

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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PATIENT WAITING.

Not now, my child—a little more rough tossing,
A little longer on the billow's foam;
A few more journeyings in the desert darkness,
And then the sun-shine of thy Father's home!

Not now; for I have wanderers in the distance,
And thou must call them in with patient love;
Not now; for I have sheep upon the mountains,
And thou must follow them where'er they rove.

Not now; for I have loved ones sad and weary;
Wilt thou cheer them with a kindly smile?
Sick ones, who need thee in their lonely sorrow;
Wilt thou not tend them yet a little while?

Not now; for wounded hearts are sorely bleeding,
And thou must teach those widowed hearts to sing;
Not now; for orphan's tears: re quickly falling;
They must be gathered 'neath some sheltering wing.

Go, with the name of Jesus, to the dying;
And speak that name in all its living power;
Why should thy fainting heart grow chill and weary?
Canst thou not watch with me one little hour?

One little hour! and then the glorious crowning;
The golden harp strings and the victor's palm.
One little hour! and then the hallelujah!
Eternity's long, deep, thanksgiving psalm!

General Articles.

Bible Sanctification.

BY MRS. E. G. WHITE.

JOHN IN EXILE.

THE wonderful success which attended the preaching of the gospel by the apostles and their fellow-laborers increased the hatred of the enemies of Christ. They made every effort to hinder its progress, and finally succeeded in enlisting the power of the Roman emperor against the Christians. A terrible persecution ensued, in which many of the followers of Christ were put to death. The apostle John was now an aged man; but with great zeal and success he continued to preach the doctrine of Christ. He had a testimony of power, which his adversaries could not controvert, and which greatly encouraged his brethren.

When the faith of the Christians would seem to waver under the fierce opposition they were forced to meet, the apostle would repeat, with great dignity, power, and eloquence, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."

The bitterest hatred was kindled against John for his unwavering fidelity to the cause of Christ. He was the last survivor of the disciples who were intimately connected with Jesus; and his enemies decided that his testimony must be silenced. If this could be accomplished, they thought the doctrine of Christ would not spread; and if treated with severity, it might soon die out of the world. John was accordingly summoned to Rome to be tried for his faith. His doctrines were misstated. False witnesses accused him as a seditious person publicly teaching theories which would subvert the nation.

The apostle presented his faith in a clear and

convincing manner, with such simplicity and candor that his words had a powerful effect. His hearers were astonished at his wisdom and eloquence. But the more convincing his testimony, the deeper the hatred of those who opposed the truth. The emperor was filled with rage, and blasphemed the name of God and of Christ. He could not controvert the apostle's reasoning, nor match the power which attended the utterance of truth, and he determined to silence its faithful advocate.

Here we see how hard the heart may become when obstinately set against the purposes of God. The foes of the church were determined to maintain their pride and power before the people. By the emperor's decree, John was banished to the Isle of Patmos, condemned, as he tells us, "for the word of God, and for the testimony of Jesus Christ." But the enemies of Christ utterly failed in their purpose to silence his faithful witness. From his place of exile comes the apostle's voice, reaching even to the end of time, proclaiming the most thrilling truths ever presented to mortals.

Patmos, a barren, rocky island in the Aegean Sea, had been chosen by the Roman government as a place of banishment for criminals. But to the servant of God, this gloomy abode proved to be the gate of Heaven. He was shut away from the busy scenes of life, and from active labor as an evangelist; but he was not excluded from the presence of God. In his desolate home he could commune with the King of kings, and study more closely the manifestations of divine power in the book of nature and the pages of inspiration. He delighted to meditate upon the great work of creation, and to adore the power of the Divine Architect. In former years his eyes had been greeted with the sight of wood-covered hills, green valleys, and fruitful plains; and in all the beauties of nature he had delighted to trace the wisdom and skill of the Creator. He was now surrounded with scenes that to many would appear gloomy and uninteresting. But to John it was otherwise. He could read the most important lessons in the wild, desolate rocks, the mysteries of the great deep, and the glories of the firmament. To him, all bore the impress of God's power, and declared his glory.

The apostle beheld around him the witnesses of the flood, which deluged the earth because the inhabitants ventured to transgress the law of God. The rocks thrown up from the great deep and from the earth, by the breaking forth of the waters, brought vividly to his mind the terrors of that awful outpouring of God's wrath.

But while all that surrounded him below appeared desolate and barren, the blue heavens that bent above the apostle on lonely Patmos were as bright and beautiful as the skies above his own loved Jerusalem. Let man once look upon the glory of the heavens in the night season, and mark the work of God's power in the hosts thereof, and he is taught a lesson of the greatness of the Creator in contrast with his own littleness. If he has cherished pride and self-importance because of wealth, or talents, or personal attractions, let him go out in the beautiful night, and look upon the starry heavens, and learn to humble his proud spirit in the presence of the Infinite One.

In the voice of many waters,—deep calling unto deep,—the prophet heard the voice of the Creator. The sea, lashed to fury by the merciless winds, represented to him the wrath of an offended God. The mighty waves, in their most terrible commotion restrained within the limits appointed by an invisible hand, spoke to John of an infinite power controlling the deep. And in contrast he saw and felt the folly of feeble mortals, but worms of the dust, who glory in their wisdom and strength, and set their hearts against the Ruler of the universe, as though God were altogether such an one as themselves. How blind and senseless is human pride! One hour of God's blessing in the sun-

shine and rain upon the earth, will do more to change the face of nature than man, with all his boasted knowledge and persevering efforts, can accomplish during a lifetime.

In the surroundings of his island home, the exiled prophet read the manifestations of divine power, and in all the works of nature held communion with his God. The most ardent longing of the soul after God, the most fervent prayers, went up to Heaven from rocky Patmos. As John looked upon the rocks, he was reminded of Christ, the rock of his strength, in whose shelter he could hide without a fear.

The Lord's day mentioned by John was the Sabbath,—the day on which Jehovah rested after the great work of creation, and which he blessed and sanctified because he had rested upon it. The Sabbath was as sacredly observed by John upon the Isle of Patmos as when he was among the people, preaching upon that day. By the barren rocks surrounding him, John was reminded of rocky Horeb, and how, when God spoke his law to the people there, he said, "Remember the Sabbath day to keep it holy."

The Son of God spoke to Moses from the mountain top. God made the rocks his sanctuary. His temple was the everlasting hills. The Divine Legislator descended upon the rocky mountain to speak his law in the hearing of all the people, that they might be impressed by the grand and awful exhibition of his power and glory, and fear to transgress his commandments. God spoke his law amid thunders and lightnings and the thick cloud upon the top of the mountain, and his voice was as the voice of a trumpet exceeding loud. The law of Jehovah was unchangeable, and the tablets upon which he wrote that law were solid rock, signifying the immutability of his precepts. Rocky Horeb became a sacred place to all who loved and revered the law of God.

While John was contemplating the scenes of Horeb, the Spirit of Him who sanctified the seventh day, came upon him. He contemplated the sin of Adam in transgressing the divine law, and the fearful result of that transgression. The infinite love of God, in giving his Son to redeem a lost race, seemed too great for language to express. As he presents it in his epistle, he calls upon the church and the world to behold it. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." It was a mystery to John that God could give his Son to die for rebellious man. And he was lost in amazement that the plan of salvation, devised at such a cost to Heaven, should be refused by those for whom the infinite sacrifice had been made.

John was shut in with God. As he learned more of the divine character, through the works of creation, his reverence for God increased. He often asked himself, Why do not men, who are wholly dependent upon God, seek to be at peace with him by willing obedience? He is infinite in wisdom, and there is no limit to his power. He controls the heavens with their numberless worlds. He preserves in perfect harmony the grandeur and beauty of the things which he has created. Sin is the transgression of God's law; and the penalty of sin is death. There would have been no discord in Heaven or in the earth, if sin had never entered. Disobedience to God's law has brought all the misery that has existed among his creatures. Why will not men be reconciled to God?

It is no light matter to sin against God,—to set the perverse will of man in opposition to the will of his Maker. It is for the best interest of men, even in this world, to obey God's commandments. And it is surely for their eternal interest to submit to God, and be at peace with him. The beasts of the field obey their Creator's law in the instinct which governs them. He speaks to the proud ocean, "Hitherto shalt thou come, but no fur-

ther;" and the waters are prompt to obey his word. The planets are marshaled in perfect order, obeying the laws which God has established. Of all the creatures that God has made upon the earth, man alone is rebellious. Yet he possesses reasoning powers to understand the claims of the divine law, and a conscience to feel the guilt of transgression and the peace and joy of obedience. God made him a free moral agent, to obey or disobey. The reward of everlasting life,—an eternal weight of glory,—is promised to those who do God's will, while the threatenings of his wrath hang over all who defy his law.

As John meditated upon the glory of God displayed in his works, he was overwhelmed with the greatness and majesty of the Creator. Should all the inhabitants of this little world refuse obedience to God, he would not be left without glory. He could sweep every mortal from the face of the earth in a moment, and create a new race to people it and glorify his name. God is not dependent on man for honor. He could marshal the starry hosts of heaven, the millions of worlds above, to raise a song of honor and praise and glory to their Creator. "And the heavens shall praise thy wonders, O Lord; thy faithfulness also in the congregation of the saints. For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him."

John calls to remembrance the wonderful incidents that he had witnessed in the life of Christ. In imagination he again enjoys the precious opportunities with which he was once favored, and is greatly comforted. Suddenly his meditation is broken in upon; he is addressed in tones distinct and clear. He turns to see from whence the voice proceeds, and lo! he beholds his Lord, whom he has loved, with whom he has walked and talked, and whose sufferings upon the cross he has witnessed. But how changed is the Saviour's appearance! He is no longer "a man of sorrows, and acquainted with grief." He bears no marks of his humiliation. His eyes are like a flame of fire; his feet like fine brass, as it glows in a furnace. The tones of his voice are like the musical sound of many waters. His countenance shines like the sun in its meridian glory. In his hand are seven stars, representing the ministers of the churches. Out of his mouth issues a sharp, two-edged sword, an emblem of the power of his word.

John, who has so loved his Lord, and who has steadfastly adhered to the truth in the face of imprisonment, stripes, and threatened death, cannot endure the excellent glory of Christ's presence, and falls to the earth as one stricken dead. Jesus then lays his hand upon the prostrate form of his servant, saying, "Fear not. I am He that liveth and was dead; and behold, I am alive forevermore." John was strengthened to live in the presence of his glorified Lord; and then were presented before him in holy vision the purposes of God for future ages. The glorious attractions of the heavenly home were made known to him. He was permitted to look upon the throne of God, and to behold the white-robed throng of redeemed ones. He heard the music of heavenly angels, and the songs of triumph from those who had overcome by the blood of the Lamb and the word of their testimony.

To the beloved disciple were granted such exalted privileges as have rarely been vouchsafed to mortals. Yet so closely had he become assimilated to the character of Christ, that pride found no place in his heart. His humility did not consist in a mere profession; it was a grace that clothed him as naturally as a garment. He ever sought to conceal his own righteous acts, and to avoid everything that would seem to attract attention to himself. In his gospel, John mentions the disciple whom Jesus loved, but conceals the fact that the one thus honored was himself. His course was devoid of selfishness. In his daily life he taught and practiced charity in the fullest sense. He had a high sense of the love that should exist among natural brothers and Christian brethren. He presents and urges this love as an essential characteristic of the followers of Jesus. Destitute of this, all pretensions to the Christian name are vain.

John was a teacher of practical holiness. He presents unerring rules for the conduct of Christians. They must be pure in heart, and correct in manners. In no case should they be satisfied with an empty profession. He declares in unmis-

takable terms that to be a Christian is to be Christlike.

The life of John was one of earnest effort to conform to the will of God. The apostle followed his Saviour so closely, and had such a sense of the purity and exalted holiness of Christ, that his own character appeared, in contrast, exceedingly defective. And when Jesus in his glorified body appeared to John, one glimpse was enough to cause him to fall down as one dead. Such will ever be the feelings of those who know best their Lord and Master. The more closely they contemplate the life and character of Jesus, the more deeply will they feel their own sinfulness, and the less will they be disposed to claim holiness of heart, or to boast of their sanctification.

Comparison of Nature and Morality.

THE opposers of the Bible and of Bible truth have often declared that Christianity is opposed to reason, and that Nature presents to us a revelation more beautiful, harmonious, and important, than anything contained in the Bible. Especially has the doctrine of the Atonement been made the subject of opposition by both professed reasoning and ridicule. The object of this argument is to show that reason is not opposed to the idea of the Atonement, but rather leads to it; that a coincidence of strict justice and mercy demands it; and that a written revelation is but the supply of an acknowledged want; that the gift of such a revelation is a conformity to the plainest, simplest principles of government—of principles which are universally recognized. And, therefore, consistency requires that such revelation be universally received.

That Nature makes to us a better revelation than the Bible, I, of course, deny. Nature, as says the psalmist, "declares the glory of God," and may thus arouse us to feelings of devotion; but Nature cannot guide us in our devotions; she does not inform us how to please and worship the Creator. The Bible and Nature never come in conflict; but the Bible leads into a field of truth where Nature makes no attempt to follow. We attach no blame to Nature because it does not perform the office of a written revelation. It was not designed for such a purpose. When we have learned all that we can learn from Nature, we find beyond that a plain necessity for a written revelation. I invite the devotees of Nature to an examination of this point.

The present is a mixed state, of good and evil. Confined in our views to the present state, and to observation, or to mere reason without a written revelation, it is impossible to vindicate the justice of the *controlling power*, whether that power be called God or Nature. Virtue is often trampled in the dust, and ignominiously perishes in its representatives. Vice is exalted on high, triumphs over justice and right, and its very grave is decorated with flowers, and honored with a monument. In the operations of Nature, there is no *discrimination* manifested, and without discrimination there can be no conformity to justice. True, we see many exhibitions of benevolence, but we see also many things which cannot be reconciled with it. The righteous and the wicked, the just and the unjust, the innocent and the guilty, the aged and the little child, alike share the bounties of Providence, and together fall by the pestilence, or sink beneath some sweeping destruction. These facts have troubled the minds of philosophers, and caused the short-sighted philanthropist to be faint of heart.

Reflecting on these things, some have (singularly enough) denied the existence of a supreme, intelligent Being. Such ascribe everything to Nature, whose laws are fixed, inexorable, and indiscriminating. Having arrived at this conclusion, they seem to consider themselves relieved of all further trouble in the matter, and (more wondrous still) proceed to lavish encomiums on blind Nature, and award to her as much praise as if she never tortured an innocent person, nor suffered the guilty to escape. As before remarked, we find no fault with Nature, but we must find fault with the unreasonable position of her devotees. The laws of Nature answer well their purposes, but this class of philosophers endeavor to make them answer a purpose for which they never were designed. We think a just system of reasoning will expose their fallacies.

First, I inquire, What is meant by the phrase,

*Laws of Nature?** These words are very flippantly used in these days, and I have often thought that many who use them spend but little time in considering their import. There can be only two senses in which the expression may be used. 1. As meaning the laws which Nature has made for the regulation of her various parts or elements, or for the government of her operations. But against this I object, that Nature never made a law—she never knew enough to make a law. Did Nature deliberate? did she counsel? did she plan? did she have a knowledge of the future before her, and possess wisdom to judge what was suitable, and to devise the means adapted to the end? And if she made the laws, she must have existed before she made them; how were her operations then regulated? Is there a man living who will claim so much for Nature? Not one. And if not, all must yield at once that Nature never made a law, and admit that the expression is only properly used (2) As meaning the laws which a Supreme Being has made for the government of Nature: the Infinite One who *made Nature*, and subjected her to the operation of those laws. It is strange that men will reject belief in a Supreme Being as unreasonable and absurd, and then proceed to clothe Nature with the wisdom and power, and all the attributes, which such a Being must necessarily possess!

Next, I notice further that the laws of Nature are imperfect and incomplete—not imperfect if considered only in regard to their real object; but altogether imperfect as regards the claims of those who hold them to be all in all. *They present no standard of right*, and are therefore no fit model by which to shape human conduct. As lovers of the most expansive benevolence, we may strive to imitate Nature when she spreads abroad her bounties, her precious fruits and golden grain. But again she withholds these, and famine is the dire result. Shall we imitate Nature in the desolations of the whirlwind, the earthquake, and the pestilence? Shall we indiscriminately spread ruin and destruction around us, involving alike the innocent and the guilty, the gray-headed and the prattling child? All answer, No. But each hand that is raised to check such a mad career practically acknowledges that Nature, which is so blindly worshiped by many, presents to us no example worthy of our imitation.

Why is it that the laws of Nature do not satisfy the aspirations of man? Why do we not accept them as our standard of action? It is because *they are destitute of morality*. We cannot trace one moral element in their frame-work or execution. He who studies them intelligently must be convinced that they are designed solely for a natural system; not for a moral system. Hence, they have *no penalties, but only consequences*; and these consequences are uniform, so that the operations of Nature present an unbroken series of causes and effects, the results being the same whether issuing upon a responsible or irresponsible object, regarding no distinctions of moral good or evil.

In the foregoing question I referred to a truth which I now affirm, namely, that man has aspirations rising above the operations of Nature; that he cannot accept the laws of Nature as a *judicial system*. In other words, there is implanted in man a *sense of justice, or convictions of right*, to which he finds no counterpart in Nature. These convictions are on a moral basis. This sense of justice is erected in the human mind as a tribunal, a judgment seat, whereat we determine the nature and desert of actions. And mark this truth: before this tribunal we always arraign the actions of intelligent agents, *but never the operations of Nature*. This is true of all men; and it shows that all, whatever their theories may be, do in fact and in practice make a proper distinction between moral and natural laws. This distinction may be further examined.

The prime distinction between moral and natural laws is this: the first has respect to intention—the other has not. Fire will burn, and water will drown, whether we fall into them accidentally or rush into them madly. The little child who is yet unconscious of any intention of good or ill, suffers as certainly and keenly on putting its hand into the fire, as the man of mature mind who presumptuously does the same thing. And should the man willfully and maliciously set fire to his neighbor's house, and the child, playfully,

*Some writers use the expression "Natural Law," to designate the Moral Law, because it is said to grow out of *man's moral nature*. It will be noticed that I use the phrase "Laws of Nature," to express only the operations of Nature, or of the material world.

and without intention of wrong, do the same thing, all would blame the one and not the other. And were a judge, in the administration of law, to visit the same penalty upon the man and the child, because the actions and the results were the same, all would detest such a perversion of justice. Thus we not only find men acting upon the difference between moral and natural laws, but we find them also with great unanimity judging of the actions of moral agents according to their intentions.

But the operations of natural law cannot thus be judged, and its consequences, often miscalled penalties, have no regard whatever to the claims of justice. As before said, the child is burned in the fire as certainly as the man; and if the man should hold the hand of the child in the fire, he would alone commit the wrong, while the child would suffer all the pain consequent upon that wrong. I think the most infatuated worshiper of Nature will find no justice in this. Therefore the declaration is justified, that confined in our reasoning to the present state and without a written revelation, justice cannot be attained unto nor vindicated. A Moral System is necessary, and its claims must be vindicated to meet the demands of justice.

We have but one more step to take in this process of reasoning. When the requirements of a moral and natural law conflict, as they often do in this mixed state of good and evil, men uniformly give the preference to the former. And often they are false to their theories to be true to this fact. We sometimes meet with men who deny these distinctions; who assert that there are no laws aside from the laws of Nature; yet they act in conformity with the propositions herein set forth. Should you refuse to rescue one from impending destruction by fire, and plead in extenuation that it would have involved the violation of law, and you might have been injured in the effort, they would, as readily as others, abhor your selfishness. Here they make the distinction claimed, and place the moral duty of doing good to your neighbor, above mere conformity to natural law. —*Atonement.*

Scripture Answers.

THE *Young Reaper* prints the following short catechism, which is valuable enough to be committed to memory by the children, and even by adults:—

- What have all men done?
"All have sinned and come short of the glory of God."
- What is sin?
"Sin is the transgression of the law."
- Then are you, too, a sinner?
"If we say that we have no sin, we deceive ourselves, and the truth is not in us."
- What is the punishment for sin?
"The soul that sinneth, it shall die."
- Is that a light thing?
"It is a fearful thing to fall into the hands of the living God."
- Who fixed the punishment?
"The great God, who formed all things."
- Is there any possibility of your being overlooked?
"We shall ALL stand before the judgment-seat of Christ."
- Who alone can make a way to escape?
"I, even I, am the Lord; and besides me there is no Saviour."
- Is there no other way?
"Neither is there salvation in any other; for there is none other name under Heaven, given among men, whereby we must be saved."
- What have we to do in order to be saved?
"Repent ye, therefore, and be converted, that your sins may be blotted out."
- What else?
"Believe on the Lord Jesus Christ, and thou shalt be saved."
- What then becomes of our sins?
"The blood of Jesus Christ, his Son, cleanseth from all sin."
- Of what does this salvation consist?
"Whosoever believeth in him should not perish, but have eternal life."
- Will Jesus save all who come to him?
"Him that cometh to me I will in no wise cast out."
- Will he take even the worst sinner?
"The Son of man is come to seek and to save that which is lost."
- When is the right time to come to be saved?

"Behold now is the accepted time; behold now is the day of salvation."

Suppose we neglect to attend to it?

"How shall we escape, if we neglect so great salvation?"

What does Jesus say of some of us?

"Ye will not come unto me that ye might have life."

Applicable in all Sections.

SAID a lady before election: "I wonder how many pleasant homes will be made unhappy by this election." An explanation was asked, and she said: "Why, I have seen to-day two men that I knew well, drunk on the street, and I never saw either one of them under the influence of liquor before. I have heard the wife of one of them say she had rather see her husband dead, much as she loved him, than see him a drunkard. Both of these men are candidates, and knowing the sorrow of their homes to-night I was merely thinking and wondering how many other homes would be saddened in the next week, and had been saddened in the last few days by the drinking of candidates, and those who had been treated by them. The great trouble with your politics is that women can have nothing to say. When a man runs for office he must 'treat.' If he doesn't, then those who do will get the votes. He must drink not only with his equals, but much more with those whose company he would not think of keeping under any other circumstances. He would never think of bringing home the men he spends his time with. It's all wrong, and I tell you this running for office has ruined more men than you have any idea of."—*Columbus Enquirer.*

Ministerial Heroism.

HEROISM is not wholly a thing of the past. It is the heritage of the church in all time. It animates every Christian heart. It inspires every minister called of God to the sacred office, and imbued by him with the baptism of his Spirit. It will be remembered that decision with most men is made in the days of their youth, when the world's pleasures are most alluring, and when its wealth and honors seem to lie within easy grasp. Many who make it are most thoroughly prepared to contend successfully for the world's prizes; and finally these temptations come to them again and again through the interval of years, often in the hours of their greatest weakness and in the seasons of their greatest despondency.

To illustrate: I have known a man richly endowed by nature, and thoroughly cultured, who has turned away from the most tempting offers that place and wealth and power can make, and is preaching the gospel upon circuits far removed from the refinements for which he is fitted and to which he has been accustomed, and who, for his services, receives from \$400 to \$600 per year. I have known another compelled to leave a fond and affectionate people at the close of his second year with them, and after a glorious revival, he was sent to "Break Neck Hill," at a salary of \$350, fifty of which it cost to reach the place. He was offered by another church in the town from which he was sent, a salary of \$1,000 and a furnished house, to remain and become their pastor. But true to his trust, he declined the offer and went bravely on to toil and suffer in his lonely field. I could name another, who, gifted and cultured beyond most of his fellows, has preached four sermons in as many different languages in a single day; yet he is preaching in an obscure church at a salary of \$600 per year. And yet another who has never received a salary of over \$500, with a large and dependent family, hungering for knowledge he stints himself in every possible way, that he may buy the freshest and ablest books as they come from the press, and thus keep abreast of the age, while his noble wife, sympathizing with her husband in his desire for knowledge, gathers and hoards with the avidity of a miser, the three, the five, and the ten cent pieces, until, after years of effort with these alone, she purchases McClintock & Strong's costly cyclopedia for his use.

These are but a few of the many instances that might be given. They abound on every side. Their annals are for the most part carefully concealed from public scrutiny. They suffer in silence. Their tears, if there be any, are shed in secret. They are the successors of the apostles

and martyrs and confessors. They endure as seeing Him who is invisible. They are the world's greatest paradox. Though sorrowful, they are always rejoicing. Though poor, they make many rich. Having nothing, they possess all things. For such service earth has no rewards. Weighed against these, the world's jewels are baubles; its gold is dross. It has nothing wherewith to pay for such service and so comes all too near to paying nothing. Meanwhile, God watches their toil and Heaven waits their coming. Already they are blessed, for "theirs is the kingdom of Heaven."

—*Dr. J. E. Smith.*

Neither Brandy nor Morphine.

WHEN the converts on the day of Pentecost began to tell what God had done for them, certain cavaliers present at the meeting sneered, and said it was "new wine" that ailed them. There are people enough now who will admit no better explanation of spiritual fervor and high religious sensibility. A southern surgeon, in the late war, was candid enough, however, though an infidel, to see something more than artificial exhilaration in a Christian's dying triumph.

One day, during the fighting around New Hope Church, three mortally wounded Mississippi soldiers were brought into the hospital together, who, by a strange coincidence belonged to the same church at home, and the same regiment in the field. What the surgeon could do for them was soon done, and they were left to the attention of the chaplain.

He went from one to the other, and found them all rejoicing in the sustaining love of Christ. Their happy frame of mind and dying utterances were so striking that he called the surgeon back to look and listen.

"How do you account for that, doctor?" he asked, as they stood near the cot of one of the men.

"Oh, that's the effect of the dose of spirits I gave him," replied the doctor.

They went to the second soldier, who lay with a smile on his face, whispering the sweet promises of God.

"What is that?" asked the chaplain.

"That's morphine. I gave him some an hour ago."

Then the chaplain took him to the third. This soldier had been a man of marked piety, and his joy as he met death was nothing less than a devout ecstasy. There was a fortaste of Heaven on his face, and his last words were hymns of victory. This time the unbelieving surgeon had no reason of his own to give; he gazed long at the helpless but happy patient, and shook his head.

"Well chaplain," said he, "I must say this time that I don't understand it. That man puzzles me. I couldn't make him take morphine or spirits. He said he wanted to die in his right mind. I tell you chaplain," he continued with tears in his eyes, "I have no faith in your religion, but when my time comes, I'd give all I'm worth to be able to die like that."

That was about what Balaam said more than thirty-three hundred years ago. It is the involuntary prayer of all who despise the gospel, but covet its last blessing.

ONLY ONE.—A deacon was speaking to a visitor about his pastor's want of success. No doubt he had often reminded his pastor of the same with much condolence. "Well," said the visitor, "what is the proof?" "Proof? Why last year only one person joined the church!" "Sir, who was that one?" "I don't know." "You must know what was his name?" He looks into the church book, and finds that the name of the man who was the only one added to the church is "Robert Moffat." Then said the other, "Sir, when you added that man to your church you added generation upon generation; and yet you have been making your pastor's life bitter by the dismal toll of that statistical complaint, 'only one.' Do you know what they once rang the bells of Heaven for? It was over the conversion of one sinner—only one; and it was there reckoned to be such a great success that it made 'joy in the presence of the angels.'"

THE first step to misery is to nourish in ourselves an affection for evil things, and the height of misfortune is to be able to indulge such affections.

Direct Proof that the Kingdom is Future.

THAT the kingdom foretold by Daniel was not set up in the days of the four kingdoms, or of either of them, is susceptible of the clearest proof. And we notice,

1. It is to be a restoration of the throne and kingdom of David, and of Israel. It will not be denied that the kingdom which the God of Heaven shall set up, which shall stand forever, and fill the whole earth, will be ruled over by Jesus Christ. Again, it will not be denied that Christ is the one referred to in Eze. 21:27, as "he whose right it is," to whom the crown is to be given. And this makes Dan. 2 and Eze. 21 parallel; that is, the setting up of the kingdom in Dan 2 refers to the restoration of the kingdom and crown overturned, according to Eze. 21. And of course the same is referred to in Luke 1:32, 33: "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Now, if it could be proved that a score of kingdoms had been or would be set up, it would be no proof on this subject unless it could be shown that one was set up which bore the characteristics of that kingdom which is the subject of the scriptures here noticed. And this remark will be appreciated when we notice that,

2. Jesus Christ occupies two different thrones at different times. This is clearly proved by his own words in Rev. 3:21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

An effort has been made to evade the evidence of this text by declaring that it was only one and the same throne; that it was the Father's who gave the right of it to Christ, and then became his to give to other overcomers. And to confirm this view, reference is made to Matt. 28:18, where Jesus said all power is given unto me in Heaven and in earth." But it is assuredly forcing a construction of Rev. 3:21 to say it refers to only one throne. The obvious meaning of the text forbids it. And in regard to Matt. 28:18, if it can be shown that he, at any time, receives another dominion after he spoke those words to his disciples, then it is already shown that the objection is invalid. On this we notice,

a. This "all power" can refer to nothing else than his right to sit on his Father's throne, which is the throne of the whole universe.

b. On that throne he was "set down" at the time the Revelation was given to John.

c. Paul to the Hebrews, in chapters 7 and 8, shows that he is a priest after the order of Melchisedek on "the throne of the majesty in the Heavens."

d. In Ps. 110:1, the Father says to him, "Sit thou at my right hand until I make thine enemies thy footstool." Also in verse 4, we learn that his sitting on the Father's right hand is the same that is spoken of by Paul, as a priest after the order of Melchisedek.

e. In Heb. 10:13, the apostle says he is set on the right hand of God, "from henceforth expecting till his enemies be made his footstool." Then when he is on the throne of his Father in Heaven, possessing the power spoken of in Matt. 28:18, his enemies are not yet put under his feet, but he is "expecting" it, according to the promise of the Father.

f. In 1 Cor. 15:25, it is said: "For he must reign, till he hath put all enemies under his feet." This "reign" evidently refers to his sitting on the throne of his Father, at his right hand, till his foes are, by his Father, made his footstool, or put under his feet. Therefore, again, it is evident that while he is on his Father's throne, a priest after the order of Melchisedek, who was also both king and priest, he is expecting a dominion or authority different from that which he possesses on the throne of the Father. We are now prepared to notice,

3. The position of Christ on his Father's throne, as priest, is for a limited time. As this will be admitted by all who believe that there is a future judgment, that Christ will come to raise the dead, that he will come to take vengeance on his enemies, there is no need to argue the point. It is proved clearly by the reading of the text which calls him to that position, "Sit thou on my right hand, until I make thine enemies thy footstool." To this, Paul also refers when he says, "For he

must reign, till he hath put all enemies under his feet." But in contrast with this is the decisive fact that,

4. Christ's reign on his own throne, or that which he inherited from his birth, is eternal and unending. Thus the angel said to Mary, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom THERE SHALL BE NO END." Of his reign on his Father's throne in the Heavens, Paul said, "Then cometh the end when he shall have delivered up the kingdom to God." Now, if he has but one "reign," and is to occupy but one throne, then this language is inexplicable; for, in that case, it speaks of "the end" of that of which "there shall be no end;" and says he shall reign "until" a certain event, while yet that event does not indicate its termination. But, admitting that there are two thrones, one, that of his Father, on which he sits as priest until his foes are made his footstool; the other, that of David, which he takes at the close of his priesthood, and which he occupies thenceforth forever, all is clear and harmonious.

Now, there is no possible question in regard to the time when he began to occupy the throne of his Father in Heaven. He sits thereon during the whole time of his priesthood. He was on that throne when the Revelation was given to John on Patmos, and when Paul wrote his letter to the Hebrews.

But we follow down the stream of time as marked in the Revelation, till the third woe comes upon the earth, and the seventh trumpet is sounded. Rev. 11:14-17. Of the locality or order of this trumpet there is no question. It closes up the present dispensation. It ushers in "the time of the dead that they should be judged," and the time of giving reward to all the servants of God, which Jesus said is at the resurrection of the just, and at his coming. Luke 14:14; Rev. 22:12. Under this trumpet it is announced that "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Now it is by reason of their becoming his that he appears as "King of kings, and Lord of lords;" and that they are his enemies who are at that time put under his feet, we learn by Rev. 6:15; the kings of the earth and their armies are gathered against the Lord Jesus and his army. This is immediately preceding their destruction.

With this agrees also the prophecy of Dan. 7:9-14, where the kingdom and dominion over the kingdoms and people of the world are given to Christ as he is brought before the Father when the Judgment is set and the books are opened.

And again, a most decisive testimony in regard to the time and order of these events is found in Ps. 2:7-9, as follows: "The Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

Ps. 110:1, shows when they will be given, to wit, when he ceases to sit at his Father's right hand as priest; it also declares that they are his foes, and the same is shown in this text, in that he dashes and breaks them in pieces. Most decisive testimony on this subject is given by our Saviour in Luke 21:31. Speaking of the signs of his second coming, he says, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

Further proof on this point seems needless, as they who would deny these declarations and their unavoidable conclusions can just as readily deny all the scriptures that could be produced.

Again, if it be contended, as it sometimes is, that David's throne and kingdom were only typical of the reign of Christ, we reply, that if that were the case, they would typify the reign of Christ when he obtains the dominion over the kingdoms of this world, but not the reign of Christ as priest on his Father's throne in Heaven. For that is after the order of Melchisedek, who was both king and priest, but David had no priesthood. The throne which Christ now occupies he did not inherit from David; that which he will take at the close of his priesthood, is one that he does inherit.

Another question now arises: When do the

saints inherit the kingdom? A few texts may decide this.

James says the poor of this world, rich in faith, are heirs of the kingdom that God hath promised to them that love him. Here we notice the characteristics of the persons; they are "rich in faith;" they are believers in Christ. They love God; they are then his children and people. And they are heirs—not inheritors—of the kingdom. And to them the kingdom is a matter of promise. If this does not indicate that the kingdom is future, what language could?

Peter says, "to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ," and who of course are gospel believers, that if they add to their faith the Christian graces they shall have ministered to them an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Pet. 1:1-11. This is positive evidence that an entrance into the kingdom had not then been ministered to the faithful followers of Christ.

The Saviour, speaking of his second coming in glory, says that when he comes in his glory and all the holy angels with him; when all the nations are gathered before him, and the righteous and wicked are separated, he will say to them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." He who is an heir does not yet inherit; when he does inherit, his heirship ceases. The saints are now heirs of the kingdom; they will inherit it when the Lord Jesus comes in his glory.

There is given in the Scriptures a plain reason why this order must be observed. In Dan. 2:44, it is said the kingdom "shall never be destroyed," it "shall stand forever," and it "shall not be left to other people." It is then, as Peter says, an "everlasting kingdom." And if it is not "left to other people," they who possess it must also be everlasting or immortal, otherwise they would die and leave it to others. Paul's argument on the resurrection of the righteous makes this point clear. He says "that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." "Flesh and blood" is an expression used to indicate a corruptible, mortal state, as the context proves. The corruptible, mortal man, cannot inherit an incorruptible or everlasting kingdom. But he says also, "This corruptible must put on incorruption, and this mortal must put on immortality;" and this will take place at the sounding of the last trumpet, or, as he says again, in 1 Thess. 4, when "the Lord himself shall descend," when "the trumpet of God" is heard, and when "the dead in Christ shall rise." Then the saints of God will rise immortal; but that is the time also when Jesus says they shall "inherit the kingdom." And that is, indeed, the first time in their existence when it will be possible for them to inherit an incorruptible, everlasting kingdom, according to the scriptures quoted.

When this point is proved, it is sometimes said, to avoid the conclusion which seems displeasing to some: "This is all admitted as far as it refers to the future glorious, everlasting kingdom; but there is a kingdom which was set up in the past, in which the saints now are. To this, we reply, In that you have admitted the whole ground in dispute. The kingdom of the prophecy is the kingdom and throne of David, and this, according to Luke 1:32, 33, is the everlasting, unending kingdom. And Dan. 2:44, speaking of the same everlasting kingdom, says it will be set up "in the days of these kings." But if this everlasting kingdom is yet future, then it was not set up in the days of the Roman Empire. There is no evading this point. Peter certainly makes the everlasting kingdom yet future to the faithful; Paul shows that mortal men cannot possess it; the Saviour said the righteous shall inherit it when he comes. And that this is the kingdom of the prophecy of Daniel must be admitted unless it is claimed that there are two everlasting kingdoms which the saints of the Most High will possess forever! But if the objector has any other kingdom in view, one that is temporal and not everlasting, he may then understand that over that we shall have no controversy for not one of the prophetic scriptures herein quoted refers to such a kingdom. EDITOR.

Those that keep the nearest to God are the ones we look to for counsel.

An Inspired Recipe for Good Days.

THE daughter of an Eastern rabbi heard an Assyrian cry in the streets of the city, saying, "Who will receive the elixir of life?" She ran to tell her father, and at his suggestion invited the man within their door.

"What is that elixir of life that thou art selling?" inquired the rabbi.

"Is it not written," answered the stranger, "What man is he that desireth life and loveth days that he may see good? Keep thy tongue from evil, and thy lips that they speak no guile. Lo, this is the elixir of life which is in the mouth of a man."

The recipe from which the joy and gladness of good days is distilled is given more fully by an inspired writer (1 Peter 3:10, 11). The secret of blessing and happiness that the hours give to us has its hiding-place in the heart, out of whose abundance the mouth speaketh. There is no honey in gall cells, and the fairest skies will not ripen sweet fruit from thistles. The spirit of our lives marks the quality of our days. If that be wrong, the beauty and sunshine of Eden avails nothing. If that be right, the desert place will bud and blossom as the rose, and the storm will pass unheeded because of the joy within; a divine sheltering whose inner warmth is all the more grateful by reason of the contrast to the chill and darkness without.

The tongue but speaks what is in the heart, and the best guard that can be placed over it is that of a spirit without guile or evil intent. The feeling of envy stirs the depths of the heart with malice before the poisonous word is uttered that blisters the lips of him who speaks. Pride, jealousy, and the evils that spring from them, make the tongue a sluice way for those streams of influence that, lava-like, destroy every good thing that they touch. But the evil word spoken takes all the joy out of the day. It hides the shining of the sun, and makes of the pleasant music of the world only a jangling of sweet sounds.

It is the love that thinks the best possible things of others, rejoices in their prosperity, sympathizes with them in their adversity, and bears toward every one, and in all times and seasons, a face that hides no guile, that manifests a life out of which are born days whose clear shining reveals the upper skies smiling in peace upon the earth; where thorns and nettles are covered out of sight by the larger growth of fragrant blossoms and wholesome fruit.

Life hid in Christ is heir to good days. It could not well be otherwise where experience matures the fruit of the Spirit. Love, joy, peace, long-suffering, gentleness, are elements of a sunny and cheerful happiness. Thunder-storms and cyclones cannot be evolved from them. Sweet waters flow from the fountains. Words of kindly interest and affection make the lips the source of happiness that lightens the burdens of care and toil. The fretful, repining spirit will find small lodgment in the home where the tongue is kept from evil, and the open countenance, with cheerful greeting, speaks of an indwelling peace that finds its chief joy in ministering to the welfare of other hearts.

All days cannot be alike, but with the guidance of Him who is "the way, the truth, and the life," they may be good days. Even those most clouded outwardly will show the silver lining that betokens the light beyond that is undimmed.—*Rev. E. B. Sanford.*

God regards the non-observance of the Sabbath as a doubt of his ability and faithfulness to provide for those who obey him, or of his ability and justice to punish those who disobey him. He regards this as the greatest insult, and will not suffer the guilty to escape, though he may bear long with them. The children of Israel neglected to keep the Sabbath year as God had commanded them. He bore with their disobedience four hundred and ninety years. But at last he told Jeremiah that he was going to bring in his whole bill, and that they should pay it at once, by seventy years' captivity, so that the land may enjoy its sabbaths. Thus, whatever a man gains by working on the Sabbath day, God will surely take it from him either through misfortune, sickness, or some other way.—*Sel.*

God hears the heart, though without words; but he never hears words without the heart,

The Sabbath-School.

On the Way to Calvary

WHEN Jesus was thought to be dying beneath the burden of the cross, many women who, though not believers in Christ, were touched with pity for his sufferings, broke forth into a mournful wailing. When Jesus revived, he looked upon them with tender compassion. He knew they were not lamenting him because he was a teacher sent from God, but from motives of common humanity. He looked upon the weeping women and said, "Daughters of Jerusalem, weep not for me, but for yourselves, and for your children."

Jesus did not despise their tears, but the sympathy which they expressed awakened a deeper chord of sympathy in his own heart for them. He forgot his own grief in contemplating the future fate of Jerusalem. Only a short time ago the people had cried out, "His blood be on us and on our children." How blindly had they invoked the doom they were soon to realize! Many of the very women who were weeping about Jesus were to perish with their children in the siege of Jerusalem.

Jesus referred not only to the destruction of Jerusalem, but to the end of the world. Said he, "Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?" The innocent were represented by the green tree. If God suffered his wrath because of the sins of the world to fall upon the Redeemer, in that he was permitted to suffer death by crucifixion, what might be expected to come upon the impenitent and unbelieving, who had slighted the mercies of God, purchased for them by the death of his Son? The mind of Jesus the wanderer from the destruction of Jerusalem to a wider judgment, when all the impenitent would suffer condemnation for their sins; when the Son of man should come, attended not by a murderous mob, but by the mighty hosts of God.

A great multitude followed the Saviour to Calvary, many mocking and deriding; but some were weeping and recounting his praise. Those whom he had healed of various infirmities, and those whom he had raised from the dead, declared his marvelous works with earnest voice, and demanded to know what Jesus had done that he should be treated as a malefactor. Only a few days before, they had attended him with joyful hosannas, and the waving of palm-branches, as he rode triumphantly to Jerusalem. But many who had then shouted his praise, because it was popular to do so, now swelled the cry of "Crucify him! Crucify him!"

Upon the occasion of Christ riding into Jerusalem, the disciples had been raised to the highest pitch of expectation. They had pressed close about their Master, and had felt that they were highly honored to be connected with him. Now they followed him in his humiliation at a distance. They were filled with inexpressible grief, and disappointed hopes. How were the words of Jesus verified: "All ye will be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." Yet the disciples still had faint hope that their Master would manifest his power at the last moment, and deliver himself from his enemies.—*Mrs. E. G. White, in Spirit of Prophecy.*

Notes on Lesson for November 25.

"AND they bowed the knee before him, and mocked him." The words imply continued or repeated mockery. In that vast, royal hall some hundreds of soldiers passed in procession before him, each kneeling, each in mockery saluting him as "the king of the Jews," till as their excitement increased they spat upon him, following the example of the chief priests (Matt. 26:67), and, taking the scepter from his hand, smote him on the head repeatedly.—*Speaker's Commentary.*

THERE is a change of expression in Mark's account of the taking of Christ to be crucified, that is worthy of notice. First he says that they "led him out to crucify him." Chap. 15:20. Then he relates the fact that Simon was compelled to bear the cross. Jesus, exhausted by the agony in the

garden, the loss of sleep, and the inhuman treatment which he had received at the hands of the mob and the Roman soldiers, had fallen under the burden. And then, having found a substitute to bear the cross, "they bring him unto the place Golgotha." This word indicates that Jesus had to be assisted. He was unable to proceed alone.

WHEN men think they are rooting out the truth of God, they are often only causing it to spread more widely. This is illustrated in the case of Simon, who bore the cross for Jesus. The Jews thought that by seizing him they were simply hurrying matters up to get Christ out of the way, so that his hated doctrine might perish. But Simon was from Cyrene, a city in the north of Africa; the service which he rendered Jesus that day resulted in his conversion; and thus an instrument was raised up to carry the gospel into Africa. Thus God causes the wrath of man to praise him.

MATT. 27:34 is an exact fulfillment of Ps. 69:34. No one should fail to read carefully Ps. 22 and 69, and Isa. 53, in connection with the betrayal, condemnation, and crucifixion of Jesus. A more literal fulfillment of prophecy could not be found. And it is impossible to understand some of these passages in the Psalms unless we note their reference to Christ. If we do this we shall not be driven to the miserable expedient of saying that the imprecatory Psalms were not inspired.

E. J. W.

No man has a right to expect the approbation of his neighbors, while he has the disapprobation of his own conscience.

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OAKLAND, CAL., FIFTH-DAY, NOVEMBER 16, 1882.

Scriptural Meaning of the Word Soul.

THE Scriptures often speak of *saving the soul*. What is the meaning of this expression? From what does the soul need to be saved? James says: "He that converteth the sinner from the error of his way, shall *save a soul from death*." This exactly corresponds to the words of Eze. 18:4, "The soul that sinneth, it shall die." Now comes the objection: "The soul is immortal, and cannot die." And this objection is so deeply grounded in the minds of the multitudes, that a quotation from the Scriptures is not sufficient to remove it. There must be a reason for this. It is found in the rule of interpretation which is generally adopted of *spiritualizing* the words of the Bible; that is, giving words a meaning in the Bible which the same words have no where else. This rule causes endless confusion and disagreement where the Scripture is so plain, that, if taken according to its evident meaning, there would be nothing but harmony. In this case, the spiritualizing process is brought to bear on the word *die*, and to it is given a meaning or meanings which would not be admitted at all in every-day life, or applied to it in any other book.

Whatever meaning was attached to the word in the prohibition laid down to Adam, must be the true meaning; the Lord's own meaning, in his own law. This we must examine.

The Lord said to Adam: "In the day thou eatest thereof thou shalt surely die." Now the question is asked, To what does this refer? Is it the *body* or the *soul* that shall die? Our answer is, It is the *sinner* that dies. *Man* is the sinner, and man must die. Surely *all of man* that partakes of the guilt must suffer the penalty. This is just, and cannot be contradicted.

Leaving that thought for the present, to be examined again, we notice, that Adam sinned; he did that which God said he should not do, under penalty of death. Have we any means of determining how the Lord regarded this penalty? what construction he put upon the word *die*? We have; we have a rule furnished which is unmistakable.

If the common people are in doubt about the terms of a law—what construction they shall put upon them,—if they watch its operation, and note how it is construed in Court by the Judge who is appointed to administer it, their doubts must be relieved. In this case, Jehovah is both the Lawgiver and Judge; he can make no mistake. He arraigned Adam as a transgressor, and proceeded to pronounce sentence upon him. It is true that divine clemency interposed to stay the execution, because a plan was devised whereby the seed of the woman shall bruise the head of the tempter, but the threatening was carried out notwithstanding. The sentence upon Adam was this: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life, thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3:17-19.

Here is the penalty in full: toil and care while he lived, and finally a return to the earth—to the dust, of which he was formed. See Gen. 2:7. All the days of his life—until he returned unto the ground out of which he was taken. This shows that when he returned unto the ground, his life was ended. And his biography closes with the words, "And he died."

When we were catechized in our younger days, we were taught to say that the penalty threatened for disobedience was "Death temporal, death spiritual, and death eternal." The answer is wrong in every particular. It was simply and only death. "The wages of sin is death." Had no ransom been provided, it would have been death eternal, for without a resur-

rection, which comes only through Jesus in the gospel, man would sleep in the dust forever. Had God declared that the penalty should be eternal death, it would have forever shut out all possibility of a remedy, or else caused a reversal of his word in a change of the penalty. The sentence was simply death, other circumstances determining whether man should forever remain dead, or be redeemed from death.

As for spiritual death, it can be no penalty. It is a state of sinfulness, which man brought upon himself, and which God could not inflict upon man without showing that he desired that man should be a sinner. To say that it is the penalty of the divine law, is to cast the deepest reproach upon the divine government. We leave the thought as unworthy of further consideration.

The idea of the nature of the penalty pronounced upon Adam, may be learned by examining the sacred word which treats of Adam as a representative of the race. As such, the consequences of his sin extends to the race. In bringing mortality upon himself, he entailed it upon his posterity. The members of his race now die because of his act and of their relation to him. We read in 1 Cor. 15:22, "As in Adam all die, even so in Christ shall all be made alive." Apply this text to the idea of the three deaths taught in theology, and we have the following result:—

1. As all die in Adam an eternal death, so in Christ are all made to have eternal life. This contradicts many other scriptures, and is an impossibility; for it is not possible to suffer eternal death and have eternal life after it, or any life at all.

2. As all die in Adam spiritual death, so in Christ shall all be given spiritual life. This in like manner contradicts the Scriptures. It would be acceptable to Universalists, but Universalism itself makes the Bible a mass of contradictions. But,

3. As all die in Adam, that is, lose their lives, return unto the dust of which their first parent was made, according to the sentence pronounced upon him, even so in Christ shall all be made alive, restored to life, brought up from the dust, for "all that are in the graves shall hear his voice and shall come forth." This involves neither absurdity nor impossibility; it is possible for Him who made man of the dust, to bring him up from the dust again. It affords no aid or comfort to Universalism, for they arise with the characters with which they died. "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." "There shall be a resurrection of the dead, both of the just and unjust." Some die as unjust, having done evil and rejected the gospel of Christ, which is the only remedy, and they rise as unjust, unto the resurrection of damnation.

These scriptures, these facts, will apply only to that death which all people die, without respect to character, condition, or age; to that death by which they all go into the grave, or return unto the earth from which they sprang. This was the death which was threatened to man if he sinned, and pronounced upon man because he sinned.

And lastly, the objection is raised, for we regard it as only an objection to the truth, that when the Bible says the sinner shall suffer death, it means that he shall suffer *eternal misery*. But on examining this statement, it will be seen to involve in difficulty only those who present it. If it were true, the atonement, as taught in the Scriptures, could not possibly be accomplished, for God could not possibly be just, or vindicate the justice of his law, and justify him that believeth in Jesus. Rom. 3:23-26.

On this point we copy the following paragraphs from our own work on "The Atonement":—

If the signification of death is "eternal misery," Christ never died at all; and then all the scriptures that say *he died* are untrue; and thus the atonement would be proved impossible, and further consideration of it would be useless. But admitting the Scripture testimony, that the wages of sin is *death*, and that Christ *died* for sin, and we have *the scriptural view of the term death*, utterly forbidding such an unnatural and forced construction of a plain declaration.

Secondly. If the correct definition of death is eternal misery, the relative terms, first and second, as applied to death before and after the resurrection, are used absurdly. For how can there be a first and second eternal misery? Sin entered into the world, and death by sin; and death passed upon all men. But the very

fact that man may be resurrected, released from death, as the Scriptures teach, clearly proves that the Scripture use of the term death is entirely different from the "theological use," as given above.

And, thirdly, if death means eternal misery, then that is the penalty of the law; but as Christ did not suffer it, and the redeemed will not suffer it, so it follows that justice is never vindicated by the infliction of the penalty, either upon them or a substitute; and thus justice is *suspended*, not satisfied; and Christ's death (if it could with any reason be called so) is not truly vicarious. As we have before considered, justice demands the infliction of the penalty of a just law; and as God is unchangeable and infinitely just, the penalty will surely be inflicted upon the transgressor or his substitute. But the above view makes it impossible. According to that, mercy does not harmonize with justice, but supersedes it; and God's justice is not manifest in justifying the believer. The sum of the matter is this: that if the penalty be eternal misery, then all that have sinned must suffer it, and be eternally miserable, or else the demands of the law are never honored. But the first would result in universal damnation, and the other would degrade the government of God, and contradict both reason and Scripture.

This definition of death has been adopted of necessity to conform to the popular idea of the inherent immortality of man; yet it involves a contradiction in those who hold it. For it is claimed that the wicked are immortal and cannot cease to exist, and therefore the death threatened in the Scriptures is something besides cessation of existence, namely, misery. But immortality signifies exemption from death; and if the scriptural meaning of death is misery, and the wicked are immortal, or exempt from death, they are, of course, exempt from misery! The advocates of this theory do not mean to be Universalists, but their position necessarily leads to that result.

Life and death are opposites; the first is promised to the justified, the second is threatened and inflicted upon the unjust. But life and misery are not opposites; misery is a condition of life. In everything but "theology" such a perversion of language would not be tolerated, as to make eternal misery and death, or even misery and death, synonymous. Were we to report that a man was dead because we knew him to be suffering in much misery, it would be looked upon as trifling—solemn mockery. With a cessation of life every condition of life must cease.

Spiritualism.

SOMETIME since, we clipped the following from a San Francisco paper:—

"A sensible writer in the *California Christian Advocate* notices the concessions to Spiritualism which have been made by Rev. Joseph Cook, Professor Phelps, and other evangelical clergymen, assuming the superhuman [demoniac] origin of ancient witchcraft, necromancy, etc., and not only allowing but asserting that the phenomena of modern Spiritualism are from the same source. He says that Dr. Buckley, in his review of Professor Phelps' book, entitled 'How Shall the Pulpit Treat Spiritualism?' denies emphatically the superhuman origin of the witchcraft, etc., forbidden in the Old Testament, and shows that the mode of treating the subject is wrong. 'If we concede spirit agency in the rappings, writings, and table tipplings we have surrendered to the enemy, and must be vanquished by him in every conflict. . . . Let the Christian church acknowledge the supernatural origin of these phenomena, and the Spiritualists then have two-thirds of the battle.'

From all of which we dissent. Joseph Cook saw things for which he could not account on natural principles; and so did Dr. Crooke, who studied the phenomena carefully for a series of years. Dr. Buckley says the Spiritualists have two-thirds of the battle if you concede the supernatural origin of the phenomena. But if you deny it, and the Spiritualists prove it, as they have to the satisfaction of hundreds of thousands, among whom are some of the ablest minds and most careful investigators, then the Spiritualists have the whole of the battle. And so it happens every time; when an investigator, who long and patiently examines it, determined not to acknowledge any superhuman agency in the manifestations, finds that which baffles every effort, and defies every test, to detect collusion, he yields entirely to its claims. But concede the fact that Satan works "with all power, and signs, and lying wonders," to deceive the world; that miracles are of two kinds, to lead and to mislead, as in the days of Moses and the magicians of Egypt; that a power described in

Rev. 13:11 and onward (which we believe applies to our own country), which, in the words of prophecy, "deceiveth them that dwell on the earth by those *miracles which he had power to do*," and we cannot see where Spiritualists have any advantage. Their works uniformly tend to evil—to prove that which is false and wicked, turning away the minds of the believers from God, the Bible, Christ, and from everything that is pure and good.

The difficulty with the theologians of the present day is that, as the pagans and papists before them, they deify the dead; make them objects of reverence, and ascribe to them more than mortal wisdom and power, often declaring that they are the guardian angels of the living. So doing and so believing, they yield at once to the false claims and pretences of the spirits, and accept them as their friends and kindred. If they believed the words of the Bible, that "the dead know not anything," Eccl. 9:5, and remembered that "Satan and his angels" fell from Heaven by sin, "kept not their first estate," and that "the spirits of devils," or demons, are "working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty," they would have a shield from the snare and the deception without the necessity of ignoring the testimony of the Bible, as their theory compels them to do.

But that course would be attended with another disadvantage: If they used these scriptures to meet the present phase of Spiritualism they would have to confess that we are in the last days, and that the battle of the great day, and the coming of Christ are near. But that would never do; the people would call them "Adventists," which they could never bear. So they flee to Tarshish, and go down into the sides of the vessel and quietly fall asleep, and let Satan work on and gather his followers by the millions without a word from the armory of the Lord being hurled at him.

"Orthodoxy" lays the track by making the Platonic philosophy their chief dependence; Satan furnishes the rolling stock; Spiritualists run the trains; and thousands go together there, in the broad road to perdition.

Sabbath-Keepers in the Sixteenth Century.

(Concluded.)

IN Russia the observers of the seventh day are numerous at the present time. Their existence can be traced back nearly to the year 1400. They are, therefore, at least one hundred years older than the work of Luther. The first writer that I quote speaks of them as "having left the Christian faith." But even in our time, it is very common for people to speak of those who turn from the first day to the seventh that they have renounced Christ for Moses. He also speaks of them as holding to circumcision. Even Carlstadt was charged with this by Luther as a necessary deduction from the fact that he observed the day enjoined in the fourth commandment. Such being a common method of characterizing Sabbath-keepers in our time, and such also having been the case in past ages—for when men lack argument, they use opprobrious terms—the historian, who makes up his record of these people from the statements of the popular party, will certainly represent them as rejecting Christ and the gospel, and accepting instead Moses and the ceremonial law. I give the statements of the historians as they are, and the reader must judge. Robert Pinkerton gives the following account of them:—

"*Seleznevtshini*. This sect are, in modern time, precisely what the Strigolniks originally were. They are Jews in principle; maintain the divine obligation of circumcision; observe the Jewish Sabbath, and the ceremonial law. There are many of them about Tula, on the river Kuma, and in other provinces, and they are very numerous in Poland and Turkey, where, having left the Christian faith, they have joined the seed of Abraham, according to the flesh, in rejecting the Messiah and the gospel."

The ancient Russian name of this people was *Strigolniks*. Dr. Murdock gives the following account of them:—

"It is common to date the origin of sectarians in the Russian church, about the middle of the seventeenth century, in the time of the patriarch Nikon. But according to the Russian annals, there existed schismatics in the Russian church two hundred years before the days of Nikon; and the disturbances which took place in his time, only proved the means of augmenting their numbers, and of bringing them forward into public view. The earliest of these schismatics first appeared in Novgorod, early in the fifteenth century, under the name of *Strigolniks*.

"A Jew named Horie preached a mixture of Judaism and Christianity; and proselyted two priests, Denis and Alexie, who gained a vast number of followers. This sect was so numerous, that a national council was called, toward the close of the fifteenth century, to oppose it. Soon afterwards, one Karp, an excommunicated deacon, joined the *Strigolniks*; and accused the higher clergy of selling the office of priesthood, and of so far corrupting the church, that the Holy Ghost was withdrawn from it. He was a very successful propagator of this sect."

It is very customary with historians to speak of Sabbath-keeping Christians in one of the following ways: 1. To name their observance of the seventh day distinctly, but to represent them as turning from Christ to Moses and the ceremonial law; or, 2. To speak of their Sabbatarian principles in so vague a manner that the reader will not be likely to suspect them of being Sabbath-keepers. Pinkerton speaks of these Russian Sabbath-keepers after the first of these methods; Murdock, after the second. It is plain that Murdock did not regard these people as rejecting Christ, and it is certain from Pinkerton that the two writers are speaking of the same people.

What was the origin of these Russian Sabbath-keepers? Certainly it was not from the Reformation of the sixteenth century; for they were in existence at least one century before that event. We have seen that the Waldenses, during the Dark Ages, were dispersed through many of the countries of Europe. And so also were the people called Cathari, if, indeed, the two were not one people. In particular, we note the fact that they were scattered through Poland, Lithuania, Sclavonia, Bulgaria, Livonia, Albania, and Sarmatia. These countries are now parts of the Russian Empire. Sabbath-keepers were numerous in Russia before the time of Luther. The Sabbath of the Lord was certainly retained by many of the ancient Waldenses and Cathari, as we have seen. In fact, the very things said of the Russian Sabbath-keepers, that they held to circumcision and the ceremonial law, were also said of the Cathari, and of that branch of the Waldenses called Passaginians. Is there any reasonable doubt that in these ancient Christians we have the ancestors of the Russian Sabbath-keepers of the fifteenth century?

Mr. Maxson makes the following statement:—

"We find that Sabbath-keepers appear in Germany late in the fifteenth or early in the sixteenth century according to 'Ross's Picture of All Religions.' By this we are to understand that their numbers were such as to lead to organization, and attract attention. A number of these formed a church, and emigrated to America, in the early settlement of this country."

Mr. Utter makes the following statement respecting Sabbath-keepers in Germany and in Holland:—

"Early in the sixteenth century there are traces of Sabbath-keepers in Germany. The Old Dutch Martyrology gives an account of a Baptist minister named Stephen Benedict, somewhat famous for baptizing during a severe persecution in Holland, who is supposed by good authorities to have kept the seventh day as the Sabbath. One of the persons baptized by him was Barbary von Thiers, wife of Hans Borzen, who was executed on the 16th of September, 1529. At her trial she declared her rejection of the idolatrous sacrament of the priest, and also the Mass."

We give her declaration of faith respecting Sundays and holy days:—

"God has commanded us to rest on the seventh day. Beyond this she did not go: but with the help and grace of God she would persevere therein, and in death abide thereby; for it is the true faith, and the right way in Christ."

Another martyr, Christina Tolingerin, is mentioned thus:—

"Concerning holy days and Sundays, she said: 'In six days the Lord made the world, on the seventh day he rested. The other holy days have been instituted by popes, cardinals, and archbishops.'"

There were at this time Sabbath-keepers in France:—

"In France also there were Christians of this class, among whom were M. de la Roque, who wrote in defense of the Sabbath against Bossuet, Catholic bishop of Meaux."

M. de la Roque is referred to by Dr. Wall in his famous history of infant baptism "as a learned man in other points," but in great error for asserting that "the primitive church did not baptize infants." It is worthy of notice that Sabbath-keepers are always observers of Scriptural baptism—the burial of penitent believers in the watery grave. No people retaining infant baptism, or the sprinkling of believers, have observed the seventh day.

The origin of the Sabbatarians of England cannot now be definitely ascertained. Their observance of believers' baptism and the keeping of the seventh day as the Sabbath of the Lord, strongly attest their descent

from the persecuted heretics of the Dark Ages, rather than from the reformers of the sixteenth century, who retained infant baptism and the festival of Sunday. That these heretics had long been numerous in England, is thus certified by Crosby:—

"For in the time of William the Conqueror [A. D. 1070] and his son William Rufus, it appears that the Waldenses and their disciples out of France, Germany, and Holland, had their frequent recourse, and did abound in England. . . . The Beringarian, or Waldensian heresy, as the chronologer calls it, had, about A. D. 1080, generally corrupted all France, Italy, and England."

Mr. Maxson says of the English Sabbatarians:—

"In England we find Sabbath-keepers very early. Dr. Chambers says: 'They arose in England in the sixteenth century,' from which we understand that they then became a distinct denomination in that kingdom."

Mr. Benedict speaks thus of the origin of English Sabbatarians:—

"At what time the Seventh-day Baptists began to form churches in this kingdom does not appear; but probably it was at an early period; and although their churches have never been numerous, yet there have been among them almost for two hundred years past, some very eminent men." J. N. A.

A Criminal Theology.

THE *American Baptist Flag* recently contained the obituary notice of an infant, to which the following lines were appended:—

"Asleep in Jesus,
Oh so young,
Yet the Lord has said
'Suffer them to come.'"

We have no disposition to criticise the so-called "poetry," but to call attention to the implied comment on the well-known words of Christ, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." It has never occurred to us that there could be more than one meaning attached to this verse. In it Christ shows his care for the children, and indicates that even the little ones may believe on him, and he will receive them; that they are nearer the kingdom than any others, for all must become as little children before they can enter therein.

But now a new idea is presented. A little one has died; it is, as the writer says, "asleep in Jesus." In the popular mind, however, the Bible never means what it says, and when it says that the dead are "asleep," it is taken for granted that it means that they are alive and more acutely conscious than they ever were on earth. According to this writer, people "come to Jesus," only when they die.

Paraphrasing Matt. 19:14 to express the view thus taught, it would read, "Suffer little children, and forbid them not, to die," etc. No one can deny that this is a legitimate rendering, according to popular notions. The idea expressed in the lines quoted is, Do not prevent the children from dying, for Jesus has invited them to come to him, and that is the only way they can get there. And then the inference might easily be drawn that it would be a pious deed to quietly help them off, or in other words, to kill them.

This is written with no irreverence, except for the false doctrine which makes such an interpretation of Scripture possible. To be sure, natural affection causes the majority of people to take care of the children as much as possible, and there is implanted in the natures of all an instinctive dread of death, which no amount of false teaching about the benefits which death confers can eradicate. Still there are instances where persons of weak minds have been led to destroy their children, in order that they might sooner enter upon the bliss of Heaven. And who that believes as the writer of that obituary notice does, could say that they were not right? Believing that the ten commandments are abolished, and that death "is but the voice which Jesus sends to call departing friends to his arms," why should they hesitate to enter upon a war of extermination, and slay all the righteous? We are glad that people are often more consistent in their practices than in their theories otherwise the scenes of the papal persecution would be outdone, by an immolation from love of the victims.

We have no sympathy for a doctrine which makes Herod a benefactor of the race, and gives to Satan the key of Heaven. The word of God is pure, and the one who strictly follows it cannot be guilty of inconsistency either in faith or practice. But error is always inconsistent with itself, and the man who adopts one error, is driven to the acceptance of a hundred more.

E. J. W.

A Thing Quite Indispensable.

NOTHING is more essential to the building up of a well-rounded Christian character than the formation of right habits of Christian life; and chief among those habits must be placed the daily reading of the Scriptures and secret prayer. Whatever methods of spiritual culture the Christian may adopt, he must not neglect these. The public preaching of the gospel and the social prayer-meeting are justly esteemed as a means of Christian edification—which means, by the way, not gratification, or pleasing, as it is sometimes taken to mean, but the *building up* of character. But even these cannot take the place of private devotions. As well might one expect to build up a strong and symmetrical body without proper food and pure air, as to build up a Christian character and neglect to feed on the word of God, or forget prayer, the very breath of one's spiritual being. We do not say that a man cannot possibly be a Christian and neglect this duty—the grace of God may keep a spark of the divine fire alive in him in spite of his neglect. But he will be a starved, stunted, dwarfed Christian all his days.

We know what the excuse is for neglect—"no time." That is always the excuse given by people for not doing what they really do not wish to do. Whenever a man comes to the conclusion that a thing *must* be done, he always finds time for the doing of it. A multitude of minutes go to waste in the lives of even the busiest of men; things are done that after all do not need to be done; attention is wasted on trivial details, with the idea that to be continually busy is a virtue in itself, independently of what is accomplished. Any man by a little more method in his affairs, or a little curtailing of things that are not strictly necessary, can make room for what is necessary.

Nevertheless, we are willing to admit that in this restless, rushing age, and particularly in a bustling city, there is some difficulty in gaining time for private meditation over the word of God, and for secret prayer. A business man in New York cannot well spend hours in his closet, but that is no reason why he should spend no time there. It is not so necessary that a definite amount of Scripture should be read every day, and a prayer of just a certain length be offered, as that the heart should once at least, and twice if possible, each day be brought into closest communion with God. There is an inspiration to faithful performance of daily duty in such devotions that once felt will be recognized as the chief source of developing Christian character, not to speak of the power they give one against hourly temptation. But the spiritual blessings of this life, like the temporal, are given only to those who are willing to make some effort for their attainment.

Men can make a fetich of anything, and we have often thought that many good Christian people make something very like a fetich of the idea of "reading a chapter in the Bible." If the chapter begins in the middle of a paragraph and ends in the middle of a sentence, they will insist on reading just the chapter and no more. If it contains four verses or forty, it is all the same. Much the same idea is entertained of family prayer, and for aught we know, of secret prayer. It is too much viewed as a certain round of duties, to be gone through with machine-like precision. But such devotions, public or private, rob the heart of the sweetest and most blessed experiences that flow from communion with God. The better rule is to follow one's spiritual impulses for the time, taking care that they are healthy, rather than be bound by any rigid limits.

Many Christian people pressed for time have found great help and comfort in reading a few verses in the morning until some truth was reached that made a special impression on the mind; and then carrying that truth about with them during the day, from time to time meditating on it as their duties permitted them. Is it Tennyson who speaks of "short swallow-flights of song"? Short swallow-flights of prayer, offered at intervals in business, have been a great means of grace to men so pressed by affairs as to find it very difficult to get time for private devotion. In short, it will be found in this, as in all other matters, that where there is a will there is a way. The soul that thirsts after communion with God will put, if need be, everything else aside until that thirst is satisfied.—*Examiner*.

CARE for what you say, or what you say will make you care.

The Missionary.

"Preach Christ."

WE do not always appreciate the help of opposition. Paul says, "Some indeed preach Christ even of envy and strife; and some also of good will." The truthfulness of this text is forcibly illustrated in a family who recently embraced the Sabbath here in Washington Territory.

A missionary worker had given them a package of tracts and papers. Being destitute of religious interest they laid the tracts on a shelf at the side of the room. Time passed, and a shepherd of the flock with which this family once had a connection, came to their home. A glance at these tracts and papers called forth the most solemn warning against their perusal. He pronounced them the most dangerous and corrupting literature, unfit even to remain in the house; and desired the privilege, Jehoakim like, of burning it "in the fire that was on the hearth" before him. This privilege was denied. A daughter, a young lady of active mind, said that she had read some of them and thought them good.

The dangers of permitting such literature to be before their child was presented in such glaring colors as to excite the curiosity of the parents, and they determined upon its perusal. They were astonished at the high tone, purity of language, and strength of Scriptural argument in support of the doctrine. They continued to read, weighing all on the scales of the Bible, until they became established in present truth.

This man was "an inveterate tobacco user." He had tried several times to overcome the growing evil, but suffered so severely, both in body and mind, in the struggle, that he had met as many times with an inglorious defeat.

Once more he resolved to make an effort; and this time he looked to God for help. His smoking tobacco was lying on the shelf, and that for chewing was in his pocket. From that time, he says he never tasted tobacco, suffered no inconvenience either in body or mind; and, wonderful as God's works are, has had no craving for it since that time. A family altar was erected, and a neighborhood difficulty, in which he had probably suffered the greater wrong, was settled, and last Sunday, in company with his wife, he followed the Saviour into a watery grave.

My fellow-missionary laborers, do not mourn if some enemy of the truth, with the plowshare turns the soil where with tender hand you have scattered the precious seed.

Some kinds of soil require this kind of tilling. With Paul, let us "glory, whether in pretense, or in truth, Christ is preached," and souls are saved from the wrath to come. CHAS. L. BOYD.

Renton, W. T., Oct. 28, 1882.

Cannibalism in Fiji.

THERE are people in the world who are still skeptical in regard to the great benefit of the work of the missionaries among the heathen. Let them read the following, and then tell by what other means so great changes could be wrought in so short a time. It is from "At Home in Fiji," by Charlotte Gordon Cumming:—

"It was only people who had been killed that were considered good for food. Those who died a natural death were never eaten—invariably buried. But it certainly is a wonder that the isles were not altogether depopulated, owing to the number who were killed. Thus in Namena, in the year 1851, fifty bodies were cooked for one feast. And when the men of Bau were at war with Verata they carried off 260 bodies, seventeen of which were piled on a canoe and sent to Rewa, where they were received with wild joy, dragged about the town, and subjected to every species of indignity ere they finally reached the ovens. Then, too, just think of the number of lives sacrificed in a country where infanticide was a recognized institution, and where widows were strangled as a matter of course! Why, on one occasion, when there had been a horrible massacre of Namena people at Viwa, and upward of 100 fishermen had been murdered, and their bodies carried as *bokola* to the ovens at Bau, no less than eighty women were strangled to do honor to the dead, and corpses lay in every direction about the mis-

sion station! It is just thirty years since the Rev. John Watsford, writing from here, described how twenty-eight victims had been seized in one day while fishing. They were brought here alive, and only stunned when put into the ovens. Some of the miserable creatures attempted to escape from the scorching bed of red-hot stones, but only to be driven back and buried in that living tomb, whence they were taken a few hours later to feast their barbarous captors. He adds that more human beings were eaten on this little isle of Bau than anywhere else in Fiji. It is very hard, indeed, to realize that the peaceful village on which I am now looking has really been the scene of such horrors as these, and that many of the gentle, kindly people around me have actually taken part in them."

Mission Work in China.

REV. JOHN BUTLER of the Presbyterian mission to China, just before returning to China, from a visit to this country said:—

"Two things we cannot get people in America to realize fully: 1. What has been done in China, and 2. What needs to be done there. The more I see, the more I am astonished at our success. People will hardly believe me when I tell them about our Chinese Christians. 'I suppose they are rather slippery,' one says. I answer, No. They are fully equal in Christian character to church members in this country.

"When we get the Gospel into a Chinaman he is sure to be a noble Christian. Our Chinese preachers take their Bibles as literally true and as authoritative. They have no commentaries to explain away the obvious meaning. Hence they don't cavil or rationalize, but literally 'tremble' at God's word. They believe what they read and obey it. Hence, they give a tenth of all they earn to the Lord. We are building up in China self-supporting churches under native pastors. The pastor's salary is \$100 a year, and he gives a tenth of it. China is a third larger than the United States, and has but one missionary to a million of its population. We need, especially, female missionaries. The women of China are all Buddhists, and are very religious in their way. There is no heaven for them as women. They must all go to hell. But their hope is that if they are pious here they may return to the earth as men, and so have a chance to get to heaven. These women receive the missionaries kindly, and we cannot send them too many."

Upper Columbia T. and M. Society.

REPORT FOR QUARTER ENDING SEPTEMBER 30, 1882.

Districts.....	No. of Members.	No. Reports Returned.....	No. of Members Added.....	No. of Members Dismissed.....	No. of Missionary Visits.....	No. of Letters Written.....	No. Signs taken in Clubs.....	New Subscribers.				Other Periodicals.....	Per cent.....
								Review.....	Good Health.....	Instructor.....	.....	
No. 1.....	26	20	16	46	14	22	1	19	.....	.....	.....	.....	.....
" 2.....	45	25	16	19	25	40	1	19	.....	.....	.....	.....	.....
" 3.....	34	21	.....	27	11	.....	.....	.....	.....	.....	.....	.....	.....
Agents.....	3	3	.....	173	204	.....	.....	.....	.....	.....	.....	.....	.....
Totals.....	108	72	16	245	270	73	9	37	3	10	4	.....	.....

MRS. G. W. COLCORD, Secretary.

UPPER COLUMBIA V. M. WORK—QUARTER ENDING SEPTEMBER 30, 1882.

SOCIETIES.	Visits.....	Letters Written.....	Letters Received.....	Signs Mailed.....	Signs Distributed.....	Other Periodicals Given.....	Subscribers Obtained.....	Pages of Tracts Mailed.....	Pages of Tracts Loaned.....	Pages of Tracts Given.....	Annuals Distributed.....	Cash Donations.....
Walla Walla, W.T.	173	122	6	71	174	182	7	640	510	312	5	\$ 15
Dayton, W. T.	30	36	4	112	30	8	.....	.....	3902	356	.....	65
Total.....	244	209	14	480	229	389	7	640	6941	2764	23	\$605

"Sow beside all waters,"

Temperance.

License Law a Failure.

To license saloons is to license murder.

It has been estimated that in the United States alone 60,000 die prematurely from drink every year. When we license the manufacture and sale of these drinks, we authorize the premature death of 60,000 of our people annually, and make the saloon-keepers our agents to accomplish the work. But these men object to being called murderers. What is murder?

Webster: "The act of killing a human being, with malice, premeditation, or forethought. Verb: To kill with premeditated malice; 2. To destroy; to put an end to."

But they say, "We are not angry with the men to whom we sell our goods, and hence there is no malice on our part. This is their mistake in words. Anger is not necessary to malice in its legal sense. We quote the authority again:—

Webster: "Malice (*Law*), any wicked or mischievous intention of the mind; a depraved inclination to mischief; intention to do an act which is wrongful, without just cause or excuse; a wanton disregard of the rights or safety of others; willfulness."

These men engage in the work with full knowledge of the aggregate results. At least, most of them do. Those who license them to do this work, also know the results. They wantonly do this for money, in "disregard" of the rights or safety of others. Hence it is murder, neither more nor less. If this work only murdered or assassinated men physically, it might be borne with. I know it is terrible to think that there is a foe in our land that is killing 1,155 of our people every week, and still worse, that such a foe is licensed and protected in this deliberate slaughter by our law-makers, but the worst of all is the murder of character, manhood and morals. Every one, too, who gives any attention to this question, knows this. And yet, in the face of this evil and the knowledge of it, men who claim to be philanthropists, nay, even Christians, will sanction it with their votes and clothe it with the authority of law!

We do in this as we would not do in any other evil.

If a man should come to us who is skilled in the black art, and advertise that he is competent to dement all our young men, and upon trial he should actually for a small fee, destroy the minds of fifty of our young men, would we think of licensing him to prosecute his calling in our community? Such a thought would be preposterous! He would not have wasted their fortunes, nor destroyed their physical manhood or shortened their lives, to think and reason. His work is not nearly so bad as that which is being done by the saloons, and yet no one would think of licensing it.

We prohibit the smaller crimes, and license the greater.

The power that makes is greater than that which is made. Now when we note the causes of fraud, theft, rape, fighting, brawling, killing, etc., we find that about ninety per cent. is properly put to the account of the sale and use of rum. We license one man to make another man drunk, and then fine the man for getting drunk! We license the saloon man to craze the brain of one of his customers who kills another man as the result, and then we hang the man who killed the other, while he who really did the deed, or did that which caused the deed to be done is petted as a gentleman of good moral character and standing! Why can we not learn to be consistent and license men to get drunk and then do the work of drunken men, or else stop the iniquitous business altogether. What can we expect but failure as long as we continue to act thus sinfully?

We license both the use and the abuse of drinking.

It is common for men to try to shield themselves from the consequences of the liquor traffic, by claiming that they have only authorized the use and are not responsible for the abuse of these liquors. This will not do. Any beverage use whatever, is an abuse of intoxicants. This has been determined upon by the highest medical authority both in Europe and America. Here all science is agreed. Hence, when they license the sale as a beverage, they have licensed the abuse. But we have no need of making fine points on this subject. The truth is, when we license a saloon we license that which is everywhere done

under that name. We license them to do what we know they will do by virtue of the authority we give them. But suppose that those who get drunk were the only responsible persons in the matter, what then? We know that they get drunk on drink, and that they get that drink in the institutions which we have sanctioned. Such has ever been the case, and such will be the case as long as we continue the same *regime*.

If a baker make bread in our city which men could not eat temperately; of which if a man should once taste he would become a glutton and would then continue till he would thus kill himself, we venture to say that this too successful baker would be excused from our city. No matter how much he might plead that his bread was good and if a man would only eat of it moderately, it would do him good, and would not do him any harm, if we find that the bread can't be used in that healthful manner, we will dispense with the further service of our over-successful bread-maker. And if these men were right in claiming that their beverages might be used in un hurtful moderation, still, the fact that they are not so used, is positive proof that they cannot be so employed, and therefore should be banished from the land.—*N. W. News*.

Effect of Diet.

DR. J. B. FINLEY was for many years chaplain of the Ohio penitentiary. He was very careful to study the characters and observe the change in the dispositions of the convicts. Of the effect of diet, he says in his "Memorials of Prison Life," p. 40:—

"These men were once among the boldest of villains, but the diet, the temperance, the active and steady labor, and the moral discipline of a prison, soon soften down the most daring and reckless spirits, and sometimes effect a perfect change in their dispositions. We learn from the facts here daily presented, the great law, that the dispositions of men are made very much by their habits. Let a person eat much meat, feed abundantly, drink spirituous liquors, spend much time in idle and wicked conversation, and take no thought of governing or even checking his natural appetites, and he is almost sure to become a fearless, violent, ambitious villain; but take him now from the excessive indulgence of his animal propensities, oblige him to spend his time in silence, keep him from the use of spirits, let his diet be nourishing but not exciting, consisting chiefly of vegetables, then raise his mind to intellectual, moral, and religious topics, even though it be only occasionally, and the whole man begins to wear a new aspect—to feel a new current of emotions—to enjoy a serener and higher kind of being. Imprisonment, therefore, on any plan, is often a blessing to these desperate characters, some of whom go out reformed in soul, mind, and body. We see, too, that the world at large has a great interest in the habits of the people. Savages, who live mostly on flesh, are the most ferocious of mankind; while those nations and tribes which feed on vegetables, chiefly, are generally the most peaceable, docile, and intellectual."

How I Would Paint a Bar-room.

If I had the adorning of a bar-room it should be done somewhat in this wise:—

On one side I would paint death on the pale horse, his arm wielding to the thunder-bolt, the fiery hoofs of his flying steed treading down everything that is fair and lovely; the garden of Eden before him, a blackened waste behind him.

On the other hand I would draw the picture of a wretched hovel, once a happy home; the roof broken in, the windows stuffed with rags; in the doorway a weeping wife with ragged children clinging to her skirts, piteously beseeching her for bread. In the distance should be seen the once happy husband and father, now a reeling drunkard, on his way from the village tavern to the hut he calls home.

Back of the bar, in full view of the bloated creatures that stand with the cup to their lips, I would paint a company of demons, in the death dance of fiendish hilarity around a fire kindled with the flames of alcohol, and over which I would write in lurid letters: "Moderate drinking lights the flame that burns to the lowest hell."

Opposite the bar should be a lonely and dis-

honored grave; a lightning-blasted tree should stretch its leafless branches over it; and on some withered bough should perch the melancholy owl hooting to the wintry moon. At the foot of the grave should kneel the angel of mercy, with eyes and hands upraised to the pitying heavens, and at the head of the grave should be the angel of justice, carving with stern, relentless hands upon the tombstone those fearful words of doom,

"No drunkard shall enter the kingdom of God."

In the intervening spaces I would have, here a grinning skeleton, there a broken heart, a shattered hour-glass, a stranded boat, a torch extinguished in blackness of darkness; while from over the doorway and from the ceiling should look down all kinds of woful faces—pale, imploring, wrathful, deadly, despairing.

The walls of the room should be shrouded in sackcloth, and the floor covered with ashes, and the bar wreathed in weeping willow and gloomy cypress, while all the vessels that held the damning fluid should be black as the gates of doom.

Then I would call the rumseller, if he would, to take his place behind the bar; and, though a few besotted wretches, hardened in crime, might stagger up to the bar and drink defiance to their fate, yet I should hope that the young—the pride of mothers and the light of homes—might turn away as though they had caught a glimpse of the infernal world.—*Rev. T. Griffith*.

Exit Whisky.

TO SAY that the liquor law cannot be enforced is nonsense, as we have all along insisted. Topeka's open drunkard factories were held up as so many unanswerable arguments that twenty outlaws could rule a city of twenty-two thousand people with regal sway, and that perpetually. It required more than a year for the people here to learn that dramsellers are persistently bad men, and that they respect themselves as little as they do decent and respectable people. But when this lesson was learned, it had its perfect work. Meetings were held, committees appointed, money deposited, suits begun, costs piled up—and then the mayor joins in, the city council follows, a proclamation ordering the saloons closed is published, and an ordinance providing ways and means to enforce the proclamation is passed, and lo! two days before the time named in the proclamation, the dram-shops are all closed, and the imperial body of rumsellers in organized body beg the county attorney to dismiss the prosecutions pending against them, and they offer to pay all costs now due, amounting to some twenty-five hundred dollars.

To-day there is not a whisky shop in Topeka. The room directly opposite the window where this is written, a place that has been like a beehive, with swarms of people going in and out all hours of the day and most of the night, is deserted—not a man or a boy to be seen swaggering about its large glass doors with the big screen beyond. It is a decent looking place now. Exit whisky.—*Kansas Farmer*.

Campaign Evils.

THE St. Louis correspondent of the *Advance*, wrote to that paper before election as follows:—

"We are about to have an election in this city, and as our leading daily well says: 'If ever there was an argument for prohibition we have it in the conduct of our politicians.' They are so anxious to prove that they are not temperance men, that some of them resort to a practical demonstration of the fact on the rostrum or street corners. The chief rivalry is in getting low enough down in the dirt before the rum traffic. The supremacy of the liquor interest is absolute, and the question which is facing every citizen is whether we are to let this thing go on, or band together in the strength of righteousness and overthrow this and some other crying evils. It is plain that there is a deep undercurrent of sentiment which would make an organized effort at good government, including a suppression of whiskyism, retrenchment and civil service reform, a mighty success in 1884. The feeling of most good people here in St. Louis, if not throughout the whole country this year, is, that there is much to vote against but almost nothing to vote for."

How beautiful are the children when lost in Christ.

The Home Circle.

THROUGH LIFE.

We slight the gifts that every season bears,
And let them fall unheeded from our grasp,
In our great eagerness to reach and clasp
The promised treasure of our coming years;

Or else we mourn some great good passed away,
And, in the shadow of our grief shut in,
Refuse the lesser good we yet may win,
The offered peace and gladness of to-day.

So through the chambers of our life we pass,
And leave them one by one, and never stay;
Not knowing how much pleasantness there was
In each, until the closing of the door
Has sounded through the house, and died away,
And in our hearts we sigh, "Forevermore."

—Sel.

Hiring Children to be Good.

Mrs. HOLMES and her sister were sitting before the cheerful grate fire sewing, while their tongues flew almost as nimbly as their fingers, as various matters from the forming of the President's Cabinet down to the shade of blue used in knitting the baby's socks had been discussed. Finally the subject of hiring children to be good was broached. "Well," said Mrs. Holmes, "I am tired of trying to coax or beg Albert to do anything, and I think he is too large a boy to coerce into right-doing. So I am going to hire him to do any little task I may hereafter require of him."

"Mark my words, Ellen, you'll be sorry if you do," replied her sister, "how soon, think you, will his judgment as to terms differ from yours? I saw that course tried by George Edward's mother last summer. She needed some cherries for making pies, and offered him six cents a quart to pick them. He answered, impudently enough, 'Who'll pick cherries for six cents a quart? I wont.' And only yesterday, in coming from church, I overheard Mrs. Moody offering her boy five cents to learn the books of the Old Testament before evening."

"Well, he probably learned them."

"He more likely did not, or if he did he can't repeat them to-day. I will find out how good his memory is next Sunday morning, as he is in my class. Hiring children to learn anything, to do anything which they should do for its own sake, or to be anything, I have never yet found to work well."

"Well, what can be done?"

"Done! Why tell a child to do a thing and see that he does it, to be sure. The very groundwork of order in families is obedience. I have always told you that you would have trouble with Albert if you appealed so constantly to his wishes in little matters. A parent ought to know what is for a child's good better than the child does, and without unrighteously provoking a child to wrath or thwarting it unnecessarily. Unquestioning obedience should be the rule. This has always been my plan with my children, as you well know."

"I have always thought you much too strict with your little ones. What does a child of Nina's age know about obedience? You utterly spoil all the little cunning ways of your mere babies."

"Better to get along without a self-willed pet than to tolerate a self-willed boy."

"But you do give your children rewards for being good. What is that but hiring them?"

"My children know that obedience is expected of them; that to do good and be good is to be the rule of their lives, but they have evil and temptation to contend against, as well as all other children. If the hope of gaining some little gift is added to the conscientious rightfulness of the matter, I sometimes think it helps some in overcoming the natural desires for wrong-doing."

"Then why do you tell me I shall be sorry if hire Albert to do right?"

"Simply because he well knows if you do not hire him he will not have to perform the required task, and in this way you are putting yourself at his mercy. You make the gift the sole reason for his doing it, and as I say, his ideas of value and yours will soon differ. With my children, if I wish anything done they understand fully they must do it, whether I give them any little extra pleasure for it or not. A regular barter of so much given for such a service rendered I seldom make with them. Whenever I do, it is about

some little business matter, and for the purpose of educating them either to work or to get by their own labor. I hired Willie to pick some berries for me during the summer, yet, had I wished him to do so he would have picked them for me without pay. I wished to teach him the value of his labor."

"Well, I must confess, I can't see the difference between your method of hiring and mine."

"Well, there is a difference. You admit being tired coaxing and begging Albert to do anything, and therefore propose hiring him, and I tell you it will fail as signally as coaxing and begging have done. I never importune my children to do anything which I have not a right to command them to do, as you well know. Therefore a gift from me is extraneous, a reward of well-doing, yet not a make-shift to enforce a command, which without it would be of no effect. And would you commence this very day, late as it is, and demand a prompt, quick obedience from Albert, in a short time you would have no occasion to coax or beg, and the rewards of well-doing can then be kept for prizes as it were."

"Well, sister, your success with your boys has so far certainly been remarkable. If I only could—"

"You can if you will. You are a woman of sufficient character to carry out any course which involves as much courage and tact as this will. Only you must assert and maintain your womanly, or rather your motherly dignity."—*Christian at Work.*

Domestic Education.

MOTHERS are frequently so over nice and particular that they refuse to share their household duties with their young daughters for fear something will be slighted or improperly done.

Now this is all wrong. Children, no matter what their position or prospects in life may be, should be taught while young to make themselves useful, and to assist those about them in every way possible.

Girls especially should be early trained to a thorough knowledge of household duties and familiarized with the routine of daily work, even if the trouble they make far outbalances the small amount of assistance rendered. A daughter so trained is not the one that grows up to laziness and helplessness; that comes tardily to breakfast and sits listlessly around, thinking and knowing and caring as little about what is going on in the house as a perfect stranger would, as it interferes with personal comfort and convenience. She is the mother's confidant, the father's comforter, and a blessing to the household.

If it is true, as has been sung, that it is love that makes the world go round, it is equally certain that prudence, patience, and kindred praiseworthy qualities must oil the wheels of the domestic world, if they are to revolve smoothly.

Flocks of school-girls are annually "finished off" and turned out in the world as accomplished young women, nearly every one of whom expects to marry sometime and make a home of her own, and yet among them all, how many have any true idea of the real issues of life, or measure the depth of the sea of perplexities into which they plunge blindly and blissfully?

Trouble for the average young housewife begins in her ignorance of domestic economy and the proper preparation of food for the table.

Who shall count the difficulties and dilemmas that lurk in refractory stoves, the disappointments and discouragements that lie hidden in the flour barrel, or the ambushed trials that rise unexpectedly from pot and pan and kettle? Their name is legion.

It would seem as though every mother who has herself wrestled with the mysteries of household labor, ought to learn a lesson from life's experience and take measures to turn her daughter's trials into triumphs, by making her as thoroughly familiar with the science of the cookery book and the problem of domestic economy, as with the various branches of school education, or the more ornamental parlor accomplishments.

Yes, I know it is more trouble to teach her how to cook than it is to do everything yourself. Very likely there will be more than one failure to record, and she may be an uninterested pupil; duty is not always agreeable, but it is none the less duty.

If the early household lessons have been well learned, the later ones will not be so difficult; if

they have been altogether neglected, so much the more reason that there should be no further delay. Circumstances may prevent the necessity of performing much domestic work, but every one should at least know how to direct others understandingly. Girls are not apt to give due importance to these matters; by experience alone can one really appreciate the difficulties arising from ignorance, or estimate the true value of knowledge in regard to a subject so materially influencing domestic health and comfort.—*Prairie Farmer.*

Carrie's Decision.

"Oh dear, it's pleasant, and it will be just perfectly elegant this evening," said Carrie Leonard, turning away from her window with a sigh and a very, very long face. There was to be a concert in Madison that evening, a remarkably fine one by the best talent, and Ned Wilmer had invited her to go. Given—the prospect of a "perfectly elegant" evening, full moon, capital sleighing, a four-mile ride in excellent company with a rare musical treat at the end of it—and can you possibly imagine what one could find to sigh and look doleful about? But you see it was Thursday.

"Prayer and conference meeting as usual on Thursday evening at 7:30 o'clock."

That was the notice read on Sabbath, and therein lay the secret of Carrie's sigh. It was only a few weeks before that she had publicly confessed her love for Christ, and her earnest desire and purpose to please him in all things. It had slipped her mind what evening it was when she had accepted the invitation. And now, what should she do?

She knew just how Ned would look, how sarcastically he would smile when she told him why she could not go. And yet how many, many times in the olden days, they two had commented on the inconsistencies of Christians. Ned had been away; she did not know whether he had been told of her change or not. Somehow she had not had courage to speak of it herself, though they had compared notes on all other topics. Oh dear, what should she do!

"If Ned knows I profess to be a Christian, I'm very sure that though he may be vexed, still, after all, clear down in his heart, he will think I ought to stay at home and be in my place."

But how could she give up the treat? And how could she tell him? Her face grew hot at the very thought of his mocking smile. She had hoped it would be stormy, so that it would be impossible to go. She had felt that she should look upon her sickest sick-headache as a positive god-send; anything, in fact, she thought, would be welcome that would decide the question for her.

But never had she felt better in her life, and not a cloud was to be seen. She must decide herself whether she would confess her Saviour, or deny him.

"But," she thought, brightening up, "I do not see why I need worry and fret so. It cannot be wrong, after all, to go; for Deacon Smith and his wife are going; and Mame Trask, Will Sheldon, and Mr. and Mrs. Fisk too, and every one of them church members. The idea of my being so foolish as to think it wrong." And banishing all her scruples, she went about setting her room to rights—her face bright with pleasant anticipations for the evening's enjoyment.

But when she came to sit down to her morning's reading, her expression changed; for this was the very first verse her eyes rested upon: "What is that to thee? Follow thou Me." After all, what was it to her whether everyone else went or not—she was to follow Him, not others. But how she did hate to give it up!

Then, too, there was Ned. If he was not a Christian—she pleaded—she wanted to influence him to be. Would it not prejudice him against religion, if she should excuse herself from going on account of prayer-meeting? "What is that to thee? Follow thou Me!" The words fairly rang in her ears. It was not anything to her; her part was to follow Christ. He would take care of the rest.

"Impossible!" exclaimed Ned Wilmer in surprise, as he let fall a dainty little note from his hands that noon. "Pshaw!" he said impatiently, as he picked it up again.

An hour afterwards, he added to himself, over his books and papers: "But it was plucky in her, after all, and I respect her for it. I always said, if I was a Christian, I would be up to the

mark. I hate half-way work—but—I wish she'd let me alone!" And then Ned tried to put all his thoughts upon his work. But there was an earnest little plea in the note he had thrown so impatiently aside, that would not be forgotten. In fact, the harder he tried to forget about it, the more persistently he remembered; and at last he gave it up in despair.

"And only to think," said Carrie afterwards, "the very thing I was afraid would prejudice him, influenced him most of all, he says. I believe, after all, it was Satan put that thought into my head; for I do believe if only I follow Christ closely, everything will end right."—*Christian Intelligencer.*

Religious Notes.

—In Indiana there is one Methodist to every sixteen inhabitants.

—Mr. Spurgeon has publicly donned the blue ribbon. We have not yet heard, however, that he has quit smoking. We hope we may.

—At the meeting of the Essex South Association (Congregationalist), at Salem, Mass., Oct 17, Rev. R. B. Howard, in a sermon on James 5:14, 15, expressed and defended the belief that miracles did not cease with the apostles.

—A pastor writes to the *Advance* that on one occasion he found one of the meetings of the church posted up as a "weakly prayer-meeting." How many prayer-meetings are there in the land, of which such a term would be an exact description?

—Joseph Cook, in a recent lecture delivered in San Francisco, took occasion to express his unqualified hostility to the newly-fledged theory of a second probation. He will no doubt give the advocates of the new theology some hard nuts to crack.

—Mr. Henry C. Vedder, in a pamphlet entitled, "The Decline of Infant Baptism," says: "The practice of infant baptism is declining so rapidly that, unless the decline shall be arrested in some way that cannot now be foreseen, there is need of little prophetic gift to announce its practical extinction at no distant day." The *Independent*, however, says that "there are as many infants brought for baptism now as twenty years ago."

—While Protestants are making such frantic efforts to have the Pope's day legalized as the American Sabbath, the Catholics themselves are very indifferent over the matter. The *Western Watchman* (Catholic) says: "We should not make religion distasteful to youth. Young America is Catholic on Sunday, and all of your laws and prosecutions will only make him more partial to the kind and sensible old mother church. Puritanism is religious dyspepsia, and it does not sit well on the healthy stomach of youth. Bring the boys to church in the morning and give them a short lesson in the catechism, and then give them their ball and bat for the rest of the day."

—It is quite common for the popular churches to refer to a converted person as "saved." But it seems that a person can be more than converted. Thus, a report from a "holiness" meeting at Modesto, Cal., says: "Success has attended the meetings, a few having been really converted, and some six or seven testifying that they have been fully saved." Of course a person that is "fully saved" has reached the highest possible condition. There is no better state for him. Some persons are easily satisfied, but as for ourselves, we take great comfort in the thought that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

—Jeremiah Chaplin, D. D., of Boston, says, "A theological seminary is established to defend the dogmas of some particular church or party in a church. Of course, each seminary professes to teach the true theology; but the differences of belief and teaching which maintain among the different schools show that all cannot properly put forth this claim. Yet each, with equal earnestness, demands that its students shall accept the particular views propounded by its authorized interpreter of Christianity." That is, the student is first taught what doctrines his particular church holds, and then an attempt is made to interpret the Bible in accordance therewith. We are not disposed to say that the writer is mistaken.

—It is difficult to understand how any one who holds the doctrine of natural immortality can believe Darwinism. But there are many who hold to both. Commenting on the statement that "during those long dumb ages, through infinite hardships, and through the stern regimen of deadly competition and natural selection, man was slowly but surely acquiring that intellectual life which was at last to bloom forth in history," the *New York Sun* says: "But if these long ages of silence were needed to bring man from the animal to the spiritual, from the mere beast to the philosopher, the saint, or even the skeptic, what becomes of the doctrine of immortality? Tell us at what period of his development the ape-like being from which man sprung first acquired the attribute of immortal life?" A very pertinent question, indeed.

—The theory of a probation after death is really, when carried out to its full extent, nothing but restorationism. It is devised in order to enable the believers in the endless torture of the lost to preach that doctrine with a "clearer conscience." But it will be just as harrowing to the feelings to teach that even after a second probation, some are left to endure the torments of an endless hell, and so a third probation must needs be taught. And should some remain incorrigible after this leniency, a fourth, and a fifth, and so on *ad infinitum*, until the most hardened sinner is forced to succumb. With such a state of things, eternal torture could be preached with a "clearer conscience," no doubt, for while the preacher dilated on the horrors of the endless hell that awaited the lost, he could assure his hearers that no one would ever be lost. We see nothing to prevent unlimited probation from being preached. It is no more difficult to prove a thousand probations than to prove two.

—It is invariably the case that one false position makes another necessary. A writer in the *Independent* says of those who are teaching that there is a probation after death: "These men have simply advanced an hypothesis which brings to them personal relief in dealing with the awful theme of retribution, and which enables them, with clearer conscience and deeper conviction, to preach the Biblical doctrine of eternal punishment." By "eternal punishment" the writer means eternal misery. Although men call this a "Biblical doctrine," they cannot force themselves to believe it, and so they invent the unscriptural dogma that those who do not accept salvation here will be permitted to try again. It would seem that there is something wrong either with a doctrine that forces its adherents to such straits, or else with the men themselves. The Bible commends itself to the normal mind; there is nothing but harmony between it and the renewed man; but the doctrine of endless torture is repulsive to every one who has the least moral sensibility.

News and Notes.

—The Chinese are swarming into Chihuahua, Mexico.

—Three free schools have been opened in Medellin, State of Vera Cruz.

—Another terrible hurricane has occurred at Manila. The damage was quite heavy.

—The Mexican Government is making great efforts to introduce European immigration.

—It is believed that not less than 50,000 new settlers have located in Northern Michigan this year.

—The late Jerome G. Kidder left bequests aggregating \$175,000 to various institutions in Boston.

—More Mormon missionaries are working in Europe now than ever before, and with greater success.

—The amendment to the Constitution of New York, making the Erie Canal free, was adopted by over 200,000 majority.

—At Exeter, England, the canal has broken its banks, and the whole country in Cheshire, Warwickshire, and Somersetshire is flooded.

—The Guardian of the Workhouse Union declares that the prospect in Ireland is worse than at any time since the famine of 1846.

—The German Minister of War has made known his decision to extend the German forts and strengthen the fortifications on the Baltic Coast.

—In Delaware the total number of people over twenty-one years of age who cannot write is 2,946,976, of which number 921,000 are white.

—The battle between the black troops and the false prophet in the Soudan, was desperate. The number killed on each side was more than 1,000.

—The concentration of a large Chinese force on the Amoor River has compelled Russia to adopt precautionary military measures on the Russian side of the frontier.

—An explosion at Clay Cross mines, in Derbyshire, England, Nov. 7, caused the death of thirty miners. Houses five miles distant from the explosion were shattered.

—Russia and the Porte are unable to agree as to the time to commence payment of the war indemnity. The Porte claims it ought to begin in March. Russia claims it begins in January.

—Campaign slander bore its legitimate fruit in Henrietta, Texas, where the defeated candidate for County Judge shot and killed a young lawyer who had spoken ill of him during the campaign.

—The definitive treaty between Mexico and Guatemala regarding boundary limits has been signed at the city of Mexico. It was at one time thought that serious trouble would arise over the boundary question.

—The Eastern and Provincial Poor Asylum, at Halifax, N. S., was burned on the night of the 7th. It was an immense six-story brick building, and contained 400 people. Upwards of thirty persons were burned to death.

—A dispatch from South Africa says that two batteries of Transvaal Boers had an engagement with Mapoch, a Kaffir chief, who defeated them. Mapoch feigned to retreat, and drew the Boers into ambush, killing three hundred.

—It seems that Jay Gould's power is not supreme even in railroad affairs. At the election of the Board of Directors of the Metropolitan Railway Company, 32,420 votes were cast, of which the Gould ticket received only 5,246.

—The Mormons are becoming exceedingly insolent in their defiance of the law. John Taylor has issued an order compelling church functionaries, such as apostles, bishops, elders, and deacons, who have not gone into polygamy, either to do so, or step down and out.

—The successful candidate for Coroner of New York City was one William H. Kennedy. But now it turns out that there are no less than five persons of the same name in the city, and the question to be decided is, Which one was elected? as two or three claim the office.

—The excavations in the Roman Forum are finished, and 19,000 square feet of ground laid open to light and traffic. For the first time since the fall of the Cæsars, the *Via Sacra* was traversed by the populace for its entire length, from the beginning at the Colosseum to the end at the Capitol.

—The New York Court of Appeals has just decided that the elevated railroads must pay damages to the owners of property on the streets through which they are built. This will protect the citizens against the greed of a monopoly that has assumed that nobody else had any rights.

—The anarchists in Lyons, whose recent outbreak seriously alarmed Europe, have received a rebuke in the form of a notice from headquarters, and of advice from their brethren elsewhere, that their demonstration was inopportune. They have accordingly postponed operations for the present.

—Great excitement has prevailed of late in the Oil Exchange at Pittsburg. On one day last week, 11,375,000 barrels of oil were sold, the largest amount ever sold in one day. Of course this was mostly stock gambling, and not legitimate business, and as a consequence many firms have become bankrupt.

—It is rumored that the working people intend storming the Museum of Arms and the Town Hall of Vienna. Many arrests have been made. The whole of Europe, although it has the appearance of quiet, is permeated with the spirit of revolution and anarchy, and no power is safe. There is suspicion and distrust everywhere. Men's hearts are literally "failing them for fear."

—Leyroy Beautieu, the famous economist, writing to the *Journal des Debats*, declares the financial system of France—including the three elements of taxes, credit, and confidence—to be unhealthy, causing the gravest apprehensions. He calculates the deficiency in taxation for the current year as certain to be 60,000,000 francs, and it may reach 150,000,000 francs. The article has caused serious falls of Bourse and Government stocks.

—At Santa Ana, Cal., a man named Smith has killed his son aged about eight years, claiming that the Lord had commanded him to make the sacrifice. The mother, equally fanatical, consented to the deed, and held the boy while the father stabbed him. The murder was committed on the 4th, but nothing was known of it until the 9th, when upon being questioned as to the whereabouts of the child, Smith freely told all. They were asked whether they would make further sacrifices of their children, and both father and mother replied that if the Lord called upon them to sacrifice all, it would have to be done. The family are Mormons.

Obituary.

HARRISON.—Died, in Forestville, Cal., Oct. 21, 1882, Judith Harrison, aged about 66 years. Early in life she joined the M. E. Church. She embraced the truth of the "Third Angel's Message" under the preaching of Elds. Bourdeau and Loughborough, in 1869, and joined the Santa Rosa church. She remained firm in the faith, and died in full hope, praising the Lord while suffering much, often repeating Rev. 22:14. We mourn the loss of a kind mother, but she sleeps in Jesus. Funeral services were conducted by Bro. Isaac Morrison.
R. A. MORTON.

MCCUTCHEM.—Died, at Healdsburg, California, Oct. 18, 1882, Mattie F., infant daughter of Brother J. F. and Sister S. T. McCutchen, aged three months and fifteen days. Remarks were made at the funeral by Elder G. D. Ballou.
W. M. HEALEY.

THE TRUTH FOUND.

THE NATURE AND OBLIGATION OF THE SABBATH OF THE FOURTH COMMANDMENT.

BY ELDER J. H. WAGGONER.

THE title of this little book sufficiently explains its character. It contains more Scriptural information in regard to the Sabbath than any other book of twice the size, and yet it is so simplified as to be easily comprehended. The author quotes the opinions of many learned men concerning the Sabbath, and their conflicting theories are strongly contrasted with the clear, straightforward teaching of the Bible.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 16, 1882.

General Conference.

THE General Conference of the Seventh-day Adventists will be held this year in Rome, Oneida Co., N. Y. It will convene Dec. 7. This is an important meeting, and we expect it will call out a large representation of the several State Conferences.

We like one suggestion published by the president of the General Conference, in regard to the meetings of the several Associations located in Battle Creek. It is that they who send proxies send them by the delegates of their own States and Conferences, rather than to a few individuals in any one locality. It seems more like people attending to their own business, and will doubtless prove satisfactory to all.

Special Edition.

NUMBER 10, the last number of the Special Edition, was published last week, dated Nov. 9. We are glad that the labor is over, for it involved much extra work to us. Yet we rejoice that the opportunity was thus afforded of presenting the truth to so many readers. We never felt more blest in any work performed in this good cause, than in the preparation of the matter of these special numbers. We are thankful that they have been so well received and so highly appreciated, both in California and in the East.

We have little inclination to add any remarks about the results of the elections. As far as New York, Pennsylvania, and California were concerned we are not at all disappointed; we fully expected it. The majorities for the Democratic nominees in New York and California are larger than we expected; that in Pennsylvania is as small as could be expected. If the Democrats are wise they will serve the country instead of their party, for these large majorities were given by those who will still vote the Republican ticket when that party gets leaders who do not think they own it. As Gen. Garfield said on an eventful occasion: "God reigns, and the Nation still lives." For the present we look for peace and prosperity in the land.

Another Admission.

A CORRESPONDENT of the *Watchman* asks as to whether the first day of the week should be called Sabbath or Sunday, and that paper in its reply makes the following candid statement:—

"Sunday is the name of *the day of the week*; Sabbath, or Lord's day, is the name which indicates its religious use. *The Scriptures nowhere call the first day of the week 'the Sabbath.'* Wherever in the New Testament that term occurs, Saturday is meant, not the Lord's day. We believe in the moral obligation to observe one day of the week as a day of Sabbath rest; and, since the first day has been made the Lord's day, there is no impropriety in transferring to it the name of the Sabbath, though there is no Scriptural authority for doing so, nor, of course, any Scriptural obligation."

Truly, "their rock is not as our Rock, even our enemies themselves being judges."

Just Judgment.

A CORRESPONDENT of the *Pacific Methodist* offers some good thoughts in an article entitled "The Sunday Law Reviewed." From it we take the following extract:—

"The only redeeming principle in the law that I can see, is the closing of saloons and bars on Sunday, that is desirable; but it has failed to effect the desired end, and I think the principal reason is, the Sunday Law is too discriminating, and also proscriptive in character. All men engaged in any lawful business, consider themselves entitled to equal rights and privileges before the law, and I cannot see any valid reason why they should not. And there are many thousands of Jews and Christian Gentiles in this State, whose judgments and consciences tell them that the seventh day, the day the Lord finished his works, rested, blessed and hallowed as the Sabbath day, is now the right Sabbath day for man to keep holy to the Lord and rest in, and they have, 'God spake all these words saying,' for it; and that is more than we have for our first-day-of-the-week-resurrection-Sabbath day. This undeniable truth ought to be sufficient to entitle them to at least a charitable consideration, by all Christian people.

"After they have kept the Sabbath day, in compliance with the old commandment, then our Sunday Law steps in and requires them to keep the first-day-of-the-week-Sabbath day, or pay a fine of from five to fifty dollars.

"Self-preservation being the first law of nature, they naturally go against the law, and are driven away from assisting in the cause of temperance.

"I never have, nor never will, knowingly give my vote or voice to sustain a law of that character. Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

We cannot be driven "from assisting the cause of temperance." We may be cut off from associating with those who affect to be the sole guardians of the principles of temperance, from parties who run their hobbies with temperance as necessary parts of their organizations. But Seventh-day Adventists will always be found pursuing the even tenor of their way, advocating temperance on the very highest plane. We believe in Christian temperance as taught in the Bible, which leads us to oppose both whisky and tobacco as "twin evils."

Again the writer says of the Sunday Law:—

"The reader will observe that the law exempts all persons engaged in ten classes of business from obedience to the commandment, thereby legalizing a large minority of the people of this State to violate it. All persons in three of the exempt classes are legalized to violate the commandment the first half of the day and enjoined to keep the last half. From whence is our Sunday law theology derived? Undoubtedly not from the Divine records, but is of the earth earthy, and very earthy at that."

The editor says he does not agree with his correspondent. If he refers to that part of the article here quoted we think the disagreement would be more to the credit of the article than to himself.

Incorrectly Reported.

It was stated in our "Special" that Gen. Williams, in a political speech, said that Sunday has its foundation in the ten commandments. We had not seen the report when the notice was prepared, but examining that we found the notice was correct, according to the report. Still the expression did not seem to be strictly in keeping with the rest of the speech. We are now informed by Gen. Williams that the report was incorrect; that he said *Sabbath* where he was reported as saying Sunday. He says he understood and recognized the distinction between Sabbath and Sunday. We are pleased to learn this fact, and cheerfully make the correction.

Vinegar Bitters.

It is right that we make a statement concerning the "California Vinegar Bitters," as a notice of them appeared last week in our Temperance Department. Some months since we saw in *Good Health* a notice of different bitters, with the per centage of alcohol in each. The Vinegar Bitters were said to contain 7 per cent.

We immediately wrote to the editor, inquiring if he knew whether the statement was correct. He replied that the article was copied, and he could not vouch for its correctness, but would himself subject them to analysis as soon as opportunity was offered. Since then he tested them, and the result was given by him in a lecture at a temperance convention in Lake Bluff, Ill., and published in *Good Health*, from which the extract we published last week was taken.

This extract was put in type several weeks ago by our assistant, but we suspended its publication until the election was over, not wishing to have it affect the prohibition vote. Part of it appeared, however, in the *Tribune* of this city, before the election, so it was not entirely unknown in this vicinity.

Dr. McDonald has done some good service to the temperance cause, for which he has had our highest respect. We are well acquainted with the editor of *Good Health*, and can vouch for his ability and veracity. We are constrained to believe that the Vinegar Bitters do contain alcohol; not so much as is found in most other "Bitters," but enough to form the taste for stimulants in those who use them.

IN no year since 1852 has there been as much early rain in California as in 1882. Of late we have had some quite hard frosts. But the growth of vegetation is large; flowers will bloom in spite of the cold, and the country is fair to look upon.

A Request.

I HAVE received a box, which still remains at the depot, and the freight on it is \$7.25. Those who send reading matter in the future will please send through Bro. Haskell, as he has arranged to send it free of charge. We have on hand a large stock of Swedish and Danish papers, which it will take a long time to use, as they contain advertisements of steam-ship lines.

GEO. R. DREW.

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