

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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TRUST IN GOD.

LEAVE God to order all thy ways,
And hope in him whate'er betide;
Thou'lt find him in the evil days
An all-sufficient strength and guide.
Who trusts in God's unchanging love,
Builds on a rock that naught can move.

What can these anxious cares avail,
These never ceasing moans and sighs?
What can it help us to bewail
Each painful moment as it flies?
Our cross and trial do but press
The heavier for our bitterness.

Only your restless heart keep still,
And wait in cheerful hope, content
To take whate'er His gracious will,
His all discerning love has sent;
Nor doubt our inmost wants are known
To Him who chose us for His own.

He knows when joyful hours are best,
He sends them as he sees it meet;
When thou hast borne its fiery test,
And now art freed from all deceit,
He comes to thee, all unaware,
And makes thee own His loving care.

Nor in the heat of pain and strife
Think God hath cast thee off unheard,
Nor that the man whose prosperous life
Thou enviest, is of him preferred;
Time passes, and much change doth bring,
And sets a bound to everything.

Sing, pray, and swerve not from his way,
But do thine own part faithfully;
Trust his rich promises of grace,
So shall it be fulfilled in thee;
God never yet forsook in need
The soul that trusted him indeed.

General Articles.

Bible Sanctification.

BY MRS. E. G. WHITE.

THE CHARACTER OF JOHN.

THE apostle John was distinguished above his brethren as "the disciple whom Jesus loved." While not in the slightest degree cowardly, weak, or vacillating in character, he possessed an amiable disposition, and a warm, loving heart. He seems to have enjoyed in a pre-eminent sense, the friendship of Christ, and he received many tokens of the Saviour's confidence and love. He was one of the three permitted to witness Christ's glory upon the mount of transfiguration, and his agony in Gethsemane; and to the care of John our Lord confided his mother in those last hours of anguish upon the cross.

The Saviour's affection for the beloved disciple was returned with all the strength of ardent devotion. John clung to Christ as the vine clings to the stately pillar. For his Master's sake he braved the dangers of the judgment hall, and lingered about the cross; and at the tidings that Christ had risen, he hastened to the sepulcher, in his zeal outstripping even the impetuous Peter.

John's love for his Master was not a mere human friendship; but it was the love of a repentant sinner, who felt that he had been redeemed by the precious blood of Christ. He esteemed it the highest honor to work and suffer in the service of his Lord. His love for Jesus led him to love all for whom Christ died. His religion was of a

practical character. He reasoned that love to God would be manifested in love to his children. He was heard again and again to say, "Beloved, if God so loved us, we ought also to love one another." "We love him because he first loved us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" The apostle's life was in harmony with his teachings. The love which glowed in his heart for Christ, led him to put forth the most earnest, untiring labor for his fellow-men, especially for his brethren in the Christian church. He was a powerful preacher, fervent, and deeply in earnest, and his words carried with them a weight of conviction.

The confiding love and unselfish devotion manifested in the life and character of John, present lessons of untold value to the Christian church. Some may represent him as possessing this love independent of divine grace; but John had, by nature, serious defects of character; he was proud and ambitious, and quick to resent slight and injury.

The depth and fervor of John's affection for his Master was not the cause of Christ's love for him, but the effect of that love. John desired to become like Jesus, and under the transforming influence of the love of Christ, he became meek and lowly of heart. Self was hid in Jesus. He was closely united to the Living Vine, and thus became a partaker of the divine nature. Such will ever be the result of communion with Christ. This is true sanctification.

There may be marked defects in the character of an individual, yet when he becomes a true disciple of Jesus, the power of divine grace makes him a new creature. Christ's love transforms, sanctifies him. But when persons profess to be Christians, and their religion does not make them better men and better women in all the relations of life,—living representatives of Christ in disposition and character,—they are none of his.

At one time, John engaged in a dispute with several of his brethren, as to which of their number should be accounted greatest. They did not intend their words to reach the ear of the Master; but Jesus read their hearts, and embraced the opportunity to give his disciples a lesson of humility. It was not only for the little group who listened to his words, but was to be recorded for the benefit of all his followers, to the close of time. "And he sat down, and called the twelve, and said unto them, If any man desire to be first, the same shall be last of all, and servant of all."

Those who possess the spirit of Christ will have no ambition to occupy a position above their brethren. It is those who are small in their own eyes who will be accounted great in the sight of God. "And he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but Him that sent me."

What a precious lesson is this for all the followers of Christ! Those who overlook the life-duties lying directly in their pathway, who neglect mercy and kindness, courtesy and love, to even a little child, are neglecting Christ. John felt the force of this lesson, and profited by it.

On another occasion, his brother James and himself had seen a man casting out devils in the name of Jesus, and because he did not immediately connect himself with their company, they decided that he had no right to do this work, and consequently forbade him. In the sincerity of his heart, John related the circumstances to his Master. Jesus said, "Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part."

Again, James and John presented by their

mother a petition requesting that they might be permitted to occupy the highest positions of honor in Christ's kingdom. The Saviour answered, "Ye know not what ye ask." How little do many of us understand the true import of our prayers! Jesus knew the infinite sacrifice at which that glory must be purchased, when he, "for the joy that was set before him, endured the cross, despising the shame." That joy was to see souls saved by his humiliation, his agony, and the shedding of his blood.

This was the glory which Christ was to receive, and which these two disciples had requested that they might be permitted to share. Jesus asked them, "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can."

How little did they comprehend what that baptism signified! "Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared."

Jesus understood the motives which prompted the request, and thus reproved the pride and ambition of the two disciples: "They which are accounted to rule over the Gentiles, exercise lordship over them, and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Upon one occasion Christ sent messengers before him into a village of the Samaritans, requesting the people to prepare refreshments for himself and his disciples. But when the Saviour approached the town, he appeared to be passing on toward Jerusalem. This aroused the enmity of the Samaritans, and instead of sending messengers to invite and even urge him to tarry with them, they withheld the courtesies which they would have given to a common wayfarer. Jesus never urges his presence upon any, and the Samaritans lost the blessing which would have been granted them, had they solicited him to be their guest.

We may wonder at this uncourteous treatment of the Majesty of Heaven; but how frequently are we who profess to be the followers of Christ, guilty of similar neglect. Do we urge Jesus to take up his abode in our hearts and in our homes? He is full of love, of grace, of blessing, and stands ready to bestow these gifts upon us; but, like the Samaritans, we are often content without them.

The disciples were aware of the purpose of Christ to bless the Samaritans with his presence; and when they saw the coldness, jealousy, and disrespect shown to their Master, they were filled with surprise and indignation. James and John were especially stirred. That he whom they so highly revered should be thus treated, seemed to them a crime too great to be passed over without immediate punishment. In their zeal they said, "Lord, wilt thou that we command fire to come down from Heaven, and consume them, even as Elias did?" referring to the destruction of the captains and their companies sent out to take the prophet Elijah.

Jesus rebuked his disciples, saying, "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them." John and his fellow-disciples were in a school, in which Christ was teacher. Those who were ready to see their own defects, and were anxious to improve in character, had ample opportunity. John treasured every lesson, and constantly sought to bring his life into harmony with the Divine Pattern. The lessons of Jesus, setting forth meekness, humility, and love as es-

essential to growth in grace, and a fitness for his work, were of the highest value to John. These lessons are addressed to us as individuals and as brethren in the church, as well as to the first disciples of Christ.

An instructive lesson may be drawn from the striking contrast between the character of John and that of Judas. John was a living illustration of sanctification. On the other hand, Judas possessed a form of godliness, while his character was more Satanic than divine. He professed to be a disciple of Christ, but in words and in works denied him.

Judas had the same precious opportunities as had John to study and to imitate the Pattern. He listened to the lessons of Christ, and his character might have been transformed by divine grace. But while John was earnestly warring against his own faults, and seeking to assimilate to Christ, Judas was violating his conscience, yielding to temptation, and fastening upon himself habits of dishonesty that would transform him into the image of Satan.

These two disciples represent the Christian world. All profess to be Christ's followers; but while one class walk in humility and meekness, learning of Jesus, the other show that they are not doers of the word, but hearers only. One class are sanctified through the truth; the other know nothing of the transforming power of divine grace. The former are daily dying to self, and are overcoming sin. The latter are indulging their own lusts, and becoming the servants of Satan.

Signs of the Near Coming of Christ.

DR. G. W. WELDON, Vicar of St. Saviour's, Chelsea, England, says:—

Prophecy fulfilled is the history of the past; unfulfilled, it is the history of the future. Each accomplishment of any one predicted event, is not only a guarantee for the accomplishment of future ones, but affords cumulative evidence of the truth of our Christian faith. A candid, humble, prayerful examination of prophecy, shows to us one of the most exalted and delightful views of the divine economy in the history of the world. When we think of God looking through the mists of countless ages, beholding generations yet unborn, depicting, as in a photograph, not only their actions, but their very words and thoughts, and making the conflicting plans and jarring passions of perverse human hearts fulfill to the letter the minutest details of his almighty will, we have a wonderful and magnificent illustration that the Most High ruleth in the kingdoms of men, and is Governor among the nations.

The most casual observer of events now transpiring in the world must be constrained to admit that we are living in an age of rapid transition. Events develop themselves now in a single year, which, a century ago, would not have appeared in twenty years. Just exactly as a stone rolling down the mountain-side increases in its velocity in proportion as it approaches the termination of its course, so, as each succeeding year glides on toward the consummation of our hopes in the coming of Christ, events develop themselves with increasing interest and progressive speed. And, therefore, as we look around us now in the present age, and take up our Bibles, and read of certain signs which are to transpire in the last days; if we can find such signs actually in existence around us, we are warranted in saying that we are in the last days, and are approaching the advent of our long-expected and absent Lord.

St. Paul says, in his epistle to Timothy, "In the last days perilous times shall come," and then he gives some of those signs. And Peter says: "In the last days scoffers shall come." Now our modern skeptics and scoffers are not coarse, but educated mockers—men of science—of whom it may be said, They have everything, except God in spirit and in truth. Many of them apparently possess amiability, kindness of disposition, and gentleness of heart; and these very qualities in themselves tend to rivet the intellect, and fascinate the hearts of the youthful, and to make them think that this pretended science, so called, is going to displace the word of God, and to usher in an era of something better and more attractive. St. Peter tells us that such scoffers shall be willingly ignorant of the way in which God made the world. Now one of these modern scoffers, a noted physiologist, speaking of the Bible, and the account it gives of the

creation of the world in Genesis, says: "These accounts of the creation of the world are fossil forms of thought, and, after a time, they will take their place as the fossils in the history of our geological strata." Another noted scientific man in the department of chemistry denies altogether the efficacy of prayer. He says that prayer never painted a flower or photographed a sunbeam; and he calls the Mosaic record of creation "the beautiful myths of the Bible." Another conspicuous modern writer of this school calls the Bible a fairy tale.

Now, here are three representatives of the world's modern philosophers (although falsely so called) who are "willingly ignorant that God in the beginning made the heavens and the earth, and without him was not anything made that was made." The dismal infidelity of such so-called learned men of science is one of the signs of the last days, in fulfillment of the scoffers predicted by Peter. Another—the author of a well-known work—in giving an account of the world, how it came into existence, writes as follows: "The air was black, night eternal illumined only by lightning or volcanoes, the earth unconscious of the sun's existence. But the crust thickens, the atmosphere brightens, and the sun's rays penetrated to the earth." And thus he accounts for the origin of our globe.

And, as regards mankind, he says these strange words: "The ancestors of man were dots of animated jelly." He stigmatizes prayer as folly, and calls belief in the resurrection a "sweet, fallacious hope of a barbarous and poetic age!—illusions still cherished for mankind while yet in its romantic youth." But he adds—and these are words that probably find their desponding echo in the heart of every infidel—"How sweet it would be to believe it; the shortness of life would comfort us, and we should welcome death. But we do not believe it, and so we cling to our tortured lives, dreading the dark nothingness, and dreading the dispersal of our elements into ever unconscious space." Oh! how different from St. Paul's joyful assurance, "For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens;" and, "If in this life only, we have hope in Christ, we are of all men most miserable." The great and good Wilberforce is stigmatized, by the same skeptical writer, as having become the prey of a morbid superstition, when he experienced and openly professed evangelical faith in Christ and conversion of heart.

But these very philosophers of the world, who skeptically reject the history and prophecies of the Bible, foolishly make themselves prophets of things to come, which are nowhere revealed except in their own imaginations. One of them, in his philosophical treatise, speaks thus magniloquently of the future: "We are going to have great inventions in the future—motive force to take the place of steam; aerial locomotion to transport labor at a trifling cost to any part of the world; the manufacture of meat from the elements by a chemical process. Food will then be cheap, and our enlightened posterity will look back upon us just as we look back upon savages. Poetry and fine arts will take the place of religion. Science will transform our bodies into something wonderful. Disease being extirpated, the secret of immortality will be discovered. Man will be perfect, but even then no nearer to the First Cause, the inscrutable mystery, God." Here we have the dreams of a scientific, or deistical, skeptic, who would shut Christ out of the world which he created, and reach an imaginary state of perfection by human discoveries and inventions. But, in opposition to such dreams, we know that nothing but the personal advent of Christ will bring the earth to the state of millennial perfection and Edenic bliss, to which, as paradise restored, it is destined to attain.

As the end draws nigh, we must expect wickedness to become aggravated. Just as in the disease of consumption, in proportion as the victim approaches the grave, the body becomes more and more the seat of the disease, until, at last, it sinks a prey to the fell destroyer; so we may expect that, as time advances, the various forms of iniquity and developments of evil will appear in an intensified and aggravated degree. The history of the antediluvian world will repeat itself in these last days. "As it was in the days of Noah, even so shall it be in the days of the Son of man." St. Paul says there will be in

the last days some "having the form of godliness, but denying the power thereof." These are the modern Pharisees and superstitious formalists, who equally with the skeptical Sadducees flourish like a green bay tree in these latter times. They may be seen on Sunday mornings at fashionable churches, acknowledging, in the general confession, that they are miserable sinners, and have gone astray like lost sheep; and in the afternoon promenading at the Zoo, arrayed in purple and fine linen, with every outward adornment of wealth and luxury; and on week days attending performances at the theater or opera, or dancing polkas and waltzes in brilliant ball-rooms.

We find Romanism and ritualism putting forth their seductive attractions to deceive, if possible, the very elect; and society for most part becoming more and more worldly, with superabounding luxury, and extravagance, and lavish display, colossal fortunes, and idolatry of life. These, with other things too numerous to particularize, strangely coincide with St. Paul's prediction: "In the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, unthankful, unholy, without natural affection, incontinent," etc., "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5. We are, in fact, treading upon the borders of the final crisis of this dispensation. We have much reason to believe that the six thousand years from the creation of man are very near their termination, and that we are on the eve of the appearance of our Saviour Jesus Christ, to establish the glorious fifth monarchy predicted by the prophets. Dan. 7:9-14.

Trim the Lesser Lights.

It is not enough to teach our children Scripture and catechism, and hymns, and prayers: we must live before them the Christ; we must shine before them as light reflecting the purity and beauty and power of the gospel. In vain do we point to the sun and moon and stars, or to the truths as high and as radiant, if we do not show them in our works or deeds what true religion is.

Cleveland harbor has two set of lights: those on the high bluff to show the mariner the general direction, and others down near the water line to guide him amid the rocks that the upper lights are too high to reveal minutely. A vessel was coming into this harbor on a dark stormy night. The beacon on the bluff showed how to enter. But when it came inside the lower lights were not shining. The pilot said to the captain, "What shall we do? We cannot anchor here; we cannot turn and go out again in the lake, for the storm is too violent, and the night is too dark, yet it is impossible to find the channel to guide our vessel between the sunken rocks without those shore lights. He said, "We must try to steer as well as we can by the beacon on the bluff. It is a great risk, but it is our only hope."

The pilot kept his eye on the beacon. He guided the storm-tossed bark by it as well as he could. But soon, in spite of his care and all the help that upper light could give, he struck upon a rock, and the ship was wrecked.

So with many a youth who goes forth from our so-called Christian homes. He has been well instructed. He knows his catechism. He has heard eloquent expositions of the plan of salvation. Intellectually he is orthodox. But his heart is not renewed. Why? He has not felt the magnetism of living piety in the nursery and at the fireside. The spirit prevailing the home circle has been worldly. The conversation there has not been about Christ, the riches of his grace and the hope through him, that is full of glory; but about making money, keeping in good society, enjoying the things that are seen and temporal. Thus the lower lights of holy influence and example being dim, the youth drifts away among the breakers and makes shipwreck of his soul. A great urgent need of our day is "piety at home"—not a long-faced, sanctimoniousness, but a cheerful, living, joyous newness of life in Jesus Christ. This has never failed to charm young hearts and to win them to walk in the ways of pleasantness and paths of peace.

Trim the lower lights; let your children see that with you religion is the first and highest object, and that it makes you happy. Show them by your example that it is the "good part," and they will choose it.—Rev. C. E. Babb.

The Dime Novel Nuisance.

A NEW YORK correspondent of an exchange makes the following statement concerning the "Dime Novel" nuisance. It is alarming. We publish it to call the attention of parents and guardians to the necessity of scrupulous care and diligence as to books read by children under their care. It is impossible to estimate the injury done to heart, mind, and conscience, by the sort of intellectual food here described. It unfits the mind for all serious and persistent study, perverts the taste, feeds an unholy pruriency, inflames the passions, enervates the moral sentiments, and wrecks all manliness. Be on your guard:—

"I have been told by a prominent job printer that half his presses are running on this kind of work. While literature, generally, is dull, this style maintains its full rate of sale. It is evident that such reading must weaken and degrade the mind prodigiously, and indeed it is found that lovers of dime novels can read little else. By the same rule that strong drink evidently weakens the body, tales so exciting weaken the intellect. A gentleman of fine literary taste remarked that the youthful mind of the country is threatened with idiocy. 'Had I,' said he, 'been fed on such trash while young, I should have been imbecile.' The effect of early reading for good or evil is beyond estimate. I know a man who, while a boy, was in a place where almost the only reading book he could get—next to the Bible—was Addison's *Spectator*. He read this many times and became imbued with its style and sentiments, which gave him an abiding culture and elevation. Suppose instead of this he had read 'Lantern-face Bob,' 'Small-Pox Dave,' 'Fighting Nat,' 'Clumsy Foot,' or 'Long-legged Joe.' These names I have taken from the publisher's list, and they challenge admiration. The latter is making money, but it is at the expense of the mental vigor of the public. The sale of these tales never was greater than at present, and recently a flaming handbill has been sent to every postmaster, to attract attention."

My Own Vineyard.

THE church says in Canticles, "They have made me the keeper of vineyards, but my own vineyard have I not kept." So there are a great many Christians now who spend their chief time in looking after others, while their own vineyard goes to waste. They are raising very fine grapes on the other side of the fence, but the property does not belong to them, nor do the grapes. I know Christians who are lean as skeletons in religious experience, who are running hither and thither looking after Sunday-schools, calling conventions, attending meetings. They are in everlasting anxiety about other people, but have no thought about themselves. They cut the wool off somebody else's sheep, and spin it on somebody else's wheel, and weave it in somebody else's loom for somebody else's back. Meanwhile their own souls are shivering to death.

So there are women busy in collecting money for benevolent institutions, and managing public affairs, while their own children go with faces unwashed, and minds uneducated, and souls unsaved. Busy everywhere but in their own vineyard.

Now the first thing for one to do is to take care of his own heart. How was it that the old saints, with less opportunity than we have, were better men? They took more time for contemplation. Christians now seldom sit down to think. It is drive, and push, and pull. Their only quiet time is when they are on an express train going at the rate of thirty-five miles an hour, watch in hand, wondering why they don't go forty. Just before communion they feel called upon for especial self-examination, and so take the ten minutes in which they are walking to church to think what miserable offenders they have been. Now you have no right to give so much time to your neighbors' crops that you let your own suffer. Besides, if our own piety be thin, our works will be inefficient. If we have been much with Christ, and have had deep personal experiences, we will do more good in one month than with a shallow experience we could do in ten years. One-half the Christian effort of to-day is mere talk. The world sees straight through it. While some man who says but little, yet feels much, gets hold of the heart of an audience, and rouses, and melts, and subdues, and agonizes it at will.—*Rev. T. De Witt Talmage.*

A Lesson from a Pump.

I WAS in Cologne on a very rainy day, and I was looking out for similes and metaphors, as I generally am, but I had nothing on earth to look at in the square of the city but an old pump, and what kind of a simile I could make out of it I could not tell. All traffic seemed suspended, it rained so hard; but I noticed a woman come to the pump with a bucket. Presently I noticed a man come with a bucket, nay, he came with a yoke and two buckets. As I kept on writing and looking out every now and then, I saw the same friend with the buckets and the blue blouse coming to the same pump again. In the course of the morning I think I saw him a dozen times. I thought to myself, "Ah! you do not fetch water for your own house, I am persuaded; you are a water-carrier; you fetch water for lots of people, and that is why you come oftener than anybody else." Now there was a meaning in that at once to my soul, that inasmuch as I had to go to Christ not only for myself, but had been made a water-carrier to carry the water of everlasting life to others, I must come a great deal oftener than anybody else. I am sure it is so. You cannot labor in your Sabbath-school class, dear friends, you cannot take that village station, you cannot act as a deacon in the church so as to glorify God, especially you cannot come fresh to a congregation from Sabbath to Sabbath, year after year, always with something sparkling and fresh, and cheering and refreshing, unless you are constantly going to the Great Source yourself. In proportion as there is a draw upon you, take care that you keep up the supplies.—*C. H. Spurgeon.*

What Free Thought Leads To.

AN illustration of the inevitable tendencies of free thought, when faith in plenary inspiration is lost, was given in the recent session of the Unitarian Ministers' Institute at Princeton, in this State. Prof. Toy, formerly of the Southern Baptist Seminary at Louisville, but now of Harvard, gave a dissertation on Ezekiel in which he endorsed, without qualification, the most destructive criticism on the Old Testament by German scholars who deny all supernatural elements in revelation. He asserted dogmatically, as if the case no longer admitted of honest doubt, that Ezekiel originated the sacerdotal element in Judaism, and introduced into its sacred books, from the Babylonian records, the story of Eden and the Flood. The theology founded on the supposed Mosaic teachings of the creation and fall, and on which Paul builds so cogent an argument in his great Epistle to the Romans, Prof. Toy declared to be "simply a beautiful series of legends borrowed from ancient Babylon." As a curious corollary to this theory spun from ingenious brains, Prof. Toy added that Ezekiel was "a great ethical teacher, who felt an individual responsibility for the religious conduct of his nation." One must have singular ideas of ethics, and more singular qualifications for a teacher, who can borrow legends from a Pagan mythology, and invent a sacerdotal system, and deliberately insert these into the Jewish sacred books, forging for them the name and authority of Moses the great lawgiver of Israel. *The Independent*, and a few Baptist ministers at the South, think that an outrage on religious freedom was committed, when Prof. Toy was forced to resign his Chair at the Louisville Seminary! What is the value of a Chair for "Old Testament Interpretation" when no "Old Testament" is left to need interpretation?—*Sel.*

Clean Money.

As a godly merchant lay upon his dying bed, he spoke to his children of the little property which he had acquired and was leaving behind him. "It is not much, but there is not a dirty shilling in it."

There is such a thing as clean money. It may be earned by diligence in business, by honest labor of hand or mind, or by the severest occupations which are not esteemed as either easy or genteel; but there is money, even in the purses and coffers of many who profess to be followers of Christ, which all the waters of Jordan could not make clean. There are the wages of unrighteousness, the gains of ungodliness, the hard spoils wrung from the thin hands of the poor and needy; there are revenues from the traffic in strong drink;

there are rents paid to church members for places that are used as traps and pitfalls to ensnare unwary men; there are gains acquired in a thousand ways that are blackened with the stain of sin and the curse of God. Thousands on thousands have thus laid up wealth which shall curse them in life and death; which shall ensnare their children and beguile them to their ruin; and which shall finally eat their flesh as it were fire, when the Judge who standeth before the door shall come to make inquisition for blood, and to punish the ungodly in the last great day.

O man of earth, as you look upon your gains and treasures, as you count your hoards and estimate your possessions, ask yourself the question, *Is this clean money?* and decide that as God shall give you grace and help, nothing which you possess shall deserve the curse that follows the wages of unrighteousness, the gains of those who know not and fear not God.—*The Armory.*

An Impulse of Hoodlumism.

IT turns out that the murderous attack recently made upon Chinese gardeners at Los Angeles, was the work of two young men and two girls, who had been out together on "a tear;" and apparently had committed the slaughter of the Chinamen from an impulse of ruffianism such as frequently assails the California hoodlum, both male and female. It is stated that all the criminals are "respectably connected," and this statement suggests reflection as to the character of that alleged respectability which permits boys and girls to prowl around town at all hours of the night, obeying their own vicious inclinations, and rendering respect neither to parents, friends, or common decency. When boys and girls come to ruin by means of such laxity of home training, the real guilt rests upon their fathers and mothers. We do not believe in the possibility of hoodlumism which is not attributable to parental negligence and remissness. When fathers and mothers lament their inability to control their children, they are really making confession of their own neglect of duty in the past. Too many parents, however, have no other idea of training children than letting them have their own way in everything, and as a result they bring them up to be selfish, insolent, lazy, vicious little wretches, who are as certain to go wrong when they are old enough for ruin, as sparks are to fly upwards. Home training of a sterner and more enlightened character is what is needed to put a stop to the kind of hoodlumism which issues in such deeds as that at Los Angeles, and which fills our Magdalen Asylums, our Houses of Correction, our inebriate and Insane Asylums, and our Penitentiaries.—*Record-Union.*

THE more recent writers on insanity frankly disavow the imputation found in some earlier works, that religion is to be considered one of its causes. Thus the editor of the *American Journal of Insanity* says, that he is "not able to recognize any reality in the term Religious Insanity. A man may take cold at a prayer-meeting, but the consumption which follows it is not to be called a religious consumption." Insanity is a disease of the physical organism, principally of the brain and nervous system; and a thousand causes may operate to produce it. To many temperaments extreme religious excitement would be mischievous; but so have been manias for invention or for speculation, and the passions of love, joy, hope, grief, remorse, despair, when overwrought and uncontrolled. The reason why religious fanaticisms have seemed conspicuous in connection with insanity is that interest in religious subjects is deeper and more universal among both sexes—not that the doctrines have any hurtful tendency. The general tendency of the faith and teaching common in America is beneficial and protective.—*Intelligencer.*

"ONE would think, from hearing the loud tones used by some in prayer, that the Lord was deaf. Their voices are pitched in the highest key, as if that denoted intense earnestness. The Lord hears the feeblest cry of his children, and it is unnecessary to speak in stentorian tones to have our requests heard. We are aware that it is quite apt to draw responses and amens from the listening worshippers, and that very few are heard when a brother or sister uses a natural tone of voice, but God hears, and the feelings of the heart, much more than loudness of utterance, determines the answer."

My Health Restored.

For two months my pen has been resting; but I am deeply grateful that I am now able to resume my writing. The Lord has given me an additional evidence of his mercy and loving-kindness by again restoring me to health. By my recent illness I was brought very near to the grave; but the prayers of the Lord's people availed in my behalf.

About two weeks before our camp-meeting in this State, the disease from which I had been suffering was checked, yet I gained little strength. As the time for the meeting drew near, it seemed impossible that I could take any part in it. There was but little prospect that I could even go upon the ground. I prayed much over the matter, but still remained very feeble, unable to endure any taxation. A severe cough troubled me night and day. The pain in my left lung was so great that I could not lie upon that side. I was very weak, both in body and mind. My courage and energy seemed paralyzed. I was unable even to exercise faith. In my suffering condition I could only fall helpless into the arms of my Redeemer, and there rest.

When the first Sabbath of the meeting came, I felt that I must be upon the camp-ground, for I might there meet the Divine Healer. In the afternoon I lay upon a lounge under the large tent, while Eld. Waggoner addressed the people, presenting the signs that show the day of God very near. At the close of his discourse, I decided to rise to my feet, hoping that if I thus ventured out by faith, doing all in my power, God would help me to say a few words to the people. As I began to speak, the power of God came upon me, and my strength was instantly restored.

I had hoped that my feebleness might gradually pass away, but had looked for no immediate change. The instantaneous work wrought for me was unexpected. It cannot be attributed to imagination. The people saw me in my feebleness, and many remarked that to all appearance I was a candidate for the grave. Nearly all present marked the change which took place in me while I was addressing them. They stated that my countenance changed and the deathlike paleness gave place to a healthful color. I testify to all who read these words, that the Lord has healed me. Divine power has wrought a great work for me, whereof I am glad. I was able to labor every day during the meeting, and several times spoke more than one hour and a half. My whole system was imbued with new strength and vigor. A new tide of emotions, a new and elevated faith, took possession of my soul.

During my sickness I learned some precious lessons,—learned to trust where I cannot see, while unable to do anything, to rest quietly, calmly, in the arms of Jesus. We do not exercise faith as we should. We are afraid to venture upon the word of God. In the hour of trial, we should strengthen our souls with the assurance that God's promises can never fail. Whatever he has spoken, will be done.

While I was lying upon my sick-bed, a message came by telegraph from Dr. Kellogg, "We are praying for Sister White's restoration." From friends in Oakland, and other places, the assurance came, "We are praying for you." My brethren and sisters, God has heard your prayers. Eld. Waggoner, with the members of my family, and other friends, often bowed at my bedside, and prayed earnestly for me. Sometimes the thought would come to my mind that I was too weak to have this exercise in my room; but I felt that in prayer was my only hope, and I could not give it up. In my conscious hours, those earnest petitions were a great comfort to me.

Before my sickness, I thought that I had faith in the promises of God; yet I find myself surprised at the great change wrought in me, so far exceeding my expectations. I am unworthy of this manifestation of the love of God. I have reason to praise God more earnestly, to walk in greater humility before him, and to love him more fervently than ever before. I am placed under renewed obligation to give to the Lord all that there is of me. I must shed upon others the blessed radiance which he has permitted to shine upon me.

I do not now expect to be lifted above all infirmities and tribulations, and to have an unruffled sea on the journey Heavenward. I expect trials, losses, disappointments, and bereavements; but

I have the Saviour's promise, "My grace is sufficient for thee." We must not count it a strange thing if we are assaulted by the enemy of all righteousness. Christ has promised to be a present help in every time of need, but he has not told us that we shall be exempt from trials. On the contrary, he has plainly informed us that we shall have tribulation. To be tried and tested is a part of our moral discipline. Here we may learn the most valuable lessons, and obtain the most precious graces, if we will draw near to God, and endure all in his strength.

My sickness has taught me my own weakness, and my Saviour's patience and love, and his power to save. When passing sleepless nights, I have found hope and comfort in considering the forbearance and tenderness of Jesus toward his weak, erring disciples, and remembering that he is still the same,—unchangeable in mercy, compassion, and love. He sees our weakness, he knows how we lack faith and courage; yet he does not cast us off. He is pitiful and of tender compassion toward us.

I may fall at my post before the Lord shall come; but when all that are in their graves shall come forth, I shall, if faithful, see Jesus, and be made like him. Oh, what joy unspeakable, to see him whom we love,—to see him in his glory who so loved us that he gave himself for us,—to behold those hands once pierced for our redemption, stretched out to us in blessing and welcome! What will it matter though we toil and suffer here, if we may only attain to the resurrection of life! We will patiently wait till our time of trial ends, and then we shall raise the glad shout of victory. MRS. E. G. WHITE.

The Resurrection.

THE following is a report of a Bible reading by D. L. Moody, at the First Baptist Church, in San Francisco. Mr. Sankey sang, "We shall sleep, but not forever." Mr. Moody led in prayer. He then asked all to turn to 1 Cor. 15. Few chapters are read so often as this. Some portions of it are usually read at every burial service. Many who lose friends think by reading this chapter to find out something about where they have gone. Paul's object in writing this epistle was to meet certain heresies that were creeping into the Corinthian Church. And one heresy was that the dead should not rise. The apostles and early Christians preached the doctrine of the resurrection. Paul brings in as witnesses of Christ's resurrection, first, Cephas—not that he was the very first, he does not follow the order strictly—then the twelve saw him; then five hundred; then James; then he himself saw him.

But there were not only unbelievers then, but there are unbelievers now, of the resurrection of Christ's body; they say it was only his spirit that rose. But this chapter proves that his body was raised.

Gentiles now, and Jews then, contend that his disciples stole away his body. In Matt. 27:11-15, we read how the story of the theft of his body was manufactured. It was death to any man to break the Roman seal. If the disciples had broken the seal on his tomb they would certainly have been put to death. What object could they have in going up and down the land lying about his resurrection? But in Acts 2:32, Peter says: "This Jesus hath God raised up, whereof we all are witnesses." If this was a fraud, sharp, keen Jews would have detected it. The Roman governor would have found the body if it had been stolen. It would have been the greatest miracle in the world to have succeeded in this fraud, if it was a fraud. Five hundred witnesses, and not one of them turning State's evidence! Going to the stake, one after another for a fraud, and not one confessing! What motive could they have to perpetrate such a fraud—to say that they had eaten and talked with him. The Jews had a motive, and so had the soldiers, to say that the body was stolen away; they were bribed. But what had the disciples? It forced them to live in dens and caves; they were counted the off-scouring of the earth. And yet, with their testimony, many will not believe. Jesus said, Luke 24:48, "Ye are witnesses of these things." Jesus left them behind to testify to this very thing. A witness is one who knows; who has facts, not opinions or impressions. They were to be witnesses of his death and resurrection and ascension. And they all went and were true witnesses.

They talked and lived and died for nothing else; and they all died for their testimony. Read Acts 17:18. Athens was the last place to be pleased with such testimony. Modern preachers would have given them geology and philosophy, but Paul preached Jesus and the resurrection. Verse 31: "Hath given assurance unto all men, in that he hath raised him from the dead." I pity the preacher who don't believe this doctrine. The power of this doctrine was seen on the day of Pentecost; when it was preached the Spirit was poured out. But I never in my life have heard a sermon on the resurrection. Preachers don't preach it, because they and the people don't believe it. A lady once asked me why I did not fellowship a certain preacher. I said, "You ask him if he believes that Christ rose from the grave." She returned and said, "Yes, he believes it." "You ask him if he believes his body rose." She came back and reported that he did not think that doctrine was essential to Christianity. If a man is unsound on the resurrection, he is unsound on the atonement and justification, and everything else. "If Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. 15:12. If I didn't believe this doctrine, I would not preach any more. "If in this life only we have hope in Christ, we are of all men most miserable." Verse 19. And how true this was of the apostles; how they suffered! Paul was often stoned for preaching the resurrection. He would not have preached it if it had not been essential. Yet men say it is not an essential doctrine. "For as in Adam all die, even so in Christ shall all be made alive." Verse 22. Many a battle has been fought on this text. Some say it teaches universal salvation; that the drunkard and the thief and all are saved. But it says those that are *in* Christ shall be made alive. In Dan. 12:2, we read: "Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." Also read the 23d verse. "The last enemy that shall be destroyed is death." 1 Cor. 15:26. Death comes to all—all except two who have been translated. But Christ will destroy that enemy. "The dead shall hear the voice of the Son of God, and they that hear shall live." John 5:25. All shall hear his voice and come forth. There is a resurrection to life and a resurrection to damnation. 1 Cor. 15:35: "But how are the dead raised up?" . . . "Thou fool,"—it sounds harsh, but only means one void of scriptural understanding. A grain of wheat dies, and so new life comes. There are differences in the resurrection; we are not all to be just alike. I know this is a mystery, but so there is mystery in a great many things.

In the north of Scotland there are many miles where there are no trees. Suppose a boy who had never seen a tree should be told that if an acorn is put in the ground and dies, a great tree would come forth. He wouldn't believe it. A worm of which you are afraid, becomes a butterfly. A little black seed dies, and a beautiful flower is the result. This is the sweetest doctrine in the Bible. Paul says it is "sown" in corruption; we say "buried." We ought to abolish that word. We don't say we "bury" the wheat, we "sow" it. Read verses 42, 43, and 44. Thank God for this chapter. You say good-bye to friends in the grave; but we shall soon meet again. Upon Dean Alford's tomb is inscribed, "The inn of a traveler on the way to the New Jerusalem." Jacob will lose his lameness, Paul his thorn in the flesh, and you all your blemishes, in the resurrection. A glorious day is before us. Everything before us is glorious. I pity the man who don't read this chapter, certainly once a month. It lifts us out of our poor selves.

What Atheism Does.

For a time, an atheist populace may uphold the tattered banner of corpse-like traditions, which has been stolen from the rifled grave of Christianity. But it will never be long before it declares itself the enemy of the church, the enemy of the family, the enemy of the throne; never long before it tears down the flag of decency and order, and uphoists in its place, if not the red flag of socialism, or the black of spoliation, at any rate the standard of material appetites and physical desires."—Canon Farrar.

HE who approves wickedness condemns himself.

The Sabbath-School.

Sabbath-School Association.

THE fifth annual session of the California State Sabbath-school Association convened at Healdsburg Oct. 12, 1882, pursuant to call of the president, W. C. White.

After the opening prayer by Eld. Van Horn, the president appointed the following Committee on Nominations: Wm. Saunders, C. H. Jones, and Dr. E. J. Waggoner.

Remarks were then made in regard to the subject of the election of delegates by the various schools, and the following was offered by Bro. Jones as an amendment to the present constitution:—

Resolved, That Article 7, Section 1, of the constitution be so amended as to read, All the members of the Sabbath-schools belonging to the Association present at any regular meeting may act as delegates.

This was adopted by a unanimous vote of those present.

The report of the last year was read and approved, and also a summary of this year's labor.

Remarks were made by the president relative to the Sabbath-school work in the State.

The president appointed the following committee to examine record books: E. A. Chapman, C. H. Jones, and Miss Libbie Saunders.

Resolutions being called for, Bro. Jones offered the following:—

Resolved, That we will try to live up to all the resolutions that have been passed at our annual meetings for the past three years.

The former resolutions were then read and the last one adopted.

The Committee on Nominations being called on to report, submitted the following names as their choice for officers for the following year. For President, Eld. G. D. Ballou; Secretary and Treasurer, Mrs. G. D. Ballou; Executive Committee, G. D. Ballou, W. C. White, M. C. Israel.

These being duly elected, and there being no further business, the meeting adjourned.

E. A. CHAPMAN, Sec. W. C. WHITE, Pres.

Condemnation of Jesus.

As THE Saviour was brought before Herod, the rabble surged and pressed about, crying out against the prisoner, some charging him with one crime, and some with another. Herod commanded silence, and directed that Jesus be unbound, for he wished to interrogate him. He looked with curiosity, mingled with an impulse of pity, upon the pale, sad face of the Saviour, which was marked with deep wisdom and purity, but showed extreme weariness and suffering. Herod, as well as Pilate, knew from his acquaintance with the character of the Jews, that malice and envy had caused them to condemn this innocent man.

Herod urged Jesus to save his life by working a miracle that would give evidence of his divine power. But the Saviour had no such work to do. He had taken upon himself the nature of man, and was not to perform a miracle to gratify the curiosity of wicked men, nor to save himself one jot of the pain and humiliation that man would suffer under similar circumstances. Herod urged him to prove that he was not an imposter by demonstrating his power before the crowd. He summoned for the purpose maimed, crippled, and deformed persons, and, in an authoritative manner, commanded Jesus to heal these subjects in his presence, urging that if he had really worked such remarkable cures as were reported of him, he still had power to do like wonders, and could now turn it to his own profit by procuring his release.

But Jesus stood calmly before the haughty ruler as one who neither saw nor heard. Herod repeatedly urged his proposition upon Jesus, and reiterated the fact that he had the power to release or to condemn him. He even dared to boast of the punishment he had inflicted upon the prophet John for presuming to reprove him. To all this, Jesus made no answer either by word or look. Herod was irritated by the profound silence of the prisoner, which indicated an utter indifference to the royal personage before whom he had been summoned. Open rebuke would have been more palatable to the vain and pompous ruler than to be thus silently ignored.

The Saviour, tottering with weakness, pale and wounded, wearing a robe of mockery and a crown of thorns, was mercilessly hurried back to the court of the Roman governor. Pilate was very much irritated; for he had congratulated himself on being rid of a fearful responsibility when he referred the accusers of Jesus to Herod. He now impatiently inquired of the Jews what they would have him do. He reminded them that he had already examined the prisoner and found no blame in him; that his accusers had failed to sustain a single charge against him; that he had sent Jesus to Herod, a tetrarch of Galilee, and one of their own nation, who also found nothing worthy of death against the prisoner. Said Pilate, "I will therefore chastise him and release him."

Here Pilate exposed his weakness. He had declared that Jesus was innocent of the crimes of which he was accused, yet he was willing to make a partial sacrifice of justice and principle in order to compromise with an unfeeling mob; he was willing to suffer an innocent man to be scourged, that their inhuman wrath might be appeased. But the fact that he proposed to make terms with them placed Pilate at a disadvantage with the ungovernable crowd, who now presumed upon his indecision, and clamored the more for the life of the prisoner. Pilate turned to the people, and represented to them that the priests and elders had not substantiated in any degree the charges brought against Jesus. He hoped by this means to raise their sympathy for him, so they would be willing to release him. Meanwhile Jesus had fallen through exhaustion upon the marble pavement. Just then a messenger passed through the crowd, and placed in Pilate's hand a letter from his wife, which ran thus:—

"Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him." Pilate's wife was not a Jew; but the angel of God had sent this warning to her, that, through her, Pilate might be prevented from committing the terrible crime of delivering up to death the divine Son of God.

Pilate turned pale when he read the message; but the priests and rulers had occupied the interval in farther inflaming the minds of the people, till they were wrought up to a state of insane fury. The governor was forced to action; he turned to the crowd and spoke with great earnestness: "Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ?" It was customary at this feast for the governor to release one prisoner, whomsoever the people desired to be set at liberty. Pilate seized this as an opportunity to save Jesus; and by giving them a choice between the innocent Saviour and the notable robber and murderer, Barabbas, he hoped to rouse them to a sense of justice. But great was his astonishment when the cry, "Away with this man, and release unto us Barabbas!" was started by the priests, and taken up by the mob, resounding through the hall like the hoarse cry of demons.

Pilate was dumb with surprise and disappointment; but by appealing to the people, and yielding his own judgment, he had compromised his dignity, and lost control of the crowd. The priests saw that though he was convinced of the innocence of Jesus, he could be intimidated by them, and they determined to carry their point. So when Pilate inquired, "What shall I do then with Jesus, who is called Christ?" they with one accord cried out, "Let him be crucified!"

Pilate, pointing to the Saviour, in a voice of solemn entreaty said to priests, rulers, and people, "Behold the man." "I bring him forth to you that ye may know that I find no fault in him." But the priests had moved the mob to mad fury; and, instead of pitying Jesus in his suffering and forbearance, they cried, "Crucify him, crucify him!" and their hoarse voices were like the roaring of wild beasts. Pilate, losing all patience with their unreasoning cruelty, cried out despairingly, "Take ye him, and crucify him; for I find no fault in him."

The Roman governor, familiarized with cruel scenes, educated amid the din of battle, was moved with sympathy for the suffering prisoner, who, contemned and scourged, with bleeding brow and lacerated back, still had more the bearing of a king upon his throne than that of a condemned criminal. But the hearts of his own people were hardened against him. The priests declared, "We have a law, and by our law he ought to die, because he made himself the Son of God."

Pilate was startled by these words; he had no correct idea of Christ and his mission; but he had an indistinct faith in God and in beings superior to humanity. The thought that had once before passed through his mind now took more definite shape, and he questioned if it might not be a divine personage who stood before him, clad in the purple robe of mockery, and crowned with thorns, yet with such a noble bearing that the stanch Roman trembled with awe as he gazed upon him.

"When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer." Jesus had already told Pilate that he was the Messiah, that his kingdom was not of this world; and he had no farther words for a man who so abused the high office of judge as to yield his principles and authority to the demands of a blood-thirsty rabble. Pilate was vexed at the silence of Jesus, and haughtily addressed him:—

"Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin." Jesus here laid the heaviest burden of guilt upon the Jewish judges, who had received unmistakable evidence of the divinity of him whom they had condemned to death, both from the prophecies and his own teachings and miracles. What a scene was this to hand down to the world through all time! The pitying Saviour, in the midst of his intense suffering and grief, excuses as far as possible the act of Pilate, who might have released him from the power of his enemies.

The implied threat in the declaration of the priests, regarding his allegiance to Cæsar, intimidated Pilate, so that he yielded to the demands of the mob, and delivered Jesus up to the crucifixion rather than risk losing his position. But the very thing he dreaded came upon him afterward in spite of his precautions. His honors were stripped from him; he was cast down from his high office; and, stung by remorse and wounded pride, he committed suicide not long after the crucifixion.

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it." Caiaphas answered defiantly, "His blood be on us, and on our children;" and his words were echoed by the priests and rulers, and taken up by the crowd in an inhuman roar of voices. "Then answered all the people and said, His blood be on us, and on our children."

At this exhibition of Satanic madness, the light of conviction shone more clearly upon the mind of Pilate. He had never before witnessed such rash presumption and heartless cruelty. And in strong contrast with the ungovernable passion of his persecutors was the dignified repose of Jesus. In his own mind Pilate said, He is a god, and thought he could discern a soft light shining about his head. Looking thus upon Christ he turned pale with fear and self condemnation; then, confronting the people with a troubled countenance, he said, I am clear of his blood. Take ye him and crucify him; but mark ye, priests and rulers, I pronounce him a just man, and may He whom he claims as his Father, judge you for this day's work, and not me. Then turning to Jesus he continued, Forgive me for this act; I am not able to save you.

Only a short time before, the governor had declared to his prisoner that he had power to release or to condemn him; but he now thought that he could not save him, and also his own position and honor; and he preferred to sacrifice an innocent life rather than his own worldly power. Had he acted promptly and firmly at the first, carrying out his convictions of right, his will would not have been overborne by the mob; they would not have presumed to dictate to him. His wavering and indecision proved his irredeemable ruin. How many, like Pilate, sacrifice principle and integrity, in order to shun disagreeable consequences. Conscience and duty point one way, and self-interest points another, and the current, setting strongly in the wrong direction, sweeps away into the thick darkness of guilt him who compromises with evil.—*Spirit of Prophecy*, Vol. 3.

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
J. N. ANDREWS, }
URIAH SMITH, } CORRESPONDING EDITORS.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 2, 1882.

Scriptural Meaning of the Word Soul.

THE idea of selfhood or physical personality is presented with certainty in all those passages which speak of the soul as desiring food, eating, or being satisfied with food. The following are unmistakable in their import.

Ex. 12:15. For whosoever eateth leavened bread . . that *soul* shall be cut off from Israel.

Lev. 7:18. The *soul* that eateth of it [the flesh] shall bear his iniquity.

Verse 20. The *soul* that eateth of the flesh of the sacrifice, etc.

Verse 25. For whosoever eateth the fat of the beast, . . . even the *soul* that eateth it shall be cut off.

Verse 27. Whatsoever *soul* it be that eateth any manner of blood, even that *soul* shall be cut off from his people.

Lev. 22:11. But if the priest buy any *soul* with his money, he shall eat of it.

Num. 21:5. Our *soul* loatheth this light bread.

Deut. 12:15. Thou mayest kill and eat flesh in all thy gates, whatsoever *thy soul* lusteth after; or desireth.

Verse 20. Because *thy soul* longeth to eat flesh; thou mayest eat flesh, whatsoever *thy soul* lusteth after.

Verse 21. Thou shalt eat flesh in thy gates, whatsoever *thy soul* lusteth after.

Deut. 14:26. For whatsoever *thy soul* lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever *thy soul* desireth; and thou shalt eat, etc.

Deut. 23:24. Thou mayest eat grapes thy fill at thine own *pleasure*. The original signifies, *thy soul* is satisfied.

1 Sam. 2:16. Then take as much [flesh] as *thy soul* desireth.

Job 6:7. The things that *my soul* refused to touch are as my sorrowful meat.

Job 33:20. So that his life abhorreth bread, and *his soul* dainty meat.

Ps. 35:13. I humbled *my soul* with fasting.

Ps. 69:10. When I wept and chastened *my soul* with fasting.

Ps. 78:18. They tempted God in their hearts by asking meat for *their lust*. Heb., meat for *their souls*.

Ps. 107:5. Hungry and thirsty, their *soul* fainted in them.

Verse 9. For he satisfieth the longing *soul*, and filleth the hungry *soul* with goodness.

Verse 19. *Their soul* abhorreth all manner of meat.

Prov. 6:30. — steal to satisfy *his soul* when he is hungry.

Prov. 13:25. The righteous eateth to the satisfying of *his soul*.

Prov. 19:15. An idle *soul* shall suffer hunger.

Prov. 25:25. As cold waters to a thirsty *soul*, etc.

Prov. 27:7. The full *soul* loatheth an honey comb; but to the hungry *soul* every bitter thing is sweet.

Eccl. 2:24. Nothing better for a man than that he should eat and drink, and that he should make *his soul* enjoy good in his labor.

Eccl. 6:7. All the labor of a man is for his mouth, and yet *the appetite* is not filled. Heb., *the soul* is not filled.

Isa. 29:8. It shall even be as when a hungry man dreameth, and, behold, he eateth; but he awaketh, and *his soul* is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and *his soul* hath appetite.

Isa. 32:6. To make empty *the soul* of the hungry, and he will cause the drink of the thirsty to fail.

Lam. 1:19. They sought their meat to relieve *their souls*.

Eze. 7:19. They shall not satisfy *their souls*, neither fill their bowels.

Hos. 9:4. All that eat thereof shall be polluted; for their bread for *their soul* shall not come into the house of the Lord.

This list might be increased considerably; but we

have given enough to show that this use is quite frequent in the Scriptures. One case occurs of like use in the New Testament, namely, in Luke 11:19. I will say to *my soul*, *Soul*, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

A similar expression, "I said to *myself*," is in common use, and always understood, but never referred to a double personality. Prof. Bush classes verses 22, 23, of this chapter, under this head, and apparently with propriety. "Take no thought for your *life*, what ye shall eat." Literally, Take no thought for *your soul*, what ye shall eat.

We have already quoted a number of texts which speak of *dead souls*. All these are decisive as proof that *the soul* is the *person*, or physical being. Another class, equally decisive, is composed of those texts which speak of the soul as liable to death. These texts are very numerous. We quote some which are very explicit.

Gen. 37:21. And Reuben . . . said, Let us not kill *him*. Heb., smite his *soul*.

Lev. 23:30. And whatsoever *soul* it be that doeth any work in that same day, the same *soul* will I destroy from among his people.

Lev. 24:17. And he that *killeth* any man shall surely be put to death. Heb., Any one who smiteth, or killeth, *the soul* of a man.

Num. 23:10. Let *me* die the death of the righteous. Heb., Let *my soul* die the death of the righteous.

Num. 31:19. Whosoever hath killed any *person*. Heb., hath killed any *soul*.

Num. 35:11. That the slayer may flee thither which killeth any *person* at unawares.

Verse 15. Every one that killeth any *person* unawares may flee thither.

Verse 30. Whoso killeth any *person*, the murderer shall be put to death by the mouth of witnesses; but one witness shall not testify against any *person* to cause him to die. In each of the above verses *person* is from *neh-phesh*—*soul*.

Verse 31. Ye shall take no satisfaction for the *life* [soul] of a murderer which is guilty of death [literally, to die].

Deut. 19:6. Lest the avenger of the blood . . . slay *him*. Heb., smite *his soul*.

Verse 11. And smite *him mortally* [Heb. his soul] that he die.

Deut. 22:26. As when a man riseth against his neighbor and slayeth *him*. Smiteth the *soul*.

Deut. 27:25. Cursed be he that taketh reward to slay an innocent *person*, or *soul*. The Hebrew reads literally, to smite the soul of the blood of the innocent. Or, perhaps more properly, the words are in apposition, thus, to smite the soul, the blood of the innocent.

Josh. 2:13. And that ye will save alive my father, my mother, . . . and deliver *our lives* from death. Heb., *our souls* from death.

Verse 14. And the men answered her. Our *life* for yours, if ye utter not this our business. Heb., Our *soul* instead of yours to die, if ye, etc.

Josh. 11:11. And they smote all the *souls* that were therein with the edge of the sword.

Josh. 20:3, 9. These verses are constructed exactly as are Num. 35:11, 15, 30.

Jud. 16:16. His *soul* was vexed unto death.

Verse 30. Let *me* die with the Philistines. Heb., let *my soul* die, etc.

Jud. 18:25. Lest angry fellows [men bitter of soul] run upon thee, and thou lose *thy life*, with the *lives* of thy household. Heb., *thy soul* with the *souls*, etc.

1 Sam. 19:11. If thou save not *thy life* [thy soul] to-night, to-morrow thou shalt be slain.

1 Sam. 22:22. I have occasioned the death of all the *persons* [the souls] of thy father's house.

1 Kin. 20:32. Thy servant Ben-hadad saith, I pray thee, let *me* [my soul] live.

Job 7:15. My *soul* chooseth strangling, and death rather than life.

Job 18:4. He teareth *himself* [his soul] in his anger.

We cannot give all the passages in this paper which we wish to present under this head. Some of the greatest interest remain to be noticed. We do not propose to give all of this class, but only selected ones from the class.

THE articles on the Scriptural use of *neh-phesh*, soul, are compiled with care, with constant reference to the original. We hope to embrace so much of the subject as to make them valuable for reference by those who study the truth or present it to others.

Trine Immersion.

SOMEBODY has sent us a number of the *Brethren at Work*, the organ of the Dunkers, in which is an extract from our article on the subject of trine immersion, or three baptisms, with comments, as follow:—

"If the example of the church in the first centuries is of any weight or importance as indicating our duty in regard to baptism, it can only be because they preserved it in purity. For if they did not preserve it pure—if they perverted and corrupted it—then their example should be *avoided* and *not followed*. We shall now give abundant reasons for not only distrusting the acknowledged teachers and leaders of the early centuries, but for turning away from them with feelings of pity for their blindness and folly, if, indeed we are not led to indulge in stronger feelings than those of pity."—J. H. Waggoner, in the *Signs of the Times*.

REMARKS.

"After penning the above, Mr. Waggoner proceeds to fill nearly three columns naming errors that prevailed among the churches in the first centuries, but not one line of evidence does he produce to prove that trine immersion is an error. His manner of reasoning reminds us of the man who undertakes to prove that a small lump of gold is dirt just because it happened to be found in a shovelful of dirt taken from a gold mine. All the dirt in the universe piled around a lump of gold would not prove that gold is dirt. Why does not Mr. Waggoner set aside *immersion* because he finds its practice in the first century associated with errors? Why does he not use the same process of reasoning and thereby set aside faith, repentance, and every other command mentioned in the Bible? While Mr. Waggoner is searching so diligently for the practice of the early Christians, why does he not find just one case of backward single immersion before the year A. D. 1522? He claims to find sprinkling, pouring, and many other errors, but not one trace does he find of backward or single immersion before the above date."

Before answering the queries of Mr. Moore directly, we will ask a question. Why does he place the Apostolical Canons "at a very early date," and give to "some of them a date much earlier than A. D. 200," and quote them as denouncing those who practiced single immersion, if not a single case of single immersion occurred before 1522? Was a practice which arose in the sixteenth century condemned by church authority in the second and third centuries? Perhaps some would ask, Why is not Mr. Moore consistent with himself in advocating his theory of three baptisms? We do not, however, ask this question, as we have very carefully examined his work and know why, without further inquiry.

We do not set aside *immersion*, though it was practiced in the first centuries associated with errors, because it is commanded in the Scriptures. And so of faith, repentance, etc. If these were so entirely dependent on *historical evidence* as trine immersion is, we should not regard them as evangelical truths. We do not receive immersion *because* it was practiced in the early centuries. We do not care what they did in the early centuries, so far as our duty is concerned. We know what they *ought to have done* in the early centuries, because we have "the law and the testimony," from which alone we derive our knowledge of moral and religious obligation. If they in the early centuries had strictly followed the Scriptures, and rejected philosophy and traditions, they never would have accepted pouring, sprinkling, trine immersion, or substituted the day of the sun for the Sabbath.

Mr. Moore speaks as though we tried to prove that trine immersion was not right, because errors existed in the early churches where it was practiced. If he had a little more power of discrimination we should say he knew better than to present us in such a light. We never attempted to prove or disprove the correctness of any belief or practice by the faith or actions of the early churches. We directly disavow any such intention in our work on baptism, as Mr. Moore must know if he reads it with any care. But the trine immersionists do attach great weight to the supposed fact that trine immersion was practiced in the early centuries. The strength of their argument, their chief dependence, is on history, as every one knows who is acquainted with their literature. An intelligent man in Oregon, who has been a trine immersionist for many years, said to us last summer, that he gave it up on reading our book on the subject. "When you took away our history," he said, "you took away our ground." Knowing the great importance which trine immersionists attach to the practice of the early centuries, we undertook to show by many other practices of those centuries that nothing should be accepted on such ground. Perhaps Mr. Moore cannot discern the difference between this position and

that which he imputes to us; but we are willing to rest it with the average reader for a decision. To carry out Mr. Moore's illustration: He claims that a certain object is gold *because* it was found in a certain hill. We claim that the reason is not sufficient, as it would argue that all the hill is gold. But it is dirt. Change your method of proof, sir, and all will be right. Drop your dirt-hill argument and trust to the crucible.

The Comet—A Strange Thing.

THE following is the opening paragraph of an editorial in a recent number of the San Francisco *Alta*, entitled "Cemetery Cataclysm":—

"Under this heading the Providence, R. I., *Journal* has a good square talk about the present comet. It is very hard to understand how Christians of any denomination can believe that the appearance of a comet denotes the destruction of the world, because they all believe that no man will ever know the hour of the last day, and that the Messiah will come as a thief in the night to judge the world."

The strange thing in this matter is that these vagaries concerning the comet having any relation to the end of the world are always found in the secular papers. We have never yet seen the least intimation of such an idea in any religious paper, nor heard of it as existing among "Christians of any denomination." And the article from which the above is taken goes on to speak of such predictions emanating from certain professed astronomers. Now it is a well-known fact that Adventists never profess to base their calculations of future events on astronomy; their sole reliance is the Bible—the "sure word of prophecy."

But this is the kind of proof in which the secular world takes no interest; and with regret we add that too many Christians, and even Christian ministers, are likewise faithless as to the certainty of that which inspiration has designated a "sure word"—"a light shining in a dark place." We are told that we do well to take heed unto it; yet we recently saw an article in a denominational paper speaking sneeringly of those who profess, or try, to understand the prophecies! Surely we are in strange and "perilous times." Ministers, members, and people unite to depreciate the study of God's word; while the "professor" of "science"—too often "falsely so-called"—is listened to with wonder and delight.

We have no fear of comets; we take no interest in "perihelion" theories of coming trouble. But we have unbounded confidence in the Bible, and in its prophetic declarations. We believe we are nearing the time spoken of by Daniel the prophet, when "there shall be a time of trouble, such as was not since there was a nation." We think the people of the world are not mistaken in this one thing: they are looking for a terrible conflict among the nations of the earth, and they are expecting it to grow out of this much-vexed "Eastern Question," in which the fate of Turkey is so directly involved. We believe the wonderful preparations for war which the governments of Europe have some time been making are for the "battle of the great day," spoken of in Rev. 16, and other scriptures.

To show how the world regards Bible proof as compared with professed scientific vagaries, we relate the following: Several years ago there was a great scare got up over the "signs of heaven," at which "the heathen are dismayed," see Jer. 10:2, and certain citizens of Battle Creek, Mich., came to our publishing office, located in that city, to inquire what we knew about the matter. They were told that we took no interest whatever in predictions on such a basis; that they did not amount to anything. But they were also informed that we had some very reliable evidence concerning some very interesting and important events soon to transpire. This evidence is in the Bible; in the words of the prophets who were inspired of God to acquaint us with certain facts; to warn us of coming dangers, and to incite us to diligence in the discharge of our duties in view of dangers and troubles impending. But, with an air of the utmost unconcern, they left the office. Their minds had been quieted concerning the danger from comets and conjunctions of planets, and as to what the Bible said, they had no trouble on account of that, or any interest in it.

There is a great deal of the "form of godliness" in these days, but there is very little respect for the word, the commandment, the authority of God. Popularity has taken the place of reverence. "Yea, truth faileth; and he that departeth from evil maketh himself a prey."

Margin—is accounted mad. Isa. 59:15. But God has made a precious promise to those who love the truth when iniquity abounds. (Matt. 24:12.) "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59:19. The Spirit of the Lord reveals his will in the inspired word. And may the Lord give his people grace to rally to the standard of "present truth," whereby they "may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

Joining Hands with Infidelity.

OUR Lord asks the question: "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Although it is claimed that this should read, "Shall he find *this* faith on the earth?" referring to a faith that the Lord will come and avenge his own elect as stated in the sentence preceding, which may be the true idea; we are constrained to ask the question in a more general sense, applying it to a belief in God's word, in view of the unaccountable and unsolicited surrenders which many of the professed defenders of the gospel are making to the baldest infidelity.

This work is becoming so notorious as to be a marked feature of our time; and what is the more singular about the matter is, that these Christians do not confine themselves to infidel attacks and yield only to their claims; but they manufacture difficulties for themselves and then dispose of them just as infidels dispose of their supposed difficulties; that is, by denying the inspiration of those in whose writings these are found, and attributing them to ignorance, misconception, or carelessness of expression. How long will it be possible for any degree of reverence for the Scriptures to be maintained in the public mind when they are thus wantonly sacrificed in the house of their friends?

In justification of these remarks we cite the case of H. W. Beecher, who has openly renounced all evangelical views of man's nature, present moral condition, relation to God, the atonement, and in short, the whole remedial system as instituted by God and Christ for the salvation of men. His position is essentially infidel. *The Christian at Work*, unable to reconcile the imprecatory psalms with the sermon on the mount, coolly concludes that David, though sometimes inspired, at other times put in matter on his own account. *The Independent* thinks Paul was not up with the times but labored under great misapprehension in some things he wrote about the coming of the Lord. President Woolsey declares that some things which Christ said should take place in his own generation did not take place then; and he don't know what to make of it.

And so we might go on. This is indeed an easy way to dispose of those things which perplex them. But what is the result? The whole Bible is thrown to the dogs by such treatment. To one who reads the Bible with a willingness that scripture shall interpret scripture according to the literal system of exposition, a system that lies at the basis of every reform in doctrine since the dark ages, the difficulties and perplexities of these men over which they stumble upon infidel ground, appear very puerile. But it does not seem to occur to them that any traditionary dogma may be discarded, or that any Romish errors yet remain to be renounced.

While it seems to us so easy to propose a remedy, that does not alter the fact that this new way of disposing of the Bible which has so suddenly sprung up in leading circles must be deplorable in the extreme.

U. S.

Position of the Reformers Concerning the Sabbath and First-Day.

DR. HESSEY illustrates Calvin's ideas of Sunday observance by the following incident:—

"Knox was the intimate friend of Calvin—visited Calvin, and, it is said, on one occasion found him enjoying the recreation of bowls on Sunday."

Without doubt Calvin was acting in exact harmony with his ideas of the nature of the Sunday festival. But the famous case of Michael Servetus furnishes us a still more pointed illustration of his views of the sacredness of that day. Servetus was arrested in Geneva on the personal application of John Calvin to the magistrates of that city. Such is the statement of Theodore Beza, the life-long friend of Calvin. Beza's translator adds to this fact the following remarkable statement:—

"Promptness induced him to have this heresiarch arrested on a Sunday."

The same fact is stated by Robinson:—

"While he waited for a boat to cross the lake in his way to Zurich, by some means Calvin got intelligence of his arrival; and although it was on a Sunday, yet he prevailed upon the chief syndic to arrest and imprison him. On that day by the laws of Geneva no person could be arrested except for a capital crime; but this difficulty was easily removed, for John Calvin pretended that Servetus was a heretic, and that heresy was a capital crime."

"The doctor was arrested and imprisoned on Sunday the thirteenth of August [A. D. 1553]. That very day he was brought into court."

Calvin's own words respecting the arrest are these:—

"I will not deny but that he was made prisoner upon my application."

The warmest friends of first-day sacredness will not deny that the least sinful part of this transaction was that it occurred on Sunday. Nevertheless the fact that Calvin caused the arrest of Servetus on that day shows that he had no conviction that the day possessed any inherent sacredness.

John Barclay, a learned man of Scotch descent, and a moderate Roman Catholic, who was born soon after the death of Calvin, and whose early life was spent in eastern France, not very remote from Geneva, published the statement that Calvin and his friends at Geneva

"Debated whether the reformed, for the purpose of estranging themselves more completely from the Romish church, should not adopt Thursday as the Christian Sabbath."

Another reason assigned by Calvin for this proposed change was,

"That it would be a proper instance of Christian liberty."

This statement has been credited by many learned Protestants, some of whom must be acknowledged as men of candor and judgment. But Dr. Twisse discredits Barclay because he did not name the individuals with whom Calvin consulted, and produce them as witnesses; and because that King James I. of England at one time suspected Barclay of treachery toward him. But no such crime was ever proved, nor does it appear that the king continued always to hold him in that light. His veracity has never been impeached. The statement of Barclay may possibly be incorrect, but it is not inconsistent with Calvin's doctrine that the church is not tied to a festival that should come once in seven days, even as Tyndale said that they could change the Sabbath into Monday or could "make every tenth day holy day, only if we see cause why," and it is in perfect harmony with Calvin's idea of Sunday sacredness as shown in his acts already noticed. Like the other reformers, Calvin is not always consistent with himself in his statements. Nevertheless, we have his judgment concerning the several texts which are used to prove the change of the Sabbath, and also respecting the theory that the commandment may be used to enforce, not the seventh day, but one day in seven, and it is fatal to the modern first-day doctrine.

John Knox, the great Scottish reformer, was the intimate friend of Calvin, with whom he lived at Geneva during a portion of his exile from Scotland. Though the foundation of the Presbyterian Church of Scotland was laid by Knox, or rather by Calvin, for Knox carried out Calvin's system, and though that church is now very strict in the observance of Sunday as the Sabbath, yet Knox himself was of Calvin's mind as to the obligation of that day. The original Confession of Faith of that church was drawn up by Knox in A. D. 1560. In that document Knox states the duties of the first table of the law as follows:—

"To have one God, to worship and honor him; to call upon him in all our troubles; to reverence his holy name; to hear his word; to believe the same; to communicate with his holy sacraments, are the works of the first table."

It is plain that Knox believed the Sabbath commandment to have been stricken out of the first table. Dr. Hessey, after speaking of certain references to Sunday in a subsequent work of his, makes this statement respecting the present doctrine of the Sabbath in the Presbyterian Church:—

"On the whole, whatever the language held at present in Scotland may be, it is certainly not owing to the great man whom the Scotch regard as the apostle of the Reformation in their country."

That church now holds Sunday to be the divinely authorized memorial of the resurrection of Christ, enforced by the authority of the fourth commandment. But not thus was it held by Calvin and Knox. A

British writer states the condition of things with respect to Sunday in Scotland about the year 1601:—

"At the commencement of the seventeenth century, tailors, shoemakers, and bakers in Aberdeen were accustomed to work till eight or nine every Sunday morning. While violation of the prescribed ritual observances was punished by fine, the exclusive consecration of the Sunday which subsequently prevailed was then unknown. Indeed, there were regular 'play Sundays' in Scotland till the end of the sixteenth century."

But the Presbyterian Church, after Knox's time, effected an entire change with respect to Sunday observance. The same writer says:—

"The Presbyterian Kirk introduced into Scotland the Judaical observance of the Sabbath [Sunday], retaining with some inconsistency the Sunday festival of the Catholic Church, while rejecting all the other feasts which its authority had consecrated."

Dr. Hessey shows the method of doing this. He says:—

"Of course some difficulties had to be got over. The Sabbath was the seventh day, Sunday was the first day of the week. But an ingenious theory that one day in seven was the essence of the fourth commandment speedily reconciled them to this."

The circumstances under which this new doctrine was framed, the name of its author, and the date of its publication, will be given in their place. That the body of the reformers should have failed to recognize the authority of the fourth commandment, and that they did not turn men from the Romish festivals to the Sabbath of the Lord, is a matter of regret rather than of surprise. The impropriety of making them the standard of divine truth is forcibly set forth in the following language:—

"Luther and Calvin reformed many abuses, especially the discipline of the church, and also some gross corruptions in doctrine; but they left other things of far greater moment just as they found them. . . . It was great merit in them to go as far as they did, and it is not they but we who are to blame if their authority induce us to go no further. We should rather imitate them in the boldness and spirit with which they called in question and rectified so many long-established errors; and availing ourselves of their labors, make further progress than they were able to do. Little reason have we to allege their name, authority, and example, when they did a great deal and we do nothing at all. In this we are not imitating them, but those who opposed and counteracted them, willing to keep things as they were." J. N. A.

Why Not?

WE are constantly told by the adherents to Sunday observance that the main idea of the fourth commandment is rest; that the particular day on which men should rest is of minor importance; that the Lord saw that rest would be a necessity to mankind, and wisely provided for it, but left it for men to determine which day would best suit their convenience. People can worship God just as well on Sunday as on Saturday; and since this is so, it is evident that the day which is most convenient for the majority, is the day which the Lord intended should be kept.

Thus they argue. Now for a practical application. The President of the United States has appointed Thursday, November 30, as a day of public thanksgiving and prayer. Any individual can plainly see by reading the proclamation, that the greatest stress is laid on the giving of thanks, and that but very little is said in regard to the day on which thanksgiving services should be held. If people are only properly thankful, it can certainly make no difference to the President on what day they express their thanks, since there is nothing in the day itself.

Now, it is a fact that to stop work, and shut up stores on Thursday, Nov. 30, as many good people will feel under obligation to do, will be a great inconvenience. Not only will it be an inconvenience to those who thus rest, but it will seriously interfere with the business of many who do not intend to pay any attention to the President's proclamation. And since the giving of thanks, and not the observance of any specified day, is the real point of the proclamation, it is evident that its requirements will be fully met if the people meet in their respective churches on Sunday, December 3. That day will be the most convenient for the great majority of the people, and hence it seems clear that the President really designed that the thanksgiving services should take place on that day.

And further, there may be some eccentric people who will imagine that the President really meant what he said, and will keep the identical day mentioned in the proclamation, thus showing that they are bound by the form, and cannot grasp the spirit of the proclamation. But since such fanatical persons will form only a small minority of the inhabitants of any State,

it will be highly proper, and absolutely necessary, that the majority should pass a law compelling all to keep thanksgiving on the third day of December. This will insure uniformity.

It is true that uniformity of practice might be gained by all uniting to celebrate the day which the President appointed, but since, on account of the inconvenience, all will not do this, it is manifestly better to choose some day upon which nearly all can agree, than to have many people observing no day of thanksgiving whatever.

And now we ask our Sunday friends if such a course would be obeying the President's proclamation. Would it be showing proper respect to the Chief Magistrate of the United States? Would it not be putting the will of the governed above that of the ruler? No one will hesitate to say that such a course would be, to say the least, highly disrespectful. And now the question arises, Is not the great Jehovah, the creator of the universe, entitled to be treated with as much respect as the President of the United States? If not, why not? E. J. W.

The Missionary.

Can Children Be of Any Use in the Missionary Work?

HAVING tried for three years, we say, They can. Now, when the long evenings are at hand, and often cold or rainy days; when there is no school, and out-door play cannot be permitted, the ever-recurring question, "O, mother, what shall I do?" can be answered pleasantly and profitably by a few lessons in this work. Very soon an interest is awakened, and the children feel that they are a part of the society, and united with God's people at least in work.

Let them have a box with a cover, that will contain their paper-wrappers, tracts, envelopes, postal cards, report book, etc. The latter may be prepared in a very simple way. The first page like this, and its use explained:—

QUARTERLY SUMMARY.

Pages of tracts.	SIGNS distributed.
Oct. 7—24	Oct. 7 16 21 28
" 14—24	3 3 3 3
" 21—32	Nov.
	Dec.
	Reviews distributed. . . . 1
	Instructors " . . . 1
	Good Health " . . . 1
	Letters written.
	Oct.
	Nov.
	Dec.
	Subscribers.

Let the second page be headed, "Letters Written," and put the date at the left of the name of each person to whom a letter or card is sent during the quarter. At the end of each month let the list be added, and the result placed under "Letters Written," on page 1.

The third page may be headed "Work," and the manner in which it is kept will appear like this:—

WORK.

Oct. 7	Mr J. A. Hatch,	SIGNS 30.	"Can we Know?"
" 14	"	" 32.	"Appeal on Immortality."
" 21	"	" 16.	"Christian Sabbath."
" 28	"	" 21.	Instructor, 28.
Oct. 7	Mrs. A. Brown,	SIGNS 30.	"100 Bible Facts."
" 14	"	" 32.	"Is the End Near?"
" 21	"	" 20.	"Sabbath in N. T."
" 28	"	" 25.	Good Health, Aug.
Oct. 7	A. S. Whiting,	SIGNS 4.	"Which and Why."
" 14	"	" 10.	"Brief Thoughts."
" 21	"	" 14.	"Can we Know?"
" 28	"	" 8.	Review, 19.

On the 7th of Oct., three, five, or more names may be written four spaces apart. By the side of each name should be written the number of the copies of the SIGNS, and name of the tract, etc., that is sent. When this is finished, add the number of periodicals and pages of tracts, and put the results in their proper places on the first page. On the 14th of Oct., other papers and tracts are sent to the same persons, and the results recorded; also on the 21st and 28th. This gives ample time for them to be read. Then follows a letter, short and plain, telling why the papers were sent, asking of the interest aroused, and expressing a willingness to continue sending, if desired. At first, if letter writing is a new

exercise, they may be copied from a model written by an older person, perhaps something after this style:—

Date.

MR. J. A. HATCH—Dear Sir: I am a little boy (or girl) trying to help the missionary cause. I have sent you a few tracts and papers. I hope you have read them, for I think they will help you to understand the Bible. I will gladly send you more, if you do not object. Write soon.

Truly yours,

We ought to teach them that the work is entrusted to us to do, and the results lie with God; and though our letters and papers may not be noticed by those to whom we send them, they are accepted of God if we engage in the work for a love of the truth and an earnest desire to save souls. We should lead them to pray for each individual addressed, and encourage them to use their own means to defray at least a part of the expenses. Above all, parents should seek wisdom and strength from God that they may be able to lead where they wish their children to follow.

During the winter, all classes of persons have more leisure to read, and as events are fast fulfilling the prophecies that tell us the end is near, we should encourage all to work with greater diligence. MRS. A. C. BAINBRIDGE.

Laytonville, California.

I HAVE just closed a course of meetings at Laytonville, which resulted in the establishment of a company of eleven adult Sabbath-keepers. Previously there was but one Sabbath-keeper in that whole region; but it is hoped this little company will hold up the true light so that it may shine far around. A Missionary Society of ten members was organized; a club of eighteen SIGNS ordered, and fifty-four dollars pledged to forward the missionary work. I found the brothers and sisters at Willits of good courage, and baptized two last Sabbath at that place. The church at Ukiah, I find firm in the truth, in spite of bitter opposition. Bless the Lord for the flood of light which is now shining forth regarding the present truth. E. A. BRIGGS.

Ukiah, Oct. 24, 1882.

Tennessee Camp-Meeting.

IN company with Elders Osborn and Butler, I left the Kentucky camp-ground, Oct. 10, and arrived at Nashville, Tenn., the next morning at 8 A. M. From what could be observed from our rapidly moving train, it has been a bountiful year with them there. All day Wednesday was used up getting to Pleasant View, twenty-five miles away, where the camp-meeting was to be held. It was 9 P. M. when I reached the comfortable home of Bro. Geo. Anderson. Our way that day was over the "Hill of Paradise" but I could not see why it should have such a beautiful name.

The meeting was held in a fine oak and chestnut grove near the town. The brethren were on hand at the beginning of the meeting, and they remained to the close. The preaching was calculated to warn our people of the dangers which surround us; that we have reached the time to which our Lord refers in Matt. 24:12, "And because iniquity shall abound the love of many shall wax cold;" and Paul in 2 Tim. 3:1-5, "In the last days perilous times shall come" &c.; and that we will have to be as shining lights in the midst of this wicked and perverse age if we will stand when the Lord comes.

This seemed to affect the people some, yet not so much as we hoped. There are many Seventh-day Adventists who are saying in their hearts, My Lord delayeth his coming, by the selfish, world-loving spirit which they manifest in their daily lives. While there are a large number who do deny their faith by their works, there are a few who are letting their light shine, and we are glad to believe there are some of the latter in this Conference. It is a time when we must put forth an earnest, daily effort or be overcome by Satan.

The business of the Conference passed off harmoniously. Eld. S. Fulton was elected president of both the Conference and Tract and Missionary Society, and his wife secretary and treasurer of the latter. The outside attendance was good, and the best of attention was given to the word spoken.

As usual, Bro. Butler set before them the importance of purchasing and reading our books. At the last service he looked bad, yet he would not give up till the next day, when he left for home. Thus closes another of our yearly gatherings.

A. O. BURRILL.

Waynesboro, Miss., Oct. 18, 1882.

From England.

FROM a private letter written by Eld. A. A. John, who is laboring at Great Grimsby, England, we extract the following:—

Since in the providence of God I have been called to this distant field, it gives me pleasure to see signs which indicate that God has a few people here who are willing to obey his word. I would not have you think that the prospects are at all flattering. No. Every advance step that is taken requires earnest effort to take it.

I am convinced that the masses will be warned by "open air" meetings in the market-places and on the streets. This plan has been carried out, by the Methodists and others, very successfully.

The SIGNS has done, and will do, a good work for a certain class between the aristocracy and peasantry.

Many persons have thought that in Great Britain, Elder Loughborough had an easy and desirable field; but it is a mistaken opinion. Although the English language is spoken here, the idiom is so different from what it is in America, that we are not always understood, and many times we cannot understand others. We are compelled to conform to their modes of expression. Even in missionary work, I have had to adopt a certain English expression, so that I can be understood.

No. 34 of the SIGNS is before me, and I must say that I am proud of it, and am thankful that I have the privilege, unworthy as I may be, to offer it to the people of England as *our* representative missionary paper. I notice a few changes in the make-up of this number. Though I liked the appearance of the SIGNS before, I think this is an improvement. I will examine myself, and endeavor to make some change in my make-up that will better fit me to represent it.

The work here at Grimsby is advancing slowly, but, I trust, surely. Seven are already keeping the Sabbath; several others are convinced, for whom we hope.

Although the battle goes hard, we are trusting in God for grace to do the work, and we feel that victory will be sure. We pray for the overburdened ones in America. It gives us joy to think that our pilgrimage is nearly ended, and that the everlasting rest will soon be given to those who have borne the burdens so long. May God help us to finish our course with joy.

Heartiness in Work.

THERE is a great danger among active Christians of undervaluing heartiness in work. The discussion of methods is apt to put out of sight other elements of success. Critical minds are disposed to sneer at self-forgetting enthusiasm, and too often this foolish contempt is allowed to check the promptings of affection. This is a fatal mistake, a cruel wrong, which ought to be rooted up. Religious work is like music—it is worth nothing without soul in it. One may imitate a tune by turning the crank of a hand-organ, but he only is a musician who thrills us by the vibrations of his own heartstrings, who makes us feel that he feels the sentiment which the tune expresses.

In no work is heartiness more effective than in direct labor for the salvation of men. The truth spoken in love, the plea made from unalloyed affection, the loyalty which is manifestly a personal attachment to the Saviour—these make the conquering force which it is not in the heart of men to withstand. And it is a mockery to attempt Christian work without it. Heartily, as to the Lord, should be the motto of every one who believes that God is love, and that love rather than knowledge is the seat of power.—*The Testimony.*

It is not enough that we swallow truth; we must feed upon it, as insects do on the leaf, till the whole heart be colored by its qualities, and shows its food in every fibre.—*Coleridge.*

Temperance.

Five Thousand in One Year.

THESE are the figures that represent the net profit of one saloon in Michigan during last year. The keeper of the saloon, as we were informed, had formerly been a clown in some of the leading shows of the country. Abandoning the show business, he betook himself to drunk-making, and settled in Michigan.

The patrons of this drunk-maker were largely laboring men, at work on the railroad. These men, without exception, were poor men who were entirely dependent on their daily labor for a subsistence for themselves and their families. Their wages were not large at the best, yet from these men this one saloon made a clear profit of \$5,000 in one season.

Let us look at this transaction from the different stand-points from which it presents itself, and if possible get a correct idea of the monstrous crime involved in the business.

In the first place the inequality between the men who paid and the man who received the money involved in this transaction, is very marked indeed. On the one hand was a class of hard-working, industrious, self-denying men; on the other a genteel loafer, who probably never did a dozen hard days' work in his life; yet the loafer gets the money, and the hard-working men and their families remain in poverty and want. Is there any justice in this? We hear a good deal said about the cruelty of capital in its dealings with labor, but I never knew a case where capital defrauded honest labor to such an extent as this in so short a time.

Did any dry-goods merchant ever make a clean profit of \$5,000 out of so small a number of hard-working men in the short space of one year? Did any bloated bond-holder ever ask so large a per cent. of the hard earnings of the poor?

Again this genteel loafer, more properly villain, gave these men absolutely no "value received" for their hard-earned dollars. No dry-goods merchant, clothier, grocery-man, miller, or other tradesman could give so poor a return for money paid them, and not be arrested for swindling. No swindler or burglar, saloon-keepers excepted, would be allowed to take a like sum of money from a similar number of men without landing in the State's prison.

The fact that these men, under the influence of depraved tastes, were willing to be swindled does not change the moral aspect of the case in the least. The fact that the great State of Michigan recognizes this transaction as legitimate does not change the nature of the crime in the least.

Again that which this ex-clown, and present saloon-keeper gave these men in return for the \$5,000 not only did not benefit them, but actually injured them. No intelligent man in his sober senses can deny this. Without the liquor which this apology for a man sold these men they would have been healthier, wealthier, and wiser by a good many per cent. They would have been more efficient workers on the railroads, better husbands and fathers, better citizens, and in every way better men.

In view of these facts, what shall we say of the business, falsely so called, of this saloon-keeper? Is it too much to say that it is a nuisance and ought to be suppressed? Is it too much to say that this saloon-keeper is a criminal, and ought to be punished?—*Lever.*

The Whisky School.

OUR liquor dealers' circulars talk of educating the public in the interest of liquor to prevent prohibitory laws.

The idea of whisky being an educator is interesting. Whisky turned school-master! That is good. Whisky is indeed an old professor, and has been engaged in the business of teaching for some centuries. He has many colleges and universities all over the land. All the States have at times granted him charters, and in many instances gave him magnificent endowments. Yes, whisky is a noted educator. Did you ever see his pupils? They all wear badges—red noses and bloated faces for one class, and pale faces and sunken cheeks for another. Whisky qualifies his graduates for business. He turns out thieves, murderers, wife

beaters, and makes widows and orphans by thousands. It is a fine school—the pupils generally learn well and succeed in business. The tuition is pretty high. It costs everything one owns to graduate in the whisky school. We have known men to pay down all their money, land, fame, home, home comforts, wife and children, down even to the hungry babe, yes, give all in payment of his tuition in the whisky school. And then comes the degree, for whisky always confers on its graduates a doctorate—U. D., untimely death. This document is highly ornamented. It is written in the blood of wives and children by a pen of sorrow. A rattling skeleton, standing in fire and holding hissing serpents in each hand, which entwine the skeleton's neck and bite his heart, is the coat of arms inscribed on the terrible parchment. We prefer that our children should be trained in the school of prohibition.—*Banner, Little Rock, Ark.*

Drunkenness among Women.

PRESIDENT ELMENDORF, of the Chicago Citizens' League, in a temperance speech recently delivered at Youngstown, Ohio, gave it as his opinion that in Chicago one woman in every twenty-five is a drunkard. And this degrading vice is not confined to the lower classes, but invades all ranks of society. Neither is it peculiar to Chicago. Drunkenness is as prevalent in other cities, and the speaker said he has reason to believe that women and boys are becoming victims of strong drink.

Mr. Elmendorf gave the following startling chapter of personal experience, the scene being laid in Chicago:—

"I took a ride one Sunday night between eleven and one o'clock, visiting the chief police stations. My eyes were opened as to female inebriety. In the Desplaines Street station alone, I saw thirty-five girls reeling into their cells, singing, 'O how I love Jesus,' and other Moody and Sankey songs. They had just been arrested in one State Street dive—one of the infamous number well named by the *Inter-Ocean* 'the hell hole.' At all the stations, without exception, I found drunken women, and generally they were noisy. In one case I arrived just as a batch of five young women were being locked up, and so beastly besotted were they that they had to be carried into the lockup. All were richly dressed.

"Among the non-criminal classes do you hold that your indictment holds good?

"Very measurably, though I doubt if the average is so high. Of late years the custom has been to send liquors home; and I know there is a great deal of drinking among women on account of this increased facility offered in bottled liquors. This is the opinion of several eminent Chicago physicians. A proof of the increased intemperance of the sex is the now admitted need, and effort to supply it, of an inebriate woman's home—a Washingtonian Home for the sex."—*Review and Herald.*

An Old Salt.

CANON BASIL WILBERFORCE, at a meeting of the Southwark Help-Myself Society, described a recent visit to a mission room at the London Docks, where he had asked any one who wished to, to get up and say what God had done for him.

An old sailor rose and said how bad he had been—felt that he was even a devil's castaway; but six years ago, in that little room, he was led to see that he was a great sinner, but that Christ was a great Saviour, and that on the cross was nailed every one of his sins. He signed the pledge, and threw away his pipe; and had been upheld by God; because every morning he prayed that he might be protected.

Returning recently from Hongkong, this old sailor had an accident, and was badly scalded; he was very ill.

When he began to recover the doctor said:—

"You must take some port wine."

"No," said the old sailor, "I am a teetotaler."

"But," said the doctor, "you need it to strengthen you."

"Doctor," said the old man, "do you think I shall die if I don't take the wine?"

"Yes," said the doctor.

"Then," said the sailor, "when you get into the St. Katherine's Docks, go round to the little room, and tell them that the old man died sober."

But he did not die.

The Home Circle.

EVENING TEARS AND MORNING SONGS.

In the evening there is weeping,
Lengthening shadows, failing sight,
Silent darkness slowly creeping
Over all things dear and bright.

In the evening there is weeping,
Lasting all the twilight through.
Phantom sorrows never sleeping,
Wakening slumbers of the true.

In the morning cometh singing,
Cometh joy and cometh sight,
When the sun ariseth, bringing
Healing on his wings of light.

In the evening cometh singing—
Songs that ne'er in silence end;
Angel minstrels, ever bringing
Praises new with thine to blend.

Are the twilight shadows casting
Heavy gloom upon thy heart?
Soon, in radiance everlasting,
Night forever shall depart.

Art thou weeping, sad and lonely,
Through the evening of thy days?
All thy sighing shall be only
Prelude of more perfect praise.

Darkest hour is nearest dawning,
Solemn herald of the day;
Singing cometh in the morning—
God shall wipe thy tears away.

—Frances Ridley Havergal.

A Timely Correction.

In one of the important commercial cities of North Germany there once lived a merchant named Muller, who, in his walks about the city often encountered a bright-faced, well-dressed young man, who always took off his hat and bowed to him in the most deferential manner.

The young fellow was an entire stranger to the merchant, but the latter always returned his greeting with a friendly nod, supposing himself to be mistaken by the young man for some one whom he probably resembled.

One day Mr. Muller was invited to the country seat of a friend, and, arriving there at the appointed time, he noticed this young man walking up and down the shady paths of the garden, engaged in earnest conversation with the host.

"Now I shall know who this young gentleman is," thought Mr. Muller, and hastily approached them.

"Allow me," said the host, after exchanging greetings with his friend, "to introduce—"

"It is not necessary, I assure you," interrupted the young man, eagerly, "we have known each other for many years."

"You must be mistaken," said Mr. Muller, "for though in answer to your greetings I have repeatedly bowed to you, still you are entirely unknown to me."

"And yet I insist," replied the young man, "that I have been acquainted with you for a long time, and am delighted to have the opportunity of meeting you here, and to present my heartfelt thanks for the service you once did me."

"You speak in riddles," said Mr. Muller; "how can you be under obligations to me when I do not even know you?"

"It does seem a little mysterious," laughingly answered the young man; "but let us sit down here on the piazza while I throw a little light on the statement."

"Seventeen years ago, when I was a lad of nine, I started to school one morning with my books under one arm and my lunch of bread and butter under the other. I was a poor boy with a big appetite. My luncheon never seemed enough for my hungry stomach, and I used often to envy boys whose mothers could afford to give them choice fruit for their dinner."

"This morning I had been especially dissatisfied. If I only had an apple pie with my bread how nice it would be."

"My way to school was through the market place, and as I arrived there it seemed the fruit had never looked half so beautiful or desirable. I stood there several moments, gazing at the abundant supply, instead of hastening away from the temptation as I should have done."

"Suddenly an old market woman, who superintended large, rosy-streaked apples, turned her back on her wares to gossip with her neighbors."

"Such lots and lots, I thought to myself, 'surely

one from so many would never be missed, yet would do me so much good.'

"Quick as a flash I stretched out my hand and was just about to thrust an apple into my pocket, when a sharp box on the ear caused me to drop the fruit in an agony of terror."

"Youngster," said an earnest voice close to my ear, 'have you forgotten the ten commandments? Now I hope this is the first time that you have ever stretched out your hand after goods that are not your own; let it be the last time.'

"I hung down my head for shame, and only for an instant lifted my eyes from the ground to see who my reprover was."

"When I reached school the words heard were still sounding in my ears. My heart was so full I could scarcely keep from crying. 'Let it be the last time also, let it be the last time also,' again and again confronted me. Bowing my head on the desk, I then resolved that it should indeed be the last time, even as it had been the first; that never as long as I lived would I covet what belonged to another, or strive to gain unlawful possession of it."

"After a few years I left school, and became a clerk in my uncle's counting-room. From there, a year or two later, I went to South America. You will readily believe me when I tell you that there the temptations to a young merchant are not few. I repeatedly had opportunities, which acquaintances of mine did not hesitate to improve, to benefit myself at the expense of others; but every time these presented themselves, those words 'Let it be the last time, also,' reminded me of my duty, and helped me to distinguish between right and wrong."

"I have been back in my native country about five months. I have come back possessed of considerable wealth—but money earned squarely and honestly. Never have I knowingly reached out my hand and taken a penny even that did not rightfully belong to me."

The young man remained silent for a few moments, overcome with emotion; then, reaching forth his hand he took that of Mr. Muller, and exclaimed:—

"Allow me to gratefully grasp the hand that once did me such service."

"And permit me," said Mr. Muller, while the tears came into his eyes, "to love the man who is capable of such gratitude, and who, in after life, so faithfully keeps the resolve made in boyhood."

The Puritan Theory of Amusements.

THE question of amusements was to the Puritans a representative question, in which was involved the whole spirit of Christian living. They brought to its discussion the whole force of their intense religious nature. In their very make they were intense men. They were anathratic on fire. Without flame, or crackle, or smoke, theirs was solid heat, burning stilly day and night. Such intensity of moral being they brought to all questions of practical life.

Such men felt no need of amusements. How could they? They were not born, as some men appear to be, at hap-hazard, without an aim in living, and with no power to create one. Their happiness did not depend on cat's-cradle and push-pin. They did not know the meaning of the word "ennui." They came into this world as apostles. They came because they were sent. The echo of the voice which created them always sounded in their ears, and heralded their steps. Theirs was a great mission. Their souls were straitened till it was accomplished. When invited, urged, bribed, cajoled, commanded, threatened, browbeaten, to induce them to dance around a May-pole on the village green, they calmly said, "Wist ye not that I must be about my Father's business?"

That which seemed to weaker natures a harmless or needful recreation seemed to them frivolity. When charged with excessive precision, said one of them for answer, "I have a precise God to deal with." They saw no record that Christ danced around poles, or amused himself with a jack-of-spades, or laughed at clowns and harlequins, or figured at masquerade balls. As they read his life, they saw him seeking relief from life's burdens in the companionship of brothers and sisters, in the homes of Bethany, in the society of angels, in communion with God. They saw that to him midnight prayer took the place of midnight revels. They honestly tried to live as Christ lived. Why should they not?

Right or wrong, they believed this to be the true theory of life; and, what is more, they in good measure lived it. They enjoyed it. As a class, they were the happiest of mortals. If ever in this world men enjoyed life, they did, whenever tyranny would let them alone. And, when it would not, they entertained each other with songs in prisons, and broke out with doxologies at the stake.

It may be well enough to revise their theory of amusements for later times and new generations. The Constitutions of States rarely last a century without change; still less should a popular theory of recreations. We may wisely let up somewhat of Puritan pressure upon the modern conscience. We may bid Godspeed to anybody who thinks he can improve in this respect the usages of a Christian people. By all means, let us give him a hearing. Specially may we extend the law of Christian liberty in this thing. We may trustfully leave it to every man's conscience to say what recreations, in themselves innocent (as almost all recreations are), will be a help to him in godly living.

But, after all, who can fail to see that the spirit of Puritans on this subject was the Christian spirit? Who can help seeing that improvement, if it comes, must come from the same spirit? This was the spirit of a live conscience. It was the spirit of humble inquiry; it sought wisdom from God. It was the conservative spirit; it leaned to the safe side of moral questions. It was the profound spirit; it sought happiness in duties rather than in rights.

It is very easy to fling at the Puritans in this matter, but it is very weak. Every dog must have his bay at the moon, but healthy men sleep through it. So disparagement of the Puritans does not disturb sound thinkers. The world has outlived the wit of it. The libel of the "Blue Laws" has ceased to be amusing. If we could stay long enough to answer such disparagement, our answer would be to point to the men whom the Puritans' theories of life created. Not till the improved theories give us better women, can we wisely believe that they are improvements. Not till children trained under such improvements, turn out to be more Christlike men and women, more prayerful, more self-denying, more useful, happier, too, in the profound sense of spiritual joy, can we safely admit that their fathers are wiser than our fathers. For that proof the world must wait awhile,—must wait long enough for us to do some things which the world is in more pressing need of than of an increase of amusements and of idle time.—Prof. Austin Phelps.

Obedying Mother Pleasantly.

HARRY had seen some older boys fly their kites from the tops of the houses; and he thought it would be nice fun if he could do so too. So he came to his aunt and said, "Aunt Mary, may I go up to the top of the house and fly my kite?"

His aunt wished to do everything to please him; but she thought it very unsafe; so she said, "No, Harry, my boy. I think that is very dangerous sort of play. I'd rather you wouldn't go."

"All right. Then I'll go out on the bridge," said Harry.

His aunt smiled, and said she hoped he would always be as obedient as that.

"Harry, what are you doing?" said his mother one day.

"Spinning my new top, mother."

"Can't you take the baby out to ride? Get out the carriage and I'll bring him down."

"All right," shouted the boy, as he put his top away in his pocket, and hastened to obey his mother.

"Uncle William, may I go over to your shop this morning?" said Harry one day at breakfast.

"I want to see those baskets again that I was looking at yesterday."

"Oh yes, Harry," said his uncle, "I shall be very glad to have you."

"But I cannot spare you to-day, Harry," said his mother. "I want you to go out with me. You shall go to the shop another day."

"All right," said Harry, and he went on with his breakfast.

No matter what Harry was asked to do, or what refusal he met with when asking for anything, his constant answer was, "All right." He never stopped to worry or tease; he never asked "Why can't I?" Harry had learned to obey, and to obey in good humor.

Religious Notes.

—Chicago is one of the strongholds of Catholicism in America. That church claims by baptism 312,000 members there, more than one-half the entire population.

—The *Occident* (Presbyterian) says: "Temperance and the Sabbath [Sunday] have come into politics, and they will stay there until they win a permanent and substantial victory."

—A fund for an American Catholic University has been started in Chicago, and Bishop Spalding has gone to Rome to consult the pope in reference to its establishment in that city. The fund already amounts to \$300,000.

—The question of feet-washing as a Christian ordinance is being argued *pro* and *con* in the *Banner and Gleaner* (Baptist). Although the editor does not believe in feet-washing, he admits some articles, which contain sound argument in its favor.

—A minister, in a religious contemporary, recently took it upon himself to criticize Paul. He claims that Paul made a serious "blunder" in his Athens discourse. What a pity that there are not more preachers nowadays who can "blunder" as successfully as Paul did.

—In an interview of New York ministers, on the wants of the churches, the pastor of All Souls Episcopal Church said that there is great danger that the church may find itself wholly on the side of wealth, and the clergy discover that they have accepted retainers from capital.

—It is the complaint of a correspondent of the *Western Christian Advocate*, that Methodist Sunday-schools are not evangelical, that they excel in reciting orations or dialogues, or in getting up Christmas trees, concerts, and picnics; but that repentance, belief, and conversion, are little thought of.

—A London paper says: "In the United Kingdom of Great Britain and Ireland, there are about 40,000 places of religious worship; while it appears to be a well-ascertained fact that for every 1,000 persons attending the house of God, above 2,000 are to be found on Sunday in the public houses."

—William Richardson was deacon of a Baptist Church in Brooklyn, N. Y., and is also president of the Atlantic Avenue Railroad. A few months ago, in order to evade an injunction, he had his men lay track on Sunday. After a long trial, he has been excluded from church membership, by a vote of nineteen to twelve.

—The following blunder is credited to an eminent Boston preacher. In the course of a sermon, he said: "The Master whose we are and whom we delight to serve, has said, 'all that a man hath will he give for his life.'" Should there chance to be any reader of this paragraph who doesn't see the point, let him read Job 2:4.

—It is stated that "twelve-thirteenths of the membership of the M. E. Church take no interest in the benevolent collections." That is, out of 1,681,854 members, 1,556,480 are do-nothings. Of those disinterested ones, 875,320 never give anything, and the remainder give an average of ten cents apiece. The *Christian at Work* well says that "this ten-cent Christianity is indifferent stuff."

—The San Francisco *Monitor* (Catholic) is working zealously in favor of the whisky saloons. The Catholics as a body are vigorously opposing prohibition. It shocks our sense of propriety to see a body of men who profess to be religious, openly championing the vile whisky traffic. Still in this the Catholic Church is true to its record. The mystery of iniquity could not consistently favor a righteous cause.

—Dr. Paspate, a learned archæologist at Constantinople, who is a great authority on modern Greek, claims that the sacred writers wrote in the ordinary colloquial Greek, instead of the classical, and that it differs but little from that spoken at the present day. He suggests that some, at least, of the difficulties with which the revisers had to deal, might have been solved had there been in the company one well acquainted with modern and medieval, as well as with ancient, Greek.

—The *American Baptist Flag* tells of a Baptist meeting where the ordinance of feet-washing was attended to, and approvingly says of some Methodist brethren and sisters, who were invited to join, that "they thought too much of themselves to take part in such a union." This is the trouble with too many; they "think too much of themselves" to follow the example of the meek and lowly Saviour. "Let no man think more highly of himself than he ought to think."

—A correspondent of the *Sabbath Recorder*, in an article condemning night work, uses the following language: "When the body is weary, the brain, which is an integral part of the body, and the mind, which is simply brain function, are weary too." This is a statement of facts which are so simple as to be almost self-evident. The questions then arise, What use can be found for an immaterial soul, when the brain does everything which that nonentity is supposed to do? If the brain does not think, of what possible use is it to a man? and if it does think, as it unquestionably does, why need there be any controversy as to whether God can organize matter to think?

—Here is an item for parents. At the General Conference of Seventh-day Baptists, in the discussion of Sabbath-school work, it was stated as a matter of ob-

servation that "those boys who were compelled to go to church and to sit with their parents, when small children, whether they liked it or not, are the young men who to-day are to be found in church and Sabbath-school work; while those who went or not, as they felt like it, are to-day nowhere." And this testimony will be corroborated by the experience and observation of every thinking Christian. Take the children to church, and teach them how to behave when there. If you do not, the chances are that they will never learn.

—Dr. Lyman Abbott says of the Lord's Supper: "It is a memorial service; that is clear enough. 'Do this in remembrance of me,' was the interpretation which Christ himself gave to it. 'As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come,' is Paul's interpretation. For this purpose any other memorial might have served as well, nay, might even now serve as well, but for associations' sake." We differ. We think the command, "Do this in remembrance of me," defines just what is to be done. All the apostasy of the Catholic Church, with its false Sabbath, false baptism, etc., arose from persons claiming to know the mind of the Lord so well as to be able to institute laws and ceremonies equal with his. Simple obedience to a commandment of God, because it is a divine command, is getting very rare.

—The detachment of the Salvation Army that went to India, got into trouble. They had their street parade, dressed in fantastic attire, with life and drum, and were fined on the charge of gathering an unlawful assembly. The magistrate said that in England the people professed one religion, and efforts like those of the Salvationists to reclaim the fallen would meet with universal sympathy; but when they came to India, to convert people from one faith to another, they must avoid noisy and peculiar demonstrations, as these were sure to excite angry feelings and passions, and to provoke counter demonstrations. If the Salvationists desired to preach Christianity, they would be allowed to do so, with perfect freedom, provided they selected some unobjectionable place; but they could not be allowed to parade the streets in such a manner as to excite the religious feelings of other sects, and so bring the people of different creeds into collision.

News and Notes.

—Thursday, November 30, has been set apart by the President as thanksgiving day.

—In one day last week, 4,484 immigrants landed in New York from European ports.

—A wind storm, accompanied by hail and snow, did great damage throughout England, Oct. 24.

—The loss by the burning of the exposition building at Sidney, New South Wales, was \$2,500,000.

—It has been found possible to photograph landscapes from the window of a train running at the rate of forty miles an hour.

—There is serious trouble in Afghanistan. The inhabitants in the vicinity of Cabul have revolted and killed their Governor.

—It is stated that the trouble in Soudan, caused by the false prophet, dwarfs Arabi's revolt into insignificance. Already 6,000 Egyptian troops have been massacred by his followers.

—Dr. Oliver Wendell Holmes has resigned his position as Professor of Anatomy at Harvard, which he has held for twenty-five years, in order to give himself wholly to literary pursuits.

—An exchange thinks that Arabi might easily get clear if he would only enter a plea of "emotional insanity." He might if he were in the United States, but that plea doesn't work well across the water.

—The Bey of Tunis has made a treaty with France by which that power assumes the debt of Tunis, organizes the administration of justice, and takes charge of all public property, giving the Bey a retiring allowance.

—Several quite severe shocks of earthquake have been felt in the East within the last few days. This will serve to remind our eastern friends that California is not the only place where the earth does not rest on an immovable foundation.

—The Krupp factories at Essen do the biggest gun business in the world. They use 429 boilers, 453 steam engines, 82 steam hammers, 1,556 furnaces, produce 300,000 tons of steel, and 26,000 tons of iron yearly, and employ a population of 15,700.

—The Pennsylvania Railroad Co. have just satisfactorily tested a system of electric lighting for passenger coaches. A soft, bright, and steady light was obtained, and the experiment pronounced a success by the railroad officials and electricians who were on the train.

—The expectation is entertained that difficulty between France and China will result from the entrance into Annam of troops of both the French Republic and the Chinese Empire. It is regarded as very nearly impossible to prevent a collision between these rival armies.

—From thirty to fifty new cases of yellow fever are reported every day at Pensacola. Up to Oct. 24 there had been 2,058 cases, and 168 deaths. A mere statement of the facts cannot begin to convey any idea of the amount of suffering in the city and surrounding country.

—It was reported that the Egyptian Government was about to abandon the prosecution of Arabi Pasha, on account of the expressed wish of the authorities at Constantinople, but the British Ambassador has informed the Sultan that he would do well to turn his attention to internal reforms.

—By the recent typhoon in the Phillipine Islands, nearly the whole of Manilla was devastated. Most of the buildings were destroyed, and 60,000 families are said to be homeless. All the government offices and factories were destroyed, and all business was stopped. The loss of life is small.

—In Paris, Kentucky, the principal of a private school for boys and young men was shot on the 24th ult., by a lad of fourteen whom the teacher had slightly corrected the day previous. If that youngster is allowed to keep on he will some day be as great a man as Frank James, and all the "honorable" men will be proud to shake his hand.

—Considerable excitement is existing in France over the discovery of the fact that there is a wide spreading conspiracy of nihilists throughout the country. The members of the conspiracy are mostly young men who distribute revolutionary papers. There is a branch in all the towns and manufacturing villages. These are united into groups, and these in turn are united into federations governed by a central committee. The groups pass before the public as trades unions.

—A proposition has been made to employ a lady assistant to the Superintendent of Public Instruction in Brooklyn, N. Y. The *Sun* says, that "where there are 45,000 children nearly all under ten years of age, most of them being girls, and nearly 700 female school-teachers, all of them being young, and many of them being inexperienced, there seem to be duties that only a woman can properly perform. Such an assistant would be beneficial in many ways, and other cities would do well to adopt the plan."

Obituary.

BUNCH.—Died, in Oakland, Cal., Oct. 11, 1882 Martha Ellen Bunch, wife of John N. Bunch, aged 22 years, 2 months, and 27 days.

Her maiden name was Leaming. She embraced the truth of the Third Angel's Message, and united with the church in Milton, Oregon, in the summer of 1877, since which time her life has been such that her friends can look forward in full hope of her being among the saints in the first resurrection.

She had been some time quite feeble, leaving a babe 24 days old; but the physicians thought she was doing well. About three days before her death she became deeply impressed that something awful was going to happen, and feared she was going to be insane or to die. She spent the whole night of Oct. 8, in prayer, and became fully reconciled to God. From that time much of her time was spent in praise to God for his mercy.

It was thought that a rush of blood to the head caused temporary derangement. At her request her attendant left her room for a while, about noon of Oct. 10, and on returning found that Sr. Bunch had disappeared. The most diligent search failed to find her, and she remained out till 8 o'clock next morning. She had wandered to the foot-hills, and according to appearance had traveled some distance. She was conscious, and realized that she had been out since the previous evening, but could not tell how she came there. She was chilled through, and her sufferings must have been great. She remained conscious about six hours, when she peacefully fell asleep in the Lord.

Funeral services by Eld. W. M. Healey.

Oct. 14, Arthur, infant son of J. N. and Martha E. Bunch, fell asleep, aged 27 days. Words of comfort at the funeral by Dr. E. J. Waggoner.

Bro. Bunch has passed through deep trials and sore afflictions of late. He has the sympathy of many friends, and better than all, is sustained by the "blessed hope" that the Life-giver will soon appear, and he will meet the loved where treasures will be enduring, and life eternal without sickness or parting.

GOODCHILD.—Died at her home in Eugene City, Oregon, Sept. 24, 1882, Joannah Goodchild, aged 69 years and 9 months. Sister Goodchild embraced the truth under the labors of the writer, during tent labor in Eugene, the summer of 1878. She was formerly a member of the M. E. Church. She was an earnest, humble, devoted Christian, and we feel that she rests in hope. The little flock at Eugene will miss her much. But the Saviour has said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." ALONZO T. JONES.

GIBSON.—Died, of jaundice and other diseases, at Dayton, W. T., Oct. 15, 1882, Mary E. wife of W. A. Gibson, aged 20 years, 11 months and 15 days. Early in life she made a profession of religion among the German Baptists. Afterwards she united with the S. D. Adventists of Patah Flats, W. T. At death she was a member of a church of the same faith at Dayton. She was an honorable member, as well as a kind and loving wife and mother. In her death we hope.

G. W. Colcord.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 2, 1882.

A Correction.

WE are always sorry to make a mistake, and doubly so when it does any one injustice. Last week we spoke of the vote of thanks to the San Francisco and N. P. Railroad, passed at our camp-meeting, which was well deserved, and stated that this is the only road in the State which had shown us favors. We are informed by Eld. Israel that we were mistaken in this; that the Southern Pacific carried our freightage free to the Hanford camp-meeting last spring. We are happy to make the correction.

This Week's Signs.

IN addition to the usual article on the first page, Sister White gives an account of her recovery at the camp-meeting, of which we made mention. This will be read with interest by all, and many hearts will rejoice with her in the great loving-kindness of our God.

The article on the Advent Near, is from an English author. That on the Resurrection, is a Bible reading by Mr. Moody. We wish all ministers were as truly orthodox as Mr. Moody is on that subject.

Every department is filled with matter of interest and importance.

Some slight changes in the appearance of the SIGNS, recently made, are receiving commendations from our friends.

Our Special Edition.

WITH great pleasure we learn of the interest which is being taken in the contents of our Special Edition. The influence of these numbers will not cease when we cease to publish the Special. It has been the means of calling the attention of multitudes of people, not only to our rights as a Christian denomination, but, to the truth of God's holy commandment which so many advocates of the Sunday Law seem determined to trample under their feet. We pray that many of those who in this manner first learn of this truth, may be fully converted by it, and prepared "to stand before the Son of man."

Spiritual Wickedness in High Places.

WE have received the following letter from Colorado:—

"EDITOR SIGNS:—Is there anything in the Greek that would convey the idea that the angel who talked with John, Rev. 19: 10, said that he was a blood relation? Elder Todd told me to-day that the Greek properly translated would read thus: 'I am thy fellow-servant, and of thy brethren, and a blood relation.' Please give me a correct version of the Greek of the above and greatly oblige.

Your brother in Christ.

G. W. R."

Although this letter called for and received an answer by letter, we take the liberty to publish it, as a specimen of the methods to which even those who fill offices and have taken vows the most sacred, resort in order to evade and put down the truth. Of course there is no ground whatever for the statement; not even for the barest inference looking in that direction.

All of God's creatures, whether in Heaven or upon earth, are his servants, and of course, fellow-servants one to another. Angels are fellow-servants of the saints "who have the testimony of Jesus." The ellipsis is so common that it occasions no obscurity in language. Supplied in this text it will read: "I am thy fellow-servant, and the fellow-servant of thy brethren," etc. He who tries to put any other construction, especially by pretending to gather it from the Greek, inexcusably and wickedly perverts the sacred word. We refer him to chapter 22, verse 18, of the same book.

May We See It?

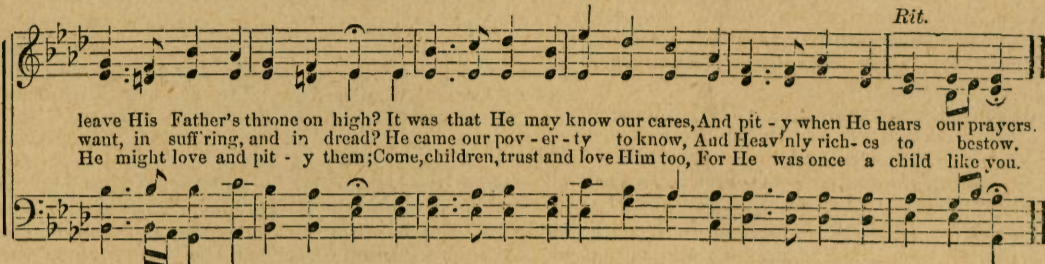
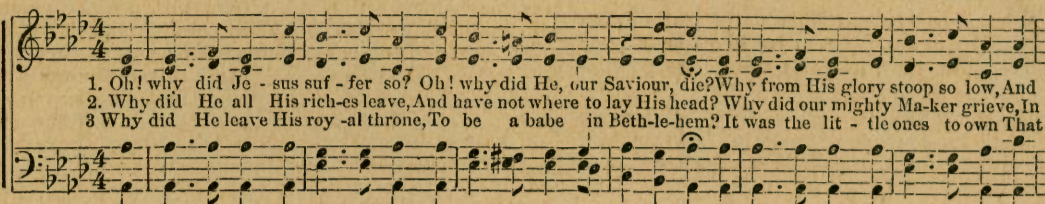
THE report of the committee on Sabbath observance at the late M. E. Conference in Oakland, contained these words:—

"On such foundations as these the State may build a civil Sabbath, but the Christian Sabbath must rest on the authority of God, on the express revelation and positive declaration of the One Lawgiver."

REV. J. H. WAGGONER.

Why?

D. S. HAKES.



From "PEARLY PORTALS," by permission.

THE music on this page is much admired by all our singers in Oakland. Mr. Hakes is peculiarly happy as a composer in giving expression to the words. But the title given us—"Rev."—we never assumed.

Sabbath is purely an ecclesiastical term, and "the civil Sabbath" is as great a misnomer as would be "civil baptism." There is no such thing. Such reckless use of terms by ministers serves to confuse the minds of the people, and they are thereby led to accept as truth that for which there is no warrant in Scripture.

If there is such an institution as the "Christian Sabbath," we agree with the committee that it must rest on the authority of God, on the express revelation and positive declaration of the One Lawgiver. But that is just what does not exist. For years we have called upon and urged the ministry of the country to point out to us in the Bible, "the express revelation and positive declaration" of God for the institution or the obligation of a Christian Sabbath. But they are d. d.'s after the manner of Isa. 56:10, when they are called upon to produce the precept.

There is only one Sabbath Law in the Bible, and that is found in Ex. 20:8-10; repeated in other places, but it is the same law, referring always to one and the same thing, namely, the Creator's rest-day, but in it there is no reference to a Christian Sabbath.

The Camp-Meetings.

ELD. GEO. I. BUTLER, speaking of the camp-meetings of the present year, says thirty-one have been held, of which he has attended fifteen in fourteen different States. He says:—

The attendance at these meetings has been, on the whole, fully up to the standard of past years, and in some cases much greater. Our meeting in Michigan was a very large gathering, those who encamped on the ground, by actual count, numbering about twelve hundred, while many others came in from a radius of miles around. It seemed to me there must have been nearly fifteen hundred of our people present on the Sabbath. We were much surprised at the numbers in attendance, when we remembered that three other camp-meetings had been held in the State previous to this one. We think this was the largest meeting of Sabbath-keepers ever held for centuries in the past; we have no question but Testimony No. 31 had an influence in bringing together this large concourse. The meeting was in many respects an encouraging one.

Personally, I feel to thank God for his goodness to me the past season. Though feeling the effects of wearing labor in a degree, yet I am of good courage to labor on. God has blessed much from time to time, and the comforts of his grace have been bestowed. I thank him for health and strength, and that thus far sickness has been in a great measure spared me. I still feel an earnest desire to labor on in this most blessed cause. The more we work, the more work we see to be done, and the more we desire to share in it. Rest is pleasant, and it seems necessary at times to take it, in order to be better prepared for successful labor in the future.

May God grant that our people may not soon forget their solemn vows to be more earnest in the work of God, made while they were under the sacred influence of the camp-meetings. Let us all carry out these vows by being earnest in the Master's vineyard. Now is the time to prepare for earnest work this fall and winter. Time is short, and we have none to lose.

SUNDAY IN ENGLAND.—About 200,000 persons, says an exchange, have petitioned the English Parliament in favor of the Sunday-closing law.

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