joined ; such as manner of worship, outward acts of kindness, and the sacrificing of worldly goods, to carry forward this work upon the earth. Man is a steward of all that which the providence of God has committed to him, including the things of the world. The object is that he may use his possessions for the building up of the cause of God. A faithful steward will regard the interest of Christ's work upon the earth. It will be dearer to him than his personal interests. The human heart is tested by its willingness to contribute for the support of the cause of Christ. Upon one occasion, when there was a general interest taken in the building of the temple, and the precious stones were gathered by the families of Israel, and willingly donated to the treasury of the Lord with a perfect heart, God blessed them in a wonderful manner. Then David beautifully expressed the following true sentiment : "O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and it is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of my heart, I have willingly offered all these things ; and now have I seen with joy thy people, which are present here, to offer willingly unto thee." 1 Chron. 29 : 17, 18.

The giving of a tithe of a man's increase was ordained of God, that there might be uniformity and equality in supporting the cause of God. By this system, the rich and the poor would give in the same proportion, and none would be distressed. While the man with his thousands and tens of thousands would make large donations, it would really cost him no more than did the small pittance of the widow whose bread was earned by her daily toil. Then, as the heart would swell with gratitude for the light of truth and the rich blessings received, they would offer their thank-offerings. Some would have such a realizing sense of the moral corruption into which sin had plunged them, and the preciousness of the blood of Christ in redeeming them, that they would make donations as a sin-offering ; while others, under different circumstances, would bring their peace-offerings to the precious cause of their divine Lord. Thus, by a cheerful co-operation, would the tithes and offerings be brought in, and the treasury of the Lord's house be filled. See Malachi 3 : 10.

In the early history of this cause, when the friends were few, some made large donations and great sacrifices that the work might move forward. And since that time, when the state of the cause has been presented and appeals have been made, some have taken more stock in these institutions than they were actually able, or, at least, more than was consistent with the principle of equality. Friends to this cause are being raised up everywhere, who will want a share in these various enterprises. All should have an opportunity to help in the support of the cause of Christ ; but equality should be established in every branch of this work.

Now is the time to make a transfer of a portion, at least, of that which we here have to that immortal shore. The time will come when to the rich it will be said : "Go to now, ye rich men ; weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered ; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last five days." James 5 : 1-3.

Often adverse circumstances beyond the control of men make men poor. The present situation of Kansas, Nebraska and some parts of Minnesota, where the grasshoppers have destroyed every green thing that the inhabitants were to subsist upon, furnishes a striking example. When distress and suffering come upon people in one section of the country, as well as in cases of want of individuals directly in our midst, opportunities present themselves to help forward the cause of God by relieving the afflicted as well as by directly supporting the institutions among us. It is such cases that give an opportunity to empty the wardrobe of extra clothing, and to donate of the surplus means on hand. Those who are ready to distribute at such times, and in such cases as we have here alluded to, will find in the day of Judgment that "he hath dispersed abroad ; he hath given to the poor ; his righteousness remaineth forever." The apostle adds, "Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." 2 Cor. 9 : 9, 10. Yet the apostle would have none distressed by doing beyond their ability. He says, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye

burdened ; but by an equality, that now at this time your abundance also may be a supply for their want, that their abundance also may be a supply for your want ; that there may be equality ; as it is written, He that had gathered much had nothing over ; and he that had gathered little had no lack." 2 Cor. 8 : 12-15.

This is gospel equality. But the best of it all is the commendation of the Saviour in the day of reckoning to those who have thus co-operated with him! "Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things ; enter thou into the joy of thy Lord." Matt. 25 : 23.

These principles should be perfected among the remnant of God's people. The Christian religion is not that ill-proportioned, one-sided, selfish affair that some would have us believe ; but it consists in "warning every man, and teaching every man, in all wisdom ; that we may present every man perfect in Jesus Christ." Col. 1 : 28. The union commenced in this life is perfected in the kingdom of God. The co-operation in the labor is here, the suffering is here, the sacrificing is here ; but the common eternal joy is on the other shore.

New enterprises are also being entered upon, which demand the united interest of God's people. The cause is one common cause. Its interest is one common interest. Each individual is made responsible for the talent God has committed to him. The day of Judgment reveals the use that has been made of the talent, whether it has been put out to usury, or hid in a napkin and buried in the earth. If put out to usury, with joy the possessor will say, Here, Lord, is the talent which thou gavest me, and I have gained others beside. It is this class only who are called faithful. Those who took no interest in this work, felt no burden for the salvation of others, those whose hearts were so benumbed with the spirit of the world that they were unmoved when the Macedonian call came from every part of this land, and also from other portions of the world, "Give us the light and truth you so richly enjoy ;" and those who, when called upon to aid in filling these calls—and bearing burdens in this work, would excuse themselves, feeling it was hard to be disturbed in their selfish quietness, are described in the following words : "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed ; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him who hath ten talents. For unto every one that hath shall be given, and he shall have abundance ; but from him that hath not shall be taken away, even that which he hath. And cast ye the unprofitable servant into outer darkness ; there shall be weeping and gnashing of teeth." Matt. 25 : 26-30.

Shall not these principles of hearty co-operation stir the hearts of all those who believe present truth, more than it has in the past? Plans are laid, and by the time they are matured they have to be enlarged. Scores of souls on the right hand and on the left are embracing the truth. *Willing, cheerful* hearts take the place of those murmuring ones that fall out by the way. The Lord of hosts is at the head of his army, and our watchword is, Onward to victory. Love and Union is the motto inscribed on the banner. It is a battle and a march while in the enemy's land, but rest and joy when the victory is gained.

Children should be so educated that they also can have a part to act in the cause of Christ. They should be taught to feel an interest in Zion, pray for its prosperity, and feel for the salvation of others. Thus, old and young, middle-aged and children, should become active members of the family of Christ, and unite their interest to advance the cause of God upon the earth.

S. N. HASKELL.

FASHION.—"I have seen a woman," said a late preacher, "professing to love Christ more than the world, clad in a silk dress costing \$75 ; making up and trimming of the same, \$40 ; bonnet (or apology for one), \$35 ; velvet mantle, \$150 ; diamond ring, \$500 ; watch, chain, pin, and other trappings, \$450 ; total, \$1,250 ; all hung upon one frail, dying woman. I have seen her, at a meeting in behalf of homeless wanderers in New York, wipe her eyes upon an expensive embroidered handkerchief at the story of their sufferings, and, when the contribution box came around, take from a well filled portemonie of costly workmanship, twenty-five cents, to aid the society formed to promote their welfare. Ah! thought I, dollars for ribbons, and pennies for Christ."

A Short Address to the Seventh-day Baptists.

[A BROTHER has sent us the following printed circular, which he says is extensively circulated through the mails, in the section where he lives, in Rhode Island. The inquiries are certainly pertinent, and deserve consideration by any whom they may concern.]

Will our S. D. Baptist friends permit one who entertains a high regard for their piety and conscientiousness to call their attention to some points that I have observed in their practice, which are not deemed quite consistent with their belief, which I will illustrate by the following proposition, viz. : You believe the seventh day is the Sabbath of the Lord our God, and, consequently, that all who refuse to keep it, whether ministers or laymen, professors or non-professors, are living in violation of the law of God, and therefore are sinners ; which fact you prove by the following text of Scripture, "Whosoever sinneth transgresseth also the law ; for sin is the transgression of the law." 1 John 3 : 4. And, whereas other denominations are guilty of the above sin, you refuse to commune with them, which is strictly consistent on your part, so far ; nevertheless you invite those Sabbath-breaking ministers into your churches to preach, and treat them as good Christians, never reproving them for Sabbath-breaking, and you carefully avoid saying anything to them about the Sabbath or the law of God, and by your silence lead them to believe you esteem the matter of small importance yourselves. It is believed your inconsistency in this matter has cost you the loss of many of your young people, who take it for granted from your practice that you believe Sabbath-breakers of other denominations are good Christians, which encourages them to abandon the Sabbath themselves.

Again, you would not invite a Roman Catholic priest into one of your churches, nor recognize him as a Christian minister, because he breaks the second command by paying adoration to images. Now I would like to know what the difference is between the Catholic who breaks the second, and the Protestant who breaks the fourth, command. Are they not equally guilty, in proportion to the knowledge they possess? But, say you, the former violates two commands, the second and fourth, while the latter violates the fourth. But what says the apostle James of such? Whosoever shall "offend in one point, he is guilty of all" (Jas. 2 : 10), notwithstanding he may keep every other command of the law.

But you say, We must exercise charity toward our Protestant friends ; perhaps they have not been enlightened on the Sabbath question. But how is that? Have they not the same Bible that you have? and if ignorant of the claims of God's law upon them, is it not their own fault? The Saviour said of such, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3 : 19. And, although you doubtless should extend Christian charity to the errors of thousands of Christian people in various parts of our country, who have never had their attention called to the claims of the Bible Sabbath, yet such apology will not apply in the case of the people here, whose attention is called to the subject every week by seeing the seventh-day people close their places of business on the Sabbath, and go to church. The Saviour said, "That servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." Luke 12 : 47, 48.

But I must not neglect to call the attention of Seventh-day Baptists to the charge that is sometimes brought against them, of not setting a proper example of Sabbath-keeping before others, in that some have employed men to work for them on the Sabbath, and allowed their business to go on on that day. This is looked upon as a great inconsistency, inasmuch as the fourth command prohibits labor by your employes as much as by yourselves on the Sabbath. Ex. 20 : 10. In view of the above, if Seventh-day Baptists have the truth in relation to the Sabbath, will not God hold them accountable for the way they keep it, and also for any failure on their part in teaching it to others?

If, on the other hand, the keeping of the seventh day is not a matter of any account, why not abandon it, and cease to divide the church by keeping a different day from the one kept by the majority?

All of which is respectfully submitted for your consideration, by

ONE WHO BELIEVES IN CONSISTENCY.

"I'm a Stiff Methodist."

It is not uncommon to hear expressions like this in character from the lips of those who lay claim to a deeply religious sentiment. Nothing is more evident than that *theism* is regarded as of far more importance than *the truth*. "Rise," said a modern teacher of this class, "and tell what *Methodism* has done for you." Not seldom are testimonies given in the social meeting inspired by such appeals as this. Often it may be they are the old, old story of Christ, and his love, of salvation full and free, yet unconsciously multitudes are wedded, not to Christ the head of the church, but to party names. Thus the spirit of investigation is crushed out of the heart, and the command, "Try the spirits whether they are of God," becomes a dead letter.

A lady said but a few days since in private conversation, "I do not easily change my mind, and am not to be turned by every wind of doctrine. When my mind is made up, it takes something to move me." This was said apparently to close up the discussion of an important truth, and with an evident desire to hear no more of it. The answer was made that individuals who never change their minds are generally such as never stop to reason. When the reformers arose, a Luther, a Calvin, or Wesley, bringing out the burning truths of the gospel, step by step, justification by faith, and free grace; had they been met by all with the statement, I am a Catholic, or, I am an Episcopalian, would there have been seen such glorious results from the dissemination of Bibles and the agitation of Bible truths? or would the sentiments that now have become as household words have been hidden by those who would too gladly take away the key of knowledge?

It will not be hard for us, if we will, to profit by the lessons of the past; and the spirit that might be freely condemned, that has actuated men in the ages gone by, will no less certainly be condemned in us, should their example be followed. It is a trite saying that actions speak louder than words; and though there are few, comparatively, who are so outspoken as the parties mentioned above, yet others have all the glory to be derived from such a state of mind, without giving expression to it in the same words.

Another person said but recently that the women of a certain locality ought to turn out and stone Bro. Waggoner and myself from the place, because we had preached obedience to the precepts of the decalogue, and the nearness of the coming of the Lord; and, moreover, she expressed her willingness to do her part. It is doubtful if she would be satisfied to hold the clothes simply of those she would urge to such work, but she would only be contented when using her own muscle. What is remarkable about this circumstance is, that this woman, so far as we know, never heard from us a single discourse, nor ever met us personally. She, too, is a "stiff Methodist," and the only reason for her rising ire was the fact that several of her friends had learned to love the coming of the Lord, and had begun to observe all the commandments of God.

There are many persons in these days who say much about the witness of the Spirit, and are satisfied only with what they call "Holy Ghost religion;" and this witness within is the ultimatum of every argument. It matters not how pointed a truth is that condemns their course, they are always capable of finding the evidence of acceptance in their own heart. Much is it to be feared that such are walking in the light of sparks they themselves have kindled.

A circumstance that clearly illustrates this state of self-deception occurred but a short time since in connection with our labor at Grant Center, Mich. After several spirited testimonies had been given in favor of the truth, a lady arose and said that, for her part, she was satisfied with the *Sunday*. She had always observed that these days to which her memory clung, she had been many, many times so happy that she could neither sit nor stand. This, to her, was far more satisfactory evidence than all the arguments we could bring; her feet would joyfully tap the floor, and her hands rub together in an ecstasy of delight. Yet a few days later, when the law chart was displayed, she remarked to some young friends who were seated near, Oh, see! he is getting out his fiddle. Who is going to dance? and some announced themselves ready to take the floor.

It is to be regretted that the minds of the young are so often leavened with such inconsistencies, and it is no wonder that purely religious sentiments are to an alarming extent losing their hold upon the public mind. It does certainly require no little discrimination to discern between truth and error, between the operations of the Spirit of God, and the vain deceivings of the heart. The

unnatural and the unnecessary blindness of the minds of men is a source of constant grief. Vain imaginings, fond anticipations that will never be realized, and hopes that only bud to be blasted, constitute the fleeting, shadowy joy of the world. Like the ephemera that flit in the sunbeams for but a few short hours, and perish, so the "false raptures of the mind" end in disappointment and death.

It would be a glad day indeed could men understand that the revelation of the will of God first appeals to our reason and better judgment, and that it is a most dangerous experiment to yield to impulse alone. It is too true that much of the religion of the day is lived by impulse only, and is as fickle as the wind.

A man stated but a little time ago that the gift of sanctification had been conferred upon him eight years before, and he testified in public that nothing kept him from the joys of Heaven but the brittle thread of life; and the very evidence he had of this has been sufficient to close his ears and heart to the solemn work of the Judgment. Wonderful as it may seem, that soul-hardening, nerve-destroying, devitalizing narcotic of soul and body,—*tobacco!*—has been to him during all these years a chief joy. Some parts of the Bible must have been, in his case, written in vain as a rule of life; but certainly they will not be as a rule of judgment; for his claims to *entire holiness* are too high to ignore the command to keep the *body* blameless, as well as soul and spirit.

It is not too much to expect that the church militant, just before the final triumph, will consider unnecessary filthiness of the flesh as a mortal sin; for they shall not only be without guile in their mouth, but without fault before the throne of God.

This same individual only recently came into the field of a brother, saying, "I have left my religion at home this morning, and have come to whip you," and seemed to be determined to do it. He failed in his object, but not because his *will* was not sanctified to perform the act. The evidence of sanctification was here. It was the *sin* set apart, but not by the Lord. Strange as it may appear, this man is regarded by some as a sound Christian, and his claim is respected.

Errors in faith, that are errors simply, may give place to truth when properly presented, and often do; but bigotry and superstition are often too deeply laid in human folly to recognize a remedy. Prejudices in favor of preconceived opinions, whether of birth or education, should not hinder in the examination of truth. Position in life, association, or church relations, *must* not stand between us and our duty; and a hope, to be of any real value, must be based upon the living out of the pure principles of the gospel. It is not enough to be a Methodist, a Baptist, or an Adventist. To be a *Christian* requires more than either, as to name, at least; and they only can be Christ's who partake of, and retain, his Spirit.

D. H. LAMSON.

Sensible and Suggestive.

THE London *Dietetic Reformer* quotes the following graphic sketch drawn by the Baboo Protta Clumder Mozoomdar, of Calcutta, at a meeting at Exeter Hall, London:

"I am a Hindoo. I come from the banks of the sacred river Ganges. My forefathers were peaceful and progressive men. When they were hungry, they did not kill the beasts of the wilderness or the fowls of the air, but they satisfied their hunger with herbs and fruits; and when they were thirsty they did not open large casks of brandy, but quenched their thirst from the simple streams of our rivers. But the nations of the West have introduced into our land those two mighty powers of modern civilization—grog and gunpowder. Before the god of gunpowder the physical liberties of my countrymen have made an unconditional surrender; before the terrible god of alcohol, the moral nature of my countrymen is now about to be offered as a sacrifice. For this state of things who is responsible? I am ready to accord to your people credit—great credit—for the noble reforms and the nobler civilization which you have introduced among us, but I am the last man to withhold from you the discredit of the modern and Western evils which you have introduced along with that of civilization."—*Health Reformer*.

EVERY condition of life has its advantages and its peculiar sources of happiness. It is not the houses and the streets which make the city, but those who frequent them; it is not the acres which make the country, but those who cultivate them.

Show may be easily purchased; but happiness is a home-made article.

Spiritual Opiates.

THE *Sabbath Recorder* has the following sensible article on modern sermons:—

"The Arabs in the East stamp on their lozenges of opium the words Mash Allah—the gift of God. Too many of our modern sermons—too many of our Sabbath School recitations—all of which we somewhat ostentatiously call God's gifts, are only spiritual opiates for those who receive them. They lull the soul into lower satisfactions than God ever intended. It seems to be a growing policy of these latter times to talk altogether of the sweet love of Jesus, and the full grace of a forgiving God. But these are only soporifics to any person who has not yet seen his guilt as a lost sinner before divine law. The true gifts of God, like his goodness, lead to repentance. Oh, I do believe that what is more wanted in all our conversions at the present day than anything else, is a greater measure of thorough old-fashioned conviction of sin! Men are never so near to Christ as when they feel farthest away. Simon Peter never was so close to Jesus as when he said, 'Depart from me, for I am a sinful man, O Lord!'

It is time to have done with a great part of these soft lozenges of soothing address. Men are lost souls, bound to an awful eternity of woe, unless redeemed by the blood of Jesus Christ. If one is not ready to accept his Saviour on that basis, let him go on counting the cost till he will be. We are bidden to 'work out our own salvation with fear and trembling.' God is not always to everybody alike, just—'dear Jesus.' We are exhorted to pray for 'grace whereby we may serve God with reverence and godly fear, for our God is a consuming fire!' The devout Psalmist said: 'My flesh trembleth for fear of thee; and I am afraid of thy judgments.' Sure we may be of one thing—it is solemn business to join one's self to the Lord Christ. Of all things ever for any mortal on the earth, bound to the bar of judgment and eternal destiny, there is only one thing more serious and awful than to be a Christian; and that one thing is, not to be one."

This is sound Bible truth. This sentimental, song-singing, love-sick talk in our modern revivals is not of God, nor does it lead to genuine conversion.

D. M. CANRIGHT.

News and Miscellany.

"MEN's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

—A fire at Emporium, Pa., Feb. 22, destroyed \$10,000 worth of property, burning several frame buildings.

—The extensive glue factory of Wahl Bros., Chicago, was entirely destroyed by fire, Feb. 22; loss about \$350,000; insurance, about \$86,000. Three hundred men are thrown out of employment. The factory was the largest in the West.

—A cargo of coal in the hold of the British ship *Hoogley*, at Harrison-street wharf, was discovered to be burning on Saturday afternoon last. An engine was sent for, and after four hours of pumping succeeded in extinguishing the fire.—*S. F. Chronicle*, Feb. 23.

A BRITISH STEAMER LOST.

LONDON, Feb. 26.—Intelligence has been received here that the steamer *Hongkong*, from this place for Japan, foundered off the island of Tenria. Nineteen persons are reported saved; six are known to have been drowned, and eighteen are missing.

SEVERE STORM ON THE ATLANTIC.

NEW YORK, Feb. 24.—Incoming vessels report that about a week ago a wind of great violence, amounting to a hurricane, prevailed all along the coast, and disasters and shipwrecks were the consequence. Vessels were driven about for days at the mercy of the winds, all losing spars or other gearing, and the crews were badly frozen. The bark *Annie Maude* sailed from Liverpool December the 12th, and has not since been heard from, and it is feared she is lost. A number of other vessels are due.

—An Idaho paper says: "There are said to be droves of cattle along Snake river famishing with thirst as well as hunger. The river being frozen over they can get no drink, and many of them venture out to the air holes, break through the ice, under which they are carried down by the current, and are seen no more."

TERRIBLE TORNADO IN MISSOURI.

ST. LOUIS, Feb. 24.—A tornado passed over Pettis County yesterday, destroying several dwellings. The storm was only one hundred

and fifty yards wide, but was terrific in its power. A freight train was hurled from the track at Housatana, and some cars were carried a distance of one hundred yards. W. H. Porter was mortally wounded, and Dr. Williams had several ribs broken; he will probably die. Several others were more or less injured. The loss of property is about \$40,000.

A DESTRUCTIVE FRESHET IN KENTUCKY.

KNOXVILLE, (Ky.), February 25.—The river is four feet above low water mark and is rising eight inches per hour. It is now five feet below the great flood of 1867. Atkins' planing-mill and factory, and many houses have been destroyed, and the weather is still threatening, with a prospect of a considerable rise from the Upper Holstein and the French broad rivers and their tributaries. The gas-works are under water, and there have been several heavy slides and washes on the railroad. Two spans of the bridge over the Hiawasse are gone and more damage is apprehended. Mills in all directions have been swept away.

THE FLOOD IN TENNESSEE.

KNOXVILLE, February 26.—The most destructive freshet for years has visited East Tennessee. The bridge over the Hiawasse river on the East Tennessee, Virginia and Georgia railroad is gone, and the mails were not received yesterday. It will probably be a week before the trains are running again. The Tennessee river has thirty-eight feet of water and is still rising. Bridges, mills, barns, and houses have been swept away by the flood. The Knoxville gas works are submerged and the city was in darkness last night. The losses in the city and country are large.

DESTRUCTIVE FLOOD IN THE SCHUYLKILL.

PHILADELPHIA, February 26.—The ice on the Schuylkill, at Manayunk, broke up yesterday afternoon. During the night the river rose rapidly 25 feet above the usual height, and only four feet below the highest point ever reached, submerging all of the houses in the lower part of the town, and forcing the occupants to abandon them and their contents. The gas-works were overflowed, the streets were in darkness, and all the mills except one suspended, throwing at least 2,000 persons out of employment.

COMMUNISM IN CHICAGO.

THE Communists of Chicago have for some time assumed a threatening attitude. On the 24th they became more violent than usual, and every precaution was taken by the authorities to prevent their obtaining the public arms, and to guard against an uprising. From the *S. F. Chronicle* reports, we gather that "at their meeting, last night, the Communists indulged in the wildest denunciation and most bloody threats, but the precautions taken by the authorities will probably cool their ardor, and if the leaders persist in their insane folly, they are certain to be arrested and confined before night."

THE MOB IN FORCE.

CHICAGO, February 25.—A mob of about 2,000 people, composed chiefly of Communists, have assembled at the corner of Randolph and La Salle streets, in the vicinity of the offices of the Relief and Aid Society. The most intense excitement prevails among the crowd. With the exception of a few stones thrown, no violence has been attempted on the part of the mob. A large police force is on hand, and the command relative to keeping the neighborhood of the Relief Society clear is being strictly enforced. Further demonstrations are expected during the afternoon.

The firm, decided tone of the Mayor, who assured them that no violence would be tolerated or permitted, has thus far prevented an outbreak. But the element is a dangerous one, and by no means confined to Chicago.

THE ACAPULCO MASSACRE.

SIX of the survivors of the massacre in the Protestant chapel in Acapulco have arrived in San Francisco on the *Colima* and have taken quarters at the National Hotel, on Pacific street. Their narrative of the massacre agrees substantially with that already given by the Rev. Mr. Hutchinson. They further aver that the Roman Catholics of Acapulco presented a petition to Diego Alvarez, the Governor of the province, asking that he should use his authority to prevent the opening of any more places of Protestant worship in the city. This Alvarez promised to do. Justo Denada, the Roman Catholic pastor of Acapulco, they say, furnished the assassins full forgiveness of sin and 200 days indulgence for every Protestant they killed. Four men and one woman were killed in the church, and a large number wounded.—*Chronicle*.

