

The Signs of the Times.

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

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The Signs of the Times

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ELD. JAMES WHITE, PRESIDENT.

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In the Shadow.

I WALK through darkened paths, yet know
My Father marks the way I go;
I cannot see his tender smile,
But feel his clasping hand the while;
And since he heeds the sparrow's fall,
I trust his love, in spite of all.

Borne through the dark by loving arms.
I sometimes shrink with vague alarms,
Yet closer cling that I may hear
The voice that whispers in mine ear,
"O trembling soul," it says to me,
"Rest in the love that clings to thee!"

I cannot tell if long the way
By which I go, through night to day;
But, soon or late, I know my feet
Will walk in sunshine, broad and sweet;
And, soon or late, before mine eyes
The radiant hills of peace arise.

—Sel.

General Articles.

MEETING OF THE BRETHREN.

BY MRS. E. G. WHITE.

"THEN the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him; but some doubted." There were others besides the eleven who assembled on the mountain-side. After he had revealed himself to them, certain followers of Jesus were only partially convinced of his identity with the crucified One. But none of the eleven had any doubt upon the subject. They had listened to his words, revealing the straight chain of prophecy in regard to himself. He had eaten with them, and shown them his wounded side and his pierced hands and feet, and they had handled him, so there was no room for unbelief in their minds.

This meeting at Galilee had been appointed by the Saviour; the angel from heaven had announced it to several of the disciples; and Jesus himself had given them special directions in regard to it, saying, "After I am risen again, I will go before you into Galilee." The place upon the mountain-side was selected by Jesus, because of its accommodation for a large company. This meeting was of the utmost importance to the church, which was soon to be left to carry on the work without the personal presence of the Saviour. Jesus here designed to manifest himself to all the brethren that should assemble, in order that all their doubt and unbelief might be swept away.

The appointment of Jesus was repeated to those who believed on him, while they were yet lingering at Jerusalem, attending the festal occasions which followed the passover. The tidings reached many lonely ones who were mourning the death of their Lord; and they made their way to the place of meeting by circuitous routes, coming in from every direction, that they might not excite the suspicion of the jealous Jews. With the most intense interest they assembled together. Those who had been favored with a sight of the resurrected Saviour recounted to the doubting ones the messages of the angels, and their interviews with their Master. They reasoned from scripture, as Jesus had done with them, showing how every specification of prophecy relating to the first advent of Christ had been fulfilled in the life, death, and resurrection of Jesus.

Thus the favored disciples passed from group to group, encouraging and strengthen-

ing the faith of their brethren. Many of those assembled heard these communications with amazement. A new train of thought was started in their minds regarding the crucified One. If what they had just heard was true, then Jesus was more than a prophet. No one could triumph over death, and burst the fetters of the tomb, but Messiah. Their ideas of Messiah and his mission had been so confused by the false teachings of the priests that it was necessary for them to unlearn what had been taught them, in order to be able to accept the truth, that Christ, through ignominy, suffering, and death, should finally take his throne.

With mingled anxiety, fear, and hope, they waited to see if Jesus would indeed appear to fulfill his appointment. Thomas recounted to an eager, listening crowd his former unbelief, and his refusal to believe unless he saw the wounded hands, feet, and side of his Lord, and put his finger in the prints of the nails. He told them how his doubts were swept away forever by the sight of his Saviour, bearing the cruel marks of the crucifixion, and that he wished for no farther evidence.

While the people were watching and waiting, suddenly Jesus stood in their midst. No one could tell from whence or how he came. The disciples recognized him at once, and hastened to pay him homage. Many who were present had never before seen him, but when they looked upon his divine countenance, and then upon his wounded hands and feet, pierced by the nails of the crucifixion, they knew it was the Saviour, and worshiped him.

But there were some who still doubted; they could not believe the joyous truth. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." This assurance of Jesus exceeded all their expectations. They knew of his power, while he was one among them, over disease of every type, and over Satan and his angels; but they could not at first grasp the grand reality that all power in heaven and on earth had been given to Him who had walked their streets, and sat at their tables, and taught in their midst.

Jesus sought to draw their minds away from himself personally, to the importance of his position as the heir of all things, an equal with God himself; that through suffering and conflict he had gained his great inheritance, the kingdoms of heaven and of earth. He wished them to understand at once how ample was his authority, and, as one above all powers and principalities, he issued the great commission to his chosen disciples:—

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen."

A wide door was thus thrown open before his amazed listeners, who had heretofore been taught the most rigid seclusion from all save their own nation. A new and fuller interpretation of the prophecies dawned upon their minds; they labored to comprehend the work that was assigned them. The world regarded Jesus as an impostor; only a few hundreds ranked under his banner, and the faith of these had been fearfully shaken by the fact of his death, and they had not been able to settle upon any definite plan of action. Now Christ had revealed himself to them in his resurrected form, and had given them a mission so extensive that, with their limited views, they could scarcely comprehend it. It was difficult for them to realize that the faith which had bound them to the side of Jesus should not only be the religion of the Jews, but of all nations.

Superstition, tradition, bigotry, and idolatry ruled the world. The Jews alone claimed to have a certain knowledge of God, and they were so exclusive, both socially and religiously, that they were despised by every other people. The high wall of separation which they had raised made the Jews a little world to themselves, and they called all other classes heathen and dogs. But Jesus com-

mitted to his disciples the scheme of making known their religion to all nations, tongues and people. It was the most sublime enterprise ever intrusted to man—to preach a crucified and risen Saviour, and a full and free salvation to all men, both rich and poor, learned and ignorant—to teach that Christ came to the world to pardon the repentant, and to offer them a love high as heaven, broad as the world, and enduring as eternity.

They were to teach the observance of all things whatsoever Jesus had commanded them, and were to baptize in the name of the Father, the Son, and the Holy Ghost. Jesus was about to be removed from his disciples; but he assured them that although he should ascend to his Father, his Spirit and influence would be with them always, and with their successors even unto the end of the world. Christ could not have left his followers a more precious legacy than the assurance that his presence would be with them through all the dark and trying hours of life. When Satan seems ready to destroy the church of God, and bring his people to confusion, they should remember that One has promised to be with them who has said, "All power is given unto me in heaven and on earth."

Persecution and reproach have ever been the lot of the true followers of Christ. The world hated the Master, and it has ever hated his servants; but the Holy Spirit, the Comforter which Christ sent unto his disciples, cheers and strengthens them to do his work with fidelity during his personal absence. The Comforter, the Spirit of truth, was to abide with them forever, and Christ assured them that the union existing between himself and the Father, now also embraced them.

The understanding of the disciples, which had been clouded by misinterpretation of the prophecies, was now fully opened by Jesus, who shed a clear light upon those scriptures referring to himself. He showed them the true character of his kingdom; and they now began to see that it was not the mission of Christ to establish a temporal power, but that his kingdom of divine grace was to be manifested in the hearts of his people, and that only through his humiliation, suffering, and death, could the kingdom of his glory finally be established.

The power of death was held by the devil; but Jesus had removed its stinging despair, by meeting the enemy upon his own territory and there conquering him. Henceforth death would be robbed of its terror for the Christian, since Christ himself had felt its pangs, and risen from the grave to sit at the right hand of the Father in heaven, having all power in heaven and on earth. The conflict between Christ and Satan was determined when the Lord arose from the dead, shaking the prison-house of his enemy to its foundations, and robbing him of his spoils by bringing up a company of the sleeping dead, as a fresh trophy of the victory achieved by the second Adam. This resurrection was a sample, and an assurance, of the final resurrection of the righteous dead at Christ's second coming.

Jerusalem had been the scene of Christ's amazing condescension for the human race. There had he suffered, been rejected, and condemned. The land of Judea, of which Jerusalem was the metropolis, was his birthplace. There, clad in the garb of humanity, he had walked with men, and few had discerned how near heaven came to earth when Jesus dwelt among them. It was, therefore, very appropriate that the work of the disciples should begin at Jerusalem. While all minds were agitated by the thrilling scenes of the past few weeks, it was a most fitting opportunity for the message to be borne to that city.

As the instruction of Jesus to the apostles was drawing to a close, and as the hour of his separation from them approached, he directed their minds more definitely to the work of the Spirit of God in fitting them for their mission. Through the medium of a familiar intercourse, he illuminated their minds to understand the sublime truths which they were to reveal to the world. But their work was not to be entered upon till they should know of a surety, by the baptism of the Holy Ghost, that they were connected with Heaven. They were promised new courage and joy

from the heavenly illumination they should then experience, and which would enable them to comprehend the depth and breadth and fullness of God's love.

After being fitted for their mission by the descent of the Holy Ghost, the disciples were to proclaim pardon for sin, and salvation through repentance, and the merits of a crucified and risen Saviour, and to reveal the principles of the kingdom of Christ, beginning at Jerusalem, and from thence extending their labors throughout Judea, and into Samaria, and finally to the uttermost parts of the earth. Here is a lesson to all who have a message of truth to give to the world: Their own hearts must first be imbued with the Spirit of God, and their labors should commence at home; their families should have the benefit of their influence; and the transforming power of the Spirit of God should be demonstrated in their own homes by a well-disciplined family. Then the circle should widen; the whole neighborhood should perceive the interest felt for their salvation, and the light of truth should be faithfully presented to them; for their salvation is of as much importance as that of persons at a distance. From the immediate neighborhood, and adjoining cities and towns, the circle of the labors of God's servants should widen, till the message of truth is given to the uttermost parts of the earth.

This was the order which Christ instituted for the labors of his disciples; but it is frequently reversed by the evangelical workers of this time. They neglect the inner circle; it is not felt to be a necessity that the quickening influence of the Spirit of God should first operate upon their own hearts, and sanctify and ennoble their lives. The simplest duties, lying directly in their path, are neglected for some wider and more distant field, where their labors are frequently expended in vain. Whereas in a field easier of access they would have labored with success, and encountered fewer trials, gaining influence and new courage as the way opened and broadened before them.

The apostles might have untreated the Lord that, in view of the unappreciated efforts which had been put forth in Jerusalem, and the insult and cruel death to which Christ had been subjected, they might be permitted to seek some more promising field, where they would find hearts more ready to hear and receive their message. But no such plea was made. Jesus was the sole director of the work. The very ground where the greatest of all teachers had scattered the seeds of truth, was to be thoroughly cultivated by the apostles until those seeds should spring up and yield an abundant harvest. In their labors the disciples were to endure the hatred, oppression, and jealousy of the Jews; but this had been experienced by their Master before them, and they were not to fly from it.

Before his death, Jesus had said to his disciples, while comforting them in view of his approaching humiliation and death, "Peace I leave with you; my peace I give unto you." Now, after the conflict and the victory, after triumphing over death, and receiving his reward, in a more emphatic manner he bestowed upon them that peace which passeth all understanding. He qualified them to enter upon the work which he had commenced. As he had been sent by his Father, so he sent forth the disciples. He breathed upon them, and said, "Receive ye the Holy Ghost."

The apostles were not sent forth to be witnesses for Christ until they had received that spiritual endowment necessary to fit them for the execution of their great commission. All professions of Christianity are but lifeless expressions of faith until Jesus imbues the believer with his spiritual life, which is the Holy Ghost. The evangelist is not prepared to teach the truth, and to be the representative of Christ, till he has received this heavenly gift.

Men in responsible positions, who are proclaiming the truth of God in the name of Jesus without the spiritual energy given by the quickening power of God, are doing an unreal work, and cannot be certain whether success or defeat will attend their labors. Many forget that religion and duty are not dreary

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WHO CHANGED THE SABBATH?

(Concluded.)

We now inquire what change the papacy has undertaken to make in the law of God. By the law of God we mean, as already stated, the moral law, the only law in the universe of immutable and perpetual obligation, the law of which Webster says, defining the terms according to the sense in which they are almost universally used in christendom, "The moral law is summarily contained in the decalogue, written by the finger of God on two tables of stone, and delivered to Moses on Mount Sinai."

If, now, the reader will compare the ten commandments as found in Roman Catholic catechisms with those commandments as found in the Bible, he will see in the catechisms that the second commandment is left out, that the tenth is divided into two commandments to make up the lack of leaving out the second, and keep good the number ten, and that the fourth commandment (called the third in their enumeration) is made to enjoin the observance of Sunday as the Sabbath, and prescribe that the day shall be spent in hearing mass devoutly, attending vespers, and reading moral and pious books.

Here are several variations from the decalogue as found in the Bible. Which of them constitutes the change in the law intended in the prophecy? or are they all included in that change? Let it be borne in mind that, according to the prophecy, he was to *think* to change times and laws. This plainly conveys the idea of *intention* and *design*, and makes these qualities essential to the change in question. But respecting the omission of the second commandment, Catholics argue that it is included in the first, and hence, should not be numbered as a separate commandment. And on the tenth, they claim that there is so plain a distinction of ideas as to require two commandments. So they make the coveting of a neighbor's wife the ninth commandment, and the coveting of his goods the tenth.

In all this they claim that they are giving the commandments exactly as God intended to have them understood. So, while we may regard them as errors in their interpretation of the commandments, we cannot set them down as *intentional changes*. Not so, however, with the fourth commandment. Respecting this commandment they do not claim that their version is like that given by God. They expressly claim a change here, and also that the change has been made by the church. A few quotations from standard Catholic works will make this matter plain.

The following from "Butler's Catechism," shows how the ten commandments are numbered and taught in that church:—

"ON THE TEN COMMANDMENTS.

"Ques. Say the ten commandments of God.

"Ans. 1. I am the Lord thy God: thou shalt not have strange gods before me, etc. 2. Thou shalt not take the name of the Lord thy God in vain. 3. Remember that thou keep holy the Sabbath day. 4. Honor thy father and thy mother. 5. Thou shalt not kill. 6. Thou shalt not commit adultery. 7. Thou shalt not steal. 8. Thou shalt not bear false witness against thy neighbor. 9. Thou shalt not covet thy neighbor's wife. 10. Thou shalt not covet thy neighbor's goods."

The same catechism then amplifies on the third commandment (the fourth in our enumeration) as follows:—

"THE THIRD COMMANDMENT.

"Ques. Say the third commandment.

"Ans. Remember that thou keep holy the Sabbath day.

"Q. What is commanded by the third commandment?

"A. To spend the Sunday in prayer and other religious duties.

"Q. Which are the chief duties of religion in which we should spend the Sundays?

"A. Hearing mass *devoutly*; attending vespers, or evening prayers; reading moral and pious books; and going to communion.

"Q. The hearing of mass, then, is not sufficient to sanctify the Sunday?

"A. No; a part of the day should also be given to prayer and good works."—*Butler's Catechism*, p. 26.

In the "Catholic Catechism of Christian Religion," further instruction is given on the third (fourth) commandment, with the authority for the change as shown by the following questions and answers:—

"Ques. What does God ordain by this commandment?

"Ans. He ordains that we sanctify in a special manner, this day on which he rested from the labor of creation.

"Q. What is this day of rest?

"A. The seventh day of the week, or Saturday; for he employed six days in creation, and rested on the seventh. Gen. 2:2; Heb. 4:1, etc.

"Q. Is it, then, Saturday we should sanctify in order to obey the ordinance of God?

"A. During the old law Saturday was the day sanctified; but the church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh, day. Sunday means, and now is, the day of the Lord.

"Q. Had the church power to make such change?

"A. Certainly, since the Spirit of God is her guide, the change is inspired by that Holy Spirit."

In another Catholic work, called the "Abridgment of Christian Doctrine," the Catholic church asserts its power to change the law, in the following manner:—

"Ques. How prove you that the church hath power to command feasts and holy days?

"Ans. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they

fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Q. How prove you that?

"A. Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power."

In the "Catholic Christian Instructed" is presented the following list of feast days, which all rest upon the same foundation; namely, the authority of the Catholic church. Of these, Sunday takes the lead:—

"Ques. What are the days which the church commands to be kept holy?

"Ans. 1. The Sunday, or our Lord's day, which we observe by apostolic tradition, instead of the Sabbath. 2. The feasts of our Lord's Nativity, or Christmas day; his circumcision, or New Year's day; the Epiphany, or twelfth day; Easter day, or the day of our Lord's resurrection, with the Monday following; the day of our Lord's ascension; Whit-Sunday, or the day of the coming of the Holy Ghost, with the Monday following; Trinity Sunday; Corpus Christi, or the feasts of the blessed sacrament. 3. We keep the days of the Annunciation, and Assumption of the Blessed Virgin Mary. 4. We observe the feasts of All-saints; of St. John Baptist; of the holy apostles, St. Peter and St. Paul. 5. In this kingdom we keep the feasts of St. Patrick, our principal patron."

From the same work, we take the following additional testimony:—

"Ques. What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?

"Ans. We have for it the authority of the Catholic church, and apostolic tradition.

"Q. Does the Scripture anywhere command the Sunday to be kept for the Sabbath?

"A. The Scripture commands us to hear the church (Matt. 18:17; Luke 10:16), and to hold fast the traditions of the apostles. 2 Thess. 2:15. But the Scriptures do not in particular mention this change of the Sabbath. John speaks of the Lord's day (Rev. 1:10); but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments. Luke also speaks of the disciples' meeting together to break bread on the first day of the week. Acts 20:7. And Paul (1 Cor. 16:2) orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither the one nor the other tells us that the first day of the week was to be henceforth the day of worship and the Christian Sabbath; so that truly the best authority we have for this is the testimony and ordinance of the church. And, therefore, those who pretend to be so religious of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor, and not by reason and religion; since Sundays and holy days all stand upon the same foundation, viz., the ordinance of the church."—*Cath. Chris. Instructed*, pp. 209-211.

The "Doctrinal Catechism," pp. 101, 174, 351-355, offers proof that Protestants are not guided by Scripture. We present two of the questions and answers:—

"Ques. Have you any other way of proving that the church has power to institute festivals of precept?

"Ans. Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.

"Q. When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith—do they find this permission clearly laid down in the Sacred Volume?

"A. On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which he has never clearly abrogated.—'Remember that thou keep holy the Sabbath day.'

Then follows a statement and refutation of the arguments Protestants usually rely on to prove the change of the Sabbath, such as the resurrection of Christ, the pouring out of the Spirit, the Lord's day of Rev. 1:10; Acts 20:7; and 1 Cor. 16:2, showing that these scriptures contain no evidence of the institution of Sunday observance, but that the practice rests solely upon the authority of the Catholic church.

SUNDAY AUTHORITY.

In a Roman Catholic work entitled, "The Shortest Way to End Disputes about Religion," p. 19, by the Rev. Robert Manning, approved by the Rt. Rev. Bishop Fitzpatrick, Coadjutor of the Diocese of Boston, Mass., we find the following:—

"As zealous as Protestants are against the church's infallibility, they are forced to depend wholly upon her authority in many articles that cannot be evidently proved from any text of Scripture, yet are of very great importance.

"1. The lawfulness for Christians to work upon Saturday, contrary, in appearance, to the express command of God, who bids us 'keep the Sabbath holy,' and tells us the seventh day of the week is that day.

"2. The lawfulness and validity of infant baptism, whereof there is no example in Scripture."

A QUESTION FOR ALL BIBLE CHRISTIANS.

In accordance with the instruction given in the catechisms from which the foregoing quotations are made, a Catholic tract, under the above title, makes a precise statement of the positions held respectively by Catholics

and Protestants on this question, in the following forcible language:—

"I am going to propose a very plain and serious question, to which I would entreat all who profess to follow 'the Bible, and the Bible only,' to give their most earnest attention. It is this: Why do you not keep holy the Sabbath day?

"The command of Almighty God stands clearly written in the Bible in these words: 'Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.' Ex. 20:8, 9. Such being God's command, then I ask again, Why do you not obey it? Why do you not keep holy the Sabbath day?

"You will answer me, perhaps, that you do keep holy the Sabbath day; for that you abstain from all worldly business, and diligently go to church, and say your prayers, and read your Bible at home, every Sunday of your lives.

"But Sunday is not the Sabbath day. Sunday is the first day of the week; the Sabbath day was the seventh day of the week. Almighty God did not give a commandment that men should keep holy one day in seven; but he named his own day, and said distinctly, 'Thou shalt keep holy the seventh day;' and he assigned a reason for choosing this day rather than any other—a reason which belongs only to the seventh day of the week, and cannot be applied to the rest. He says, 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.'

"Almighty God ordered that all men should rest from their labor on the seventh day, because he too had rested on that day; he did not rest on Sunday, but on Saturday. On Sunday, which is the first day of the week, he began the work of creation, he did not finish it; it was on Saturday that he 'ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made.' Gen. 2:2, 3. Nothing can be more plain and easy to be understood than all this; and there is nobody who attempts to deny it; it is acknowledged by everybody that the day which Almighty God appointed to be kept holy was Saturday, not Sunday. Why do you, then, keep holy the Sunday and not the Saturday?

"You tell me that Saturday was the *Jewish* Sabbath, but that the *Christian* Sabbath has been changed to Sunday. Changed! but by whom? Who has authority to change an express command of Almighty God? When God has spoken and said, 'Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work, and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day, in its stead? This is the most important question, which I know not how you can answer.

"You are a Protestant, and you profess to go by the Bible, and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible, and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered, or, at least, from which you may confidently infer that it was the will of God that Christians should make that change in its observance which you have made. * * *

"The present generation of Protestants keep Sunday holy instead of Saturday, because they received it as a part of the Christian religion from the last generation, and that generation received it from the generation before, and so on, backward, from one generation to another, by a continual succession, until we come to the time of the (so-called) Reformation, when it so happened that those who conducted the change of religion in this country, left this particular portion of the Catholic faith and practice untouched.

"But, had it happened otherwise—had some one or other of the 'Reformers' taken it into his head to denounce the observance of Sunday as a popish corruption and superstition, and to insist upon it that Saturday was the day which God had appointed to be kept holy, and that he had never authorized the observance of any other—all Protestants would have been obliged, in obedience to their professed principle of following the Bible, and the Bible only, either to acknowledge this teaching as true, and to return to the observance of the ancient Sabbath, or else to deny that there is any Sabbath at all. And so, in like manner, any one at the present day who should set about, honestly and without prejudice, to draw up for himself a form of religious belief and practice out of the written word of God, must needs come to the same conclusion; he must either believe that the Sabbath is still binding upon men's consciences because of the Divine command, 'Thou shalt keep holy the seventh day;' or he must believe that no Sabbath at all is binding upon them, because of the apostolic injunction, 'Let no man judge you in respect to a festival day, or of the sabbaths, which are a shadow of things to come, but the body is Christ's. *Either one or the other of these conclusions he might honestly come to; but he would know nothing whatever of a Christian Sabbath, distinct from the ancient, celebrated on a different day, and observed in a different manner, simply because holy Scripture itself nowhere speaks of such a thing.*

"Now mind, in all this, you would greatly misunder-

stand me if you supposed I was quarreling with you for acting in this manner on a true and right principle—in other words, a Catholic principle, viz., the acceptance, without hesitation, of that which has been handed down to you by an unbroken tradition. I would not tear from you a single one of those shreds and fragments of divine truth which you have retained. God forbid! They are the most precious things you possess, and by God's blessing may serve as clues to bring you out of that labyrinth of error in which you find yourself involved, far more by the fault of your forefathers, three centuries ago, than by your own. What I do quarrel with you for is, not your inconsistency in occasionally acting on a true principle, but your adoption, as a general rule, of a false one. You keep the Sunday, and not the Saturday; and you do so rightly, for this was the practice of all Christians when Protestantism began; but you have abandoned other Catholic observances, which were equally universal at that day, preferring the novelties introduced by the men who invented Protestantism to the unvarying tradition of above fifteen hundred years.

"We blame you, not for making Sunday your weekly holiday, instead of Saturday, but for rejecting tradition, which is the only safe and clear rule by which this observance can be justified. In outward act, we do the same as yourselves in this matter; we, too, no longer observe the ancient Sabbath, but Sunday in its stead; but then there is this important difference between us, that we do not pretend, as you do, to derive our authority for so doing from a book; but we derive it from a living teacher, and that teacher is the church. Moreover, we believe that not everything which God would have us to know and do is written in the Bible, but there is an unwritten word of God, which we are bound to believe and obey, just as we believe and obey the Bible itself, according to that saying of the apostle, 'Stand fast, and hold the traditions which you have learned, whether by word or by our epistle.' 2 Thess. 2:14. [Douay Bible.]

"We Catholics, then, have precisely the same authority for keeping Sunday holy, instead of Saturday, as we have for every other article of our creed, namely the authority of 'the church of the living God, the pillar and ground of the truth;' 1 Tim. 3:15; whereas, you who are Protestants have really no authority for it whatever; for there is no authority for it in the Bible, and you will not allow there can be authority for it anywhere else. Both you and we do, in fact, follow tradition in this matter; but we follow it, believing it to be a part of God's word, and the church to be its divinely appointed guardian, and interpreter; you follow it, denouncing it all the time as a fallible and treacherous guide, which often 'makes the commandment of God of none effect.'"

A CUTTING REPROOF.

In another Catholic work, called a "Treatise of Thirty Controversies," we find the following cutting reproof:—

"The word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy; you [Protestants] without any precept of Scripture, change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose, against this point, that the observation of the first day is proved out of Scripture, where it is said, the first day of the week. Acts 20:7; 1 Cor. 16:2; Rev. 1:10. Have they not spun a fair thread in quoting these places? If we should produce no better for purgatory, prayers for the dead, invocation of the saints, and the like, they might have good cause indeed to laugh us to scorn; for where is it, written that these were Sabbath days in which those meetings were kept? Or where is it ordained that they should be always observed? Or, which is the sum of all, where is it decreed that the observation of the first day should abrogate or abolish the sanctifying of the seventh day, which God commanded everlastingly to be kept holy? Not one of those is expressed in the written word of God."

And finally, W. Lockhart, B. A., of Oxford, in the Toronto (Cath.) *Mirror*, offered the following "challenge" to all the Protestants of Ireland; a challenge as well calculated for this latitude as that. He says:—

"I do, therefore, solemnly challenge the Protestants of Ireland to prove, by plain texts of Scripture, the questions concerning the obligation of the Christian Sabbath. 1. That Christians may work on Saturday, the old seventh day. 2. That they are bound to keep holy the first day, namely, Sunday. 3. That they are not bound to keep holy the seventh day also."

This is what the papal power claims to have done respecting the fourth commandment. Catholics plainly acknowledge that there is no scriptural authority for the change they have made, but that it rests wholly upon the authority of the church; and they claim it as a token, or mark, of the authority of that church; the "very act of changing the Sabbath into Sunday" being set forth as proof of its power in this respect.

That many should suppose that Christ wrought this change is not strange; for they have been so taught. But this misapprehension should no longer exist; for, according to the prophecy, the only change ever to be made in the law of God was to be made by the little horn of Daniel 7, and the man of sin of 2 Thess. 2; and the only change that has been made in it is the change of the Sabbath. Now, if Christ made this change, he filled the office of the blasphemous power spoken of by both Daniel and Paul—a conclusion sufficiently hideous to drive any Christian from the view which leads thereto.

But why should any one labor to prove that Christ changed the Sabbath? Whoever does this is performing a thankless task. The pope will not thank him; for, if it is proved that Christ wrought this change, then the pope is robbed of his badge of authority and power. And no truly enlightened Protestant will thank him; for, if he succeeds, he only shows that the papacy has not done the work which it was predicted that it should do

and so that the prophecy has failed, and the Scriptures are unreliable. The matter had better stand as the prophecy has placed it; and the claim which the pope unwittingly puts forth had better be granted. When a person is charged with any work, and that person steps forth and confesses that he has done the work, that is usually considered sufficient to settle the matter. So, when the prophecy affirms that a certain power shall change the law of God, and that very power in due time arises, does the work foretold, and then openly claims that he has done it, what need have we of further evidence? The world should not forget that the great apostasy foretold by Paul has taken place; that the man of sin for long ages held almost a monopoly of Christian teaching in the world; that the mystery of iniquity has cast the darkness of its shadow and the errors of its doctrines over almost all christendom; and out of this era of error and darkness and corruption, the theology of our day has come. Would it then be anything strange if there were yet some relics of popery to be discarded ere the Reformation will be complete?

A. Campbell (Baptism, p. 15), speaking of the different Protestant sects, says:—

"All of them retain in their bosom, in their ecclesiastical organizations, worship, doctrines, and observances, various relics of popery. They are, at best, reformations of popery, and only reformations in part. The doctrines and traditions of men yet impair the power and progress of the gospel in their hands."

Therefore, let the reader beware, lest he make the mistake of supposing he is following the Lord Jesus Christ, while he is only following his pretended vicegerent, the anti-christ of Rome.

It may be proper to add a word respecting the testimony of history on this question, and answer an objection that may arise in some minds.

1. The whole theological world are assiduously taught that the first day of the week has been called the Lord's day, and unanimously observed as the Sabbath by Christians ever since the days of Christ. This claim is not sustained by either the Bible or history.

Rev. 1:10, is the only scripture that is brought forward to prove that the term "Lord's day" had become the familiar title of the first day of the week in the days of the apostles. There are a number of objections to such an application of this text.

First, John does not say that it was the first day of the week which he here calls the Lord's day, nor does he make the least statement from which such a conclusion can be inferred.

Secondly, John wrote his gospel two years after his Revelation (see Thoughts on Revelation, p. 28); and in his gospel he twice speaks of the first day of the week, and calls it, not Lord's day, as he would have done if that had come to be the general name for that day when his Revelation was given, but simply "first day of the week."

Thirdly, The seventh day of the week is in the most express manner called God's holy day. It is the one day of the seven which he has reserved to himself. And the Son of man, through whom the worlds were made, John 1:3; Heb. 1:2, and who was consequently associated with his Father in the institution of the Sabbath at the beginning, expressly styles himself the Lord of the seventh day. Mark 2:28. Hence we say that the Lord's day of Rev. 1:10, is the seventh day of the week, not the first.

No ecclesiastical writer previous to A. D. 194 gives the title of Lord's day to the first day of the week. The so-called epistle of Barnabas is spurious. The letter of Pliny to Trajan speaks of a stated day, but does not specify which day of the week it was. The epistle of Ignatius to the Magnesians is itself a forgery; and the passage which is made to speak of Sunday as the Lord's day has been interpolated into that forgery. Justin Martyr, A. D. 140, does not use the term Lord's day, as is so often asserted. Clement of Alexandria, A. D. 194, uses the term ambiguously, perhaps referring to the first day of the week. Victor, bishop of Rome, A. D. 196, attempted to honor the day by an effort to have Easter uniformly celebrated on that day. Tertullian, A. D. 200, furnishes the first evidence of abstinence from labor on that day. In A. D. 321, Constantine made a law in behalf of the "venerable day of the sun," which was the first Sunday law. But this was a pagan edict, Constantine not yet having become even nominally Christian. At his so-called conversion, two years later, in A. D. 323, this law for Sunday as a heathen festival, being unrepealed, was made use of by Sylvester, bishop of Rome, now reckoned in the line of popes, to enforce Sunday observance as a Christian institution.

These are the indubitable facts of history, authenticated by a reference to the original authorities in the History of the Sabbath, by J. N. Andrews, to which the reader is particularly referred:—

2. The objection. The papacy was not fully established till A. D. 538, more than two hundred years after Constantine's law. How, then, can Sunday be called an institution of popery, and the change be attributed to the little horn, according to the prophecy of Daniel, which is a symbol of the papal power?

Let it be remembered that Sunday, as a subject of prophecy, is Sunday as a Christian institution. The question, then, is, What power or influence established this observance in the Christian church? Not Constantine; for his legislation referred to it as a heathen festival; although he furnished a means which was shrewdly manipulated by Pope Sylvester in enforcing it among Christians. But it was brought in by the working of that influence which finally resulted in the establishment of the papacy. The papacy existed in embryo long before Constantine's time. The mystery of iniquity worked even in Paul's day, 2 Thess. 2:7, waiting only the

removal of the restraining influence of paganism, to reveal before the world the papacy in its full strength. The root of this monstrous system of evil runs back far into the centuries before its open development, like the tree which sends its tap-root far down into the earth beyond the sight of the observer. Through that root the Sunday has found its way into the professed church of Christ; and on that tree it appears as one of the most characteristic fruits. As an institution, Sunday is both pagan and papal; as a rival of the Sabbath of the Lord, it is wholly papal.

THE BIBLE AND THE PEOPLE.

To the multitude, the Sacred Volume tells a straightforward story. They see in it a picture of the human heart in all its sinfulness, and in all its divineness too. They see the dark destiny of sin and the bright destiny of virtue. One is called hell, the other heaven. They do not descend into particulars about the region of sorrow or the region of joy. They feel that the one is to be dreaded, the other loved. There, on the open page, lies the doctrine of repentance, far more impressive in Peter and in Magdalene than in any system of abstract doctrine. There lies the doctrine of faith in Christ, sweeter in the group around Jesus, in the apostles and martyrs, than in any confession of any church. There in the gospels lives and moves, and dies, and rises again, the Redeemer, in a charm and power to which the learning of commentators can add nothing.

In fact, one may perhaps be glad that there is an army of earth's inhabitants, old and young, white and black, hidden away in the obscurity which ignorance and poverty bring, to whom human wisdom in the form of "eternally begotten," and "eternally proceeding," and "limited atonement," and "inability," has never come, but to whose hearts the Bible tells its simple story as a mother talks to her confiding child. Much of modern theology is only great banks of cloud rolling up between the human family and the moral sun. As the damp vales of earth, and the bitter ocean, are always exhaling vapors that keep our sky clouded and that expose the beautiful earth to perpetual storm, so from the intellect, in its extravagant vanity, clouds arise that hide both Creator and Saviour from the upturned faces of mankind.

Upon Goat Island, in Niagara, upon a Sunday, years ago, I found, hidden away at the root of a tree, a servant from the hotel reading in his Testament about the crucifixion. He was an old, emancipated slave. Upon being questioned as to whether he loved that passage above all, he said he always cried over the idea, that, for even black men, a Christ should have died. I wondered whether any of the formulas of men about that death could ever entice from a slave's heart such tribute of weeping. Here an humble fugitive slave came to fulfill the image of Tennyson:—

All subtle thought all curious fears,
Borne down by gladness so complete,
He bows, he bathes the Saviour's feet
With costly spikenard and with tears.

Thus, doubt it not, the common people glean from the sacred page the very golden sheaves which the Lord let fall for man. They find them in all the wide field reaching from Abraham to St. John. Not the entire multitude will thus be found extracting honey from this great field of flowers. Man will never move in a solid phalanx toward any form of good. Many are called, but few are chosen. The downward path is always broad, the upward path narrow. Hence, when I speak of the blessings which the common people draw from the Bible I am not dreaming of an unbroken host poring over a divine book, but of many souls, many indeed, that in youth and in old age, in joy and in sorrow, in darkness and in light, are at times taking up the Bible, to trace in it the path of hope for time and eternity. Could you call all these together this day from all the corners of our land, and from the lonely ships on our seas, they would come in such a multitude, and so pressing the book to their hearts, that even were you an infidel you would bless God that so many souls were drawing so much happiness from the two Testaments. The hardest heart might weep for joy that so many had found infinite peace.—*Prof. Swing.*

Proper System of Reading.

A PROPER and judicious system of reading is of the highest importance. Two things are necessary in perusing the mental labors of others; namely, not to read too much, and to pay great attention to the nature of what you do read. Many persons peruse books for the express and avowed purpose of consuming time; and this class of readers forms by far the majority of what are termed the reading public; a habit more injurious in its influence on mind and character can hardly be imagined. Others, again, read with the laudable anxiety of being made wiser; and when this object is not attained, the disappointment may generally be attributed, either to the habit of reading too much, or of paying insufficient attention to what falls under their notice.—*Blakey.*

PRAYING TO THE POINT.—President Finney was well-known for clearness of ideas as well as plainness of speech; and his prayers were not altogether destitute of point and directness. On Sunday, after the choir at Oberlin had sung without distinctly pronouncing the words, he in his prayer alluded to the matter as follows: "O Lord, we have sung an anthem to thy praise. Thou knowest the words, but we do not. We do pray thee that those who thus led us may open their mouths that we may know what they say, that we may join in thy praise. May they not sing to be heard of men. May they not mock thee and offend thy people, or the house of God, by making a display of themselves."

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, OCTOBER 10, 1878.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } . . . EDITORS.

Meeting at Battle Creek, Mich.

SABBATH, September 28, the mammoth tent having been pitched on sixth-day, there was preaching in the tent at 10:30 A. M. and 2:30 P. M. The congregation was very large at both services. It was variously estimated from 800 to 1,200. Probably there were not less than 1,000 adults present, who gave close attention to the word spoken. The writer spoke in the forenoon, and Elder Andrews, who arrived about forty hours before, spoke in the afternoon. J. E. White, with others recently from Colorado, was present to lead the singing. Several pieces were sung from his new book accompanied by an organ, which added much to the interest of our Sabbath service.

We were very happy to again stand before the people of our charge, and speak to them the words of life. We spoke seventy minutes with ease, answering the important question, "Where are we?" We traced down the several lines of prophecy in Daniel two, seven, eight and eleven, showing that all the specifications of these prophetic chains have been fulfilled excepting the crowning event of prophecy, the coming of the Son of man.

And while the prophecy of Daniel has to do with four empires, Babylon, Persia, Grecia, and Rome, the book of the Revelation has to do with the fourth only, Rome. We trace down the four leading chains of symbols in this book and find ourselves standing before the judgment of the last day, waiting for the second appearing of Christ. And although we had done this a thousand times, yet on this occasion the field seemed new, and the evidences more conclusive than ever before. As we followed down the seven seals to the opening of the seventh, we stood before the naked scenes of the last judgment. And the churches brought us to the preaching of the coming of Christ in the sixth, while the seventh reveals our real condition. Here the inquiry was again raised, in view of the description given of the church of the Laodiceans, "Where are we?" Or, what is our real condition before God? The danger of self-deception was pointed out, references to cases of great deception in Old-Testament history were made, and the church was exhorted to new consecration and devotion to the work of God.

In the afternoon Elder Andrews gave a practical discourse of not great length, as he was weary from his journey across the ocean. Elders Andrews and Bourdeau were greeted by their brethren and old friends with joy. The Sabbath with its services was a very interesting one to the church at Battle Creek, and a good introduction to our camp-meeting.

We were very happy to meet Elder Loughborough, from California, this morning, Monday, the 30th. He appears some worn from his excessive labors at the two camp-meetings in California, but enjoys his usual good health and buoyant spirits. He has many old friends who will greet him with joy at the camp-meeting, after an absence on the Pacific coast of ten years.

The mammoth tent is pitched in the center of the spacious grounds, and is being seated. The provision tent and the dining tent, and two other large tents for prayer-meetings, will be up to-night, also a dozen or more family tents, including those to lodge ministers, and a forty-foot tent for committees, to be used for a sort of head-quarters for reporting and general business. And the camp-meeting committee will push the work as fast as possible, that all may be in complete readiness for the opening service Wednesday morning, the second.

This camp will be the largest we have ever had. From fifty to one hundred ministers are expected, and probably there will be on the ground not less than three thousand Sabbath-keepers on the next Sabbath. The weather is fine, and should good weather continue, the meeting will hold over two Sabbaths, giving parts of families at a distance an opportunity to attend the first Sabbath, and after their return to their homes the other portions of families can attend the second Sabbath. And may our adorable Redeemer come up to the feast.

J. W.

LIBERALITY does not consist in good words, but in good works.

Thoughts—Words—Actions.

THE sum total of human influence is comprised in these three words. In one of these three channels it must flow; for it has no other. Every sin that has ever been committed, has been done in some one or all of these three ways; and every good deed that has ever been performed, has been confined to the same channels. All that goes to make up character, takes its place under some one of these three heads; and when character is weighed at last, the estimate will be formed on these three points alone—the thoughts, the words, and the actions.

How important then do these channels of our being become! How important that they be carefully closed against the insidious ingress of the enemy, and sleeplessly guarded against all his attacks! In each of these ways we may go wrong, in each of them sin against God; while only by being right in all of them can we be accepted with him. And here we are never idle. In thought or word or act we are always busy; and in neither of these can we be neutral; we are therefore constantly moving on one side or the other. Think of this, and say, reader, if the importance can be estimated of knowing how to be, and then of being, on all these points without sin.

Let us then look at a few of the declarations, directions and warnings of the word of God touching these divisions of our conduct. Considering the importance of our outward actions, and the direct influence we thereby exert on those around us, we are not surprised to find throughout the blessed word so many exhortations to those deeds which are good, and so many warnings against those which are evil. By the Lord, we are told, actions are weighed. 1 Sam. 2:3. A law has been given us by which to regulate our lives in this respect, enforced by suitable rewards and penalties; outward manifestations of God's displeasure against sin, have been recorded for our admonition; and finally we are told that according to our deeds, whether good or bad, so shall be our sentence beyond this life.

Next to our acts, we exert an influence for good or evil by our words. What directions have we concerning these? By them we may accomplish good. "A word spoken in season," according to Solomon, "how good is it!" And words fitly spoken are like apples of gold in pictures of silver. Prov. 15:23; 25:11. Profane and vain words "will eat as doth a canker." 2 Tim. 2:17. The man that offends not in word is a perfect man. Jas. 3:2. The Psalmist prayed that the words of his mouth might be acceptable to the Lord. Ps. 19:14. The words of the tale-bearers are as wounds. Prov. 18:8. There is more hope of a fool, than of a man who is hasty in his words. Prov. 29:20. In coming before God our words should not be hasty and rash, but few. Eccl. 5:2. Lying lips are an abomination to the Lord. Prov. 12:22. We are to keep from speaking evil and guile. Ps. 34:13; Prov. 24:28. The tongue must be bridled. Jas. 1:26. And, finally, for every idle word we must give an account; and by our words we shall at last be justified or condemned. Matt. 12:36, 37.

Thus definite and precise is the word of God in reference to our acts and words; and thus constantly are we to guard against the ever-present danger of sinning therein. But what of our thoughts, those unexpressed and invisible messengers that hold council in our own bosoms? May they become tainted with sin? Yes; even here sin may enter; and here too we must erect our works to bar it out. In what way may we sin here? By harboring unprofitable thoughts. "The thought of foolishness," says the wisest of men, "is sin." Prov. 24:9. We are not to let over anxious thoughts for the future disturb us. Matt. 6:25. Simon sinned in thinking that the Holy Ghost might be purchased with money; and Peter said to him, Repent therefore of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee. Acts 8:22. Vain thoughts are to be hated. Ps. 119:113. The unrighteous must forsake his thoughts, as well as his wicked ways. Isa. 55:7. The Psalmist prayed that not only the words of his mouth, but also the meditation of his heart might be acceptable in the sight of his Lord.

But may not wicked thoughts and temptations arise, it will be asked, and yet not be sin? Assuredly; but they are not sin simply because we do not harbor them. The state of the converted person is well defined by the apostle, as that in which every thought is brought into captivity to the obedience of Christ. 2 Cor. 10:5. And when every

thought is thus brought into obedience to Christ; and the tongue bridled that we offend not in word, and our actions regulated by the law of God, the whole sphere of man's volition is spanned.

Let us extend a little the prayer of the Psalmist, and have the thoughts of our hearts, the words of our mouths and all our acts acceptable in the sight of the Lord, our strength and our Redeemer. U. S.

The Order of Events in the Judgment.

NUMBER EIGHTEEN.

WHEN our Lord says to those at his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," he takes his saints into the presence of his Father, compare John 13:36; 14:1-3; 1 Thess. 4:14-17; Rev. 19:1-9, to the paradise of God, once here upon earth, Gen. 2:8, 9; 3:22-24, now in the third heaven, 2 Cor. 12:2-4, within the heavenly Jerusalem itself. Compare Rev. 2:7; 22:2, 14. Here they sit down with him at his table and eat the marriage supper. Rev. 19:1-9. These things being accomplished, the work of judgment is committed to the saints, a work so vast that we may well conceive the long period which lies between the two resurrections, to be requisite for its accomplishment. Rev. 20:4-6. The sitting of the saints in judgment upon the wicked, must begin after they have heard the words of Christ approving them in his Father's name, and before the sentence, "Depart ye cursed," is pronounced by the Saviour upon those who shall be thus judged. This judgment by the saints is thus presented in the Scriptures:—

Dan. 7:21, 22: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

1 Cor. 4:5: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God."

1 Cor. 6:1-3: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more, things that pertain to this life?"

Rev. 20:4-6: "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

According to the first of these texts, the saints of the Most High are to have the judgment work committed to them. But before this is placed in their hands, they are themselves to be judged by God the Father. And this very act of determining who are worthy to be saved, really determines that all the others are unworthy of eternal life. The judgment work of the saints cannot therefore, relate to the salvation or damnation of those who are judged by them, but solely to the determination of the measure of their guilt. The second of these texts, in forbidding the work of judgment "before the time," plainly implies that when that time does come, then this work is to be done by those who are at present forbidden to do it. And the time is fixed when this prohibition expires. For it is thus limited: "Until the Lord come." That they will not err in the judgment which they will then perform, is guaranteed in the further statement that the Lord shall bring to light the hidden things of darkness, and make manifest the counsels of the heart. And this will no doubt be accomplished by placing in their hands the books of record which contain an accurate statement of the deeds of those to be judged by them. Barnes, in his notes on this text, makes this remark: "And then shall every man have praise of God." The word here rendered praise denotes in this place reward, or that which is due to him; the just sentence which ought to be pronounced on his

character. It does not mean, as our translation would imply, that every man will then receive the divine approbation—which will not be true; but that every man shall receive what is due to his character, whether good or evil. So Bloomfield and Bretschneider explain it."

The third text states, in the most explicit manner, "that the saints shall judge the world." As it occurs in the same epistle which forbids this judgment "before the time until the Lord come," it is manifest that this is a work which the saints enter upon immediately after they have been exalted to reign with Christ. The nature of the judgment which the saints are to decide is clearly determined by two facts: 1. It is rendered by the saints after the Lord has brought to light the hidden works of darkness, and made manifest the counsels of the hearts. 2. It is said in this same passage, and in the same manner, that the saints "shall judge angels," meaning of course those angels that have sinned whose cases are thus stated:—

2 Pet. 2:4: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."

Jude 6: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

These two facts are decisive as to the nature of the judgment which the saints are to engage in when exalted at Christ's right hand. They are not to be judges over men in a state of probation, something as the ancient judges of Israel were raised up to rule over God's ancient people; but their judgment is to be rendered in the case of wicked men, when the Lord brings "to light the hidden things of darkness," and it is to be exercised alike in the case of sinful men and fallen angels. It is not a judgment to determine the guilt or innocence of the parties to be judged; for the guilt of the angels was virtually pronounced to be unpardonable when they were cast out of heaven, and delivered to chains of darkness, *i. e.*, to utter despair, and to the hopeless bondage of their own sins. And the last condition of wicked men has, before their judgment by the saints, already been determined by the resurrection and translation of the just, leaving all others as unworthy of eternal life. This judgment of the saints is, therefore, simply designed to determine the measure of the guilt of wicked men and fallen angels. As their rejection from the kingdom of God is determined by God the Father before they are thus judged by the saints, this judgment by them for the determination of the measure of each man's guilt, is a most convincing proof that God designs, in rendering to every man according to his deeds, to inflict tribulation and anguish upon every soul of man that doeth evil. Rom. 2:5-9.

Dr. Bloomfield says of 1 Cor. 6:2: "Upon the whole, there is, after all, no interpretation that involves less of difficulty than the common one, supported by some Latin Fathers, and, of modern divines, by Luther, Calvin, Erasmus, Beza, Cassaubon, Crellius, Wolf, Jeremy Taylor, Doddridge, Pearce, Newcome, Scott, and others, by which it is supposed that the faithful servants of God, after being accepted in Christ, shall be in a certain sense, *assessores judicii*, by concurrence, with Christ, and being *partakers* of the judgment to be held by him over wicked men and apostate angels; who are, as we learn from 2 Pet. 2:4; Jude 6, reserved unto the judgment of the last day."

And Dr. Barnes speaks thus: "Grotius supposes it means that they shall be first judged by Christ, and then act as assessors to him in the judgment, or join with him in condemning the wicked."

But the fourth text relative to this judgment by the saints is very remarkable. It shows that the resurrection of the just precedes the work of judgment by them. It elevates them to thrones of judgment, where they live and reign with Christ, during the period between their own resurrection and that of "the rest of the dead." It assigns the space of time occupied in this vast work: viz., a thousand years, a period none too long for this examination of the books containing the deeds of all wicked men and fallen angels, even though all the saints engage in it, as we have learned that they do.

There is in this statement respecting the thrones, an evident allusion to Dan. 7:9, which speaks of thrones being "cast down," or more correctly rendered "were placed," as many able critics inform us. These thrones were placed for the judgment work, when entered upon, as we have seen, in the second apartment of the heavenly temple by God the Father. And when the judgment is given to the immortal

saints, and they are able to enter the temple after the outpouring of the plagues, Rev. 15:8, it appears that they sit upon thrones thus placed for them, and with the Saviour at their head finish the work of the judgment as indicated in the text examined. They are in this exalted state, priests to God and Christ, not as mediators with them in behalf of wicked men, but as worshipers of God and the Lamb, even as Christians in their mortal state are a royal priesthood to offer up spiritual sacrifices acceptable to God, by Jesus Christ. 1 Pet. 2:5, 9.

J. N. A.

The Second Advent.

WHAT THE SAINTS WILL KNOW ABOUT IT.

(Concluded.)

THAT there will be signs given to mark the near approach of the second advent, and that from these signs God's people will know when that day is at hand, will know when the last generation has come, is most emphatically set forth by our blessed Saviour. In answer to the question, "What shall be the sign of thy coming and of the end of the world," he says as follows:—

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." Luke 21:25-28.

Reader, how could language be plainer than this? First, the statement is made that there shall be signs both in the heavens above and the earth beneath. The Lord says that then they shall see the Son of man coming. When? When they have seen these signs. He says, "When these things begin to come to pass, then look up, and lift up your heads." How very plain this is. When they shall see the signs commencing to be fulfilled, then they are to look up, expecting the Lord to appear in the clouds of heaven. In Mark 13:29 the Saviour says: "So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors."

Now does the Saviour mean what he says about this, or not? Reader, do you believe it? And are you willing to act upon it? He says that when you see these things come to pass then know—What shall we know? Know that we cannot tell anything about it? Know that it may be to-day, or that it may be a thousand years in the future? Is that what the Son of God says? No. He says: "Know that it is near, even at the doors." And then he proceeds to illustrate the point in a beautiful parable: "And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:29-31. How simple and plain is that illustration! When we see the early leaves putting forth upon the trees we do certainly know that summer is nigh at hand. Now says the blessed Jesus, just as surely, When you shall see these signs, of the second advent you may know that his coming is near, even at the door. Now, why not believe this? Why contend against God? Why dispute the plain doctrine of the Bible? Why blind your eyes to the truth? Why stick to a position that will lead you down to ruin? Why not, like an honest Christian come up squarely and take the word of God as it says, and build our faith upon the plain declarations of the Bible? This is the only safe course to pursue.

Jesus says, "Know that it is near." Now the question is, How near? The next verse settles that point. "Verily I say unto you, This generation shall not pass away, till all be fulfilled." Matt. 24:32. Here we have it, and it is just as definite as the Bible makes it. This generation is not to pass away until all these things are fulfilled. Now what generation? Not the generation to whom Christ talked, because none of those things occurred back there. The sun was not darkened, the moon was not darkened, the stars did not fall, Jesus did not come, nor were the righteous gathered from the four quarters of the earth. None of these things happened there. Then the language itself shows that Christ is speaking of the generation that shall see these signs. Notice the fact that his disciples asked him,

"What shall be the sign of thy coming and the end of the world?" He glances down the stream of time, passing over the great events of the world which should occur between his first and second advents. Coming down to the last days he gives a sign which shall mark the end of the world. Then he says that "this" generation, that is, the generation that shall see these signs, this generation shall not pass until I shall come. That is the generation that shall not pass away. To illustrate: I am traveling on a strange road. I inquire the way to the village. A man tells me that I must first cross a certain bridge, go on a short distance, take the second road to the right, pass a red school-house and finally I will come to a meeting-house. "Now," said the man, "the next thing after the meeting-house is the village." He says, "this meeting-house." Now suppose there were a meeting-house near where we were talking. I would be very foolish to think he meant this one when the one we were talking about was nearly fifty miles away. We must take the last one mentioned. Just so with Jesus. When he says "this generation shall not pass away," he does not mean the generation there to whom he was talking. The generation that he was speaking of was the one that should see the signs. In illustration of this fact, notice the language of David. He is speaking of the generation who came out of Egypt five hundred years before his day. He says, "Forty years was I grieved with this generation." Ps. 95:10. Was it the generation living at the time David wrote this? No, anybody knows better.

Take another illustration. The psalmist in foretelling the coming of the Saviour at the first advent says, "Thou art my son, this day have I begotten thee." So the Saviour was born the day that this was penned was he? No indeed. It was more than a thousand year before he came. Yet the Lord said, "This day have I begotten thee." The simple truth is, the mind of the prophet was carried down to the time of the first advent. Then he exclaims, "This day have I begotten thee." Just so the Saviour in the scripture under consideration, carries the minds of his disciples down to the time of the second advent and the signs that shall mark the end of the world, and then declares, "That this generation shall not pass away until he shall come." Notice that we have this blessed truth taught, that when the last generation shall come, God will give signs indicating the fact—signs by which the saints then living will positively and certainly know that the last generation is come. Dear reader, this is just what the Bible says about the subject. This is just what we can and should know about it. These signs have appeared and the last warning has been sounding to the world for the past quarter of a century.

Now if the saints will know this much about the second advent they will not be in the dark concerning it. Nor will they be overtaken by that event; as by a thief in the night. This is very plainly declared in many other scriptures. Thus the apostle says to the Thessalonians: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 1 Thes. 5:1, 2.

"There" say our opponents, "That is just what I believe. The day of the Lord is to come as a thief in the night, and if it comes as a thief certainly we cannot know anything about it. Then it is of no use to worry our heads concerning it. These scriptures show us conclusively that what you are teaching concerning the coming of Christ is entirely contrary to the Scriptures." So reason our opponents; but if they will read the next verse it will entirely overthrow their position and overwhelm them with shame, for it is expressly declared that all who are overtaken as by a thief by the coming of the Lord will be destroyed.

Yes, here it is. Only those persons who know nothing about the coming of the Lord will be overtaken as a thief. When they are saying, peace and safety then will the Lord come to them as a thief in the night, and then says Paul, "Sudden destruction shall come upon them, and they shall not escape." Now see what he says of those who are watching. A very different statement he makes about them. See how plain it is. "But ye, brethren, are not in darkness, that that day should overtake you as thief." Here we have it. The brethren, then, are not in darkness that that day should overtake them as a thief. This should forever silence our opponents. Not one of God's waiting saints will be overtaken by the day of the Lord as by a thief. They will be watching, looking,

and expecting that event. Paul proceeds to tell why it is that they will not be overtaken as a thief. "Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." Here we have the admonition, to watch, and not sleep as do others. Again the Saviour says, "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" Matt. 24:44, 45. If they do not watch they will be overtaken as a thief and they will not know when He comes. But if they have watched will they then be in darkness? Will they then be overtaken just the same as if they did not watch? So the prophet Daniel in speaking of the time of the end says: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Dan. 12:10.

Yes the wise will understand but the wicked will not. The apostle Peter very plainly declares that in the last days there will be two classes. One class proclaiming the coming of the Lord, looking for it, and warning others, while another class will be mocking at it and despising those who are preaching it. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter, 3:3, 4. This scripture the opponents of the second advent are fulfilling every day. Once more: Our Saviour in describing the condition of the church at the second advent thus illustrates the different positions which the two classes of professed Christians will occupy. One is watching, waiting, knowing that his Lord is immediately coming, while the other one says "my Lord delayeth his coming," and is feasting with the ungodly and is classed as an evil servant. Thus he says:—

"Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." Matt. 24:46-51.

Dear reader, let us not be among those unfaithful, blind servants, those who are scoffing and mocking at the second advent while God's faithful servants are doing their utmost to warn the world of this solemn event.

D. M. CANRIGHT.

"For Our Learning." Rom. 15:4.

YE HAVE KILLED THE PEOPLE OF THE LORD.

"And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods."

"And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." "But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." Num. 16:32, 35, 41.

THIS was surely one of the most singular instances of rebellion on record. Indeed, it has sometimes seemed hard to reconcile such blindness, such mad infatuation, with the ordinary sense with which they must have been possessed, and the light they had received from the many manifestations of God's power in their behalf. And,

1. We read that the earth opened, and swallowed up a certain company who were in open rebellion. By what method of reasoning could they make Moses and Aaron answerable for this?

2. A fire came out from the Lord and consumed a company who aspired to the priesthood in direct opposition to the ordinance of God. Was this the work of Moses and Aaron? or if they thought it was, would it not then prove to them that Moses and Aaron had power over heaven and earth? that they held them under such control that they would do their bidding. How, then, dared they so soon inaugurate a new rebellion against them? Such blindness seems almost unaccountable.

But the Lord said, by Samuel, "Rebellion is as the sin of witchcraft." 1 Sam. 15:23. We know that witchcraft has a power to so pervert men's faculties, that everything is distorted to their vision. Wrong is made to appear right, and they are blinded to the simplest and plain-

est reasons and facts. And such, too, is the power and tendency of rebellion. This alone appears to account for their conduct. A person bewitched feels perfectly secure in his position, and is scarcely moved by evidence of his error. So, too, with a person with rebellious tendencies. It is always selfish and unreasonable. Seldom, very seldom, does a person recover himself from the strong influence of witchcraft. And so hard is it for a person of a rebellious spirit to entirely escape from this terrible snare of the enemy. Not realizing the awful danger of his position, he can hardly be persuaded to make the strong effort necessary to break away from it. The victim is like a charmed person, who thinks he is enjoying the greatest freedom and the richest pleasures, while the coils of the destroyer are closing around him.

The New Testament prophecies of the last days inform us that Satan will work "with all power, and signs, and lying wonders." All these are plain to be seen, easy to be identified. But who shall describe, and sufficiently warn against, that spoken of in the same text, "all deceivableness of unrighteousness?"

God has a great and important work to be accomplished in and for "this generation." His commandments must be restored, and thereby a people fitted for translation. Doubtless, the deceptions of the enemy are aimed against this work; but thousands fall into the snare who know not for what purpose the enemy has entrapped them.

But God has always carried on every great reform through certain instrumentalities. A work necessarily requires workers; and the last are as much a part of God's plan as is the first. Some, strangely enough, seem blinded to this fact, and think they are friends to the work, while they are opposing the workers. If they are not beyond the reach of reason, they must see that their position is most unreasonable. And if their senses are so stupefied that they cannot see it, it is the duty of others to take warning, and avoid the danger into which they have so heedlessly run. Through all the inspired records, we find that God has looked upon his instruments as an essential part of his plan; and rejection of them, has always been counted as rejection of him. "The tree and its fruit" are always classed together; and they who love the fruit, will show it by their regard for the tree.

J. H. WAGGONER.

Sacrifice.

SACRIFICE implies a loss, a voluntary surrender of something, or some act of self-denial, or of suffering or of obedience, either to render service to God or to benefit our fellow men; or to bring ourselves into conformity to the law of God, by denial of the dictates of the carnal mind in behalf of goodness and virtue.

The spirit of sacrifice implies a constant willingness to render sacrifice to God of whatever we may possess which may be of benefit to his cause in the great work of salvation, and to deny ourselves the indulgence of anything which may in any wise hinder the progress of the work of God in our own hearts or in the minds of others.

The best illustration we can point out to show what the spirit of sacrifice is, in all its manifestations, may be viewed by all in the life and death of our Lord Jesus Christ; for others he suffered poverty, fatigue, dishonor and reproach, ignominy and death. Our Lord gave us this example, not to make a display for idle talk, or to satisfy an arbitrary pride, or to form or establish a useless precedent for his followers, that they might be weighed down by certain rules, or subjected to suffering unnecessarily, or to being tempted for the diversion of higher intelligences.

Had man not fallen from his first estate, no call would have been made for sacrifice or self-denial; but man has fallen very low, yet not so low but Christ offers to reinstate him again higher than before, on conditions reasonable and just in view of natural and moral law. To do this, our Lord has undertaken a vast work, extending through thousands of years—a work in itself vast in its reach, and laborious and painful in its workings and its minute details, rendered so by the perverse nature of the heart of man.

Man, to fit himself for this salvation, must understand its workings or he could not appreciate it, and in order to do this he must sacrifice.

J. CLARKE.

Look at the bright side. Keep the sunshine of a living faith in the heart.

We are always looking into the future but we see only the past.

(Concluded from page 297.)

sentimentalisms, but earnest action. It is not the great services and lofty aspirations which receive the approval of God, but the love and consecration through which the service is performed, be it great or little. Storms of opposition and rebuffs are God's providences to drive us under the shelter of his wing. When the cloud envelops us, his voice is heard: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."

The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as a few drops before the plentiful shower to be given on the day of Pentecost. Jesus impressed this fact upon his disciples, that as they should proceed in the work intrusted to them, they would the more fully comprehend the nature of that work, and the manner in which the kingdom of Christ was to be set up on earth. They were appointed to be witnesses for the Saviour; they were to testify what they had seen and heard of his resurrection; they were to repeat the gracious words which proceeded from his lips. They were acquainted with his holy character; he was as an angel standing in the sun, yet casting no shadow. It was the sacred work of the apostles to present the spotless character of Christ to men, as the standard for their lives. The disciples had been so intimately associated with this Pattern of holiness that they were in some degree assimilated to him in character, and were specially fitted to make known to the world his precepts and example.

The more that the minister of Christ associates with his Master, through contemplation of his life and character, the more closely will he resemble him, and the better qualified will he be to teach his truths. Every feature in the life of the great Example should be studied with care, and close converse should be held with him through the prayer of living faith. Thus will the defective human character be transformed into the image of his glorious character. Thus will the teacher of truth be prepared to lead souls to Christ.

Jesus, in giving the disciples their first commission, had said, "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou [referring to responsible men who should represent his church] shalt bind upon earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." In renewing the commission of those to whom he had imparted the Holy Ghost, he said, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." These words conveyed to the disciples a sense of the sacredness of their work, and its tremendous results. Imbued with the Spirit of God, they were to go forth preaching the merits of a sin-pardoning Saviour; and they had the assurance that all heaven was interested in their labors, and that what they did on earth, in the Spirit and power of Christ, should be ratified in heaven. Jesus did not, by this assurance, give the apostles or their successors power to forgive sins, as his representatives. The Roman Catholic church directs its people to confess the secrets of their lives to the priest, and from him, acting in the place of Christ, to receive absolution from their sins. The Saviour taught that his is the only name given under heaven whereby men shall be saved. Jesus, however, delegated to his church upon earth, in her organized capacity, the power to censure and to remove censure according to the rules prescribed by inspiration; but these acts were only to be done by men of good repute, who were consecrated by the great Head of the church, and who showed by their lives that they were earnestly seeking to follow the guidance of the Spirit of God.

No man was to exercise an arbitrary power over another man's conscience. Christ gave no ecclesiastical right to forgive sin, nor to sell indulgences, that men may sin without incurring the displeasure of God, nor did he give his servants liberty to accept a gift or bribe for cloaking sin, that it may escape merited censure. Jesus charged his disciples to preach the remission of sin in his name among all nations; but they themselves were not empowered to remove one stain of sin from the children of Adam. Nor were they to execute judgment against the guilty; the wrath of an offended God was to be proclaimed against the sinner; but the power which the Roman church assumes to visit that wrath upon the offender is not established by any direction of Christ; he himself will execute the sentence pronounced against the impenitent. Whoever would attract the people to himself as one in whom is invested power to forgive sins, incurs the wrath of God, for he turns souls away from the heavenly Pardoner to a weak and erring mortal.

Jesus showed his disciples that only as

they should partake of his Spirit, and be assimilated to his merciful character, would they be endowed with spiritual discernment and miraculous power. All their strength and wisdom must come from him. When dealing with obstinately offending members, the holy men of the church were to follow the directions laid down by Christ; this, the only course of safety for the church, has been traced step by step by the apostles with the pen of inspiration.

When the church takes up the case of an offender, the prayer of faith will bring Christ into the midst as an all-wise counselor. Men are in danger of being controlled by prejudice or the reports and opinions of others. Their own unsanctified judgment may balance their decisions. Therefore, where important decisions are to be made in reference to individuals in the church, the judgment of one man, however wise and experienced he may be, is not to be regarded as sufficient to act upon.

Jesus has said, "Where two or three are gathered together in my name, there am I in the midst." With Christ to preside over the council of the church, how cautiously should each man speak and act. Prayer should be offered for the erring, and every means be used to restore him to the favor of God and the church; but if the voice of the church is disregarded, and his individual will is set up above it, then the offender must be promptly dealt with, and the decision of the brethren, made with prayer and faith, and according to the wisdom given them of God, is ratified by Heaven.

The repentance of the sinner is to be accepted by the church with grateful hearts. The church is empowered to absolve sins only in the sense of assuring the repenting sinner of the forgiving mercy of the Saviour, and in leading him out from the darkness of unbelief and guilt, to the light of faith and righteousness. It may place his trembling hand in the loving hand of Jesus. Such a remission is ratified by heaven. The directions of the apostles in regard to condemnation or acquittal in case of church trials are to remain valid till the end of time. And the promise of Christ's presence in answer to prayer should comfort and encourage his church to-day as much as it comforted and encouraged the apostles whom Christ directly addressed. Those who despise the authority of the church despise the authority of Christ himself.

Notwithstanding the refusal of Heaven's best gift by Jerusalem, the work of the apostles was to commence there. The first overtures of mercy were to be made to the murderers of the Son of God. There were also many there who had secretly believed on Jesus, and many who had been deceived by the priests and rulers, but were ready to accept him, if it could be proven that he was indeed the Christ. The apostles, as eye-witnesses, were to testify of Jesus and his resurrection. They were to open to the people the prophecies relating to him, and to show how perfectly they had been fulfilled. They were to bring before the people the most convincing evidence of the truths which they taught, and they were to proclaim the joyful tidings of salvation to the world.

As all minds were interested in the history and mission of Jesus, because of the events which had just transpired at Jerusalem, this was a time when the preaching of his gospel would make the most decided impression upon the public mind. At the commencement of their work the disciples were to receive a marvelous power. Their testimony of Christ was to be confirmed by signs and wonders, and the performance of miracles by the apostles, and those who received their message. Said Jesus, "They shall cast out devils; they shall speak with new tongues; they shall take up serpents, [as in the case of Paul] and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

At that time, poisoning was practiced to quite an extent. Unscrupulous men did not hesitate to remove by this means those who stood in the way of their ambition. Jesus knew that his apostles would be subject to this danger, if not specially protected from it. He knew that there would be many who would be so deluded as to think it would be doing God service to put these witnesses to death by any means. He therefore guarded them against this insidious evil. Thus the Lord assured his servants that they were not to labor in their own strength, but in the strength of the Holy Ghost. Though the disciples received their commission to preach the gospel to all nations, they did not at the time comprehend the vast extent, and wonderful character of the work that was before them—a work that was to descend to their successors, and to be carried on to the end of time.

THE HOME CIRCLE.

Angry Words.

ANGRY words are lightly spoken
In a rash and thoughtless hour;
Brightest links of life are broken
By their deep, insidious power.
Hearts inspired by warmest feeling,
Ne'er before by anger stirred,
Oft are rent past human healing
By a single angry word.

Poison drops of care and sorrow,
Bitter poison drops are they,
Weaving for the coming morrow
Saddest memories of to-day.
Angry words, O let them never
From the tongue unbridled slip;
May the heart's best impulse ever
Check them, ere they soil the lip.

Love is much too pure and holy,
Friendship is too sacred far
For a moment's reckless folly,
Thus to desolate and mar.
Angry words are lightly spoken,
Bitterest thoughts are rashly stirred,
Brightest links in life are broken
By a single angry word.

—Sel.

Hasty Words.

"MOTHER, please look here and see my pretty block-house. When I'm a man we'll have one just like it."

I glanced at four year old Harry, who had constructed a most wonderful edifice in the middle of my sitting room.

"I am afraid it would not keep out much of the snow," said I.

"But it would be so nice in summer," said Harry, laughing merrily, and springing to my side, he threw his little arms around my neck, saying, "Oh, mamma! I love you so!"

"Harry," said I, kissing him, "will you run and tell Bridget to have warm biscuit for tea?" He started quickly, and as he started his foot caught in a light stand upon which I had placed a rare Parisian vase, with a rose bud just unfolding its crimson petals in it. The stand fell over, and the vase (a gift from my dead mother) was shattered.

"You naughty boy," I cried angrily; "you deserve to be whipped. Pick up those pieces instantly, and put them in the coal-hod." He stooped, carefully picked up the fragments, cutting his little fingers as he did so against the sharp edges. He carried them away and was gone some time. When he returned it was with something clasped tightly in his hand.

Coming to me he placed a five cent piece in my lap, saying timidly, "Will that buy you a new vase, mamma?"

What evil demon possessed me to take the coin, his sacredly cherished treasure, (a kind neighbor had given him for some little office) and throw it from me, I know not.

Harry picked it up with tears running down his face, and sat down upon his stool with his hands folded so meekly. Presently he said: "May I go and play with Eddie Potter?"

"I don't care where you go," said I, crossly, "so you keep out of my sight."

Harry went to the closet where his coat and hat hung, put them on, and came and stood by my side.

"Mamma, will you please forgive me? I'm so sorry," and he put his lips up for a kiss. I pushed the little fellow away. He stood by the door a moment, looking pitifully at me; it is twenty-five years ago to-day since he stood there, but I can see him with his blue coat and red and gray worsted skating cap, and the little red mittens, as if it were but yesterday. But I looked coldly at him, the door opened and shut, the little feet went slowly down the stairs. I heard him go out; unfasten the gate. Looking out of the window, I saw the little fellow lift his face with a smile as he saw me, which gave place to a pitiful quiver of the lips as he saw I took no notice of him. I watched the darling down the street with a strange undefined feeling, till the little coat and red mittens were no longer visible. Twice a sudden impulse moved me to call him back, but I crushed it down. Oh, would to God I had! Well, I sewed all through the afternoon. At four o'clock I put away my work, and sat by the window. Conscience began to reproach me for my conduct. "I don't care," said I, "my beautiful vase is a ruin." "What is the value of all the vases in the world compared with your child? Have you not spoken crossly to that dear little Harry, who is always so cheerful and obedient? And this is not the first time either, and you calling yourself a Christian mother, too? Suppose Harry should be taken suddenly from you. Wouldn't your cruel words haunt you forever?"

I could bear this no longer. I rose, and picked up the stray litter about the room to give it a more tidy appearance.

Then I went to the window, peering anxiously through the gloom, but seeing nothing of my boy. My heart became terribly heavy; this suspense was unbearable. Hastily throwing a shawl over my head, I ran into Mrs. Potters'. "Have you seen Eddie?" was the question before I entered the room. "Have you seen Harry?" "He was over here at half past two; he and Eddie went over to Josie Gray's. I think—"

What she thought I never knew, for at that moment Eddie rushed in breathless, screaming, "Mother, Mother! Harry Loring is drowned! We were sliding on the mill-pond and there was a hole in the ice with snow on it, and Harry didn't see it, and—"

"Hush, Eddie!" said his mother, looking at me fearfully. "Here is Mrs. Loring."

There was a great silence in the room, broken only by the blithe, sweet voice of a canary, and the purr of a Maltese cat. Presently Mrs. Potter came toward me, and placed her hand softly upon my shoulder saying, "Ella, my poor child!"

I never moved, but sat with wide open eyes upon an awful picture. A cold, gray afternoon, a pond, little boys playing upon it, one little figure well known to me, suddenly disappearing through the treacherous ice, down, down, the little hands grasping at cruel weeds, the sweet mouth full of water. And those wicked, sinful words ringing through my ears, "I don't care where you go, so long as you keep out of my sight." There was a mist before my eyes, a ringing in my ears, I remember leaving the house with a blind feeling of going where my Harry was. Then came a horrible sense of the earth giving way under my feet, and I knew no more.

A pleasant feeling of warmth, a languid sense prevailing my system. I opened my eyes and glanced around the room. A strange woman by the fire; at the foot of the bed, my husband with his hand over his eyes. I tried to think where I was, and what had happened, but in vain. Then my attention was arrested by a little figure in a red flannel night dress, cuddled up in a big chair—my Harry! Then it all flashed across my mind. I sat up straight in bed with a faint "Why!"

"What is it?" said I, feebly.

"You must not talk; lie down. Oh, darling, darling!" and the strong man wept like a child. And the little figure came and jumped on my bed, and putting his arms around my neck, cried, too. And I, puzzled to know what it all meant, cried also. The strange figure came forward and took Harry away, saying, "Be careful, Mr. Loring, everything now depends upon quiet."

"Tell me now," said I. "I must know; I had such a horrible feeling. Oh, Harold! I dreamed that Harry was drowned!"

His face grew white. "He was near death; George Gray got him out of the pond; Gray sent down to the office for me; I went after Dr. Hooper, and came right up. There was but a spark of life left, but we succeeded at last."

"How many days ago was it, Harold?" I said.

"Seven weeks ago yesterday," said he smiling.

"Seven weeks!" said I. "Impossible!"

"You have been very sick with brain fever, Ella. You were very near death; for days we despaired of ever seeing you conscious again. You would say, 'Harry is drowned; and I made him drown himself.' Last night Dr. Hooper said the crisis was at hand; if you lived through the night you would get well. Oh, Ella! I am so thankful you are spared to me!"

"I have been so weak and sinful, Harold," said I, and then told him all, not keeping back anything.

He heard me through, stroking my hair in a gentle fashion. When I finished he said:—"It has taught you a lesson, Ella dear."

And that was all.

I soon recovered. For a long time I could not bear Harry out of my sight. It seemed as if I could not do enough to atone for my wicked conduct. The thought makes me shudder now—if it had been that Harry never came back to me, and that the last words he heard from his mother's lips were so unkind. I have had three children since then, and not one of them has heard a cross or hasty word from me. Oftentimes my patience is sorely tried, but one thought of that horrible death to which Harry came so near, drives the demon away.

Mothers, bear patiently with these innocent little ones. Are there not many whose eyes resting on this simple story fill with bitter tears at the recollection of the unkind words, and even blows, to little children laid away forever, who would give all their worldly possessions, yes, years of their lives, to recall those hasty words that made their

child's lips quiver pitifully and the clear eyes dim with tears? Ah! you cannot have them back even for a moment to kiss the sweet, red lips. They are gone, and *your sin* remains.—*Sel.*

Too Industrious.

If mothers would but remember that freshness and vigor and cheerfulness and companionship were the most precious things they could give to their children, they would cease being so industrious, and instead would cultivate the graces of leisure. They would put less work on their children's clothes and more on their hearts and minds. They would esteem a happy walk, accompanied by their children, of far more advantage to them than an elaborately prepared dinner. They would realize that to be able to take an intelligent and interested part in general conversation would do more to bind their husbands' hearts to them and to command their respect than an exquisite dinner, or a wardrobe of ruffled and embroidered garments for the little ones. But no one can help a woman to this right position in her family except herself. With women alone lies the remedy for the bad consequences that result to themselves and their families from their being too industrious.

GOOD HEALTH.

Drunkard's Arguments Answered.

(Continued.)

12. MODERATE DRINKING NOT HARMFUL.

EVERY man, even the drunkard himself, admits that liquor in excess is injurious; but a large and very respectable class claim that it is an evil only in excess, and is a harmless luxury, if nothing more, in moderate quantities. This, too, is an error which has proved fatal to thousands. A small dram soon grows to be a large one; claret is exchanged for grog or toddy; and so, by degrees, the moderate drinker becomes a drunkard, the first "small drop" engendering a love for succeeding larger doses.

It is not necessary that a man should be dead drunk to be intoxicated. Intoxication is derived from a Latin word meaning poison, and means, literally, a condition of poisoning. Alcohol is a poison. If a man takes it into his system, he is poisoned, or intoxicated, in proportion to the amount taken.

Moderate drinking produces a disease well-known to physicians as *chronic alcoholism*. It is especially dangerous to the old, as it is one of the most powerful predisposing and exciting causes of apoplexy, as well as of numerous other diseases.

13. DOCTORS RECOMMEND WINE AND BRANDY.

It is a lamentable fact that a large class of physicians use alcohol in their practice in a most reckless manner. The result is seen in hundreds of drunken sots who haunt saloons and grogeries. That this use of alcohol is wholly unnecessary is shown elsewhere.

14. SCIENTIFIC MEN RECOMMEND THE USE OF ALCOHOL.

This, too, is a deplorable fact; for it is a sad spectacle when science stoops to cater to the demands of morbid appetites and vices. It is a significant fact that those scientific authorities who recommend the use of alcohol are themselves addicted to its use. It is not an unjust inference that their judgment, in this case, is biased by their appetite. But there are a great many of the most eminent scientists who are the strongest advocates of total abstinence. Among them are Dr. W. B. Carpenter, Dr. Parkes, Dr. Richardson, Dr. Parker, and Sir John Hall.

15. THE BIBLE SANCTIONS THE USE OF WINE, AND GOOD MEN USE IT.

The Bible has been quoted to sustain polygamy, slavery, and other evil institutions, as well as intemperance. Rightly understood, it supports none of these practices. In another place we have considered this point at greater length.

Good men, even ministers, do many evil things. All men are human. One man's transgression is no apology for another's sin. This argument is only a subterfuge. It has no weight.

16. ALL NATIONS USE STIMULANTS.

Some will argue from the fact that the use of liquor of some kind is almost universal that the appetite for it is a natural one. Admitting that inheritance may have made it such, the argument is still worthless; for what nation is there among whom lying, stealing, and other crimes and vices do not also exist? If intemperance is a universal evil, the fact should be most deeply deplored, in-

stead of being made an excuse for perpetuating the vice.

But intemperance is not universal. Until taught the use of liquor by white men, the North American Indians were wholly unacquainted with the fiery beverage which they have appropriately named "fire water." And the introduction of liquor among these savages has done more toward their extermination than any other cause. Many other barbarous tribes are in happy ignorance of this enticing poison.

Again, the appetite for fermented drinks is not a natural one. Offer an infant brandy; it is repulsed at once, as it should be. No beast naturally loves alcohol, though there are several animals which, like men, may be taught to love liquor and demand it as imperiously as any old toper. The hog is an animal of this kind. The resemblance of man to this animal, in this respect, is not flattering, at least.

Even though an artificial appetite has in some cases been created, this fact does not change the relation of alcohol to the system in the least. Alcohol is a poison still; and the system will treat it as such, in spite of an inherited or an acquired appetite for it.

17. THE USE AND SALE OF ALCOHOLIC LIQUORS IS A SOURCE OF GREAT REVENUE TO THE GOVERNMENT.

Says the liquor dealer, The manufacture and sale of alcoholic drinks gives employment to more than 500,000 men. It furnishes a market for more than 40,000,000 bushels of grain each year, and pays to the government an annual tax of \$60,000,000, or about two-fifths the whole revenue of the country.

Such arguments are actually urged by the dram-sellers and their infatuated customers. What a damage to the government would be the loss of \$60,000,000 of revenue! and what a pity that 500,000 poor laborers should be thrown out of employment! Ah! yes; and what a pity that 40,000,000 bushels of grain, equivalent to 600,000,000 four-pound loaves of bread, should be wasted—worse than wasted, manufactured into poison. The same liquor which brings to the government a revenue of \$60,000,000, makes 800,000 paupers, who require for their maintenance \$100,000,000. There is very little profit in this, surely. The cost of crime resulting from drink is still greater. The expense of caring for 30,000 idiots and lunatics must also be charged to alcohol. Where then are the profits? We have said nothing of the loss resulting from the unproductive labor of those employed by the liquor business, or from the idleness, disease, and death occasioned by drink, which aggregate an enormous sum.

18. THE MODERATE USE OF WINE IS NECESSARY TO MAINTAIN NERVOUS ACTIVITY IN OLD AGE.

Many, even of those who profess to be instructors of the people in the laws of health, advocate the use of wine in old age, on the ground that age renders the system somewhat sluggish in its activities, and hence a little stimulus is needed to maintain its functions, and especially nervous activity.

A consideration of this argument will show that the use of alcohol is not only unnecessary in old age, but absolutely hazardous. Why are the bodily functions less active in old age than in youth? Why is the mind less brilliant? Because the organs of the body have become worn and disabled by long usage and imperfect repair. The tissues are not kept intact by assimilation. The reason why they are less active, then, is that they are less qualified to act. They are incapable of that vigorous action which they sustained in youth and middle age.

This decreased activity is an admirable provision of nature for the prolongation of life to the utmost limit. The waste of tissue depends upon its activity; the more action, the more waste and wear, the sooner worn out. Using alcohol produces an increased activity, but does not increase the capability of the system to sustain action. In other words, it tears down tissue, but does not build it up. It interferes with the repair of tissues. The increased vigor seemingly imparted by alcohol, therefore, is *dangerous*, rather than desirable. If alcohol enables a man to live faster, it shortens his existence by so doing.

Again, alcohol, even in moderate quantities, produces a peculiar degeneration of the walls of the blood vessels, by which they become weakened, the muscular tissue composing the small vessels being replaced by particles of fat or carbonate of lime. This kind of degeneration is also a frequent incident of old age, even in those who are not spirit drinkers, and is especially liable to occur in the small arteries of the brain. The use of alcohol not only facilitates this morbid process, but adds to the danger which is always present with it under the most favorable circumstances. When the arteries are

thus weakened, a little extra supply of blood in the brain, a "rush of blood to the head," will often occasion rupture of some one of them, and apoplexy, with paralysis or immediate death, is the result. Alcohol, even in very small quantity, produces congestion of the brain, and thus renders an aged person doubly liable to death from apoplexy.

Are we not justified, then, in the position that alcohol is not only less desirable for the old than for the young, but is far more dangerous?

RELIGIOUS NEWS AND NOTES.

—There are at present in France 2,658 parishes unprovided with pastors.

—An iron church has been presented for the use of the Reformed Episcopal church at Eastbourne.

—The Catholic missionaries in China and in India during the last five years have baptized 165,522 heathens, 11,600 of the number being adults.

—During the past year the Old Catholics in Switzerland have increased from 10,000 to 20,000. The prospects of that church in Switzerland are considered more favorable than in any other country in Europe.

—The chaplain in charge of the Tombs in New York, mentions in his report the fact, that out of 1,030 incarcerated there, under fourteen years of age, a little over 200 were Protestants and over 800 were Roman Catholics.

—The oldest Protestant Episcopal church now in use in New England is at Marblehead, Massachusetts. From the parish records it appears that the church was erected 1714, though the parish must have been founded some years before that date.

—One of the largest gifts to missions ever made is that of a liberal friend of the Church Missionary Society of Great Britain who proposes to transfer \$175,000 to the society for special objects in India. Another has offered \$25,000 for a special purpose not yet designated.

—Five large buildings have been put up at Bristol, England, at a cost of \$575,000, for Mr. Muller's Orphanage. There is now accommodations for 2,050 orphans. The last year was commenced with a balance of \$1,875, and the end of the year showed that an income had been received during its course of no less than \$207,500.

—The second annual congress of the Liberal League is called to meet in Syracuse, New York, on Saturday, the 26th of October. It will consider the expediency of nominating candidates for the next presidential election on the platform of secularism in politics; and also what action the League should take "with reference to the Constitutional Amendment already twice reported to the United States Senate by the Judiciary Committee, the practical effect of which, if adopted, will be to recognize in the Constitution the right of the Bible to be read in the public schools as a book of divine authority, and the right of church property to be exempted from taxation?"

SECULAR NEWS.

—The king of Burmah died October 2.

—Pennsylvania has over 3,000 mills manufacturing flour.

—The volume of the Amazon is estimated at 7,000,000 cubic feet a second.

—The British government has ordered the emancipation of all slaves on the island of Cyprus.

—Large deposits of fine marble have been discovered near Ishpeming, Lake Superior district, Michigan.

—Since 1865 the spinning power of the world has increased from 2,000,000 to 3,000,000 pounds per year.

—An earthquake at Montefalco, in a province of Umbria, Italy, has rendered 143 houses uninhabitable.

—The latest census shows the population of Japan to be 34,338,404, a steady and large increase since 1875.

—The net profits of the Western Union Telegraph company for the quarter ending September 30, are estimated at over \$1,000,000.

—It is estimated that there are between thirty and forty thousand people out of employment in Brooklyn, N. Y., at the present time.

—Diphtheria is raging in Washington Territory.

—Large numbers of Chinese are going to Prescott, Arizona.

—It is stated that there has never been so much building going on in Washington as at the present time.

—Last year Paris consumed 10,000,000 gallons of wine. The probable consumption of this year is set down as 75,000 gallons more.

—October 2, six blocks of business houses in Palestine, Texas, were burned. The loss is estimated at \$60,000 including \$40,000 in stocks; insurance about \$20,000.

—A single factory in Redditch, England, turns out between 6,000,000 and 7,000,000 needles each week, or about 350,000,000 a year, which is equal to one-fourth of the population of the globe.

—Washington has a population of 134,000, of whom 43,000 are colored. There were found twenty-two colored persons over 100 years old, one being reported as old as 110. Seventy persons were between 90 and 100.

—The Italian Government has kept open for nearly two years in Rome, a popular library consisting of about 500,000 volumes, being principally the collections of sixty monasteries. An average of 400 readers have visited it daily.

—The damage in Ohio by the recent flood proves to have been very great. A large number of railroad bridges have been swept away, causing for some days a suspension of railroad travel. The damage is estimated at not less than \$500,000.

—Fortune-telling is carried on to an extent in San Francisco unknown elsewhere. Some of the women engaged in the business charge from \$5 to \$10 for an interview and are visited by credulous stock speculators, who seek to obtain supernatural "points" as to the market.

—On the north side of the St. Gothard tunnel 1,000 men are employed underground, and 400 in the open air. Three hundred wagon-loads of earth are excavated every day, and in the daily blastings 600 pounds of dynamite are used. The energy shown on the Italian side is said to be equally great.

Health of the City.

LAST month there were 52 deaths in this city, thirteen of them resulting from diseases classified as zymotic. Most deaths under this heading are from causes which are preventable. They may be the result of imperfect drainage, bad water, or other forms of uncleanliness. It is certainly far from creditable that such should cause one quarter of the deaths reported in our city. There must be a multitude of cess-pools that have escaped the vigilance of the health authorities; there must be thousands of people who "take the chances" on well water which can hardly fail to be polluted. But, after all, there is no other city from which we have any recent accounts, that can show as good a record. We have a population of 45,000 people and our annual death rate per thousand people would be 13.87. We give below the record for some of the principal American cities, with the month last reported, population, and rate per 1,000:—

CITY.	POPULATION.	MONTH.	RATE.
St. Louis	500,000	August	13.68
Oakland	45,000	Sept.	13.87
Minneapolis	44,000	July	14.18
Dayton	36,000	August	14.33
Erie	27,000	August	14.42
San Francisco	300,000	July	14.73
Detroit	125,000	August	15.16
Toledo	50,000	July	15.60
Baltimore	350,000	August	15.81
Syracuse	60,000	August	16.67
Sacramento	25,000	July	17.42
Rochester	70,000	July	17.49
Cincinnati	280,000	August	17.59
New Haven	60,000	August	18.40
Brooklyn	528,000	August	19.02
Philadelphia	850,000	August	19.05
Elmira	20,000	August	20.60
Chicago	460,000	August	20.85
Providence	100,000	August	21.00
Mobile	40,000	July	23.14
Pittsburgh	145,000	August	26.00
Washington	160,000	July	35.47
New Orleans	210,000	August	73.71

We can thus better realize the ravages of yellow fever in New Orleans, by applying the death rate to Oakland. Had it been the same here, we would have had 277 deaths last month instead of only 52. Oakland has usually been noted for a very low rate of mortality, heading the list of cities. There is probably something exceptional in the case of St. Louis, for its reported rate is far lower than ordinary—lower than can long be possible in a thickly populated city.—*Oakland Daily Times.*

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, OCT. 10, 1878.

Arrivals.

OF the meeting at the General Conference of the brethren from Colorado, California and Europe the *Review* says: "To look upon the faces and hear again the words of these veterans in the cause as they come from their widely separated fields of labor is a pleasure that words cannot well describe. Never before have we been able so fully to realize what the final gathering will be after the war is over, as by this reunion of those who have so long been bearing aloft in different parts of the world the banner of the cross."

Christ's Second Coming.

PREPARATORY to the great conference which opens the present month in New York, to discuss the question of the second coming of Christ, a meeting was held September 16, in the chapel of the Church of the Holy Trinity, and was well attended by both laymen and ministers of all Protestant denominations. Of this meeting the *New York Sun* states:—

The Rev. Dr. Stephen H. Tyng, Jr., presided. The meeting was opened with prayer and the hymn "When Jesus Comes." Then, at the suggestion of the chairman, most of those present repeated a scriptural text referring to the expected coming of Christ. Dr. Tyng said that last June there was a meeting of believers at Clifton Springs, at which it was resolved to call a conference similar to one which lately met in England, to discuss the question of the Lord's coming. The call was drawn up and signed by more than two hundred of the most popular clergymen and laymen of the country. Letters had been received from many of the large cities, including Chicago, begging that the meeting might convene there; but it had been decided to hold it in the Church of the Holy Trinity, New York, on October 30 and 31 and November 1. Mr. Moody, Dr. Tyng said, would probably be there, and many other skilled evangelists. He was sure the conference would be very largely attended from all parts of this country, and many distinguished English clergymen had been invited, and would be likely to attend. He hoped to see even the Rev. Dr. H. Bonar. The Rev. Drs. Stephen H. Tyng, Jr., and J. D. Herr and the Rev. Mr. Gillespie were appointed to nominate sub-committees of arrangements, and before closing, Dr. Tyng, in reply to a question, said he was firmly convinced that the Lord Jesus Christ would come again to this world to take his church and establish his kingdom upon earth.

Colorado Tent.

OUR tent-meeting in Georgetown has closed. The nights became so cold we could not make the tent comfortable with two stoves. The altitude is so great here (about 9,000 feet) that we have had frost, snow, and ice. Many of our interested hearers took cold, and dare not come out any more. Several have decided to keep the Sabbath, and arrangements are made for three meetings a week. A first-day Adventist preacher and a Methodist preacher have taken their stand for the whole truth. The latter has taken a full supply of books, with the determination to prepare himself to defend the truth. He is an acceptable speaker, just in the prime of life. We trust the Lord can fit him to show others the truth that has rejoiced his own heart.

Brother White and his company were here over one Sabbath and first-day, and his three discourses, together with the singing, added much to the interest of the meeting.

Our tent is shipped to Boulder, and, if the weather permit, will be pitched at Longmont, down on the plains. Till further notice, our address will be Boulder City, Colorado.

September 22.

M. E. CORNELL.

Texas.

I HAVE preached in Peoria Sabbaths and Sundays, and organized a Sabbath-school which numbers seventy pupils. Seven more have been added to this church, four of whom were baptized. The church now occupy their new meeting-house, which is finished, and free from debt. It is the best and nicest structure in the village.

At Cleburne the brethren are much encouraged by seeing their meeting-house once more in process of erection. Seven were received into the church, and ten were baptized.

At Terrell we have organized a church of twenty-five members, and systematic benevolence amounting to over one hundred dollars. It is gratifying to see their readiness to lay aside everything for Jesus' sake. There are very few of them but had used tobacco in some form; now all rejoice in their freedom from it. Others will yet unite with them.

We are now at Plano with the tent. Our audiences range from two to three hundred. The ministers are giving us a hearing. The people remember our temporal necessities; but we find it hard to get them to invest in books and papers, as times are hard and money scarce.

R. M. KILGORE.

Santa Rosa.

THE interest in our meetings is deepening. The attendance is good, the tent being quite well filled each evening. Scores are being convinced that we have the truth upon the soon coming of the Lord, the Judgment, Saints' Inheritance, and other subjects upon which we have been speaking. We are feeling deeply concerned for the cause here that nothing occur to mar the work. We look for a good harvest of souls from this effort. May God direct and give us wisdom and strength.

W. M. HEALEY,
J. D. RICE.

Placerville and Vacaville.

HELD four meetings with the church in Placerville, September 21 and 22. Systematic benevolence to the amount of \$70 was pledged. Some were unavoidably absent, or the amount would have been considerably larger. The question books were adopted by the Sabbath-school.

September 25 and 26, spoke twice in Woodland, and found a good outside interest to hear.

Sabbath, September 28, fifty-one were present in the Vacaville church, and nearly all took part in the social meeting. Spoke four times to this church, and feel that good was done. They have not been without their trials the past year, but the Lord has strengthened them at every step, as they have pressed together. Found the brethren everywhere zealously circulating the petitions against having the Sunday-Sabbath incorporated in the new State constitution of California; the numerous names enrolled being among the best and most substantial citizens of each place.

October 3, 1878.

B. A. STEPHENS.

Plano, Cal.

WE removed our tent from Portersville and pitched it in this place September 30. Plano is on the opposite side of Tule river from Portersville. Here we have a good interest, and our meetings are well attended. Brethren pray for us.

J. L. WOOD.

October 4, 1878.

The Resurrection Memorial.

No doctrine ever startled a sleeping world and "turned it upside down," like that of the resurrection of our Lord. The apostles proclaimed on all occasions, and with all the confidence and certainty of personal knowledge and accomplished fact, that Christ "rose again the third day according to the Scriptures." This we all believe; and therefore we make our baptism a solemn affirmation that he did rise from the dead. But it is said that the first day is holy, because it is alleged that it is the day of Christ's resurrection. But where is there a phrase or word of Scripture that affirms that the first day is to be celebrated for any religious purpose whatever? Let the reader search and see. If it be in the Scriptures he can find it; and if not, what then? Simply this—to use the recent remark of a scholarly churchman—"Sunday is a habit, merely a custom; it is without a particle of Scripture to sustain it." Would Christ join a memorial of himself to any one of the ten commandments, or would he be likely to unite the memorials of the creation and the resurrection in one institution or observance, as is said to be done by changing the Sabbath to the first day in order to combine Sabbath and resurrection in one day? Is there any example of this kind in all his teachings? Would he displace his Father's special appointment of the seventh day, which is also Christ's own day—for he is its Lord—and say nothing about it? No, verily. But observe, that there is a divinely appointed memorial for the resurrection; it is not the first day nor the seventh day, nor indeed a day at all, but it is baptism. As the seventh day is the memorial of creation, and the supper is the memorial of Christ's death, and foretells his second coming, so also is baptism the memorial of his resurrection. The Sabbath is the capital day of the seven; is for all men irrespective of creed, race or condition, and is designed to keep them from idolatry and atheism. The baptism of the believer, as the memorial of the resurrection, is designed to perpetuate in the most striking and solemn

manner the fact that Christ was buried and did rise from the dead, and this we contend the believer should be taught that he affirms when he submits to this ordinance.

Christ died but once, was buried and rose again. The believer dies to transgression and lives to obedience, and by his baptism he testifies once for all in his life that his Lord and Master did rise a conqueror over death, and became the pledge of his resurrection in the last day. We have only space for the references which are commended to the reader's attention, namely: Rom. 6:3-5; 1 Cor. 15:29; Col. 2:12; and 1 Peter 3:21. In reading these passages the close connection of the words baptism and resurrection in the same verses will be noticed, and also the evident significance of baptism as the symbolic memorial of the resurrection. No such use of the first day and the resurrection is to be found in the New Testament.—*Sabbath Memorial*.

Worldliness.

THE following extract from an article in *Zion's Herald* portrays the present worldly condition of the popular churches:—

A noticeable wave of worldliness has broken over the church. Many in the church have become just as eager as others for accumulation. They prize the opportunities bestowed by wealth for show and for the gratification of appetite. They are willing to give money to the church, if they can have their own choice as to her ministers, and the ordering of her worship; they feel no personal obligation to sustain her devotional services, and their voices are never heard in her meetings for prayer and praise; they are known as sharp and daring operators upon the streets; they are quite sure to fall into the snares of the devil; they lose their hold upon God; their delicate sense of the wrongfulness of sin is blunted, their gracious power of overcoming the tempter is dissipated, and suddenly they stand disclosed before the community, discovered, exposed, traitors to God and man, dishonored and wretched, if not ruined for time and eternity. It must be confessed, also, that many of the ministers have a very elastic interpretation of their solemn and sublime charge at the hands of God. Their responsibilities set very easily upon their shoulders. They are willing to meet their regular public services; but as to the financial interests of the church, the discharge of her duty in reference to the great Christian charities, her aggressive power in the community, the character of her members, the condition of her poor and sick, and especially of her children, they do not permit themselves to be burdened heavily with any anxiety in these respects; they are as eager for vacation as a school-boy. The Sunday and week-day public services being rendered, their labors are ended.

THE postoffice address of Elder A. O. Burrill, is Battle Creek, Michigan, until further notice.

APPOINTMENTS.

District Quarterly Meetings.

THE district quarterly meetings of the eight districts of California will all be held the same date, October 12 and 13, as follows:—

- No. 1, at Santa Rosa.
- No. 2, at Fairview.
- No. 3, at St. Helena.
- No. 4, at San Pasqual.
- No. 5, at Woodland.
- No. 6, at Red Bluff.
- No. 7, at Oakland.
- No. 8, at San Francisco.

At these district meetings there should be a full report from every church in each district.

State Quarterly Meeting.

THE first California State quarterly meeting of this fiscal year will be held with the Oakland church, Sabbath and first-day, October 19 and 20.

J. N. LOUGHBOROUGH.

BUSINESS DEPARTMENT.

\$2.00 EACH. Horace Munn 5-37, N H Leggett 5-1, J B Prayton 5-37, W H Hankins 5-37, Fannie E Merrill 5-41, Margaret Chtwood 5-37, B L Whitney 5-27, Mrs A Lawson 5-37, Mrs Susan Conden 6-17, H C Leland 5-38.

\$1.50 EACH. G V Zolman 5-37, Frederick Shaefer 5-37, Spencer Bennett 5-37, J H Wagner 5-37, George White 5-37, S D Willis 5-37, Daniel Wares 5-32, Mary Wheeler 5-37.

\$1.00 EACH. Mrs Julia Titus 5-37, Daniel Thomas 5-21, N E Dawson 5-13.

75 CTS EACH. Charles E Merrill (2 copies) 5-2, Ebenezer Hayes 4-47, Millie Stevens 5-4, Maggie Brown 5-14.

50 CTS EACH. Mrs I L Mosher 5-5, J G Jargensen 5-9, Mrs L Johnson 5-5, John Williamson 5-5, Edward Morron 5-5, B Hillary 5-5, R Canaidi 5-5, Rose Mayhew 5-5, J A Fenwick 5-18, David Moore 5-2, George Lockson 5-2.

MISCELLANEOUS. C A Wallace 38c 5-2, R M Caviners (5 copies) \$7.50 5-37, Mrs Jensen 25c 4-37, Mrs Downings 25c 4-37.

Cal. Publishing Fund.

W W Churchman \$10.00, I D Canfield 10.00.

Received on Account.

G P Sanford \$1.50, North Pacific T and M Society 28.65, Iowa T and M Society pr D W Albert 1.85.

British Mission.

I D Canfield \$5.00, Alice Papworth 5.00.

Books, Pamphlets, Tracts, Etc.

- CRUDEN'S Concordance; complete—library \$3.50, cloth \$2.75; condensed—library \$2.00, cloth \$1.75; post-paid.
 Dictionary of the Bible. \$1.75, post-paid.
 Hymn and Tune Book; 537 hymns, 147 tunes. \$1.
 Song Anchor, for Sabbath-School and Praise service. 160 pp., 50c.
 Progressive Bible Lessons. 50 cts.
 " " " Little Ones. 15 cts.
 The Way of Life; a beautiful engraving 19x24 inches, with key of explanations. \$1.00.
 The Game of Life (illustrated). Satan playing with man for his soul. In Board, 50 cts.
 The History of the Sabbath and First Day of the Week. J. N. Andrews. 528 pp., \$1.00.
 Thrilling Life Sketches. Incidents in the life of an Italian of noble birth. By Francesco Urgos. \$1.25.
 Thoughts on Daniel. U. Smith. \$1.00. Condensed paper edition, 35 cts.
 Thoughts on the Revelation. U. Smith. \$1.00.
 Life of William Miller, with likeness. \$1.00.
 The Biblical Institute. U. Smith. \$1.00.
 The Sanctuary and its Cleansing. U. Smith. \$1.00. Condensed edition in paper, 30 cts.
 Life of Joseph Bates, with Likeness. Revised. Edited by James White. Tint, \$1.00; plain, 85 cts.
 The Nature and Destiny of Man. U. Smith. 362 pp. \$1.00.
 Bible From Heaven. D. M. Canright. 300 pp. 80c.
 The Constitutional Amendment. A discussion between W. H. Littlejohn and the Editor of the "Christian Statesman." Bound, \$1.00. Paper, 40 cts. First part, 10 cts.
 Spirit of Prophecy, Vol. I. Mrs E. G. White. 416 pp. \$1.00.
 Spirit of Prophecy, Vol. II. Mrs E. G. White. 400 pp. \$1.00.
 Spirit of Prophecy, Vol. III. Mrs E. G. White. 400 pp. \$1.00.
 Life of Christ, in six pamphlets, by Mrs. Ellen G. White:—
 No. 1. His First Advent and Ministry. 10 cts.
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