

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.

VOLUME 5.

OAKLAND, CALIFORNIA, FIFTH-DAY, JUNE 5, 1879.

NUMBER 22.

The Signs of the Times.

ISSUED WEEKLY BY THE

Pacific Seventh-day Adventist Publishing Association

ELDER JAMES WHITE, PRESIDENT.

TERMS: Two Dollars a year in advance for a volume of 48 numbers.

Office, Twelfth and Castro Streets.
Address, SIGNS OF THE TIMES, Oakland, Cal.

OH, LEAVE ME NOT ALONE.

My life is fill'd with sad regrets;
No peace attends my way;
Each day the sun in darkness sets,
Oh, hear me Lord, I pray.
O let me not in darkness rove,
But melt my heart of stone;
Accept my faint attempts at love,
And fix my heart on things above;
"Come Holy Spirit, heavenly dove,"
Oh, leave me not alone.

Indulgent God of love and power,
To thee for help I fly,
Be with me at this solemn hour,
And hear my contrite sigh.
Renew my heart and be my guide
To thy celestial throne;

Oh, let me see thy wounded side;
I come to thee, the crucified;
Lord, condescend to be my guide,
Oh, leave me not alone.

My heart with inward horror shrinks;
I feel this load of sin;
Far from the shadow of thy wings,
All darkness is within.

Now take me Lord into thy care,
And melt my heart of stone,
My load is more than I can bear,
And thou didst not disdain to hear
The publican in fervent prayer;
Oh, leave me not alone.

I know thou can'st not let me go,
Thy blood for me was shed;
Now let me sink beneath its flow,
And raise me from the dead.

And bid me stretch my withered arm
To thee, whose love is shown,
And grasp thy mantle with its charm
To take from death its dread alarm,
And then, reclining on thine arm,
I shall not be alone. —M. L. Rossvally.

General Articles.

Deliverance of Peter.

BY MRS. E. G. WHITE.

THE day of Peter's execution was at last appointed; but still the prayers of the believers ascended to Heaven. And while all their energies and sympathies were called out in fervent appeals, angels of God were guarding the imprisoned apostle. Man's extremity is God's opportunity. Peter was placed between two soldiers, and was bound by two chains, each chain being fastened to the wrist of one of his guard. He was therefore unable to move without their knowledge. The prison doors were securely fastened, and a strong guard was placed before them. All chance of rescue or escape, by human means, was thus cut off.

The apostle was not intimidated by his situation. Since his re-instatement after his denial of Christ, he had unflinchingly braved danger, and manifested a noble courage and boldness in preaching a crucified, risen and ascended Saviour. He now called to mind the words of Jesus addressed to him: "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not." He believed the time had now come when he was to yield up his life for Christ's sake.

The night before his appointed execution, Peter, bound with chains, slept between the two soldiers, as usual. Herod, remembering the escape of Peter and John from prison, where they had been confined because of their faith, took double precautions on this occasion. The soldiers on guard, in order to secure their extra vigilance, were made answerable for the safe-keeping of the prisoner. He was bound, as has been described, in a cell of massive rock, the doors of which were

bolted and barred. Sixteen men were detailed to guard this cell, relieving each other at regular intervals. Four comprised the watch at one time. But the bolts and bars, and Roman guard, which effectually cut off from the prisoner a possibility of human aid, were only to result in making the triumph of God more complete in Peter's deliverance from prison. Herod was lifting his hand against Omnipotence, and he was to be utterly humiliated and defeated in his attempt upon the life of the servant of God.

On this last night before the execution, a mighty angel, commissioned from Heaven, descended to rescue him. The strong gates which shut in the saint of God, open without the aid of human hands; the angel of the Most High enters, and they close again noiselessly behind him. He enters the cell, hewn from the solid rock, and there lies Peter, sleeping the blessed, peaceful sleep of innocence and perfect trust in God, while chained to a powerful guard on either side of him. The light which enveloped the angel illuminated the prison, but did not waken the sleeping apostle. His was the sound repose that invigorates and renews, and that comes of a good conscience.

Peter is not awakened until he feels the stroke of the angel's hand, and hears his voice saying, "Arise up quickly." He sees his cell, which had never been blessed by a ray of sunshine, illuminated by the light of Heaven, and an angel of great glory standing before him. He mechanically obeys the voice of the angel; and in rising lifts his hands, and finds that the chains have been broken from his wrists. Again the voice of the angel is heard: "Gird thyself, and bind on thy sandals."

Again Peter mechanically obeys, keeping his wondering gaze riveted upon his heavenly visitant, and believing himself to be dreaming, or in a vision. The armed soldiers are passive as if chiseled from marble, as the angel again commands, "Cast thy garment about thee, and follow me." Thereupon the heavenly being moves toward the door, and the usually talkative Peter follows dumb from amazement. They step over the motionless guard, and reach the heavily bolted and barred door, which swings open of its own accord, and closes again immediately; while the guard within and outside the door are motionless at their posts.

The second gate, which is also guarded within and without, is reached; it opens as did the first, with no creaking of hinges or rattling of iron bolts; they pass without, and it closes again as noiselessly. They pass through the third gateway in the same manner, and at last find themselves in the open street. No word is spoken; there is no sound of footstep; the angel glides on before, encircled by a light of dazzling brightness, and Peter follows his deliverer, bewildered, and believing himself to be in a dream. Street after street is threaded thus, and then, the mission of the angel being completed, he suddenly disappears.

As the heavenly light faded away, Peter felt himself to be in profound darkness; but gradually the darkness seemed to decrease, as he became accustomed to it, and he found himself alone in the silent street, with the cool night air upon his brow. He now realized that it was no dream or vision that had visited him. He was free, in a familiar part of the city; he recognized the place as one which he had often frequented, and had expected to pass for the last time on the morrow, when upon the way to the scene of his prospective death. He tried to recall the events of the last few moments. He remembered falling asleep, bound between the two soldiers, with his sandals and outer garment removed. He examined his person, and found himself fully dressed, and girded.

His wrists, swollen from wearing the cruel irons, were now free from the manacles, and he realized that his freedom was no delusion, but a blessed reality. On the morrow he was to have been led forth to die; but lo, an angel had delivered him from prison and from death. "And when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and

from all the expectation of the people of the Jews."

The apostle made his way direct to the house where his brethren were assembled together for prayer; he found them engaged in earnest prayer for him at that moment. "And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking; and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go show these things unto James, and to the brethren. And he departed, and went into another place."

Joy and praise filled the hearts of the fasting, praying believers, that God had heard and answered their prayers, and delivered Peter from the hand of Herod. In the morning the people gathered together to witness the execution of the apostle. Herod sent officers to bring Peter from prison with great display of arms and guard, in order to insure against his escape, to intimidate all sympathizers, and to exhibit his own power.

Meanwhile, terror and mortification had seized the Roman guard at the prison, when they found that the prisoner was gone. It had been expressly stated to them that their lives would be answerable for the life of their charge, and for that reason they had been specially vigilant. But the God of Heaven had thwarted the purpose of wicked Herod. There was the guard at the door of the prison, the bolts and bars of the door still fast and strong, the guard inside, the chains attached to the wrists of the two soldiers; but the prisoner was gone.

When the report of these things was brought to Herod, he was exasperated, and charged the keepers of the prison with unfaithfulness. They were accordingly put to death for the alleged crime of sleeping at their post. At the same time, Herod knew that no human power had rescued Peter. But he was determined not to acknowledge that a divine power had been at work to thwart his base designs. He would not humiliate himself thus, but set himself boldly in defiance of God.

Herod, not long after Peter's deliverance from prison, went down from Judea to Caesarea, and there abode. He there made a grand festival, designed to excite the admiration and applause of the people. Pleasure-lovers from all quarters were assembled together, and there was much feasting and wine-drinking. Herod made a most gorgeous appearance before the people. He was clad in a robe, sparkling with silver and gold, that caught the rays of the sun in its glittering folds, and dazzled the eyes of the beholders. With great pomp and ceremony he stood before the multitude, and addressed them in an eloquent oration.

The majesty of his appearance, and the power of his well-chosen language, swayed the assembly with a mighty influence. Their senses were already perverted by feasting and wine; they were dazzled by his glittering decorations, and charmed by his grand deportment and eloquent words; and, wild with enthusiasm, they showered upon him adulation, and proclaimed him a god, declaring that mortal man could not present such an appearance, or command such startling eloquence of language. They farther declared that they had ever respected him as a ruler, but from henceforth they should worship him as a god.

These people had refused to acknowledge Christ, whose coarse and often travel-stained garments were worn over a heart of divine love, rich with that inward adorning, a meek and gentle spirit. Their eyes, blinded by sin, refused to see, beneath that humble exterior, the Lord of life and glory, though his mercy and divine power were revealed before them in works that no man could do. But they were ready to bow down and worship;

as a god, the haughty king, whose splendid garments of silver and gold were worn over a corrupt and cruel heart. They did not attempt to penetrate his vain display, and read the depravity and deceit of his character, and the wickedness of his daily life.

Herod knew that he deserved none of this praise and homage; yet he did not rebuke the idolatry of the people, but accepted it as his due. The glow of gratified pride was on his countenance as he heard the shout ascend: It is the voice of a god, and not of man! The same voices which now glorified a vile sinner, had, but a few years before, raised the frenzied cry of, Away with Jesus! Crucify him, crucify him! Herod received this flattery and homage with great pleasure, and his heart bounded with triumph; but suddenly a swift and terrible change came over him. His countenance became pallid as death, and distorted with agony; great drops of sweat started from his pores. He stood a moment as if transfixed with pain and terror, then, turning his blanched and livid face to his horror-stricken friends, he cried in hollow, despairing tones, He whom you have exalted as a god is struck with death!

He was borne in a state of the most excruciating anguish from the scene of wicked revelry, the mirth and pomp, and display of which he now loathed in his soul. A moment before, he had been the proud recipient of the praise and worship of that vast throng—now he felt himself in the hands of a Ruler mightier than himself. Remorse seized him; he remembered his cruel command to slay the innocent James; he remembered his relentless persecution of the followers of Christ, and his design to put to death the apostle Peter, whom God had delivered out of his hands; he remembered how, in his mortification and disappointed rage, he had wreaked his unreasoning revenge upon the keepers of the prisoner, and executed them without mercy. He felt that God, who had rescued the apostle from death, was now dealing with him, the relentless persecutor. He found no relief from pain of body or anguish of mind, and he expected none. Herod was acquainted with the law of God, which says, "Thou shalt have no other gods before me," and he knew that in accepting the worship of the people, he had filled up the measure of his iniquity, and had brought upon him the just wrath of God.

The same angel who had left the royal courts of Heaven to rescue Peter from the power of his persecutor, had been the messenger of wrath and judgment to Herod. The angel smote Peter to arouse him from slumber; but it was with a different stroke that he smote the wicked king, bringing mortal disease upon him. God poured contempt upon Herod's pride, and his person, which he had exhibited decked in shining apparel before the admiring gaze of the people, was eaten by worms, and putrefied while yet alive. Herod died in great agony of mind and body, under the retributive justice of God.

This demonstration of divine judgment had a mighty influence upon the people. While the apostle of Christ had been miraculously delivered from prison and death, his persecutor had been stricken down by the curse of God. The news was borne to all lands, and was the means of bringing many to believe on Christ.

Beautiful Sentiment.

I WOULD frown on vice; I would favor virtue—favor whatever would elevate, would exalt, would adorn character, alleviate the miseries of my own species, or contribute to render the world I inhabit, like the heavens to which I looked, a place of innocence and felicity. Though I were to exist no longer than those ephemera that sport in the beams of the summer's morn, during that short hour I would rather soar with the eagle, and leave the record of my flight and my fall among the stars, than to creep in the gutter with the reptile, and bed my memory and my body together in the dung-hill. However short my part, I would act it well, that I might surrender my existence without disgrace and without compunction. —Nott.

Departing and Being With Christ.

"FOR to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better; nevertheless to abide in the flesh is more needful for you." Phil. 1:21-24.

What did Paul mean by departing?

It is fair to answer this by his words to Timothy: "The time of my departure is at hand." 2 Tim. 4:6. It was his death.

Could he be with Christ by dying?

That depends upon the place to which the dead go.

Where do the dead go?

To sheol or hades, the one of these names being the Hebrew, and the other the Greek, term to designate the place of the dead.

How do you know that the dead go to sheol or hades? The psalmist asks what man there is that can deliver his soul from death and sheol. Ps. 89:48. Jacob, at death, entered sheol. Gen. 37:35; 42:38; 44:29, 31. Korah and his company went down into sheol. Num. 16:30, 33. Job was to be hid in sheol, and wait there till the resurrection. Job 14:13; 17:13. All the wicked go into sheol. Ps. 9:17; 31:17; 49:14. All mankind go there. Ps. 89:48; Eccl. 9:10. (N. B. These words in our English version are sometimes translated grave, and sometimes hell.)

Have you any other proof that the dead are in hades? Yes. When the resurrection occurs, all the righteous, being rescued from death and the place of the dead, triumph over both in most exultant language. 1 Cor. 15:51-55. And at the second resurrection, both death and hades give up the wicked dead. Rev. 20:11-15. Paul did, therefore, enter hades by departing this life.

Did Paul find Christ in hades?

No, indeed. Christ had been there before Paul, but was not there when Paul entered the silent abode of the dead. We have express statements on this point. Peter says that David spoke of Christ's resurrection when he said, "Thou wilt not leave my soul in hell." (Greek, hades.) And he informs us that at the resurrection of Christ "his soul was not left in hell," or hades. Observe, this is not spoken of his death that his soul was not left in hades; for then it might be evaded as meaning that his soul should not be suffered to enter hades at all. But it is spoken of his resurrection that his soul was not left there. And this proves, beyond dispute, that his soul did enter this abode of the dead, but remained there only till the morning of the third day. Compare Acts 2:25-31; Ps. 16:8-11.

But was not Paul grievously disappointed, on entering the place of the dead, not to meet Jesus there?

There is no reason to believe that he expected to meet him in hades. In fact, there is excellent testimony to show that he looked to a very different occasion for the meeting with Christ. But there was no sadness, gloom, nor disappointment, to Paul in hades. It is a place where there is no knowledge. Eccl. 9:10. Those who enter there have no thoughts. Ps. 146:4.

All is silence, darkness, sleep, rest. The wicked therein are silent in death. Ps. 31:17. The righteous in sheol do not praise God, and do not even remember him to whom they have given their lives to honor. Ps. 6:5; Isa. 38:10-19; Ps. 115:17.

But how sad and gloomy such a prison-house to Paul, and how long and dreary his confinement therein!

To the living the grave may be dark and cold, and the period of waiting may seem long and tedious. But not so to the silent sleeper in his quiet rest. There is no lapse of time to those whose thoughts have perished. There is no gloom to those who "know not anything." Eccl. 9:5. There can be nothing tedious, nor distressing, nor unpleasant to those in hades. In fact, there can be no time to them at all. It is an atom of time, as the twinkling of an eye. Rather, it is simply a blank. This is proved by facts of frequent occurrence. Men receive blows upon the brain which destroy the power of thought. They remain in this condition sometimes for months. When consciousness is restored, thought begins at the very point where it was suspended.

An officer wounded in battle, and remaining months without a thought, when relieved by surgical operation, has arisen in bed and finished the order he was giving when struck down. This shows that to those who have no power of thought, time is annihilated. To Stephen, who fell asleep while gazing upon the glory of Heaven, it will ever be the same as though, without one moment's delay, he had entered it. Acts 7:55-60. And so of many Christians who have had rapturous views of Heaven in the hour of their death. It will never seem to them as though Heaven had even disap-

peared from their view. In winking we cease to gaze upon that which is before us. It disappears from our view, yet we do not even notice the disappearance of the object. Such is the sleep of death. To the sleeper, it is an imperceptible atom of time, of which he can take no account.

Have you any evidence that Paul did not expect to be with Christ till the resurrection?

Judge for yourself in the light of such words as the following: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me IF THE DEAD RISE NOT? let us eat and drink, for TOMORROW WE DIE." 1 Cor. 15:32. If Paul entered Heaven by dying, and by that event was taken to be with Christ where there is fullness of joy, was not this of some advantage to him? Suppose there never should be a resurrection, would not Paul's immortal soul—if he had one—in the felicity of Heaven find something to compensate his cross-bearing life? Indeed, he would were he to enter Christ's presence at death, even though there were no resurrection. But he plainly indicates that if there was to be no resurrection, there would be no reward; a decisive proof that he knew nothing of the entrance into the heavenly city by the gate of death. In fact, had he entertained such an idea, instead of speaking of immediate death as a sad thing if there were no resurrection beyond it, he would have said, "Courage, brethren, to-morrow we die, and that will usher us into our Lord's presence." His words convey, in every respect the opposite idea.

Was there not some point of time to which Paul looked for deliverance and reward? Was this the day of death, or of the coming of Jesus?

There is a certain day which he has emphasized very remarkably. It bears the designation in his epistles of "THAT DAY." It is thus presented:—

1 Thess. 5:2, 4: "For yourselves know perfectly that THE DAY OF THE LORD so cometh as a thief in the night. . . . But ye, brethren, are not in darkness that THAT DAY should overtake you as a thief."

2 Thess. 1:10: "When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) IN THAT DAY."

2 Thess. 2:1-3: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

2 Tim. 1:12: "For the which cause I also suffer these things; nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against THAT DAY."

2 Tim. 1:18: "The Lord grant unto him [Onesiphorus] that he may find mercy of the Lord IN THAT DAY; and in how many things he ministered unto me at Ephesus, thou knowest very well."

2 Tim. 4:6-8: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at THAT DAY; and not to me only, but unto all them also that love his appearing."

These scriptures do plainly teach the fact that the advent of Jesus was the time to which Paul looked for the deliverance of the saints, for the gathering of himself and all the others to Christ's presence, and for the placing of the crown upon his own head, and upon the heads of all that really love the appearing of Jesus. He refers to the time of this great reward as "THAT DAY." But he marks it over and over in such a manner that we cannot mistake the point of time. It is not the day of his death, but it is the day of the Lord Jesus.

But can you give a text from Paul's writings in which both the time and the manner of the taking of the saints to be with Christ are presented?

The following text is exactly to the point:—

1 Thess. 4:16, 17: "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."

The word "so," in Greek, signifies, "in

this manner," or "thus." This text shows with distinctness the time and the manner of meeting the Lord, and being received into his presence. It is indeed a testimony of the same character as that in 2 Thess. 2:1, where the coming of the Lord Jesus Christ is made the point for the gathering together of Paul and his brethren to him.

There can be no doubt that this was Paul's hope, but can you confirm it by the words of the Lord Jesus?

If a direct statement of the Saviour will answer, here it is:—

John 14:2, 3: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also."

Now observe, 1. Jesus was going away personally. 2. While absent he was to prepare a place for his people. 3. Then he was to come back and receive him. 4. That thus they might be where he was. Then it follows that they cannot be with him till he comes after them. He will not come after them till he has completed the preparation of the place for them. And observe this fact: If they could go to him before he comes after them, they would find the place unprepared for their reception. Heaven is a prepared place for a prepared people. Our Lord has fixed the time and the manner of the saints' being received to be with Christ. It is at his glorious advent.

Then how do you reconcile all these testimonies with the language of Paul, quoted at the head of this article, in which he says, "Having a desire to depart, and to be with Christ, which is far better"? The reconciliation is not a matter of difficulty. The departure is by death; the being with Christ is by the resurrection. These are two events, and not one and the same thing. "To depart, AND to be with Christ which is far better." We may illustrate this by a supposition. We will say that Paul, when at Miletus, being very anxious to see the brethren in Jerusalem, and to find rest from the severe labors of the field he had in the face of bitter opposition so long cultivated, used this language: "Having a desire to depart, and to be with James at Jerusalem." No one would misunderstand that language. The departing was one thing; the being with James, another thing at some distance in the future.

Can you illustrate this out of Paul's language relative to the death and appearing of Jesus?

I can give an illustration that meets the point exactly, and that uses one of the very terms of the disputed text. Here is the passage:—

2 Tim. 4:6, 8: "For I am now ready to be offered, and the time of my departure is at hand. . . . Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Paul's "departure" was at hand. This was his violent death by the ax of the executioner. But his reward was laid up for him till the day of Christ's appearing. The word "henceforth" covers the period between his departure and his being with Christ.

But might not Paul be with Christ before the appearing of Jesus, though he received not his crown till that time?

No. If being with Christ would be any "advantage" to Paul, it follows from his own words that he could not be with him till the resurrection. 1 Cor. 15:32. He could not be with Christ on his own showing, as we have seen, until Christ comes after him. "So shall we ever be with the Lord." Besides, this text relative to the crown must not be set aside too summarily. A crown implies a throne, a kingdom, and a reign. Paul will not have these things withheld after entering his Lord's presence. But the time to reward the saints, small and great, does not come till after the sounding of the seventh angel. Rev. 11:15, 18. We say, therefore, that 2 Tim. 4:6-8, is a good illustration of Phil. 1:23.

But why should Paul speak of these two events, death and the entrance into Christ's presence, in so closely connected a manner if they are really separated by a long space of time?

Several reasons may be assigned:—

1. The Scriptures often speak of events widely separated in such a manner that the careless reader would suppose them one and the same thing; or at least that they were both to transpire at the same point, or very near to each other.

Heb. 9:27: "And as it is appointed unto men once to die, but after this the

Judgment." But with most men there is a very long space between.

Rev. 2:10: "Be thou faithful unto death, and I will give thee a crown of life."

James 1:12: "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." But we know from plain testimony that the crown is not given as soon as man falls in death, but when he rises in the resurrection of the just. 2 Tim. 4:8; 1 Pet. 5:4. As a further illustration of the fact that there is need of care in reading the Bible, that we may give everything its proper place, take this text:—

Luke 2:39: "And when they had performed all things according to the law of the Lord, they returned unto Galilee, to their own city of Nazareth." Now, who would suppose that between this performance of all things required by the law when our Lord was eight days of age (see verse 21), and their return into Nazareth, occurred the flight into Egypt? Yet such was the case. Matt. 2. It appears that they returned unto Bethlehem, and were there found of the wise men. Then, at the warning of God, Joseph fled into Egypt, and staid until Herod's death, then returning out of Egypt he was afraid to stop in Bethlehem, and so retired to his old home in Nazareth. But all these things Luke passes over.

2. A second reason for Paul's manner of expression is found in the fact that his death would close his probation, and make it certain that he should be with Christ when Christ comes after his saints.

3. A third reason is that to him it would be the same thing as though death did usher him into Christ's presence. For there would not be even a moment to him between departing and being with Christ.

Paul was in a strait betwixt two. He was now an aged man and a prisoner of Jesus Christ. He had borne the burden in the heat of the day. Being bowed to the earth with burdens, cares, toils, labors, and sufferings, he felt that for himself it was better to die; but when he saw the flock of God contending with Satan, and wrestling for life, he felt that it was needful that he should live yet for a season for their furtherance and joy of faith.

Paul rests in the silence of hades. He is not yet with Christ. But Christ has been in hades, and when he left it, took away the key. Acts 2:31; Rev. 1:18. If the dead should not rise, Paul would have no advantage from all his labor. But Christ shall call, and Paul shall answer. He shall stand up an immortal being. He shall ascend to meet the Lord in the air. The crown shall be placed on his head, and "so" shall he "ever be with the Lord." J. N. A.

(To be Continued.)

Strength in Prayer.

Woe to that man that trusteth in his own wisdom and strength to overcome the enemy of his soul. While a man must use his own resources to work out his salvation, he must also look to Him whence all our help must come. While he must be watching, the Christian must also be praying. Having to fight with the powers of darkness, we need divine strength. The dragon must be met sometime in our life, and woe is to us if we have to meet him alone. We are in an evil world, with a nature susceptible and responsive to evil suggestions and influences. Hence the necessity of leading a life of prayer, that we be kept near God. Honest prayer will draw us away from the power of temptation. While a little boat fastened to a larger one will not draw the larger boat to itself, but will itself be drawn toward the larger boat; so prayer will lift a man near to God. He who spends much time in prayer and communion with his God, will be dying constantly to the world, but made more alive to Christ and righteousness. Therefore watch and pray lest ye enter into temptation and fall. How sad a fall that is when a soul falls away from grace into sin! Rather lose everything than the heavenly inheritance. For "what shall it profit a man if he gain the whole world and lose his own soul.—Monthly Itinerant.

Consistency.

LET us remember that whatever unfits us for religious duties, cools the fervor of our devotions, or indisposes us to read our Bible or to pray; whatever we could not engage in with a perfectly clear conscience; wherever the thought of a suffering Saviour or a holy God, and the hour of death or of the day of judgment, falls like a cold shadow on our enjoyment; the pleasures which we cannot thank God for, and on which we cannot ask his blessing—these are not for us.

Many Self-Deceived.

"BECAUSE thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Rev. 3:17, 18.

All flattery is dangerous; self-flattery is more dangerous; but self-flattery in the business of salvation is the most dangerous of all. To pretend to the good we know we have not, is gross hypocrisy; to persuade ourselves of the good we have not, though we think we have it, is formal hypocrisy; and this was the case of those self-deceivers in the text.

My design is not to shake the well-built hopes of any man, or to beget groundless jealousies, but to discover the real and dangerous flaws in the foundation of many men's hopes of heaven. Everything is as its foundation is; and that failing, all fails.

There is a twofold self-suspicion or fear in God's own people. The one is a fear of caution, awakening the soul to the use of all the preventive means for avoiding danger; this is laudable. The other is a groundless suspicion of reigning hypocrisy, tending only to despondency; this is culpable. By the former the soul is guarded against danger; by the latter it is betrayed into needless trouble, and debarred from peace. Good men have sometimes more fear than they ought, and wicked men have less than they ought. The former sometimes shut their eyes against the fair evidences of their own graces; the latter shut their eyes against the sad evidences of their sin and misery. This is an evil in both, but not equally dangerous; for he who shuts his eyes against his own graces and privileges, loses but his peace and comfort for a time; but he who shuts his eyes against the evidence of his sin and misery, loses his precious soul to all eternity. Of this latter sort of self-deceivers the world is full; and these are the men I am now concerned with.

Oh, that some men had less trouble; and oh, that some had more! If the foolish virgins had been less confident, they certainly had been more safe. If those boastful professors in Matt. 7:22 had not shut their eyes against their own hypocrisy, Christ would not have shut against them the door of salvation and glory. Ananias and Sapphira, Hymeneus and Philetus, Alexander and Demas, with multitudes more of that sort, are sad instances and proofs of this point. It is said in Prov. 30:12, that "there is a generation that is pure in their own eyes, and yet is not washed from their filthiness." Through what false spectacles do the men of that generation look upon their own souls.

There are everywhere to be found more professors than converts—unregenerate professors, whose religion is but the effect of education. Christianity, by the favor of an early providence, was the first comer; it first bespoke them for itself. These are Christians of a human creation, rather born than new-born believers. Now, all these are self-deceived, and hastening to damnation under the efficacy of a strong delusion; "for if a man think himself to be something when he is nothing, he deceiveth himself," says the apostle. Surely our birth-privilege without the new birth is nothing, yea, worse than nothing, as to our last and great account. That which stands for a great sum in our arithmetic is nothing, it is but a cipher in God's. "Except a man be born again," say the lips of truth, "he cannot see the kingdom of God." Poor self-deceivers, ponder these words of Christ. You have hitherto thought your moral education, your dead and heartless duties, enough to constitute you Christians before God: but go now, and learn what that scripture means; and be assured that you must experience another manner of conversion, or else it is impossible for you to escape eternal damnation.

Many professors are acquainted with the externals of religion only; and that all their duties are no more than a compliance of the outward man with the commands of God. This is the superficial religion which deceives and betrays multitudes into eternal ruin. True religion seats itself in the inward man, and acts effectually upon the vital powers, killing sin in the heart, and purging its designs and delights from carnality and selfishness; engaging the heart for God, and setting it as a bow in its full bent, in the approaches we make to him. But how little are many professors acquainted with these things. Alas, if this be all we have to stand upon, how dangerous a station is it. What is external conformity but an artificial imitation that which lives only in the souls of good men? Thus was Jehu deceived: he did many acts of external obedience to God's command; "but Jehu took no heed to walk in the law of the Lord God of Israel with all his heart." 2 Kings, 10:31. And this was his overthrow. This was also the ruin

of those formalists in Ezek. 33:31. They came and sat before the Lord as his people; the word was to them as a lovely song; they were mightily charmed with the modulation of the prophet's voice, and his lively gestures; but all the while their hearts went after their covetousness. And what an abundance of such pharisaical, superficial religion, is everywhere to be found.

Every trial made by sufferings upon professors, blows away multitudes, like dry leaves in autumn blown away by a stormy wind. Many fall from their own steadfastness in shaking times. Prosperity multiplies vain professors, and adversity purges the church of them. "Then shall many be offended." This the Scripture everywhere marks as a symptom of hypocrisy: "A generation that set not their heart aright, and whose spirit was not steadfast with God." "But they went out, that they might be made manifest that they were not all of us." "For when tribulation or persecution ariseth because of the word, by and by he is offended." But should any one have told them, in the days of their first profession, that all their zeal and labor in religion would have ended in this, it is likely that they would have replied, as Hazael did to the man of God, "But what! is thy servant a dog, that he should do this great thing?" 2 Kings 8:13. Oh, how unlike is their dark and foul evening to their glorious and hopeful morning. These professors have more of the moon than of the sun; little light, less heat, but many changes. They deceive many, yea, they deceive themselves, but they cannot deceive God. During the calm what a flourish do they make, and with what gallantry do they sail. By and by you may hear tempests; and soon after you may see dreadful shipwrecks made by the furious storm; and no wonder, for they wanted that ballast and establishment in themselves that would have kept them tight and stable. 2 Peter 3:17.

Many professors secretly indulge and shelter beloved lusts under the wings of their profession. This, like a worm at the root, will wither and kill them at last, how fragrant soever they may seem to be for a season. Gideon had seventy sons, and one a bastard; but that one bastard was the death of all of his seventy sons. Judges 9:5. Some men have many excellent gifts, and perform multitudes of duties; but one secret sin indulged and allowed will utterly destroy them at last. He who is partial as to the mortification of his sins, is undoubtedly hypocritical in his profession. If David's evidence was good for his integrity, surely such professors will never clear themselves of hypocrisy: "I was also upright before him, and kept myself from mine iniquity." Here is the right eye and right hand, which every sincere Christian must pluck out and cut off. And this is a metaphor from surgeons, whose manner it is, when the whole body is in danger by any part, to cut it off; lest the whole man perish. The suppressing of some lust raises men's confidence; the indulging of one destroys the foundation of their hopes; and thus they deceive themselves.—*Flavel's Touchstone.*

"Do You See It in Your Heart?"

THERE are doubtless places where a man may learn less of God's word than in some theological schools; but when infidels, skeptics, and unregenerate sinners sit in Moses' seat to teach vain philosophy and the traditions of the elders to young men who are preparing to preach the Gospel of Christ, it is not strange that a man should say, "I spent four years in college and three years in the theological seminary, to learn how to preach, and I learned everything only what I ought to know."

One chapter of God's word, ploughed into the depths of the soul, will bring forth more fruit than years of philosophic cavilling and rationalistic criticism and speculation.

The late Merle D' Aubigne relates his experience thus: "When M. Monod and I attended the University of Geneva, there was a professor of divinity who confined himself to lecturing on the immortality of the soul, and similar topics. Instead of the Bible, he gave us quotations from Seneca and Plato, his two chief saints. But the Lord sent one of his servants to Geneva, and I well remember the visit of Robert Haldane. I heard of him first as an English or Scotch gentleman who spoke much about the Bible, which seemed a strange thing to me and other students, to whom it was a shut book. I afterwards met him at a private house, and heard a chapter from Romans about the natural corruption of man, a doctrine of which I had never heard before—in fact, I was quite astonished to hear of men being corrupt by nature. I remember saying to Mr. Haldane, 'Now I see that doctrine in the Bible.' 'Yes,' he replied, 'but do you see it in your heart?' 'That was a question that came home to

my conscience. It was the sword of the Spirit, and from that time I saw that my heart was corrupt, and knew from the word of God that I could be saved by grace alone."

The seed thus sown was fruitful, and the young students who learned at the lips of Haldane the truth as it is in Jesus, became a power in the land and a blessing to mankind.—*Christian.*

[FROM JOHN WESLEY'S MISCELLANEOUS WORKS.]

A SECOND DIALOGUE

BETWEEN AN ANTI-NOMIAN AND HIS FRIEND.

Do we then make void the law through faith? God forbid: yea, we establish the law. Rom. 3:31.

Friend.—Well met! You have had time to consider. What think you of our last conference?

Antinomian.—I think, "the giving of scandalous names has no warrant from Scripture." (*Mr. Cudworth's Dialogue*, p. 2.)

F.—"Scandalous names!"

Ant.—Yes; you called me Antinomian. But "our Saviour bids me not return railing for railing." (*Ib.*)

F.—St. Peter does and that is all one. But how is that a scandalous name? I think it is properly your own; for it means "one that speaks against the law." And this you did at that time very largely.

But pray what would you have me call you?

Ant.—"A preacher of God's righteousness." (*Ib.* p. 1.)

F.—What do you call me then?

Ant.—"A preacher of inherent righteousness." (*Ib.*)

F.—That is, in opposition to God's righteousness. So you mean a preacher of such righteousness as is inconsistent with that righteousness of God which is by faith.

Ant.—True; for "I plainly perceive you know but one sort of righteousness, that is, the righteousness of inherent qualities, dispositions, and works. And this is the reason why the language of the Holy Ghost seems foolishness unto you; even because the natural man receiveth not the things of the Spirit of God." (*Ib.* pp. 11, 12.)

F.—Are you absolutely sure that this is the reason why I do not think or speak as you do?

Ant.—The thing itself speaks: "Thou hast forgotten the Lord, and hast trusted in falsehood. Therefore, saith the Lord, I will discover thy skirts upon thy face, that thy shame may appear." (*Ib.* p. 1.)

F.—Peremptory enough! But you will "not return railing for railing!" So out of mere tenderness and respect, you pronounce me a "natural man," and one who "hath forgotten the Lord, and hath trusted in falsehood!"

Ant.—And so you are if you do not believe in Christ. Pray let me ask you one question: Do you believe that "Christ hath appeared to put away sin by the sacrifice of himself"?

F.—I do.

Ant.—But in what sense?

F.—I believe he made, by that one oblation of himself, once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. And yet he hath not "done all which was necessary for the" absolute, infallible, inevitable, "salvation of the whole world." If he had, the whole world would be saved; whereas, he that believeth not shall be damned.

Ant.—But is it not said, "He was wounded for our transgressions, and with his stripes we are healed"? And is he not "the Lamb of God, that taketh away the sins of the world"?" (p. 4.)

F.—Yes; but this does not prove that he "put an end to our sins before they had a beginning!" (*Ib.*)

Ant.—O, ignorance! Did not our sins begin in Adam?

F.—Original sin did. But Christ will not put an end to this before the end of the world. And, as to actual, if I now feel anger at you in my heart, and it breaks out in reproachful words; to say Christ put an end to this sin before it began, is a glaring absurdity.

Ant.—But I say, "God was in Christ reconciling the world unto himself; not imputing their trespasses unto them. He hath made him sin for us, who knew no sin, that we might be made the righteousness of God in him." And St. Peter says, "Who his own self bare our sins in his body on the tree."

F.—To what purpose do you heap these texts together? to prove that Christ "put an end to our sins" before they had a beginning? If not, spare your labor; for they are quite foreign to the present question.

Ant.—However, that is not foreign to the present question, which you said the other day, viz., that "Christ has only redeemed us

from the punishment due to our past transgressions." (*Ib.*)

F.—I neither said so nor thought so. You either carelessly or willfully misrepresent my words. On your quoting that text, "Christ hath redeemed us from the curse of the law," I replied in these terms: "What is this to the purpose? This tells me that Christ hath redeemed us (all that believe) from the curse or punishment justly due to our past transgression of God's law. But it speaks not a word of redeeming us from the law, any more than from love or Heaven." (*First Dialogue*, p. 71.)

Ant.—Past transgressions! "Then who must redeem us from those which are to come, since there remains no more sacrifice for sin?" (*Cudworth's Dialogue*.)

F.—The same Jesus Christ, by the same merit of that one sacrifice then applied to the conscience when we believe, as you yourself have often asserted. But whatever punishment he redeems us from, that punishment supposes sin to precede; which must exist first, before there is any possibility of its being either punished or pardoned.

Ant.—You have a strange way of talking. You say, "We are forgiven for the sake of the blood of Christ." (*Id.* p. 5.)

F.—And do not you?

Ant.—No; I say, "We have forgiveness through his blood, and not merely for the sake of it."

F.—You are perfectly welcome so to say.

Ant.—Well, enough of this. Let me ask you another question. Do you affirm that salvation is "conditional?" (*Ib.*)

F.—I affirm, "He that believeth shall be saved, and he that believeth not shall be damned." And can you or any other deny this? If not, why do you fight about a word? especially after I have told you, "Find me a better, and I will lay this aside."

Ant.—"Then this faith leaves you just in the same state it found you; that is, still having the condition to perform." (*Ib.* p. 5.)

F.—Not so; for faith itself is that condition.

Ant.—Nay, "faith is only necessary in order to receive forgiveness or salvation; not to procure it by way of condition." (*Ib.*)

F.—Enough, enough. You grant all that I desire. If you allow that "faith is necessary in order to receive forgiveness or salvation," this is the whole of what I mean by terming it a condition. A procuring or meritorious cause is quite another thing.

Ant.—But you say that "faith is not true faith, unless it be furnished with love." (*Ib.* p. 6.)

F.—Furnished with love! Where did you pick up that awkward phrase? I never used it in my life. But I say, you have not true faith, unless your faith "worketh by love;" and that though "I have all faith, so that I could even remove mountains, yet if I have no love I am nothing."

Ant.—Will you answer me one question more? Is not a believer free from the law?

F.—He is free from the Jewish ceremonial law; that is, he does not, and need not, observe it. And he is free from the curse of the moral law; but he is not free from observing it. He still walks according to this rule, and so much the more, because God has written it in his heart.

Ant.—But St. Paul says, "Christ is the end of the law for righteousness to every one that believeth." (*Id.* p. 8.)

F.—He is so. He put an end to the Mosaic dispensation, and established a better covenant, in virtue whereof "faith is counted for righteousness to every one that believeth."

Ant.—But still, "as many as are of the works of the law are under the curse," (Gal. 3:10.) are they not?

F.—They are; as many as still "seek to be justified by the works of the law;" that is, by any works antecedent to, or independent on, faith in Christ.

Ant.—But does not the apostle say farther, "Ye are become dead to the law?" Rom. 7:4. (*Ib.*)

F.—You are so, as to its condemning power, if you truly believe in Christ. For "there is no condemnation to them which are in Christ Jesus." But not as to its directing power; for you "walk not after the flesh, but after the Spirit." You "love him and keep his commandments."

Ant.—That is not all. I maintain, "a believer is entirely free from the law." (*Ib.*)

F.—By what Scripture do you prove that?

Ant.—By Gal. 4:4, 5: "God sent forth his Son, made under the law, to redeem them that were under the law."

F.—The plain meaning of this, I mentioned before: "God sent forth his Son, made under the law," (the Jewish dispensation,) to redeem them that were under the law, that we might receive the adoption of sons; might serve God without fear, in righteousness and holiness, with a free, loving, child-like spirit." (*First Dialogue*, p. 70.)

(To be continued.)

The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, JUNE 5, 1879.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH,

EDITORS.

J. H. WAGGONER,

RESIDENT EDITOR.

Exposition of 2 Cor. 3:7.

WE recently received a letter containing a statement of a certain writer, that 2 Cor. 3:7 afforded the clearest evidence of the abolition of the ten commandments, and asking for some comments on that passage. The controversy on this text turns on the meaning of the phrase—

MINISTRATION OF DEATH.

The word *ministration* means, the service of a minister. Greenfield defines it, "ministry, serving, service, waiting, attendance." In the text we have a comparison of two ministrations, both glorious, but one excelling the other in glory. One of the past dispensation—"done away." The other in the present—"which remains." One called the ministration of condemnation or death; the other the ministration of the Spirit, or of righteousness.

In this text we are taught one of two things: 1. It was the ministration or service of the priests that was engraven on stones, or, 2. The ministry of the priests was concerning that which was engraven on stones. As a matter of fact, we know that the arrangement of priestly service was not written on stones, for only the ten commandments were written thereon.

It is inferred from this that the ten commandments are done away. Before proceeding to examine this inference we will notice a position taken by some, which is supposed to remove the difficulty and disprove the inference. It is, that the text does not refer to the tables of stone and to the commandments written thereon, but to the plaistered stones on which other laws were written according to Deut. 27:2, 8. However plausible this may appear, we do not think it is the sense of this passage. We are told that this view offers a successful method of silencing an opponent. Were this so it would not present any inducement to use it unless it is the truth. As truth, and not mere victory, is our object, we must seek for the actual meaning, and not rest on a possible solution.

But we think that examination will show that the idea of successfully meeting opposition with that view is a mistaken one. In this chapter is a comparison of the priesthood of Moses and that of Christ. Moses is taken as the representative of the old covenant, because he was the first priest under that covenant. Ps. 99:6, &c. The reference in 2 Cor. 3 is not to anything commanded in Deut. 27, but there is undoubtedly reference to that which took place as recorded in Ex. 34. Joshua built an altar and wrote on it, after the children of Israel passed over Jordan. Josh. 8. But when Moses came down from the mount where he had been forty days and forty nights, communing with the Lord, with the two tables of stone in his hands, his face shone with the glory which it brought from the presence of the Lord, so that the people could not look upon it, and he put a veil over his face while he talked with them. Of this Paul speaks in 2 Cor. 3.

We shall find on examination that that which was written on the stones is now written on "the fleshly tables of the heart," by the ministration of the Spirit. Many have supposed there is in this chapter a contrast of ministrations. This is true only so far as their effects are concerned, righteousness and life being contrasted with condemnation and death. But the ministrations themselves are compared—not contrasted. One was glorious; the other is more glorious—"excels in glory." Of law there is neither contrast nor comparison. But one law is brought to view, as will be shown when we consider 2 Cor. 3:6 as a fulfillment of Heb. 8:10. There is, however, a wide difference between the places of materials on which the law was written. Under one it was written on stones; under the other, in the heart.

It was the face of the minister, not the law on the tables of stone, which was veiled. The children of Israel could not "look to the end of that which is abolished." They could not look upon the glory of Moses' countenance, or discern that which it represented. The service of Moses and of his fellow-priests was typical; it must pass away. But the words

of Jehovah, written by his own finger on the tables of stone, which Moses held in his hands, were not typical; they are moral. They were not nailed to the cross; they are not done away. Paul says, "Moses was verily faithful in all his house, as a servant, for a testimony of those things which were to be spoken after." Heb. 3:5. This clearly shows the typical character of the work of Moses.

We say the law of ten commandments is not typical, and no one who understands the nature of a type—who knows the difference between a moral and a positive law—will say in candor that it is. Every part of the ten commandments is moral, relating directly to God, our Creator, and to man, our fellow-creature. It may be replied that all positive or remedial laws also relate to God. But there is this essential difference: they are contingent, and are made necessary by man's action, and his condition as a sinner. The fact that they are remedial sufficiently shows this. But moral law is not contingent; it does not grow out of man's condition as a sinner, or depend on any secondary relation. It grows out of the will and action of God alone, without reference to the condition of the subject.

Every part of the ten-commandment law is of this nature. Every jot and tittle of it has for its sole origin and basis the action and authority of God the Creator, entirely independent of man's action. Of the one contested point, the Sabbath, this is eminently true, it being founded only upon the act of the Creator and the work of creation. Ex. 20:8-11. Over this work man could not possibly have any control. But not so of the typical institutions. Had not man sinned they would never have had an existence; there would then have been no place or necessity for the gospel which they prefigured. If the law of ten commandments, including the Sabbath, is not moral, then nothing can be proved to be moral, and morality and moral character are meaningless terms.

In settling the meaning of a text of Scripture we must not altogether lose sight of the consequences of our conclusions. If they are found to be dishonorable to God and to his government, or if they lead to a conflict with other scriptures, we may be assured that our investigations have led us in a wrong direction. As all things were created for God's pleasure and glory, it must be that the counsels of his grace will not be to the dishonor of his government, or at variance with the moral law which he has revealed. And as his word is yea and amen—not yea and nay—no one part of his word will conflict with another part, or no part will be contrary to the tenor of the whole. But above all things we should cultivate a spirit of reverence and submission to his will, and not let our feelings incline us toward certain conclusions, for if we do this we shall certainly pervert the word of God, and make it minister to our selfishness. Let no one think this caution is not in place; for it is necessary on this subject above all others, because the carnal mind being enmity to the law of God, Rom. 8:7, and the law and the flesh being contrary to each other, Rom. 7:14, 18, there is danger that our natural dispositions will control us and incline us to accept conclusions not in harmony with the righteousness of the law. There is surely little danger that the carnal mind, or a fleshly, selfish spirit will err in favor of the law of God, which is holy, and just, and good.

To make it appear that it was the law of ten commandments which was abolished, it will be necessary to establish the following points:—

1. This law is not a rule of holiness; though Jehovah himself declared it was. Ex. 19:5-8; Deut. 4:12, 13.
2. It is not the condition of life; though both Moses and Christ declare it is.
3. It is not perfect; though David says it is.
4. It does not contain the whole duty of man; though Solomon says it does.
5. Christ did not magnify it and make it honorable; though the Lord by his prophet said he should do so.
6. Christ destroyed or abolished it; which contradicts his own words.
7. Men could have been proved sinners on the day of Pentecost in the absence of the law; which is contrary to reason and to Paul's words in Rom. 5:13 and 3:20.
8. Sinners will not be judged by the law; but Paul says they will. Rom. 2:12, 16.
9. Sin is imputed without the law; but Paul says it is not.
10. The knowledge of sin is not by the law; but Paul says it is.

11. The law is made void through faith; though Paul says it is not.

12. The law is not spiritual; but Paul says it is. Rom. 7:14.

13. The righteousness (or precept) of the law is not to be fulfilled in the followers of Christ; but Paul says it is. Rom. 8:4.

This list might be largely extended, but it is not necessary. The theory of the abolition of the ten commandments involves the above and many other contradictions of Scripture, and is every way dishonoring to the moral government of God.

But, the objector inquires, is there not a difficulty in your view of the text, and does not *ministration* agree, grammatically, with that which is written and engraven in stones? We answer, yes, there is such an agreement, and at first sight, without a thorough examination of the text, one might be led to infer therefrom that that which was engraven in stones is done away. We should not deny or seek to hide the difficulty, even though we could not solve it. And even if we could not solve it, we could not admit the view of the objector, because it involves a contradiction of known facts, and of many declarations of Scripture. We invite the attention of the objector to the following quotations from Dr. Carson's work on Baptism:—

"It is an important truth that is stated by Dr. Hawkins, that 'there may be truth, and truth supported by irrefragable arguments, and yet at the same time obnoxious to objections, numerous, plausible, and by no means easy of solution.' I go further; there may be truth liable to objections that to us may be unanswerable, while the proof is irrefragable."

It was with this just remark by Dr. Carson in view that we said we should not admit the objector's position even if we could not answer his objections. But we do not intend to avail ourselves of the benefit of the truth he has stated; we do not need it. The objection is far from being strong against our position, because it cannot itself be harmonized with the Scriptures. Indeed, it involves a still greater difficulty by contradicting well-known facts. And this is admitted by the very best authorities even among those who are not with us in our views of the teachings of the law.

No class of religionists have made so free use of this text as the Disciples. Being anti-nomian in faith, they have used this as a stronghold of their position, and confidently referred to the Greek as proving that the law is done away. Prof. Anderson, of Kentucky, was of that church. He early conceived the idea of making a version of the New Testament, and gave himself up to the thorough study of the Greek in order to the accomplishment of the task. It was the work of his life, and he literally sacrificed his life to the work. He rendered this text as follows:—

"But if the ministration of death by means of a covenant written and engraven in stones is glorious," &c.

Prof. Anderson recognized the evident fact that the ministration, or service, of the priests of the old covenant, was not written on the stones, and he therefore supplied an antecedent in agreement with "written and engraven in stones," and in harmony with the tenor of the Scriptures.

But Prof. Anderson was not alone in this view. We are confident that he gave such a rendering only after a careful examination of the subject of the text, and a careful consultation of authorities. Thus Olshausen says:—

"The *entpomenē en lithois* [engraven in stones] refers only figuratively to *diakonia* [ministration]; its primary reference is to the decalogue."

Thus he considers that by a figure, putting that to which the ministry relates for the ministry itself, the apostle brings to view the effects of the ministration in the most direct manner. For, as Anderson renders it, it was only by means of the decalogue that the ministration or service of the priests had any efficiency or significance.

Bloomfield, in his Critical Notes on the Greek of the New Testament, says:—

"I have in Recens. Synop. shown that the sense of the verse is this: If the ministry or office of promulgating a covenant which in the letter (when written on tables of stone) brought nothing but death with it, was glorious (namely, by the appearance of angels with the cloud of glory), and so glorious that the children of Israel were not able to look upon the face of Moses, because of the shining of his countenance," &c.

Here again we have the same idea presented;

the ministration was concerning that which was engraven on the stones. And so also Lange:—

"By a bold turn of expression he combines the ministry itself with its object, and designates the whole as one which was engraven in letters upon stones (the only point in which we can here agree with Meyer, who regards the decalogue as Moses' commission, or *matri-cula officii*). The ministration of Moses and of all his successors, consisted in the presentation or enforcement of the law whose letters had been engraven upon some tablets."

Dean Alford, in his "Testament for English Readers," takes the same view; he says;—

"It seems strange that the *ministration* should be described as engraven on stones; but the ministration is the whole putting forth of the dispensation, the purport of which was summed up in the decalogue, written on stones."

Conybeare and Howson, in Life and Epistles of Paul, makes the same distinction between the ministration and the law. They render it thus:—

"Yet if a glory was shed upon the ministration of the law of death (a law written in letters and engraven in stones)."

And yet again, Barnes says:—

"The word ministration means, properly, ministry; the office of ministering in divine things. . . . The word here seems to refer to the whole arrangement under the Mosaic economy by which his laws were promulgated and perpetuated. The expression a 'ministration—written and engraven on stones,' is somewhat harsh; but the sense evidently is, the ministration of a covenant, or of laws, written on stones."

There are very few contested passages upon which there is such a remarkable agreement of eminent authorities. They all accept the fact, which every careful reader of the Bible understands, that the ministration or service of the priests was not written on the stones; they all recognize the clear distinction between the ministration and that which was written on the stones, and that it is by a figure of speech the ministration is thus spoken of. That that ministration, or priestly service, is done away, there is no dispute, for it was typical. But the law which that typical service concerned was moral and did not and cannot pass away; and to contend that it has passed away is to discard all morality, and to contradict a multitude of scriptures.

Novices in Gospel Work.

A WRITER in the English *General Baptist Magazine* speaks his mind as to the suddenly converted men who are hurriedly rushed into the Christian ministry, or thrust before the public as promoters of some special branch of moral reform. He says:—

"Surely, Christian churches and Christian men will see, before long, that it is time they had done with advertising 'converted clowns,' 'prize-fighters,' 'singing preachers converted during an attack of delirium tremens,' and all that ilk. We have had it *ad nauseum*. It is a waste of good money, a discredit to Christianity, and a depravation of the tone of Christian work. 'Conversion' is so great a good that we rejoice in any one's conversion; and preaching the gospel is so useful a work that we are glad to know any one can do it. But men should have time to clean themselves a little before they are taken up and petted by Christian men and pushed to the front; and it should never be forgotten that the first qualification for any preacher is a stainless character."

We would that all realized the truth and force of the above words. To thrust into the solemn work of the gospel ministry one who has no experience or judgment, is an injury to the individual as well as to the cause of gospel truth. We personally knew one who labored under the title of "The Converted Jew," or "The Hebrew Evangelist," who traveled and held protracted meetings with different churches. An esteemed brother of the Methodist church in which the Hebrew was laboring, stated to us his fears that he was an impostor. We told him, not altogether that; he was ignorant; he had been unjustly dealt with; he had personally given us his history, which was this: He professed faith in Jesus as the Messiah, in one of Mr. Hammond's revival meetings. The next day after making this confession of Christ, Mr. Hammond sent him to hold a meeting where he had made an appointment, and to relate his conversion. This he did, and was thenceforth kept busy holding meetings for a long time. When we became acquainted with him he was earnest to declare

that Jesus was the Messiah, but he was utterly ignorant of the gospel, both as to its facts and principles. At the first, he might have been taught the way of God more perfectly; but having been put forward by such men as Mr. Hammond, who themselves are as superficial as possible, he became puffed up, and it was impossible to instruct him. He might have been a useful man under wise counsel, but he never will be. His labors were unproductive of any good.

The course spoken of by the writer in the *Magazine*, of putting forward as preachers, those but recently rescued from the pits of vice, is still worse. They have neither character, virtue, nor judgment to labor in such a calling. Every church owes it to itself as well as to the cause of God, to exercise great care whom it thrusts into the sacred work of the ministry. "Lay hands suddenly on no man," is the divine injunction. "Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil." An awful responsibility rests upon those who neglect these wise regulations, and thereby bring reproach upon the sacred work of God.

Sunday Not the True Seventh Day.

(Continued.)

SEVERAL minor points should be mentioned before we turn from Mr. Fuller to Dr. Akers.

1. When God appointed the seventh day to a holy use, for *sanctify* signifies to set apart to a holy use, Adam and Eve must have been addressed, for they were the ones to obey the appointment. But the day thus appointed by God was the seventh day (Gen. 2:2, 3), which name, it is certain, was that used by God in the appointment; and he must have used the term to those who understood it as he did, or it would have misled them.

2. The appointment of the seventh day for the Sabbath (Gen. 2:1-3), necessarily established weeks, and made the Sabbath to be the last day of the seven, six days of labor coming first. And the week thus created, and the Sabbath thus appointed, were respectively a model of the Creator's week, and a memorial of his sacred rest. But Mr. F. alleges that the six days of creation do not form a part of the first week of time. He also asserts that the first day of time was given to Adam for the Sabbath. What was there, then, to show when another Sabbath would come? If it be said that it would come in one week, who, on Mr. F.'s ground, could prove the existence of weeks at that time? for Mr. F. destroys the Lord's week by disconnecting the six days of Gen. 1 and the seventh day of Gen. 2, giving those to eternity, and this to time. And he nullifies the appointment of weeks in Gen. 2:1-3 where the setting apart of the seventh day as the Sabbath really divides time into periods of seven days; for in the face of the plain statement of this text that it was the seventh day, Mr. F. asserts that it was the first day thus set apart. Now this being the case, as he has destroyed God's original week, and as he destroys also the week which is created by the appointment of the seventh day by substituting first-day for seventh, it is fair to ask him how often this first day comes. If he answers that it comes weekly, we ask him how he proves the existence of weeks after he has destroyed the week which God observed, and has also destroyed the weeks ordained by him in appointing the seventh day to a holy use?

If it be said that Adam constructed a week in imitation of God's week, we ask how this can be when the very existence of God's week is denied? God had a period of six days only, a very poor model for a week. Or, if we give him seven days, we do it by joining the last six days of the eternity of the past with the first day of time; a most marvelous week indeed! But if we grant the existence of such a week as that, how poor an imitation of it did Adam construct! For whereas God has a week which ends with a Sabbath, Mr. F. has a week which begins with one! Nay, this is not all. Adam does not wait for God's week to close, but he seizes the last day of God's week and makes it the first day of his first week! So that God's rest-day formed a part of God's week and a part of man's! But it is folly to talk of such weeks. They have no more existence in the divine plan than has the first-day Sabbath which they were framed to bolster up. As Mr. F.'s theory destroys the institution of the week at the very place where God set it up, we ask him again to tell when his first-day Sabbath would come the second time? He calls the Creator's rest-day the first day of time; but we have proved it to be the

seventh. He calls it the first day of the week; we have proved it to be the last. He calls it the first day of Adam's life; we have proved it to be the second. To establish a first-day Sabbath in Eden, it is necessary to assume each of these falsehoods to be a truth; and it is also necessary to destroy the institution of the week in order to set up this costly pretender to Sabbathic honors. But when it has been thus made sacred in the estimation of men, who can tell how often the day would come? As first day of time, it could never return; as first day of Adam's life, he could never again behold it; as first day of the week, it could never return, for the week is destroyed in the very effort to make the rest-day of God its first day. And there is one other reason why the day can never come the second time in any one of these capacities. It is this: it never yet came thus the first time.

3. One thing more in Mr. F. must be noticed before we leave him for Dr. Akers. He asserts the change of the Sabbath in Egypt, inasmuch as Israel, at the fall of the manna, kept the seventh day (Ex. 16), whereas, at creation, God ordained the first day. But what a sentiment is this! The Scriptures just as explicitly represent God as setting apart the seventh day in the beginning (Gen. 2:2, 3) as they represent Israel, at the fall of the manna, observing the seventh day as a sacred rest. And the manner in which Mr. F. has attempted to transform the seventh day of Gen. 2:2, 3, into first day has been proved to be inexcusable and wicked.

Mr. Fuller's idea that God's rest-day constituted the Parasadaical first day of the week having been shown to be a most pernicious and costly error, let us next see how well Dr. Akers will succeed in proving that Sunday, which Mr. Fuller asserts is the day of God's rest, is really the seventh day of the original week. How does Dr. Akers prove that Saturday, which the Jews have ever kept as the seventh day, is not such, and that Sunday, which they have always counted first day of the week, is really the true seventh day?

Dr. Akers goes down to Egypt for help. Indeed, Egypt is the place of resort for all this class of expositors. There, or in the adjacent, and equally significant, wilderness of Sin, four classes of Sunday advocates find evidence that the Sabbath was changed, though each uses arguments in proof that conflict with those of all the rest, and though three different times and places are assigned for the occurrence of this event which seems to them so very desirable and important.

The Jews now observe Saturday as the Sabbath of the Lord, and as the seventh day of the original week. It is an indisputable fact that the Hebrew people have never lost the identical day which they observed at the fall of the manna. Saturday is therefore the day which the sixteenth of Exodus calls the Sabbath. Hence it becomes necessary to show that on the day of unleavened bread in Egypt, or at the crossing of the Red Sea, or at the fall of the manna, no matter which, if only one of these points can be made certain, the true Sabbath was taken from Israel, and a temporary one given to that people in exchange!

How remarkable is this statement! God took away his Sabbath, and in place of it gave his own chosen people a shadowy Sabbath, designed to last only from the exodus till the crucifixion! That is to say, he gave Israel a Sabbath of small account, but took from them his own hallowed rest-day! He forbade their labor on a ceremonial Sabbath, but gave them permission to do all manner of work upon that day which he had consecrated to a holy use in memory of the creation of the heavens and the earth! For his own chosen people he turned his own rest-day into a day of common business, and elevated a common working day to be their Sabbath! The Gentiles around retained the ancient Sabbath, but God's chosen people had it taken from them, and a day, which had been nothing but a common working day up to that time, given them to take its place! "What advantage then hath the Jew? or what profit is there of circumcision?" Paul answered this question by saying: "Much every way: chiefly, because that unto them were committed the oracles of God." Rom. 3:1, 2. But if we can believe Dr. Akers, one of the "advantages" consisted in having the Sabbath of the Lord taken from them, and a ceremonial Sabbath given them in its stead!

But why does Dr. A. feel so great an interest in wresting from the hands of Israel the rest-day of the Lord, and in proving that they kept the day next before it? Simply that Sunday, which comes next after the day kept by ancient Israel, may be shown to have a founda-

tion in the Scriptures. And it is to be observed that those who change the Sabbath at or near the exodus, give themselves no trouble to prove its second change at the resurrection of Christ. For if the Jews did not have the true seventh day, but did have for a Sabbath the day that next preceded that real seventh day, then the New Testament first day of the week is actually that seventh day which God hallowed in Eden, and the keeping of Sunday is the observance of the ancient Sabbath of the Lord!

J. N. A.

The Closing Messages of the Gospel.

NUMBER THREE.

THE message of the first angel is a message of time—the definite time for the session of the judgment. Since such a message is to be preached by men, it seems reasonable that the preaching should rest on the authority of a period of time revealed in prophecy. The definite time of the first appearing of Christ was foretold in prophecy. Dan. 9:25. Accordingly when it was known that the time was about expired, "the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not." Luke 3:15. Their expectation of Christ at that time, must have been based upon the promise in prophecy that, "from the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince" should be sixty-nine weeks, or 483 years. They were right as to the time of expectation; for when Jesus began to preach, he declared positively that the time was fulfilled. See Mark 1:15.

The time of the second appearing of Christ is not revealed in the Scriptures. God has seen fit to reserve that to himself. No prophetic period reaches that event. The longest period given is the 2300 days, at the end of which the sanctuary is to be cleansed, Dan. 8:14. "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

By thorough investigation of the Scriptures, aided by the Spirit of God, it has been ascertained that the cleansing of the sanctuary here promised is the work of Christ as our High Priest at the throne of God in Heaven. Heb. 8:1, 2. It is the blotting out of the sins of his people, the closing part of his mediatorial work, typified by the Jewish high priest entering into the most holy place to make an atonement for all the people who interested themselves in his work, and to cleanse the sanctuary by bearing all these sins from it, and sending them away upon the head of the scape-goat. Please read Lev. 16.

In like manner Christ as high priest will blot out the sins of all his people of all ages, from beginning to end, just before his coming "the second time without sin unto salvation." The apostles taught as follows: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:19-21.

At conversion sins are remitted on condition of perseverance to the end. Matt. 24:13. Rev. 2:26. If a man turn back, all his sins will stand against him, as if he had never done a righteous act. Eze. 18:24. 2 Pet. 2:20-22. But the blotting out of sins is a final, decisive work. When the sins of God's people shall be blotted out, they will be "accounted worthy" of the resurrection to life, and of a part in the world to come. Hence the blotting out of sins is a work of judgment. It decides the destiny of believers, assuring them of eternal life.

But the blotting out of sins is the work of a priest. Hence before the priesthood of Christ shall end, and he shall come again as King of kings, taking vengeance on the ungodly, this work must be performed by him. It is the cleansing of the sanctuary, typified by the yearly atonement of the former dispensation. Hence at the end of the 2300 days is the proper time for the proclamation to be made: "Fear God, and give glory unto him; for the hour of his judgment is come."

This has been wrought out and demonstrated in the fulfillment. The best interpretation of prophecy is its fulfillment. We never should suppose that prophetic fulfillments come by chance, or by the will of man. God gives the word; he guards it; and in its proper time he fulfills it by such instrumentality as he chooses. It is ours only to believe and to act in accordance with our faith. We have no other responsibility in the matter.

A little before the year 1844, by a careful and prayerful study of the prophetic periods given in the Bible, and of the Bible history, the beginning date of the 2300 days was seen to be the year 457 B. C. Previous to this it was known to commentators and Bible students generally, that a day in the symbolic prophecies was to be counted as a year in the fulfillment. The beginning date being ascertained, it was a matter of simple arithmetical calculation to find when the period would end. Beginning with the first day of the year 457 B. C., it would end with the last day of A. D. 1843, or the first day of 1844. But beginning, as they really did, with the work of restoring and building of Jerusalem under Ezra, in the fall of 457 B. C., (Ezra 7:8), they would end in the fall of A. D. 1844.

The fact that the ending of the longest prophetic period was at hand began to be proclaimed, causing a deep interest to be felt almost everywhere. The subject of the sanctuary and its cleansing was not yet understood. But the time of the end being come, knowledge was increasing on the prophecy of Daniel, as promised in the last chapter of that book. Not understanding that the cleansing of the sanctuary was the last part of Christ's work as a priest in Heaven, which must be closed before his coming to earth, it was believed that he would come at the end of the days. This error however was overruled by the Disposer of all events to the perfect fulfillment of the message of the first angel; for, as a consequence, a deeper earnestness and zeal impelled the cry that went abroad in the earth—"The hour of his judgment is come!"

Thus the announcement was made in its season of fulfillment of the word of promise. The world was moved by the cry, as the beasts of the forest, "when a lion roareth." Rev. 10:3. But those who preached and believed this message were disappointed. The Lord Jesus did not come, as was expected. Hence they were in error; and this fact is supposed to be a valid objection to the view that the message was truly fulfilled by their instrumentality.

This objection is easily refuted. Errors and consequent disappointments, on the part of the people, do not frustrate nor make void the fulfillment of prophecies; but God takes advantage of the errors and misapprehensions of men, and makes use of them to aid in the fulfillment of his word. An instance is on record which clearly proves and illustrates this.

In Zech. 9:9 we have this prophecy: "Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem; behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." We learn from the New Testament that this prophecy was fulfilled by the disciples of Christ and a great multitude of the people, when Jesus rode into Jerusalem. Matt. 21:5-9; Mark 11:1-10; Luke 19:29-40. John. 12:12-16.

Jesus was the promised King of Zion; and his disciples recognized him as such; but they erroneously thought that he would then enter upon his reign in Jerusalem and dwell with them forever. But they were doomed to a sad disappointment. In a very few days they saw their beloved King crucified and slain. Instead of a throne, he ascends to Calvary's bloody height! and instead of being crowned, he is nailed to the cruel cross! The hopes of the disciples died with their Master. Three days after they could only say, "we trusted that it had been he which should have redeemed Israel." Luke 24:21. They trusted, but their hope had failed. Never were men more woefully disappointed. They had indulged a false expectation of glorious things, and as the consequence their hearts were crushed and their hope died.

But did they not truly fulfill the prophecy? The Scriptures which have been cited affirm that they did. They had been in the line of duty, and by divine impulse they had obeyed a prophetic command. The Spirit of God through the ancient prophet had bidden them, Shout, and they had shouted. If they had held their peace, the stones would have shouted. Luke 19:39, 40. And after Christ rose from the dead, was glorified in Heaven, and had sent the Comforter, they understood these things better, (John 12:16), and could say in the language of Peter, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us AGAIN unto a lively hope by the RESURRECTION of Jesus Christ from the dead." 1 Pet. 1:3.

Now let this divinely authenticated example of prophecy and its fulfillment be transferred from the first disciples of Christ to the Adventists of 1844, and the objection vanishes. These did proclaim the message, "The hour of his judgment is come;" and the word of God was verified, although they were in an error which led them to a disappointment.

R. F. COTTRELL.

The Home Circle.

DO NOTHING RASHLY.

O think not rashly—lest you act
Unwisely or unkind,
For, 'tis in thought—what'er we do
The hidden spring we find;
Would we that the stream be clear
And all its waters sweet?
Then free from all that is impure,
The fountain we must keep.

O speak not rashly—none may know
The power a word may have,
In guiding some great destiny—
Some soul, to lose or save!
'Tis but a trifle—just a word—
Yet it may wonders do,
In lifting some vain heart with pride,
Or crushing one that's low

O judge not rashly—lest ye wrong
Some trusting, guileless one—
Who tells not of the griefs that throng
Within—to thee, unknown.
And though we fathom deep the mind
And actions weigh with care—
Yet, judge not harshly—it may be
That love lies hidden there.

—Sel.

Hurting A Child's Heart.

"I don't expect anything of my children."
The tone was fretful, with a quality of
accusation. The face of the speaker wore
an injured look.

A boy, between fourteen and fifteen years
of age, sat reading. He moved uneasily,
as if pain had disturbed him, but he did not
lift his eyes from the page on which they
were resting.

"The harder a mother slaves for her
children, the less they care for her."

The boy moved again, almost with a
start, as though the pain felt an instant be-
fore had suddenly increased.

"All children are thankless!" so the
speaker kept on, talking to a friend, yet
really thrusting at the boy.

"Not all," answered the friend. "I have
a mother, and I know my heart in regard to
her. It is full of love and gratitude, and I
cannot remember the time when it was not
so."

"There are exceptions to all rules. And
besides, there are few women like your
mother. That would be a cold heart, in-
deed, into which she did not inspire love."

"Love begets love. That is the old trite
story; and as true to-day as it was a thou-
sand years ago. If children grow up cold
and thankless toward their parents—if they
early separate from them, going off into the
world, and treating them with neglect, the
fault, in most cases, rests with the parents.
They did not make themselves lovely in
their children's eyes."

There followed this, a dead silence for
some minutes. The boy had let his book
fall from before his eyes, and was listening
intently. His mother saw this, and had a
quick perception of what was passing in his
mind.

"Edward," said she, "I don't like boys
in my bedroom. Go down stairs." This
was not spoken harshly. The mother's tone
of voice had changed considerably.

The boy arose without hesitation, and
left the room.

"I don't think it's always good to talk
before children," remarked the lad's mother,
as soon as he had retired.

"A proper regard for our language and
conduct before children," was answered, "is
a theory of the gravest consideration. They
have keen instincts—their eyes are sharp—
they read us and know us sometimes better
than we do ourselves."

"They are sharp enough, I suppose; but
not quite so sharp as all that," was an-
swered. "I'm not one of those that make
children of much importance."

"Our estimation in the case will not
alter the result, my friend. Of that we
may be certain. As we are to our children,
so will they be to us. Love begets love,
and kindness good-will. If we do not hurt
them wantonly, they will not in turn wound
us by neglect."

"Hurt them wantonly! I am not sure
that I get your meaning."

"Are you much surprised that Tom Bald-
win made his escape from home, at the first
good opportunity?"

"Well, I looked for it, I must confess;
but that don't excuse him. He's proved
himself an ungrateful boy, after all his
mother had done for him. But, as I said a
little while ago, all children are thankless.
I don't calculate on anything from mine.
They'll grow up, and scatter themselves
east and west, getting off as far from home
as possible; and I'll probably be left to an
asylum in the poorhouse, when I get old
and helpless."

"You talk in that way before your chil-
dren?" said the friend.

"They know my sentiment."

"So I inferred. In that way you hurt
them. You put their future on trial, and
write out a verdict of condemnation, when
it is impossible for them to vindicate them-
selves against your cruel charges. I saw
your boy stand and writhe a little while
ago; under your sharp thrusts at him. He
was no party to Tom Baldwin's unfilial act,
and it was a hard thing in you, my friend,
to make Tom's delinquency the occasion for
smiting your own son, whom you may bind
to you, if you will, by triple cords of love,
not to be broken; or push away to a dis-
tance, where he can feel no warmth and no
attraction. Take care! You are on danger-
ous ground."

"O, you make too much of children," was
answered, but with a little abstraction in
manner.

"They are simply human beings. They
have sensitive souls, quick to receive im-
pressions, tender to love, but hard or re-
sentful toward all unkindness. They are
creatures of feeling rather than thought,
not generally holding malice, but rarely
losing the memory of pain from unjust in-
fiction. In after years this memory is
often revived. It is my opinion that in a
large number of cases, where children neg-
lect their parents in old age, the cause lies
just here."

"All of which is simply vindictive,"
said the lad's mother, "and a poor compli-
ment to human nature."

"Human nature doesn't often suffer un-
justly through hard judgment," was an-
swered. "But I am not offering an apology
for her shortcomings, I only look after the
cause. To prevent is better than to cure.
Forewarned, forearmed. Is it not much the
wiser course for us to make sure of our
children's love in future, by offering them
love in the present?"

"You speak as though I didn't love my
children." A crimson stain marked the wo-
man's cheeks. There were sudden flashes
in her eyes. She was a woman of quick
temper.

"Every feeling has its sign," was calmly
replied. "Love, anger, dislike—each ex-
presses in a different way. And these signs
every one knows. Even the babe of one
brief summer may read them. Why is it
that Edward feels that you do not love
him?"

"Who says that he feels so?" The
mother started. There was a mingling of
anger with surprise in her face.

"Must it not be that you withhold, too
often, the signs of love?"

"I shall get angry at you, if you talk to
me any longer in this strain."

"No, my dear friend, you must not get
angry with me. Too many sweet memo-
ries of the past are shared between us.
Bear with me now, as one who holds you
in her heart. Shall I relate to you an in-
cident that occurred in my house, only yester-
day? It is under the warrant of this
incident, that I have ventured on the plain-
ness of speech which has disturbed you."

The red spots faded off from the mother's
cheeks. The keen light went out of her
eyes.

"Go on," she said, her voice dropping
down from its sharp key.

"Edward had called to see the children.
We always like to have him come. He is
never rude nor coarse in his manners, but
gentlemanly in bearing beyond what is usu-
ally seen in lads of his age. I have more
than once compared him with my oldest
son, and wished that John resembled him
in many things. The two boys were in the
parlor alone. John, I am sorry to say, is
not always to be trusted. He is over-cur-
ious, and apt to meddle with things that
should be sacred from his touch. Recently,
he has become interested in insects, and has
begun to collect and preserve them.

"There was a vase of wax flowers on the
parlor mantel piece; the ingenious maker of
which had placed imitations of moths and
beetles among the leaves. The vase was
covered with glass. John's new-formed in-
terest in entomology had given a special
attraction to these wax moths and beetles;
and on this occasion he went so far as to
lift the glass covering, that he might ob-
tain a closer view. In venturing to do this
one of those accidents that so frequently
happen with children and grown people,
when they are not doing just right, occur-
red. The glass shield slipped from John's
hand, and crashed to pieces on the floor.
The noise startled and excited me. I went
hastily to the parlor, and saw at a glance
the damage which had been done, and also
comprehended the cause of the disaster.
Edward looked pale and frightened; John
flushed and grieved. Repentance and self-

condemnation had come with accident; even
through my indignation, which could not
be stayed, I saw it. Hard words were
struggling to come through my lips, but I
repressed them. Experience warned me to
keep silence until I could speak calmly, and
under the influence of reason.

"I stood for a few moments, looking at
the shivered glass, and then, without trust-
ing my lips to say anything, went out for
the dustpan and brush. I was glad that I
had controlled myself. It is my experience
scolding almost always does harm; and even
where it works correction of bad habits, I
am certain that a different way would have
been better. I was quite self-possessed
when I returned. As I stopped to gather
up the broken fragments of glass, John came
up close to me. I did not speak to, nor
look at him. Edward had drawn back to a
distant part of the room. Silently the
work of collecting the pieces of glass went
on, John standing near me all the while. It
was done and I was about rising, when I
felt his arms across my shoulder. "I'm so
sorry," he said in a penitent voice, laying
his face down against mine, which I had
turned towards him. "It was wrong to
touch it, I know; but I thought I would be
so careful. I can't tell what made it slip
out of my hand." "Accidents are almost
sure to happen with us, my son," I answered,
gently, but seriously, "when we are doing
what is not just right. Let this disaster
stand as a lesson for the future." "You
shall take my money and buy a new vase,
mother," he answered, in a spirit of manly
justice that was grateful to my ears. "If
this little experience will make you more
careful about doing right," I returned, "none
of us will very deeply regret the acci-
dent." He put his arms around my neck
and kissed me. I kissed him in return, and
then went out, thanking God in my heart,
that he had helped me to self-control in a
moment of trial, when passion would have
hurt my boy.

"Not long afterwards I heard the boys
talking together. Edward said, 'If it had
been my mother, she would have scolded at
me, until I was mad enough to break every
thing in the house. Why didn't your moth-
er scold you?' "Because she loves me, and
knows that scolding wouldn't make me half
so sorry as I am." "I wish that my mother
loved me," said Edward, in a tone of voice
so sad and longing that it brought tears to
my eyes."

The mother of Edward caught her breath
at this. Her lips moved as if she were about
to speak; but she repressed what was in her
thoughts and kept silent.

"Of course your mother loves you," an-
swered John. So the friend continued. "But
Edward said, 'No I'm sure she doesn't love
me.' "Why do you say that?" questioned
John. "If she loved me, she wouldn't be
always scolding me, and hurting me by hard
words, no matter what I do. O, John, if I
had such a mother as you, I'd be the happiest
boy alive! I'd do anything for her."

There was silence for some time. It was
broken by the friend, who said:—

"Forgive me for having told you this.
The wounds of a friend are better than the
kisses of an enemy. Forgive what may seem
an exaltation of myself above you. He who
knows my heart, knows that in it there is no
pride of superiority. He knows how weak
I am, how often I fall short, how often pas-
sion gets the better of reason; how near it
was to bearing me down yesterday. It was
in His strength that I overcame, and helped
my boy, instead of hurting him. In his
strength you may overcome also, and win the
love of a child whose heart is athirst for
your love, as is the drooping flower athirst
for the dew and rain."

The mother of Edward bowed her face into
her hands. For a little while, her body shook
with half-choked sobs. Then she looked up
at her friend. Her eyes were wet, her face
pale, her lips curved with pain and grief.

"You are not hurt with me?"

"No, now," she answered; "not with you
but with myself. What have I been doing?
What madness has possessed me? I know
that love begets love—that in Mrs. Howitt's
beautiful words, it has readier will than fear.
I know, also, that hardness, that driving is
more difficult and far less certain than lead-
ing. And yet, knowing all this, I have
sought to rule my children by passion and
force; to drive instead of leading them into
right ways. No, no, I am not hurt with you.
For all this plain speaking, which I so much
needed, I thank you from the depths of my
heart. If it is not better with both me and
my children in the future, it will not be your
fault. But it shall be better!"

And it was better. How quickly all
changed under an order of home government.
Love and kindness found swift obedience
where anger and harshness had met obstruc-

tion. Sunshine dropped in through a hun-
dred places which had been closely barred
against its sweet influences; and Edward,
wondering at the pleasant change, drew
nearer and nearer to his mother, and felt
that she loved him.—T. S. Arthur.

Reports from the Field.

Christiana, Norway.

WE still continue our meetings in our hired
house, but are at the same time quite busy
fixing our new hall, which we expect to get
ready in the course of two weeks. The work
goes well, and we feel grateful to the Lord
for his blessings. We meet many different
minds here, and some are very deficient in
Christian qualities. But we try to get help-
ers in this sacred work who are faithful, and
whose hearts are in the work.

A young brother from the western part of
Norway is with me helping to mail the
paper, working as colporteur, etc. He has
graduated from the officers' school in Stock-
holm, Sweden, but has exchanged the king's
sword for the sword of the Spirit. Another
young brother who has preached some has
come from the same vicinity to stay some time,
to become more fully instructed in the truth,
which he had embraced by reading. He is
a Swede, and has a burden for his country.
He labors with his hands, earning his own
living. Last Sabbath he preached to us very
acceptably.

Bro. K. Brorsen is laboring faithfully in
Denmark and gaining some souls here and
there. The truth is slowly but steadily gain-
ing ground in northern Jutland.

April 29. JOHN G. MATTESON.

Jasper and Deerfield, Mich.

WE have just closed a few meetings at
Jasper, with good results. On Sabbath, May
17, Bro. W. C. White was with us, to look
after the Sabbath-school interest, and to give
instruction in that branch of the work. Much
interest was manifested and some advanced
steps were taken.

Sunday, after a discourse on baptism, we
repaired to a creek near by, where six willing
souls were buried with their Lord and arose
to walk in newness of life. The occasion was
pleasant and impressive. In the afternoon
we organized a church of eleven members.
The Bible system of tithing was adopted.

M. B. MILLER.

Douglass, Mich.

AFTER a stay of more than two weeks, I
closed my meetings here Sunday, May 18.
The blessing of the Lord was with us from
first to last. The instruction given was re-
ceived with gladness of heart. The truth
seemed precious to all. Five were baptized,
and formally received into church fellowship.
Less than one year ago there were only four-
teen members in this church; now there are
more than forty.

E. R. JONES.

Montcalm Co., Mich.

SINCE the conference I have spent one
week at Sheridan, visiting and preaching.
Four were buried with their Lord by bap-
tism, and a number of others will follow
soon. I also spent four days at Stanton.
The brethren here are anxious that a tent-
meeting be held with them. One more de-
cided to keep the Sabbath. The last two
weeks I have held meetings at the Kuhn
school-house, eight miles from Sheridan.
Three were keeping the Sabbath and seven
more have begun since I came.

ORLANDO SOULE.

Bellville, Ont.

SINCE coming here I have obtained 60 new
subscribers for our periodicals, and have re-
ceived in subscriptions and for book sales,
\$125. Thus far, the last two quarters, I
have obtained 170 new subscribers and re-
ceived in subscriptions and for book sales,
\$260. This is encouraging in this field. I
find in Canadian cities many who are think-
ing seriously of the coming of Christ, and
some who are prepared to read on the Sab-
bath question.

May 11. Geo. A. KING.

Liberty, Virginia.

HAVE held meetings eight days at this
place. Had quite a good interest. Several
persons said they should keep the Sabbath
from this time. This place is only about
five miles from Soliloquy, and those interested
can attend meetings there; therefore we
thought best not to continue the effort longer
here. I renew my labors four miles west
of Mt. Jackson.

I. SANBORN.

Woodland, Cal.

OUR meetings have awakened considerable interest here. The attendance is from two to five hundred each evening, and the best of attention is given to the word spoken. We look for good results, knowing this to be the work of God, and feeling that the Lord "will not suffer his word to return unto him void, but will accomplish that whereunto he has sent it."

W. M. HEALEY,
June 30th, 1879. W. C. GRAINGER.

Pierson and Morley, Mich.

IN company with Brn. Gilbert and Wellman I met with the friends at Pierson, May 3. Found nearly all in the love of the truth. Six were baptized. This makes twenty-two that have been baptized since last August. May 10, Bro. Gilbert and myself met with the friends at Morley. Seven were baptized. We presented church order and organization; after which all heartily united in church fellowship. This company is the result of tent labor last summer. Others have decided to keep next Sabbath.

E. VAN DEUSEN.

Denison, Texas.

THE interest here remains good, and is now more settled. Several are keeping the Sabbath. At our last Sabbath-school 82 were present, and their names enrolled.

The Methodist minister a week ago, took up the Sunday question in his pulpit. He took the ground that the law and Sabbath was kept from creation till the resurrection of Christ. But was then changed. I reviewed him on Monday night. Last night Rev. Kane, Baptist, from the same pulpit read a manuscript of a future tract upon the same subject. He denied that that Sabbath was a memorial of creation, but stated that it existed first, as, and was a memorial of, the giving of manna; that when Christ, the true bread, came down from Heaven, the type was next; and the antitype, the Christian Sabbath, took the place of the one given to the Jews. I review him to night. R. M. KILGORE.

Omaha, Neb.

I HAVE distributed over 1,600 pages of tracts, and quite a number of papers. Sold about \$7.00 worth of books, and obtained three subscribers for the *Signs*, one for the Swedish *Harold*, and sixteen for *Good Health*. One young man has commenced to keep the Sabbath here. He resigned his situation as telegraph operator at \$62.50 a month, thinking it would be of no avail to ask the company to make arrangements by which he could still keep it, as they work their employees seven days in the week, and there were plenty of young men ready to take his place. But the superintendent, without solicitation, offered to put a young man in his place one day in the week, and still retain him in their employ. We believe God moved upon his heart to do so. This young man may make a valuable laborer, as he speaks Swedish, German, and American languages, and could labor in these different tongues. He is already doing missionary work.

May 18. Geo. B. STARR.

Dunn Co., Wis.

I HAVE been visiting the churches in this part of the conference during the past month. I found the brethren for the most part of good courage in the Lord. At Lincoln Center we found a company of twelve, most of whom came into the truth by reading. They did not wish to organize a church at present, yet they are having regular weekly meetings, and most of them will pay s. b. We organized a T. and M. society and a Sabbath-school. I have remained at this place during the past week; held ten meetings with a fair outside attendance. One family has embraced the truth and others are interested. Four were baptized.

S. FULTON.

Dunkirk, Ohio.

MAY 16-17, I spent with the Sabbath-keepers here for the purpose of organizing a church. I spoke Sabbath on the importance of organization and the requirements in order to become a member. On Sunday we went five miles to Blanchard river, where nine followed their Lord in baptism. We then returned to the hall to complete the organization.

G. G. RUPERT.

Elkville, Ill.

WE began preaching in the Davis school-house one mile north of here, about three weeks ago. We have had a good hearing all the time. Many have acknowledged the truth, and several have promised to obey.

DENNIS MORRISON,
May 13. C. H. FOSTER.

Good Health.

Take Care of Your Stomach.

IN order to have strong, firm, healthy muscles, a vigorous intellect, and a body free from disease, one must have pure healthy blood; and to insure this, the stomach must have careful and kind attention. Overloading it, either by eating or drinking, is a prolific source of disease. By so doing, chymification is retarded, the contents of the stomach become acrid and sharp, and oftentimes aphthous patches are produced, and by the time the miserably digested food reaches the heart, it is in a poor condition to be sent throughout the system for its nourishment. As well expect a house built of poor, rotten timber to be strong and durable, as to expect the human fabric to be sound and healthy out of poorly digested food. It is an impossibility. We may live through such torture, and to a good old age, but there will always be something the matter. Either the head aches, or the stomach feels heavy, or there is general debility, or you are unnaturally peevish and irritable, or you have lost the power of concentrating thought, or some other ill that flesh, through ignorance, is afflicted with.

Torturing the stomach with half-masticated food is another fruitful cause of unhealthy blood. The saliva when thoroughly mixed with the food by mastication exerts such an essential chemical influence upon it, and in fact is the only true solvent of certain portions of our diet, that we cannot, and be well, break this all important law of chewing our food fine. Our bodies are heterogeneous, nearly all the elements entering into their composition, and all essential to perfect development and sound health. When it is deprived of any one of these materials, it becomes weakened and unsound, just as much as any structure made by human hands, is comparatively worthless if made of imperfect timber. A man would appear insane to say that a good, strong, durable building could be made from poor materials, and yet thousands live every day as though they believed that the human fabric could be nourished and built strong and healthy out of poorly digested food. When we eat rapidly, we deprive our blood of certain essential elements; when we overload our stomachs, we send a vitiated fluid to our hearts to repair our bodies; when we habitually pour alcoholic drinks down our throat, we pervert the nutritive processes, prevent the hydro-carbonaceous products from being eliminated as freely as is compatible with health, and produce a fermentable condition of the blood. Our poor tortured stomach pleads with us by intense nausea, and oftentimes by throwing off its contents, and if we fail to heed this warning, our nerves begin to get weak and unstrung. . . . When we swallow our food whole, overload our stomachs, take cold, or break any law of nature whatever, she informs us almost immediately of our danger. If rapid eating, or overeating is indulged in, her language is at first a dull, uncomfortable feeling in the stomach, accompanied by a slight pain and depression of feelings. Not heeding this, the stomach continues to grow heavy like a fifty pound ball, the feelings sink into despondency, the liver becomes affected, the skin takes on a sole-leather hue, the features become distorted, the disposition becomes wrangled and dyspepsia has completely routed health, and has us, soul and body in his destroying power. Nature warned, but we did not listen. She is peculiarly sensitive. Even the slightest cold that we take is not overlooked by her. Her language to us then is a dry, hot skin, headache, loss of appetite, etc.; she is trying to throw open her million of doors, or pores of the skin; if she succeeds we recover with but little inconvenience; if she fails to do this or to make us understand our condition, she continues to plead with us, by making us so ill that we are compelled, perhaps when too late, to heed her warnings.

Happy the human-being who pays attention to the language of nature; for every word she utters is a lesson that may be turned to inestimable account. Health, happiness, life, is sacrificed every day owing to our obtuseness to her teachings. For the proof of these statements we have but to bring the cases of the temperate and the intemperate, the pernicious effects of the one and the beneficial results of the other. Nature is all truth, and whenever anything is wrong with the body, it is her language telling us that something is the matter, and that if we desire health, and not to "shuffle off our mortal coils" prematurely, we must obey.—*New Jersey Mechanic*.

THERE are dozens suffering in health for want of occupation to one who is crippled by overwork.

IDLENESS always envies industry.

Religious News and Notes.

--Henry Kiddle, superintendent of public schools in New York city, has embraced Spiritualism.

--The Lutheran Deaconesses Institution at Pittsburg, Pa., has received a legacy of \$100,000.

--The total issues of the American Bible Society during sixty-three years amount to 36,052,169 copies.

--The governors of Queen Anne's bounty have just distributed \$114,000 in aid of one hundred poor benefices.

--The Reformed Presbyterians of Scotland cordially receive the proposal of the Established Church for union.

--A Mystic (Conn.) clergyman received only four dollars and a half salary last year. It is thought he worked overtime for the four dollars.

--Out of the thirty-nine Graduates from Union Seminary, three go as missionaries to Mexico, one to Africa, two to India, and one to China.

--Three hundred eastern excursionists bound for the Yosemite Sunday-school, arrived in Salt Lake the morning of June 1, to remain over Sunday.

--The Methodist Women's Missionary Society collected last year upward of \$80,000 for foreign missions. It enters upon its eleventh year of usefulness.

--At the Sunday evening, June 1, revival temperance meeting held by Francis Murphy in S. F., the M. E. Church was crowded to its utmost capacity. Rev. Mr. Snow of Boston, addressed the meeting for a few moments; also Drs. Cox and Pierson spoke briefly, after which Mr. Murphy delivered one of his characteristic addresses.

--A lady missionary teacher of Utah said at the Saratoga Assembly, last week, that the degradation of Mormon women there is as great as that of women in China.

--There were thirty-three deaths among the ministry of the Southern Presbyterian Church last year. It is stated that those received into the ministry are less than half as many.

--Count Andrew de la Ville, of Rome, states that the errors and absurdities of Catholic dogmas had become offensive to his morals. He has withdrawn from the Church of Rome and become a Methodist.

--It is estimated that 160,000,000 copies of the Scriptures have been printed and circulated in the present century. The American Bible Society has printed 35,000,000 of this number, and the British and Foreign Society 82,000,000.

--The bill designed to relieve the Seventh Day Baptists from the operation of Sunday laws, which has been pending in the Pennsylvania Legislature, has failed in the senate. A majority voted for it; but it did not receive a two-thirds vote.

--Eight new cardinals have been appointed. Among them is Dr. John Henry Newman, of England. He said in replying to the consistorial messenger who officially announced to him his new rank, that he would hereafter, as he had in the past, resist with all his powers the spirit of liberalism in religion.

--The Presbytery of Cork overtures the Irish Presbyterian Assembly to the effect that, as "the use of instrumental music is warranted by the Scriptures," the Assembly shall so deal with the question as to "prevent continued interference with the scriptural liberty of congregations in the service of praise."

--Bishop Russell, of Ningpo, China, confirmed last year 113 persons, making exactly 300 in six years. All have been Chinese save sixteen. He ordained three natives to priests' orders. The Bishop refers to an awakening in the Cu Kyi district, and says there are not wanting signs that a change favorable to Christianity is taking place in the minds of the people generally.

--All of the Presbyterian churches in the country, of every phase of belief, have recently been represented in four general assemblies. The original body met at Saratoga, N. Y. A branch, differing from the original body in no point of doctrine, but in politics, met at Louisville, Ky. The "Associate Reformed" branch had their twenty-first general assembly at New Wilmington, Pa. Of this body the *New York Tribune* says: "We doubt, indeed, whether many of the church could define to-day the ancient boundaries over which their forefathers fought so fiercely; the chief differences apparent now between the Presbyterian and his seceding brother is that the latter persists in regarding hymns as mere anthems to Satan, and observes the Sabbath with an almost Hebrew strictness. A law-suit involving a large amount of church property, which depended on the right of members of a kindred and still smaller Scotch Presbyterian organization to sing Wesley's and Moody's hymns, instead of David's Psalms, if they chose, has been going on for years in the Philadelphia courts, and was decided last week in favor of the modern hymn-book and liberty." The Cumberland Presbyterians met at Memphis. This branch left the main body seventy years ago, because the Cumberland Presbytery in Kentucky insisted upon the ordination of partially educated ministers, and also diverged from the doctrine of election. The business transacted by the four assemblies has related more to the personal affairs of each church than to national interest.

Secular News.

--A \$200,000 fire recently occurred at the Dalles, Oregon.

--Russia is about to add a number of swift cruisers to her fleet.

--Arizona is receiving a large number of emigrants from Texas.

--The Longfellow Copper Mine, Clifton, Arizona, yielded \$3,000,000 last year.

--Preparations for the Mexican International Exposition are in rapid progress.

--A fire has recently occurred in Buffalo, resulting in considerable loss of property.

--The Warner Silver bill with its amendments has passed the House by about 20 majority.

--Two prisoners confined in Kern County jail for murder, were lynched May 28, by a masked mob.

--A committee of nine has been appointed by Congress to give the subject of temperance special attention.

--The President has nominated J. W. Craycroft of West Virginia to be United States Attorney for Idaho.

--A correspondent at Berlin reports that Germany and France are co-operating heartily on the Greek question.

--Another Chinese laden vessel has just arrived at Astoria, Oregon, making five shiploads in less than a week.

--United States troops are stationed on the Indian Territory lines, to prevent emigrants from settling in the Territory.

--A dispatch from Berlin states that negotiations are proceeding there for a commercial treaty with Japan on the model of the Japanese treaty with the United States.

--The British India Steam Navigation Company's steamer, *Ava*, was sunk May 26, in a collision with another vessel, and sixty-five of her crew and four passengers drowned.

--A dispatch from Simla, May 30, says that the treaty of peace between Great Britain and Afghanistan was ratified to-day, and a salute of thirty-one guns was fired in honor of the event.

--May 31, the first passenger train of the Denver, South Park and Pacific Railroad reached the Kenosha Summit, 10,140 feet above the sea level. The highest yet reached by any railroad in North America.

--A dispatch, lately from Athens, announces an engagement between Turkish troops and insurgents at Perlasia, Thessaly. The Turks lost 450 killed and wounded, and the insurgents 70, including their leaders.

--Twenty-seven children have suddenly died near Island Pond, Vt., as the result of drinking from a brook into which were thrown carcasses of animals, poisoned by eating potato tops, upon which had been sprinkled Paris green.

--An expedition by the American Colonization Society will leave New York on June 14, when the bark *Monrovia* will sail direct for Liberia. The Society has applications from 500,000 persons for passage and homes in the Liberian Republic.

--Bismarck's note inviting the cities of Hamburg and Bremen to surrender their privileges as free ports, and to associate themselves with the Imperial fiscal system, is couched in such terms as to leave no choice between submission and the certainty of compulsion.

--The *Daily News* says that the Chinese Envoys have been favorably received by the king of Spain. Negotiations for a treaty relative to the importation of coolies has been effected. According to the treaty, Chinamen in Spanish colonies will enjoy the same treatment as that of citizens of the most favored nations. The commercial relations of Spain and China will be placed on a similar footing.

--The eruption of Mount Aetna increases in force. The quantity of ashes thrown out is somewhat less, but the volume of vapor has greatly increased in density. The night of May 28, brilliant balls of fire were thrown to a great height and burst aloft like rockets, emitting a fiery shower. A stream of lava is flowing apparently in the direction of Randazzo, but the exact line has not yet been verified, and loud reports like the rolling of artillery were heard. From later accounts, craters have formed on two slopes of Mount Aetna, and a double eruption is proceeding.

--A terrible rain and wind storm passed over northern Kansas and Southern Nebraska last week. The town of Irving was nearly destroyed. Many persons were killed and wounded. At this point, the storm took the character of a cyclone, and leveled everything before it. It passed into Missouri, struck the earth four miles from Lee's Summit, and tore a furrow through the country about 100 yards wide and ten miles long. The storm was said to be extremely violent in Ottawa County. Fifteen dead bodies were brought in from two square miles of territory.

Obituary.

DIED, of brain fever, in Reno, Nevada, May 24, 1879, Opal, daughter of W. E. and E. Hand; aged 15 months lacking two days. A discourse was given upon the resurrection from Jer. 31:16, at the funeral, by

B. A. STEPHENS.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 5, 1879.

Arrival.

SUNDAY morning, May 25, we were glad to greet Bro. Chas. H. Jones, who for four years has had charge of the Review and job department of the Review and Herald Office, at Battle Creek, Mich. He has come to this coast in response to our earnest call, and will take the same place here he has so efficiently filled in our sister institution the other side of the mountains.

Religious Fanaticism.

A PAPER of the "Liberal League" stamp gives a lengthy account of the horrible Pocasset murder, under the head of Religious Fanaticism, and says:-

"It is the same fanaticism toward which any religion, be it Christian, Mohamedan, Jewish or Pagan, naturally and certainly tends."

What a difference the stand-point of the observer makes in the view of things. This liberal decision is as good, both in logic and liberality, as that of some who profess to be Christians.

Ignorance, or Prejudice?

A WRITER in the Brethren at Work says:- "If the people of the United States elect a man to the Presidency, and will not afterward suffer him to transgress the laws at pleasure, nor make laws to suit himself contrary to the constitution, they are insubordinate."

This was intended to be vastly ironical; but any man who knows no better than to represent any President of the United States as trying "to make laws to suit himself contrary to the Constitution," should not dive very deep into figures of speech. The President has as much to do with framing laws as the Sheriff of a county.

Missionary Work on the Pacific Coast

WE do not expect our stay upon this coast to be very long and we are anxious to accomplish as much as possible while we remain here. The advantages of the mail are as good here as anywhere in the country; hence, there is nothing to stand in the way of our V. M. Societies or their work. There is no reason why they may not be equal to, if not excel, any of those east of the Rocky Mountains. Every church should have a V. M. Society; and where individuals are living alone, they should feel it a privilege to take, at least, a small club of the Signs, of not less than eight copies, and with these papers labor to enlighten others.

There are advantages which this coast possesses over other portions of the country. San Francisco is a shipping port from which vessels sail to all parts of the world; this gives an opportunity to send the rays of light in the form of publications, everywhere. These opportunities should be improved, and such steps be taken that will best advance the cause of truth. Every regular line of ships should be visited, and where proper, furnished with our publications; also steamers that are out for days upon the water, should be furnished with libraries of our standard works. Ships that go to distant ports, where there are reading rooms, should be supplied with a carefully selected package of our publications, to be left at these reading rooms. We have already ordered \$50 from the Gen. T. and M. Society towards a \$1000 fund for this purpose.

It is our duty to sow the seed in the morning, and in the evening withhold not our hand, realizing that it is God's work; and there are thousands of conscientious, God-fearing men and women, who would rejoice in the truth, and be saved in the kingdom of God. Soon the working time will be over and past. Therefore we should seize upon every opportunity to spread the truth, and make the most of the present moments.

We are pleased to see the interest manifested in the missionary work on this coast. After returning from the Oregon camp-meeting at Salem, we design to hold a general meeting of two or more days in Sonoma, Napa and Yolo counties, before the California camp-meetings. We shall spare no pains to make these meetings profitable; yet, unless God meet with us, they will fail of accomplishing any permanent good. We request that these meetings be made a special subject of prayer, that the Lord may impart largely of his Holy Spirit.

The wants of the cause upon this coast and elsewhere, will be laid before our brethren and

JESUS IS MINE.

Words by Mrs. BONAR. Music by J. E. WHITTE, 1879. Musical score for 'Jesus is Mine' with lyrics: 1. Fade, fade, each earth-ly joy; Je-sus is mine; Break, ev-'ry tend-er tie; Je-sus is mine. 2. Tempt not my soul a-way; Je-sus is mine; Here would I ev-er stay; Je-sus is mine. 3. Fare-well ye dreams of night, Je-sus is mine; Lost in this dawn-ing bright, Je-sus is mine. 4. Fare-well, mor-tal-i-ty; Je-sus is mine; Hail! im-mor-tal-i-ty; Je-sus is mine.

sisters at these meetings; and we shall be prepared to do any business that may be desired, with the PACIFIC PRESS Office or the Review and Herald Office.

The week following the second California camp-meeting, we propose to meet with our friends in Nevada where Brother Stephens may arrange. S. N. HASKELL.

Nevada State T. and M. Society.

At a meeting of the T. and M. members at St. Clair, Nevada, May 11, 1879, it was voted to adopt the Constitution as recommended by the General T. and M. Society.

Brethren J. W. Bond, Jackson Ferguson, and Wm. Harmon were appointed nominating committee. The following named persons were suggested by the committee to act as officers of the Nevada State T. and M. Society for the following year: President, Elder B. A. Stephens; Secretary and Treasurer, Mrs. May Stephens.

On motion, the report of the committee was accepted, and the above named officers elected.

The State was divided into two districts, for missionary work, as follows: All that portion of the State of Nevada west of a line passing north and south through the town of Wadsworth, Washoe Co., was to be district No. 1, and that portion east of that line to be district No. 2; Wadsworth to be included in No. 2.

W. E. Fricke was chosen director of district No. 1, and Wm. Harmon of district No. 2.

On motion, the President was permitted to use all tracts necessary for the work in Carson, at the expense of the State T. and M. Society. Carried.

Some remarks were made about the necessity of all missionary accounts with the SIGNS Office being transacted through the proper State officers, so as to prevent confusion.

B. A. STEPHENS, Chairman. J. W. ALLEN, Secretary, Pro tem.

Acquittal.

MR. TALMAGE was acquitted of the charges of deceit and falsehood, before the Brooklyn Presbytery, by a vote of 25 to 20. The Independent says that hardly anything could be more unhappy and ill-timed than his address to the Presbytery after the vote was taken. "It was something at which the judicious did not smile. It was another illustration that he is not a man of judgment."

Appointments.

Camp-Meetings For 1879.

Table listing camp meetings: Wisconsin, Madison, June 11-17; Minnesota, Lake Calhoun, June 18-24; Iowa, near Fairfield, June 12-17; " " Indianola, " " 19-24; " " Dunlap, " " 26 to July 1; California, near Fresno City, Aug. 13-19; " " Healdsburg, " 21-27.

Teachers' Bibles.

Table with columns: Number, Description, By Freight or Express, By Mail. Lists various Bible editions like Pearl, French Morocco, Venetian, Nonpariel, Persian, Turkey, Minion, Levant.

Please order by number, and not by price. We have also a good supply of family Bibles, and Bibles adapted to church use, which were bought low and can be sold below prices offered at any book store. The type is Small Pica, and very easy to read. Prices from \$7.50 to \$9.00. These Bibles must be sent by freight or express as they are too heavy to go by mail. Send for circular showing size of print, etc.

Business Department.

\$2.00 EACH. Paul E Gross 6-22, Henry H Bager 6-22, Mrs A C Bahcock 6-24, S Burr 6-48, Mrs A J Hutchings 6-22, D Shanklin 6-19, Geo Vickery 6-25, L W Lawton 6-21, Wm Wehh 6-20, Jas T Wilson 6-20, Wm H Firstbrook 6-20, T H McNamee 6-21, J D Shilling 6-20, Eloh Nilson 6-21, S W Armor 6-21, W C Shannon 6-21.

\$1.50 EACH. Cain Rodgers 5-48, Harry Smalley 6-3, Mrs M Moore 6-23, John Stevens 6-21, J McCulluch 6-21, Mrs I F Armstrong 6-21, Mrs H O Stagg 6-21, D S Coulburn 6-21, Eld John W Moore 6-21, John Kirk 6-21, Thomas Jennings 6-21, L B Castle 6-21, H W Steel 6-21, Ora J Dorcas 6-21, C F Walker 6-21, Fred Hicks 6-21, Mrs A B Armor 6-21.

\$1.20 EACH. Brian Sweet 6-21, Lydia Smith 6-21, Maggie Johnson 6-21, S E Bivin 6-21, Noah Hodges 6-16, Melvin Carpin 6-21, Julia Grifford 6-21, Polly Van Marter 6-21.

MISCELLANEOUS. J J Packer 1-25, 6-15, Mrs L E Ewan 5-37, Aaron Baer 5-37, Eli Conklin 37c 6-4, Mrs J G Finch 38c 6-4, M E McMeans 1.00, 5-45, L P Anderson 1.00, 5-48, Mrs Lizzie Farber 1.00, 6-3, J C Stephens 1.00, 5-48, James Larsen 5-37, William Coffee 5-37, Hannah Creamer (4 copies) 6.00, 6-21, Mrs Jeanette Groves 5-33, John Havestrom (5 copies) 7.50, 6-21, Isaac Goodon 1.00, 5-45, Lyman Moffitt 75c 5-45, Samuel Godard 75c 5-45, George Sutton 5-33, H J Loyd 5-37, Henry Kaiser 5-33, Ellen C Jessup 75c 5-45, R D Smith 1.00, 6-5, John Lichlyter 6-5, V M Society Allens Corners Me (50 copies) 15.00, 5-35, Mrs J S Hart (5 copies) 6.00, 6-21, S M Wilcox 75c 5-45, James Carter 5-37, F Kinsley (3 copies) 4.50, 6-21, S E Taliafero (10 copies) 12.00, 6-21, John McGregor (9 copies) 10.80, 6-21, Joseph L Cupit (11 copies) 13.20, 6-21, Wm A Brace (10 copies) 12.00, 6-21, A P Faunce (10 copies) 12.00, 6-21, Benj Westbrook (4 copies) 4.80, 6-21, D Wilkinson (15 copies) 18.00, 6-21, A L Guilford (10 copies) 12.00, 6-21, Mrs M E Crumb (4 copies) 4.80, 6-21, F Kinsley 1.00, 5-24, Charles Dates 75c 5-45.

CAL. CONFERENCE. Christine church 28.35, Eliza A Langley 1.00, Placer-ville church 10.00.

DONATION TO SIGNS. J L Voris 1.00.

CAL. PUBLISHING FUND. Mrs Elsie Smith 10.00, Wm Butcher 50.00, W E Fricke 30.00, B Robb 50.00, Barbara Stickney 50.00, Silas Stickney 50.00, Freddie Stickney 50.00, Frank Stickney 50.00, Annie D Stickney 50.00, N E Perkins 50.00, Stephen Maxson 500.00.

RECEIVED ON ACCOUNT. Ohio T and M Society 130.00, Cal T and M Society 52.60, Oakland Sabbath school 2.85.

OAKLAND CHURCH. L P Anderson 5.00, L D Abbey 10.00, E E Wetmore 50c C Wetmore 50c S Vincent 5.00, Chas Birdsell 1.40, Mary E Brown 10c B M Osgood 50c E P Osgood 50c C A Osgood 1.00, Revi Wells 10.00, Esther Washbond 1.00, M A Nourse 1.20, Jean Whitney 1.00, Lena Whitney 1.00, B I Whitney 5.00, E H Whitney 3.00, Addie Bowen 1.20, Wm Groff 1.20, Mrs S I Allison 3.00, Mrs R Griffith 50c Ella I Harris 25c I T and M L Gunning 1.25.

Health Publications.

The Uses of Water in Health and Disease. Bound. 160 pp., 50c. Paper covers, pp. 136, 25c. The Household Manual. Brief, plain directions for treatment of common sicknesses, etc. Bound, 176 pp. 75c. Plain Facts about Sexual Life. (The Boston Journal, and many other papers, highly recommend this work.) Bound, tinted paper, 360 pp., \$1.50. Flexible covers, 260 pp., 75c. The Physical, Moral, and Social Effects of Alcoholic Poison as a Beverage and a Medicine. Paper, 128 pp., 25c. Healthful Cookery. Indispensable to every household. 128 pp., 25c. Proper Diet for Man. Paper, 48 pp., 15c. Evils of Fashionable Dress, and How to Dress Healthfully. 40 pp., 10c. TRACTS. Dyspepsia, its Cause and Cure. 32 pp., 4c. Healthful Clothing. 32 pp., 4c.

Books, Pamphlets, Tracts, etc

Cruden's Concordance; complete—library \$3.50, cloth \$2.75; condensed—library \$2.00, cloth \$1.75; post paid. Dictionary of the Bible. \$1.75, post paid. Hymn and Tune Book; 537 hymns, 147 tunes. \$1. Song Anchor, for Sabbath-schools and Praise service. 160 pp. 50c. Progressive Bible Lessons for Little Ones, 15c. The Way of Life; a beautiful eugraving 19x24 inches, with key of explanation. \$1.00. The Game of Life (illustrated). Satan playing with man for his soul. In board, 50c. The History of the Sabbath and First Day of the Week. J. N. Andrews. 528 pp. \$1.00. Thrilling Life Sketches. Incidents in the life of an Italian of noble birth. By Francesco Urgos. \$1.25. Thoughts on Daniel. U. Smith. \$1.00. Condensed paper edition, 35c. Thoughts on Revelation. U. Smith. \$1.00. Life of William Miller, with likeness. \$1.00.

Politicians.

AN instance of the disinterested patriotism of politicians is found in the action of certain parties who voted "solid" for the anti-Chinese Bill, and denounced the President for vetoing it. And now they are talking of chartering vessels, and sending them to Hong-kong to get Chinamen to work the fields vacated by the negro. What would they have done if the President had not vetoed their work?

The Biblical Institute. U. Smith. \$1.00. The Sanctuary and its Cleansing. U. Smith. \$1.00. Condensed edition in paper, 30c. Life of Joseph Bates, with likeness. Revised. Edited by James White. Tint, \$1.00; plain, 85c. The Nature and Destiny of Man. U. Smith. 362 pp. \$1.00. Bible from Heaven. D. M. Canright. 300 pp. 80c. The Constitutional Amendment. A discussion between W. H. Littlejohn and the editor of the "Christian Statesman." Bound, \$1.00. Paper 40c. First part 10c. Spirit of Prophecy, Vol. I. Mrs. E. G. White. 416 pp. \$1.00. Spirit of Prophecy, Vol. II. Mrs. E. G. White. 400 pp. \$1.00. Spirit of Prophecy, Vol. III. Mrs. E. G. White. 400 pp. \$1.00. Life of Christ, in six pamphlets, by Mrs. E. G. White:- No. 1. His First Advent and Ministry. 10 cts. No. 2. His Temptation in the Wilderness. 10 cts. No. 3. His Teachings and Parables. 15 cts. No. 4. His Mighty Miracles. 15 cts. No. 5. His Sufferings and Crucifixion. 10 cts. No. 6. His Resurrection and Ascension. 10 cts. The Apostles of Christ, in two pamphlets. Mrs. E. G. White:- No. 1. The Ministry of Peter. 10 cts. No. 2. The Teachings of Paul. 10 cts. Sabbath Readings for the Home Circle. In two volumes. 60 cts. each. The State of the Dead and Destiny of the Wicked. U. Smith. 40c. The United States in Prophecy. U. Smith. Bound, 40c. Paper, 25c. A Word for the Sabbath, or False Theories Expounded. (POEM.) U. Smith. Muslin, 30c; paper, 15c. Advent Keepsake. Muslin, 25c. Sermons on the Sabbath and Law, embracing an outline of the Biblical and Secular history of the Sabbath for 6,000 years. J. N. A. 25c. Facts for the Times. 25c. The Nature and Tendency of Modern Spiritualism. J. H. Waggoner. 20c. Our Faith and Hope. Sermons on the Millennium, Second Advent, the Kingdom, the Judgment, the Time, the Sanctuary, and Saving Faith. 20c. The Ministration of Angels, and the Origin, History, and Destiny of Satan. D. M. C. 20c. The Atonement. J. H. Waggoner. 20c. The Spirit of God. J. H. W. 15c. Miraculous Powers. 15c. The Complete Testimony of the Fathers concerning the Sabbath and First Day. J. N. Andrews. 15c. The Three Messages of Rev. 14, and the Two Horned Beast. J. N. Andrews. 10c. The Morality of the Sabbath. D. M. C. 15c. The Resurrection of the Unjust; a Vindication of the Doctrine. J. H. Waggoner. 15c. The Two Laws. D. M. Canright. 15c. The Seven Trumpets of Rev. 8 and 9. 10c. Redeemer and Redeemed. James White. 10c. Christ in the Old Testament and the Sabbath in the New. James White. 10c. The Truth Found. J. H. W. 10c. The Two Covenants. J. N. Andrews. 10c. The Hope of the Gospel; What is it, and when it will be consummated. J. N. L. 10c. Review of Gilfillan on the Sabbath. 10c. Vindication of the Sabbath. Morton. 10c. The Date of the Seventy Weeks of Dan. 9, established. J. N. Andrews. 10c. Matthew Twenty-four. James White. 10c. Review of Baird's two Sermons on the Sabbath and Law. J. H. W. 10c. Four-cent Tracts: The Second Advent—The Seventh Part of Time—Celestial Railroad—Samuel and the Witch of Endor—The Ten Commandments not Abolished—Address to the Baptists—Present Truth—The Sufferings of Christ—The Two Thrones—The Third Message of Rev. 14—Spiritualism a Satanic Delusion—Redemption—Systematic Benevolence—The Two Covenants—Origin and Progress of Seventh-day Adventism—Milton on the State of the Dead—The Rejected Ordinance. Three-cent Tracts: Much in Little—The Lost Time Question—Argument on Sabbaton—Infidel Cavils Considered—The End of the Wicked—Scripture References—Who Changed the Sabbath?—The Second Message of Rev. 14. Two-cent Tracts: Christ in the Old Testament—The Sabbath in the New Testament—The Old Moral Code of Ten Commandments not Revised—Definite Seventh Day—Seven Reasons for Sunday Keeping Examined—Elijah on the Sabbath—The Rich Man and Lazarus—The Sanctuary of the Bible—The Millennium—Departing and Being With Christ—Fundamental Principles of S. D. Adventists—The Judgment; or the Waymarks of Daniel to the Holy City—The Two Laws—Spirit of Prophecy—One Hundred Bible Facts—The Law and the Gospel—God's Memorial.—The Sabbath, the Day—First Message of Rev. 14. One-cent Tracts: Appeal on Immortality—Thoughts for the Candid—Nahum's Chariots—The Perfection of the Ten Commandments—Coming of the Lord—Without Excuse—Which Day Do You Keep, and Why?—Geology and the Bible—The Sleep of the Dead—The Sinner's Fate—Can We Know?—Is the End Near?—A Dialogue—Brief Thoughts on Immortality—The Christian Sabbath—Why Not Found Out Before?—100 Bible Facts upon the Sabbath. Address— THE SIGNS OF THE TIMES, OAKLAND CAL.