

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

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HE LEADETH ME.

He leadeth me, he leadeth me.
What though the darkness gathers round,
What though the clouds and fogs abound,
What though no sun or star I see,
From doubt and fear I may be free;
He leadeth me.

He leadeth me, he leadeth me.
In the glad faith I'll ever stand,
I feel the pressure of his hand,
Loving and kind, and firm and strong,
I must not, cannot then go wrong;
He leadeth me.

He leadeth me, he leadeth me.
Through all the rough and rugged way,
I hear his whisper sweetly say,
"Friend of my soul, be not dismayed,
Lo! I am here to give thee aid;"
He leadeth me.

He leadeth me, he leadeth me.
Then let the mighty thunders roll,
He holds the storm in his control;
I'll grasp his hand with firmer hold,
And bid my sinking heart be bold;
He leadeth me.

He leadeth me, he leadeth me.
Though every earthly good be taken,
My every earthly love forsaken,
I have my everlasting Friend,
Who still will love me to the end;
He leadeth me.

—Prof. I. W. M'Keever, in *Methodist Recorder*.

General Articles.

Luther at Wittenberg.

BY MRS. E. G. WHITE.

AFTER two years in the cloister, Luther was consecrated to the priest's office, and a year later he was called to a professorship in the University of Wittenberg. Here he applied himself diligently to the study of the ancient languages, especially Greek and Hebrew, that he might study the word of God in the original tongues. He began to lecture upon the Bible; and the book of Psalms, the Gospels, and the Epistles, were opened to the understanding of crowds of eager listeners. From all parts of Germany and even from foreign countries, students flocked to the university.

Staupitz, the friend and superior of Luther, urged him to ascend the pulpit, and preach the word of God. But Luther hesitated, feeling himself unworthy to speak to the people in Christ's stead. It was only after a long struggle, that he yielded to the solicitations of his friends.

The pulpit in which he first preached was an old rostrum made of rough planks, in a dilapidated chapel propped on all sides to keep it from falling. Here the Reformation preaching was entered upon. When Jesus came to earth, he was cradled in a manger. And the gospel was not first proclaimed in imposing churches, but from the swaying seat of a fisherman's boat, and upon the mountain side, in the plain, and by the highway.

Already Luther was mighty in the Scriptures; and the grace of God rested upon him. His surpassing eloquence delighted and captivated his auditors; the clearness and power with which he presented the truth convinced their understanding, and his deep fervor touched their hearts. The little chapel could not contain the crowds

that sought admission, and he was called to preach in the parish church. So wide-spread had his reputation now become that Frederic the Wise, the Elector of Saxony, came to Wittenberg to hear him.

Luther was still a true son of the papal church, and had no thought that he would ever be anything else. In the providence of God he decides to visit Rome. He pursues his journey on foot, lodging at the monasteries on the way. He passes the Alps, and descends into the plain of Italy, and is filled with wonder as he goes. Visiting a convent in Lombardy, he sees the splendor of the apartments, the richness of the dresses, the luxury of the table, the extravagance everywhere. With painful misgivings he contrasts this scene with the self-denial and hardship of his own life. His mind is becoming perplexed.

At last he beholds in the distance the seven-hilled city. With deep emotion he prostrates himself upon the earth, exclaiming, "Holy Rome, I salute thee!" He enters the city, visits the churches, listens to the marvelous tales repeated by priests and monks, and goes through all the forms and ceremonies required. Everywhere he looks upon scenes that fill him with astonishment and horror. He sees that the same iniquity exists among the higher clergy as among the lower. He hears the indecent jokes from prelates, and is filled with horror at their awful profanity, even during mass. As he mingles with the monks and citizens, he meets dissipation, debauchery. Turn where he will, in the place of sanctity he finds profanation. "It is incredible," he says, "what sins and atrocities are committed in Rome. If there be a hell, Rome is built above it. It is an abyss whence all sins proceed."

The heart-sickening depravity and blind superstition which he saw on every side led him to press more closely to Christ. On his knees one day Luther was ascending the stairway to St. Peter's, when a voice like thunder seemed to say to him, "The just shall live by faith!" He sprang upon his feet in shame and horror, and fled from the scene of his folly. That text never lost its power upon his soul. From that time he saw more clearly than ever before the fallacy of trusting to human works for salvation, and the necessity of constant faith in the merits of Christ. The truth of God had enlightened his understanding. His eyes had been opened, and were never again to be closed to the Satanic delusions of the papacy. When he turned his face from Rome, he had turned away also in heart, and from that time the separation grew wider, until he severed all connection with the Romish church.

At the age of twenty-nine Luther received at the University of Wittenberg, the degree of doctor of divinity. Now he was at liberty to devote himself, as never before, to the Scriptures that he loved. He had taken a solemn vow to study carefully and to preach with fidelity the word of God, not the sayings and doctrines of the popes, all the days of his life. He was no longer the mere monk or professor, but the authorized herald of the Bible. He had been called as a shepherd to feed the flock of God, that were hungering and thirsting for the truth.

Luther's feet were now planted upon the true foundation,—the prophets and apostles, Jesus Christ himself being the chief corner-stone." He firmly declared that Christians should receive no other doctrines than those which rest on the authority of the sacred Scriptures. At the sound of these words Rome trembled. They struck at the very foundation of papal supremacy. They contained the vital principle of the Reformation.

In the providence of God, Luther was now to stand as the reformer of the church. He sought to turn the minds of his students away from the sophistries of philosophers and theologians, to the eternal truths set forth by prophets and apostles. He fearlessly attacked the speculative infidelity

of the school-men, and opposed the philosophy and theology which had so long held a controlling influence upon the minds of the people. He saw, as we see to-day, the danger of exalting human theories and speculations above the revealed truths of God's word. He denounced such studies as not only worthless but pernicious, declaring, that, "the writings of the prophets and the apostles are more certain and sublime than all the sophisms and theology of the schools." "Within my heart," he adds, "reigns alone, and must alone reign, faith in my Lord Jesus Christ, who alone is the beginning, the middle, and the end of the thoughts that occupy me day and night."

With deep earnestness he declared his faith in Christ as the basis of his hope,—the beginning and the end, the foundation and crowning glory of the plan of salvation. He was listened to with wonder as he spoke of that faith to the students in the university and to the crowded congregations in the church. He was steadily and surely drawing the minds of pupils and hearers away from trust in men, however high their claims, away from self-righteousness, to Christ.

The burden of his preaching was, "Learn to know Christ and him crucified. Learn to despair of your own work and cry unto him, Lord Jesus thou art my righteousness and I am thy sin. Thou hast taken on thee what was mine, and given to me what was thine. What thou wast not, thou becamest, that I might become what I was not."

Thus fearlessly and firmly Luther presented those great truths which the apostles of Christ had proclaimed with such power. The voice of Paul, sounding down through the centuries, spoke through Luther, exposing superstitions, refuting error, and uprooting heresy.

Priests and prelates, the professed expositors of divine truth, were perverting the Scriptures by their misstatements and prevarications; wresting the word of God to make it sustain their errors and traditions. They sedulously withheld the Bible from the people, well knowing that should they search it for themselves, their faith would be fixed upon Christ, and not upon pope and priests. The light shining forth from God's word would lead the mind directly away from the Romish faith.

Such had been the experience of Luther. As he saw the terrible apostasy and corruption of the church, he determined to be a faithful steward of God's word, to dispense to others its holy teachings in their purity and simplicity. He knew that unless the people could be led to receive the word of God as their rule of life, there could be no hope of reform. He therefore presented the Scriptures to his hearers as the oracles of God, a divine communication as verily addressed to them as though they heard the voice of God speaking to them from Heaven. With great earnestness he urged upon them the importance of gaining for themselves a knowledge of the sacred word. The Bible was written by holy men under the inspiration of the Divine Spirit, and the aid of that same Spirit was indispensable to an understanding of its teachings. It should be studied in humility and in faith, with unwavering confidence in its supreme authority, and with earnest prayer for divine aid. Only in pursuing such a course could the searcher hope to discern spiritual things. Were the word of God thus studied, it would exert a molding influence upon both the mental and the moral powers, quickening and ennobling the intellect, purifying the soul, thus erecting a mighty barrier against the iniquity that was flooding the world.

Luther came not with human ceremonies, traditions, and fables, to impose on the credulity of the people, but with the truth and the power of God to enlighten their understanding, and free their souls from the bondage of superstition and the tyranny of sin. He declared to his hearers that they must individually believe in Christ, if

they would receive salvation through him; no priest or pope could take the place of the divine Mediator. Those who came to Jesus as repentant, believing sinners, would find pardon and peace, and would have his righteousness imputed to them. Sanctification is the fruit of faith, whose renewing power transforms the soul into the image of Christ. It was by faith in a crucified Redeemer that souls were saved in the days of the apostles; it was only by the same faith that souls could be saved in the days of Luther. He taught the people that they must exercise repentance toward God, whose holy law they had transgressed, and faith in Christ, whose blood could atone for their sins. He showed them that all who were truly penitent would pray earnestly for divine aid to battle against their evil propensities, and he also urged upon them the fact that the sincerity of their prayers would be evinced by the energy of their endeavors to render obedience to the law of God.

Precious indeed was the message which Luther bore to the eager crowds that hung upon his words. Never before had such teachings fallen upon their ears. The glad tidings of a Saviour's love, the assurance of pardon and peace through his atoning blood, melted their hearts, and inspired within them an immortal hope. A light was kindled at Wittenberg whose rays should extend to the uttermost parts of the earth, and which was to increase in brightness to the close of time.

Punishment.

In considering the word *punishment*, we naturally inquire: (1) what punishment is, and (2) what is its purpose; but these two questions may be considered together under the following remarks:—

1. Punishment implies law, and law implies authority. No law can have any binding force unless it be sanctioned by a penalty. Punishment is the infliction of this penalty upon the transgressor by the same authority from which the law proceeds. The penalty threatened must be something that tends to protect the law from violation. It may be the infliction of pain of whatever sort the offender is capable of suffering, or the deprivation of any pleasure privilege, or possession he might otherwise enjoy.

When there is no law or authority, there can be no penalty threatened, nor punishment inflicted. One person may threaten retaliation or injury upon another; he may inflict pain or loss upon one who has offended him, but if he has no authority over him, he cannot punish him. Such an infliction cannot properly be called punishment. Pugilists are said sometimes to punish each other severely; but this is a low and false use of the term. A man who shoots, or beats, or otherwise injures a person who trespasses upon his rights, if he does it without the authority of law, does not punish him. Neither can a ruler, or officer, or magistrate punish one who is not under his jurisdiction. Nor could a parent inflict punishment upon a child who had passed entirely from under his authority. If a parent were to give away, or disinherit and disown a child, so as to relinquish all claim to him, and the child were to pass completely from under his care and authority, he would not only have no right to punish him, but he could not punish him according to the true meaning of the word, whatever injury he might inflict on him. For punishment implies law and authority, and reciprocal obligations. To be subject to punishment one must owe allegiance to the authority or power that punishes him. Power alone cannot punish, but only power under the authority of law violated can inflict punishment, and that only upon one who owes allegiance to that law, and has the right to claim its protection. Power may inflict vengeance, suffering, loss, torment, upon an irresponsible victim, but that would not be punishment.

The reason why we are liable to divine punishment is not because God possesses supreme power, but because we are the subjects of his government; we are under the protection of his law, and owe him allegiance. He is not only the source of all the blessings we enjoy, but the author and sustainer of our lives. It is possible for us to forfeit, not merely these inferior blessings, but the boon which includes them all, even life itself, and to become liable to what is called, under human government, *capital punishment*. The criminal that is condemned to imprisonment for life, is still un-

der the protection of the government that is inflicting punishment upon him; and he has the right to claim its protection against any one who should treat him unjustly. But if, instead of capital punishment or imprisonment for life, the government were to expell him from her domain, confiscate his property, and withdraw from him all protection of law, he would be no longer amenable to that government, nor any more liable to her punishment than any other alien.

The same is true of the divine government, after which all human governments should be modeled; and yet the popular theology teaches that God proposes to continue to inflict perpetual and unending torment upon sinners after he has judicially, finally, irreversibly and forever withdrawn from them all protection and favor, and cut them off absolutely and entirely from his government! That our lives are in his hands, and that we are momentarily dependent on him to sustain us in being, and that he has the right to withdraw his sustaining power and let us drop out of being, or to inflict upon us capital punishment if we shall forfeit our lives, no one can reasonably doubt; but that he has the right, because he has the power, to cut off the offender from all relation to his government; to take from him everything implied by life, and then to perpetuate that life solely for the sake of torment, and to pursue the helpless victim with perpetual and unending vengeance, cannot be shown. Such an imputation strikes every reflecting mind with horror. Such a procedure could not be called punishment. It would deserve the severest epithet of which our language is capable; for it would outrage every principle of right and justice in the human soul.

During past ages of darkness and barbarism, inhuman monsters of tyranny have essayed to practice on these principles, and have pleaded the example of the Supreme Ruler, as set forth in the doctrines of the church, for their devilish abominations. But even in those days their names were held in universal execration, and they have come down to us loaded with infamy.

2. Punishment is retrospective, and not prospective in its action. In this it differs from penalty, or the penal sanction annexed to every law. This is prospective. It is threatened for the purpose of protecting the law from violation. It is to show the estimation in which the law is held by the lawgiver, and the importance he attaches to obedience. The penalty is minatory in its character. It must be made known with the law, that those to whom the law is given may understand the importance of the law, and the consequences of disobedience.

The penalty of every human law is always announced with the law and defined within certain specified limits, and must be, or their could be no just punishment; for punishment is the infliction of the penalty. It is to be inflicted after the law has been violated, and never before the deed, in anticipation of its infraction. Nor can a heavier penalty be inflicted than was threatened. These are well-known principles of equity, applicable to all human jurisprudence, and no reason can be shown why they are not equally applicable to the administration of the divine law.

The penalty for violating the divine law was definitely announced when the law was given. It was DEATH—not imprisonment, nor torture, much less perpetual and endless imprisonment, with eternal torture; but DEATH. This must have been what Adam understood by it. It is just what the word imports, no more, no less. It would be the way in which every one who had no conflicting theory respecting the deathless nature of man to support, would understand it. But we are told by our popular theology that God conceived in His own mind of a penalty entirely different from the death he threatened; infinitely more severe—a penalty directly the opposite of that which he threatened, namely, of a life of misery eternally perpetuated. Then, we ask in the name of reason and justice: WHY DID HE NOT SAY SO? Even the creature has the right to demand of his Creator truth and honest dealing. It cannot be shown that it would be any more right for the Almighty to say one thing and to mean another, to change the nature of the penalty threatened, and infinitely to increase its severity, than it would be for a human ruler to do it.

In order somewhat to relieve the character of God of the imputation of cruelty and deceit which this doctrine casts upon it, we are told that sinners are sentenced to endure endless misery because they will sin forever. But punishment

is, and must be, altogether retrospective. It cannot in its very nature be anticipatory. It would no more comport with divine than with human justice to anticipate the crimes one may commit, and to include the future as well as the past in one sentence of punishment. But more than this, it is no more possible for a sinner to violate God's law after he has been entirely severed from God, and cut off absolutely and forever from his government, and made a complete alien, than it is for one to violate the laws of any human government that has cast him out and withdrawn all protection from him.

3. Punishment has primary and special regard, not to the offender, but to the law. It is inflicted not for the purpose of doing him harm or good. What the transgressor may actually deserve, or what may be the effect of the punishment upon him, are considerations not to be entirely disregarded, especially in cases of minor offenses under human government, and for this reason some latitude of discretion, within specified limits, is allowed to the administration, but the penalty, such as it is, must be inflicted, for it is for the sake of the law, and not for the sake of the criminal, that there is any penalty to be inflicted. If we go back of the law, and find that it is for the good of those to whom it is given—as we shall, if the law is just—then we may say that the punishment, which is the infliction of the penalty that sustains the law, is in its ultimate design for the good of those who are under its protection. But in no case can it have special reference to the transgressor himself.

“Evil inflicted for the sake of discipline, is generally supposed to be punishment, and parents say to children that they punish them for their own good. But if that be the sole end, the infliction of evil has no reference to law, and cannot properly be called punishment.—*Punishment is the infliction of a previously declared penalty, by the will of the lawgiver, for the sake of sustaining the character of the law.*” (Dr. Mark Hopkins *Christian Ethics*.)

It was not because Major Andre deserved to die that the penalty of death was inflicted upon him. Washington wept when he signed his death-warrant, and would gladly have saved him, if it had been possible to sustain the law without this terrible penalty. The British honor Andre's memory, and, indeed, so do all men. On the other hand, there are others who are known to be traitors at heart, and as ill-deserving as possible, whom the law cannot punish, because they have committed no overt act of transgression. Nor could God himself punish them, did not his authority extend to the hearts as well as the acts of men, and all transgression of his law is from the heart.

But even under the government of God the sinner is not punished on his own account. While in life he is under the discipline of God's providence and grace, and the evils imposed upon him as a transgressor are for the sake of reforming and saving him. They are sometimes called “disciplinary punishments,” but they are chastisements, corrections, and not punishments in reality. But the final punishment which will be visited upon irreclaimable sinners at the last day will have no such purpose.

Here we see the fallacy of the reasoning of those who hold that eternal punishment must consist in the eternal conscious suffering of the victim that is punished. Their ideas of punishment are such as prevailed in the dark ages of the world among barbarians, when government meant tyranny, and those who were invested with power taxed their ingenuity to invent tortures to be inflicted upon the subjects of their wrath. Those truer notions of the administration of justice that are now recognized by all human governments throughout Christendom, are still rejected by our conservative theologians. They still seem to suppose that the special object of punishment is to inflict misery upon offenders; or, at least, that it is so under the divine government, if not under human governments, and that the true measure of punishment is to be found in the amount of agony inflicted, and the length of time during which it is protracted. This is the sum of Dr. Bartlett's reasoning in his “Life and Death Eternal.” On this ground he holds that extinction of being would be no adequate punishment for sin under God's law, and possibly no punishment at all to some brutal natures. He says:—

"Even extinction, in so far as it would be punishment at all, would be so only so far as the expectation of it and the process would be productive of suffering." (p. 289.)

According to this theory, capital punishment should be made as agonizing and protracted as possible under human governments, or rather the death penalty should entirely give place to life-long and ceaseless torture. But in his anxiety to make good his theological arguments for the endless torment of the unsaved, he overlooks and misconstrues the real object and nature of punishment. It is not for the sinner's sake—neither to do him good nor to make him wretched—but for the maintenance of God's righteous government. We may be assured that whatever is just and good, and necessary to this end, God will do.

"It is important to remember that the final punishment of the irreclaimably wicked will not be for their own sake. The superficial remarks, therefore, that are frequently made about the destruction of the wicked having no terror for those who are without spiritual desires, simply fall to the ground. As long as punishment is correction, that is, inflicted for the good of persons punished, it is essential that they should feel its bitterness. But when it is purely retributive, that is, inflicted with no hope of benefiting the guilty, but solely to vindicate the majesty of law, it is not of the smallest consequence whether they care about it or not, so long as it is something which the innocent would dread. Now, whatever may be thought of any preliminary punishment that the wicked may have to undergo, it is quite certain that the last stroke, which blots them out of existence, must be for the sake of others. Their destruction will be necessary, first, that the universe may be reconciled to God; and secondly, to make them an 'example' of the destructive nature of sin; to show to all intelligent creatures throughout eternity that evil cannot continue; that in Christ all things consist, and that, therefore, they cannot live apart from Him." (*Milton's Glory of Christ*, p. 155.)—From "*Life Everlasting*," by Prof. J. H. Pettingell.

An Incident of the Early Church.

"AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration: Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men, of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." "And the saying pleased the whole multitude: and they chose Stephen a man full of faith, and of the Holy Ghost, and Philip and Prochorus and Nicanor, and Timon and Parmenas, and Nicolas, a proselyte of Antioch." Acts 6: 1, 2, 5.

In this passage, I perceive a remarkable instance of consistency without design. There is a murmuring of the Grecians against the Hebrews, on account of what they considered an unfair distribution of the alms of the church. Seven men are appointed to redress the grievance. No mention is made of their country or connections. The multitude of the disciples is called together, and by them the choice is made. No other limitation is spoken of in the commission they had to fulfill, than that the men should be of honest report, full of the Holy Ghost. Yet it is probable (and here lies the coincidence) that these deacons were all of the party aggrieved, for their names are all Greek.

It is difficult to suppose this accidental. There must have been Hebrews enough fitted for the office. Yet Grecians alone seem to have been appointed. Why this should be so, St. Luke does not say, does not even hint. We gather from him that the Grecians thought themselves the injured party; and we then draw our own conclusions, that the church, having a sincere wish to maintain harmony and remove all reasonable ground of complaint, chose as advocates for the Greeks those who would naturally feel for them the greatest interest, and protect their rights with a zeal that should be above suspicion.—*Blunt's Coincidences*.

CARDINAL MANNING estimates that the drink traffic costs Great Britain annually a billion dollars.

JESUS KNOWS BEST.

LET Jesus lead thee; surely he knows best
Which way is safest for the earnest soul;
Walk where he leads, and trust him for the rest,
And he will bring thee to the highest goal.

Let Jesus help thee; surely he knows best
What is thy strength, and what thy toil and need;
Do what thou canst, and leave to him the rest,
And he will make thy trust thy noblest deed.

Let Jesus teach thee; surely he knows best
What lessons thou dost need to make thee wise;
Receive what he makes plain, and leave the rest
Till thou shalt see him with immortal eyes.

Let Jesus keep thee; surely he knows best
What hidden dangers lie along thy way;
Go, watch and fight and pray, and leave the rest
To Him who is our everlasting stay.

—*Christian Advocate*.

Faith.

THE following extracts from a recently published sermon by Dr. Parkhurst, of New York, show clearly that faith is one of the essential elements in carrying on the ordinary affairs of life, as well as in the Christian life, and that skeptics, who sneer at the Christian's faith, are themselves possessed of a kind of faith that might almost be called simple credulity:—

To any thinking man here, then, whose sharp thinking does not bring him nearer God and the Bible, but away from it, I want to illustrate that while faith is an important factor in religion, it is just the same important factor in everything else. We live in all respects by our conviction of the things we cannot see. Every step we take anywhere we take in faith. We step down upon unknown ground with no knowledge of what lies an inch under the surface. Not a footfall but takes much for granted. That is a near and just picture of what holds everywhere. We see one per cent. and assume ninety-nine. We go but a little ways before we bring up against the unknown. We treat the unknown as though it were known. That is faith, treating the unknown as though it were known. We are continually cracking the shell to get at the hidden meat. When you step aboard a train, how much do you know of the man whose hand is on the valve? A thousand lives go speeding along the track, forty miles an hour, and that one man holds those lives in his hand. Do we as Christians live by faith in the Son of God? Yes; and so on the railway train, you live by faith in the engineer; and so on the steamer, you live by faith in the man on the bridge. It is one thing. We walk by faith. We ride by faith. And all along the line are men whom you do not know, flagmen, road-repairers, yet in whose hand you put your life. You ride by faith. On the fidelity of the man at the switch depend a hundred lives and a million interests. "But somebody knows him." O, yes! But you don't. That is the point. You travel by faith. You walk by your conviction of the things you cannot see. We take men at their word. Are men false? Not nearly so much as they are true. Otherwise society would be impossible. No faith, no society; no faith, no trade. Faith is among men what gravity is among planets and suns. Count Cavour said that the man who trusted men would make fewer mistakes than the man who distrusted them.

We should never get a single day's work done if we stopped to prove every step. The element of faith and of daring enters into every successful life. Business can go on the street because men believe in each other. That is why you will not deal with a man on 'change, whose word is not as good as his bond. If the business men of this city should commence to-morrow morning to walk only by sight, there is not a business interest in the country that would not be flat before night-fall. Shaken confidence in men has always been the prolific mother of mercantile disaster. And so when Paul says, "We walk by faith," we will remember that faith plays in religion only the same part as that with which we are made daily familiar in the concerns of society, the home, and the street.

If it happens that your mind rebels against faith as something that is at variance with wholesome intellectual action, and under the ban of all that is scientific and mentally discreet, I wish you would, with that in mind, read largely of our standard works of science, late or early. Take such a work, for example, as Darwin's "Origin of

Species." To me one of the most impressive features of the book is the ease and good humor with which in it science and faith get along together. I do not mean his faith in God—perhaps he had none—I mean his faith, his constant walk by the assurance of things hoped for, by the conviction of things unseen. That is faith, and Darwin had that in proportions that were simply colossal. He had a magnificent faith in his theory, the theory of evolution. He could not prove the theory, and he knew he couldn't, and what is more he continually confessed that he couldn't. Over and over again, with all the simplicity of a child, he admits that his convictions run away ahead of his proofs. And it is so in all of these books so far as I am familiar with them. Their conclusions are a great deal larger than their premises. That is not spoken in a critical spirit. I am not finding fault with the evolution, nor with Mr. Darwin's book. I am only saying that he was a man of immense faith; he could not have written as he did if he hadn't been; he reached results without stopping to be logical; that is faith. He had faith, just the same kind of faith that Isaiah had, only exercised towards his doctrine instead of exercised toward God. If he had been as disposed to walk by the conviction of an invisible God as he was to walk by the conviction of an undemonstrated hypothesis, he might have turned out as sublime a prophet as Isaiah, or as superb an apostle as St. Paul. I have no controversy with evolution. Men object to religion because it is such a tax on faith; and I only want you should look directly at the fact, that in the priests of science, faith—just such faith as Peter and John had—is a distinguishing feature; in fact, it is to faith as much as to anything that their supremacy in the priesthood of science is due.

And now, to this same hesitant class of hearers, there is one other thing I want to say in behalf of faith. It is not intellectual debility that we have seen. On the contrary (and this is the point I want to make), on the contrary, faith is the very heroism and enterprise of the intellect. Faith is not a passivity, but a faculty. Faith is power, the material of effect. Faith is a kind of winged intellect. The great workmen of history have been men who believed like giants. Take the eleventh of Hebrews, that famous roll-call of God's men of faith, and the men that made events for two thousand years are all in it,—Noah, Abraham, Moses, Gideon, David. And ever since then the men that have helped the world forward and wrought great effects in the world, have been those who have lived by the power and fascination exerted upon them by the things outside their horizon, by the power of unseen things flung up upon their sky in mirage. Standing upon the shores of Spain, Columbus reasoned upon the drift-wood borne in on the western tide, but there was a million times more in his conclusion than there was in the drift-wood. His winged thought had reached the great West before the *Santa Maria* weighed anchor in Palos. Faith discovered America, and made Columbus more royal than the crowned heads of Europe. Faith is the heroism of intellect. Nothing would ever have been done in the world if before the deed the doer had waited to calculate all the contingencies. Every great effect and grand discovery begins as an inspired guess. The best things have not been reasoned out, but conjectured. As some one has said, "Newton's passage from a falling apple to a falling moon was a leap of the imagination." Such an imagination as that of Columbus or Newton is but another name for faith ablaze. My friend, if you have not faith-power enough to outrun your thought, you will not have deed-power enough to overtake your thought. Faith is not debility nor phlegm. Faith is mind at its best, its bravest, and its fieriest. Faith is thought become poetry, and absorbing into itself the soul's great passions. Faith is intellect carried up to its transfiguration. Don't you dare think one disrespectful thought of faith. The power of grand living and superb doing is all in it. Think on these things; brood over them, and may the power of the Great Unseen put its spell upon you, the invisible continent cast itself up upon your sky in mirage, holding your ship's prow onward, forever onward to the great West, till you stand down on the new shore, hope ripened into fruition, faith flashed into vision.

"FAITH cometh by hearing, and hearing by the word of God." No word, no faith.

Standing Alone.

BY JOSEPH CLARKE.

"YET I am not alone, because the Father is with me." John 16:32.

"And I am left alone, and they seek my life." Rom. 11:3.
 "At my first answer, no man stood with me, but all men forsook me." 2 Tim. 4:16.

It is not pleasant to stand alone—alone in your opposition to wrong. Your neighbors nearly all keep Sunday; why do not you? They belong to secret societies, and why do not you? They use tobacco and other stimulants, and why do you still speak against this popular vice? You know it will only bring reproach upon you. But are you alone? Is not God with you, and is not God a majority? How was it with good king Hezekiah, when his enemies taunted him with his helpless condition? That taunting, insulting letter was spread out before the Lord, and the invading army suffered a loss of 185,000 men in a single night. Isa. 37.

Sometimes it is well to be left alone with God, but never without him. The tree that stands alone on the plain, while it has to breast the storm and tempest, also receives the warm rays of the sun, with no shade to intervene, while the winds which rock it to and fro cause its roots to strike deeper and more firmly into the earth, and to cover a larger area.

We should never think for a moment that we are alone because no one of like faith is near us. God will not forsake his scattered flock; not a sheep of his fold will be left alone. We may be misunderstood and misrepresented; we may feel greatly the need of the sympathy and support of true friends; but this need not cast us down. At such times we may draw near to God, and ask him to do for us what no human power can do; then we shall feel the tender care our Father in Heaven has for his children; we shall be armed with fortitude, and consoled by His love who loved us before we loved Him. Man has but little regard or love for his fellow-man; the sooner we learn to rely solely upon God the better for us. Earthly ties may soon be broken; friends who are true may die, or be too far away to help or sympathize; but God is never too distant or too busy to help us or sympathize with us in our trials; he is subject to no accident or change; he invites us to a closer and more intimate acquaintance with him. We may walk with God as Enoch did; then we shall not feel that we are alone. Ah, dear reader, what a companion! You may walk in company with God! At your work, your plow, your wheel, or loom, you may walk with God!

Now, dear friend, let us stop a moment and consider what a thing this is, to walk with God; to feel his presence with you, in the house and by the way, at work or at rest, in solitude or in the crowded street. This thought constantly in mind will comfort us in our trials, will strengthen us in weakness; it will warn us of danger, and enlighten us in the darkness and ignorance by which we are surrounded. The constant sense of an ever-present God, who looks upon us with tender care, always our friend, to approve and encourage us in right doing, and to correct and reprove us when out of the way, and to help us in overcoming, will be to us a source of never failing joy, even though we may be separated from those we love, and among strangers. This assurance of the presence of God by his Spirit dwelling in the heart so elevates and fortifies the soul that hope becomes assurance, and theory changes to living faith; darkness is dispersed before the light. Then we cease to lean upon human agencies for succor, for we have learned to rely upon the Lord. And we may add, that sooner or later we shall see the necessity of such an experience if we would stand in the Judgment.

Nothing short of this will stand the final test, and give to each one lasting peace and enduring happiness. When we do rely thus solely upon God, we shall see the propriety of conforming ourselves wholly to his revealed will, and consecrating our all (not a tithe only) to the work of God; and we shall value the good and holy influence of the Spirit of God too highly to sell it for any earthly consideration.

The truth is, that there is no such pure, unalloyed, enduring peace and happiness, as that flowing from the approval of a conscience enlightened by the word and Spirit of God; and hence we see the necessity of imbibing and firmly adopting correct views of the word of God, and of holding ourselves always prepared to exchange error for

truth; else we may grieve away the Spirit of God by our stupidity, and bigotry, or conceit. To-day we may feel the influence of the Spirit of God; by to-morrow we may grieve it to depart; if we refuse to reform our lives, or our creed, either may cause our overthrow.

I wish, dear reader, to show how I believe we may stand alone, yet not alone; having derived lasting benefit from these views of the word of God, upon which I rely for my prospect of eternal life, I feel a settled peace of mind in communicating them to you. You are free to examine for yourself; but I would most earnestly entreat you to consider calmly, candidly, truthfully, and perseveringly, the word of God,—that book more abused than any other book; most and oftenest misrepresented, and made to say what it does not say; made to command what it does not command, and promise what it does not promise. Ah, my friend, what an account must those render to God who, by misinterpreting the word of God, have propped up their errors, and so sent them out to the world, and those who by their influence sustain error in any form, are collectively and individually responsible.

The Papal Church, by its craft and cruelty, had nearly exterminated true godliness from the earth, yet she by false reasoning claims the right to expound the inspired word aright; and now the Protestant sects claim each to do the same. Truly this is a very bad state of things; but the disorder and confusion around us should lead us to be the more on our guard, less by false reasoning we be led away from God. This is an age of great wealth; never before were rich men so rich, or poor men so poor, as now; never were men so wicked, and so bold in wickedness, as now; never were the great mass of mankind so well educated as at the present time, and never before so self-sufficient. If we would stand amid all the darkness and confusion of a world of educated, enlightened, and polished, iniquity, and refined hypocrisy, and bold, audacious, infidelity, and tradition, grey and bald and wrinkled with age, we must leave all our errors and sins behind, and press on into the clear light of truth.

To stand alone, as Christ stood, we need the purity of heart he himself possessed, and recommended to his followers; then we shall have the indwelling of the Holy Spirit. Sanctification implies continual growth in every grace, growth in knowledge, wisdom, and holiness; and true holiness recognizes the decalogue as its standard of perfection, and the blood of Christ as its remedy for sin. Any such thing as holiness of heart without the rule laid down in the two tables of stone written with the hand of God, or that fails to appreciate the remedy for sin, the sacrifice made by our Lord on the cross, and his pleadings for us—we say, that any such thing as holiness of heart that ignores any one of these principles is, to say the least, a very doubtful sort of holiness. Sanctification might be called a succession of steps to continue through life. Justification from past sins is a step, the first one taken in sanctification; then come many more in our course,—virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; all these make the cluster of graces which form the perfect fruit of the Christian character.

We are thus definite because we wish to show how we view the requisite preparation to stand alone, yet not alone, for, in such a state of mind the Lord is with us. To attempt to stand alone, or make any pretense to such a footing without the preparation here described is, we believe, dangerous folly.

To say as is sometimes said (often ignorantly) that we have attained to sanctification, in a moment, or an hour, or a day, or in a month, etc., is of itself an absurdity. We may be converted in a moment, as was Saul of Tarsus; as were the multitudes on the day of Pentecost; but the work of sanctification is the work of a life-time spent in the service of God; not in the life of a backslider, but such a life as that of Paul, or John, onward and upward continually. Do not, my brother, mistake a flight of feeling for sanctification. You may be assured that the work of sanctification comprehends the whole education and experience of a Christian life, which, when it is over, will still be at fault but for the righteousness of Christ. Let us do all we can to build a character, so that we may stand alone, yet not alone, for the Father is with us.

Empty vessels give the greatest sound.

No Time.

BY ELD. R. F. COTTRELL.

NO TIME for what? There is time to labor for wealth; time to talk of buying and selling, to note the market and look for the best chances; time to seek for pleasure; time to read fiction and folly. But no time to read the Bible and books written in harmony therewith, designed to instruct, exhort, and encourage those who would find the way to eternal life; no time to read the prophecies, and, seeing their fulfillment, note the signs of the times; no time to learn and practice what God requires, in order for a preparation to stand in the great and dreadful day of the Lord.

The times present are thrillingly interesting. The people are taking sides for or against the commandments of God and the faith of Jesus. All over our country and the world individuals and families are returning to the Sabbath of the fourth commandment, the seventh day, the only day ever enjoined by the word of God as the weekly Sabbath. Those who take time to read and meditate, and have a conscience, withal, to do what God requires, are taking sides with the blessed Bible, in the face of a careless and indifferent, a rebellious, proud, and gainsaying world. On the other hand, opposition is growing more fierce, bold, and blasphemous. Ministers are roused to preach against the truth. Their positions are various, confused, and antagonistic. Many not only blaspheme God's Sabbath, but the whole moral law of ten commandments. One claims it is an insult to present such a law to a Christian for his obedience; another cries, Amen!

My friend, the people are taking sides for or against God. Which side will you take? You will be found on one side or the other. Take time to inform yourself on a question involving life and death. If you find no time to learn and do the will of God, you will lose the gift of eternal life. Take time before it is too late.

Disturbers of Rest.

THE *Sabbath Memorial* makes the following pertinent remarks in answer to the *Independent's* plea for a legal day of rest. Of course they will not be thought worthy of notice by those who clamor for law, for it makes a great deal of difference whose ox is gored:—

The New York *Independent* proposes that Sunday be made a day of rest on civil grounds only—that the majority rule and the minority submit—that if Seventh-day Baptists and Adventists disturb the rest of first-day people, they must "move away." Does the *Independent* know of a single case where the "civil rest" of any Sunday man was ever disturbed by any of our people? They are, true to their principles, engaged in business and labor six days of the week, and sabbatize the seventh day. We know of no instance of a Sabbath-keeper disturbing a worshiping assembly on any day or evening of the week. Will the *Independent* say that plowing in one's own field, or working in his shop disturbs the rest of the Sunday-keeper? If so, our remedy is that said Sunday-keeper should "move away," or else cure himself of that officious fidgetiness which seems to possess some people whenever the Bible Sabbath is brought practically to their notice. But, dear *Independent*, tell us where we must move to—Shall we go to Palestine?—Will you show us there and set up your Sunday-keepers in the land of the Seventh-day Sabbath? To "move away"? But how? The Sabbath-keepers of seventh-day worshippers are a nuisance racket of business that breaks down the ears on the Sabbath of the Lord the. "Oh, we never thought of that!" Is it Christian to be so unmindful of others' rights and feelings?

"NEVER was there a time when events developed themselves with such rapidity. As the world moves on, it seems to accelerate its speed, and precipitate itself with headlong haste. Events seem to ripen before their time. The crisis comes ere we are aware of the commencement. Speed—whirlwind speed—is the order of the day."—*Edinburgh Presbyterian Review*.

MANY who think they have wholly escaped from sin, are destroyed by self-righteousness.

The Sabbath-School.

Lesson for the Pacific Coast—June 16.
ACTS 8th Chapter.

Notes on the Lesson.

"AND at that time there was a great persecution against the church which was at Jerusalem." The Revised Version has it, "And on that day," indicating that the martyrdom of Stephen was only the beginning of a general persecution. Like wild beasts, one taste of blood made the bigoted Jews clamorous for more. In fact, the language of the sacred historian implies the comparison of the maddened persecutors to wild beasts. Thus, at the close of Stephen's speech they "gnashed on him with their teeth," fit language to be applied to a wolf or a tiger. Again, in verse three it is said that Saul "made havoc of the church." Of this, Farrar says: "Literally, 'he was ravaging'—the church. No stronger metaphor could well have been used. It occurs nowhere else in the New Testament, but in the Septuagint, and in classical Greek, is applied to the wild boars which uproot a vineyard. Not content with the visitation of the synagogue, he got authority for an inquisitorial visit from house to house, and even from the sacred retirement of the Christian home he dragged not only men, but women, to judgment and to prison. So thorough was his search, and so deadly were its effects, that, in referring to it, the Christians of Damascus can only speak of Saul as 'he that devastated in Jerusalem them that call on this name,' using the strong word which is strictly applicable to an invading army which scathes a conquered country with fire and sword."

ON account of this persecution the believers at Jerusalem "were scattered abroad throughout the regions of Judea and Samaria." In thus scattering they only obeyed the injunction of the Master, "But when they persecute you in this city, flee ye into another." Their religious principles would not allow them to resist, and nothing would be gained for the cause of God if they should remain and submit to a wholesale massacre. We can even see the hand of Providence in allowing this persecution, for it was the means of spreading the truth throughout all that region. We have seen that the new converts were "of one heart and of one soul;" they loved one another's society, and since they were necessarily shut off in a great measure from outside associations, there was danger that they would become clannish, and settle down, content with having received the truth. But now they were driven out, and were given a fresh opportunity to prove the sincerity of their conversion by "preaching the word." Their persecutions did not quench their love of the truth. The wicked Jews thought to root out the hated religion of Jesus, but instead of that they caused the seed to be sown broadcast. Thus they proved that man "can do nothing against the truth, but for the truth."

THEY were all scattered, "except the apostles." It seems that God had work for them still in Jerusalem. Christ had instructed them that "repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem," and they were not in haste to leave the city. We cannot tell why they stayed, or what they did, but we may be sure that they followed the leading of the Spirit of God.

"THEN Philip went down to the city of Samaria and preached Christ unto them." This Philip was one of the "seven" spoken of in chapter 6. In Acts 21:8 he is further distinguished as "Philip the evangelist." Some may query how we know that the Philip who preached in Samaria, and who baptized the eunuch, was Philip the evangelist, and not Philip the apostle. The answer is easy: The apostles all remained in Jerusalem, many had embraced the truth at Samaria, and then they sent unto them Peter and John. Consequently, Philip the apostle must have also remained at Jerusalem.

"Now when the apostles which were at Jerusalem heard that Samaria had received the word

of God, they sent unto them Peter and John."—This verse alone disproves the Catholic assumption that Peter occupied the position of pope, taking the place of Christ as head of the church. Instead of that, he was subject to the decisions of the rest, going wherever the majority thought best. Nowhere in the Bible do we find any intimation that any one occupied a higher rank than the rest. The apostles did not even presume to dictate to the body of the church, as is shown in chapter 5. And in this they simply acted in accordance with their own teaching, especially that of Peter himself, to take the oversight of the flock, not "as being lords over God's heritage, but being ensamples to the flock," and to "be subject one to another." 1 Peter 5:1-5.

THE question is often asked, Is baptism a saving ordinance? If it is meant by this, Will baptism suffice to save a person, if he does nothing else? the answer must be, No. But if it is desired to know if baptism is necessary, the reply must be, Yes. If it were not necessary, it would not have been commanded. When the people inquired of the apostles, "What shall we do?" the answer was, "Repent, and be baptized." Christ said, "He that believeth and is baptized shall be saved." And from Philip's preaching to the eunuch we learn that we cannot preach Christ without teaching baptism. The record simply says that Philip began at the 53d of Isaiah where the eunuch was reading, "and preached unto him Jesus." That was all; yet as they went on their way, the eunuch cried out, "See, here is water; what doth hinder me to be baptized?"

THE chapter which the eunuch was reading foretells in a vivid manner the trial and death of Jesus. "He was oppressed, and he was afflicted." "He is brought as a lamb to the slaughter." There is force in this expression, for Christ was the antitypical lamb. "And he made his grave with the wicked." This shows the burial of Christ; and the following verses show a resurrection, and the final joy of Christ as he sees those who have been redeemed by his blood. From this we can get an idea of what kind of an act the eunuch had in mind when he asked to be baptized. It must have been something that would have been suggested by the death, burial, and resurrection of Christ. But sprinkling bears no resemblance whatever to these things. And it would have required a great deal of ingenuity on the part of Philip to so preach Christ that sprinkling would be naturally suggested. But he could very easily show how we show faith in Christ, by being "buried with him in baptism," "planted" "in the likeness of his death."

For this kind of baptism, water was needed, not a few drops merely, but "much water." John 3:23. But for what is popularly known as baptism, only a few drops are required. In fact, we have seen the ceremony performed where it could not with any sort of propriety have been called sprinkling, since scarcely a drop of water was used; the administrator merely put his finger in a bowl that was supposed to contain water, and then touched the candidate's forehead. But the eunuch would have had an abundance of water with him for drinking, sufficient for any such performance, or even for veritable sprinkling, and it would not have been necessary for them to get out of the chariot.

"BUT this was a desert place, and there could not have been enough water there for immersion," it is sometimes objected. The word *ereemos*, translated desert, means a wilderness, an uninhabited place, and not necessarily a barren country. An instance of its use is found in Matt. 14:13-19. The multitude were there with Jesus, and in a "desert place," yet they were commanded to "sit down on the grass," which proves that it was not a barren, sandy desert. As for the place in question, travelers say that on any route which they might have taken from Jerusalem to Gaza, there was an abundance of water.

ONE thought in connection with Philip's sermon to the eunuch should be impressed on the mind of every one who labors in the cause of God. And that is that it is just as important to preach to small congregations as to large ones. If a minister preaches to a large congregation, and only one is finally converted, he has accomplished no more than if he had preached to that one alone.

Here was Philip, a man "full of the Holy Ghost and wisdom," capable of preaching to a "city congregation," yet he was sent off to preach to one man; and he went out into the wilderness without any hesitation, not knowing that he would find even that one man. But how great were the consequences. The eunuch "went on his way rejoicing" in the new light that he had received, and, like the other disciples, he must have preached the word to those whom he met. And thus the Ethiopians heard the truth. It might have been more gratifying to Philip's personal pride, if he had had any, to be sent on a mission to Ethiopia, but the result was accomplished by this trip to the desert. Two of Christ's most instructive sermons were preached to an audience of a single individual.

FROM the unenlightened Ethiopian, we may learn a lesson of diligence in the study of the word of God. He was a proselyte to the Jewish religion, and had been to worship in the place to which all Jews looked as the dwelling-place of God,—the temple at Jerusalem. The religion which he had adopted was a long step in advance of the superstition of his native country, still he felt that he was only a learner. He was searching the Scriptures, although they conveyed no meaning to his mind. But the promise is sure, "If any man will do his will, he shall know of the doctrine," and Philip was sent to instruct him. But how many of us are there who would have been occupied as he was? How many are there who think to take the Bible with them on a journey, to read by the way? Yet this is what we are commanded to do. If the eunuch had not been reading the Bible, Philip would probably not have been sent to instruct him. Who can tell how many opportunities for receiving great light we may have missed, because we were not attentively studying the word as we should. The Lord may not send an evangelist to our assistance, as he did to the eunuch, but his Spirit is ever ready to enlighten us. What an encouragement this is for us to read even those portions of the Bible that are beyond our comprehension. E. J. W.

North Pacific S. S. Association.

FEARING that some will be inclined to permit the cares of this life to keep them from attending the camp-meeting at Beaverton, I wish to appeal to our brethren and sisters in behalf of the Sabbath-school work.

There are those coming to this meeting who are able to help us if we are willing to be helped. Elders Haskell, Colcord, and Boyd will be present, also Bro. W. C. White, who has had much experience in Sabbath-school work. You cannot afford to lose the instruction which will be given. By staying away you will not only injure this meeting, but discourage those who come to labor for us, and shut up the way of our receiving the most efficient help in the future.

The message is onward, and the end is drawing near. The money which you will save by remaining at home will soon be useless; soon the pleasures and even the comforts of earth cannot be purchased with money. Money will not compensate for the loss of spiritual blessings which will be incurred by neglecting to attend these convocations of God's people. And, besides our own loss, we set a bad example, and thereby cause our brethren to stumble. Our neighbors will note our lack of interest in the truth and turn away from us when we attempt to do missionary work among them. Let us be consistent and show our faith and love by our works and obedience.

On Sabbath morning, June 23, a Sabbath-school will be held; the lesson will be the regular one for that day in the *Youth's Instructor*. Those studying in Lesson Book No. One will recite Lesson No. 8. Those in Lesson Book No. Two will recite Lesson No. 60. Do not forget to bring your *Instructors* and Lesson Books, and have your lessons well learned before the Sabbath.

R. D. BENHAM,
Sec. State S. S. Association.

BELIEVE me when I tell you that thrift of time will repay you in after life with a usury of profit beyond your most sanguine dreams, and that the waste of it will make you dwindle, alike in intellectual and moral stature, beyond your darkest reckonings.—Gladstone.

IMPROVE opportunities.

The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, JUNE 7, 1883.

A Sign of the Times.

THE world is full of strange contradictions. The most thoughtful and observing in nearly all the churches are united in the opinion that genuine piety is at a low ebb in the Christian world, while the mass of professors confidently predict that the world must soon be evangelized under their zealous missionary efforts. Crime is greatly on the increase, and human life seems to have lost its value throughout the world, yet the great majority of preachers assure their hearers that a millennium of peace and good will must soon be ushered in. The nations of the earth are bankrupting themselves in the effort to keep pace with each other in preparing for war, and alienating the hearts of their subjects by imposing on them the most grievous burdens in order to keep on a strong war footing; and still the body of the clergy, especially of the Protestant denominations, are complacently teaching that the nations are becoming converted to the principles of peace, and that war will soon be a thing unknown. If any compare the statements of the prophets with the actual condition of the world, and point out the result as given in the words of the Bible, they are denounced as "alarmists," and the secular and religious press unite in heaping ridicule on what they call "fanaticism." But all this fulfills the Scriptures. Speaking of the days immediately preceding the coming of "the Lord himself" in the clouds of heaven, Paul says: "For when they shall say Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. 5:3. While the mass sing the popular song, "There's a good time coming," there is nothing to indicate a peaceful future for this world.

We are opposed to fanaticism in any and every form; we have always feared its influence upon the cause of truth. But we fear formalism much more. This is declared to be the ruling characteristic of religionists in the last days: "Having a form of godliness, but denying the power thereof." See 2 Tim. 3:1-5. The prominent sin of the last church, and the subject of the most impressive warning, is lukewarmness. Rev. 3:14-18. Where fanaticism has slain its thousands, formalism has slain its tens of thousands.

We are willing to be called an alarmist; nay, we are even anxious to earn the title. We believe we are in the last days, when the Lord is near to come; when the day of the Lord is at hand. Of this time the Lord speaks by the prophet Joel, saying: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land [Heb., the earth] tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

Speaking of the coming of this day the Lord Jesus said that men's hearts should fail them for fear, and for looking after [Revision—expectation of] those things which are coming on the earth. See Luke 21:25-36. It is no use to deny that perils are greatly increasing on the earth. Besides the perils of which Paul spoke in 2 Tim. 3:1-5, which relate to the declension of piety in the churches, and their preference of fables and traditions to the sound doctrines of the word, 2 Tim. 4:1-4, there are perils of another nature multiplying on every hand. The very elements are disturbed to a degree never before known. A few years ago the destruction by fire was truly appalling; many who observed the fires in Chicago, and in Michigan, firmly believed and still believe that there was something unnatural in their spread and havoc. The atmosphere is charged with destruction, so that multitudes tremble at the sight of every rising cloud. Who shall explain the unprecedented frequency of tornadoes or cyclones? A new business is now coming to the front; insuring against damage by wind-storms, and the prospect is fair that it will become the most popular of all insurance enterprises. Is this a matter of chance?

Society is overcharged with elements of danger, as it has never been before. A few years ago the restless,

dissatisfied, agrarian element held commerce in check for a short time, by stopping railroad traveling and destroying railroad property. Had this state of things continued a few weeks the consequences to the inhabitants of our overgrown cities could not be imagined. They are dependent upon these lines of traffic for their daily bread. But the peril was brief in its continuance—just long enough to show us what may be at any time. Under the various names of nihilists, socialists, communists, land-leagues, the black hand, etc., the dangerous classes hold every nation in Europe in fear. Crowned heads tremble, and rulers fear to take their crowns. Men of wealth grow anxious for their treasures, and Government property is in constant danger. To free themselves of these dangers the Governments of Europe ship their criminals and "suspects" to the United States, where the leniency of our laws permit them to prepare the means of destroying life and property as they would not be permitted in any monarchy, whence these means are shipped back to the lands of their nativity to work ruin to the hated classes,—the rulers and the wealthy. By this unwise course on the part of European nations, and by errors in our immigration laws, our country is literally infested with hordes of desperate men who glory in evil, who rejoice in iniquity, and in whose eyes human life has no value whatever.

Under the head of "The Dynamite Peril," the *Christian Statesman* furnishes the following article. We invite the reader's careful attention to its statements, not only to learn what is now going on, in the land, but to understand what is possible, and what it is highly probable will take place not many years hence. Religious and non-religious papers may join in scoffing at the folly of Adventists for taking such a gloomy view of the future of this world, but we do not envy them their position. Their own folly, in hiding their eyes, and turning away the eyes of the people from these dangers, will be manifest only too soon. For ourselves, with unwavering confidence in the "sure word of prophecy," we shall not cease to "sound an alarm," and clear ourselves from the blood of souls, "whether they will hear or whether they will forbear." Eze. 2.

"Modern science has exposed society to a grave danger. The materials for nitrous compounds of terrific explosive energy can be cheaply purchased and easily and secretly combined. Life and property are, by this means, as never before, placed at the mercy of the dangerous classes of society. A speech was made in New York on the 7th inst., by a man by the name of Mezzero, at an ostensible meeting of tenants, but what was really a gathering of one of the branches of the dynamite school. He said: 'I will show you some day what I can do with ten pounds of pure tri-nitro-glycerine, of whose composition England knows nothing, because the only men there who knew about it were blown up by it. I take it through the street in my pocket; carry it about in the horse-cars. Not long ago I was traveling with some friends in a car, and an old woman came and sat down on the two bombs I had with me. A little good nitric and sulphuric acid, with pure glycerine, such as ladies use, mixed in the proper proportions, and five or six pounds of it, such as could easily be carried in the pocket, would destroy the big post-office down town. (A voice—How much would it take to blow up the bridge?) No confinement is necessary for tri-nitro-glycerine. In the open air it will expand to 1,300 times its own size at the rate of 200,000 feet a minute. When I went to Boston the other day, three detectives, one a woman, followed me and tried to find out where my college is where I teach how explosives are compounded, in order to put a stop to my career. Now, I have the same right to educate men in chemistry as Professor Chandler has, and I won't stop until every workingman in Europe and America knows how to use explosives against autocratic governments and grasping monopolies. I have the recipes for forty-two explosives in a burglar-proof safe, and should I die, they will be published to the world in order that all may know how to deliver themselves from tyrants and those who wrong them. I can take tea and similar articles of food from the family table and make explosives with them more powerful than Italian gunpowder, the strongest gunpowder there is.'

"The fiendish glee with which this man prates of his deadly power and reckless purpose is blood-curdling, like that of a man 'who scattereth fire-brands, arrows and death, and saith, Am I not in sport?' Never had the world a clearer illustration of the principle that great power, unless controlled by conscience and love, is a great peril to all around. This is the ground of our protest against an education which sharpens and strengthens the intellect while it neglects the regulating faculties. 'Why,' exclaimed Rufus King, counsel for the friends of the Bible in the Cincinnati School Case, 'why should I be taxed to educate my neighbor's child, if that education only makes the little rascal twice as sharp without any additional protection to my throat?'

There is danger impending in California. We have noticed its growth for some time, but have refrained

from mentioning it; but it will not remain concealed. It will be most fortunate for the "railroad magnates" to heed the warning. We sincerely wish they would, and so put off the evil day which is sure to come unless steps are speedily taken to avert it. We fear that California will be the first to enter upon a crusade of force against monopolies, as it was the first to endeavor to unreasonably enforce an unjust Sunday Law. But we have little hope that either class—monopolists or their opposers—will act wisely. He who knows the end from the beginning said: "In the last days perilous times shall come;" and, "There shall be a time of trouble such as was not since there was a nation." Dan. 12:1. We have not space in this article to offer proof that we are living in the age of the fulfillment of these prophecies; but the proof can be given.

We may be asked if we are not dismayed at the prospect as we view it. We are not; for the word of the Lord also says: "And at that time thy people shall be delivered, every one that shall be found written in the book." Dismay belongs to those who scoff; to those who will not heed the warning given by the prophets, nor tremble at the word of the Lord.

Remarks upon Zechariah 6:9-15.

JOSHUA THE HIGH PRIEST AS THE REPRESENTATIVE OF CHRIST THE BRANCH.

IN this vision the prophet was directed to take three men, Heldai, Tobijah, and Jedaiah, who had recently come from Babylon, and to go the same day into the house of Josiah the son of Zephaniah. Then he was to take silver and gold and make crowns and set them upon the head of Joshua the high priest. It is probable that these three men who were thus chosen had come from Babylon for the express purpose of bringing silver and gold as an offering to the Lord for his temple. It is also probable that Josiah, in whose house the crowns were made, was a skillful workman in gold and silver.

The crowns were to be placed upon the head of Joshua that he might represent Christ the Branch. Zechariah was then to address Joshua explaining the office and the work of Christ. When this solemn service should be finished the crowns were to be placed in the temple in memory of the three who contributed the silver and the gold, and of him whose skill was shown in making the crowns. Two of these four men had two names each. Verses 10, 14. The vision ends with an assurance that the temple would be successfully rebuilt if the Jews would diligently obey the Lord.

We have seen in our study of Zech. 3:7, 8 that Joshua and his companions were to be signs or representatives of Christ if they would be faithful to God. See verse 8, margin. In the present vision this promise is renewed to Joshua in the most impressive manner. Thus when Joshua stood with the crowns upon his head he represented the kingly office of Christ, even as he represented the priestly office of the Saviour when he stood with the mitre upon his head. Zech. 3:5; 6:11, 12. Zechariah said when he placed the crowns upon the head of Joshua: "Behold the man whose name is the Branch." Joshua was not the Branch, but he was his sign or representative. The Branch is Christ our Lord. Jer. 23:5, 6; 33:15, 16.

Joshua was the high priest, and his office was represented by the linen mitre, but when crowns were placed upon his head it was designed to make him a sign of Christ our high priest after the order of Melchisedec, who was both king and priest. Heb. 7:1, 2. Moreover when Christ comes in his glory he will have upon his head many crowns (Rev. 19:11, 12), a fact represented by the crowns placed upon the head of Joshua. Joshua as high priest during the building of the temple represents Christ as our high priest under whom the temple of the Lord is built, composed of Jews and Gentiles, redeemed by his blood. Eph. 2:19-22. The glory of building this spiritual temple belongs alone to Christ the Redeemer. Compare Zech. 6:13; 1 Pet. 2:3-6.

Christ as a priest after the order of Melchisedec was to sit down on the throne of God, indicating by this act that he was to share the dominion of the universe with his Father. Heb. 7:1, 2; 8:1; Ps. 110:1. Zechariah predicts these things by saying: "He shall bear the glory, and shall sit and rule upon his throne [the throne of the Lord]; and he shall be a priest upon his throne [the throne of his Father]; and the counsel of peace [concerning the salvation of man] shall be be

tween them both [the Father and the Son]." Verse 13.

Finally the prophet announces that those who were far off would come and build in the temple of the Lord. Verse 15. This signified that some who were not yet returned from the dispersion would aid in the work of building the temple. As the prophet makes Joshua and his work to represent Christ and the work under him, this action under Joshua prefigures the union of those that are far off with those that are near in the spiritual temple built under the priesthood of Christ. Eph. 2:17-23. The assistance which Joshua was to receive from those afar off was to be a sign that Zechariah was a true prophet; but this was only to come to pass on condition that the Jews and their rulers should obey God. We must not forget that the blessings promised by the prophets to nations and to individuals have always the condition of obedience expressed or implied. If, therefore, those to whom great blessings have been promised dare to rebel against God and to continue in that rebellion, those blessings will never be bestowed. This is an important fact on which we shall have much to say hereafter. Jer. 18:7-10; Jonah 3. J. N. A.

The Bible Displaced by Tradition.

IN an editorial in the *Christian at Work*, a few weeks ago, there were some admissions in regard to the Sabbath that are too good to be passed by unnoticed. The article contrasts the former times with the present, claiming that precepts and customs that were good for people three thousand years ago are entirely out of place in this enlightened age. It deprecates the basing of moral duties to-day upon commands that were given when the world was in its infancy. Among other illustrations it uses the following:—

"Even our higher moralists have made failures in this direction. Thus some plant the observance of the Sabbath [Sunday] squarely on the fourth commandment, which was an explicit injunction to observe Saturday, and no other day, as 'a holy day unto the Lord.'"

Very good; that is what we have stoutly maintained, notwithstanding the fact that many religious teachers have labored hard to prove that the fourth commandment enjoins the observance of Sunday, or of any day which convenience may suggest. We are glad to have this frank expression of opinion from so able and influential a journal as the *Christian at Work*. Not that it adds anything to our faith, or tends to confirm us in our belief. That is unwavering. When the Bible speaks as plainly on any point as it does on the observance of the seventh day of the week, we do not need anything additional. But the statement just quoted is good to place against the assertions of those who claim to keep Sunday in obedience to the fourth commandment. A house divided against itself cannot stand; and when Sunday-keepers take such diametrically opposite positions in support of their pet institution, it is a pretty good indication that the foundations of that institution are very shaky.

We leave those who believe in keeping Sunday, and at the same time believe that the whole of the moral law is binding upon all men, to settle this question with the *Christian at Work*, while we pass on to another point, which clashes with the teachings of another class of professors. Some professed Christians claim that God has yielded to the wishes of wicked men so as to abolish his holy law, and that none of it is binding. They care not what the commandment says, since they do not believe that it is in force. They claim to follow the apostles. Here is something that will be of interest to such persons:—

"So some have tried to build the observance of Sunday upon apostolic command, whereas the apostles gave no command on the matter at all."

Good again; we could not tell it any straighter ourselves. We are glad also of this frank admission; it always does us good to find something in religious journals with which we can agree. But right here it may occur to some that the Sunday seems to be left out entirely. If not commanded in either the Old Testament or the New, where shall we find authority for its observance? The *Christian at Work* is equal to the occasion, and continues:—

"In the meantime, the fact that Sunday observance rests upon the custom of the early church, handed down through all the centuries—and which ought to be sufficient for every Christian—is lost sight of."

Where else, to be sure, should we look for authority for Sunday observance but to tradition, since the Bible is silent concerning it? We admire the honesty of

those who do not attempt to make the Bible responsible for that which it condemns, but we are not satisfied with the reasons offered; for,

1. How do we know that it was the custom of the early church to observe Sunday, since the Bible is silent concerning it? There was no church before the one which was the result of the apostles' preaching; but the Bible gives us an account of that, and says nothing about Sunday observance, as the *C. at W.* admits; so, according to its own admission, the earliest church did not keep Sunday.

2. And further, Allowing that the early Christians did keep Sunday, where did they get their authority? Not from the commandment of God, nor from that of the apostles. They must have devised it in their own heart. But why must we follow their example? Where do we learn that they were set as examples for us? If they could do as they pleased, why may not we? Why should we follow the example of the early Christians who kept Sunday, any more than that of the earliest Christians, who kept the Sabbath of the Lord?

3. And, once more, If we are not to follow the plain teaching of the fourth commandment, why need we be so strict about obeying any of the other nine? Why may we not interpret any of them in as liberal a manner, or ignore them altogether, and do as we please in everything. If a minister of the gospel should blaspheme, or a deacon should systematically steal money from the church treasury, or a whole church should be guilty of violation of the seventh commandment, the *Christian at Work* would be one of the first to denounce such acts as sinful in the extreme; yet it will openly advise its readers to ignore the fourth commandment entirely. What is the reason? Why is not the fourth commandment as sacred as the third, the seventh, or the eighth? Let those answer who can.

But we must notice one more admission. Here it is:—

"The truth is, so soon as we appeal to the *litera scripta* of the Bible, the Sabbatarians have the best of the argument."

We would like to have our good Presbyterian and Methodist and Baptist friends read that sentence several times, and then ask themselves the question, Shall we accept the Bible as our rule of faith and practice, or not? The Protestant rule is, "The Bible, and the Bible alone." Shall we change this, or shall we cease to call ourselves Protestants? If we retain only so much of the Bible as suits our ideas, why keep any of it? Are the lives of mortal men to be taken as a standard by which to test the Bible, or is the Bible the rule by which men's actions are to be measured? If the latter, then it would seem absolutely necessary for us to follow the literal reading of the Scriptures.

The *Christian at Work* is professedly a Christian paper. Its proprietors and editors profess to be Christian men. It is run in the interest of a Christian denomination. Now where do they get their Christianity? Is it from the Koran, the book of Mormon, or the daily newspaper? No, from the Bible. The Bible is the only place where Christianity is defined. Then what kind of Christianity will we have if we swing loose from that book? No Christianity at all. If we are not to take the *litera scripta* of the Bible in regard to the Sabbath, why should we take it in regard to the death and resurrection of Christ? May it not be that the passages that speak of those events do not mean what they say, or if they mean what they say, are of no consequence? But to claim that would be infidelity, says one. Ah! would it? Then pray tell what it is to say that the commandments of God may be set aside at pleasure?

But we believe the Bible, and propose to take it just as it reads. Even the *Christian at Work* will hardly say that it is not safe to follow Bible teachings strictly. The Bible will not lead us astray. As long as we stick to the Bible we are on the safe side. But when we leave it, we are adrift. We do not know where to go. We do not know of any man who is not liable to sin, so we dare not follow the example of men. We dare not follow the impulses of our own heart, for "The heart is deceitful above all things, and desperately wicked." And besides, we read that God will bring into Judgment, those who walk in the ways of their own heart, and in the sight of their own eyes. Eccl. 11:9. And so we say again that we shall stick to the Bible, fully believing that man shall live by "every word that proceedeth out of the mouth of God."

E. J. W.

THE pope has abandoned, for the present, the hope of establishing diplomatic relations with England.

Close of the Healdsburg College Year.

TUESDAY, May 29, the third term of the Healdsburg school closed. During this first year there have been enrolled nearly two hundred students. The first term there were about thirty in attendance, but the number gradually increased, and the last term there were over one hundred and thirty enrolled. The blessing of God has attended the school enterprise in California.

It was in the providence of God that a lot and school building were purchased for less than \$4,000, while it would have cost not less than \$10,000 to purchase a lot and erect a building of equal size and quality. Since then a boarding-house has been erected, on a site of five acres, which will accommodate seventy-five or eighty students. This building, 38x100, is plain and substantial in all respects. It is neat in appearance, but no means has been expended for style or show. It is thoroughly built from cellar to attic. In the basement kitchen there are arrangements for a bakery and for cooking, so that those who attend may be instructed in the culinary art. There are also rooms for some mechanical employment. On the first floor are the spacious dining-room, wash-rooms, office, and two large parlors opening together by sliding doors. These will be used for morning and evening worship, instructions in sewing, etc. The second and third floors are sleeping-rooms. The boys will occupy the third floor and the girls the second. The attic is one large room suitable for such work as quilting, making mattresses and that class of work requiring much room.

Those attending the school will perform a sufficient amount of useful labor to give them a healthy tone of mind and body. The object of this school is not only to give instruction in the sciences, but to care for the students morally, physically, and mentally, and maintain such discipline as will fit men and women for usefulness in society and especially in the cause of God. The Spirit of God has seemed to second every effort which has been made in this direction in connection with the school. As yet no manual labor has been connected with it, but steps have been taken toward making the necessary preparation for this branch, and these arrangements will be completed before the beginning of the next school year in July.

The missionary spirit exists throughout the school. Even some of the small children manifested a desire to be, in some way, connected with the cause of God. Such a cheerful, hopeful spirit as was manifested by teachers and students in view of directly connecting the school interests with the cause of God was sufficient to encourage every person who has any interest in the Third Angel's Message. Could our brethren and sisters on the Pacific Coast once become acquainted with the real object of the school and the relation which it sustains to the closing work of the gospel, there would be scores of young men and women who are now engaged in other employments that would turn their attention to making a preparation to engage in the cause of our divine Lord and Master.

Tuesday, 11 A. M., was the hour appointed for the closing exercises. It consisted in remarks upon the nature and object of the school, and what we might expect of the Lord, if each acted well his part. The students are mostly young. There are but a few young men and women in comparison to the number which attended; and yet of this number there were thirteen who go out during this present vacation to engage in the work of God. They are anxious to be gaining a practical experience in the work, while obtaining theoretical knowledge. During the last three weeks Eld. Waggoner has had charge of the Bible Class, which has contributed much to the interests of the school.

During the vacation the professors go out to visit the churches, and we hope that each of the churches may receive a visit from some one of those who have been connected with the school as teachers. They will form an acquaintance with our brethren and be enabled to set before them the true nature and object of the school with its needs. Thus our people will become acquainted with the school and its workings as it will be presented by the professors themselves. Our brethren will be glad to see them, and if there are those who have any thought of attending the school they will have the privilege of consulting the proper persons concerning it. This will be a source of encouragement for our brethren and sisters. The object of the school is not merely to raise up laborers for the California Conference, but to prepare men and women to labor in the cause of God wherever

his providence may direct. We expect students from Nevada and the North Pacific Conferences as well as California. Already we have heard of a number who expect to attend the next term. We invite Oregon and Washington Territory, the two Conferences north, to co-operate with us in the enterprise.

The islands of the Pacific Ocean, Australia, and other places west of California must have laborers at no distant day and it becomes us to lay our plans accordingly. Already the Macedonian cry comes from across the waters, "Come over and help us." To aid in answering this cry has been one object the founders of the school have had in contemplation. We have a great work to perform, and if we had many years in which to accomplish it, we would not be in so great haste. We must remember that time is short; and what is done in preparing men and women to connect themselves with the work of God, must be done speedily.

Seventh-day Adventists have before them a definite object. It is not to give an education in sciences to connect our people with worldly enterprises; but it is to forward the message adapted to this time; and while obtaining this education, to also obtain an experience in labor, so when those who are attending school have acquired some knowledge of the sciences they will also have a practical experience in the work which they have in view. All are invited to come who wish to avail themselves of its advantages. It belongs to the people who have the interests of the cause of God at heart, and when our brethren become better acquainted with its character, and know that it is already sending forth laborers into the field, their interest in the school will increase. If such results can be seen when the school has been in operation only one year, and many of these came to the school without that object in view, it certainly will be an encouraging feature to all. The school enterprise is of God. It should be patronized and have the sympathy and prayers of God's people everywhere.

S. N. HASKELL.

The Power of Will in Forming Faith.

THE submission of the will to God is the great point in conversion to God and Christian experience. Our faith is more dependent upon the will than is generally conceded. Unbelief is stubborn. It will set aside as worthless any amount of evidence.

As an illustration of this, I will relate a part of a recent conversation with a minister, on the time of the commencement of the Sabbath. I referred him to Gen. 1, to prove that each day begins with the evening; and then to Lev. 23:32—"From even unto even shall ye celebrate your Sabbath." But he objected that we have no means of knowing when the evening begins. That was the question he wished to have decided. I stated the well-known fact that God's ancient people began the day with the going down of the sun; and then read to him the following scriptures: Josh. 8:29: "And the king of Ai he hanged on a tree *until eventide*; and as soon as the *sun was down*, Joshua commanded that they should take his carcass down from the tree." Chap. 10:26, 27: "And afterward Joshua smote them, and slew them, and hanged them on five trees; and they were hanging upon the trees *until the evening*. And it came to pass at the time of the *going down of the sun*, that Joshua commanded, and they took them down off the trees." Matt. 8:16: "When the *even was come*, they brought unto him many that were possessed of devils; and he cast out the spirits with his word, and healed all that were sick." Luke 4:40: "Now when the *sun was setting*, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them." Mark 1:32: "And at *even*, when the *sun did set*, they brought unto him all that were diseased, and them that were possessed with devils."

And what was the minister's reply? It was that he saw no evidence in these passages that the evening commenced with the setting of the sun. Now I submit that had he been really desirous to learn from the Scriptures when one day ends and another begins, the evidence would have been entirely satisfactory.

And so it is on all the main points of Scripture doctrines. Did men devoutly desire to know the duties enjoined in the ten commandments, they could find all the evidence they could desire. If they wished to understand the signs of the times, and to learn concerning the advent of Christ, whether it is near or remote they would find abundant proof that his coming is near.

even at the doors. And so of other points of doctrine. Those who wish to correct their errors in doctrine by the Bible can do so. But if they are strongly inclined to retain the errors of their education, the plainest declarations of the Scriptures will fail to convince.

Infidelity in professors of faith in the Scriptures, is very much like the same thing when found outside of the church. And I will close this writing with some quotations from eminent authors on the evidences of the Christian religion.

"Infidelity is a rank weed; it is nurtured by our vices, and it cannot be plucked up as easily as it may be planted."—*Watson*.

"It is not in the power of any person but yourselves to clear up your doubts."—*Id.*

"The most insurmountable as well as the most usual obstacles to our belief arise from our passions, appetites, and interests; for faith being an act of the will as much as of the understanding, we oftener disbelieve for want of inclination than want of evidence."—*Jennys*.

Do not these writers speak the truth in these quotations? If they do, let doubters and cavers professing faith take warning.

R. F. COTTRELL.

The Missionary.

FINISH THY WORK.

FINISH thy work, the time is short;
The sun is in the west;
The night is coming down—till then
Think not of rest.

Yes, finish all thy work, then rest;
Till then, rest never;
The rest prepared for thee by God,
Is rest forever.

Finish thy work, then wipe thy brow;
Ungird thee from thy toil,
Take breath, and from each weary limb
Shake off the soil.

Finish thy work, then sit thee down
On some celestial hill,
And of its strength-reviving air,
Take thou thy fill.

Finish thy work, then go in peace;
Life's battle fought and won,
Hear from the throne the Master's voice,
"Well done! well done!"

Finish thy work, then take thy harp,
Give praise to God above;
Sing a new song of mighty joy
And endless love.

Give thanks to Him who held thee up
In all thy path below,
Who made thee faithful unto death,
And crowns thee now!

—*Selected.*

Missionary Work in Oregon and Washington Territory.

BY ELD. S. N. HASKELL.

EVIDENCES are multiplying which show that the providence of God has gone out before us, and is preparing hearts to receive the truth in almost every place. Notwithstanding this, there are some portions of the country where the people are more susceptible of the truth than in others, and where labor can be put forth with far greater success. Newly settled territory always presents excellent fields for missionary work. Where the country has been longer settled, the people become more settled in their ideas, more fixed in their habits, more established in their religious faith, and it requires greater efforts to get them out of their old ruts. To them, new ideas seem like heresy. The opinions of their friends, especially of their fathers and grandfathers, have great weight with them and hence come directly in the way of their embracing the truth; but when they have left former associations, broken up family ties, and have moved to a country where there is but little reading matter of any kind to be had, their minds are more capable of admitting new ideas; in short they want something to supply a deficiency which they now realize.

Such a field the North Pacific Coast presents at the present time. Thousands of people are emigrating to this country, and are settling in Oregon and Washington Territory. Villages grow up in a short space of time. Reading matter is scarce; and in many places their school and church privileges are nothing in comparison to what they

were in the country which they left. Oftentimes entire neighborhoods have no preaching; and they receive no religious reading, unless it be sent them by their friends in the East. The prospect of interesting these individuals in the truth is far greater than when they lived with their friends. There are scores of such fields which should be entered at once by colporteurs; and the work of canvassing for our publications pushed forward with great zeal. These are golden moments, and the time is precious, for it presents opportunities which will not last long. The book, "Thoughts on Daniel and the Revelation" sells more readily in this part of the country than in any other. The people are anxious to purchase something to read. Nebraska is a new territory in many respects, and they have great success in canvassing for the SIGNS, receiving monthly subscriptions, and then re-canvassing for yearly subscriptions, and selling publications. It is a great mistake to wait until these people have their meeting houses, and become confirmed in their religious faith, before entering these fields. Not a stone should be left unturned that will press forward the work at the present time.

The time has arrived that the cloud has arisen, and the voice of Providence says, Go forward! Shall we not obey by entering these fields and placing our publications before the thousands of these new settlers? Shall we not at once move forward and place in all these villages the reading matter which has been made ready at our hands? Shall not our pioneer sheet find its way to the homes of many who have recently moved to this distant land? If we are wise we shall improve the opportunity. Men go to these places to make money, yet they are not all destitute of the Spirit of God and a heart to fear him.

We want a score of men and women in each of these Northern Conferences, to visit from house to house, and obtain subscribers for the SIGNS, and then visit each family weekly to learn of their interest in the truth, and carry to them such publications as they may wish to purchase.

The paper will be prized more highly and read with more interest, if those who receive it are required to pay something for it; and they will also be more ready to purchase other reading matter than if the first had cost them nothing.

Our preachers are few, and while they are few we should avail ourselves of every talent that we can make use of to advance the cause of present truth. Consecrated men and women are wanted everywhere.

While the cause is rising in other parts of the field, and this field presents advantages which some of the other portions do not, it should inspire the brethren in these Conferences with such life and zeal that during this present season they will be second to no other Conference in the missionary work. Every city and village should be canvassed.

People will pay their money more freely when they have become accustomed to paying it; and this they have learned to do in meeting their expenses in settling this new country. This, with their desire to obtain reading matter, is an urgent reason why special efforts should be immediately put forth in this section of the country, and why this is an excellent field of labor. There is a harvest that lies just before our brethren in this portion of the country, if they will avail themselves of it.

North Pacific Conference.

LYNDEN, W. T.—I am glad to be able to report a company of Seventh-day Adventists here in this remote corner of the United States. While here last winter, we organized a Tract society, and a Sabbath-school, and now a church organization is partly completed.

One of the brethren is about erecting a building, and proposes to make a room suitable for meeting purposes. This will be of great advantage to this society. Such a room will be more inviting to outsiders than a private residence.

I want to say to the brethren in this Conference: We have great reason to thank God and take courage. While those who have been working in the vineyard of the Master are but few in number, God has blessed their efforts, and souls are coming to Christ in his appointed way. We have now four churches waiting to be received into the Conference at its next session.

Now, brethren, what are you doing to advance the cause you have espoused, and to save precious

souls from "the wrath to come"? I know some of you are doing well in paying tithes, and thus are purchasing seed for the minister to sow; but without slacking your efforts here, can you not take some seed in your own hand, and go forth scattering it with weeping, and be cheered and encouraged with the hope of coming again bringing your sheaves with you? See Ps. 126: 6.

You will see that the going forth is attended with weeping; but listen, the sower is returning with rejoicing, bringing the precious fruit of his labors.

THE SIGNS OF THE TIMES, from whose pages the hallowed light of present truth is so clearly reflected, should be in every family in the land. Are you willing to come up to the Judgment as matters now stand, with no more of your neighbors saved? I hope a special move will soon be made in this direction, the plans for which may be made at our soon-coming camp-meeting. Let every one who loves the truth seek to be present, and to help with prayers and counsel, and be helped in return by others. CHAS. L. BOYD.

Decalogue or Penal Code.

LAST week we called attention to the fact that there were a number of Sabbath-keepers in Wellsville, N. Y. Commenting on this statement, the Wellsville Reporter says:—

"By 'Sabbath-keepers' the good brother probably means seventh-day keepers. It would be a cruel indictment to say that out of our five thousand inhabitants, only eight or ten have any respect for the decalogue and the penal code."

Yes, that is what we meant. Sabbath-keepers are seventh-day keepers, according to that precept of the decalogue which commands "Remember the Sabbath-day to keep it holy; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God." We had no idea that any one would think we had reference to those who were trying to observe the requirements of the penal code, which makes Sunday, the first day of the week, only a legal holiday. This raises a query: What relation to each other have respect for the decalogue, and respect for the penal code, that they should be thus closely joined together in the same sentence?—*Sabbath Recorder*.

Temperance.

Can Prohibitory Law Be Enforced?

MANY who are friendly to prohibition hesitate to put their opinions into active practice, honestly doubting if the time has come when prohibitory measures can be enforced. This is the standard argument used against prohibition, and it is used by friends and enemies alike. It was this that led a majority of Chicago ministers, men who honestly wanted to do the right thing and the best thing, to make a stupendous mistake in demanding high license legislation, and it is this that has led ardent temperance men to fall into the high license pit everywhere. We have often asserted and still maintain that laws of a prohibitory nature are the only ones that are even fairly enforced, and we denounce as cowardly and wrong the assertion that they cannot be fully enforced anywhere. That a just law against crime in general cannot be enforced is a statement unworthy of an American.

A. Goodwin, of Indianapolis, has recently published a book entitled, "Seventy-six Years with the Traffic," which, with a few other interesting matters, gives a history of prohibition in Indiana in 1855, and shows how it was until overthrown by the supreme law was modeled after that of Maine. Goodwin says:—

"The law was to take effect June 12, and it took effect! On the morning of the 13th every saloon in Indiana was closed and crape was hung on many doors in token of bereavement, and not a saloon was opened for public business from that day to the eighth day of the following November. Speaking of the workings of the law in Indianapolis, the Indianapolis Sentinel of June 15 says: 'The temperance law, so far, has been universally and faithfully observed. We hear of no disposition to violate its provisions.' Recurring to the subject again on the 20th it said: 'That the peo-

ple of Indiana desire, and will have, a reasonable and constitutional law for the suppression of the evils of intemperance, none are blind enough to deny.' Recurring again to the same subject on June 28, it said: 'During the past fifteen days there has not been a single commitment to the county jail for the violation of city ordinances, and in the way of arrests by the police there is little or nothing doing.'

"The Indianapolis Locomotive of June 23 said: 'There has not been a single arrest or commitment to prison since June 12. The mayor sits quietly in his official chair, and the night-watch doze on the store-boxes!' Such was the peace and order which followed, that on the 12th of July, just one month after the taking effect of the law, the Indianapolis council reduced the night-watch one-half. Referring to this fact, the Locomotive of July 21 said: 'The temperance law has nearly abolished rioting, drunkenness, and rowdiness, and the tax-payers are reducing their expenses.' The Journal, referring to this reduction, in its issue of July 24 said: 'The reduction of the night-watch was on account of the diminution of disturbances and drunkenness from the enforcement of the prohibitory law.' The Indianapolis Evening Republican of June 29 said: 'Rummies no longer perambulate the streets, making night hideous, and the watchmen have little to do.' The Journal of August 20 said: 'The law diminished crime, reduced drunkenness, saved money, and emptied jails until the supreme court took hold of it.' It was the same everywhere. The Sentinel's New Albany correspondent of June 24 said: 'The liquor law is generally and faithfully observed in this section of the State;' and the New Albany Tribune of the 27th said: 'The sixty or seventy saloons of this city have been closed for two weeks.' The Lafayette Journal of July 2 said: 'Since June 12 the mayor's court of this city has been almost deserted. Our jail is now cleared of all the corporation prisoners, and the good effects of the law have been felt at many firesides.' The Madison correspondent of the Indianapolis Republican of July 3 said: 'The liquor law works like a charm. Sorrow and sighing have fled away. Liquor cannot be purchased illegally in this city.' The Lafayette Courier of July 2 said: 'What words can express the heartfelt gratitude of those whose happiness has been promoted by the enforcement of the prohibitory law;' and the Bloomington Times of July 3 said: 'We have not seen a drunken man in town, nor heard of a single fight or quarrel, since June 12.' Such was the testimony everywhere."

Here we have testimony of the most positive character, from men and papers of all parties, to the complete success of prohibitory law and to the joy and gladness it brought to many homes. The importance of this testimony in the present stage of the temperance work is inestimable, and it should convince every one that prohibition is not only practicable, but the only practicable method of dealing with the liquor traffic.—*Lever and Liberator*.

"Respectable Saloons."

UNDER this head the National American makes a strong point against high license, or any other kind of license, in the following ironical style:—

Why should a person sign a saloon petition who would be ashamed to keep a saloon himself? Why should a Christian ask the State to license a man to keep a saloon when he belongs to a church which would expel the man for keeping the saloon? Is there a church member in St. Louis who would consent that his pastor should take out a saloon license and become a silent partner in a saloon? Why not? It would be perfectly proper for a minister to have an interest in any "respectable" business which would not interfere with his duties as a pastor. If we have a right understanding of the high license theory, we are surprised that its Christian advocates do not try to get their pastors into the business. It pays well, can easily be run by proxy, and if it needs to be made "respectable," as we are told it does, by putting it into the hands of respectable, sober men, a sprinkling of ministers in the business would materially aid in gaining this object. We know that there are Christians in St. Louis who prefer high license to prohibition, and who do not want liquor sold on Sunday or to drunkards. There is no other class of people who would be so likely to observe these provisions of the high

license law as the ministers. Another plan which has occurred to us is this: Let every church in this city take out a saloon license and run the saloons on Christian principles. In England a number of coffee houses have been established by the churches. Why should not the churches go into the saloon business? What is there in the business to hinder the ladies of a church from running a few saloons? Nobody wants any but "respectable saloons." The object of high license is to make them "respectable." If high license does make them respectable we see no impropriety in ministers, churches, or women going into the saloon business. If one saloon to every church should not "accommodate the bibulously inclined," let two, three, or more be opened by each church. There can be no more objection to four "respectable saloons," or to 1,800, than to one. What we want is to have them "respectable." Let our logical high license friends think of this.

How Drink Kills.

JACOB L. GREENE, president of the Connecticut Mutual Life Assurance Company, says:—

"It has been my duty to read the records of and to make careful inquiry into the last illness and death of many thousand persons of all classes in all parts of the country. Two great features are shown in those records—the value of a man's inheritance, and the modifying force of habits of living upon that vitality. Every man is born with that amount of vital force that ought, accidents apart and humanly speaking, to carry him a specified distance on the scale of years, and each man's inheritance can, on the average, be fairly determined. Among the persons selected with care for physical soundness and sobriety, and who are, as a rule, respectable and useful members of society, the death rate is more profoundly affected by the use of intoxicating drinks than by any other one cause apart from hereditary. There are not among insured men a great many deaths in the gutter, nor of delirium tremens. There are a great many hobnailed livers and other diseases whose history is not far to seek; but in the majority of cases the effect is mainly apparent in the predisposition to disease caused by drink and the sap of the vital powers, impairing their ability to maintain healthy action under adverse circumstances, to sustain a conflict with disease, or to rally from a shock. The degree to which many diseases commonly referred to as malaria, overwork, and other vague, general scapegoat causes, are actually grounded in what would almost invariably be called a temperate use of drink by persons of reputed temperance habits, would be incredible to the mass of people unaccustomed to careful observation and comparison of related cases. That habitual, sottish drunkenness should issue in disease and death, most people can understand. But that moderate, soberly, decorous indulgence should issue in congested brains, insanity, suicide, paralysis, disease of kidneys, liver, stomach, pneumonia, rheumatism, and in general those diseases which at bottom mean a poison imported into the blood, most persons do not know and are slow to believe."

The Drunkard's Will.

I LEAVE society a ruined character, wretched example, and a memory that will soon rot.

I leave my parents during the rest of their life, as much sorrow as humanity in a declining state can sustain.

I leave to my brothers and sisters as much mortification and injury as I could bring on them.

I leave to my wife a broken heart, a life of wretchedness and shame, to weep over my premature death.

I give and bequeath to each of my children, poverty, ignorance, and low character, and the remembrance that their father was a monster.

A strong temperance sentiment is beginning to spring up among the foreign inhabitants of Cairo, Egypt, and an urgent request has been sent to England for an experienced worker to organize a temperance society for Egypt.

THE yearly consumption of ale—a beverage which is, certainly, less used than many others—in Philadelphia alone amounts to 200,000 barrels representing an expenditure by the consumers of \$3,000,000.

The Home Circle.

HE CARES.

If I could only surely know
That all these things that tire me so
Were noticed by my Lord!
The pang that cuts me like a knife,
The lesser pains of daily life,
The noise, the weariness, the strife,
What peace it would afford!

I wonder if He really shares
In all my little human cares,
This mighty King of kings!
If He who guides each blazing star,
Thro' realms of boundless space afar,
Without confusion, sound, or jar,
Stoops to these petty things!

It seems to me, if sure of this—
Blent with each ill would come some bliss—
That I might covet pain,
And deem whatever brought to me
The loving thought of Deity,
And sense of Jesus' sympathy,
No loss but richest gain.

Dear Lord, my heart hath not a doubt
But thou dost compass me about
With sympathy divine.
The love for me once crucified
Is not a love to leave my side,
But waiteth ever to divide
Each smallest care of mine.

—Sel.

Dear's Water-wheel Adventure.

THE saw-mill and turning-shop where Harvey Gates passed his days was a charmed spot to his little daughter Dear. She loved to run down the hill and spring in at the open door to call her father to his dinner. She loved to see the glittering saw singing its way through the hard wood, and to watch her father as he stood at the turning lathe with a paper cap perched on his head, and see the chip-like shavings fly from his chisel and settle over and around him, till he looked not like a snow man, but like a chip man; his brown eyes looking steadily out under the fringe of shavings hiding his eyebrows. But best of all she loved to stand at the open window over the great water-wheel, and watch it going slowly and heavily round and round.

The pond and milldam lay just above the shop, and the water came down in a high wooden trough, and then poured into the buckets set thick around the outside of the wheel; constantly coming up to be filled, and constantly going down to pour out thanklessly the water they had so bountifully received; ever coming and going ceaselessly round and round. When the pond was full, more than enough water to fill the buckets came down the trough, pouring in a bright cascade over the wheel, sending showers of spray in all directions. It was a great delight to toss handfuls of turning shavings over this cascade, and see them glide down and float away like fleets of ships on a turbulent stream. But in June and July the fussy brook that fed the pond grew shy and capricious, living barely sufficient water to turn the wheel a few hours each morning; and when August came it hid away in still, dark pools overhung with alders and interlacing grapevines, leaving long stretches of its stony bed white and bare in the blazing sunshine. Then the great wheel stood still for days and weeks together. Then, if the children were very good, Dear was permitted to take Roundtop and Squaretop and Tiptop, and play keep house in the water-wheel.

This would seem to be a queer place to keep house in, but its very charm consisted in its being a queer place. At such times the wheel was clean and dry. With a little assistance from Dear, Roundtop and Squaretop could clamber in, Tiptop could be lifted in, and as there was then no water under the wheel, if they tumbled out the tumble was of little consequence; indeed, it helped to diversify proceedings and to keep up a constant refrain of warnings on Dear's part. The stout, square arms of wood that stretched hither and thither across the interior of the wheel, were planted around the rims, leaving a clear space tightly boarded through the middle. Here Dear set her table and brought in bits of plank for seats, and fastened Tiptop so that he couldn't get away; and as the wheel was firmly poised, all the running and jumping and climbing failed to make it budge an inch. Roundtop and Squaretop climbed along the horizontal arms, and with bent pins fastened to strings, fished in the dry bed of the

stream—and such trout and roach and shiners as they caught! One or the other were continually getting "bites," and taking off imaginary fish and putting them in imaginary baskets. Then Dear cooked them over an imaginary fire, and served them on imaginary plates. But oh dear! how hungry they were when their imaginary dinners were through! They usually ended by a stampede up to the house for thick slices of rye bread and butter that were anything but imaginary, and were eaten with great gusto out under the apple-trees.

Directly after Dear's talk with her father, when she told him how she had tried to see God, he made this stipulation with her mother, that since it was necessary that Dear should have the care of the younger children, she should have one hour each day that should be absolutely free of care and responsibility. That hour should be her own, to spend in her own way, without question or comment; and he made it his business to see that the stipulation was carried into effect, till it became a habit with which no one of the household thought of interfering. Outside of that hour she was to do whatever was required of her cheerfully and promptly. No one could tell what a relief this arrangement was to Dear. The one hour became the golden hour of the twenty-four.

Sometimes she spent it wandering up and down the brook that bounded the Gates' farm, northeasterly, till she knew every bend and turn, every clump of alders and shining pool, making friends with all the fishes therein. Sometimes she spent it in the belt of woods on the opposite side of the brook, learning, half unconsciously, wonderful wood-lore. But as she grew older, the hour was oftenest spent hidden in some solitary nook, book in hand, lost to all things else, till a sudden blast from the tin horn her father kept at the shop warned her that the hour had come to its end. Not unfrequently during the long, hot summer days the hour was passed in the water-wheel, lying where the curve of the wheel sloped upward, with one hand under her cheek, cool and quiet, and reading uninterruptedly on and on. She fell into this habit early one summer, while yet the pond yielded enough water to turn the wheel a few hours in the morning. While that was possible, there was always a leakage from the pond. The gate which shut down over the entrance of the trough being under water, and not strictly water-tight, a small portion would trickle through and run down to the wheel, slowly filling two or three of the topmost buckets, and when they were quite full the wheel suddenly turned half-way round, spilling the water out, and swaying slowly to and fro for a moment, the huge wheel regained its former poise, and stood waiting till more buckets filled, when the same operation was repeated again and again. Dear always knew by the tremulous vibratory motion when the wheel was losing its balance, and was ready to slide with it when the rush came. She liked that; it was better than sliding down hill, for there was no sled to drag up. She called the wheel her coach, and the buckets her horses; but she very well knew that her position would be a dangerous one if by any accident sufficient water should get into the trough to turn the wheel continuously. Escape between the revolving arms would be almost impossible, and she would soon become dizzy and exhausted in continually sliding with the turning wheel. For this reason she was careful to know that the wheel had stopped running for the day, before venturing within. But with all her caution she was one day caught.

There had been a sharp shower the previous afternoon, and the pond had more than its usual supply for a July day, and after running till noon there was still sufficient water remaining to turn the wheel. The gate, however, was closed; and after dinner, Dear saw her father drive off with a wagon-load of bobbins for one of the cotton mills farther down the valley. Dear's mother was very busy, and Tiny, the new baby, was fretful, and Dear agreed to take her hour later in the day than usual.

It was past four o'clock when Dear, book in hand, stole down to the silent mill. How cool and still it was there! How pleasant it was to hear the drip, drip, of the water into the buckets, which slowly filled, and at long intervals suddenly turned the wheel half around! It was pleasant to hear the trickling of the stream as it hastily scud away from under the wheel, but pleasanter still to lift her eyes from the page, and see the noiseless nestle of the birds hidden in the

cool, green alders at the opposite side of the brook. But presently she grew absorbed in her book, and lost all consciousness of sight and sound, feeling, without thinking, the tremor of the wheel, and making ready for the rush as the buckets filled and went down from time to time.

Meanwhile the hour drew to its close. Harvey Gates had returned, and was stepping around in the mill overhead. Dear did not hear him, even when he began to whistle, thinking, "There's water enough to saw this lumber to-night, and that will help out to-morrow," and away he went to the pond and lifted the gate.

Dear felt the quivering of the wheel, and was ready for the turn half-way round, and the usual sagging to and fro; but somehow, when the wheel got half-way round, it forgot to stop, it kept on going quite round. That aroused Dear, and she started up to hear the rushing of the water as it came down the trough. The gate was raised, and the wheel was going swifter and swifter. She heard the sullen grind, grind of the cog-wheels that carried the driving-belt, and, a moment later, the sharp singing of the saw, as it struck the plank in her father's hands. She knew instantly what had happened; she knew that she could not get out alive between the rapidly revolving arms of the wheel. She knew, too, that, shout ever so loud, she could not make her father hear. She thought of her mother and of the children up at the house; and then, growing faint and dizzy, she clutched with a desperate grasp one of the arms of the wheel as it struck her hands, and instantly felt herself borne up and up as the wheel swept over, and then remembered no more.

Harvey Gates, whistling at his work, shoved aside the sticks of bobbin timber as they were eaten through by the saw, when suddenly, above his whistling and the singing of the saw, he heard shouted in his ear, "*Shut the gate!*" He started and looked over his shoulder, spoiling a strip of wood that went into the saw awry. There was no one to be seen, there was no one in the shop, and stooping, he picked up another plank for the saw, when he heard again "*SHUT THE GATE!*" The voice was strangely urgent and imperative.

"Something is wrong," said he, as he sprang out of the shop, and running up to the pond, shut the gate. "What's the matter? what's wanting?" demanded he when he reached the mill again.

There was no answer. He looked indoors and out. There was no one in sight. He made a thorough search of the premises with the same unsatisfactory result. There was no one in the mill but himself. He went back to his saw, perplexed and chagrined, for of late he was growing slightly deaf; there was a ringing in his ears, and he sometimes thought he heard voices when he was quite alone, and he grew impatient at the delusion. Never before had he been imposed upon to the extent of shutting his gate and stopping his work. Vexed with himself he turned to go up and raise the gate again, but as he turned, he looked out of the open window over the water-wheel.

"The shower must have been severe north of us yesterday," said he, thinking of the increased water-flow which showed itself in the brook below the mill. Suddenly his eye caught something floating down the stream. Was it an open book? And what was that caught under the alders—a blue gingham sunbonnet?

For an instant the man's heart stood still, and his breath came with a gasp; but the next moment he was around to the water-wheel, now quite motionless. Yes, there it was, just what he feared to see, a limp mass tumbled on the floor of the wheel. It took some time to unclasp the small arms clinging so desperately to one of the arms of the wheel; but at last it was done, and he carried Dear up and laid her on a pile of shavings in the shop, while hot tears rained over the still white face. "How can I take her to her mother?" he said; and then, as if the tears on her face or the sound of his voice aroused her, Dear moved, and slowly opened her eyes.

"I'm all right, papa," she said, meeting his anxious face; and presently she added thoughtfully, and as if speaking to herself, "He heard me, I knew he would."

"Who heard you?" asked her father, raising her in his arms to make sure that no bones were broken.

"Jesus," said the child softly. "You see, papa, I knew I couldn't get out, and I knew I couldn't

make you hear, and I thought I had got to die there; and then I remembered Jesus could bear, and when I caught the arm of the wheel I cried out, 'Lord Jesus, tell my papa quick!' And he told you—didn't he, papa?"

Harvey Gates could not speak. Dear looked wonderingly in his startled, illumined face. After a moment, seeing that she waited for an answer, he said with unsteady lips: "Yes, dear, I think he did."—*Sunday School Times*.

Religious Notes.

—There are now seventy Welsh Baptist Churches in this country, with an aggregate membership of about 1,000 persons.

—It is reported that in the revival meetings in Springfield, O., that have just closed, over 1,000 persons professed to be converted.

—Over 10,000 persons were in attendance at the yearly meeting of the German Baptists, or Dunkards, at Bismark Grove, Kan., last month.

—It is now a generally accepted fact that the great lack of the theological seminaries is in not giving more thorough instruction in vocal culture.

—It is stated on good authority that the expenses of the Archbishop of Canterbury, on his recent promotion to that position, amounted to \$150,000.

—The French State Council has decided that the Government is entitled to discontinue the salaries of church officials, including even the bishops.

—Are there not many professors whose experience is somewhat similar to that of the man who testified in class-meeting that he had "been a Christian off and on for thirty years"?

—Dr. Cuyler says: "A Christian who has no heart for doing good is not more than half converted." We think that he has put it too high; it is a question if such a person is converted at all.

—It is said that Rev. E. M. Long, of Philadelphia has spent years in preparing courses of illustrated sermons. Large paintings on canvas are used, and afterward loaned to ministers who desire them.

—The *Churchman* (Episcopalian) says: "There are thousands and thousands of people who have no thought of throwing away Christianity, but who, so far as any organized form of it is concerned, are all at sea as to what to believe in."

—In a recent address the Bishop of Rochester declared that unless the church sets herself to stem the tide of intemperance, the building of churches may as well be stopped, as there will be no soil left in which to sow the seed of the gospel.

—A movement has recently originated in Germany, called "The General Evangelical and Protestant Missionary Union," the object of which is to excite an interest in missions, to dissipate prejudices, and to bring about a better appreciation of the missionary cause.

—The *Sunday School Times* says: "If a man really counts himself and all his possessions as the Lord's, he will be pretty sure to see that the Lord has at least one-seventh of his time and one-tenth of his income. If he falls short of this service, any talk he may make about his entire consecration is—all talk."

—The *Christian at Work* says: "It is a shame that so many of our public buildings and works are monuments of shameless fraud and swindling. It sometimes seems that honesty is dying out of the American character, and that unscrupulousness and chicanery are taking the place once held by conscience."

—A religious paper states that Protestantism is rapidly gaining ground in France, while Rationalism is beginning to die out. But it sometimes happens that even Protestantism is only another name for Rationalism, and we fear it may be the case in France. It is getting to be somewhat that way in this country.

—It is stated that even the Quakers are to revise their standard of "Doctrine, Practice, and Discipline." Like other bodies, their theory is much more strict than their practice, and they revise the standard, so that when they compare themselves with it, they will seem to be all right. It is much easier to reform one's creed than his life.

—The *Christian at Work* concludes a notice of a new novel, in these words: "It ends well, and is full of noble Christian sentiment, without obtruding religion on the reader's notice." How considerate in the author. Some persons are inconsiderate enough to put religion forward everywhere; but this one has kept it out of his novel. It is well; if it were put in, it would only spoil the novel for those who would read it, without helping the cause of religion in the least.

—A dispatch from Rome says: "Peter's pence have continued to decrease so rapidly for the past few months that an appeal addressed to all the bishops is being prepared by the pope, urging them to awaken the faithful to the necessity of providing funds for the needs of the Holy See." The deficiency in funds is doubtless owing to the pope's interference in Irish affairs, which has caused much disaffection among Irish Catholics. They do not believe in the pope's infallibility in temporal matters.

—Dr. W. C. Gray, speaking of the report of the Committee on Collegiate and Academic Education, at the General Assembly of the Presbyterians, at Saratoga, says: "To put the whole thing in a nutshell, we are short about 800 ministers of the actual present demand. Our vacant churches and new mission fields would take that many more men than we have, and the number of candidates for the ministry is decreasing year by year, while the number of our churches is increasing. What is to be done?"

News and Notes.

—A Chinese Consulate has been established in New York City.

—On Wednesday of last week 1,500 immigrants arrived in New York from Liverpool.

—The town of Bismarck has been selected as the permanent capital of Dakota Territory.

—During the month of May, the San Francisco police made 883 arrests for drunkenness.

—The census of 1880 gives 11,314 as the total number of periodicals published in the United States.

—What next? Turkey is said to be seeking a coalition with Russia against British influence in Egypt.

—There were 675 births in Oakland the past year, and the number of school children has increased 607.

—Philadelphia is having some opium-den experience, and her young men and women are being inveigled and ruined.

—The French have been defeated in Tonquin, and are sending reinforcements and growing enthusiastic over the war.

—The Baptist Church and some adjoining buildings in Virginia City were destroyed by fire on the 31st ult. Loss, \$30,000.

—Storms last week did great damage in Shelby, Decatur, and Bartholomew Counties, Ind., and in Little Miami Valley, Ohio.

—The National Woman's Christian Temperance Union has organizations in three thousand towns and cities of the United States.

—Lynchburg, Va., had a great fire May 30, in which five persons lost their lives and over \$300,000 worth of property was destroyed.

—Fifteen temperance sermons were preached in Oakland last Sunday evening. The coincidence was quietly brought about by the Good Templars.

—Yellow fever prevails to an alarming extent in Havana, and measures have been taken to quarantine against it in Gulf ports of the United States.

—During the twelve months ending March 31, there were 1,606 suicides in the United States, nearly double the number for the preceding twelve months.

—In 1790 one-thirtieth of the population of the United States lived in cities; 1880, ninety years later, the proportion living in cities was one-fourth.

—Mail and express time between Omaha and Ogden, on the Union Pacific, is to be shortened about ten hours. The distance is 1,082 miles and will be made in forty-four hours.

—Council Bluffs, Ia., has had a severe storm. All bridges down, many houses damaged, and hundreds of families driven from their homes in the vicinity, are the reported results.

—Three little girls in Winona, Minn., while on their way to Sunday-school, were struck by lightning and two of them instantly killed. The third recovered from the effects of the shock.

—The heavy emigration to Oregon and Washington Territory continues. 5,170 passengers arriving in Portland from San Francisco last month. The freight list is correspondingly large.

—The Paris *Figaro* is raising an alarm over the supposed secret alliance of Germany, Austria, and Italy. It considers this a scheme of Bismarck aiming at the segregation of French territory.

—Germany excludes American pork, and the papers are urging that America retaliate by excluding German beer. If this should be done it would show that both nations are unintentionally very sensible.

—The new Brooklyn Bridge has already been the scene of a disaster. On decoration day it became so crowded with passengers that fifteen persons were crushed to death, and many more were seriously injured.

—Difficulty has arisen between France and the Madagascar Government. French vessels have bombarded two ports on the northwest coast of Madagascar, causing great destruction of British merchandise and other property.

—Last Sunday the trains on the Housatonic Railroad were stopped by the Massachusetts authorities. The clergymen of Berkshire County presented petitions against running trains on Sunday, but the railroad company disregarded them.

—Decoration Day was more extensively observed throughout the country this year than ever before. This popular holiday bids fair to rival the Fourth of July, the scope of the ceremonies enlarging from the decoration of soldiers' graves to the remembrance of dead friends and relatives.

—At San Jose, Judge Belden has passed sentence on Jewell, Majors, and Showers, convicted of the murder

of W. P. Renowden on the 19th of March. Jewell was sentenced to be hanged on the 27th of July. Majors and Showers were sentenced to the State Prison for the rest of their natural lives.

—A curious accident occurred recently to the Knoxville, Tenn., water works. The bottom of one of the reservoirs suddenly dropped out, emptying in five minutes 500,000 gallons of water into an immense cave beneath. The reservoir was on a very high hill, and the existence of the cave was never before suspected.

—A Washington dispatch of May 30 says: "The State Department has received telegraphic advices via Japan, that the ratification of the treaty between the United States and Korea has been exchanged at the Korean capital. This is the first treaty between Korea and a Western power, all the preliminaries of which have been fulfilled."

—Postmaster-General Gresham has issued the following general order: "Postmasters at first and second-class offices will hereafter give personal attention to the business of their office, and not absent themselves therefrom, without authority granted upon the written application to this Department. A violation of this order is deemed sufficient to cause a removal."

—Lord Charles William De-La-Peor Beresford, Commander of Her Majesty's gun-boat *Condor*, which won the chief laurels at the bombardment of Alexandria, has won the additional honor(?) of conquering Jem Mace, the champion pugilist. This last achievement adds tenfold to his fame, making his reputation world-wide. The contest was witnessed and applauded by the Prince of Wales, and many other aristocratic sportsmen.

Obituary.

ALEXANDER.—Died, in Portland, Oregon, Feb. 9, of blood-poisoning, Georgie D. son of David D. and Augusta T. Alexander, aged nine years, one month, and twenty-two days. Georgie appeared of good health till about the first of January, when he began to show signs of illness, from which time he gradually grew worse until the evening of Feb. 8, when he began to bleed at the nose and mouth, after which he passed through several hard convulsions when his frame seemed to be racked with pain. Thus he continued until the morning of the 9th, about 7:30, when death came to his relief.

Georgie was an unusually attractive child, giving this early evidence of deep thought and even piety; often asking his father the reason for neglecting morning or evening prayer, when it was neglected, expressing a wish he would continue it as usual. Of a kind and gentle disposition, he would not return harsh words or deeds for those received from school-mates or others.

As his little life went out, his last whispered words were to his heavenly Father in prayer, ending with this: "O Lord save my papa and my mamma, little sisters and little brother." We earnestly hope this stroke of affliction will serve to draw them nearer to God, and cause them to strive to meet their dear child again; for we believe that in the morning of the resurrection, the lonely graveyard at Beaverton will be visited by angels to stand by the sleeping dust of some, who, accounted worthy of eternal life, will awake to immortal bloom; and Georgie will be one.

R. D. BENHAM.

WHITE.—Miss Nellie White, aged 23, daughter of Wm. White and Sister S. E. White, of Santa Rosa. Nellie met with a sudden and violent death. While riding from the house of her sister to the town of Nelson, the horse upon which she was seated became unmanageable, jumped to one side, and Nellie was thrown to the ground, striking on the back of her head and breaking her neck instantly.

But a few days before she had written a letter to her parents, made up of bright hopes for the future; but alas! too soon the joy of these parents was turned to grief and bitter anguish.

Elder Taft, of the Baptist Church, spoke words of comfort and consolation from Luke 8, commenting briefly on the case of the ruler's daughter, setting forth the hope that this same Jesus will raise Nellie to life eternal.

Thanks are due our Baptist friends for the many acts of kindness on this trying occasion.

J. G. HURLEY.

A MINE OF INFORMATION.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 7, 1883.

Time of Camp-Meetings.

MICHIGAN, Flint,	" 13-18
WISCONSIN, Portage,	" 14-19
NORTH PACIFIC, Beaverton,	" 20-26
MICHIGAN, Alma,	" 20-26
MINNESOTA, Minneapolis,	" 21-26
DAKOTA, Parker, Turner Co.,	June 27 to July 2
TEXAS, Waxahachie,	July 13-23
VIRGINIA, New Market,	Aug. 2-7
OHIO, Galion, Crawford Co.,	" 15-21
MASSACHUSETTS,	" 23-28
VERMONT,	Aug. 30 to Sept. 4
MAINE, Waterville,	Sept. 6-11
ILLINOIS,	" 11-18
NEBRASKA,	" 19-25

PROF. BROWNSBERGER will be in St. Helena next Sabbath, June 9. Prof. Ramsey will be in Salinas at the same time.

SEE Bro. Benham's Appeal for the North Pacific Meeting, on the Sabbath-school page—257.

To E. M. N.—Send your donation or offering to this office, and it will be applied as you direct.

Sketches from the Life of Paul.

THIS is the title of a book of 334 pages, just issued from this office. The writer, Mrs. E. G. White, is favorably known to all the readers of the SIGNS, and when we say that this book is written in the same interesting style as the articles from her pen, which appear from week to week on the first page of this paper, and the "Great Controversy," from which we have so frequently quoted, we need give it no further recommendation. We have given this book a thorough examination, and have no hesitation in pronouncing it a very valuable work. The history of Paul's life, from the time when he "made havoc" of the church until he was "offered up" as its chief representative, is traced in a clear and connected manner. Paul's allusions to himself in his epistles are connected with the record in the book of Acts in such a manner as to throw great light both on the epistles and the "Acts." But that which gives the book even greater value than its historical accuracy, is the lessons that are drawn from Paul's words, and the hardships which he endured, and their practical application to our own times. This is a marked feature of this book, and the instruction given in this way, is worth many times the price paid.

Those who are studying the Sabbath-school lessons in the *Youth's Instructor* will at once recognize the importance of this book as an aid in preparing their lessons; and all who are interested in Bible study, or who wish to become informed as to the manner in which the first churches were established, will find this an invaluable help. Price, 80 cents. For sale at this office, and at the office of the *Review and Herald*, Battle Creek, Mich.

The Incarnation—Light Wanted.

"I WISH a little light. Matt. 10:28; that which can be destroyed is not immortal. Christ died for our sins. 1 Cor. 15:3. He that existed before the world was, John 17:5, was made flesh, John 1:14; Heb. 2:14-16, died and was raised from the dead by the power of God, Rom. 1:4, and 8:11; to die no more; Rev. 1:18; Heb. 7:25. Now if the blessed Jesus was immortal before he came into the world, how was it possible for him to die in man's stead? 1 Pet. 3:18. I am told that it was only his human nature that died; but I ever thought that the pre-existent Son or Word was made flesh. Any help will be thankfully received.

"J. B. T."

Your references are correctly made and your conclusion is doubtless correct; but your question no man can answer. We refer you to our work on "The Atonement" for full proof on the death of Christ, the Son of the living God. There is no question that the Word, that which was in the beginning with God, glorified with Him before the world was, and by whom He made the worlds, came down from Heaven and died for man. But *how* the incarnation was effected, how it was possible for the pre-existent Word to become flesh, no mind of man can conceive. It was this of which Paul said, "Great is the mystery of godliness." We can no more comprehend it than we can comprehend the mystery of creation, or of the self-existence and being of Jehovah.

And we doubt whether, even in the ages of eternity, we will ever be able to comprehend such things. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" Job 11:7. There will ever remain an awful mystery enshrouding the works and being of the Almighty, which no finite mind will be able to penetrate. Among the most inscrutable of his works will probably be found that of creation and the incarnation.

Healdsburg College.

It was our privilege to be in the College more than two weeks of the last part of the term just closed, and we have high hopes of the future of our school. We need not speak a word in commendation of the teachers engaged in it; their ability as educators is too well known to our people to require this. The pupils seemed to be pleased with their teachers, and all appeared to look upon the place as one of enjoyment as well as of labor.

A wise course has been pursued by the Principal in forming two classes in the study of the Bible. One of these was composed of quite young persons; the other of those more advanced. By this means an interest has been created in the study of the Bible, which has extended through nearly all the school. These two classes were merged into one, making a class of about 45; besides these some adults outside the school joined it. To this class we gave a brief course of lectures on Bible subjects. With so great differences of age and attainments it was not expected that we could greatly benefit all the members, but we were much surprised at the general interest taken in these exercises. All followed the references in their note books, and some even of the younger members gave intelligent answers to questions on the lectures.

It is hoped that the coming year will furnish a larger number of more advanced scholars, and that more urgent calls will be made for lectures on the Bible and its doctrines. The school has done more in this direction than was expected of it in its first year. If it is properly patronized there will be no lack of laborers in the cause in this Conference. The middle aged as well as the youth, who wish to labor in the cause of God, should attend the College for instruction and training.

We are well satisfied with the situation and surroundings of the school. It was providential that the house in Healdsburg was obtained as it was.

Shall We Be Bible Christians, or Scientific Christians?

A CORRESPONDENT of the *Christian Union*, speaking of the new questions that are being raised in theological circles, says: "The church is amply equipped in scholarship to grapple with the problems and vindicate Christianity. Science has compelled new explanations of some passages, and there may be still other modifications in store for us." This was given, with approval, as the sentiment of an eminent clergyman of Hartford, Conn.

The two points of the quotation are significant. First, the idea that scholarship alone is sufficient to grapple with and overthrow the objections that are raised against Christianity. Well did the apostle say that "knowledge puffeth up." It is safe to say that there is just as much scholarship in the world as there is in the church. Now if we depend on human wisdom alone, what better off are we than our opponents. The case of Stephen is in point. We are not to suppose that there were no learned men among those who disputed with him; men who were his equals in scholarship. And yet "they were not able to resist the wisdom and the Spirit by which he spake." Not because he depended on his learning, but because he had the Spirit of God, and besides this, he was "full of faith." Had he doubted the Scriptures in the least, or been willing to yield a portion of the ground to his opponents, he would have been overcome.

And this brings to view the next point, viz., that "Science has compelled new explanations of some passages." Now who can remember hearing any popular preacher say that the Bible has compelled the modification of certain theories of science? Such a thing is unknown. We must conclude, then, that modern Christianity sets more store by science (so-called) than by the Bible. It matters not that the Bible is always consistent with itself, and always tells the same story,

and that scientific men are not agreed with each other, nor with their own speculations of a few years ago. That all goes for nothing, but the Bible must agree with everything that is called science or else be ignored. Can such men really believe that the Bible is inspired, that they are willing to accept the conclusions of avowed infidels in preference to its teachings?

And this is not the worst; they hold themselves ready to yield any other point. "There may be still other modifications in store for us." No doubt there will be, and in their loyalty to science they will gladly make them; and the multitude will blindly follow their leaders. What vagaries in religion may we not reasonably expect, when the word of God is so lightly regarded? It is a comforting thought to the humble disciple, that "God hath chosen the weak things of the world to confound the things which are mighty." The only hope of a pure Christianity is in humble obedience to the plain, simple word of God. "Thus saith the Lord, the heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and *trembleth at my word.*" Isa. 66:1, 2.

E. J. W.

Mistaken.

AN Iowa Republican paper, speaking of the last fall election in California, says that the unwise course pursued by the Republicans drove the Seventh-day Adventists to vote with the Democrats. That is a mistake; they were not driven to vote the Democratic ticket. Those Seventh-day Adventists who were Democrats, of course voted with that party. Those who were Republicans, as most of the Seventh-day Adventists were, did not vote at all. There may have been exceptions, but we do not know of any Republican Seventh-day Adventist voting at that election.

Appointments.

North Pacific Camp-Meeting.

It is decided to hold our camp-meeting at Beaverton, Oregon, June 20-26. The grounds are directly on the railroad, twelve miles west of Portland; by wagon road seven miles. There will be a book-stand with all our publications for sale. To save expense, the secretaries should be prepared to replenish their libraries at this time. There will also be a stand from which such provisions can be obtained as will be needed on the ground. An extra large tent will be pitched, a part of which can be used for a home by those destitute of small tents.

CHAS. L. BOYD,
T. H. STARBUCK,
WM. L. RAYMOND,
Camp-meeting Committee.

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