

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

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"WE HAVE WAITED FOR HIM."
ISAIAH 25:9.

BY LAURA E. REA.

"We have waited for him;" we have watched the signs
Which proclaim his coming near,
As one by one, like the tender leaf
Of the fig-tree, they appear.

We have seen the sun in the heavens grow black;
The moon withdraw her light;
And the stars in the blue expanse above,
Fall from their dazzling height.

The angel has flown through the midst of heaven,
And his message we all have heard
Proclaiming to every nation and tongue,
The truth of the prophet's word.

We have waited for him, Lo, this is our God.
We have waited and us he will save.
O Death! where now is thy cruel sting?
And where is thy victory, Grave?

We have waited for him; we have kept the truth;
Let us enter his gates with praise.
The reproach of his people is taken away,
And the tears of their waiting days.

Oh, soon will these words be ours, we know!
Let us watch till the Master come.
Be ready to meet him with burning lamps,
And share in the "Welcome home!"

James, Iowa.

General Articles.

The Resurrection of Christ.

BY MRS. E. G. WHITE.

THE priests who ministered before the altar had gloomy presentiments as they looked upon the vail, rent by unseen hands from top to bottom, and which there had not been time to replace or to fully repair. The uncovering of the sacred mysteries of the most holy place brought to them a shuddering dread of coming calamity. Many of the officiating priests were deeply convicted of the true character of Jesus; their searching of the prophecies had not been in vain, and after he was raised from the dead they acknowledged him as the Son of God.

During that memorable passover the scenes of the crucifixion were the theme of thought, and the topic of conversation. Hundreds had brought with them to the passover their afflicted relatives and friends, expecting to see Jesus and prevail upon him to heal and save them. Great was their disappointment to find that he was not at the feast; and when they were told that he had been executed as a criminal, their indignation and grief knew no bounds.

The multitudes of sufferers who had come with the expectation of being healed by the Saviour sank under their disappointment. The streets and the temple courts were filled with mourning. The sick were dying for want of the healing touch of Jesus of Nazareth. Physicians were consulted in vain; there was no skill like that of Him who lay in state in Joseph's tomb. The afflicted, who had long looked forward to this time as their only hope of relief, asked in vain for the Healer they had sought.

The revenge which the priests thought would be so sweet had already become bitterness to them.

They knew that they were meeting the severe censure of the people; they knew that the very persons whom they had influenced against Jesus were now horrified by their own shameful work. As they witnessed all these proofs of the divine influence of Jesus, they were more afraid of his dead body in the tomb than they had been of him when he was living and among them. The possibility of his coming forth from the sepulcher filled their guilty souls with indescribable terror. They felt that Jesus might at any time stand before them, the accused to become the accuser, the condemned to in turn condemn, the slain to demand justice in the death of his murderers. Every preparation had been made at the sepulcher to prevent any surprise or fraud being perpetrated by the disciples. The night had worn slowly away, and the darkest hour before day-break had come. The Roman guards were keeping their weary watch, the sentinels pacing to and fro before the sepulcher, while the remainder of the detachment of one hundred soldiers were reclining upon the ground in different positions, taking what rest they could. But angels were also guarding the sepulcher, one of whom could have stricken down the whole Roman army by the putting forth of his power.

One of the most exalted order of angels is sent from Heaven; his countenance is like the lightning, and his garments white as snow. He parts the darkness from his track, and the whole heavens are lit with his resplendent glory. The sleeping soldiers start simultaneously to their feet, and gaze with awe and wonder at the open, lighted heavens, and the vision of brightness which approaches. The earth trembles and heaves; soldiers, officers, and sentinels all fall as dead men prostrate upon the earth. The evil angels, who have triumphantly claimed the body of Christ, flee in terror from the place. One of the mighty, commanding angels who has, with his company, been keeping watch over the tomb of his Master, joins the powerful angel who comes from Heaven; and together they advance directly to the sepulcher.

The angelic commander laid hold of the great stone which had required many strong men to place in position, rolled it away, and took his seat upon it, while his companion entered the sepulcher and unwound the wrappings from the face and head of Jesus. Then the mighty angel, with a voice that caused the earth to quake, was heard: JESUS, THOU SON OF GOD, THY FATHER CALLS THEE! Then he who had earned the power to conquer death and the grave came forth, with the tread of a conqueror, from the sepulcher, amid the reeling of the earth, the flashing of lightning, and the roaring of thunder. An earthquake marked the hour when Christ laid down his life; and another earthquake signaled the moment when he took it up again in triumph.

Jesus was the first-fruits of them that slept. When he came forth from the tomb he called a multitude from the dead, thus settling forever the long-disputed question of the resurrection. In raising this multitude of captives from the dead, he gives evidence that there will be a final resurrection of those who sleep in Jesus. The believers in Christ thus receive the very light they want in regard to the future life of the pious dead.

Satan was bitterly incensed that his angels had fled from the presence of the heavenly angels, and that Christ had conquered death, and shown by this act what his future power was to be. All the triumph that Satan had experienced in witnessing his own power over men, which had urged them on to insult and murder the Son of God, fled before this exhibition of the divine power of Christ. He had dared to hope that Jesus would not take up his life again; but his courage failed him when the Saviour came forth, having paid the full ransom of man, and enabled him to over-

come Satan in his own behalf in the name of Christ, the Conqueror. The arch-enemy now knew that he must eventually die, and that his kingdom would have an end.

In this scene of the resurrection of the Son of God is given a lively image of the glory that will be revealed at the general resurrection of the just at the second appearing of Christ in the clouds of heaven. Then the dead that are in their graves shall hear his voice and come forth to life; and not only the earth, but the heavens themselves, shall be shaken. A few graves were opened at the resurrection of Christ; but at his second coming all the precious dead, from righteous Abel to the last saint that dies, shall awake to glorious, immortal life.

If the soldiers at the sepulcher were so filled with terror at the appearance of one angel clothed with heavenly light and strength, that they fell as dead men to the ground, how will his enemies stand before the Son of God, when he comes in power and great glory, accompanied by ten thousand times ten thousand, and thousands of thousands of angels from the courts of Heaven? Then the earth shall reel to and fro like a drunkard, and be removed as a cottage. The elements shall be in flames, and the heavens shall be rolled together as a scroll.

At the death of Jesus the soldiers had beheld the earth wrapped in profound darkness at mid-day; but at the resurrection they saw the brightness of the angels illuminate the night, and heard the inhabitants of Heaven singing with great joy and triumph: Thou hast vanquished Satan and the powers of darkness! Thou hast swallowed up death in victory! "And I heard a loud voice saying in Heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, who accused them before our God day and night."

The casting down of Satan as an accuser of the brethren in Heaven was accomplished by the great work of Christ in giving up his life. Notwithstanding Satan's persistent opposition, the plan of redemption was being carried out. Man was esteemed of sufficient value for Christ to sacrifice his life for him. Satan, knowing that the empire he had usurped would in the end be wrested from him, determined to spare no pains to destroy as many as possible of the creatures whom God had created in his image. He hated man because Christ had manifested for him such forgiving love and pity, and he now prepared to practice upon him every species of deception by which he might be lost; he pursued his course with more energy because of his own hopeless condition.

Christ came to earth to vindicate the claims of his Father's law, and his death shows the immutability of that law. But Satan thrusts upon man the fallacy that the law of God was abolished by the death of Christ, and he thus leads many professed Christians to transgress the Father's commandments, while they assume devotion to his Son.

The Christian world is not sufficiently acquainted with the history of Satan and the terrible power that he wields. Many look upon him as a mere imaginary being. Meanwhile he has crept into the popular mind; he sways the people—he assumes the character of an angel of light—he marshals his trained forces like a skilled general—he has gained profound knowledge of human nature, and can be logical, philosophical, or hypocritically religious.

He now prepared to work upon the minds of the priests in regard to the event of the resurrection of Christ. He knew that, having already fallen into his trap, and committed the horrible crime of slaying the Son of God, they were entirely in his power, and their only course to escape the wrath of the people was to persist in

denouncing Jesus as an impostor, and to accuse his disciples of stealing away his body that they might declare him to be risen from the dead.

After the exceeding glory of the angelic messenger had faded from the heavens and from the sepulcher, the Roman guards ventured to raise their heads and to look about them. They saw that the great stone at the door of the sepulcher was removed, and they arose in consternation to find the body of Jesus gone and the tomb empty. They turned from the sepulcher, overwhelmed by what they had seen and heard, and made their way with all haste to the city, relating to those whom they met the marvelous scenes they had witnessed. Some of the disciples, who had passed a sleepless night, heard the wonderful story with mingled hope and fear. Meanwhile a messenger was dispatched to the priests and rulers, announcing to them: Christ whom ye crucified is risen from the dead!

A servant was immediately sent with a private message summoning the Roman guard to the palace of the high priest. There they were closely questioned; they gave a full statement of what they had witnessed at the sepulcher: That an awful messenger had come from Heaven with face like the lightning for brightness, and with garments white as snow; that the earth shook and trembled, and they were stricken powerless; that the angel had laid hold of the immense stone at the door of the sepulcher, and had rolled it away as if it had been a pebble; that a form of great glory had emerged from the sepulcher; that a chorus of voices had made the heavens and earth vocal with songs of victory and joy; that when the light had faded out, and the music had ceased, they had recovered their strength, found the tomb empty, and the body of Jesus nowhere to be found.

When the priests, scribes, and rulers heard this account, their faces were blanched to a deadly pallor. They could not utter a word. With horror they perceived that two-thirds of the prophecy concerning Messiah had now been fulfilled, and their hearts failed them with fear of what might be about to take place. They could not question the evidence of the witnesses before them. Jesus of Nazareth, the crucified one, had indeed risen from the dead.

When they had recovered from their first shock at hearing this news, they began to consider what course they would best pursue, and Satan was present to suggest ways and means. They felt that they had placed themselves where they had no alternative but to brave it out, and deny Christ to the very last. They reasoned that if this report should be circulated among the people, they would not only be stripped of their honor and authority, but would probably lose their lives. Jesus had said that he would rise from the dead and ascend to Heaven; they determined to keep the people in ignorance of the fulfillment of his word. They thought this could be done if the Roman guard could be bought with money.

They found upon trial that the guard could be induced by large bribes to deny their former report, and to testify that the disciples had stolen the body of Jesus in the night, while the sentinels slept. It was a crime punishable by death for a sentinel to sleep at his post; and in order to secure the evidence they wished, the priests promised to insure the safety of the guard. The Roman soldiers sold their integrity to the false Jews for money. They came in before the priests burdened with a most startling message of truth, and went out with a burden of money, and with a lying report upon their tongues which had been framed for them by the priests.

Meanwhile a messenger had been sent, bearing the news to Pilate. When he heard what had occurred, his soul was filled with terror. He shut himself within his home, not wishing to see any one; but the priests found their way into his presence, and urged him to make no investigation of the affirmed neglect of the sentinels, but to let the matter pass. Pilate at length consented to this, after having a private interview with the guard, and learning all the particulars from them. They dared not conceal anything from the Governor for fear of losing their lives. Pilate did not prosecute the matter farther, but from that time there was no more peace or comfort for him.

THE Christian esteems it his greatest pleasure, and highest privilege, to work for God; the sinner considers such expense lost.

The Makes-no-difference Theory.

BY ELD. R. F. COTTRELL.

IF any citizen should say, "It makes no difference whether we obey the laws of the State or not," he would be esteemed wickedly lawless, or insane. Yet this is the way the law of God is spoken of by men of all classes, the clergyman and the layman, the non-professor and the skeptic. In the latter classes, it is not so much to be wondered at; for they do not profess to revere the Almighty, and, to the shame of the former, the latter have learned it from their lips, and only reiterate what they have heard from the pulpit and the pew. Ministers have said, deacons and private members have repeated it, and it is no wonder that worldlings of all degrees should join them in full chorus,—"It makes no difference which day you keep as the Sabbath if you only keep one day in seven;" "it makes no difference whether you believe what the Scriptures teach of the second coming of Christ, if you are only ready;" and a large number of various classes sound the refrain, "It makes no difference whether you keep one day, or no day, or whether you have any faith in Christ, or not." Some may listen with pious regret to this refrain, but they have sounded the key and the others fully harmonize; they have set the ball in motion, and they cannot stop it; they have laid down the premises, the others only bring out the legitimate conclusion.

And why do Christians thus encourage the enemies of the Lord to blaspheme? It is simply because they find themselves, by the traditions of their fathers, out of harmony with the law of God, and rather than turn and obey the law as it is, they manufacture arguments to excuse themselves in disobedience, and in offering to God a substitute for what he has commanded, impiously contending that it makes no difference. They would not dare treat the Governor of the State in this way; but they seem to think that God is a great way off, and will not notice so trivial a matter. "Offer it now unto thy Governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts." How applicable to the case are the words of the Lord by the mouth of the prophet: "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore I have made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law." Mal. 2: 7-9.

It is worse than folly, it is impiety, to assert that the fourth commandment is binding—that the Sabbath of that commandment should be kept—and yet that it does not bind men to the observance of a particular day. God sanctified, set apart, separated, appointed, the seventh day, because it was his Sabbath, the day on which he rested from the work of creation. He rested only on the seventh day of the seven; therefore his Sabbath is no other day than that one of the weekly cycle so definitely and infallibly pointed out. And it will be finally discovered, to the infinite loss of many, that it makes a vast difference whether we obey God or not. It is extremely silly, as well as wicked, to attempt to undermine the fourth commandment, and circumvent Infinite Wisdom, by beginning where you please to number the weekly cycle, and so make any day you choose the one required to be kept holy—the Sabbath of the Lord, that is the day on which the Lord rested. It is attempting an impossibility; it is a flagrant violation of common sense; a thing that never would have been undertaken, but from the direct necessity to excuse self and maintain a tradition that had usurped the place of the Lord's Sabbath and made void the fourth precept of his law.

Ignorance will be the ground upon which many who lived in time past will be forgiven the sin of making the Lord's holy Sabbath a secular day; but light has come, the time of ignorance is fast passing away, and those to whom the light has come cannot be excused on the same ground. The Judgment is at hand; and men will be weighed in the just balances of the law of God. The gospel will save those who have repented of their sins, found pardon through Jesus Christ, and have followed the example of Him who said, "I have kept my father's commandments."

Jesus is soon coming. The signs of the times, which are the fulfillment of the predictions of Jesus, prophets, and apostles, declare it in language too plain to the believer to be misunderstood. The Jews were condemned as unbelievers because they did not discern the signs of their times. Christians of our day will have their faith tested also on the signs of the times. Faith in Christ embraces the promise of his return, and accepts the fulfillment of the signs he promised, and which have been fulfilled. It is becoming too late to say, It makes no difference whether we believe his promise and the fulfillment of the signs he gave, on the fulfillment of which he bids us know that his advent is at hand, even at the doors. The inquiring, observing Christian lacks no evidence on this point. Nothing but stubborn unbelief can much longer excuse itself from believing, saying, "It makes no difference, if we are only prepared." It will be found too late, by many, that that excuse is only a hiding place for unbelief in the words of Jesus, and that it is vain to hope to be prepared for his coming while having no real confidence in his words. Yes, it will make a vast difference whether we be found in faith or unbelief. "Here are they that keep the commandments of God and the faith of Jesus."

Walking by Faith.

A GENTLEMAN sailing down the Atlantic Coast came on deck one morning to find the air pervaded by a fog so thick as to shut off the vision for even a few yards from the steamer. He had been aware during the night of a peculiar vigilance and activity on board, and ascertained that the fog had lasted since the previous evening. On inquiring of the captain concerning their whereabouts, he was told that they had past Cape Hatteras in the night. "How did you know that? Could you see the light?" "Oh, no; not in a fog like this." "Well, you could certainly take no observations without a star in sight." "No; but we have other ways of seeing where we are than those you have mentioned." "How?" "By the lead. Our soundings told us that we were off the cape, and when we had passed it."

The spiritual have other means of seeing than what we call our sight. They see by the lead. That lead is faith. All distinctively Christian seamanship consists in the use of this "vision and faculty divine." There are nights when the heavens seem walled above our heads, and no light shines from the shore; when through the moaning and midnight seas we pass the stormy, and perilous crisis of our life. But we go on, sounding the depths that encompass and imperil us, finding the rocks and shoals themselves our chart and our security. "For we walk by faith, not by sight."—Sel.

Abuse of Moses.

I HEAR of a man traveling around the country exploding this book (the Bible), and showing up "the mistakes of Moses," at about two hundred dollars a night. Moses being dead, cannot defend himself. It would be worth something, after hearing the infidel on the mistakes of Moses, to hear Moses on the mistakes of the infidel. When Moses could talk back, he was rather a difficult man to deal with; Pharaoh tried it, and sank like lead beneath the wave. Jannes and Jambres withstood Moses, and, it is said, were buried in the earth. Korah, Dathan, and Abiram tried it, and went down so deep that they have not yet got back. But Moses is dead, and it is easy to abuse him. It does not take a very brave beast to kick a dead lion. It would be interesting to hear a military leader and legislator like Moses, the man of God (who, after he was eighty years old, commanded for forty years an army of 600,000 men), give his candid opinion concerning the mistakes of the Colonel, whose military career is said to have consisted in one single engagement, in which he was chased into a hog yard, and surrendered to a boy of sixteen. After which, as soon as exchanged, he heroically resigned his commission in the face of the enemy, and subsequently gave his attention to managing a whisky ring, discussing theology, blaspheming God, and criticising the dead man who cannot answer back.—Sel.

PROPER rest does not hinder labor, but rather makes it productive.

Postal-Card Jottings.—No. 5.

JEHOVAH-TSIDKENU. Such will be the name of Judah and Jerusalem when the Lord Jesus Christ, the Branch of righteousness, shall be King of kings. As we are grafted into that living Branch, the True Vine (John 15:1; Rom. 11:17, 19, 26), we shall have this precious name, the Lord our righteousness (Jer. 33:16), given to us in the grand resurrection-glory, if accounted worthy. Luke 20:25. Christ Jesus is now made of God unto us wisdom, righteousness, sanctification, and redemption. 1 Cor. 1:30. Thus, his righteousness is not only imputed to us (Rom. 4:22-24), but, by the power of God and the inworking of the Holy Spirit, it is imparted to us, and that so thoroughly that Paul could say, "For me to live is Christ." Phil. 1:21. "I know nothing against myself." 1 Cor. 4:4 (R. V.). "Our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom, but in the grace of God, we behaved ourselves in the world, and more abundantly to you-ward." 2 Cor. 1:12 (R. V.). "Ye are witnesses, and God also, how boldly and justly and unblameably we behaved ourselves." 1 Thess. 2:10. How was this? Because the Lord was his practical righteousness. He was crucified, dead, and buried with Christ, and said, "the life which I live in the flesh I live in faith [the faith], which is in the Son of God, who loved me, and gave himself for me." Gal. 2:20. That which is true to faith will be practically and experimentally true. Let us be clothed with righteousness, i. e., right-doing, which means separation from the world, its ways, and its fashions. 1 John 2:15. Let us put on the divine panoply; let us take it to us. Eph. 5:11, 13 (Greek). Let us live soberly, righteously, and godly (Titus 2:12), then white raiment and fine linen will be ours forever. Rev. 3:4, 5, 18; 19:8.

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Spiritual Food.

THE harvest laborer returns from the field at noon, his garments moistened with perspiration, and his body tired and weak with the forenoon's toil. He finds a table loaded with wholesome food to satisfy his hunger, and a pitcher of good, cool water awaiting to quench his thirst. No one has to urge him to sit by and eat, but with a good will and strong appetite he partakes of the repast. It is just as essential to a growth in grace that we have spiritual food, and just as necessary to perform spiritual labor, that we drink deep of Christ, the living fountain, as it is that we have daily food and drink to supply our temporal wants.

Privation, perplexity, and suffering, is the lot of all Christ's followers in this life. Paul says, "If we suffer, we shall also reign with him." He who shuns to work for Christ because it incurs suffering, must, in the day of Judgment, experience a deep anguish of spirit and physical suffering that is not to be compared with that endured in this brief life. It is a fearful thing to know all these things, and then not be willing to do and bear all that is required of us for Christ's sake. The punishment of the forgetful hearer who is not a doer of the word, will be far more severe than that experienced by those who have not had the privilege of knowing the truth of God's word. "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes."

The Bible reveals to us God's will, and how are we to know it and do it without studying its sacred pages. Many will be held responsible in the Judgment for their ignorance of God's requirements through neglected opportunities in studying the sacred volume. "Search the Scriptures," said our Saviour. Search does not mean to give them a cursory perusal. It does not mean to mechanically read a chapter for the morning and evening worship; it does not mean to read them merely to escape the penalty of God's wrath set forth in them. It means to peruse them diligently with an inquiring mind, "for in them ye think ye have eternal life, and they are they that testify of me."

An invitation to the great marriage supper of the Lamb in the kingdom of God, is given through the Scriptures to all the inhabitants of

earth, with a promise that, if we are there dressed in the wedding garment, due respect shall be paid to us. Only those who are hungry and thirsty will ever sit down to the King's repast. The Master requires that we shall give the invitation proper consideration, accept of it heartily, and make the necessary preparation to be in a presentable condition. E. HILLIARD.

Medford, Minn.

Righteousness.

THE Scriptures represent righteousness as obedience to God's law. "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25. "Righteousness exalteth a nation." Upon the righteous the Lord looketh with delight. "For the righteous Lord loveth righteousness; his countenance doth behold the upright." Ps. 11:7. And again, "The Lord loveth the righteous." To such how comforting his promises. "Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings." Isa. 3:10.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5:6. "He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure." Isa. 33:15, 16.

Dear brethren, it is now our especial work to seek "righteousness," seek "meekness," that we may be hid in the day of the Lord's anger. Zeph. 2:1-3.

Let us perseveringly do this, and humbly walk with God, in all things obeying him, and then soon shall be heard a voice from Heaven, of the most enrapturing sweetness and thrilling loveliness, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26:2.

Pilgrims, bound to the city of God, fresh courage take, and onward press. "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." A. S. HUTCHINS.

Faith vs. Credulity.

THE point where the Christian and the infidel part company is on faith. In all things pertaining to the word of God, the infidel refuses to believe what he cannot see. The Christian believes on the evidence of faith, which is his basis of hope. "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. When the Christian has gone as far as he can by sight, he keeps right on with the same confidence, because he believes the word of the Lord. And it is a fact that if he walk in humble, implicit faith, he will make straighter paths than in walking by sight, for what he does see, he sees "through a glass darkly," or only "in part." 1 Cor. 13:12. The light of faith is the brightest light he has.

But because the Christian walks by faith, it does not necessarily follow that he walks in ignorance. Faith in God is simply trust in one who has many times over demonstrated his wisdom, truthfulness, goodness, and power. When we trust in his promises, we trust in that which has been proved reliable ever since man existed. We have the record of those who, in all ages of the world, have exercised implicit confidence in God, and not one of them ever had his trust betrayed. The eleventh chapter of Hebrews furnishes witnesses enough to establish the confidence of any reasonable person, that trusting in the God of the Bible is no mere experiment in our day. Aside from these there are hundreds of living witnesses in our own generation who have tested and proved that walking by faith is no uncertainty—witnesses whose testimony upon any other subject would not be doubted by the veriest skeptic.

But what does the unbeliever in a living God and the Christian religion have to offer in lieu of faith as a guide? When he parts company with the Christian at the point of faith, and seeks a road that he can travel by sight, whence hath he light? Ask him, and he will point you to some "undeveloped" theory, "yet in its infancy," originated in his own generation, perhaps. If you

insist upon seeing the way, he will endeavor to show you the origin of all things in some "chaotic nebula," the theory of whose "self-development" is more "chaotic" than the "nebula" itself. Ask him where his road leads to, and he gives you another refulgence of chaotic light regarding "self-organized plants and animals" under the "laws of developing sociology," ending as a result of the "survival of the fittest" in some "unknowable absolute."

Such is a specimen of the light proffered to the world by some who insist upon not believing what they cannot see. Others, having less ambition, are content to know nothing beyond what is picked up by the natural senses without any further mental effort. These also refuse to believe in any revelation from the Creator—failing even to come up to the intelligence of the untutored savage, who

"Sees God in clouds and hears him in the wind."

Amid all the beauties of nature, they are ready to deny that "the heavens declare the glory of God, and the firmament sheweth his handywork." Ps. 19:1.

And upon what evidence do all classes of these opposers base their positions? Upon nothing but the speculations of men who never arrive at a definite conclusion—"Ever learning, and never able to come to the knowledge of the truth." They have no faith, for faith must have truth to rest upon; and they have ignored it, calling for sight. Their light is all darkness. They have no hope, for hope must have faith for a basis. The whole ground of their opposition to Christianity lies in their credulity—which Webster defines as "readiness to believe without sufficient evidence." They do continually that which they claim to be too wise to do—believe without evidence. Thus, while the Christian walks by faith, the infidel is led by his credulity. W. N. GLENN.

The True Riches.

WHAT a grasping after the wealth of this present earth! Alas! how men all around us are worrying and fretting to obtain it. Their one idea of life is money, money, money! What wrongs are committed on every hand! What countless millions mourn on account of the oppression and robbery of the money-graspers! If we may judge by the lives they lead, how many put their trust in riches! And it is easier for a camel to go through a needle's eye than for those who trust in riches to enter the kingdom of Heaven; but, "Blessed are the poor in spirit, for theirs is the kingdom of Heaven."

It is right that we be industrious, and provide things honest in the sight of all men, and that we obtain money only for the good we may do with it. But we should never join in the mad rush of the world after wealth and earthly glory. If we but do our duty toward God, toward our fellow-man, and toward ourselves, we need not fear for food and clothing. "For what is a man profited, if he shall gain the whole world and lose his own soul?" [life]. He parts with it at death, and it remains behind him, to be a curse, perhaps, to his children. But oh, the inestimable value of the true riches, the gift of God, the eternal life through Jesus Christ our Lord; and with it the saints' inheritance—the renewed earth, and the mansions which Christ our Lord prepares! When the glory of this present earth shall have passed away forever, and with it the rich oppressor; when the wicked shall be as ashes under the feet of the glorified, and "be as though they had not been," swallowed up in eternal silence by the second death; when the former things are passed away, and all things are made new, and "Christ who is our life" shall be with us, and be our God, then will we rejoice that we have gained the true riches, the "inheritance incorruptible, and unde-filed, and that fadeth not away." EPSILON.

THE stoutest timber stands on Norwegian rocks, where tempests rage, and long, hard winters reign. The muscles are seen most fully developed in the brawny arm that plies the blacksmith's hammer. Even so, the most vigorous and healthy piety is that which is the busiest, which has difficulties to battle with, which has its hand full of good works, which has neither time nor room for evil, but, aiming at great things both for God and man, promptly and summarily dismisses temptations with Nehemiah's answer, "I have a great work to do, therefore I cannot come down."

Justification and Obedience.

THE relation of justification and obedience is precisely the relation of faith and works. The Scriptures make this subject very plain, yet scarcely any doctrine seems to be more misapprehended. The difficulty arises from a widely prevailing and growing desire to put off the law of God, or to plead exemption from its obligation. As law is the foundation of every Government, the divine Government not excepted, we shall have to notice further the nature of our obligation to the law in order to elucidate its relation to justification by faith.

There is a peculiar expression in Isa. 51:6. The Lord says: "My salvation shall be forever, and my righteousness shall not be abolished." That this refers to his attributes or personal character, would appear improbable, even in the absence of any testimony on the subject; for the idea of the abolition of his attributes or of his personal righteousness is too absurd to ever receive a notice. But if it refers to his law, which is the foundation of his righteous government, the expression is reasonable and also necessary as a revelation. And there is proof that it has this application. In Ps. 119:172, it is said, "All thy commandments are righteousness." Now as the character of the divine Lawgiver is best revealed to us through the revelation of his will, and as his attributes must of necessity show forth in his Government, the stability of his character is determined or shown by the stability of his law; for it would be of little account to declare in words that he was unchangeable, while he showed in action that he was not. Again, this application is confirmed by the connection: "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Verse 7. We have quoted the scriptures showing that God's law of ten commandments is a rule of holiness, of justification, condition of life, perfect, the whole duty of man, &c., which identify it as the same law referred to in Isa. 51:6, 7, and Ps. 119:172, which is the embodiment of righteousness. Hence, they who say that God's law of ten commandments is abolished, directly contradict this scripture, and are vainly contending with God. This view may be strengthened by an examination of the Saviour's words in Matt. 5:17-20; but we only invite investigation of that text, and pass to the apostle's argument on justification.

What is the import of the apostle's declaration in Rom. 3:28? It reads: "Therefore we conclude that a man is justified by faith without the deeds of the law." Does it mean that we now form our characters in Christian life without works, or without obedience to the law? So many seem to think; but we cannot. 1. That view is highly unreasonable. We cannot form any character by mere feeling or belief. It is only by actions, by deeds, or by works, that any character can be formed. 2. It is contrary to the whole scope and tenor of the Scriptures, as we shall try to show.

The idea of the text is presented also in verse 21 of the same chapter, which we have considered in another place. It reads: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." There is no difficulty at all if it is borne in mind that the subject is that of *justification to a sinner condemned*. Now it is a truth so evident that no argument is needed in its favor, that a criminal cannot be justified by the law which he has broken. Surely there is nothing so strange in this that any need to be troubled to comprehend its force or bearing. It is only by losing sight of the relations brought to view in this chapter, and of the principles which must characterize the actions of a just Government in dealing with transgressors, that difficulties are found. We are indeed "justified freely by his grace," but on a basis which enables God to be just while he is a justifier of the believer. This must never be forgotten if we would honor his justice and his Government. Pardon must have respect to the broken law. And as there can be no condemnation without law, for "sin is not imputed when there is no law," even so justification must be according to law, or else justice will be disregarded. There can be no determination of character, either good or bad, without the law. By the law is the knowledge of sin. This is one direction in which the law imparts knowledge, but not the only one. The law is a witness of the righteousness of God. The apostle says that we are made the righteous-

ness of God in Christ. 2 Cor. 5:21. This means that our characters are conformed to his revealed will. And the righteousness of God manifested in us, through the faith of Jesus Christ without the works of the law, is just this, that Christ removes our sin and places us before the throne of justice as free, as sinless as though we had never broken the law. The law being the measure of holiness, of perfection, and the only rule of judgment, is of course a witness of the righteousness so effected. This cannot be denied. The expression, "The doers of the law shall be justified," is sufficient proof that the law contains all that is necessary to justify the obedient; and the law witnesses to the righteousness of God which is effected through faith in Christ in the characters of the faithful, because it enforces and demands that righteousness. We can readily understand why a sinner, a carnally-minded man, restive under just restraint, whose heart is enmity against God, should desire the abolition of such a law. But we cannot understand why a man who professes to love God and to be loyal to his Government should desire its abolition; nor can we believe that the God of justice, who will bring every work into judgment, will consent to its abolition. He has said: "My righteousness shall not be abolished," and we respect his word and bow to the rule of his righteous judgment. Eccl. 12:13, 14; Rom. 2:12, 16.

Many stumble over the gospel plan because they make no difference between *justification and salvation*. If we had regard only to *original justice*, there could be no difference; that is, if a man had never sinned he would have been justified, and of course saved, by his obedience. But this original or personal justice no one now possesses. Hence, while the principles cannot change, and the rule of justification is ever the same, the means are entirely different from what they would be if man had never sinned. Here is where many err. They suppose, or seem to suppose, that if the law ceases to be the means of justification, it ceases also to be the rule. They do not judge of the law by its nature or original object, but from a partial view of the position of its transgressor. The law, as a rule of right, will form a perfect character, but cannot reform an imperfect one. The rule of the mechanic will determine or point out a right angle on the end of a board he is framing; and if the board is square—if the angle is right, it is justified or proved right by the rule. But if the angle is not right, the rule will point out the inaccuracy, but will not make it right. That must be effected by another tool. But if the saw is the means of making the proper angle on the board, does the saw therefore become the rule of determining angles or measurements? By no means. And there is precisely this difference between the law and the gospel. "By the law is the knowledge of sin;" but the gospel is the remedy. The law points out the errors of character, the gospel reforms them. The law being the only rule of right, "the doers of the law shall be justified." Rom. 2:13. This is but plain justice; for no one can suppose that the man who did the law—who obeyed God in all his life, would be condemned. But Paul also says that there are no doers of the law—that all have sinned; and from this he draws the very evident conclusion, "therefore, by the deeds of the law there shall no flesh be justified." Rom. 3:20. So we are justified now "freely by his grace;" entirely by faith; works do not enter into our justification. And why not? Because, as the apostle shows, this justification by faith has respect to "the remission of sins that are past." Rom. 3:25. Over these our future acts of obedience can have no influence or control.

It has been thence inferred that the sinner justified is under no further obligation to keep that law by which he cannot be justified. But it cannot be that they who teach thus realize how destructive is that view to every principle of right and justice; how it dishonors the gospel of Christ; how it tends to pervert a holy gospel of love to a mere system of license. Of all the abuse the gospel has ever received at the hands of its professed friends, this is the deepest. It is contrary to Scripture, and to all just reasoning. Ask the advocate of that theory if the law of his State will justify the thief in stealing, or the murderer in killing. He will answer, No; the law condemns such actions. Ask him how the criminal can escape the true desert of his crimes, and he will reply, Only by the governor's pardon. Ask again, If the law condemns the transgressor, and

he can be justified only by pardon, does that pardon release him from obedience to the law, so that he may thereafter disregard its claims? Will he affirm this? Will he tell you that that pardon thereafter becomes the rule of life to such a man? And if the pardoned one should again be committed for crime, will the jury try him, and the judge condemn him by the governor's pardon, or by the statute of the State? Could we get any to take the same unreasonable position in regard to the law of the State that many take in regard to the law of God? Not one. If angels ever weep at the blind folly of mortals, it would seem that such teachings furnish an occasion. To see men of talent, of learning, of apparent piety, strip the plan of salvation of every principle of justice, pervert it to a system of license, draw conclusions directly contrary to reason and common sense, and argue on the divine Government as they would be ashamed to argue in respect to the Government of the State, surely, this is enough to fill the heavens with astonishment.

This error is not altogether confined to those who are called Antinomians. All those who teach that Christ did not suffer the penalty of the law, that his death did not meet the full demands of justice, but was substituted for its demands, really subvert the law by denying that the gospel has honored its claims. We think that in many cases they are unconscious of the demoralizing tendency of their position. This, however, will be considered more fully when we come to the subject of the vicarious death of Christ.

Had man never sinned, he would have been justified on the ground of obedience—by works. Without sin he could not have been condemned. This shows that *justification is in works, provided that the works are perfect*. To deny this is equivalent to affirming that man would have been condemned—not justified—if he had continued in perfect obedience. And this is what we have before said, that *justification is in the law*, but man lost it by transgression of the law. It is obedience only that forms a right character. "He that doeth righteousness is righteous." 1 John 3:7. Faith in the blood of Jesus removes guilt, and presents us before the throne as righteous by imputation; but faith, without works, does not build up character. That is to say, that we are justified from past sins by faith without works, but we cannot maintain that justification through future life by faith without works. In this respect, "faith without works is dead." James 2:20. And so Paul instructs the brethren: "Work out your own salvation with fear and trembling." Phil. 2:12. EDITOR.

(To be Continued.)

Clinching a Sermon.

I HEARD a sermon once from a venerable itinerant preacher, on benevolence. I thought the effort was very lean; but one thing impressed me a little. "Go," said he, "and do something after I have done preaching. Have it to say when I come back, four weeks hence, that you have done something, and my word and God's word for it, you will be a better and a happier man." I knew a poor widow living on the edge of some woods about a mile from my home. Her husband had been dead two or three years, and with three helpless little girls she had a hard conflict with poverty. I had often spoken kindly to her, and thought my duty ended when the words were uttered; but when the sermon of the white-headed preacher was done, the resolution was formed to go and do something. Next day, I visited the cellar and measured out a bushel of potatoes, a bushel of apples, and a variety of other things, and having put them into a wagon, started for the cottage of the widow. A load of wood, for which I paid \$3, preceded me. An hour's drive brought both loads in front of the house; and when my explanation was given, there were wet eyes and warmer hearts in the parties. The widow wept for joy, and the children joined in; while I, finding my feelings too much for my strength, had to give away also to tears. The fact was one that gave me a new spiritual start, and when the preacher came back, I thought the discourse one of the most eloquent I had ever listened to. The change was in myself, not in him or his preaching.—*The Standard*.

WE should examine our hearts as a seaman does a ship before a storm, not as a coquette does her person and her dress for a ball.

The Sabbath-School.

Lesson for Pacific Coast.—November 17.

1 CORINTHIANS 1: 2: 1-3.

NOTES ON THE LESSON.

NOTWITHSTANDING the subscription at the close of this letter stating that it was written at Philippi, commentators generally agree that it must have been written at Ephesus; and indeed any one reading the epistle without the subscription would naturally locate the writing at the latter place. We find good evidence in chapter 16: 5-8, where he states that he will *pass through Macedonia* and come unto them, and if possible abide through the winter, adding, "But I will tarry at Ephesus until Pentecost." In the 19th verse he says, "The churches of Asia [of which Ephesus was the capital] salute you; Aquila and Priscilla salute you," &c. These were living at Ephesus. Acts 18: 26. These subscriptions are not attached to the original epistles, and, as they often conflict with the inspired history, and with statements in the letters themselves, are not deemed reliable.

PAUL here, as in most of his epistles, asserts his apostleship. It cannot be said that he did this boastfully, for we find that so far as his personal prerogatives as an apostle were concerned, he was always willing to waive the dignity; but as to the dignity of the position itself, he never compromised that for a moment. Of these facts he had given evidence at Thessalonica and at Philippi, and his reference to these experiences in his letters to the Thessalonians was necessary in order to remind them of his humble demeanor while wearing such high honor directly from the Lord. It was necessary in this instance, because the letter he had received from Corinth, as also verbal charges against some in the church, rendered it compulsory that he should make some very important decisions. And furthermore, as there were divisions among them as to the recognized leadership, it is quite probable that some would not be disposed to acknowledge his authority. It is meet for those in authority in the church to maintain the proper dignity of their positions, and it is the duty of the church to "esteem them very highly in love for their work's sake." 1 Thess. 5: 12, 13.

"SOSTHENES our brother." From the little we know of this brother, his experience had been in a manner similar to Paul's, and it is not surprising that, under the circumstances, his conversion should create between them a close bond of sympathy. Sosthenes, it will be remembered, was ruler of a synagogue in Corinth, and was conspicuous, if not the leader, in the insurrection against Paul, in consequence of which he was beaten by the Greeks. So both he and Paul were prominent Jews, had both been violent persecutors of the church, and upon both a measure of judgment had been meted out.

"UNTO the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints," &c. Verse 2. Them that are sanctified means those that are set apart, as Dr. Barnes says, "separated from the mass of heathen around them, and devoted to God and his cause." He also says, "The word saints here does not differ materially from the word sanctified. It means those who are separated from the world, and set apart to God as holy." We might add, that to maintain any degree of Christian deportment in such a place as Corinth would mark a wide contrast between the church and those not of the faith. The apostle intimates that they could not even attend to their ordinary secular affairs without contact with fornicators, extortioners, idolators, etc., so common were these vices among the people. Chap. 5: 9, 10. This introduction is strikingly similar to that of Jude's epistle.

"WITH all that in every place call upon the name of Jesus Christ our Lord." In this we have the broad intention of the Spirit that actuated the writer of this epistle. Although the immediate object of the letter was to correct errors in that church, it was clearly foreseen that counsel upon these and the other topics treated, would be wanted wherever the gospel should be preached.

Centuries have passed since the promulgation of these inspired injunctions and teachings, yet the teachers of "present truth" have constant use for them in correcting error and rebutting false doctrine; and they have lost none of their pith or poignancy.

"THERE are contentions among you." Some claimed to be followers of Paul, some of Apollos, others of Cephas, and some had the correct idea of leadership, and clung to Christ. The peculiarity of this dissention is that Paul, Apollos, and Cephas were not rivals of Christ nor of each other. Their doctrines were harmonious, and neither of them desired to be a faction leader, much less a leader of the whole, in his own name. The instigation to such a division must have been purely diabolical—"the mystery of iniquity" already working. And with the apostle's pointed rebuke before us, and in the face of the Saviour's fervent prayer and solemn injunction that his followers might be one as he and the Father are one, it is surprising how men can claim Scripture authority for hundreds of divisions—doctrinal and physical—in the body of Christ. And some, while maintaining that their individual sects have the essential truth, will claim that a multiplicity of denominations is necessary to accommodate the various minds of *Christians* who cannot agree upon doctrine—who refuse to be "one," as the Saviour commanded. To Paul's question, "Is Christ divided?" they deliberately act, Yes. Such Christianity is not of Paul, nor of Apollos, nor of Cephas, nor of Christ.

"I THANK God that I baptized none of you, but Crispus and Gaius." Verse 14. Those who hold water baptism to be a "non-essential" lay great stress upon this and the following verses, as showing that Paul deemed it a matter of little consequence. But the Lord has not left this important memorial so slightly guarded, nor are we shut up to this passage, from which an unwarranted inference is drawn, to learn Paul's estimate of it. He had received his commission direct from the Lord, as the other apostles had, and was guided in his teaching by the same Spirit that actuated the baptism of three thousand on the day of Pentecost. Although he may not have baptized many with his own hand, he was nearly always accompanied by assistants; and his reason for thankfulness was because, if he had baptized more himself, it would have strengthened the party spirit of those claiming to be "of Paul." Christ sent him to preach the gospel, and he could not have done this without preaching baptism. That was part of the great commission. Matt. 28: 19, 20. It would be as impossible to consistently preach the gospel without its ordinances and memorials, as it would be to preach the ten commandments consistently while setting aside the Sabbath. We have only to refer to the Pentecostal scene at Jerusalem; to the experience of Peter at the house of Cornelius; to the instance of Philip and the Ethiopian eunuch; and to the case of the Philippian jailer—all instances of the direct interposition of the Spirit of God—to prove the inseparable connection between the gospel and baptism. It is the perpetual memorial of the burial and resurrection of Christ, upon which the gospel must stand or fall.

FOR ye see your calling, brethren," &c. Verse 26 and onward. It will be noted that the basis of estimating the "wise" and "mighty," as also the "foolish" and "base" things referred to in these verses, is "after the flesh;" that is, according to a worldly estimate. It is a fact that not many of the so-called great men of the earth become Christians. They are too busy with the matters pertaining to this life. The so-called wise men cannot stoop to be taught by One who had "never learned" in the recognized schools of theology, philosophy, etc. The King is obliged to send into the "highways" and "hedges," and gather the "poor," the "blind," the "lame," and kindred classes (according to the estimate of the world) in order to fill his table. The foolish (worldly estimate) things will confound the wise (popularly so called); and the weak things (after the flesh) will confound the worldly mighty ones. When we reflect that "the fear of the Lord is the beginning of wisdom," we can well afford to forego that wisdom which God hath "made foolish." We may indeed lightly esteem the might of this world in comparison with that weakness of the flesh in which, with God's help, "one can chase a thou-

sand, and two can put ten thousand to flight." God has chosen the instruments that would glorify *his* name, "that no flesh should glory in his presence."

PAUL was one of the exceptions to the foregoing rule. He was a wise man after the flesh, so recognized by his fellows. But he is also an instance of the fact that all such exceptions must put away that distinguishing feature, to be efficient and acceptable in the work of the Lord. He had tried eloquence and science at Athens, with little success. At Corinth he put aside all that and labored, although "in weakness, and in fear, and in much trembling," yet "in demonstration of the Spirit and of power." He experienced a far different result when he used the wisdom of God, even "the hidden wisdom." Well could he say, in his second letter to this church: "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." 2 Cor. 12: 10. W. N. G.

It ought to be a real comfort to a Sabbath-school teacher to have scholars who have had no good teaching at home, and who have no thought of any responsibility for the preparation of their lessons out of the Sabbath-school hour. Scholars who are well taught by their parents, and who study their lessons faithfully, can almost take care of themselves. Teaching them in the Sabbath-school is, in a sense, a supplemental work. But when a scholar gets all his teaching in the Sabbath-school, and during the lesson hour, *he* is one of the scholars worth having in charge. Sabbath-school teaching ought to amount to something in his case. This is a word of encouragement to teachers who have such scholars. Instead of repining over their trying lot, they have reason to rouse themselves to the exceptionally good work to which they are summoned by the peculiar need of their scholars.

WHAT a pity it is that so much of the pith and energy which are frequently displayed in church and Sunday-school singing, fail to go any farther than the breath of the singers can carry them! If more of the vim and whole-heartedness which are displayed in Christian singing were put into Christian living, would there not be a revivifying of many churches and Sunday-schools which are known as sluggish and backward?

THE USE OF HELPS.—If a teacher cannot get along without the use of a lesson-help during the class recitation, why should he expect his scholars to get along without one? If he has not learned that which he wishes to teach them, before he comes to the class, he certainly has no right to expect them to learn it during the brief time allotted to the lesson exercise.—*S. S. Times.*

THERE is a way of Bible study which yields very little profit. It is a mere curious search after minute information, or for arguments upon mooted points. In this way the soul may grow lean as the mind is informed. We should every day look for the essence of truth for the heart, and not merely seek something for the memory or understanding.

If infidelity wishes to shake the Christian's faith in a personal God, it must account, not for the miracles of the first century merely, but for those of the nineteenth.—*Lyman Abbott.*

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The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, NOVEMBER 8, 1883.

"A Check on Adventism."

It is a general practice in courts of justice that a person's testimony is not to be rejected for an inaccuracy on a point not material to the issue. But if, with the facts before him, he contradicts the facts directly in issue, he is impeached. And if, in addition to this, he contradicts himself, his testimony is entirely discredited. Mr. Woodward occupies a position peculiarly unfortunate in every way in telling his Sunday story.

1. He blunders in almost every incidental statement he makes. 2. He contradicts the plainest facts of Scripture. 3. He contradicts himself, not once or twice merely, but, many times, and that on the main issue. As we shall impeach him on the main issue, both by the Bible and by his own testimony, it will not be necessary to follow him in all his meanderings.

His work being a direct assault upon the Adventists, of course he makes many assertions concerning them. And we cannot believe that any man could make so many misstatements as mere mistakes. We are forced to the conclusion that he intentionally misrepresented us to make us appear to disadvantage before his readers, and to build up a prejudice against us. A few of his statements we will notice.

1. "The SIGNS OF THE TIMES last fall was willing to unite with the League of Freedom, a band of abandoned men leagued to break law."

All the readers of the SIGNS OF THE TIMES know that that statement is false, and maliciously false. If Mr. Woodward has no respect for the fourth commandment of the decalogue, that is no reason why he should so flagrantly break the ninth. The Methodist ministry very generally supported a ticket nominated by a convention which ignored the temperance question; which was presided over by a liquor dealer; which nominated for the first office in the State a wine producer; they voted for him and for other anti-temperance men, in hope to save the "Sunday Law;" and in this they more nearly coincided with the League of Freedom than we did. We heard the representative of the League of Freedom pledge the support of the League to the Convention, Sunday Law and all, if they would ignore the temperance question, which was done. We opposed the liquor interest because it is a great and growing evil in this State; and we opposed the Sunday Law because it was unconstitutional, discriminating against us in religious faith and practice. We claim the right from the law of God, "the higher law," to work six days and rest the seventh; and we shall always oppose those religious bigots who wish to trample on our civil and religious rights and liberties to gratify their own selfish feelings.

2. "Adventism teaches, regarding man, that the body and soul are one; or, in other words, that *man has no spirit*."

The words we have italicized are untrue, as regards our belief; and every one who knows about our faith knows that they are untrue. As to the first part of the statement, it is true only in part. All who have investigated the subject know that in the majority of the instances of the use of the word soul, *neh-phesh*, in Hebrew, it means the entire being, or person; it is sometimes rendered body, and in a few instances, dead body. But it does not *always* mean the body; and there is the deception of his statement. He intended that the reader should think that we assert that it means the body only, in all cases. We do not believe that man is immortal in the present state, but must seek for immortality. Rom. 2:7. We will believe that he is immortal if one text can be given from the Bible which says so. But we do not argue that point now; we only wish to point out the deception of his statement.

3. "Adventism teaches that Christ is only relatively good, while God is absolutely good."

Adventism teaches no such thing. To make out that we err in this matter he quotes passages to prove that

Christ was sinless! as though we denied it. Methodism cannot produce any testimony which exalts Christ above that which Adventism can produce. And whatever any may think of the statement of Rev. 3:14, which says that Christ was "the beginning of the creation of God," his argument must appear to all but a fallacy. He says:—

"That he was not the first being created is evident from the first verse in the Bible: 'In the beginning God created the heavens and the earth.'"

This is astonishing. Is it possible that Mr. Woodward thinks that the heavens and earth spoken of in Gen. 1:1 were the first of all things in the universe which God created? "All the sons of God shouted for joy" when the earth was created. Job 38:7. Were they all uncreated beings, or were they a part of the heavens and the earth created at that time? Were the cherubim who guarded the way of the tree of life no older than Adam? Did Lucifer, or "Satan and his angels," who "kept not their first estate, but sinned," create themselves? Or was the tempter as inexperienced as Eve? Or, finally, does Mr. Woodward ever think when he writes?

4. "We have often heard Advent teachers affirm that a day in the Bible always means from evening to evening, or one year."

He never heard "Advent teachers" affirm any such thing, for not one of them believes any such thing. In a work (against the "Age to Come") which we wrote in 1856, which is accepted by all Seventh-day Adventists, we argued at length to show that "the day of the Lord," mentioned in many Scriptures, means a period of time *more* than one thousand years in length. And, as an example of the use of the word day, we there refer to "the day of salvation," which has now existed more than eighteen hundred years, admitting that it commenced with the proclamation of the gospel by the Saviour and his apostles. We do say that a solar day always means from evening to evening, and we prove it. And we say that when the word day is used as a symbol, connected with other symbols, in prophecy, it means a year, and this is easy of proof. But to say that we affirm that in the Bible it has no other meaning than these two, is to say what is not true.

5. "They find a definition of a certain word somewhere in the Bible, and ever after, wherever that word is found, attach to it the same definition."

This statement is so absurd that Mr. Woodward could not honestly make it unless he were so ignorant of us that he is not competent to testify at all. If we were not known; if our publications were not scattered in every direction, then might he make people believe such falsities, but now he cannot. We are willing to let our publications be compared with those of any denomination in the land, as far as the adoption of just rules of Biblical criticism are concerned. If the Methodists hope to put a "check" on us they must do it by other means than by such bald misrepresentations. Our literature is so well known that the day is past for any to hope to triumph over us by misrepresenting our faith or our methods of advocating it.

6. "If the Saturday-Sabbath people think that they can observe the same time as Sabbath the world over, they are very much mistaken."

It is not necessary to quote further on this point. He argues as though he had a point to make; but it is of no use, for *we do not think any such thing*, and if he does not know it, it is because he is surprisingly ignorant of our faith. It is singular that men will pretend to know all about our faith, and imagine an absurdity of their own devising, and then argue against it as zealously as though they were meeting something more substantial than a figment of their own brains. Every intelligent reader knows that we do not think that the seventh day comes in all latitudes and longitudes at the same time. God made the sun to rule the day; and so it does round the entire globe, and not only at one particular point. Our opposers take to themselves great credit for knowing enough not to begin to keep Sunday at the same moment in all places! Do they know when we begin to keep the seventh day? Yes; at the setting of the sun. And do they really think that the sun sets all round the world at the same time? They must think it does to us so that we may begin to keep the day together! But they know our practice; and to argue against their own "whimseys," as if they were overthrowing our positions, when they know we never took such positions, is not paying a high compliment to the intelligence of their readers. But it gives them a chance to show their *smartness*,

and seems to please them amazingly. Perhaps these are among the "cogent," the irresistibly powerful things which Dr. Stratton found in the book. But we have much more wonderful things to notice. The following is an inexcusable deception.

7. "There is frequently mentioned by these lecturers, and others, the change from the Julian to the Gregorian Calendar. Some say there was time lost; others, that no time was lost, but that the dates were simply changed; others are in doubt whether the days of the week were disturbed in their order, or not, by this change."

Every reader who is unacquainted with us would gather from this paragraph that "these lecturers" are certainly among those who take these several positions; *but that is not true*. Mr. Woodward goes on to state some facts with which every person of reading is acquainted, and in his conclusion says: "Neither were the days of the week disturbed in their order; the date of the day of the month was simply changed." This is the exact truth for which we constantly contend. We very often have to meet those who, to avoid the force of our arguments for the seventh day, say that time has been lost, or that dates were changed or disarranged so that the definite day is a matter of uncertainty, and others ease their consciences by saying, "We do not know anything about it." But Seventh-day Adventists have never considered it a matter of any uncertainty; the days of the week have never been disturbed in their count or order. If the reader wishes to be assured on this point he may procure a tract at this office entitled, "The Lost-Time Question," in which he will find the whole matter made plain, and these several positions noticed by Mr. W. are treated as objections and disproved. Every candid reader *must* condemn his course as dishonorable in trying to fasten such positions upon us when they are exactly the opposite of what we believe.

These are sufficient to show the animus of Mr. Woodward in his course toward the Seventh-day Adventists. Much more might be quoted, but we pass them by. To show the importance which he attaches to *the day of the Sabbath*, we quote as follows:—

"The question as to which of the days of the week is the Sabbath of the Lord takes precedence of all other questions; for if some hold one day and others another day of the week to be the Sabbath, we shall fall into confusion, and the result will be, in this age of recklessness, no Sabbath at all, which means the end of the Christian Church, anarchy in society, and moral darkness over the entire world."

We do not think that he overestimates the importance of the Sabbath, as a beneficent institution; nor the importance of "the question as to which of the days of the week is the Sabbath of the Lord." This, he says, takes precedence of all other questions. So we think, because, *if one certain day of the week is the Sabbath of the Lord, and men keep another day, then they do not keep the Sabbath of the Lord at all*. This cannot be disputed by any one. Nor is the result changed if all should agree to keep that other day, for it would be simply an agreement to substitute some other day for the Sabbath of the Lord, and all the world united cannot give authority to set aside an institution of Jehovah and to set up something else in its place. And thus it will be seen that the important point to consider is that of *obedience*, not merely of *uniformity*. And this shows beyond mistaking that the position of the *California Christian Advocate* is a material error when it said that it made no difference whether Sunday, or Saturday, or Friday be kept, so that men are agreed upon it! Human agreement cannot make a truth of a falsehood, or sanction a departure from the commandment of God.

Now if we are able to prove by indisputable facts, by the plain reading of the word of God, that the seventh day, and not the first day, is the Sabbath of the Lord, as we insist that we can, by what authority, or for what reason does Dr. Stratton declare that we are contending for a mere "whimsey"? His own "cogent" and "timely" work declares that the settlement of the question, which of the days of the week is the Sabbath of the Lord, takes precedence of all others, and this is the question we are pressing upon the public mind. Will the Doctor consent that it is an all-important question, and declare that it is a mere whimsey also? Or is it important when we consent "to the established usages of Church and State," and a "whimsey" when we plead for the Bible and the authority of the commandment of God?

We shall next week commence the examination of his position on the pentateuch, with which he takes most unwarrantable liberties.

Remarks upon Zechariah 9:9-17.

THIS prophecy consists of two parts: 1. The entrance of Christ into Jerusalem as the king of Israel. Verses 9, 10. 2. The triumph of the Jews in their conflict with the Greeks. Verses 11-17. As the Grecian kingdom gave place to the Roman kingdom before the first advent of Christ, the prophecy concerning the conflict of the Jews with the Greeks must have had its accomplishment before the Saviour presented himself to the Jews as predicted in verses 9, 10.

The entrance of Christ into Jerusalem, as predicted in Zech. 9:9, took place near the close of his ministry, and only a few days before his crucifixion. Matt. 21:1-11; Mark 11:1-11; Luke 19:29-46; John 12:12-16. The Jews had had the most ample proof that he was the Messiah, the heir to the throne of David. The prophecies he had fulfilled, the miracles which he had wrought, and the absolute purity of his life and of his doctrine, left no chance to doubt that he was the Son of God and the king of Israel. To crown all, he had just raised Lazarus from the grave, who had been dead four days. John 11:1-45.

The entrance of Christ into Jerusalem seated upon the ass, marked the time when the fate of the Jews as a nation was to be decided. He presented himself as their king; if they received him as such they would be treated by the Romans as in rebellion against Cæsar, and must suffer terrible chastisement from the Roman army, unless protected by the power of Christ, their king. But if they rejected Christ, and denied that he had the right to call himself their king, they must seize him as a rebel against Cæsar, and deliver him to the Romans to be put to death. Luke 23:1-3. They decided to do this to save their city from being destroyed by the Romans. John 11:47-53. But God punished the terrible crime of the Jews by employing the Romans to destroy their city and their nation. Dan. 9:26; Matt. 22:6, 7; Luke 19:41-44.

When Christ presented himself to the Jews as their king it was in their power to decide the fate of their city and of their nation. If they received him as their king he would protect them from all their enemies, and make them the honored head of all the nations. If they rejected him, and delivered him up to die, God would send against them the Roman army; their city would be destroyed, and their nation would be made a reproach in all the earth. It was indeed necessary that Christ should die for the sins of men, but it was not necessary that the Jews should take his life. He said that he had power to lay down his life without the participation of any man. John 10:15, 17, 18.

In the book of Zechariah we have the prediction of a miraculous preservation of Jerusalem from the attack of all the people of the earth; Zech. 12:1-9. We have also the prediction of the destruction of the city by the united forces of the nations. Zech. 11:1, 6; 13:8, 9; 14:1, 2. It was for the Jews in receiving or rejecting their king to choose their own lot, whether the miraculous preservation of their city, their temple, and their nation, or the terrible destruction by the avenging hand of God of all that they held dear upon earth.

Before Jerusalem was destroyed by Nebuchadnezzar, God told the Jews that if they would hallow the Sabbath their city should stand forever; but that if they profaned the Sabbath their city should be utterly destroyed. Jer. 17:24-27. They chose to persist in disobedience, and they brought upon themselves a terrible destruction when they might have secured the perpetual protection of God, so that their city and their temple should neither have been destroyed by Nebuchadnezzar nor by Titus. Jeremiah also said that when the prophets predicted good or evil concerning any nation, it was in the power of that nation to reverse that prediction by changing their conduct. Jer. 18:7-10. We have a remarkable example of this in the mission of Jonah to Nineveh. Jonah 3:1-10. Even Zechariah told the Jews that his prediction of their prosperity would be fulfilled only on condition of their obedience. Zech. 6:15.

We have an application of this principle by Zechariah to the case of Jerusalem, at the time when Christ should ride into that city as the king of Israel. In Zech. 11:4-14 the prophet, as a shepherd, personifies the ministry of Christ to the Jews. To do this he took two staves with which to feed the flock. But after sometime spent in this work without success, the prophet gives up the flock to destruction. Verse 9. To make this fact impressive to the eye he took the first of his

staves, Beauty, and broke it to signify that his protection would be withdrawn. We know when it was that Christ thus withdrew his protection from the Jews and gave them up to destruction. He did this when they refused to receive him as their king at his entrance into Jerusalem. Luke 19:41-44. The staff which the prophet broke in giving up his flock to destruction represented the promise of protection to Jerusalem in case the Jews received Christ their king, which promise was withdrawn when they rejected him.

This promise, which is given at length in Zech. 12:1-9, is briefly stated in Zech. 9:9, 10. God promises to cut off from Ephraim and from Jerusalem the chariots and horses and battle bows. But it must be remembered that when Christ presented himself as the king of the Jews, they were wholly in the power of the Romans and had no munitions of war belonging to themselves. The chariots and battle bows which were to be cut off from Israel in case they received Christ as their king, were those of the Romans against whom they were to be miraculously defended, as is more fully set forth in Zech. 12:1-9. Then Christ as the king of the Jews would by his judgments establish peace among the nations in all the earth, as is shown in Zech. 14:12-21. But though the disciples of Christ received him with shouts of joy when he came as king, the nation being unconverted did not love his character and scorned one so lowly. Luke 19:37-44. He came to his own [things], the city, the temple and the throne of David, and his own [people], the Jews, received him not. John 1:11. The staff Beauty, was broken to signify that Christ had annulled his promise of protection to the city and the nation.

The declaration of Zech. 9:11, concerning the deliverance of the captives of Zion from the pit, is in the original in the past tense, though some translators use the future, evidently supposing that the prophet used the past for the future, as is the case in many instances. The deliverance of Israel from captivity among the heathen must be intended, for in that captivity they were in danger of perishing for lack of instruction in the word of God, as a prisoner would perish in a pit where there was no water. The first covenant under which the Israelites were delivered from captivity was dedicated with blood. Ex. 24:7, 8; Heb. 9:18-20.

In verse 12 these prisoners are exhorted to seek God. The prophet says: "Turn you to the stronghold [the word is singular], ye prisoners of hope." This signifies that they had need to seek God, and that they would find him if they sought him aright. They are also assured that they shall be doubly recompensed for all that they have suffered in their captivity. In verse 13 the prophet shows that his counsel is of the utmost importance, for a terrible conflict was coming between the people of Israel and the kingdom of the Greeks under Antiochus. In our study of the chariots and horses of Zech. 6:1-8, we have seen this set forth in the most impressive manner. The city of Jerusalem was protected by the angel of God from the army of Alexander the Great, as predicted in Zech. 9:8. But in the reign of his successors in the Grecian kingdom, the Jews were to contend in battle with the Greeks, and were to overcome them by the miraculous interposition of the Almighty. This took place when Antiochus attempted the destruction of the Jews, and was vanquished by Judas Maccabeus and his brother. See the history in the books of first and second Maccabees, and in Josephus' Antiquities of the Jews, book 12.

In verse 14 God is represented as going out with his people to the battle in a visible manner, and as sounding the trumpet before them, by which language the prophet sets forth the greatness of the miracle that enabled a few men poorly armed to vanquish many mighty hosts. Their signal triumph is still further set forth in verses 15-17. This prosperity continued while the people of God continued to walk humbly before him, and it ceased when they forgot God. Let us remember the lesson. Our strength is in God alone, and when we forget him he will leave us to ourselves to learn our own insignificance and our own weakness.

J. N. A.

QUITE a sensation has grown out of the fact that Rev. J. B. Boner, pastor of the Congregational Church at New Bedford, Conn., has been preaching as his own the sermons of Dr. Parkhurst, of New York City. He had been well liked as a pastor, and consequently was allowed to resign on the ground of ill-health; but the act has been extensively condemned by both pulpit and press.

Our Financial Condition.

WE have never reached a year when there was such marked evidence that the providence of God was opening the way before us, and giving success to the truth, as the present year. There are two features which show this. First, a class of humble men that God is raising up throughout the country, who are acting as missionary workers in the cause of present truth; and secondly, a willingness on the part of the friends of the cause to make great sacrifices to carry forward the work. This is shown by a disposition to free our institutions from embarrassment, and place them upon a substantial basis, which will be a guarantee against any financial crisis which may occur. Not only has this last feature been manifest in reference to our institutions at Battle Creek, Mich., but also upon the Pacific Coast. For this we thank God, and feel grateful to our brethren for their liberality.

A few years ago the Publishing Association at Oakland, Cal., was paying as high as twelve per cent. for money, and this to parties who had no interest in the truth. And, notwithstanding the educational work in California has cost the friends of the cause in that Conference over \$30,000, yet, at the same time, the interest paid by our institutions has been reduced by money being loaned to them without interest, or at a low rate, by the friends of the cause and by donations to the various enterprises, so that the average rate of interest now paid is less than seven per cent. We know that this will be encouraging to all of our friends; and now we are prepared to make another advance move in this direction. Our institutions ought not to pay any interest, unless it be to those who have but little of this world's goods and are dependent upon the earnings of their money for their livelihood. Such individuals should ever be specially regarded.

We have decided to reduce the rate of interest between now and Jan. 1, 1884, to five per cent., unless it be in some special cases. It has ever been found that investments in any of our institutions are safe. During the entire history of the work not one dollar has been lost which has been loaned to, or deposited with, any of our institutions. The cause has passed through the various financial crises in the country, but its friends have ever stood ready at such times to give both their moral and financial support. This has been truly remarkable. Stocks have had their ups and downs. Banks which have been considered perfectly safe have failed.

Notwithstanding our work is a purely missionary work, and to carry it forward has called for an increased amount of means each year, we can understandingly say that God's special providence has been over every enterprise connected with the promulgation of the truth of the Third Angel's Message of Rev. 14:9-12. As the work has advanced, there have been men like Zaccheus, Luke 19:8, 9, and a few like Barnabas, who made a surrender of his possessions, see Acts 4:36, 37, and then like him gave themselves to the work. Such men have provided themselves with "bags which wax not old, a treasure in the heavens which faileth not, where no thief approacheth, nor moth corrupteth." God would not have his people distressed for want of the comforts of life, and this is unnecessary to sustain the cause of God.

We now invite all our brethren and others who have money loaned to our institutions on the Pacific Coast, and are drawing interest therefrom, to reduce that interest to five per cent. Those who do not feel free to do this, except it be some special cases as above referred to, we shall ask them to receive the principal. We appreciate the kindness of those who have thus far aided us in reducing the interest, but feel it a duty to take this step in view of the nature of the work. There are fields to be entered where as yet the living preacher has not gone. Publications should be sent out in larger quantities than we have yet been able to do. Australia, New Zealand, and the islands of the Pacific Ocean are sending forth the Macedonian cry, "Come over and help us," and we cannot feel that it is right, while these fields are calling for help and our brethren are liberally donating to carry the truth to them, that so much of the earnings of our Publishing Association should be paid for the use of money.

And the school, if it fills the design God would have it in educating men and women to act as missionaries, will never become a source of income. All can readily see that, should the school continue to pay large interest, it would consume the capital stock which our brethren

have freely subscribed. With the increasing demand for our publications, it is evident that the day is not far distant when the printing presses and the talent at our Publishing House will be more fully employed in printing present truth. As this is the case there will be less profit arising from the labor performed. In proportion as our brethren create a demand for our publications, those at the SIGNS Office will cheerfully turn their attention more exclusively to this work. And it will yet be seen that the obtaining of the various power presses and increasing the faculties to do job work has been all in the providence of God, to educate workers and to give an experience which it will soon be necessary to devote exclusively to the work of present truth. It is evident we are fast approaching the end. The coming of the Lord draweth nigh, and the Lord would have his people act, not from impulse but from principle, realizing that what we do to advance the truth of God must be done quickly. The judgments of God are already in the earth, and we believe that those who are interested in the promulgation of the solemn truths we profess, will cheerfully co-operate with us in this move.

S. N. HASKELL.

The Missionary.

A Varied Experience.

At the close of seven months' constant fighting, in the year 1651, a treaty of peace was signed between Philip of Savoy and the deputies of the valleys. The people returned from their caves and places of retreat in the mountains to the valleys, to exchange their weapons of warfare for the spade and the pruning-knife. With tottering steps the feeble, and aged, and infirm, came once more to sit at noon or eve beneath the shadow of their vines and ancestral chestnut trees. Imagine their feelings when desolation and ruin had deformed everything that for months before was so smiling and green. Villages, in some cases, were only a heap of ruins. Years would pass before these deep scars could be effaced, and the beauty of the valleys be restored.

Before this treaty of peace was signed, the time of sowing was passed, so in the autumn there was scarcely anything to reap; and their destitution was further aggravated by the fugitives returning from Calabria, who began about this time to arrive in the valleys. They had escaped from the persecution that had come upon them with nothing but their lives. They themselves were in hunger and nakedness. Their brethren with open arms received them, and proposed, as one common family, to share the same fate which seemed inevitably to await them. The tale of their sufferings reached other countries, and the sympathy of their Protestant brethren was drawn out in their behalf. Calvin made collections for them at Geneva. The Protestants of France, Switzerland, and Germany, also made free contributions to assist them in their great destitution.

In process of time the harvests were restored to the valleys, and, with the blessing of God, houses and villages began to dot the sides of the mountains, and to rise upon the banks of the rivers. The misery of the past campaign was passing into oblivion, and they again began to rejoice that God was bringing them into a prosperous condition. But their vexations were soon renewed by others coming into power that planned evil against them, and began to restrict their liberties which had been granted them by the treaty of peace. A deputy Governor, Castrocaro, a Tuscan by birth, was the author of much perplexity and evil to this confiding people. He ordered the dismissal of certain pastors, and when the congregations refused to comply, began to fine and imprison them. He sent false reports to the court of the duke, and introduced soldiers into the country, on the pretext that the Waldenses were breaking out into rebellion.

In their extremity they sought help of the Protestant princes of Germany, and their cry found a responsive echo from the German plains. Frederick, Elector of Palatine, indited a letter to the duke that was remarkable indeed for a letter written during the middle of the sixteenth century: "Let your highness," says the Elector, "know that there is a God in Heaven, who not only contemplates the actions, but also tries the hearts and reins of men, and from whom nothing

is hid. Let your highness take care not voluntarily to make war upon God, and not to persecute Christ in his members.

Persecution, moreover, will never advance the cause it pretends to defend. The ashes of the martyrs are the seeds of the Christian Church. For the church resembles the palm-tree, whose stem only shoots up the taller the greater the weights that are hung upon it. Let your highness consider that the Christian religion was established by persuasion, and not by violence; and as it is certain that religion is nothing else than a firm and enlightened persuasion of God, and of his will as revealed in his Word, and engraven in the hearts of believers by his Holy Spirit, it cannot, when once rooted, be torn away by tortures." What effect this letter had we do not know. This deputy Governor, who had planned the overthrow of the Waldenses during the sixteenth century, was finally arrested and carried to Turin, and there perished in prison. Famine, persecution, and war, had come upon this people. The brethren of the Reformed Church in France and Spain and Italy were perishing by massacre, or dying at the stake, while at this time these individuals were being guarded from harm; but a new calamity arose.

On the 23d of August, 1629, a cloud of unusual blackness gathered on the summit of one of the prominent mountains. It burst in a waterspout, or deluge. This swept away many of their houses, and the inhabitants barely had time to save their lives by flight. In September of the same year there came an icy wind, accompanied by a dry cloud, which destroyed the crop of the chestnut tree. There followed a second deluge of rain, which completely ruined the vintage. The Vaudois pastors, as was usual in their calamities, assembled together to humble themselves and lift up their voices in prayer to God. Soon after this a plague showed itself in the valley of Perosa. From this it spread to the northern valley, San Martino, and finally throughout all the valleys. In July and August the heat was excessive, and the malady raged yet more furiously. Four pastors were carried off by the plague; soon seven others died, and the following month the twelfth was mortally stricken. Only three pastors now remained, and they belonged to three valleys. They wrote to their Geneva brethren, requesting that other pastors might be sent to take their places.

The plague subsided during the winter, but in the spring of 1631 it rose again with renewed force. Of the surviving three pastors, one died. With the heat of the summer the pestilence waxed in strength. In Le Torre alone fifty families became extinct; and the most moderate estimate of the numbers cut off by the plague was two-thirds of the entire population of the valleys, which was said to be at least 10,000. The corn remained uncut, the grapes rotted on the bough, and the fruit dropped from the tree. Strangers that visited the valleys to regain their health in the pure mountain air, obtained from the soil nothing but a grave. Parents were without children; patriarchs who had gathered their families around them, with their numerous grandchildren, had seen them sicken and die. Ministers from Geneva and other places hastened to the valleys, lest the old lamp should go out. Up to this time the Italian language, in its purity, had been spoken by this people; but the French ministers spoke the French language, so the French as well as the Italian dialect, or rather a sort of a mixture of the two, from this time began to be spoken.

S. N. HASKELL.

Willits.

In compliance with the action of the Conference, I spent two weeks with the church at this place. There are here fourteen who believe present truth. They were brought out by the united labors of Elds. Rice and Briggs, and are yet young in the faith. I held a series of Bible-readings with them, on such points of our faith as seemed most necessary for their good.

I was agreeably surprised to see so much earnestness in the study of God's word as was manifested by this company, especially the younger members. It seemed to be just what was needed to bring them back to their first love. There were several from other churches also in attendance, and although some of the sessions were two hours in length, no weariness was manifested. During the two sessions devoted to the subject of

spiritual gifts, all present entered into the spirit of the meeting, and listened eagerly to the evidences produced.

Our last session was spent in considering the tithing system, after which remarks were made by the brethren and sisters, expressing their determination to do their duty, and render to the Lord his due.

My experience here has proved to my satisfaction that Bible reading is just what is needed to develop us as a people, and at the same time benefit others. Bro. McElhaney will hereafter conduct Bible-readings with this company, and thus be gaining an experience that will, I trust, prepare him for further usefulness in the vineyard of the Lord.

We held several meetings at a country school-house, and had quite an attentive audience, some of whom became much interested in our views.

I have had some of the Spirit of God during my stay with this people, and feel that the effort here has not been in vain. To God be all the praise.

In company with Bro. McElhaney, I next visit the Latonville church.

WM. INGS.

October 25, 1883.

Downey, Los Angeles County.

SINCE my last report, eleven more have signed the covenant; making forty-five in all who have recently embraced the truth in this place. This success of the truth seems to be largely owing to an attack just made upon the Sabbath of the Lord, by a resident minister, and the reply thereto. Two of his best arguments were, in substance, as follows:—

"The patriarchs evidently kept Sunday as the Sabbath; so we should do so. That they kept Sunday is manifest from the fact that they circumcised their children on the eighth day; and the eighth day is Sunday. 2. Jesus plucked and ate corn on the seventh day; by which he evidently meant to abolish the seventh-day Sabbath, and institute Sunday. Our divine Lord could certainly have fasted that day, for on another occasion he fasted forty days. So he must have plucked the corn to show that the Sabbath was changed."

The first of these arguments might have weight with those who think that there are eight days in a week, and that all babies are born on Sunday! Gen. 17:12; 21:4; the second might be respected by those who can learn from the Scripture that Jesus plucked corn on the seventh day. Mark 2:23. Praise the Lord for the plainness of his truth, and the prosperity of the Third Angel's Message.

E. A. BRIGGS.

November 2, 1883.

California T. and M. Society.

REPORT FOR QUARTER ENDING OCTOBER 1, 1883.

DISTRICTS	No. of Members	Reports Returned	Members Added	Members Dismissed	Missionary Visits	Letters Written	Signs taken in clubs	SUBSCRIBERS OBTAINED.					
								Revie	Signs	Good Health	Instructor	Other Periodicals	
No. 1	149	40	13	7	221	165	280	4	28	21	1	6	
No. 2	95	29	2	1	15	172	192	...	...	...	...	...
No. 3	73	43	...	2	16	112	159	...	...	...	...	...
No. 4	27	12	...	...	1	130	82	...	...	...	...	...
No. 5	102	40	...	1	169	110	145	10	97	...	22	...	
No. 6	13	8	...	...	2	...	...	...	...	...	...	...
No. 7	126	43	...	10	50	292	509	4	161	...	...	4	
No. 8	91	30	9	1	315	165	172	2	5	3	...	24	
No. 9	21	15	...	...	12	3	41	...	...	...	...	...
No. 10	30	15	30	...	...	68	64	...	8	...	...	...
Ships	...	...	...	...	170	2	50	...	...	...	...	...
Total.	732	275	56	22	971	1219	1694	20	302	24	23	34	

DISTRICTS	READING MATTER DISTRIBUTED.		CASH RECEIVED.			
	Pages tracts and pamphlets	Periodicals	Membership and Donation	Sales	Periodicals	Total
No. 1	26038	3300	\$ 25 75	\$	\$ 7 00	\$ 32 75
No. 2	20796	2000	61 95	30 25	92 30	184 50
No. 3	3670	1842	42 55	6 80	24 90	74 25
No. 4	1770	845	6 50	4 05	42 10	62 65
No. 5	20663	1859	21 65	40 15	92 85	154 65
No. 6	1644	313	8 45	...	5 25	13 70
No. 7	13322	5375	53 95	60	147 95	202 50
No. 8	42146	2000	48 90	20 90	17 80	87 60
No. 9	2500	768	...	...	1 00	1 00
No. 10	7680	712	...	...	...	...
Ships	28632	2393	816 75	36 40	...	853 15
Total.	168836	21407	\$1076 45	\$159 15	\$431 15	\$1666 75

Systematic Benevolence.

THE church of Christ suffers an almost incalculable loss of consecration of power because her members fail to practice systematic beneficence. The treasuries of our various boards would be filled to overflowing if every Christian were only trained to give the Lord one-tenth of his income. What a tremendous and happy change such a law of giving, enforced by voluntary love and intelligent prayer, would work in every branch of the Redeemer's kingdom. There would be no lack of funds to aid young men into the ministry, no unanswered cry from poor churches in the West, no struggling pastor seeking a higher salary in order to get enough without begging to educate his children, no prospective missionaries refused a hearing on account of exhausted means, no spot in all heathendom unvisited by the gospel herald and the offer of eternal life. The results of small but systematic expenditures are mightier far than most persons imagine. For example, in the city of London there are plenty of men who use tobacco systematically; that is, they smoke or chew, or both, every day, and the consequence is that thirteen times as much money is spent for the "vile weed" in that opulent and splendid metropolis as is given by all the churches put together for the cause of evangelizing the world. What a commentary this on the sluggishness of Christian life on the one side, and on the imperious and habitual demands of a factitious appetite on the other! If the boy could only be educated to the habit of setting apart to divine uses a certain portion of each day's receipts, whether bestowed upon him by indulgent parents, or earned by his own hand, all mankind would at no distant day feel the thrill of divine truth that would be proclaimed through the globe.

Nor is the abundant means of doing good the only benefit which would spring from regular giving. The reflex influence upon the giver himself is always ennobling, as it is also a source of happiness. To give spasmodically under a sudden impulse aroused by a piteous and eloquent appeal, involves no great virtue. To coldly neglect our duty until some church debt-lifter comes along to assail our pocket-book with a perfect storm of inflammable oratory, or until some returned missionary flings a few fire-balls of zeal across our darkening horizon, is not exactly the highest method of developing Christian character, nor of obtaining help. The disciple above all others should be a man of principle, of thoughtful, deliberate, persistent, habitual energy in right-doing. His charities should be a subject of constant forethought and prayerful solicitude. He ought to be looking out with conscientious wisdom as intelligent as his love is ardent, for channels through which to bestow a certain amount of his income where it will do the most good. Instead of shirking his responsibilities as a steward of his wealth, nay, of his daily earnings, he ought, on the contrary, to hail every prospect which promises the most fruit from systematic and carefully considered beneficence. In this way, his character would be disciplined, his desires would become broad and unselfish, his spirit catholic and magnanimous, his sympathies wide as the sufferings of his fellow-men, and his purposes akin to those of his self-denying and all-loving Saviour. To give with as much regularity as we partake of God's bounties from every morning's breakfast-table, and to give from motives of lofty principle, is to become even more and more educated in the purest experiences of Christian manhood. Many of our pastors, no doubt, are endeavoring to train their people to this admirable grace of systematic benevolence, but they need encouragement and aid from all parents. The children are to be taught in the household to practice daily self-denial and daily liberality in the cause of the Master, before the millennium dawns. "Many a mickle makes muckle," says the Scotch proverb. Our Catholic friends understand this. Not long since one of their archbishops said that he would rather have a church of Catholic poor people from whom to draw money, than a church of Protestant rich people. Why? Because, in the Catholic church all give, and give systematically; while in the Protestant Church the gifts, though sometimes large, are too irregular and spasmodic to be very great in the aggregate. Let us awake to the educative influences and splendid results of systematic benevolence.—*Christian at Work.*

THAT God requires obedience, is not strange; but his mercy and long-suffering are wonderful.

Temperance.

Temperance Fanatics.

MR. GOUGH says that there are many persons who talk about temperance men as being fanatics.

They tell us we are rabid on this subject of temperance. I ask any reformed drunkard if it is not right to be rabid against an evil that has scorched and blasted and scathed and scarred us till we carry the marks of it to the grave?

Young men sometimes have an idea that a man can sow his wild oats and get over it. You put your hand in the hand of a giant and he crushes it. Still it may be healed, and by and by in some sort it may be a useful one, but it is a mutilated hand; its beauty and symmetry have gone forever. We who have passed through this fire know something of its awful scourge, we know something of the terrible struggle to get out of it. I think we ought to be what they call fanatics. They tell us that we exaggerate the evil of drunkenness. Do we? Let me appeal to the intelligent and ask the question, "Do we exaggerate the evil of drunkenness?"

No, sir, we cannot. God never gave a man a mind capable of grasping the extent of the awful evil of drunkenness for time and for eternity. You have a boy, a bright-eyed, beautiful fellow, round in limb, with pearly teeth, ruby lip, and rosy cheek, symmetrical and beautiful. O how you love him, as he springs into your arms in the morning, and puts his face to your cheek! You press him to your heart. How you love him as you say to a visitor, "Have you seen my boy?" and to him, "Come, old fellow." How he will spring into your arms. Oh, how you love him!

What would you do to save that child from curvature of the spine?

"Do anything."

What would you give?

"All my property."

What would you sacrifice?

"Every luxury under heaven."

What would you suffer?

"Try me. That boy, so straight of limb, so beautiful, so perfect, so symmetrical—that boy a poor, crawling cripple, deformed, upon the floor of my house? No, no, do not ask what I would do, give, suffer—anything!"

I was once at the house of a family where there was a crippled child. When four years of age it had fallen out of a swing backward; the child was twenty-three years of age then. The body had developed, but it was a very strange case. Physicians came to see it. The limbs had grown very little, it had a baby's hands and feet. I tell you, to see that little creature working over the carpet like a turtle made me shudder more than I ever shuddered to see a reptile. That child once said to its mother:—

"Mamma, I shan't trouble you much longer."

"Trouble us, my darling? Why you are the light of our home! We are learning lessons of faith and trust and patience from you every day. Why, darling, when God takes you from us it will be a dark day in our home."

"Yes, mamma, but I want to go, because when I see Jesus I shall stand up straight; shan't I, mamma?"

There may be some beauty and glory around a crippled child; there may be something lovely and sweet, something to be desired about a crippled child even, but is there anything about a drunken one? No, not a ray of light but such as comes lurid from hell. There is no comfort, nothing joyous, or delightful, nothing one can love to contemplate. If it be "fanaticism" to try and save our boys and young people from this curse, then let us all become fanatics of the most rabid sort, and it is to be hoped that our disease may be so contagious that we shall give it to everybody, even to those old fogies who are now laughing at us. The sooner they get bit hard and become rabid on this temperance question, the better for all concerned.—*Christian at Work.*

WITHOUT trials you cannot guess at your own strength. Men do not learn to swim on a table. They must go into deep water, and buffet the surges. If you wish to understand their true character; if you would know their strength, of what they are capable, throw them overboard. Over with them, and if they are worth saving, they will swim ashore themselves.

The Wreck of a Man.

WHAT wreck is more shocking to behold than the wreck of a dissolute man—the vigor of life exhausted, and yet the first steps of an honorable career not taken—in himself a lazar-house of disease; dead, but by a heathenish custom of society, not buried. Rogues have had the initial letter of their title burned in the palms of their hands. Even for murder, Cain was only branded on the forehead; but over the whole person of the debauchee or the inebriate the signature of infamy is written. How nature brands him with stigma and opprobrium. How she hangs labels all over him to justify her disgust at his existence, and to admonish others to beware of his example. How she loosens all his joints, sends tremors through his muscles, and bends forward his frame as if to bring him upon all fours like kindred brutes, or to degrade him to the reptile's crawling. How she disfigures his countenance, as if intent upon obliterating all traces of her own image, that she may swear she never made him! How she pours rheum over his eyes, and sends foul spirits to inhabit his breath; and shrieks as with a trumpet from every pore in his body, "Behold the beast!"—*Selected.*

Some of the Wines We Get.

"WHAT do you think about the wines of the countries you entered?"

"That is a question well worth your attention," said Mr. Normile. "In Spain I was astonished at the price of sherry wine. It costs from \$2 to \$10 a gallon at Cadiz, which is the mart for it, and that is the rate when you buy a butt. I was told that sherry in the process of distillation is just as apt to turn into vinegar as into wine, and when a man starts to make it he does not know whether his vintage is to make his fortune or to beggar him. When this wine spoils it is treated with sugar and alcohol, and is the stuff they send to England to be drank as sherry. Nearly all the sherry in the United States is made right here in pretty much the same way, of alcohol and brown sugar."

"What about the claret wine of France?"

"That is also horrible stuff. I changed my view during this trip in Europe about wine-drinking in general. The champagne, for instance, that is sent to England is nearly all branded on the cork for the English market, and is stuff of a quality that could not pass the ocean. Indeed, the wine crop of Europe is pretty well extinct as an honest thing, and has to be doctored and fixed up until it sends an American home with the idea that if there is to be any wine-drinking in the future it must be out of something we can grow in the fresh soil of this continent."—*Gath's Correspondence.*

What It Would Do.

"GIVE me," said one, "the money that has been spent in rum, and I will purchase every foot of land on the globe. I will clothe every man, woman, and child, in an attire that kings and queens might be proud of. I will build a school-house upon every hill-side, and in every valley over the whole earth. I will supply that school-house with a competent teacher. I will build an academy in every town, and endow it; a college in every State, and fill it with able professors. I will crown every hill with a church consecrated to the gospel of peace, and support in its pulpit an able teacher of righteousness; so that on every Sabbath morning, the chime on one hill shall answer to the chime of another around the earth's circumference, and the voice of prayer, and the song of praise shall ascend as one universal offering to Heaven."

This is no voice of enthusiasm, but simple utterance of what is literally true and practicable, as any one else can see who will consult facts and history.

Pass it around, then, ye lovers of temperance, and let the people see where the money goes to that might feed the hungry, clothe the naked, and give to all the nations the bread of eternal life. Pass it around, and let all see that intemperance wastes more by untold millions than ambition grasps, or avarice covets; and they that find fault with our benevolence, or our social organization, let them learn that the social *disorganizations*, crimes, and miseries, which intemperance produces, are a thousand-fold more expensive, and grievous to be borne.—*Nat. Temp. Advocate.*

The Home Circle.

FASHIONABLE GIRL'S SOLILOQUY.

THEY tell me my face is fair,
That my form is full of grace,
And yet I am doing my best—or worst—
To spoil this form and face.
Ah, well do our censors say
That woman is wofully weak,
For we hung the chains that gall us so,
And refuse our escape to seek.

I could scream with the pain, and I do,
When Parker my waist so pinches;
But fashion decrees that it must be
At the most but sixteen inches.
And it's lace! lace! lace!
Till I gasp for each breath I take,
And often long in the torture keen
That the stay-lace would but break.

'Tis the same from top to toe—
My boots my feet pinch in;
My Jersey, fashion's latest fad,
Clings close to me like a skin.
And it's tug! tug! tug!
When that garment they try to doff;
Why, the caricature can't be too strong
That tries to "take it off."

My hands are forced into gloves
A size, at least, too small;
My dress so clutches me around the knees,
That I fear every step to fall.
I am nowhere free; my arms
By tight-cut sleeves are clipp'd,
My neck is spanned by a golden band,
And by stiff, starch'd linen nipp'd.

But why do I dwell on this?
Worse secrets I have to tell,
If secrets you can esteem the tricks
Which the world knows all too well;
The rouge, the chalk, and the paste!
The hare's foot and the dye!
The washes, the pencils, the cosmetiques!
Which Fashion's votaries try.

False! false! false!
And the list is one to shame!
But it's not the fashion now to blush
When these toilet aids we name.
There's our hair, well, that is false,
To a greater extent or less;
And the lover who steals a lock ne'er knows
Whose hair he may chance to possess.

And our faces! oh! who shall tell
The labor which they involve?
The washes we boil, the paste we mix,
The unguents that we dissolve?
Paint, and powder, and patch,
Patch, and powder, and paint,
Till the heart is sick and the fingers tired,
And one's very spirit faint.

Paint! paint! paint!
Till the "roses" will stand the light.
And paint, paint, paint
In a style that is fit for night;
While the eyes are deftly lined,
And lips with colors traced,
And one's alabaster brow and bust
In enamel are duly encased!

Oh, what would I give to be
The free, fresh girl of yore,
To cut my corset strings,
And to powder and paint no more!
Oh, but for one short day,
To feel as I used to feel,
Ere cruel Fashion bound me tight
In her bands of bone and steel!

Oh, men with sisters dear!
Oh, men with sweethearts and wives!
'Tis to gain your smiles, remember this,
We are wearing out our lives.
Remember, and interfere,
Have pity, and come to our aid,
And 'gainst our tyrants merciless
Lead us on a new crusade.

—London Truth.

The Bunch of Rags.

EVERYBODY liked Frank Hall, and everybody was sorry for him. It was sad to see such a fine young man a victim to drunkenness, and Frank had fallen into the mocker's power unwittingly it would seem. A new paint shop had been opened close to the foundry at which he worked, and he with others, was in the habit of going in for a glass of ale. When the cold weather set in he took something stronger, and he imagined that spirits agreed with him better. Time went on, and his liking for strong drink increased, until at all hours he could be seen staggering out of "The Rainbow," dizzy and stupefied with drink.

Frank's was a sad case, for he belonged to a respectable family and had been trained up in a religious life. Before he began to drink he was an affectionate son, but now bound in the chains

of drink, his family mourned him as lost, and many a silent tear his sister dropped on his tattered garments as she sat darning and patching them.

Ah, these rents will not darn again! sighed Jennie as she turned over Frank's tattered garments. In Frank's better days he had pride, and it was a sad change when he didn't care who saw him out at the elbows. But somehow Jennie could not find it in her heart to abandon the brother she loved; and so Frank's tattered garments were taken up again and made the most of. "Kindness may win him back," said Jennie, and when he came home at the worst he was met in peace, if in sorrow. One beautiful spring afternoon Frank came home looking very thoughtful. He was sober after a long debauch.

In the last rays of the setting sun his sister was trying to cover some old darns. Frank sat down beside her and silently watched the patient fingers for some time.

"It's tiresome work, Jennie," he said.

His sister held up her seam before him.

"Why, that is a bunch of rags," said he, laughingly.

"Yes, and a bunch of rags would be the best sign-board that a rum-seller could hang across his door," said Jennie, sadly.

He made no reply, but looked at the rags in silence.

Next morning Frank went back to his work and continued steady for two or three weeks. He looked at "The Rainbow," but didn't go in.

"Hallo! what's up with Frank Hall?" wondered Sinclair, as he fills up a glass of Frank's favorite whisky for another customer at the counter.

Sinclair was not the only one who was astonished.

Every day Frank went to his work, every night he came home sober, and after a time he appeared at church on the Sabbath. People began to believe he was in earnest, and really meant to reform.

"The angel has come at last," whispered Florence, and bright drops fell on her cheek.

"Had he really become a teetotaler?" wondered Sinclair, when a whole month passed without a visit to "The Rainbow."

Well, it seemed so, as nothing stronger than water had passed his lips in the shape of drink since that night on which his sister had shown him the bunch of rags.

"I'll have a talk with him and learn how he got off the scent, though," Sinclair resolved.

An opportunity came sooner than he had expected.

In the beginning of the summer a terrible thunder-storm passed over Airlie, and amongst a general devastation, Sinclair's sign-board was shivered to atoms.

Frank happened to be passing "The Rainbow" next morning, and stopped to glance up at the old mark.

"Fine work, here," remarked Mr. Sinclair, who was standing in his door, "the storm's done for us; and I'll have to get a new sign-board."

"Is it so bad as that?" said Frank.

"Yes; 'The Rainbow' is in shivers," said Mr. Sinclair.

"Then you will want a new sign-board," said Frank.

"Of course; isn't that what I'm telling you?"

"Is it to be 'The Rainbow' again," asked Frank.

"I suppose so," answered Mr. Sinclair, "unless you can give us a new idea, Frank," continued he, laughingly.

"I think I can," returned Frank, "but I must go home first."

"Don't forget, though," said Mr. Sinclair. "You're a stranger now-a-days, by-the-by, Frank."

"I won't be long," cried Frank, and with a brisk step he walked down the street.

"Hello, Frank! what's your hurry?" cried a friend, as Frank came slap up against him as he turned the corner.

"Oh, Sinclair's sign-board was destroyed last night, and I am going to help with a new one," answered Frank, with a smile which was directly opposed to his new principles.

"O, ho, that's it," resumed his friend; "but perhaps it would be as well for Airlie if 'The Rainbow' was never set up again."

Frank was out of hearing.

A better sign-board than "The Rainbow" Mr.

Sinclair did not expect to get; he was only joking with Frank Hall, and he raised his eyebrows when Frank made his appearance, with a bundle under his arm, and requested him to look at the new sign.

"I didn't think you would catch me up," laughed Mr. Sinclair; "but step in, Frank, and let us see your idea."

Frank gravely untied the bundle, and held up a bunch of rags before the rum-seller's astonished eyes!

"What do you mean, Frank?" asked Mr. Sinclair, feeling confident that Frank had lost his senses.

"You want a new sign, don't you?" said Frank.

"Well, what has a bunch of rags got to do with that?" asked Mr. Sinclair.

"Ask yourself, sir, if a bunch of rags is not the best sign that can hang across the rum-seller's door," said Frank, and his lips quivered.

"Was it that bunch of rags that made you a teetotaler, Frank?" said Mr. Sinclair, more confused than he liked to own.

"It was God's means, I think, sir," answered Frank; "and perhaps some poor wretch, seeing there the end of drink, may bless you for that sign."

Frank walked away to his work, and Mr. Sinclair went back to his counter, but all day the bunch of rags troubled him. He was a kind-hearted man, and he did not like the idea of being considered the cause of misery and rags. To a man of his disposition it was painful in the extreme; and he couldn't help feeling angry when poor, shivering, ragged wretches came in and laid down the payment of a glass. When he lifted the money he felt as if he were stealing their means.

It was a busy day, but every new-comer seemed more deplorably wretched and worse off than the last served. He was thankful when night came.

A woman literally hanging in tatters, was the last customer. A little infant sat on her arm. It was crying with the cold. It lifted the rag that covered its naked limbs, and looked piteously at him. "Go home, and put clothes on your child," said Mr. Sinclair, flinging back the money the woman laid down.

"I have nothing but rags," said the woman.

"Frank is right," said Mr. Sinclair, as he locked his door; "the end of drink is misery and rags, and the man who has the taste for that sort of thing may put his name on the new sign-board."

Mr. Sinclair did not open his shop to sell liquor again, and make bunches of rags by the sinful traffic. He went into trade and secured the custom of many who never crossed his threshold before. He did an honest business, God prospered him greatly, and much of his means was used to help those who had suffered by his drink.—*Selected.*

DEAR little Effie sat singing a song

Under the apple-tree.

I looked from the window, and threw her a kiss,

And she tossed one back to me.

And the bees and the butterflies hovered around,

While the sunbeams frolicked all over the ground.

"Why is my girlie so merry to-day,

And why is her heart so light?"

My little one lifted her face to me,

And threw back her curls so bright—

"Don't know, mamma, but I guess," said she,

"That sunbeams are creeping inside of me."

—Mrs. Mary D. Brine.

MISS JULIET CORSON, the apostle and teacher of good cooking, it is said, "appears before her classes dressed in black silk, without an apron, and during each lesson cooks several dishes, and yet no spot ever appears on her dress." That's nothing. Any tidy housewife can do likewise. It is only the untidy ones who smear themselves with grease and get stove-blackening over their faces, hands, and dresses. We have seen ladies dressed in white cook an entire dinner, and be none the worse in personal appearance when they sat down to partake of their handiwork.—*Alameda Encinal.*

A LAWSUIT, about two hundred dollars' worth of land, between two farmers in the Province of Quebec, has just come to a conclusion. The costs amounted to \$7,000, which the defeated party will have to pay. The victorious party was ruined by lawyers' fees.

If your room is cold, you build the greater fire; so if your heart is cold, have the more of the love of God in it; this will warm the coldest heart.

Religious Notes.

—A Buddhist priest has been converted and joined the Baptist Church at Mongzai, India.

—Geo. Q. Cannon denies the report that President Taylor of the Mormon Church will resign, and himself become President.

—Rev. G. M. Pierce, editor of the *Rocky Mountain Christian Advocate* and proprietor of a book store in Salt Lake, has made an assignment; liabilities, \$22,000, mostly in that city.

—The influence of fashion in the Orient is indicated by the decision of the Presbyterian Synod of China that female members of the church who persist in binding their feet shall not be expelled.

—Moody, the evangelist, began his mission of six months at Islington, London, on the 4th inst. The services will be conducted in the iron chapel built for the occasion, which will seat 5,000 persons.

—The Choctaw and Chickasaw Baptist Association recently held its twelfth annual session. Letters from churches showed 100 baptisms during the year, and six churches were added to the Association.

—The late General Convention of the Protestant Episcopal Church voted to drop the formula, "O Lord, bless our rulers," and substitute, "O Lord, bless and preserve the people of these United States."

A letter was read in the recent Catholic Congress in Naples which stated that 60,000 members of the church in Italy are organized, and ready to strike for the restoration of the temporal power of the Vatican.

—The Governor of the State of Coahuila, Mexico, offers to give the Southern Baptist Convention \$150,000 for the use of schools and orphanages. An additional offer of \$60 a year for each orphan cared for is made.

—In Philadelphia last month two deaf mutes were ordained as ministers in the Episcopal Church. Rev. H. W. Syle will labor in Philadelphia, and Rev. A. W. Mann will take charge of the work among deaf mutes in the West and Northwest.

—A correspondent of the *Living Church*, speaking of the decision of the Methodist Church of Canada to omit the word "obey" from its marriage service, remarks: "Modern Methodism is rapidly changing into something unrecognizable by its founder."

—The celebrated Dr. James Begg, who is styled the "Scottish Highland theological chieftain," is dead. For years he had fought the various innovations that, one after another, came into the Free Church, and refused to recognize any difference between Romanism and Ritualism, and was an ardent advocate of the law of God.

—The Father-General of the Jesuits, who is often spoken of as the "Black Pope," Father Beckx, is almost ninety years of age, and finds the duties of the position too onerous for his increasing infirmity. Consequently a vicar has been elected to relieve him and take his place when he dies. The choice has fallen on a native Swiss, Father Anderly, who is himself sixty-five years old. The *London Tablet* rejoices that a change has come over public opinion in England as to the order, and the name is no longer a by-word, an epithet of abuse conveying the idea of chicanery.

News and Notes.

—The British municipal elections show large Conservative gains.

The public debt was reduced \$10,304,798 during the month of October.

—The cashier of the bank of Clyde, Ohio, has absconded with \$60,000.

—Four negroes were killed in a cyclone at Paris, Kentucky, on the 29th ult.

—In San Francisco a project is under way for establishing a home for working-girls.

—The Old Dominion Creosote Works at Norfolk, Va. have been burned; loss, \$100,000.

—Nine counterfeiters have been arrested after a desperate fight in Pike County, Indiana.

—Earthquake shocks were quite noticeable in the vicinity of San Francisco Bay, Oct. 30.

—The number of divorces in San Francisco last year was one-sixth of the number of marriages.

—Three clerks of the Water Bureau, New York, have been arrested for forgery and stealing.

—Morris Ranger, a cotton broker in Liverpool, has failed for £650,000 and carried down two other houses.

—It has been decided by the Supreme Court of California that trial by jury does not apply to divorce cases.

—The office of the Chief of Police, at Frankfort-on-the-Main, was damaged by a dynamite explosion, Oct. 29.

—Letters from Havana, Cuba, state that an American filibustering expedition has landed at Santa Spiratus.

—One hundred and fifty Egyptian soldiers were surprised and massacred by hill tribes in Sineat Defile, Nubia.

—The railroads centering at St. Louis have black-listed 322 yardmen who were especially active in the late strike.

—Burglars operating in a drug store at Whitney, Kan., fired the building, causing the destruction of property valued at \$20,000.

—The Central Pacific Railroad Company is building a ten-wheel locomotive, to weigh 105 tons, for use on heavy grades of the road.

—The steamer *Holyhead*, and the ship *Alhambra*, were sunk by a collision off Holyhead, Wales, Oct. 31, and fifteen men were drowned.

—A desperate fight recently took place at Kocanie, Herzegovina, between Russian gendarmes and robbers. Several of the robbers were killed.

—Steve Raymond, the English forger, convicted of passing forged coupons of Union Pacific Railroad bonds, has been sentenced to life imprisonment.

—It is reported that the Malagassy Envoys, who recently returned from a visit to Europe and America, and the Prime Minister, have been strangled.

—Spain has decided to abolish the stocks and fetters for slaves in Cuba and will do all that is possible toward the destruction of peonage among the slaveholders.

—The Spanish Cabinet has agreed upon a diplomatic note which will end the controversy arising from the unfavorable reception of King Alfonso in the streets of Paris.

—A destructive cyclone swept over Catahoula and Tenas parishes, Louisiana, Oct. 29. Several plantations were seriously injured, and a number of negroes wounded.

—It is estimated that the trial of O'Donnell, the slayer of Carey, the informer, will cost \$30,000. Most of the money will go from America, as also the lawyers for the defense.

—A street riot between whites and negroes occurred at Danville, Va., on the 3d inst. Two white men were shot and mortally wounded. Five negroes were killed, and several wounded.

—One night last week, the St. Louis police raided nearly 100 public poker-rooms, in view of the recent decision that poker is to be classed with faro and kindred games of chance.

—Greece protests against the action of the Turkish Government in refusing to allow the Grecian men-of-war to land supplies at Tchesme, for the sufferers from the earthquake at that place.

—Fiji wants to be annexed to New Zealand or New South Wales, and has so petitioned the crown. Popular demonstrations in favor of Pacific annexation are being held throughout Australia.

—A severe shock of earthquake, accompanied by subterranean rumblings, was felt at Kamience, capital of the Government of Podolia, Russia, on the evening of Oct. 29. The shock lasted thirty minutes.

—Dynamite in a magazine near Brooks Tunnel on the Baltimore and Ohio Railroad exploded, Oct. 29, with terrible force, blowing five men into atoms. It is not known how the terrible accident occurred.

—A fire in Denver Oct. 31, reached the store of Perry Bros., where it ignited 600 pounds of giant powder, destroying and injuring several valuable buildings. Several people were severely injured, one fatally.

—A London cablegram of the 3d inst. says: "A great fire is raging to-night in Glasgow, Scotland. Accounts already received show that over \$2,000,000 worth of property has been destroyed and several lives lost."

—Two mysterious explosions occurred in London on the night of Oct. 30—one on the Metropolitan Railway, and the other on the underground railway; the first one injured over forty people and wrecked six cars.

—General Sherman's official report, on retiring from the command of the army, places the number of officers at 2,143, and enlisted men, 23,300. He expresses confidence in Crook's management of the Apache campaign.

—The first bale of cotton ever picked from a field by machinery was exhibited last week at the Charleston, S. C., Cotton Exchange, and created general attention. The condition of the cotton was pronounced a success.

—Much excitement prevails in Pike County, Pennsylvania, on account of the murder of Annie C. Cheever, a young woman who was found dead, with a bullet-hole near her heart and the left breast riddled with fine shot.

—The river Salembria, in Thessaly, has overflowed its banks, causing widespread devastation. One hundred houses have been destroyed, and several lives lost. Larissa and the villages in its vicinity are surrounded by water.

—A great fire occurred at Savannah, Ga., Oct. 31. It originated in a cotton warehouse, and communicated with a lot of wooden houses. Twelve persons perished in the flames, and the pecuniary loss is estimated at \$1,000,000.

—The Paris *Figaro* publishes the report that the Governor of the Chinese province of Yunan, with 14,000 troops, has received orders to enter Tonquin and occupy Coa Ban, 130 miles north of Ha-Noi, the French headquarters.

—The Mormon Church is assessing all the wards in Salt Lake for funds to assist Mayor Jennings and others in a lawsuit against the Utah Commissioners, who prevented them from registering and voting at the August election.

—A life-size portrait of President Arthur, said to be a remarkable likeness, has been hung in the corridor of the White House. There are now upon the walls of the White House portraits of all the Presidents except James Buchanan.

—A tragedy resulted from a game of croquet on the 28th ult., near Woodbury, N. J. The players were two men and two women. Rudolph Hines became angry because his wife beat him, and kicked her with a heavy cowhide boot. She became unconscious and died soon after.

—Four unmasked men boarded a train near Danville, Ill., and robbed the passengers in one coach; then meeting another train at a station, coolly stepped on to it and robbed the passengers on one car, and jumped off. They obtained a large amount of money and valuables.

—The Mussel Slough country, San Joaquin Valley, is again agitated. John W. Cockrell, who has by honest toil built up a substantial home, was evicted last week by the United States Marshal, and two other parties representing a railroad purchaser, were placed in possession.

—A through freight train on the Southern Pacific Railroad broke through the Santa Ana River Bridge, near San Bernardino, on the night of November 1st. Eighteen cars were wrecked, and two brakemen and a tramp were severely injured, and another tramp killed. The loss to the company is estimated at \$100,000.

—The office of the County Treasurer at Virginia, Nev., was robbed on the night of Oct. 30, of \$8,400 in coin. Two masked men compelled the treasurer to open the vault, when they took out the money and shut him in. He made known his whereabouts by beating upon the door with a piece of board, and was released by parties outside cutting off the hinges.

—Several hundred factory women are on a strike because the proprietor refused to discharge a man in the factory who moved in the Corporation of Londonderry to rescind the resolution granting permission to the Lord Mayor at Dublin to lecture in the City Hall. The women paraded the streets crying, "God save Ireland." They were attacked and stoned by a mob, which they fought desperately. The police finally dispersed the mob.

—Frank James, the notorious outlaw, under arrest at Gallatin, was, Nov. 1, given the freedom of the town, and with his wife and child walked about visiting the stores at will. Great indignation is felt by the citizens of Gallatin over the fact of James being allowed his liberty. In the Court House, while James was walking about the streets, was a negro with a ball and chain attached to his leg, who is charged with stealing a ham to supply the needs of his family.

—The death of James McClatchy editor of the *Sacramento Bee*, has developed much human nature on the part of his brother editors. Some of them who have been really hard on him, are now at a loss to find words to sound his praises, and they are raking his whole life over to bring up his good deeds. Why could not some of those encouraging words have been spoken while he was alive, instead of some of the reproaches? All parties would have felt so much better, and the public weal would have been fully as well served.

—Secretary Teller says that if Congress will give enough money for Indian schools there will be no "Indian question" in the next generation. He estimates that by the establishment of a sufficient number of schools, 20,000 pupils can be educated by the end of the fiscal year 1888, and be able to take care of themselves. The total cost of this will not exceed \$22,000,000, which is about two-thirds the amount spent in fighting the Indians in 1864-65. The education is to be moral and manual as well as mental. Mr. Teller thinks that if 30 or 40 per cent. of the Indian children are well educated, they will control the sentiment of the next generation.

—Mail advices confirm the cable reports of the cruelty of the French troops in Anam. It is authoritatively stated that the French forces in the encounter in the vicinity of Ha-Noi in the early part of September, met the Chinese regulars well armed and officered. After a conflict of three days, during which the French took some of the enemy's works, they withdrew, leaving Haipong still in the hands of the enemy. Some of the troops of the King of Anam were with the enemy. Letters from Saigon state that murders and cruelties were committed near Hui, on the occasion of the capture by the French sailors. Admiral Curbet directed an official order that there should be no quarter given to the men, women, or children. Three hundred families fleeing to the bay of Thuran were all shot. One hundred more, drifting in a junk without weapons or oars, were also massacred. The *Figaro* declares that Admiral Curbet, at the instance of Commissioner Harmand, allowed the perpetration of such acts in order to terrorize the Anamites.

EARLY WRITINGS OF MRS. WHITE.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 8, 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.

Various Matters.

WE hoped that we should receive definite information concerning the death of Brother Andrews, in time for this week's paper, but it has not come to hand.

PRESIDENT ARTHUR has appointed Thursday, Nov. 29, as a day of thanksgiving and prayer throughout the United States and Territories, in accordance with the annual custom, and for the reasons usually assigned,—the blessings of peace and general prosperity.

OFTEN we are perplexed to know what to do about obituaries sent in to be published. We are more than willing to publish all such notices; but when a notice of a death, perhaps of a child, is sent to us, and no place given, not even the State, we cannot think it would be of any possible interest to our readers. Please remember these things.

BRO. BRIGGS makes a good point in his report, noticing the position of a minister who said that the patriarchs religiously kept Sunday, for they circumcised their children on the eighth day! As it was the eighth day of their age, that would indicate that all the male children at least were born on Sunday. And that is as "cogent" as any of their talk about the eighth day for Sunday. No other doctrine can show so much nonsense put forth in its favor as the Sunday.

AT the Sanitarium in Battle Creek, Mich., there is to be opened a school for instructing and graduating students in nursing. There is nothing in "the healing art" more essential than good nursing, and there is no place in all the world where instruction can be better given than at the Sanitarium. We recommend this school, not only to those who expect to follow nursing but to those who would properly care for their own families.

WE keep standing a notice that money orders, drafts, registered letters, and all business matters which pertain to the office, should be made to the "Pacific Press," and not to any individual. We once received an order drawn to a person then in Texas, and the sender wondered why his business was not attended to promptly! We have had letters follow us from place to place when we were absent, which contained business only, which ought to have been attended to at once, and would have been if it had been sent so that it could have passed directly into the hands of the clerks.

THE papers are speaking confidently of the suppression of polygamy, as there are only about 137,000 Mormons who are in favor of it, and more than 50,000,000 of people against it. A lame way to put it. There are 137,000 bigoted, intensely determined advocates, and probably not half that number in all the country who care enough about the question to meddle with it, or put forth any special effort to have it suppressed. The politicians and office-holders cannot be expected to pay any attention to it for the next year or two, as there is another President to be elected, and the party spoils to be distributed!

Science Vindicated.

A KIND friend, in pity to our ignorance, has written to vindicate science from the wicked "attacks" of the SIGNS. The following are a few of the words used by this scientific writer, and the manner of spelling: fiew, eather, didnt, writen, fullfil, etc. He says he is a lover of science and a Protestant. Let us see. He says: "You never tire of telling us that the Scriptures dont say to keep Sunday that is no new thing there can be no Scripture for an act that has taken place after Scripture was made." He advocates Sunday. "The Bible and the Bible alone" used to be "the religion of Protestants." But Protestantism has so changed its face that it now advocates institutions which have come up "after Scripture was made." That used to be Cathol-

icism. Will somebody tell us where the line between Catholics and Protestants is now drawn? Ignorant as this scientist evidently is, he has truthfully stated the modern Protestant position on the Sunday question.

This Generation.

WILL some one please to locate us! We have been strongly assured of late that our view of Matt. 24 is all wrong; that the generation which saw the falling of the stars in 1833 passed away some twenty years ago, a generation being limited to about thirty years. Now we saw the stars fall, and we have some confidence that we are yet alive. Did we belong to that generation, or did we not? And if we did, and many others who saw them, who are still living, have we passed away, or have we not? How is it? Will some one "rise to explain?"

Disciples, Christians, or Campbellites?

COURTESY, if nothing else, would forbid our calling any denomination by a name which they repudiated, or as a term of reproach. Therefore we do not use the name Campbellite, though we see that some religious papers use it freely. Justice to other bodies will not permit us to call any denomination Christians, as that amounts to an insinuation that others are not Christians. Besides, there is another denomination which called itself the Christian Church, or, if our memory serves us right, "the Christian Connection," before the present "Christian" church, or the Disciples, had an existence as a denomination. Alexander Campbell called his church by the name of Disciples, and this name we always apply to that denomination.

There is a paper published in Oregon, of that denomination, called the *Christian Herald*. We were much struck with remarks in a recent number of that paper on "That Name," and append the closing part of the article:—

"But can we not take a Scriptural name and make a sectarian name out of it by misapplying it? It is not only necessary to have the right name, but we must make the proper application of it, if we would avoid sectarianism. Take for example Bro. Collins' own statement. While speaking of the name 'Baptist' he says: 'I cheerfully concede that this is a Scriptural name, but it is never in the Scriptures applied to the church, but to an individual, and he not a member of the church at all!' Now on the brother's principle, we assert without the fear of successful contradiction that the phrase 'Baptist Church' is as *Scriptural* as the phrase 'Christian Church,' for he very well knows that so far as either 'Baptist' or 'Christian' being applied to the church, anywhere in the Bible, is concerned, they stand on an *equal footing*. It was not the church that was called 'Christian Church' first in Antioch, but the record says, 'the disciples were called Christians first in Antioch.' We should be satisfied to let things remain just where the Holy Spirit has placed them. Neither do we believe that the name Christian was ever used in a specific denominational sense by the Spirit, or that the people of God need any such denominational name at the present time. All of this talk about adopting some one specific denominational name in order to our existence and recognition as a religious people is worse than child's play on the part of those engaged in the restoration of apostolic Christianity. When we get ready for this, we propose to be consistent, and accept the name Campbellite!"

McClintock and Strong's Encyclopedia.

THIS is an encyclopedia of Biblical, theological, and ecclesiastical literature. It is prepared by the Rev. John McClintock and James Strong, S. T. D., and published by Harper & Brothers, New York, and contains ten volumes. Nearly all encyclopedias have their excellences, but the aim of this work is to furnish a book of reference upon all the topics of the science of theology in its widest sense, under one alphabet. It presents literature upon all the subjects belonging to historical, doctrinal, and practical theology. One feature of this work which makes it very valuable is the fact that the encyclopedia refers on all essential points to books which ordinary students, seeking to enlarge their knowledge, could readily obtain. While we would speak with a degree of moderation in extolling the excellence of this encyclopedia, in view of the fact that there are so many excellent works of the same nature, yet we can speak of it as a superior work, and one which we think would give satisfaction to any Biblical student wishing to purchase such a book. It contains over 10,000 pages; also three large maps—one, 20x25 inches, of Mount Moriah, upon which is Her-

od's temple, so explained that any ordinary mind would not fail of getting a correct idea of the different apartments. The other two maps represent the peninsula of Sinai, and the land of Palestine. The work evinces great research, and is a practical book. We speak of it as a useful book to those who wish to purchase an encyclopedia of this size. We have those in our library of nearly twice the number of volumes, but we have none giving condensed information on Bible subjects which are preferable to this.

S. N. H.

\$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.

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"Who'll be the next?"	

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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, 161 Willingham Street, Great Grimsby, Eng. At the above-mentioned places the public are cordially invited.

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