

The Signs of the Times.

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

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The Signs of the Times.

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A VESPER HYMN.

THOU canst help and only thou,
Hear me, Jesus, as I bow,
Asking thee to give me now
Thy peace divine.

Thou wilt send me what is best,
In that surety let me rest;
Nor wander from thy presence, lest
I slip and fall.

O dear Lord, forgive, I pray,
All of wrong I've done to day,
And keep me in thy blessed way
Forevermore.

Led by thee I'll onward press,
Till I don the heavenly dress,
And see thee in thy loveliness—
My Lord and King.

—Helen M. Winslow.

General Articles.

Luther Returns to Wittenberg.

BY MRS E. G. WHITE.

On the third of March, 1522, ten months after his capture and imprisonment, Luther bade adieu to the Wartburg, and through the gloomy forests pursued his journey toward Wittenberg.

He was under the ban of the empire. Enemies were at liberty to take his life; friends were forbidden to aid or even shelter him. The Imperial Government, urged on by the determined zeal of Duke George of Saxony, were adopting the most stringent measures against his adherents. So great were the dangers threatening the Reformer's safety, that notwithstanding the urgent demand for his return to Wittenberg, the elector Frederick wrote entreating him to remain in his secure retreat. But Luther saw that the work of the gospel was imperiled, and, regardless of his own safety, he determined to return to the conflict.

Upon arriving at the town of Borne, he wrote to the elector, explaining his course in leaving the Wartburg. "I have sufficiently shown my deference to your highness," he said, "in withdrawing from the public gaze for a whole year. Satan knows that it was not from cowardice that I did so. I would have entered Worms, though there had been as many devils in the town as there were tiles upon its roofs. Now Duke George, whom your highness mentioned as if to scare me, is much less to be dreaded than a single devil. If what is passing at Wittenberg were occurring at Leipsic [the usual residence of Duke George], I would instantly mount my horse, and repair thither, even though—your highness will, I trust, pardon the expression—it should rain Duke Georges for nine days together, and every one should be nine times as fierce as he! What can he be thinking of in attacking me? Does he suppose that Christ my Lord is a man of straw? May God avert from him the awful judgment that hangs over him!

"Be it known to your highness that I am repairing to Wittenberg under a protection more powerful than that of an elector. I have no thought of soliciting the aid of your highness; and am so far from desiring your protection, that it is rather my purpose to protect your highness.

If I knew that your highness could, or would, take up my defense, I would not come to Wittenberg. No secular sword can advance this cause; God must do all, without the aid or co-operation of man. He who has most faith, is the most availing defense; but, as it seems to me, your highness is as yet very weak in faith.

"But since your highness desires to know what to do, I will humbly answer: Your electoral highness has already done *too much*, and should do nothing whatever. God neither wants nor will he endure, that you or I should take thought or part in the matter. Let your highness follow this advice.

"In regard to myself, your highness must remember your duty as elector, and allow the instructions of his imperial majesty to be carried into effect in your towns and districts, offering no impediment to any one who would seize or kill me; for none may contend against the powers that be, save only He who has ordained them.

"Let your highness accordingly leave the gates open, and respect safe-conducts, if my enemies in person, or by their envoys, should come to search for me in your highness' States. Everything may take its course without trouble or prejudice to your highness.

"I write this in haste, that you may not feel aggrieved by my coming. My business is with another kind of person from Duke George, one who knows me, and whom I know well."

It was not to war against the decrees of earthly rulers, but to thwart the plans and resist the power of the prince of darkness, that Luther returned to Wittenberg. In the name of the Lord he went forth once more to battle for the truth. With great caution and humility, yet with decision and firmness, he entered upon his work, maintaining that the word of God must be the test of all doctrines and all actions. "By the word," said he, "we must refute and expel what has gained a place and influence by violence. I would not resort to force against the superstitious, nor even the unbelievers. Whosoever believeth, let him draw nigh, and he that believeth not, let him stand afar off. Let there be no compulsion. I have been laboring for liberty of conscience. Liberty is the very essence of faith."

The Reformer had no desire to meet the deluded men whose fanaticism had been productive of so great evil. He knew them to be men of hasty and violent temper, who while claiming to be especially illuminated from Heaven would not endure the slightest contradiction, or even the kindest admonition. Arrogating to themselves supreme authority, they required every one, without a question, to acknowledge their claims. Two of these prophets, Stubner and Cellarius, demanded an interview with Luther, which he deemed it best to grant. He determined to expose the pretensions of these impostors, and, if possible, rescue the souls that had been deceived by them.

Stubner opened the conversation by showing how he proposed to restore the church and reform the world. Luther listened with great patience, and finally replied, "Of all you have been saying, there is nothing that I see to be based upon Scripture. It is a mere tissue of fiction." At these words Cellarius in a violent passion struck his fist upon the table, and exclaimed against Luther's speech as an insult offered to a man of God.

"Paul declared that the signs of an apostle were wrought among the Corinthians in signs and mighty deeds," said Luther. "Do you likewise prove your apostleship by miracles?" "We will do so," answered the prophets. "The God whom I serve will know how to bridle your gods," rejoined Luther. Stubner now fixed his eyes upon the Reformer, and said, in a solemn tone, "Martin Luther, hear me while I declare what is passing

at this moment in your soul. You are beginning to see that my doctrine is true."

Luther was silent for a moment, and then said, "The Lord rebuke thee, Satan."

The prophets, losing all self-control, shouted in a rage, "The Spirit! the Spirit!" Luther answered, with cool contempt, "I slap your spirit on the mouth."

Hereupon the outcries of the prophets were redoubled; Cellarius, more violent than the others, stormed and raged until he foamed at the mouth. As the result of the interview, the false prophets left Wittenberg that very day.

The fanaticism was checked for a time; but a few years later, it broke out with greater violence and more terrible results. Said Luther, concerning the leaders in this movement: "To them the Holy Scriptures were but a dead letter, and they all began to cry, 'The Spirit! the Spirit!' But most assuredly I will not follow where their spirit leads them. May God in his mercy preserve me from a church in which there are none but saints. I wish to be in fellowship with the humble, the weak, the sick, who know and feel their sins, and sigh and cry continually to God from the bottom of their hearts to obtain comfort and deliverance."

Thomas Munzer, who was the most active of these fanatics, was a man of considerable ability, which, rightly directed, would have enabled him to do good; but he had not learned the very first lessons of Christianity; he had not a knowledge of his own heart, and greatly lacked true humility. Yet he imagined himself ordained of God to reform the world, forgetting, like many other enthusiasts, that the reform should begin with himself. Erroneous writings which he had read in his youth had given a wrong direction to his character and his life. Furthermore, he was ambitious of position and influence, and unwilling to be second, even to Luther. He charged the Reformers with establishing, by their adherence to the Bible alone, a species of popery, and with forming churches that were not pure and holy.

"Luther," said he, "has liberated men's consciences from the papal yoke; but he has left them in carnal liberty, and has not led them to depend on the Spirit, and look directly to God for light." He considered himself as called of God to remedy this great evil, and held that manifestations of the Spirit were the means by which this was to be accomplished, and that he who had the Spirit possessed the true faith, though he might never have seen the written word. "The heathen and the Turks," said he, "are better prepared to receive the Spirit than many of those Christians who call us enthusiasts."

It is easier to tear down than to build up. It is far easier to trig the wheels of reform than to draw the chariot up the steep ascent. Men are still to be found who will accept just enough truth to pass as reformers, but who are too self-sufficient to be taught by those whom God is teaching. Such are always leading directly away from the point to which God is seeking to bring his people.

Munzer taught that all who would receive the Spirit must mortify the flesh, wear tattered clothing, neglect the body, be of a sad countenance, and, forsaking all their former associates, retire to desert places, and there entreat the favor of God. "Then," said he, "God will come and speak with us as formerly he spoke with Abraham, Isaac, and Jacob. If he were not to do so, he would not deserve our attention." Thus was this deluded man, like Lucifer himself, making terms for God, and refusing to acknowledge his authority unless he should comply with these terms.

Men naturally love the marvelous and whatever flatters their pride, and Munzer's ideas were received by a considerable part of the little flock over which he presided. He next denounced all order and ceremony in public worship, and de-

clared that to obey princes was to attempt to serve both God and Belial. Then marching at the head of his followers to a chapel which was the resort of pilgrims from all quarters, he demolished it. After this act of violence, being compelled to leave that region, he wandered from place to place in Germany, and even went as far as Switzerland, everywhere exciting a spirit of rebellion, and unfolding his plan for a general revolution.

The minds of men, already beginning to throw off the yoke of the papacy, were also becoming impatient under the restraint of civil authority. Munzer's revolutionary teachings, claiming divine sanction, led them to break away from all restraint and to give loose rein to their prejudices and passions. The most terrible scenes of sedition and strife followed, and the fields of Germany were drenched with blood.

The anguish which Luther had so long before experienced in his cell at Erfurth, now pressed with redoubled power upon his soul as he saw the results of fanaticism charged upon the Reformation. The princes constantly repeated, and many believed, that Luther's doctrine had been the cause of the rebellion. Although this charge was without the slightest foundation, it could but cause the Reformer great distress. That the work of Heaven should be thus degraded by being classed with the basest fanaticism, seemed more than he could endure. On the other hand, Munzer and all the leaders in the revolt hated Luther because he had not only opposed their doctrines and denied their claims to divine inspiration, but had pronounced them rebels against the civil authority. In retaliation they denounced him as a base pretender. He seemed to have brought upon himself the enmity of both princes and people.

The Romanists exulted, expecting to witness the speedy downfall of the Reformation, and they blamed Luther even for the errors which he had been most earnestly endeavoring to correct. The fanatical party, by falsely claiming to have been treated with great injustice, succeeded in gaining the sympathies of a large class of the people, and as is usually the case with those who take the wrong side, they came to be regarded as martyrs. Thus the ones who were exerting every energy to tear down the work of the Reformation were pitied and lauded as the victims of cruelty and oppression. All this was the work of Satan, prompted by the same spirit of rebellion which was first manifested in Heaven.

It was Satan's desire for the supremacy that caused discord among the angels. The mighty Lucifer, "son of the morning," claimed the right to honor and authority above the Son of God; and this not being accorded him, he determined to rebel against the government of Heaven. He therefore appealed to the angelic host, complaining of God's injustice, and declaring himself deeply wronged. His false representations won to his side one-third of all the heavenly angels; and so strong was their delusion that they would not be corrected; they clung to Lucifer, and were expelled from Heaven with him.

Since his fall Satan has continued the same work of rebellion and falsehood. He is constantly laboring to deceive the minds of men, and lead them to call sin righteousness, and righteousness sin. How successful has been his work! How often are censure and reproach cast upon God's faithful servants because they will stand fearlessly in defense of the truth! Men who are but agents of Satan are praised and flattered, and even looked upon as martyrs, while those who should be respected and sustained for their fidelity to God, are left to stand alone, under suspicion and distrust. Satan's warfare did not end when he was expelled from Heaven; it has been carried on from century to century, even to the present year of our Lord 1883.

The fanatical teachers gave themselves up to be governed by impressions, calling every thought of the mind the voice of God; consequently they went to great extremes. "Jesus," said they, "commanded his followers to be as little children;" therefore they would dance through the streets, clap their hands, and even tumble one another in the sand. Some burned their Bibles, at the same time exclaiming, "The letter killeth, but the Spirit giveth life." Ministers indulged in the most violent and unbecoming behavior in the desk, sometimes leaping from the pulpit into the congregation. Thus they gave practical illustration of their teaching, that all forms and order

proceeded from Satan, and that it was their duty to break every yoke, and to act just as they felt.

Luther boldly protested against these extravagances, and declared to the world that the Reformation was wholly distinct from that disorderly element. These abuses, however, continued to be charged upon him by those who wished to stigmatize his work.

Fearlessly did Luther defend the truth from the attacks which came from every quarter. The word of God proved itself a weapon mighty indeed in every conflict. With that word he warred against the usurped authority of the pope, and the rationalistic philosophy of the schoolmen, while he stood firm as a rock against the fanaticism that sought to ally itself with the Reformation.

Each of these opposing elements was in its own way setting aside the sure word of prophecy, and exalting human wisdom as the source of religious truth and knowledge. Rationalism idolizes reason, and makes this the criterion for religion. Roman Catholicism claims for her sovereign pontiff an inspiration descended in unbroken line from the apostles, and unchangeable through all time, thus giving ample opportunity for every species of extravagance and corruption to be concealed under the sanctity of the apostolic commission. The inspiration claimed by Munzer and his associates proceeded from no higher source than the vagaries of the imagination, and its influence was subversive of all authority, human or divine. True Christianity receives the word of God as the great treasure-house of inspired truth, and the standard and test of all inspiration.

Appeal for the Sabbath.

[The following is an extract from an "Address to the Baptists," being an appeal for the restoration of the Bible Sabbath, by the General Conference of the Seventh-day Baptists. It is an able document, and we gladly lay some portions of it before our readers. ED. SIGNS.]

WHEN we look over your large and influential denomination, we find that, in reference to the subject upon which we now address you, you are divided into about three classes. 1. Those who, acknowledging the perpetuity of the Sabbath law, enforce the observance of the Sabbath by the fourth commandment, but change the day of its celebration from the seventh to the first day of the week. 2. Those who see the impossibility of proving a change of the day, and therefore regard the commandment as abolished by the death of Christ. But, at the same time, they consider the first day of the week as an institution entirely new, to be regulated as to its observance wholly by the New Testament. 3. Those who consider neither the Old nor the New Testament to impose any obligation upon them to observe a day of rest, and advocate one merely on the ground of expediency.

1. To those of you who acknowledge the obligation of a Sabbath, but change the day of its celebration from the seventh to the first day of the week, we would say, that while from the law only you infer any obligation to sabbatize at all, yet make the particular time of sabbatizing to stand upon New-Testament authority, we do not see how you can relieve yourselves of the charge of departing from the great principle contended for by Baptists, viz., That whatever is commanded by an institution is to be learned from the law of the institution, and not from other sources. On this principle, you reject the logic of Pedobaptists, who, while they find the ordinance of baptism in the New Testament, go back to the law of circumcision to determine the subjects. You tell them, and very justly, too, that the law of the institution is the only rule of obedience. But do you not fall into the same error when the argument has respect to the Sabbath? We can see no more fitness in applying the law of the Sabbath to the first day of the week, than in applying the law of circumcision to the subjects of baptism. For the law of circumcision was not more expressly confined to the fleshly seed of Abraham, than was the law of the Sabbath to the seventh day of the week. The true principle is that every institution is to be explained and regulated by its own law. Therefore if the first day of the week is an institution binding upon us, the law to regulate its observance should be

looked for where we find the institution. Be pleased, brethren, to review this argument, and see if you are not treading on Pedobaptist ground.

In justification of this change of the day, we often hear you plead the example of Christ and his apostles. But where do we find anything to this effect in their example? Did the apostles sabbatize on the first day of the week? Did the churches which were organized by them do so? Observe, the question between you and us is NOT, Did they meet together and hold worship on that day? but, Did they sabbatize? that is, Did they REST FROM THEIR LABOR on the first day of the week? Did they observe it as a Sabbath? This is the true issue. We have often asked this question, but the only answer that we have received has been, *that they assembled for worship*. But this is not a candid way of meeting the point. It is in reality an answer to a very different question from the one we ask. Brethren, act out your own principles. Come up fairly to the question. When you ask a Pedobaptist, Did Christ baptize or authorize the baptism of little children? you expect him to make some other reply than, "*He put his hands on them and prayed*." When you ask, Did the apostles baptize unconscious babes? you are not well pleased with the reply, *They baptized households*. Your question was with regard to infants—the baptism of them. If, therefore, when we ask you, Did the apostles and primitive Christians sabbatize on the first day of the week? you merely reply as above, we do not see but you are guilty of the same sophistry you are so ready to charge upon your Pedobaptist brethren. Your adroit evasion of the real question seems to place you much in the same predicament as were the Pharisees when Christ asked them whence was the baptism of John. It appears as if you reasoned with yourselves, and said, "If we shall say they *did* sabbatize on the first day of the week, the evidence will be called for, and we cannot find it; but if we shall say they *did not*, we fear the day will lose its sacredness in the eyes of the people." We do not by any means wish to charge you with a pharisaic lack of principle, but we put it to your sober judgment, whether your position is not an awkward one. Brethren, reconsider this point, and see if you are not on Pedobaptist ground.

If the apostles did not sabbatize on the first day of the week, then it follows, as a matter of course, that whatever notoriety or dignity belonged to that day, they did not regard it as a substitute for the Sabbath. Consequently, unless the Sabbath law was entirely abrogated by the death of Christ, the old Sabbath, as instituted in Paradise, and rehearsed from Sinai, continues yet binding, as the "Sabbath of the Lord thy God."

But more than this. Even if it could be proved that the apostles and primitive Christians *did* actually regard the first day of the week as a Sabbath, it would not follow that the old Sabbath is no longer in force, unless it could be proved that they considered the new as a SUBSTITUTE for the old; or, that so far as the particular day was concerned, it was of a CEREMONIAL character. But where do we find proof for either of these points? In the whole record of the transactions and teachings of the apostles, where do we find this idea of substitution? Nowhere. Where do we find evidence that, so far as the particular day was concerned, it was ceremonial, and therefore to cease at the death of Christ? Nowhere. The argument that proves the Sabbath law not to be ceremonial, proves the same of the day. Did the Sabbath law originate in Paradise, when man was innocent, and had no need of a Redeemer? So did the day. It was then sanctified and blessed. Does the Sabbath law take cognizance of the relation on which all the precepts of the moral law are founded, viz., the relation we sustain to God as creatures to Creator? So does the day. It is a memorial of this relation, and of the rest entered into by God after he, by his work, had established the relation. It appears, then, that neither the Sabbath law, nor the day it enjoins, was of a ceremonial character. If this reasoning is correct—and if it is not, we hope you will point it out—it would not follow that the old Sabbath is done away, because Christ and his apostles sabbatized on the first day of the week; but only that there were two Sabbaths, instead of one.

But could Christ or his apostles consistently alter the law of the Sabbath? In all his ministry, Christ acted under the appointment of the Father, and according to such restrictions as were contained in the law and the prophets. By those

restrictions, no laws were to be set aside at his coming, except such as were peculiar to the Jewish economy; such as "meats, and drinks, and divers washings, and carnal ordinances, imposed until the time of reformation." Heb. 9:10. To set aside these, the law gave the Messiah an express grant. Heb. 10:9. But the very moment he should attempt to go beyond the limits of that grant he would destroy all evidence of his being the Messiah promised and appointed. For it was by his exact conformity to the law that his claims were established. Hence, early in his ministry, he declared that he "came not to *destroy* the law or the prophets." Matt. 5:17. Most cheerfully do we recognize him as God over all, and blessed forever; yet we are well satisfied that, even in virtue of his divinity, he could not consistently set aside any laws except those which were a "shadow of things to come." Otherwise, we should have God *denying* himself—God *contradicting* himself! The New Testament records not a single instance of his claiming a right to do so. When he avowed himself Lord of the Sabbath, he only claimed to determine what was the proper method of keeping it—what were breaches of it, and what were not. The Sabbath was made for man, and consequently it was his prerogative to decide what acts and duties, answered to the nature and design of the institution. *Therefore*, the Son of man is Lord of the Sabbath. Mark 2:28

Humility in Church Life.

THE following is an extract from a sermon by Rev. C. H. Spurgeon, on "Humbling Ourselves before God." His text was 1 Peter 5:6. The importance and responsibilities of church relations are too little considered and far too lightly esteemed, and we publish with pleasure anything which forcibly sets forth the duty of humility in church life:—

Observe that Peter has been speaking to the elders, and telling them how they should behave themselves in the flock over which they are set as overseers. Then he speaks to the younger members, and he says, "Submit yourselves unto the elder." He says to all church members, "All of you be subject one to another, and be clothed with humility;" and it is in the same context that he writes, "Humble yourselves therefore under the mighty hand of God." I am, as a member of a church, not to seek honor to myself, but I am to walk humbly. I am not to make it in any respect the object of my Christian life to be esteemed among my fellow-Christians so as to have influence over them, and to take the lead among them. I am to have far humbler motives than that. I am to think very little of myself, and to think so much of others that I admire all that I see of God's grace in them, and am glad to learn from them as well as to help them in their progress to Heaven. Each one of us should think little of himself and highly of his brethren. I cannot say that all of us as Christians are clothed with humility as we should be. I am afraid that, from the preacher down to the most obscure member, we may, every one of us, listen with awe to the injunction, "Humble yourselves under the mighty hand of God," and confess that we fall short of this command. Yet I may honestly add that in this church I have seen more submissiveness, and deference to others, and less of ambitious self-esteem than anywhere else in the world. I have spoken nothing less than bare justice when I have said this. Let all the world know that as a pastor I can in this point praise the people of my charge beyond any that I have ever heard of. I am not apt to judge too favorably; I speak as I have seen, and this is my honest testimony. We owe our union and prosperity under God to the readiness of most of the brethren to do anything and everything for Christ, without considering ourselves.

Now, true humility in our church relationship will show itself in our *being willing to undertake the very lowest offices for Christ*. Some cannot do little things; they must be ordained to great offices, or they will sulk in indolence. Genuine humility makes a man think it a great honor to be a door-keeper in the house of God, or to be allowed to speak a word to a little child about Jesus, or even to wash the saints' feet. I am sure, brethren, that those who are not willing to fulfill the lesser offices will never be used by Christ to mind the greater duties. Humility is

a qualification for greatness. Do you know how to be little? You are learning to be great. Can you submit? You are learning to rule. My symbolic sketch of a perfected Christian would be a king keeping the door, or a prince feeding lambs, or, better still, the Master washing his disciples' feet.

The next point of humility is, that *we are conscious of our own incompetence to do anything aright*. He who can do all things without Christ will end in doing nothing. The man who *can* preach without divine aid cannot preach at all. The woman who *can* teach a Bible-class cannot teach a Bible-class. Human ability without the grace of God is only puffed-up inability. Those of you who, apart from supernatural help, feel quite sufficient for any kind of holy service, are miserably deluded. Self-sufficiency is inefficiency. The fullness of self is a double emptiness. He that has no sense of his weakness has a weakness in his sense. I believe, brethren and sisters, that any man whom God uses for a great purpose will be so emptied out that he will wonder that ever God uses him in the least degree; and he will be ready to hide his head, and long to get out of public notice, because he will feel himself to be utterly unworthy of the favor which God manifests towards him. I do not believe that God ever fills a cup which was not empty; or that he ever fills a man's mouth with his word while that man has his mouth full of his own words. Humble yourselves *therefore* under the mighty hand of God. If you desire that the Holy Spirit should bless you, be purged from your own spirit. The way to rise into God is to sink in your own self; as our Lord Jesus descended into the depths, that he might rise above all things and fill all things, so we, in our imitation of him, must descend to the uttermost that we may rise to the highest.

Brethren, we want humility, all of us, in our church life, in the sense of *never being rough, haughty, arrogant, hard, domineering, lordly*; or, on the other hand, factious, unruly, quarrelsome, and unreasonable. We should endeavor to think very carefully of those who are poorest, for fear we should hurt their feelings; and very noticeably of those who are obscure, lest we should seem to despise them. It is ours never to take offense, and to be most cautious never to cause it, even by inadvertence. He that is set as a leader in the church of God, let him be the person that is most ready to bear blame, and least ready to give offense; let him say, "You may think what you please of me, but I shall lay myself out to do you good, and to be your servant for Christ's sake." The lower you can stoop the greater is your honor.

"Free Thought."

OPPOSERS of the word of God have much to say about free thought, and are fond of arrogating to themselves the appellation of "free-thinkers." They would fain convey the idea that the scope of Christianity is entirely too narrow for the development of the human mind, and that Christians are consequently circumscribed in their opinions and privileges of investigation. Notwithstanding the boldness with which this idea is thrust upon the world, we are firmly convinced that the opposite is the truth.

We challenge any "free-thinker" to point to one item of knowledge, one clearly demonstrated fact, that is contrary to the knowledge we receive from God's treasure-book, or that Christians are not permitted to believe. We hold that the believer in God and his word has a much wider field for the exercise of thought, and has access to a more fruitful source of reliable information—such as will lead to practical results for good here and hereafter—than any other class of people.

Note the contrast between the Author of the Christian's wisdom and privileges, and the authors of infidel theories. One is the Creator of all things, with whom is all wisdom, while his would-be rivals are but creatures of a day, confessedly liable to error, and almost daily showing the weak places in each other's theories. The contrast between the intellect of a Solomon and that of the lowest order of animal life is but a span compared with the superiority of the living God over the teachers of skepticism, who have so far been unable to tell their pupils whether they have sprung into existence by chance or have developed from the monkey. The right to choose

between such theories as these, and the right to deny the God of the Bible, is about the sum of their freedom of thought. Verily, "the wisdom of man is foolishness before God."

That class of mind which allows itself to be limited to a few negative theories, entirely void of present satisfaction or assurance for the future, offering nothing in lieu of that which they would destroy, has little ground for the boast of free thought. We should rather call it the absence of thought, for it requires no mental energy to deny anything. All that anyone has to do to be recognized as a "free-thinker" is to deny the Bible; and his rank in the class is reckoned by the volubility of his railings against the wisdom and power of God and his plan of salvation.

Who is the real free-thinker? He whose thought conforms to the "law of liberty," beginning at the A B C of wisdom, "the fear of the Lord." Ps. 111:10. His Tutor has an unfailing fountain of knowledge, which is promised to his disciples without stint. "If any of you lack wisdom let him ask of God." Jas. 1:5. The believer's range of privileged and profitable contemplation reaches back to the creation, and forward to eternity. In all this realm he may move with all diligence, without the shackles of skepticism, or the contracted walks of the unproved and unprofitable theories of those who would deprive us of the inspired text-book. "The truth shall make you free." We believe in free thought, and we also believe that true Christians are the only *free-thinkers* in the world.

W. N. GLENN.

"Judaizing Teachers."

It would be well for those who use as a sneer the phrase "Judaizing teachers" to consider whether Judaizing teachers, or Romanizing teachers would be the more acceptable to God. To which were committed the oracles of God? To the Jews, or to the Romans? Paul says, to the Jews were committed the oracles of God. Rom. 3:2. If we should go to church, and hear the preacher say that he had read the book of Revelation many times, and that the people of this age were, by the Spirit of prophecy, warned against Judaism, would not every Bible reader in the house be shocked by such a statement? Does the Spirit of prophecy warn us against Judaism, or Romanism? We are warned against that mystic Babylon who corrupted the whole earth with her fornications. We find that the great masses of people of all nations will receive the popular mark of the beast and persecute those who receive the seal of the living God. The great Prophet says that the true disciples shall be hated by all nations for his name's sake. Matt. 24:9. Those churches that are popular in the nations, as many of the Protestant churches now are, cannot be included among those that shall be hated by all nations. "Marvel not my brethren, if the world hate you." 1 John 3:13. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19 and onward. In the face of these scriptures, and in the face of the Spirit of prophecy, Protestant churches boast of their popularity. The Jews received the promises and the covenants. All Gentiles that are saved must be grafted into the Jewish stock. Rom. 11. I hope to pass through one of the twelve gates which have the names of the twelve tribes of Israel. Rev. 21:12. EPSILON.

OCTOBER.

AY, thou art welcome, Heaven's delicious breath,
When woods begin to wear the crimson leaf,
And suns grow meek, and the meek suns grow brief,
And the year smiles as it draws near its death.
Wind of the sunny South, oh! still delay
In the gay woods and in the golden air,
Like to a good old age released from care,
Journeying in long serenity, away.
In such a bright, late quiet, would that I
Might wear out life like thee, 'mid bowers and brooks,
And, dearer yet, the sunshine of kind looks,
And music of kind voices ever nigh,
And, when my last sand twinkled in the glass,
Pass silently from men, as thou dost pass.

—William C. Bryant.

THE greater your wants, the greater God's goodness in supplying them; the greater your enemies, the greater the display of God's power in subduing them; and the greater your unworthiness, the greater his grace in saving you.

Sin and Its Penalty.

Our present relation to the law is easily ascertained. Though we rest under a perpetual and everlasting obligation to obey the law of the Most High, we have not fulfilled our obligation. On this point the Scriptures are very explicit. Rom. 3:9-23 contains sufficient evidence. Jews and Gentiles are on a level—all have sinned and come short of the glory of God; there is none that doeth good, no, not one. The law stops every mouth, and proves all guilty, and subject to the judgment of God.

What is the penalty for sin? We have before said that *Government is a system of laws maintained*. This is a simple definition that all can understand; and that it is truthful is evident from this, that a Government cannot exist without law, and if the law is not maintained the result is anarchy and the subversion of Government. It is for this reason that a law without a penalty is a nullity. All the force and sanction of law is its penalty, and, whenever the law is violated, justice requires the infliction of the penalty. Therefore, if we understand the penalty of the law—the nature of the infliction to be visited upon the sinner or violator of God's law—we shall of course understand what justice demands for our redemption. It has been fully considered that justice can only be satisfied by the infliction of the penalty, either upon the offender or upon a voluntary substitute.

The idea so often advanced, that Christ did not suffer the same penalty to which the sinner was subject, cannot be reconciled either with justice or with the Scriptures. If the law itself be strictly just, the penalty of the law, neither more nor less, will answer the demands of justice. Many systems of theology have had this error incorporated into them to avoid other apparent difficulties; sometimes because the distinction between the penalty and mere consequence is overlooked, and sometimes because errors in the systems have made it necessary to resort to this, or some other expedient, as a means of relief. That a conclusion is demanded and insisted upon which is so greatly at variance with reason, with justice, and with the Scriptures, is strong evidence of defects in the systems which require it.

Dr. Barnes was an able writer, whose memory we respect. Were it not that his theology made the conclusion necessary, we should be much surprised to read the following paragraph from him:—

"It will be impossible for a substitute to endure the same sufferings which the sinner himself will endure in the future world for his sin. There are sufferings caused by sin which belong only to the consciousness of guilt, and these sufferings cannot be transferred to another. The sin itself cannot be transferred; and, as it is impossible to detach the suffering from the consciousness of guilt, it follows that a substitute cannot endure the same kind of sufferings which the sinner would himself endure. Remorse of conscience, for example—one of the keenest sources of suffering to the guilty, and which will be a most fearful part of the penalty of the law in the future world—cannot be transferred."—*Atonement*, p. 228.

And again he said:—

"Remorse of conscience is manifestly a part of the penalty of the law; that is, it is a portion of what the law inflicts as expressing the sense which the lawgiver entertains of the value of the law and of the evil of its violation."—*Id.*, p. 235.

We are fully convinced of the correctness of the positions taken in remarks on the reasonableness of the Atonement, though the above paragraphs from Dr. Barnes squarely conflict with them. We unhesitatingly aver that remorse of conscience is no part of the penalty of the law. That view, which is indeed the corner-stone of Universalism, is as contrary to reason as to Scripture, and grows out of the error before noticed, of making no distinction between the penalty of the law and mere consequences. The penalty is a *judicial infliction*, prescribed by the statute, administered by authority, and its infliction must be subsequent to the Judgment. Consequences are various according to circumstances, and not according to desert, and may flow immediately out of the action without any relation to the penalty or to the Judgment. The wicked all suffer more or less remorse in this present state, but the Bible informs us that they are *reserved* "unto the day of Judgment to be punished." 2 Pet. 2:9.

There are two kinds of sorrow for sin: a "godly sorrow," and a "sorrow of the world." 2 Cor. 7:10. The first is that of the penitent, sorrowing that he has violated a holy law and grieved a holy God. The other is that of the worldling, sorry that he is detected in crime, or in danger of punishment. No one doubts that the sorrow of the God-fearing penitent is deepest; that his remorse is the keenest. Yet the nearer he is to God, the finer his sensibilities, and the deeper his hatred of sin, the stronger will be his remorse for his sin. Therefore, if this be part of the penalty of the law, it is evident that this part is inflicted more severely on the penitent than on the impenitent and incorrigible.

Again, Paul speaks of those whose conscience is seared with a hot iron. 1 Tim. 4:2. That is, they run to such lengths in sin that their sensibilities are blunted, and they feel little or no remorse of conscience. Now, both reason and revelation teach us that the punishment must be proportioned to the guilt; but if remorse of conscience be a penalty, it is executed by inverse proportion; that is, the punishment decreases according to the increase of crime.

But we are led to inquire, Where did Dr. Barnes (or any other person) learn that remorse of conscience is a part of the penalty of the law? Does the Bible say so? It does not; there is nothing in the Bible which gives the least sanction to such an idea. Why, then, do men say so? Where did they get authority for such a declaration? As it is the duty and sole prerogative of the governor to reveal his law, so he alone can define the penalty. This He has done in his word: "*The wages of sin is death*." Any effort to evade this plain truth, or to make it anything but a plain truth, involves difficulties and contradictions. For it will not obviate the difficulty to *spiritualize* the term death, so as to make it embrace remorse of conscience; for if that be included in death, whatever will remove the remorse will remove so much of the penalty, or of death, and bring a proportionate degree of life. But sin does this, as the apostle shows; therefore, according to that theory, sin removes a portion of its own penalty, which is absurd.

Dr. Barnes asserts that Christ did not suffer the penalty of the law, but something *substituted* for the penalty. There is no cause for such a declaration, except it be found, as before said, in the necessities of a theory.

In the teachings of the Bible there is no uncertainty in this matter. They plainly inform us that "the wages of sin is death;" and that "Christ died for our sins." Rom. 6:23; 1 Cor. 15:3. As sin is the transgression of the law, death, the wages of sin, is its penalty; and as Christ died for our sin, the penalty was laid upon him for our sake. Now that "Christ died" is not only plainly declared in the Scriptures, but it is a fundamental truth in the gospel system; for it is easy to show that, if Christ did not die, there can be no atonement and no redemption. It appears evident, then, that those who assert that Christ did not suffer the penalty of the law, do not so assert because the fact is not revealed in the Bible, but, as before intimated, because of certain difficulties supposed to lie in the way of that fact. These difficulties are concerning the nature of the penalty, death.

It is assumed that death, the penalty of transgression, is three-fold in its nature, consisting of temporal, spiritual, and eternal death. If this assumption were true, we should at once give up the Atonement as a thing impossible. Yet it has been advanced by men of eminence, and incorporated into works recognized as standard. Let us examine it:—

1. The death of man is temporal only by reason of a resurrection. But the resurrection belongs to the work of Christ, and as his work was not necessary or a subject of promise till after the transgression, it cannot have any place in the announcement of the penalty. When death was threatened to Adam, it was not said that he should die temporally, spiritually, and eternally; nor that he should die a first or second death; nor the death that never dies; but that he should *surely die*. It was death—simply death. Had not a promise been given afterward, of "the seed" to bruise the serpent's head, it would necessarily have been eternal death. But Christ, introducing a resurrection for Adam and his race, causes it to be temporal. But since this time, this death, temporal, has not been the penalty for personal transgression. This is evident for two reasons: (1)

Infants die who never have transgressed; and (2) In the Judgment we stand to answer for our deeds, and the second death is inflicted for personal sin. But on those who are holy, "the second death hath no power;" the penalty does not reach them. So it appears the death we now die is occasioned by Adam's transgression, and is rendered temporal by the second Adam, and comes indiscriminately upon all classes and ages, thus precluding the idea that it is now a penalty, except as connected with that first transgression, in which we are involved only by representation.

2. Spiritual death cannot be a penalty at all. A penalty is an *infliction* to meet the ends of justice. But spiritual death is a state of sin, or absence of holiness; and to say that *God inflicts unholiness* upon man is not only absurd, but monstrous. That is confounding the crime with its punishment. God does not make man wicked or sinful as an infliction; but man makes himself wicked by his own actions, and God punishes him with death for his wickedness.

Again, there will be a resurrection of the dead, both of the just and the unjust; for as in Adam all die, even so in Christ shall all be made alive. Now if the penalty upon Adam included spiritual death, the resurrection through the second Adam would be to spiritual life, or holiness; and if all were restored to spiritual life through Christ, there would be none to fall under the second death, for it falls not on the "blessed and holy."

The text above quoted, 1 Cor. 15:22, "For as in Adam all die, even so in Christ shall all be made alive," has been "spiritualized" so much that it has been fairly conceded to the Universalists by many who call themselves orthodox. But it does not at all favor Universalism unless it is perverted, and made to conflict with other scriptures. Jesus says, all that are in the graves shall hear the voice of the Son of man, and come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. The text in question (1 Cor. 15:22) says no more than this, that all that have died shall have a resurrection; but if some are unjust, and have a resurrection to damnation, that affords no help to Universalism. But if death here means spiritual death (as we say it does not), then the Universalists must have the truth; for to be made alive from spiritual death is to be made spiritually alive, which is none other than a state of holiness. This conflicts with the words of Christ just quoted, of a resurrection to damnation. Death is simply *the absence of life*; all die and go into the grave, without respect to character or condition, and all are raised from the grave, without respect to character or condition. There will be a resurrection of the unjust; one class to eternal life, the other to the second death.

3. The wages of sin is death; and as the death of Adam became temporal by reason of a resurrection, so we may say that the infliction for personal sins, the second death, is eternal, because no resurrection will succeed it. Thus, it appears plain that from the beginning death was the penalty of the law of God, circumstances determining the *duration* of it. This view, which is in strict harmony with the Bible, really removes all difficulty in regard to Christ having suffered the penalty due to sin. EDITOR.

(To be Continued.)

The Steady Stream Keeps the Mill Going.

As ONE of the remarkable facts in the current history of benevolence, the *Independent* notes that "the receipts of the Presbyterian Boards have increased, notwithstanding the recent death of those princely New York givers, the Browns, Sturges, Marquands, Lenoxes, Morgans and Dodges." It thinks it a serious fact, however, that at present almost no younger men are rising to take their places. The *Presbyterian*, in reply, says: "This is a fact of some seriousness, but it would be a fact of much more seriousness to find the church dependent upon its great givers. The supplies for the church's work should be gathered from the entire surface of the church, and to secure this, systematic beneficence must become the universal habit of its members." We imagine that the proportion of great benefactions to the regular but smaller contributions is far less than is generally supposed. A sorry feature of any church it would be that should show a dependence upon a millionaire here and there, as against the great body of contributors, for its support.—*Christian at Work*.

The Sabbath-School.

Lesson for Pacific Coast.—November 3.

2 THESSALONIANS.

LESSON NOTES.

"SEEING it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled [to recompense] rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1: 6-9. From these verses we learn (1) that the time for the punishment of the wicked and the reward of the righteous is when the Lord comes. No one can say that this coming is at the death of the individual, for the Lord will be "revealed from Heaven with his mighty angels, in flaming fire." The rewards are not given until that time comes. So Christ himself says, "Behold, I come quickly; and my reward is *with me*, to give every man according as his work shall be." Rev. 22: 12.

2. We learn that God's righteousness is just as clearly manifested in recompensing tribulation to the wicked, as it is in granting rewards to the righteous. The punishment of the wicked is not an arbitrary thing which God could remit if he chose to do so. He does not punish in order to gratify malice or revenge. "I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye." Eze. 18: 32. God is under obligation to punish the wicked. The principles of his Government demand it. Should he not do so, but suffer his laws to be broken with impunity, no saint would have any assurance of protection. God's Government would soon cease to exist, and he would be unable either to protect or reward his loyal subjects. It is true that God is love; and this love is manifested in the judgment of the wicked as clearly as in the reward of the righteous. Those who say that, because "God is love," he will not punish the guilty, do not realize that they are defaming his character and Government. Most men think that it is just and right for earthly governments to punish law-breakers; why should they imagine God less just than man.

3. To the saints Paul says, "Them that trouble you" shall receive tribulation at the last day. Then the persecuted ones can have no occasion to either do or say anything in the way of retaliation. God has pledged the honor of his Government that his loyal, persecuted subjects shall be avenged, and he will do it speedily, though he seem to bear long with them. "Vengeance is mine; I will repay, saith the Lord."

4. The nature of the punishment of the wicked is clearly brought to view. "Who shall be punished with everlasting destruction." No stronger term could be used to signify this final utter extinction. This verse is an inspired explanation of Matt. 25: 46. Here we are told that at the coming of the Lord the wicked "shall go away into everlasting punishment." It is claimed by many that this proves the unending existence of the wicked, because "everlasting" is the same as "eternal," which describes the life of the righteous. But the text under consideration informs us that their punishment is to be "destruction." As Paul says in Rom. 6: 23, "The wages of sin is death," which is the same as destruction. Having once been destroyed, the wicked will to all eternity remain destroyed. The action in their case will be final. Before that destruction is fully accomplished there will be much suffering; "indignation and wrath, tribulation and anguish" will be rendered unto "every soul of man that doeth evil." These are but accessories to the great punishment, which is death. We firmly believe that the Bible teaches that the wicked will be punished eternally; but our readers will note that this does not necessarily mean eternal conscious suffering; if it did, then the wicked would have eternal life, which is promised to the righteous alone.

FROM the first part of the second chapter, it seems evident either that some of the Thessalonians had gained the idea from Paul's first letter that Christ's coming was near at hand, or that some one had written to them to that effect,

claiming Paul as their authority, or even personating him. However this may be, it is certain that Paul had no such idea, for he plainly says so. Some writers will persist in saying that the first epistle shows that Paul expected the Lord to come in his day; but we prefer to believe him when he says that he did not.

"LET no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God." 2 Thess. 2: 4, 5. Dr. Barnes has given full and good comments on this text, and we give the following extracts. The facts which he states are worth preserving for reference:—

Most Protestant commentators have referred it to the great apostasy under the Papacy, and, by the "man of sin," they suppose there is allusion to the Roman Pontiff, the Pope. It is evident that we are in better circumstances to understand the passage than those were who immediately succeeded the apostles. Eighteen hundred years have passed away since the epistle was written, and the "day of the Lord" has not yet come, and we have an opportunity of inquiring whether in all that long tract of time any one man can be found, or any series of men have arisen, to whom the description here given is applicable. If so, it is in accordance with all the proper rules of interpreting prophecy to make such an application. If it is fairly applicable to the Papacy, and cannot be applied in its great features to anything else, it is proper to regard it as having such an original reference. Happily, the expressions which are used by the apostle are, in themselves, not difficult of interpretation, and all that the expositor has to do is to ascertain whether in any one great apostasy all the things here mentioned have occurred. If so, it is fair to apply the prophecy to such an event; if not so, we must wait still for its fulfillment. The word rendered "falling away" (*apostasia*, *apostasy*), is of so general a character that it may be applied to any departure from the faith as it was received in the time of the apostles.

And that man of sin. This is a Hebraism, meaning a man of eminent wickedness; one distinguished for depravity. Comp. John 17: 12; Prov. 6: 12, in Heb. The use of the article here—*ho anthropos*,—"the man of sin," is also emphatic, as in the reference to "the falling away," and shows that there is allusion to one of whom they had before heard, and whose character was well known; who would be the wicked one by way of eminence. See also verse 8, "that wicked"—*ho anomos*. There are two general questions in regard to the proper interpretation of this appellation; the one is, whether it refers to an individual, or to a series of individuals of the same general character, aiming at the accomplishment of the same plans; and the other is, whether there has been any individual, or any series of individuals, since the time of the apostles, who, by eminence, deserved to be called "the man of sin." That the phrase, "the man of sin," may refer to a succession of men of the same general character, and that it does so refer here, is evident from the following considerations: (1.) The word "king" is used in Dan. 7: 25; 11: 36, to which places Paul seems to allude, to denote a succession of kings. (2.) The same is true of the *beast* mentioned in Dan. 7, 8, Rev. 13, representing a kingdom or empire through its successive changes and revolutions. (3.) The same is true of the "woman arrayed in purple and scarlet" (Rev. 17: 4), which cannot refer to a single woman, but is the emblem of a continued corrupt administration. (4.) It is clear that a succession is intended here, because the work assigned to "the man of sin" cannot be supposed to be that which could be accomplished by a single individual. The statement of the apostle is, that there were then tendencies to such an apostasy, and that "the man of sin" would be revealed at no distant period, and yet that he would continue his work of "lying wonders" until the coming of the Saviour to destroy him. In regard to this "man of sin," it may be further observed, (1.) That his appearing was to be preceded by the "great apostasy;" and (2.) that he was to continue and perpetuate that apostasy. His rise was to be owing to a great departure from the faith, and then he was to be the principal agent in continuing such a departure by "signs and lying wonders." He was not himself to originate the defection, but was to be the creation or the result of it. He was to rise upon it, or grow out of it, and, by artful arrangements adapted to that purpose, was then to perpetuate it.

The question now is on the applicability of the phrase "the man of sin" to the Pope. That his rise was preceded by a great apostasy, or departure from the purity of the simple gospel, as revealed in the New Testament, cannot reasonably be doubted by any one acquainted with the history of the church. That he is the creation or result of that apostasy, is equally clear. That he is the grand agent in continuing it, is equally manifest. Is the phrase itself one that is properly applicable to him? Is it proper to speak of the Pope of Rome, as he has actually appeared, as "the man of sin?" In reply to this, it might be sufficient to refer to the general character of the Papacy, and to its influence in upholding and perpetuating various forms of iniquity

in the world. It would be easy to show that there has been no dynasty or system that has contributed so much to uphold and perpetuate sins of various kinds on the earth as the Papacy. No other one has been so extensively and so long the patron of superstition; and there are vices of the grossest character which all along have been fostered by its system of celibacy, indulgences, monasteries, and absolutions. But it would be a better illustration of the meaning of the phrase "man of sin," as applicable to the Pope of Rome, to look at the general character of the Popes themselves. Though there may have been some exceptions, yet there never has been a succession of men of so decidedly wicked character as have occupied the Papal throne since the great apostasy commenced. A very few references to the characters of the Popes will furnish an illustration of this point. Pope Vagilus waded to the Pontifical throne through the blood of his predecessor. Pope Joan—the Roman Catholic writers tell us—a female in disguise, was elected and confirmed Pope, as John VIII. Platana says that "she became with child by some of those that were round about her; that she miscarried, and died on her way from the Lateran to the temple." Pope Marcellinus sacrificed to idols. Concerning Pope Honorius, the Council of Constantinople decreed: "We have caused Honorius, the late Pope of Old Rome, to be accursed; for that in all things he followed the mind of Sergius the heretic, and confirmed his wicked doctrines."

Of the popes, Platina, a Roman Catholic, says: "The chair of Saint Peter was usurped, rather than possessed, by monitors of wickedness, ambition, and bribery. They left no wickedness unpracticed." See the *New Englander*, April, 1844, p. 285, 286.

Sitteth in the temple of God. That is in the Christian Church. It is by no means necessary to understand this of the temple at Jerusalem, which was standing at the time this epistle was written, for (1.) the phrase "the temple of God" is several times used with reference to the Christian Church: 2 Cor. 6: 16; Eph. 2: 21; 1 Cor. 3: 16, 17; Rev. 3: 12; and (2.) the temple was the proper symbol of the church, and an apostle trained amid the Hebrew institutions would naturally speak of the Church as the temple of God. The temple at Jerusalem was regarded as the peculiar dwelling-place of God on earth. When the Christian Church was founded, it was spoken of as the peculiar dwelling-place of God. See the passages referred to above. He dwelt among his people. He was with them, and walked with them, and manifested himself among them—as he had done in the ancient temple. The usage in the New Testament would not lead us to restrict this language to an edifice or a "church," as the word is now commonly used, but rather to suppose that it denotes the Church as a society; and the idea is, that the Antichrist here referred to would present himself in the midst of that Church as claiming the honors due to God alone. In the temple at Jerusalem God himself presided. There he gave laws to his people; there he manifested himself as God; and there he was worshiped. The reign of the "man of sin" would be as if he should sit there. In the Christian Church he would usurp the place which God had occupied in the temple. He would claim divine attributes and homage. He would give laws and responses as God did there. He would be regarded as the head of all ecclesiastical power; the source from which all authority emanated; the same in the Christian Church which God himself was in the temple. This does not then refer primarily to the Pope as sitting in any particular church on any particular occasion, but to his claiming in the Church of Christ the authority and homage which God had in the temple at Jerusalem. In whatever place, whether in a cathedral or elsewhere, this authority should be exercised, all that the language here conveys would be fulfilled. No one can fail to see that the authority claimed by the Pope of Rome meets the full force of the language used here by the apostle.

Showing himself that he is God. This does not necessarily mean that he actually, in so many words, claimed to be God; but that he usurped the place of God, and claimed the prerogatives of God. If the names of God are given to him, or are claimed by him; if he receives the honors due to God; if he asserts a dominion like that of God, then all that the language fairly implies will be fulfilled. The following expressions, applied to the Pope of Rome by Catholic writers without any rebuke from the Papacy, will show how entirely applicable this is to the pretended head of the Church. He has been styled "Our Lord God the Pope; another God upon earth; King of kings, and Lord of lords. The same is the dominion of God and the Pope. To believe that our Lord God the Pope might not decree as he decreed, is heresy. The power of the Pope is greater than all created power, and extends itself to things celestial, terrestrial, and infernal. The Pope doeth whatsoever he listeth, even things unlawful, and is more than God." See the authority for these extraordinary declarations in Bishop Newton, *On the Prophecies*, diss. xxii. How can it be doubted that the reference here is to the Papacy? Language could not be plainer, and it is not possible to conceive that anything can ever occur which would furnish a more manifest fulfillment of this prophecy. Indeed, interpreted by the claims of the Papacy, it stands among the very clearest of all the predictions in the sacred Scriptures.

E. J. W.

THE grandest natures are the calmest. Restlessness is a symbol of weakness not yet outgrown.

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, OCTOBER 25, 1883.

The 2300 Days—Dan. 8:14.

IN the *World's Crisis* of Oct. 3, we find an article signed "W. S." (Wm. Sheldon), which we have read with considerable interest, and in reading we felt a strong inclination to notice some of its statements. It is headed, "Miller's Mistake Explained." It is based on the following report of a sermon in Worcester, Mass., by Eld. Goodrich:—

"The *Worcester Evening Gazette* of Sept. 18th thus reports a discourse given by a Seventh Day preacher: "Elder Goodrich, at Reform Club Hall, last night, took for his text Dan. 8:14: 'Unto 2300 days, then shall the sanctuary be cleansed.' The speaker said: 'This text is the great foundation upon which William Miller based his calculation that the second coming of Christ would take place in 1844. His conclusion was reached thus: An angel was commissioned to make Daniel understand the vision of chapter 8. In this explanation the angel said, Dan. 9:24, Seventy weeks (490 years) are cut off upon the Jews from the 2300 years. And this period was to begin at the going forth of the commandment to restore and rebuild Jerusalem, from which point of time to Messiah the Prince, or the time when Christ was anointed, which took place at his baptism, should be 69 weeks, or 483 literal years. The commandment to restore and rebuild Jerusalem went forth in 457 B. C., according to Bible chronology, Ezra 7. Add 483 to 457 B. C. and it brings us to A. D. 27, when our Lord was baptized and began his public ministry, saying 'The time is fulfilled.' Of the remaining week of the 70 which were cut off upon the Jews, the angel says, Dan. 9:27, 'He (Christ) shall confirm the covenant with many for one week (seven years); but in the midst of the week he shall cause the sacrifice and the oblation to cease.' Christ confirmed the covenant with the Jews himself the first half of the 70th week. From the time of his baptism in A. D. 27, autumn, till his crucifixion, in the spring of A. D. 34, 490 years taken from 2300 leaves 1810, to which add 34, and we have 1844.'"

"The speaker said: 'We claim that Mr. Miller was mistaken in the event to transpire, but that he was correct in his chronology. He supposed that the earth was the sanctuary, and that its cleansing would be by fire at Christ's coming.'"

"The elder stated that there is not a text in the Bible where the earth is called the sanctuary. He then quoted several texts to show that the sanctuary, of this dispensation, which was to be cleansed at the end of the 2300 years, is the heavenly sanctuary, the great antitype of the earthly sanctuary, which Paul says was a 'pattern of things in the heavens'; and that its cleansing began at the end of the 2300 years; when Christ our High Priest entered the most holy apartment of the sanctuary above, according to the type.'"

On this Mr. S. comments at considerable length. His first point is as follows:—

"1. It is true that Miller ended the 70 weeks at the cross, instead of allowing them to run to the end of the war against Jerusalem, and also ended the 69 weeks at the Messiah's baptism, instead of ending them at his real advent into the world, treating these two distinct measurements as parts of one with the same beginning."

In Mr. Miller's Lectures, first published in 1836, he took the position that the 70 weeks ended at the crucifixion. But in the *Advent Shield and Review*, published in May, 1844, we find the following words by Josiah Litch:—

"It has never yet been proved that the crucifixion of Christ just finishes the 70 weeks. On the contrary, Dan. 9:27 gives us a strong intimation, nay, more than an intimation, a strong assertion, that in the midst of the week, within its limits, he should cause the sacrifice and oblation to cease."

By quotations presently herein made, it will be seen that the *Advent Herald* agreed with Eld. Litch. The position that the 70 weeks ended at the cross he seems to consider that of S. D. Adventists. But it is not our belief, and it never was; and we are surprised that he should even intimate such a thing. We say, and have always said, that the 69 weeks reach to the baptism of Christ, and "in the midst" of the remaining one week of the 70 he was crucified—not at the end of it.

And a remark of Mr. S. in another place in his article is of interest brought into this connection. It is as follows, the italics being his own:—

"When Christ entered upon his public ministry he began by saying, 'The time is fulfilled'—not the time of his being slain as the Lamb of God, but simply the

time of his *manifestation* as the Lamb of God, for John had just exclaimed, 'Behold the Lamb of God.'"

Very well; with this we agree. But when an individual abruptly says, "The time is fulfilled," we take for granted that he refers to a specified time. What relation has this to the prophecy? Now it was a matter of prophecy that a certain *time* should reach "to Messiah the prince." We say it was not to the time of his birth; there was no announcement of any time fulfilled there, and the expiration of no prophetic period was located there. We believe the 69 weeks ended "at the time of his *manifestation* as the Lamb of God," as Mr. S. says, and as he more distinctly says at the end of the paragraph: "the time of his manifestation to the people at large." And if this time was not a fulfillment of the prophecy of Daniel, who will tell us of what time the Saviour spoke which was then "fulfilled?" If no time had been specified to end there, then it was the *fulfillment* of nothing at all.

Again Mr. S. says:—

"2. He also began to reckon from the 7th of Ezra, which incorrect chronology sets down as 457 B. C.; but no commandment to restore and rebuild Jerusalem can there be found."

This may well be styled "a short and easy method" of disposing of some important and strong evidence. After the passing of the time preached by Mr. Miller, A. D. 1843-44, it was still believed by many that Dan. 8:14 (the 2300 days) reached to the second advent. Of course they believed those days had not expired, and that Mr. Miller had made a mistake as to their commencement. They began to search for other reckonings, and pitched upon various other events, real or imaginary, as marking the commencement of the days, and set the time for the advent accordingly. They did not at all improve upon the argument of Mr. Miller, but they felt themselves shut up to a necessity to get another starting point, as they were (and are) determined to insist that the prophecy revealed the time of the coming of the Lord. Sylvester Bliss was editor of the *Advent Herald*, the paper of which Eld. J. V. Himes, the co-laborer of Mr. Miller, was the publisher. Mr. Bliss was a man of superior education, a thorough student of prophetic chronology, upon which he published a book. In 1850, a correspondent of the *Herald* tried to remove the old Advent landmark on the 2300 days, and fix their termination in the (then) future. Now Mr. Bliss did not pretend to explain the reason of their disappointment, but he frankly contended for the accuracy of Mr. Miller's calculations, and of the accuracy of the chronology on which he based his argument. He replied to the correspondent in the following language:—

"The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Cyrus, a clearly ascertained date. From this period downward we have the undisputed Canon of Ptolemy, and the undoubted era of Nabonassar, extending below our vulgar era. At the point where the inspired chronology leaves us, this Canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the Canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This Canon places the seventh year of Artaxerxes in the year B. C. 457; and the accuracy of the Canon is demonstrated by the concurrent agreement of more than twenty eclipses. The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem. There were no decrees between the seventh and twentieth years of Artaxerxes. Four hundred and ninety years, beginning with the seventh, must commence in B. C. 457, and end in A. D. 34. Commencing in the twentieth, they must commence in B. C. 444, and end in A. D. 47. As no event occurred in A. D. 47 to mark their termination, we cannot reckon from the twentieth; we must, therefore, look to the seventh of Artaxerxes. This date we cannot change from B. C. 457 without first demonstrating the inaccuracy of Ptolemy's Canon. To do this, it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated, have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess-work. As the seventy weeks must terminate in A. D. 34, unless the seventh of Artaxerxes is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion, in A. D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated."—*Advent Herald*, March 2, 1850.

And again, seven years later, 1857, having had time and opportunity to often review the ground, he spoke as follows on the point:—

"There are certain chronological points which have been settled as fixed; and before the seventy weeks can be made to terminate at a later period, those must be unsettled, by being shown to have been fixed on *wrong principles*; and a new date must be assigned for their commencement based on *better principles*. Now, that the commencement of the reign of Artaxerxes Longimanus was B. C. 464-3, is demonstrated by the agreement of above twenty eclipses, which have been repeatedly calculated, and have invariably been found to fall in the times specified. Before it can be shown that the commencement of his reign is wrongly fixed, it must first be shown that those eclipses have been wrongly calculated. This no one has done, or ever will venture to do. Consequently, the commencement of his reign cannot be removed from that point."—*Advent Herald*, Feb. 15, 1857.

Since that time a would-be wise man by the name of Thurman wrote a book entitled, "The Sealed Book of Daniel Opened." He affected great knowledge of Astronomy; said he had computed the eclipses and found that Ptolemy's Canon was unreliable, and that he had demonstrated that the Lord would come in 1866. He was so confident that he believed he was specially commissioned to open the seal of the book of Daniel. He had a public discussion in Boston on the subject of the credibility of Ptolemy's Canon, in which he utterly failed to make good his attacks upon it. The last time we conversed with him, which was after 1866, he said in effect that he had concluded to be more modest in his statements. We think that every one who attacks that Canon of Chronology would do well to profit by his example.

Prideaux, a well-known and well-accredited author, speaks thus of the credibility of Ptolemy's Canon:—

"But Ptolemy's Canon being fixed by the eclipses, the truth of it may at any time be demonstrated by astronomical calculations, and no one hath ever calculated those eclipses but hath found them fall right in the times where placed; and therefore this being the surest guide which we have in the chronology, and it being also verified by its agreement everywhere with the Scriptures, it is not, for the authority of any other human writing whatsoever, to be receded from."

And this is but a tithe of the evidence which may be presented in its favor.

Is it true, as Mr. S. says, that no commandment to restore and build Jerusalem can be found in the seventh year of Artaxerxes, or B. C. 457, as given in Ezra 7? We say in this he is greatly at fault. Ezra 6:14, speaking of the finishing of the temple, says: "And they builded and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." The work was accomplished under the decree of these three kings, and not under the decree of either one alone. It was one work, and the record counts the acts of the three kings "the commandment"—one commandment in three parts. The closing part of this commandment is found in Ezra 7:12-26. In the Hebrew Scriptures this part of Ezra 7 is found in Chaldaic, not in Hebrew, indicating that it is the original copy transferred by Ezra. Much more might be said on these points, but our time and space forbids at present.

The 2300 days reach to the cleansing of the sanctuary; not to the completion, but to the commencement of the work. If our opponents had any strength of argument on this subject it would give color to their argument for removing the data on time. But here we have the entire argument, and, consequently, we have all the evidence on this subject to strengthen our position on time. If any think we are assuming too much on this point we invite their attention to the following statement of Mr. Sheldon, by which he thinks to overthrow our position:—

"The effort to make it appear that there was need of a cleansing work in Heaven by quoting Heb. 9:23, is a failure. While the text reads, 'It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these,' the word 'purified' here means, as in the 18th verse, 'dedicated.' 'Neither the first testament was dedicated without blood,' so the heavenly things were simply dedicated with blood. When under the law blood was applied to inanimate things, it was for their *dedication*, and not to remove pollution."

When a drowning man catches at a straw he has our sympathy and our pity, because of his condition. But when a man deliberately casts himself into the sea with only a straw for his support, we may pity him also, but it is for quite another reason. Mr. Sheldon is not an ignorant man, which may appear to be unfortunate for himself in taking such a position as the above. He must know, if he has considered the subject even for a moment, that *cleansing* and *dedication* have not the

same meaning in lexicography, nor do they refer to the same work in the sacred record. The word in Heb. 9:18 has the proper signification of dedicate, and has not the signification of purify or cleanse. It might only by implication carry the idea of *sanctify*, in the sense of dedicating, or setting apart, or initiating. But the other has strictly the sense of cleansing, or purifying. So all the Lexicons.

But the difference of the works referred to is most decisive. In Ex. 24:3-8, is found the account of *dedicating the covenant*. Moses received the promise of the people to do the will of God, and he then sprinkled blood on the book containing the words of the covenant, and upon the people. Of this Paul distinctly speaks in Heb. 9. He also speaks of the work of the priest in cleansing the sanctuary, which was really the subject of his argument in this chapter. Now the *process* of this work is given in Lev. 16, and is as different from that of dedicating the covenant as can well be imagined. The dedication of the covenant occurred once, in the manner described. The cleansing of the sanctuary (in the type) occurred every year, and was performed as follows: The high priest—for he only performed this work—took the blood of a goat, slain in behalf of the people as a sin offering, into the sanctuary. In the most holy he sprinkled it upon and before the mercy-seat. Then in the holy he sprinkled the blood upon the altar, and put it also on the horns of the altar. In verse 16 it is said: "He shall make an atonement for the holy [literally, the sanctuary], because of the uncleanness of the children of Israel." Also in verse 19, of his work in the holy place, and upon the altar, it is said: "And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it and hallow it from the uncleanness of the children of Israel." The dedicating of the covenant was not done in the sanctuary; and the sanctuary was *not dedicated yearly* by the blood of the sin offering. The two works bore no resemblance to each other, either in form or object.

In what manner was the sanctuary made unclean by the sins of the children of Israel? By the entering therein of their priest, their representative, who stood in their stead; who bore their judgment or their sins. The people never went into the sanctuary themselves. It was defiled by their sins borne by the priest, and by the priest it was cleansed by the blood of the sin offering. Now read Paul's words in Hebrews, and see if they will apply to a dedication: "Into the second [the most holy] went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people." Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged [cleansed] with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified [cleansed] with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into Heaven itself." This in chapter 9. In 8:1-5, Paul says Christ is in Heaven, "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man." And of the work of the priests in offering sacrifices and gifts in the earthly tabernacle, he says they "serve unto the shadow and example of heavenly things." If this does not clearly establish our position in regard to our High Priest making the atonement in Heaven by purifying or cleansing the sanctuary therein from sin, we can see no use of offering proof on any subject. If Mr. Sheldon could offer as clear proof as this in regard to the "sleep of the dead," with as little show of force in objections as there is in objections against this truth, he could more easily convince the world that he is correct on that point. But on that subject he has stronger objections to meet than he can produce against us on this.

We thought to divide this article in two, and extend the argument further, but have concluded to give what we offer on it in one, and ask the indulgence of the reader for its length.

THE concession of Dr. Ellis, of Boston, a leading Unitarian divine, that the Scriptures, fairly interpreted, yield the orthodox doctrines, is repeated and made distinct by the admission of Rev. H. W. Pierson, in the *Unitarian Review*, that "orthodoxy keeps much closer to the thought and expression of Paul than Unitarianism does."

The Coming of Christ:

THE DOCTRINE OF THE SECOND ADVENT AS REVEALED IN THE NEW TESTAMENT.

WE have shown that the doctrine of the advent of Christ to execute the Judgment was known from the days of Adam to those of John the Baptist. We are now to trace this doctrine through the New Testament. The Jews well understood from the Old Testament that there is to be a day of future retribution, as is shown by the familiar references made to it by John the Baptist and by Christ. Matt. 3:7, 12; 7:21-23; 11:22, 24; 12:36, 41; 13:40-43, 49, 50.

When Christ was at Cæsarea Philippi he thus announced his second advent to his disciples: "For the Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works. Matt. 16:27; Mark 8:38; Luke 9:26. In order that this might be perfectly understood, he promised that certain of his disciples should witness this as it will appear at the last day. This was fulfilled at his transfiguration. Matt. 16:28; 17:1-9; 2 Pet. 1:16-18.

In Matt. 24:27, 29-31 he says: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." See also Mark 13:24-27; Luke 21:25-27.

In Matt. 25:31-34 Christ says: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." See also verses 35-46.

In Luke 17:29, 30 Christ says: "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." In John 5:28, 29; 6:39, 40, 44, 54, Christ announced the resurrection of the dead, which is an event connected with his second advent. In John 14:1-3 Christ said: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

At the ascension of the Saviour from the Mount of Olives we read: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11.

Peter, a few days after this, thus addressed the Jews: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:19-21.

St. Paul told the Athenians that God "hath appointed a day in which he will judge the world in righteousness." Acts 17:31. He wrote to the Romans of the day when God will render to every man according to his deeds. Rom. 2:7. To the Corinthians, Paul wrote that we are to commemorate the death of Christ till he come again. 1 Cor. 11:26. He also wrote them that the resurrection of the just would take place at the advent of the Saviour; thus he said: "For as in

Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. . . . We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:22, 23, 51, 52.

St. Paul wrote again to the Corinthians concerning the last day: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. To the Philippians Paul wrote: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:20, 21.

The same apostle wrote to the Thessalonians that they had turned from idols to serve the living God, and to wait for his Son from heaven. He told them also that they would be his crown at the coming of our Lord Jesus Christ, when they would appear before God unblameable in holiness. 1 Thess. 1:10; 2:19; 3:13. He also said to them: "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17. He wrote them again in these words: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God." 2 Thess. 1:7, 8.

To Timothy he wrote that the Lord Jesus Christ shall judge the quick and the dead at his appearing and his kingdom. 2 Tim. 4:1. He wrote to Titus that we are to look for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. Titus 2:13. He wrote to the Hebrews that Christ will appear the second time to the salvation of those that look for him, and that he will come and not tarry. Heb. 9:28; 10:37.

St. James wrote: "Be patient therefore, brethren, unto the coming of the Lord, the coming of the Lord draweth nigh." James 5:7, 8. St. Peter wrote the brethren that their faith, though tried as by fire, would be found unto praise and glory at the appearing of Christ. 1 Pet. 1:7. He wrote the elders that when the chief Shepherd shall appear they shall receive a crown of glory, which shall not fade away. 1 Pet. 5:4. He wrote them again that the doctrine of the second advent is not a cunningly devised fable. 2 Pet. 1:16-18. He said also that the scoffers in the last days would ask in derision, "Where is the promise of his coming?" 2 Pet. 3:3, 4.

St. John desired that his brethren should not be ashamed before Christ at his coming. He said that the Christian would be made like Christ when he comes again. 1 John 2:28; 3:2. St. Jude records the prophecy of Enoch: "Behold, the Lord cometh with ten thousands of his saints." Jude 14. St. John says again, "Behold, he cometh with clouds, and every eye shall see him." Rev. 1:7. He also saw him upon the white cloud, about to reap the harvest of the earth. Rev. 14:14. He saw him also riding forth upon the white horse. Rev. 19:11-16. And in this book Christ says, "I come as a thief," and four times, "I come quickly." Rev. 3:11; 16:15; 22:7, 12, 20. J. N. A.

Willful Ignorance.

THE first and greatest gift of our beneficent Creator was light. The first day's work in the creation of our world was calling forth light. "And God said, Let there be light, and there was light. And God saw the light, that it was good." Gen. 1:3, 4. So long as man was obedient to his Creator, he also enjoyed spiritual light, to the extent of personal daily communion with God.

But when the man became disobedient, he fell from his high estate, his spiritual vision was to a great extent darkened by sin, and many of his privileges were cut off. But a plan of redemption was devised in Heaven, the fallen race was again placed upon probation, with a chance for a restoration of the former condition of life and light. The conditions of the restoration to divine favor were obedience and faith in God's plan and

the promised Redeemer. But man had admitted an enemy into his counsel who was not to be easily shaken off, and when God would offer light to his unfortunate creatures this enemy would enshroud it in darkness, and so great was the influence of Satan that he led the increasing population to prefer the darkness. To such an extent did the enemy of light at length prevail that the people were said to "walk in darkness," and to "dwell in the land of the shadow of death." Isa. 9:2. David lamented that "there is none that doeth good, no, not one." Ps. 14:3.

Is this sad condition of man the result of fate, or is it his own fault? We believe that the Scriptures will bear out the assertion that the sinful, darkened, ignorant condition of the human race has always been the result of choice. Surely Adam was not compelled to disobey his Creator; every surrounding was such as to induce him to the opposite course. "The way of Cain" was not forced upon him, for he might as easily have chosen Abel's course and been approved of God. Enoch walked with God and was translated, and his contemporaries had the same opportunity that he had. Noah obeyed God and was saved from the flood, which might have been averted altogether, had his fellow-men made choice to serve the Lord. Lot chose the way toward Sodom, and the loss of his property, his wife, and all but two of his children, was the result of his choice. The history of Israel is one continuous chain of the varying results of choosing good and evil, and furnishes all the evidence that could reasonably be desired upon this point.

All the judgments that the Creator has visited upon his people have been in consequence of their refusing to be instructed by his warnings. Even Sodom, in all its wickedness was faithfully warned, and if even five could have been found willing to accept the message, the city would have been saved. In conspicuous contrast is the case of Nineveh. The prophet had cried in the streets the proclamation of destruction, even fixing the day, "Yet forty days and Nineveh shall be destroyed." But the people repented and turned to the Lord, and the decree was annulled.

When the Saviour came into the world, he was the "Light of men." The world was in darkness, and he presented the true light. But notwithstanding he was "approved of God by miracles and wonders and signs," man's propensity to choose evil led him to disregard the light and reject the Messiah. Whose fault was it? Jesus said to the Jews, "Ye will not come to me that ye might have life." John 5:40. After telling the people that "God sent not his son into the world to condemn the world, but that the world through him might be saved" (John 3:17), he proceeds to state what does condemn: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd." Verses 19, 20.

When asked by the disciples why he spoke to the multitude in parables, he answered them in the language of the prophet: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Matt. 13:15. The Lord told the prophet Ezekiel that he dwelt in "a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not; for they are a rebellious house." Eze. 12:2.

Thus we see that, in the light of the Bible, ignorance is unnecessary, and that it is the result of sin, a disregard of the will of God—in fact, that it is sinful to be ignorant of his will. And if it was inexcusable in a dispensation of types and shadows, how much more so after light had come into the world. But how is it with our own time? Are we living up to the light that is being shed upon us? When the Saviour was upon earth he imparted to his followers much instruction as to the way of escape from the consequences of sin; but the basis of that instruction was the Scriptures—the same source of learning to which the world had closed its eyes. He brought them nothing new, save the fulfillment of that which they had been taught to hope for—the development of original plans foreshadowed in their daily services. To Nicodemus he expressed surprise, saying, "Art thou a master of Israel, and knowest not these things?" Regarding the new dispensation which he established, the instruction was to come from the same Scriptures of truth, the word of God. Said he, "Search

the Scriptures," and after his resurrection, when he would lead his disciples further into the light, he opened unto them the Scriptures. And the apostles, whom he had personally instructed, preached the gospel from the Scriptures.

It is surprising, with all these facts before us, how much negligence, willful disregard of true knowledge, is manifested in these last days. There seems to be a too prevalent idea that ignorance precludes responsibility—that God will not hold us accountable for that which we do not know. There is much itching after the superficial things that please the natural mind, but no special effort to know the will of God and do it. It requires mental labor to search out the truth, and that is considered an unnecessary burden. The labor might be materially lessened if known truth were accepted and acted upon. "If any man will do His will, he shall know of the doctrine." John 7:17.

Willingness on the part of professed Christians to be ignorant of the teachings of the Spirit of truth is a most unaccountable position. One says, our forefathers did not know these doctrines that you call present truth, and they were saved. We might add, they had not the means of knowing them; they were not required to know what was not revealed. The Jews were rejected because they would not receive light that had not been revealed unto their fathers; but Jesus said to his disciples, "Blessed are your eyes, for they see, and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Matt. 13:17. And the same is true in regard to present truth.

One more point in this connection is, the loss that the church has sustained through negligence of its members to keep pace with the cause of the Lord and his ever-developing truth. How readily and perfectly the field might be supplied with laborers, had professed disciples more of a disposition to search out the hidden treasures of his word. And how much stronger and more influential would the churches be if the members were not so willing to be ignorant of doctrine and duty. How applicable to many of our churches are the words of Paul in his letter to the Hebrews: "When for the time ye ought to be teachers, ye have need that one teach you again . . . the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness, for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. 5:11-14. Here is an instance of important and strengthening instruction being withheld from a church because they had not improved their opportunities and prepared themselves for the reception of further knowledge and for further usefulness. How many churches and individuals are defrauding themselves in the same way to-day. Alas, too many. W. N. G.

CARDINAL McCLOSKEY, of New York, has issued a pastoral letter, in which he urges the bishops and priests to take special pains to prevent people from rushing into hasty and ill-assorted marriages, to insist on publication of the banns before marriage, and in no case to marry a Catholic to a Protestant except under circumstances so peculiar as to justify the exception. And a Catholic marrying a Protestant without permit, or consenting to a marriage service by other than a Catholic priest, shall be excommunicated. He condemns Godless schools, and urges the Catholics to found schools of their own in every case where they can do so, until such time as the people will consent to a division of the school fund. He condemns all secret societies, urges the improvement of Catholic literature to take the place of the depraving literature of our times, and calls on the Catholic authorities to be more rigid in their enforcement of discipline. It is hinted by the Protestant religious press that the letter was written more for effect at Rome than for any expectation in America; but there is more to be expected in that direction in America than most Protestants seem to be aware of.

A WISE imagination, which is the presence of the Spirit of God, is the best guide that man or woman can have.

THOU hast made us, O Lord, for thyself, and our hearts are restless until they rest in thee.—Augustine.

The Missionary.

Indiana Camp-Meeting.

THIS was the second camp-meeting which this Conference has held this year. It was held at Bunker Hill, in a grove of large beech trees, which are quite numerous in some parts of the State. The friends of the cause came from different parts of the State, so that the campers numbered about 600. The meeting commenced Monday night, according to appointment, although the laborers from abroad did not arrive until Wednesday. A good spirit was in the meetings from the first. The business meetings were harmonious, and there was manifested a disposition to progress as the work moves forward.

This is a young Conference, and hitherto it has not been considered one of great numerical or financial strength. In 1870 Eld. S. H. Lane, a young man of twenty-four years, came to this State to labor. In the fall of that year they held their first camp-meeting, where were present nearly all of the brethren and sisters in Indiana. There were three family tents pitched on the ground and about thirty Sabbath-keepers. This was their commencement. They have had but little labor outside of the help at their annual camp-meetings, but the Lord has blessed them in their efforts to get the truth before their fellow-men. At the present time their Conference numbers about 700. There were sixty-seven tents on the ground. Five churches were received into the Conference, with a membership of 94. There were five ordained ministers and ten licentiates; these all, except Eld. Lane, have developed and been ordained in the State. There are twenty-nine churches and fourteen meeting-houses. Their tithe has been partly used in building these houses of worship, so there has been paid in to the Conference treasury about \$3,100 in any year. The demoralizing influence of thus using the tithe is being felt in the Conference.

The subject of Bible-readings in connection with their colporteur work was freely discussed, and the plan fully endorsed by the Conference. A large delegation from this State will attend the Institute to be held at Battle Creek, commencing Oct. 30. The brethren and sisters manifest a strong desire to avail themselves of all advantages offered, that they may become successful laborers in the cause of God.

Resolutions were passed in favor of entering the large cities to establish the work, holding tent-meetings through the summer, preceded by colporteur work, and closing up with a camp-meeting in the fall. Thirteen "Tract Distributors" will be placed in as many prominent depots in the State. Two brethren will enter Indianapolis to labor as colporteurs. This is one of the largest railroad centers in any inland city in America. One hundred and twenty-four trains enter and leave the Union Depot each twenty-four hours.

The subject of foreign missions was presented and met a ready response, notwithstanding they propose to establish their work the coming year in the large cities, which will be at quite an expense. Pledges (including about \$2,000 paid) amounted to over \$5,000. Four hundred dollars of this sum was pledged and paid a few days previous to the camp-meeting. This was a larger sum than any Conference east of the Rocky Mountains has raised this season, excepting Michigan, which pledged \$8,000.

Upon the Sabbath about fifty came forward for prayers. Many of them for the first time made a start to serve God, that Sabbath being the first they had ever kept. Twenty-one were baptized on Monday. Tuesday morning the meeting broke up, with the ordination of Doctor Hill and D. H. Oberholtzer, which make seven ordained ministers in this young (we cannot say weak) Conference; judging from present indications, she stands among her sister Conferences next to Michigan in every respect but numbers.

The speakers on the ground were Elds. I. D. Van Horn, S. H. Lane, Henderson, Reese, and Bartlett, Mrs. E. G. White, and the writer. The Spirit of God gave great freedom to Sister White in speaking.

The brethren returned to their homes much encouraged, feeling that they had met the Saviour at this annual gathering. We can only add, May God bless this Conference. S. N. HASKELL.

"The Signs of the Times."

THE name of this journal has become familiar to many with whom I have recently conversed. In my late journey from Healdsburg to Willits, I called upon a number of families that recognized the SIGNS as an old friend. This is the result of persevering missionary labor. The choice matter that fills the pages of this excellent paper is doing its work. While some may not be ready to live out its teachings, the verdict is, It teaches Bible truth. It was interesting to me to learn how the SIGNS had found its way to this remote people. Missionary workers often remark, that as they do not hear from the SIGNS sent out, they are afraid that their labor and expense have been in vain. For the encouragement of such, I will relate a little of my experience while on the journey above referred to.

The first family I called upon had received a copy of the SIGNS from a person passing, and this prepared the way for me to obtain their subscription. At the next place also the SIGNS had preceded me, and had won the hearts of the people, and they too were ready to join the army of subscribers. This family had received the paper from a friend, to whom it had been sent by one of the tract and missionary workers at Oakland. Another really intelligent family had been supplied with the journal by a friend who had undoubtedly received it from some tract and missionary worker. Here also I obtained a subscription. Another person who had received the SIGNS from a friend was prepared to examine the Sabbath question, and to continue the reading of the paper.

Meeting a man on the road, I handed him a copy of our pioneer sheet. He smiled, and said that he was very familiar with that paper, and believed the doctrines which it taught, although he did not live them out. He invited me to visit him if I ever passed through the part of the country where he lived. A man standing by said that he had received two copies of the SIGNS about a year ago, which shows that the paper is not easily forgotten by the receiver. I could relate many similar items of interest that came to my notice during my three days' journey.

On this trip I had the privilege of forming the acquaintance of Sister Bainbridge. This sister is a worker, and it would be well if those of us who have had more privileges would imitate her example in scattering the light of the Third Angel's Message. She is in correspondence with parties in Auckland, New Zealand, who are constant readers of the SIGNS. These have caught the missionary zeal from their correspondent, and are loaning the paper to others in that distant country. The truth is marching on; it follows civilization to every nook and corner of the globe. It will continue on its mission until the earth shall be lighted with the glory of the Third Angel's Message, which must go before many peoples, and nations, and tongues, and kings. The SIGNS is doing its part of the work.

WM. INGS.

Willits, Cal., October 11, 1883.

San Francisco.

THE work in this city has never had a more cheering aspect than at the present time. The membership of the church is now about one hundred, showing a gain of about fifteen during the past year. Sixty were present at the last quarterly meeting, and took part in the ordinances; this is a good number considering that thirty of the members are not residents of the city. The prayer and missionary meetings are more fully attended, and considerable of the "first-love" spirit is manifested in the prayers and testimonies and missionary work. While we feel glad to report progress on the part of the majority, we are sorry to say that a few are pitching their tents "toward Sodom."

The labor in connection with the Seaman's Mission is bearing good fruit, especially among the Scandinavians. Last Sabbath four met with us, keeping their first Sabbath, besides one who had kept a few Sabbaths at home. One of these young men has gone to the Healdsburg College this week, in company with a young man, Bro. Thompson, from Iceland, who embraced the truth in Humboldt County last summer.

Bro. Andrew Brorsen is now holding two meetings a week, preaching and holding Bible-readings in the Danish language. These converts in

their turn become missionaries. One of them spent the last three Sundays in doing colporteur work, and succeeded in selling \$14 worth of tracts and pamphlets, and five copies of Early Writings, all in the Danish language.

We have held several Bible-readings in the last two weeks at the church and mission, and our brethren and sisters are waking up to the importance of having a better knowledge of the Scriptures. Quite a number are preparing themselves so they can bring out the Bible evidence on the different subjects connected with the Third Angel's Message, so that when an opportunity offers they will be able to do good service in presenting Bible truth. We hope to see a like interest aroused in all our churches on this subject. In this way laborers will be developed and the wants of the cause in this respect be more fully met.

The V. M. Society is doing a good work. Names for the SIGNS are furnished largely by persons who go out and get monthly subscribers. The papers are furnished from the club, and mailed or delivered by some of the members of the society. One of the sisters has lately obtained twenty-five subscribers, mostly monthly; ten of these she got in one day. Another has created quite an interest by having Bible-readings with persons. I learned yesterday that a lady who has been reading the SIGNS for six months has commenced keeping the Sabbath, and feeling that she wanted to get the truth before others, went out one day this week and got six monthly subscribers for the SIGNS and brought the names to the Seaman's Mission. And still another lady who has had reading matter from the society has commenced to obey the truth, and wishes to be baptized and unite with the church.

We feel to praise the Lord for the evidences we see of the progress of the truth in this city, and ask an interest in the prayers of his saints that the good work may go on until all the jewels are gathered in.

M. C. ISRAEL.

October 18, 1883.

San Jose, Cal.

SINCE camp-meeting we have remained in this place to follow up the work. Three have signed the covenant and four have been baptized, and others have commenced to keep the commandments of God. There has been more open opposition to our work than previously manifested. Many positions have been taken on the Sabbath question, but I am of the opinion that about the most pleasing to many is that taken by a minister here. In substance it was this: There is not the least authority for Sunday-keeping in the Scriptures; but Christ spoke peace to the disciples on that day, and we meet on that day to have peace and enjoy our worship. Many congregations dislike to have their ministers try to prove that the Bible enjoins Sunday as a sacred day for worship, for they well know it does not; and they feel that he is only presuming upon their ignorance. But let him tell them, "The Bible does not require it, but others have kept it, and we want to," and they know he is teaching a truth, and they enjoy it, although it may lull them to sleep, and prove their eternal ruin.

W. M. HEALEY.

October 19, 1883.

St. Clair, Nev.

ACCOMPANIED by my wife, we left Oakland, October 3, for Battle Creek, Michigan. Arriving at Wadsworth, Nevada, the next morning, we were met by Bro. Wm. Harmon, who took us to St. Clair, about thirty miles to the southeast. Here we spent ten days laboring in the interest of this church. Preached seven times to attentive audiences, besides holding a meeting of the Tract and Missionary Society, and visiting the brethren at their homes. The outside interest seemed to increase to the close. We would have been glad to have spent a few weeks laboring for this people. There should be an efficient laborer in this State, to look after and build up the interests of the cause. Last Sabbath we celebrated the ordinances with this church.

Our brethren showed their willingness to "come up to the help of the Lord" by taking advanced steps in the work. Maps and contribution boxes were ordered for the Sabbath-school. Fifty additional copies of the SIGNS were ordered for the missionary work, \$20.00 worth to be sent to a sister in California to use in the work. They will

endeavor to do their duty in paying the Lord's tithe into the treasury, and will also pay up their back pledges as fast as they can. Some was paid on these during the meeting.

To the praise of the Lord we will say that, by his help, we were able to go through with and accomplish what seemed to be almost impossible, and to leave Nevada feeling better than when we came.

We are now as far as Wyoming on our way East. Expect to be in Battle Creek Friday.

J. D. RICE.

U. P. R. R., Oct. 16, 1883.

Downey, Los Angeles Co., Cal.

AFTER the San Jose camp-meeting, I returned here to continue the work previously begun. We have pitched the tent in the same neighborhood, but upon the opposite side of Downey. Our meetings are attended by large numbers of attentive listeners every evening. Scores acknowledge that we have the truth, and some are beginning to obey the Lord's commandments. Five have already signed the covenant, beside the twenty-nine who have taken hold of "the present truth" at Downey. Pray for the work here.

E. A. BRIGGS.

October 18, 1883.

Me Gib All.

ONE Sabbath in early June I was seated upon the ground in the tent of a missionary, partaking with them of their dinner, when an old squaw entered, and after looking earnestly all around upon us she disappeared. In a moment she again raised the canvas door, and in saddened tones inquired, "He no here? Preach no here?" The missionary was in a reclining position, and as there were a large number of persons in the tent he was unobserved by the inquirer. On hearing himself spoken of, he at once looked at her, and called her by name, just as she was disappearing. The poor old creature turned quickly around, went to him, and with one hand she placed something within his, and with the other she firmly closed it, and said, while the tears of love for the cause of her Saviour coursed in quick succession down her aged and wrinkled cheeks: "Me gib all—me hab no more," and then went to her wigwam.

Upon opening his hand, the missionary found one copper, which she had placed there as her contribution to the collection that was that afternoon to be taken for the support of the mission school. Upon inquiry it was ascertained that the day previous she had been to the missionary's wife for food, and as she had none to spare, she gave her a sixpence to buy something for herself and hungry little ones, to last over the Sabbath. Of this little gift she had expended five cents for potatoes; the remaining one she reserved to give for the cause of her Redeemer.

Like the woman mentioned in Scripture, she did "what she could;" and if we will but follow her example we shall be blessed and be a blessing to others.—Selected.

Genuine.

A NEW ZEALAND girl was brought over to England to be educated. She became a true Christian. When she was about to return, some of her playmates endeavored to dissuade her. They said:—

"Why do you go back to New Zealand? You are accustomed to England now. You love its shady lanes and clover-fields. It suits your health. Besides, you may be shipwrecked on the ocean. You may be killed and eaten by your own people. Everybody will have forgotten you."

"What!" she said, "Do you think I could keep the good news to myself? Do you think that I could be content with having got pardon, and peace, and eternal life for myself, and not go and tell my dear father and mother how they can get it too? I would go if I had to swim there! Do not try to hinder me, for I must go and tell my people the good news."—Central Christian Advocate.

TRUE goodness is like the glow-worm in this—that it shines most when no eyes but those of heaven are upon it.

THE truly illustrious are they who do not court the praise of the world, but perform the actions which deserve it.

The Home Circle.

LITTLE BY LITTLE.

"Little by little," an acorn said,
As it slowly sank in its mossy bed,
"I am improving every day,
Hidden deep in the earth away."
Little by little, each day it grew;
Little by little, it sipped the dew;
Downward it sent out a thread-like root;
Up in the air sprung a tiny shoot.
Day after day, and year after year,
Little by little the leaves appear;
And the slender branches spread far and wide,
Till the mighty oak is the forest's pride.

"Little by little," said a thoughtful boy,
"Moment by moment, I'll well employ,
Learning a little every day,
And not spending all my time in play;
And still this rule in my mind shall dwell—
'Whatever I do, I'll do it well.'
Little by little, I'll learn to know
The treasured wisdom of long ago;
And one of these days perhaps we'll see
That the world will be the better for me."
And do you not think this simple plan
Made him a wise and useful man?

Giggles.

MY DEAR NELLIE: If you knew what an aversion I have to your beloved word, *funny*, I do not think you would, in your last letter, have used it so often and in so many different senses. For instance: "Mrs. Duval's aunt arranged her hair in such a *funny* style."

In this case I presume *funny* means *fantastic*.

"Kate Stephens writes such *funny* compositions for a grown girl."

Here I take it for granted that *funny* means *faulty*.

"The new teacher has such a *funny* way of talking."

An *odd* way, possibly.

"We hear such *funny* noises in the garret at night."

In this case what on earth does *funny* mean?

I am sorry this word of many meanings is such a pet with you, because Webster informs us that *fun* is a low word; and, like Goldsmith's ale-house keeper, "I hate anything that's low." I remember Mrs. Southgate's remarking on an occasion that girls who talked about "having fun" were generally those who found more to laugh at in the disarranged dress of a stranger on the street than in the wittiest speech they ever listened to.

"Yes," returned Maggie Yates, who was always quick in making applications; "I heard, Amelia Dixon say yesterday that she and Jennie 'had lots o' fun'; in fact, 'nearly killed themselves laughing' the last time they were in town, because there was a lady walking in front of them who was dressed within an inch of her life, and didn't know that her back hair was coming down."

"They actually *died* laughing, to let them tell it," said Sue Mansfield, "when Mr. Haas fell down the steps the other day. I suppose that was *fun* for them, too; although he hurt his knee so badly."

"*Fun* and *giggles* always go together in my mind," observed Belle Templeton. "I was quite shocked the other day when a friend of father's, who called here to see me, remarked that the last time he saw me I was at 'the giggling age.' 'My dear sir,' said I, 'I never *was* at the giggling age.' 'I mean you were just about fourteen,' said he; and then he went on and quoted some silly lines about young girls being all blushes and giggles."

"I think I know how they begin," said Mollie Archer.

"Tis true your budding miss, is very charming,
But shy and awkward on first coming out;
So much alarmed that she is quite alarming;
All giggle, blush, half pertness, and half pout."

Now, I don't consider that a very attractive description, especially the giggling part. I don't know how it is with men, but I am sure giggles would never charm me."

"I think the writer would leave the giggles out if he had been in the chapel last Sunday," observed Maggie Yates.

"Mrs. Duval wasn't there to keep the Dixons in order, and they giggled from the time the preacher (that theological student from B—, you know) came in the door until he had given out the first hymn. I overheard some one ask them what on earth was the matter, and Amelia re-

plied that they 'couldn't keep in' because he had such big feet and held his elbows so *funny*."

"What is the meaning of *funny* and *fun*?" asked Laura Lamar.

"Ask Amelia Dixon," replied Maggie. "She uses those words oftener than any one else."

"I think *fun* is whatever produces *giggles*," observed Mollie.

"And I think it is the cause of 'the loud laugh that tells the vacant mind,'" said Mrs. Southgate.

"Yes," rejoined Mollie; "the last time I was monitress there were such yells and screeches of laughter in Room 27 that Mrs. Duval sent me to see what was the matter, and when Amelia Dixon opened the door she informed me that they were having 'lots of fun' in there. I didn't stop to ask what it was, only delivered Mrs. Duval's scolding and came away; but I heard afterwards they were screeching because their poor French roommate was trying to speak English, and naturally making mistakes."

"I am sure they themselves make mistakes enough in trying to speak English," observed Sue; "but it takes very little to make them screech; and as for giggling! why they were giggling off and on through the whole history recitation yesterday, and all because some nation thought the conqueror who subjugated them 'was the very devil himself.' Jennie said that was 'so awful funny.'"

"O, girls!" exclaimed Mrs. Southgate, out of all patience; "don't any of the rest of you ever giggle or talk about 'having fun'?" It is not your place to criticise or correct the failings of your school-mates."

"I never have *Dixonian* fun," returned Mollie; "and, as for giggling, I am not likely to be guilty of that as long as I have those girls' example for a warning."

"Everything has its uses," observed Belle, even a girl of the Dixon genus."

"Yes," said Mrs. Southgate, reprovingly. "The example of a girl of that kind shows you just what you would have been if you had grown up among her surroundings, and it *ought* to make you thankful for your superior social advantages, and the care and training of a mother who is something more than housekeeper for the family."

"In short," said Mollie, "be thankful that you can laugh decently at what is really laughable, instead of 'having fun' at the sight of awkward gestures and big feet, and giggling consumedly like those poor Dixons."—*Clara Marshall, in Christian at Work.*

Who Tied Down the Bellows?

In the old days, before we had found out that coal would burn, and when only wood was used, it was not always easily kindled, especially if it was what is called "green"—not dry. Then there were no matches; our young people hardly know what a little time it is since matches began to be used. Then if you wanted to make a fire you had to carry coals, and there was no blaze until you could blow it up to a blaze with air. People blew with the mouth fit to blow the breath away, and so he was well off who had bellows, with two handles and a nose, or pipe, out of which you could blow the air. The blacksmith uses a big pair to make his fire hot.

One day the fire did not burn well; it was a wood fire, such as people have again now. They are very pleasant, but will not make a room very warm in cold weather. We had a fire, for the brightness and cheeriness, and the doctor—Dr. Ellis, you know—liked to see it. So he called out "Grace, won't you start up the fire a little?" It was just at twilight; the lights had not been brought in, and Grace reached out her hand and took the bellows and blew a little, feeble stream of air that did no good whatever to the fire. She looked, and thought, perhaps, she had them upside down, for there is a hole on the under side, where the air draws in, and then a little flap falls down inside and keeps the air from coming out that way, and sends it through the nozzle. But if the bellows are upside down, this little trap falls open. No; the hole was right and yet there was no air. "Pshaw!" said Harry, "you can't blow worth a cent," and he took the bellows out of Grace's hands. Harry was a boy who could always do things better than any one else, at least in his own opinion. He went to work with great zeal, with much more zeal than success.

"What's the matter? the mean things won't half open!"

"Let me try," said Susan; "you must hold them so. Oh, I see! somebody has tied them together. Now, John, you're always in mischief."

"I didn't," said John; "I don't like to be blamed when I don't do things," and there was a prospect of a lively dispute.

"Stop, children!" said Dr. Ellis; "I tied them; but don't you see, they will work just as well," and he began to use them, it must be owned with very small success.

"Why, how absurd!" broke in Susan, taking hold of them. "Of course the bellows can't do any good tied up in this way," and she proceeded to loosen the string. "There!"

"But," said the doctor, "you told me yesterday that it made no difference."

"Why, papa!—oh!" and she stopped, conscious—for her father had gently told her she was wearing her dress too tight about the waist, and that her bellows, that is, her lungs, which, with the ribs, work in the same way, were tied down too tightly, and could not do their full work. Down in her inmost soul Susan was conscious that her dress was a trifle tight, but she hoped to train herself, or reduce herself, or get used to it. It was so very nice to have a slender, trim waist! And as she was an honest girl, and did not really mean to do wrong, this lesson rather came home to her. She saw a great many girls who breathed up and down with their shoulders because their lungs had not room "east and west," as her father said, and she saw corsets advertised "for day and night wear" for the poor misguided souls who did not know how the good God had made them; she would not be so wicked; but, then, it was dreadful not to look trim and nice! So Susan and her sister both understood the lesson of the bellows, and took it to heart. Their father meant to interpose his authority, if necessary, but he much preferred they should see for themselves and apply the lesson. He took off the string, and the bellows worked freely; he picked up the cat, who was quietly taking her ease by the fire, and showed how her ribs moved and swelled at every breath. Then he proceeded to put a band around her and prevent this motion of her ribs. But pussy had no pride, and was not willing to be made uncomfortable, especially as there was so little to be gained by it. So she resolutely protested against a tight band, to say nothing of corsets. Sensible cat!

The doctor then went on to talk incidentally of the Flathead skull and the Chinese foot, to show how much the frame can bear and live, made some incidental allusions to high heels and pinched toes as not being exactly what the Maker of all intended, and left his lessons to work their purpose. Then he hung up the bellows by the side of the fire-place, and they went out to tea.—*Christian Reid, in Christian Union.*

At the Table.

THE temper of the family is often indicated by the atmosphere of the table. Three times a day all gather there to have the body fed. If there is at the same time an animated conversation, pure and dignified, it will prove stimulating to all, and an educator to the younger members. Thus three times a day something is added to the stock of information. If, on the other hand, the family drop in one at a time, as the manner of some is, and each one hurriedly disposes of what is set before him, as if eating were a burden, then hurries away, there is an unsatisfied feeling, an uneasiness which will develop nervousness and irritability, aside from the irreparable loss of regular, healthful conversation. Whitelaw Reid, in referring to the wonderful conversational powers of Reverdy Johnson, said it was his habit to rise early, read two hours before breakfast, and rehearse what he had read at the table. The act of repeating impressed what he had to read on his memory, so that he could go over a chapter of history, giving the most minute details and almost the style of the author. Pleasant repartee in moderation is stimulating. It promotes good feeling, but sensational or gossip small-talk narrows the mind and tends to friction and ill-humor; and that family who are led in the social table-talk by wise and cultivated parents will have little time to give to the failings of neighbors or weak-minded members of the community. It will prove very profitable to give some attention to this important question.—*Herold and Presbyter.*

"WISDOM is the principal thing."

Religious Notes.

—The Catholics have established an Immigrant Mission at Castle Garden, New York, with Rev. John G. Riordan as missionary.

—Several of the parish priests of Columbus, O., recently met and resolved to no longer permit the abuse of exhibiting corpses in their churches.

—At Mr. Moody's Christian Convention, held in Chicago last month, it was asserted that out of 647,000 inhabitants of that city, only 30,000 attend church.

—The building erected in Boston as a memorial of Tom Paine, and as a propaganda of infidelity, is now named Appleton Chapel, and has been opened for Christian worship.

—According to the Directory the number of Catholics in the United States was 5,760,000 in 1874 and 6,880,000 in 1882. This is equivalent to an increase of about 20 per cent. in ten years.

—There is considerable agitation in the Protestant Episcopal Church in regard to changing the name of the denomination—some leading ones desiring to drop the word "protestant."

—The colored Baptists, in convention at Wyandotte, Kansas, have "resolved" against the recent decision on the Civil Rights Bill, and notify all political parties that they intend to hold whatever ground they can as American citizens.

—A Salt Lake telegram says President Taylor of the Mormon Church will resign on account of old age, leaving Apostle Cannon, ex-Congressman, at the head of the church. Cannon is a much more active and aggressive man than Taylor, and it is thought will greatly strengthen the polygamous cause. Thirty missionaries recently left for the East, accompanied by Cannon and Caine, Delegate to Congress.

—Dr. Ewer, of St. Ignatius (Episcopal) Church, New York, was stricken down in the pulpit with paralysis, while preaching in Montreal on the 7th inst. The Dr. has for some time been leaning more and more toward Catholicism, and had got so far along as to preach the "real presence" in the eucharist, when the church objected, and he withdrew. A portion of the church followed him, and St. Ignatius was built.

—The London *Times* is authority for the statement that there is an appalling state of poverty among the clergy of the Church of England. In a financial point of view many of the ministers would prefer disestablishment. The practice of purchasing positions by wealthy friends would cease, and the people would have more power in the appointments, and would take upon themselves more pecuniary responsibility.

—At West Hartlepool, Eng., on a recent occasion, the furniture and effects of St. Joseph's Catholic Church, under distraint for rent, were up for sale by auction. Amongst the lot sold was a large brass crucifix from the center of the altar, which brought 8s.; the holy water vat and a gong, 2s. 2d.; oaken lectern, 1s. 2d.; and fourteen paintings representing the stations of the cross, 2s. each. The host and chalice were seized and were about to be removed when the priest dared the auctioneer's man to disturb them at his peril, and, after some demur, they were allowed to remain.

—That polygamy is not confined to the Rocky Mountain region is demonstrated by a little church episode at Hebron, Conn. It seems that one of the leading members, a man of large wealth, has been married four times, having been divorced in two cases. His third wife is a member of the same church, and his fourth before he could marry her, was compelled to secure a legal separation from her husband. This man's voice was frequently heard in prayer-meeting, a circumstance which naturally annoyed the clergyman. Finally he could endure the travesty of religion no longer, so he preached a sermon giving a spirited sketch of a whited sepulcher, whom every one recognized as the much-married member. The latter was so wroth at what he called a personal onslaught upon himself that he has brought suit for \$5,000 for defamation of character. Peace-makers in the church are trying to placate the Connecticut Mormon, because he is a heavy contributor to the current expenses, but the clergyman will make no apology.

News and Notes.

—Chile and Peru have at last agreed upon a treaty of peace.

—Eight fishermen were lost in a squall off Gloucester, Mass., last week.

—Gen. Crook is preparing an expedition to operate with the Mexicans at Casa Grande.

—The Attorney-General of Massachusetts has decided that a woman is not, legally considered, a person.

—A new adulterant of ground pepper is a finely-ground preparation of the kernels of olive-berries.

—The average wealth of Massachusetts per capita is \$1,500, which is the largest average of the States.

—The town of Weston, Umatilla County, Oregon, was almost totally destroyed by fire on the 18th inst.

—The Government of Alsace-Lorraine has prohibited the publication in French of papers in that province.

—John Demond shot his landlord at Vallejo because he was refused a latch-key to the door of his lodgings.

—The British indemnity claims against France on account of the Madagascar outrage, amount to \$2,500,000.

—The anti-Butler Greenbackers of Massachusetts have nominated A. F. Arnold of North Adams for Governor.

—Miss Laura Clark, of Cottage Grove, Or., committed suicide because her lover did not say good-by when he went away.

—In Yorkshire, England, on the 19th inst., twenty men were killed by an explosion in Wharnccliffe Cartoon Colliery.

—Staten Island, near Stockton, has been submerged by the breaking of a levee, and immense quantities of wheat destroyed.

—At Statesville, S. C., on the 16th inst., a negro was lynched for killing one white man and wounding another in a row.

—The Chinamen at Woodland refused to take any washing last week, in retaliation for the order compelling them to move their wash-houses.

—The Algerian Insurgent Chief, Si Silman, was invited to a feast by two other Chiefs, who slew him and sent his head to the Sultan at Morocco.

—The remains of Dr. Chas. E. Blumenthal, deceased, of New York were taken to the Pittsburgh cremating furnace, last week, and reduced to ashes.

—The only international street railroad in the world is the one which connects El Paso, Texas, with Paso del Norte, Mexico, two and one-half miles long.

—Philadelphia is to have a street car with a patent spring motor. The inventor says that after the spring is wound up it will propel the car eight miles.

—An outbreak of trichionosis is reported at Ermsleben, Prussian Saxony. One hundred and eighty persons are suffering. There have been four deaths.

—In a recent storm on the Gulf of Finland, sixty vessels were stranded, and a number of lives lost. Sixteen bodies had been found at the date of the report.

—Fruit shipments from California to the East for the past fruit year will amount to twelve thousand tons, an increase of over eight hundred per cent. in three years.

—Three skeletons were recently found near Glorietta, Texas, supposed to be the remains of some cattle-thieves who mysteriously disappeared from that region about four years ago.

—A freight train was blown from the track by a cyclone, near Sulphur Springs, Texas, on the 19th inst., and completely demolished. Several persons were severely injured, but no lives lost.

—A solitary highwayman robbed the Sierra Valley and Truckee stage last week. From the express-box (which he compelled the driver to open) and three passengers the robber secured about \$300.

—A Las Vegas, N. M., special says: "A bad state of affairs exists along the advance of the Mexican Railway. Six men have been murdered in the past two weeks. Parties returning say that life is at a great discount."

—A Constantinople dispatch of the 17th inst. reports a severe earthquake on the southern coast of the Gulf of Smyrna. Several villages are said to have been destroyed, with the loss of 1,000 lives, and survivors are suffering fearful privations.

—Near Craigsville, West Va., on the 13th inst., the wife of a farmer named Manfin and her infant child were murdered in bed, during the temporary absence of the servant, and the bedding set on fire. No clue to the perpetrators of the deed.

—It is expected that the Washington Monument will reach a height of 410 feet before cold weather stops the work, and that it will be completed in the spring of 1885. There is to be 500 vertical feet of masonry, topped off with a pyramidal cap of fifty feet.

—Five counterfeit postal notes were the other day redeemed at the Indianapolis post-office. They were on genuine paper, and purported to have been issued at Youngstown, Ohio. The banks at Indianapolis now refuse to receive any postal notes.

—In the Cherokee Nation, two weeks ago, a Deputy U. S. Marshal and two assistants were killed in a corn-field fight with three Cherokee desperadoes whom they were endeavoring to arrest. One of the outlaws was wounded, and afterwards captured.

—At East Haven, Conn., on the 15th inst., twenty persons were fined \$3 each and costs for driving on the highway on Sunday, in violation of a law of 1720. The parties could not show that they were upon any errand of necessity or mercy, hence the fine.

—The widow of the late W. C. Ralston, of Bank of California fame, is now living in a new mining camp named Ralston, above Michigan Bluff, Col., where her sons own considerable property. The boys have erected a comfortable dwelling for their mother.

—A negro girl aged 18 years was hanged for murder at Calhoun, Ga., on the 20th inst., in presence of 5,000 spectators. She proclaimed her innocence to the last. The minister sang, "In the Sweet By-and-by," and the prisoner and spectators joined in the chorus.

—There is a perceptible rise in the demands of the Chinese in this section of the State for nearly all kinds of service performed by them. They are not ignorant of the law of demand and supply, which has been considerably affected by the Chinese Restriction Law.

—A man named Jacob Nelling has confessed to the mysterious murder of Ada Atkinson, in Indiana. An attempt to lynch him was frustrated by the officers, but threats are freely made that he shall not escape. It is feared that he may get clear on the insanity dodge.

—The Treasurer of the Irish National League at Dublin has returned to the donors at San Francisco a draft letter for the benefit of the families of the Phoenix Park murderers, on the ground that the League would encourage assassinations should it distribute the money.

—Work on the Corinth Canal is going forward with activity. Over 1,000 laborers are employed, exclusive of officials and those engaged in the transport service. At the Corinth end a temporary harbor has been constructed, and a breakwater 312 feet long erected at Isthmia Kalamaki.

—A colored woman, Jane Lennon, who died a few days ago at Akron, O., about 100 years of age, was, it is claimed, the sole survivor of all Northern slaves. The story of her life dates back to 1775, when the Pennsylvania Abolition Society was founded, with Benjamin Franklin as its first President.

—A cablegram dated Paris says that Bennett, of the N. Y. *Herald*, and Mackay, of Comstock mines fame, have contracted for two Atlantic cables, which are to be ready for operation by next June. Ex-Postmaster-General James is also at the head of a cable enterprise, backed by heavy business men and firms.

—A heavy forger named C. F. Dewey, but who has assumed other names, was arrested last week in San Francisco. A Boston bank had been victimized to the amount of \$50,000; a Montreal bank lost \$30,000 by him, and a New York firm, \$12,000. The police found on his person \$1,700, and traced amounts forwarded by him to friends aggregating \$48,500.

—The *Russische Revue* gives some statistics of the universities in Russia. As regards students, Moscow stands first, with 2,430; then St. Petersburg, 2,052; Kiev 1,475; Dorpat, 1,426; Warsaw, 1,003. Kazan, however, has the greatest number of teachers (109), and Warsaw the largest library (362,000 volumes), Dorpat coming next with 219,000 volumes. Harvard University has 1,450 students and 175 instructors.

Obituary.

BOWNSBERGER.—On the morning of Oct. 9, 1883, in Healdsburg, Cal., Bessie B., infant daughter of Prof. S. and Florida V. Bownsberger, died of marasmus, aged seven months and eight days. From the time she was six weeks old there was a gradual wasting away, which the care of friends and the skill of physicians were powerless to prevent. From that time the body did not increase in weight, although the mind developed as rapidly as is usual in children who enjoy good health. A large company of students and sympathizing friends assembled in the parlors of the College Boarding Hall, where the writer spoke the words with which Christians are commanded to comfort one another (1 Thess. 4:13-18). E. J. W.

NOSLER.—Katie Myrtle, daughter of H. E. and M. E. Nosler, died in Healdsburg, Cal., Oct. 9, 1883, of cholera infantum and pneumonia, aged one year, nine months, and one day. Brother and sister Nosler, who have but recently embraced the Third Angel's Message, through the missionary efforts of members of the Healdsburg Church, are sustained by the "blessed hope" that Christ will soon return to bring again the little ones from "the land of the enemy." E. J. W.

PIERCE.—Died at Madison, Dakota, of typho-malarial fever, our dear brother, Eld. Stephen Pierce, aged seventy-nine years. Bro. Pierce was born in Cavenish, Vt., and resided in that State many years. He afterwards lived at Stewartsville, Minn., and Mt. Pleasant, Iowa. His last days were spent at Madison, Dakota, with the family of Bro. A. D. Smith. He was President of the S. D. A. Conference in Vermont and Minnesota five years each, and at one time occupied the position of corresponding editor of the *Review and Herald*. Many, in hearing of the death of Bro. Pierce, will feel that they have sustained a personal loss. He was a man of deep and genuine piety, possessing at the same time much of the precious grace of humility. The Bible was his study and delight, and he was an able expositor of its truths, seeming to have a clear understanding of many of its parts "which are hard to be understood."

Bro. Pierce was ever a friend of the poor and suffering; and while he made few claims for himself, he was thoughtful of the comfort and convenience of others. His last sickness was borne with much patience, and he earnestly desired to have death come that he might be at rest. God has spoken by his Spirit that Bro. Pierce was a man of fine conscience, and the fear of the Lord has been before him. Yet at times he doubted, and feared he was not accepted of God. We have good reason to believe he will come forth at the first resurrection and share in the triumph of God's people. Not long will the prairie sod cover his precious form; for the voice of God will call him from his dusty bed, and he will reap the reward of a faithful, godly life. He certainly is of the class spoken of in Rev. 14:13: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." A. D. OLSEN.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 25, 1883.

NOTICE.—We send no papers from this Office without pay in advance, unless by special arrangement. When persons receive copies without ordering them they are sent by other parties, and we can give no information in regard to them. Persons thus receiving them are not indebted to the Office.

Money orders, drafts, etc., should be made to "Pacific Press;" NEVER to individuals, as they may be absent, and business thereby be delayed.

WE learn by the last *Review* that Bro. Andrews was very feeble, not able to prepare matter for the French paper, of which he is editor. His life has been prolonged, we trust, in answer to many prayers in his behalf. But we are yet mortal, and he too may sleep, for one by one the old laborers in this cause are falling. But not long will they sleep. Soon shall "mortality be swallowed up of life."

WE copy from the *Review* the obituary of our highly-esteemed brother, Elder Stephen Pierce. Brother Pierce was a man of excellent qualities; he had a good education, and a sound judgment; but he was of a retiring disposition, and well satisfied to do good without making himself prominent in the work. He will be missed especially by those who looked to him as a counselor. "Blessed are the dead who die in the Lord from henceforth."

JUST before our paper went to press we received the *Review and Herald* and find that the editor has also noticed the article in the *Crisis* on "Miller's Mistake Explained." We said in closing our article we would be pleased to notice some other things in the comments of Mr. S., and we are now pleased to find that Bro. Smith has noticed some of them. It is very seldom that the editorials of the two papers happen to be on the same subject. But as the method and matter of the two differ so largely the readers will probably not regret it this time.

A Question.

WE earnestly request the *Herald of Truth* to inform us if it is the faith of the Baptist Church that the ten commandments are abolished, as taught by Dr. Anderson in a communication in that paper on the Sabbath question. We were a member of that denomination a number of years, but as that was some time ago it may be that we have not kept pace in our knowledge with the changes which have taken place among the "regular" Baptists. We ask for information.

Justification by Faith.

IN a few days we shall print an edition of our tract on "Justification by Faith." It will be a reprint of the six articles in the *SIGNS* on that subject. At the General Conference in Rome, N. Y., in 1882, the ministers there present requested us to preach on that subject, which we did. Then a vote was passed requesting us to prepare the matter for publication in tract form. This request was repeated by a vote at the State Missionary Society meeting in Greenville, Michigan. It has been delayed beyond our expectation by the many other matters pressing on our time and attention. Of course in writing we had to enlarge upon the ideas barely outlined in a single sermon. We have received some assurances that the articles were satisfactory as presenting the ideas upon which inquiries were made.

Manners Corrupted.

A MAN who has tried to be prominent in California as a professed "Christian" preacher, has written a communication which is published in a professedly "Christian" paper, in which he speaks of the labors of Brother Briggs in Los Angeles County, and calls him "old Briggs." Now considering that Elder Briggs is a young man, and that the writer of that report is considerably older than he, and that Brother Briggs is a gentleman in his bearing and deportment, that does not speak well for the writer of the article or the paper which would publish it. The New Testament says that, "Evil communications corrupt good manners." We have no assurance that the writer of that communication or the editor who published it ever had good manners. But if they had they must have been accustomed to "evil

communications," for their manners are sadly corrupted.

We believe that a man may be a gentleman without being a Christian, for our idea is that "Christian" is a higher title than "gentleman." Therefore we think a man can hardly be a Christian who is not high enough in the scale of "good manners" to be a gentleman. But that, however, will depend somewhat on his intelligence and good sense.

The Wine Interest.

A TRACT written by Capt. A. D. Wood, editor of the *Rescue* of San Francisco, is on our table. Its title in full is as follows: "The Truth and the Wine Interest. Prosperity or Pauperism? Will Wine-making Pay? A Question of Finance."

We are an easy convert to the Captain's view that wine-making is not profitable to any country. The wine-maker may amass money faster than his neighbor who raises grain, but that is not evidence that he is doing the most good, or benefiting the country most largely. The tobacco-raiser may make more money than his neighbor who raises corn, but his prosperity is society's curse. It is generally supposed that there is more money to be made in making wine than in raising grapes and converting them into raisins. But good business men in the grape industry dispute that. However that may be, there is no dispute that he who produces raisins more substantially benefits the country than he who produces wine. The Bible says, and we believe it, that "wine is a mocker." And it is simply a mockery to say that a country is greatly benefited by turning the products of its acres into wine. Wine is not a necessity; it is not life-sustaining; it has turned untold thousands into the way of drunkenness and ruin. How, then, can it benefit a country?

Feeble-Minded Children.

THE following circular was received from the Secretary of the "California Association for the Care and Training of Feeble-minded Children," with a request to notice in our pulpit a meeting to be held in this city, to consider this object. It being on the evening of our prayer-meeting we appointed to dismiss our meeting promptly at 8 o'clock, and advised our attendants to go to the First Congregational Church, which they did, where we listened to an interesting and instructive address by Dr. Stratton. We wish the Association abundant success. Its Secretary is J. H. Applegate, Jr., Room 43, Halleck Block, No. 320 Sansome Street, San Francisco, who will give information concerning their work.

It is believed that the time has now come for the establishment of an Institution in California for the care and training of feeble-minded children, similar to those in operation in Europe and most of the Eastern States. Several meetings have been held with reference to this work; and a Board of Directors has been elected and incorporated under the laws of the State.

It has been ascertained that the services of a most efficient superintendent, teacher and attendant can be obtained from the oldest institution in the United States, provided sufficient funds can be secured for the support of the enterprise.

The undersigned, directors of the proposed Institution, ask all those who are charitably disposed to aid in this necessary and most noble work. The plan of the Institution, from its nature, must be beyond the scope of individual enterprise. It is not designed for the wealthy alone, who will render ample compensation, but for those poor and needy cases from all parts of the State for whom there is no place in any other educational institution, and who would otherwise be left to suffer and sink into hopeless fatuity, to which their condition inevitably tends. The desire of those interested in behalf of this class of unfortunates—of which, from our last census returns, there are 500 in this State—is simply, that they may be provided with accommodations adapted to their comfort, and supplied with an education of the most practical character, promoting their usefulness, their happiness, and the public good. All doubts as to the practicability of educating feeble-minded children have now been removed, and it has ceased to be regarded as an experiment. The necessity and utility of institutions for this unhappy class are everywhere acknowledged; and all demands for their benefit are cheerfully met by the people of the State in which they are located. It is a fact certified to by all leaders in this work, that eighty per cent of this class in such institutions are rendered self-supporting. One-half of this number are returned to their homes cured, and in the case of children even a greater percentage. The educational processes which produce such happy results have now for a long time been reduced to an exact system; and the beneficent influence of institutions founded for this purpose is attested by official reports

from every State where they exist. We have in California no provision whatever for this afflicted class. Can there be a worthier charity, or one which more deeply appeals to our humanity and our sense of justice? Will not every reader of this circular take an active part in this great work, and those who can, by contributions, and all, by personal effort and influence, aid in its successful foundation?

We invoke upon our enterprise the blessing of Him who through his inspired apostle enjoined upon us to "comfort the feeble-minded."

\$25,000 Wanted.

WE, the undersigned, hereby give the sums set to our names, to raise the sum of \$25,000 to be placed under the control of trustees chosen at the annual session of the California Conference. Said sum to be loaned to some of our Institutions at 5 per cent., the proceeds of which shall be used to assist those who are seeking an education at the Healdsburg College, to fill positions in the cause of God. Said individuals must be recommended by the Conference Committee and the College Faculty.

William Butcher.....	\$5,000
Joseph Leininger.....	5,000
John Morrison.....	1,000
F. H. Adams.....	500
Mrs. Mary Scott.....	500
A Friend to the Cause.....	800

"Who'll be the next?"

International Tract and Missionary Society.

THE International Tract and Missionary Society was organized Aug. 13, 1874. It has furnished health and religious publications to co-operative missions and individuals in every State and Territory in the United States, and to every civilized nation on the globe. During 1883 it placed in free public libraries in this country over 6,000 volumes of standard religious books at a cost of over \$6,000, two-thirds of which was donated by other funds and the publishers. It has also placed valuable books in many libraries in England, and supplied reading-rooms with health and religious periodicals.

It has a free reading-room, No. 371, Third Avenue, New York City, where it will keep constantly on hand Health and Temperance publications to furnish co-operating missions and branch offices on the Atlantic Coast and in Europe. William J. Boynton, 200 East 27th Street, manager and city missionary.

It has also a free reading-room 316 Fremont Street, San Francisco, Cal., from which place all ships are visited which enter that harbor. Andrew Brorsen and H. C. Palmer, city missionaries.

Free reading-room at H Street, between Sixth and Seventh, East Portland, Oregon. Boston, Mass., J. R. Israel, residence Rowly, Mass. New Bedford, Mass., Mrs. Anna H. Bradford, residence Acushnet, Mass. The ship work at Liverpool, England, is under the charge of Geo. R. Drew, 40 Price Street, Birkenhead, Cheshire, Eng. Eld. A. A. John, 151 Wingham Street, Great Grimsby, Eng. At the above-mentioned places the public are cordially invited.

The society is sustained by the liberalities of friends of missions. Donations by draft or otherwise will be thankfully received and gratefully acknowledged by any of the above-mentioned agents, or Miss M. L. Huntly, Secretary South Lancaster, Mass., U. S. A.

S. N. HASKELL, President.

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