

The Signs of the Times.

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

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The Signs of the Times.

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THE SERAPH'S TOUCH.

"Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar."

BEFORE the great white throne on high,
Their faces covered, veiled their feet,
They stood, who on Love's errands fly
With swift precision, strong and fleet,
In light to make the noonday dim,
These golden ranks of seraphim.

Than theirs, a glory greater far
O'erhung the wide and stately place,
The sun excels the grandest star;
Before the Lord they veiled the face,
And waited, fair, serene, and still,
Till came the time to do His will.

And ever bursts of music sweet,
With sudden triumph swayed the bands,
When thrice they would the name repeat
Of him who ruleth sea and lands,
And "Holy, holy, holy," cry,
"Art Thou the King, the Lord Most High!"

There faltered, on the outer verge
Of that rich throng, a trembling soul,
From whom there broke, in weary dirge,
A moan of bitter grief and dole;
"Ah, woe is me, for I, unclean,
The King, the Lord of hosts, have seen."

A shining seraph heard his plaint,
The cry of shame and quivering dread,
Beheld him shrinking, terror-faint,
And to the glowing altar sped.
Thence bore a burning coal away,
And touched him where he, abject, lay.

A sudden bolt of sternest pain
Shot quickly through him like a dart,
And then, like softest summer rain,
The seraph-voice fell on his heart:
"Lo! this hath touched thy lips," he said,
"And sin and wrath from thee have fled."

In rapt, ecstatic gratitude,
The man arose, by Love set free
From servile fear, and straight he stood
Where glittering throngs of seraphs be,
To do their work his strong desire,
Sealed unto God with sacred fire.

"Send me," he cried, when spake the King
For one to go with words divine.
O seraph watcher, haste, and bring
To us the fiery, burning sign;
We, too, would feel the blessed pain,
And lift our foreheads, pure of stain.

We, too, would know the joyous thrill
Of consecration unreserved,
And, set apart to do His will,
With hearts by nothing earthly swerved,
Would still, whate'er Love's message be,
Say each: "O, Lord of life, send me!"

—M. E. Sangster.

General Articles.

The Gospel Preached to the Gentiles.

BY MRS. E. G. WHITE.

FROM Antioch Paul and Barnabas went to Iconium. This place was a great resort for pleasure-seekers, and persons who had no particular object in life. The population was composed of Romans, Greeks, and Jews. The apostles here, as at Antioch, first commenced their labors in the synagogues for their own people, the Jews. They met with marked success; numbers of both Jews and Greeks accepted the gospel of Christ. But here, as in former places where the apostles had labored, the unbelieving Jews commenced an unreasonable opposition of those who accepted the true faith, and, as far as lay in their power, influenced the Gentiles against them.

The apostles, however, were not easily turned from their work, for many were daily embracing the doctrine of Christ. They went on faithfully in the face of opposition,

envy, and prejudice. Miracles were daily wrought by the disciples through the power of God; and all whose minds were open to evidence were affected by the convincing power of these things.

This increasing popularity of the doctrine of Christ stirred the unbelieving Jews to fresh opposition. They were filled with envy and hatred, and determined to stop the labors of the apostles at once. They went to the authorities, and represented their work in the most false and exaggerated light, leading the officers to fear that the entire city was in danger of being incited to insurrection. They stated that great numbers were attaching themselves to the apostles, and suggested that it was for secret and dangerous designs.

In consequence of these charges, the disciples were repeatedly brought before the authorities; but in every case they so ably defended themselves before the people, that, although the magistrates were prejudiced against them by the false statements they had heard, they dared not condemn them. They could but acknowledge that the teachings of the apostles were calculated to make men virtuous, law-abiding citizens.

The unprejudiced Jews and Greeks took the position that the morals and good order of the city would be improved, if the apostles were allowed to remain and work there. Upon the occasions when the apostles were brought before the authorities, their defense was so clear and sensible, and the statement which they gave of their doctrine was so calm and comprehensive, that a considerable influence was raised in their favor. The doctrine they preached gained great publicity, and was brought before a much larger number of unprejudiced hearers than ever before in that place.

The Jews perceived that their efforts to thwart the work of the apostles were unavailing, and only resulted in adding greater numbers to the new faith. The rage of the Jews was worked up to such a pitch on this account that they determined to compass their ends in some manner. They stirred up the worst passions of the ignorant, noisy mob, creating a tumult which they attributed to the efforts of the apostles. They then prepared to make a false charge of telling force, and to gain the help of the magistrates in carrying out their purpose. They determined that the apostles should have no opportunity to vindicate themselves; but that mob power should interfere, and put a stop to their labors by stoning them to death.

Friends of the apostles, although unbelievers, warned them of the designs of the malicious Jews, and urged them not uselessly to expose themselves to their fury, but to escape for their lives. They accordingly departed from Iconium in secret, and left the faithful and opposing parties to battle for themselves, trusting God to give victory to the doctrine of Christ. But they by no means took a final leave of Iconium; they purposed to return, after the excitement then raging had abated, and complete the work they had begun.

Those who observe and teach the binding claims of God's law frequently receive, in a degree, similar treatment to that of the apostles at Iconium. They often meet a bitter opposition from ministers and people who persistently refuse the light of God, and, by misrepresentation and falsehood, close every door by which the messenger of truth might have access to the people.

The apostles next went to Lystra and Derbe, cities of Lycaonia. These were populated by a heathen, superstitious people; but among them were souls that would hear and accept the doctrine of Christ. The apostles chose to labor in these cities because they would not there meet Jewish prejudice and persecution. They now came in contact with an entirely new element,—heathen superstition and idolatry.

The apostles, in their work, met all grades of people, and all kinds of faith and religions. They were brought in opposition with Jewish bigotry and intolerance, sorcery, blasphemy, unjust magistrates who loved to exercise their power, false shepherds, superstition, and idolatry. While persecution

and opposition met them on every hand, victory still crowned their efforts, and converts were daily added to the faith.

In Lystra there was no Jewish synagogue, though there were a few Jews in the place. The temple of Jupiter occupied a conspicuous position there. Paul and Barnabas appeared in the city together, teaching the doctrine of Christ with great power and eloquence. The credulous people believed them to be gods come down from Heaven. As the apostles gathered the people about them, and explained their strange belief, the worshipers of Jupiter sought to connect these doctrines, as far as they were able, with their own superstitious faith.

Paul addressed them in the Greek language, presenting for their consideration such subjects as would lead them to a correct knowledge of him who should be the object of their adoration. He directed their attention to the firmament of the heavens—the sun, moon, and stars—the beautiful order of the recurring seasons, the mighty mountains whose peaks were capped with snow, the lofty trees, and the varied wonders of nature, which showed a skill and exactitude almost beyond finite comprehension. Through these visible works of the Almighty, the apostle led the minds of the heathen to the contemplation of the great Mind of the universe.

He then told them of the Son of God, who came from Heaven to our world because he loved the children of men. His life and ministry were presented before them; his rejection by those whom he came to save; his trial and crucifixion by wicked men; his resurrection from the dead to finish his work on earth; and his ascension to Heaven to be man's Advocate in the presence of the Maker of the world. With the Spirit and power of God, Paul and Barnabas declared the gospel of Christ.

As Paul recounted the works of Christ in healing the afflicted, he perceived a cripple whose eyes were fastened upon him, and who received and believed his words. Paul's heart went out in sympathy toward the afflicted man, whose faith he discerned; and he eagerly grasped the hope that he might be healed by that Saviour, who, although he had ascended to Heaven, was still man's Friend and Physician, having more power even than when he was upon earth.

In the presence of that idolatrous assembly, Paul commanded the cripple to stand upright upon his feet. Hitherto he had only been able to take a sitting posture; but he now grasped with faith the words of Paul, and instantly obeyed his command, and stood on his feet for the first time in his life. Strength came with this effort of faith; and he who had been a cripple walked and leaped as though he had never experienced an infirmity.

This work performed on the cripple was a marvel to all beholders. The subject was so well known, and the cure was so complete, that there was no room for skepticism on their part. The Lycaonians were all convinced that supernatural power attended the labors of the apostles, and cried out with great enthusiasm that the gods had come down to them from Heaven in the likeness of men. This belief was in harmony with their traditions that gods visited the earth. They conceived the idea that the great heathen deities, Jupiter and Mercury, were in their midst in the persons of Paul and Barnabas. The former they believed to be Mercury; for Paul was active, earnest, quick, and eloquent with words of warning and exhortation. Barnabas was believed to be Jupiter, the father of gods, because of his venerable appearance, his dignified bearing, and the mildness and benevolence which was expressed in his countenance.

The news of the miraculous cure of the cripple was soon noised throughout all that region, until a general excitement was aroused, and priests from the temple of the gods prepared to do the apostles honor, as visitants from the courts of Heaven, to sacrifice beasts to them, and to bring offerings of garlands and precious things. The apostles had sought retirement and rest in a private dwelling, when their attention was attracted

by the sound of music, and the enthusiastic shouting of a vast assembly, who had come to the gates of the house where they were abiding.

When these ministers of God ascertained the cause of this visit and its attendant excitement, they were filled with indignation and horror. They rent their clothing, and rushed in among the multitude to prevent further proceedings. Paul in a loud, ringing voice that rose above the noise of the multitude, demanded their attention, and, as the tumult was suddenly quelled, he inquired,—

"Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein; who in time past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

The people listened to the words of Paul with manifest impatience. Their superstition and enthusiasm had been so great in regard to the apostles that they were loth to acknowledge their error, and have their expectations and purposes thwarted. Notwithstanding the apostles positively denied the divinity attributed to them by the heathen, and Paul made a masterly effort to direct their minds to the true God as the only object worthy of worship, it was still most difficult to turn them from their purpose.

They reasoned that they had with their own eyes beheld the miraculous power exercised by the apostles; that they had seen a cripple who had never before used his limbs, made to leap and rejoice in perfect health and strength through the exercise of the marvelous power possessed by these strangers. But, after much persuasion on the part of Paul, and explanation as to the true mission of the apostles, the people were reluctantly led to give up their purpose. They were not satisfied, however, and led the sacrificial beasts away in great disappointment, that their traditions of divine beings visiting the earth could not be strengthened by this example of their favor in coming to confer special blessings upon them, which would exalt them and their religion in the estimation of the world.

And now a strange change came upon the fickle, excitable people, because their faith was not anchored in the true God. The opposing Jews of Antioch, through whose influence the apostles were driven from the coast, united with certain Jews of Iconium, and followed upon the track of the apostles. The miracle wrought upon the cripple, and its effect upon those who witnessed it, stirred up their envy, and led them to go to the scene of the apostles' labor, and put their false version upon the work. They denied that God had any part in it, and claimed that it was accomplished through the demons whom these men served.

The same class had formerly accused the Saviour of casting out devils through the power of the prince of devils; they had denounced him as a deceiver; and they now visited the same unreasoning wrath upon his apostles. By means of falsehoods they inspired the people of Lystra with the bitterness of spirit by which they were themselves actuated. They claimed to be thoroughly acquainted with the history and faith of Paul and Barnabas, and so misrepresented their characters and work that the heathen idolaters, who had been ready to worship the apostles as divine beings, now considered them as worse than murderers, and that whoever should put them out of the world would do God and mankind good service.

Those who believe and teach the truths of God's word in these days meet with similar opposition from unprincipled persons who will not accept the truth, and who do not hesitate to prevaricate, and even to circulate the most glaring falsehoods in order to destroy the influence and hedge up the way of those whom God has sent with a message of warning to the world. While one class make the falsehoods and circulate them, an-

other class are so blinded by the delusions of Satan as to receive them as the words of truth. They are in the toils of the arch-enemy, while they flatter themselves that they are the children of God. "For this cause, God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

The disappointment experienced by the idolaters in being refused the privilege of offering sacrifices to the apostles, prepared them to turn against these ministers of God with a zeal which approached that of the enthusiasm with which they had hailed them as gods. The malicious Jews did not hesitate to take full advantage of the superstition and credulity of this heathen people to carry out their designs. They incited them to attack the apostles by force; and they charged them not to allow Paul an opportunity to speak, alleging that if they did so he would bewitch the people.

The Lystrians rushed upon the apostles with great rage and fury. They hurled stones violently; and Paul, bruised, battered, and fainting, felt that his end had come. The martyrdom of Stephen was brought vividly to his mind, and the cruel part he had acted on that occasion. He fell to the ground apparently dead, and the infuriated mob dragged his insensible body through the gates of the city, and threw it beneath the walls. The apostles mentions this occurrence in the subsequent enumeration of his sufferings for the truth's sake: "Thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren."

The disciples stood around the body of Paul, lamenting over him whom they supposed was dead, when he suddenly lifted his head, and rose to his feet with the praise of God upon his lips. To the disciples this seemed like a resurrection from the dead, a miracle of God to preserve the life of his faithful servant. They rejoiced with inexpressible gladness over his restoration, and praised God with renewed faith in the doctrine preached by the apostle.

These disciples had been newly converted to the faith through the teaching of Paul, and had stood steadfast notwithstanding the misrepresentation and malignant persecution of the Jews. In fact, the unreasoning opposition of those wicked men had only confirmed these devoted brethren in the faith of Christ; and the restoration of Paul to life, seemed to set the signet of God upon their belief.

Timothy had been converted through the ministrations of Paul, and was an eye-witness of the sufferings of the apostle upon this occasion. He stood by his apparently dead body, and saw him arise, bruised and covered with blood, not with groans nor murmurings upon his lips, but with praises to Jesus Christ, that he was permitted to suffer for his name. In one of the epistles of Paul to Timothy he refers to his personal knowledge of this occurrence. Timothy became the most important help to Paul and to the church. He was the faithful companion of the apostle in his trials and in his joys. The father of Timothy was a Greek; but his mother was a Jewess, and he had been thoroughly educated in the Jewish religion.

Can God Organize Matter to Think?

Is not God almighty? Is anything too hard for him? Some virtually deny the power of God when they claim that matter cannot be organized by the Almighty so as to be able to think and reason. They take up a stone, and weigh it, measure it, and divide it, and then ask if that thing can think. Of course not. Examine that piece of wood. Can it think? Take a handful of the dust of the ground, from which all things grow. Is there anything here able to think? They analyze a dead body, and find that it is made up chiefly of water, nitrogen, a little sulphur, a little phosphorus, and some lime, with a few other earthy materials. Go farther, and analyze a man's brains. They are found to be composed of eight-tenths water, with a little albumen, a little fat, phosphorus, sulphur, &c. Then they ask us if these elements can think. Can sulphur reason? Can water think? Can oxygen love or hate? No. Hence they immediately jump to the conclusion that no matter, in whatever form or organization, can be made to think. And, therefore, all intelligences, whether man, angels, or Deity, must be immaterial.

So Heaven is fancied to be a vast region entirely void of all matter. God who dwells

there has no body, no form, no visible parts, but is a mere essence pervading all space. The angels are the same in essence, having no bodies, being nothing that can be felt, or handled, or seen. The souls of men are the same also in kind,—bodiless, intangible essences. All matter is unthinking, and all intelligence proceeds from immateriality. One more assumption, and the hard labored conclusion is triumphantly reached; viz., Whatever is immaterial is indestructible and therefore immortal. Hence the thinking part of man is immortal.

But let us examine this baseless fabric. If God is without body, parts, or shape, a mere essence filling all space, and if angels and the souls of men are the same, only smaller, then how can either be a person, or have a separate existence from the other? But waiving this, where is the proof that an immaterial being cannot be destroyed? Has God said so? No. Do they know it by experience? No. Then it is a mere groundless assumption. This theory of the immateriality of the soul is a modern invention to sustain the tottering notion of the soul's immortality. But the most noted theologians now confess that immateriality does not prove immortality. That which had a beginning can have an end. What God has made he can destroy.

But to the question: Can God organize matter so that it can think? We answer, Yes. But our opponents say, "A stone, a stick, dust, water, iron,—these are material. They have no intelligence. Hence matter cannot think. True, matter in these particular forms cannot reason; but it does not follow that it cannot in a different form, or when differently organized. Here is a ball of snow, very white and very cold. It is material. Shall I therefore conclude that all matter must be white and cold? Here is a piece of coal just as material as the snow-ball; but it is very black, just opposite in color from the snow. Look again. That coal is all on fire, very hot, just the opposite of the cold snow. Lift that block of lead. How very heavy! Now handle those feathers. How light! They seem to be just the opposite of each other, yet both are matter. One form of matter is very sour, as a lemon; another is very sweet, as sugar.

Indeed, the various combinations of matter may be said to be almost infinite. Yet it only takes a very few original or primary elements to make all these. "The number of the elements, or simple substances, with which we are at present acquainted, is sixty-four. These substances are not all equally distributed over the surface of the earth; most of them are exceedingly rare, and only known to chemists. Some ten or twelve only make up the great bulk, or mass, of all the objects we see around us."—*Wells' Natural Philosophy*, pp. 11, 12. But God has so variously arranged and organized these few elements that many forms seem the very opposite of others, as we have mentioned; as heat and cold, white and black, light and heavy, sour and sweet.

We utterly deny the distinction between matter and spirit which is claimed. We believe that everything is material, and that these diversities are only different forms of matter. No living man can successfully deny this. The wisest and most scientific men freely admit that they know but little about matter. The more they study, the deeper they search into it, the more they are convinced that its different attributes and capabilities have been but partially understood. Because a certain fact is true of matter in one condition, is it argued that it must be true of matter always and everywhere? But this is illogical and false, for matter is capable of the greatest diversity. Matter in one form may even seem to be directly the opposite of the same matter in another form. For instance, I have before me a piece of ice. I put my hand upon it; it is exceedingly cold. It is a square chunk; I can cut it with a knife, or saw it with a saw into blocks. It is solid. But I put this ice in a vessel and warm it. It soon becomes water, a liquid. It now looks very different from that piece of ice which I held in my hands a few minutes before. I closely confine this water in a tight vessel, and heat it very hot. It now becomes steam, a vapor, and is invisible. Says Mr. Wells, "Steam, which is the vapor of boiling water, is invisible, but when it comes in contact with air, which is cooler, it becomes condensed into small drops, and is thus rendered visible." *Natural Philosophy*, p. 238. It is so hot it would scald your hand in a moment. It can neither be cut, nor poured from vessel to vessel. It now seems to be precisely opposite from that piece of ice, and yet everybody knows that it is the very same material, only in another condition.

If no man had seen ice thus converted

into steam, we should all pronounce such a change impossible. Let him look at that piece of ice, put his hands upon it, examine it; and then let him examine steam in its most heated condition; let him try it with his hand, then tell him that they are both the same material, and he would pronounce it the greatest absurdity imaginable. Yet we all know by actual observation that ice, and water, and steam are only different conditions of the same material.

There is as great a difference between steam and ice as is claimed to exist between spirit and matter. We claim, therefore, that it cannot be shown that a spirit is not one form of matter. The Bible nowhere says it is not. On the other hand, it plainly shows that it is.

So because matter in one form does not reason, it is no evidence that it cannot when organized in some other way. Look at that coarse, filthy mud in the road. That is matter. Shall we now conclude that all matter is like that? How foolish! For by its side lies a beautiful gold watch, measuring off the seconds, minutes, and hours in exact time! The watch is as material as the mud, but oh, how different! Again, there is a piece of black charcoal, hardly worth picking up. Here is a diamond of priceless value, one as large as a thimble being worth millions. Two small diamond ear rings sold for \$75,000. One owned by Napoleon was worth \$1,000,000. The king of Portugal has one worth \$28,000,000. Now, that charcoal and that diamond are not only both material, but, wonderful to tell, they are both of exactly the same material, only differently organized. The contrast between senseless matter and thinking matter would not be greater.

How presumptuous for puny man, with his narrow range of vision and almost utter ignorance of the ways and means of the Almighty, and the endless capabilities of matter, to say what God can do with matter and what he cannot! Though for six thousand years men have been using matter, handling matter, eating it, drinking it, wearing it, surrounded on every side by matter, and they themselves are made of it; yet how little do they know about it! The most profound philosophers, the keenest students of nature, the sharpest chemists, acknowledge their profound ignorance of the simplest forms and operations of matter. Bishop Clark makes this confession: "If it is asked what is meant by matter, or what matter is we must confess that we know not what constitutes its essence. In this respect its ontology is beyond our reach; and the only advance we find it possible to make is to point out some of the properties of matter, as discerned by our senses, and to exhibit some of the laws by which it is governed."—*Man all Immortal*, p. 21.

Yes, all that any of them can do is to tell a few of the laws and properties of matter. Here they are stranded on the shore. The great ocean lies beyond them, all unknown. So said Sir Isaac Newton, the prince of philosophers. Another learned author says, "All the great forces, or agents in nature, those which produce, or are the cause of all the changes which take place in matter, may be enumerated as follows: Internal, or molecular forces, the attraction of gravitation, heat, light, the attractive and repulsive forces of magnetism and electricity, and, finally, a force or power which only exists in living animals and plants, which is called *vital force*. Concerning the real nature of these forces, we are entirely ignorant. . . . In the present state of science, it is impossible to know whether they are merely properties of matter, or whether they are forms of matter itself."—*Wells' Natural Philosophy*, p. 21.

When scientific men make such confessions of their ignorance of matter, others had better be more modest in their statements. And all confess that they know as little about what spirit is as about what matter is.

D. M. CANRIGHT.

(To be continued.)

Ambassadors for Christ.

SUPPOSE that in Newgate jail, in London, there is a prisoner condemned to death; he is to be executed in a week. Suppose I were near the Queen and she were to say: "Would you like to take a message to that man, a free pardon?" "Yes, I would like it very much." "Well, but he is a very obstinate man, and if you go, you must go in my name, and beg and beseech him to accept the pardon." So I agree to this, and I get the pardon signed and sealed up all right. I take the train to London, and get into a coach to drive to the prison. On the way I stop at a florist's and buy the finest bouquet of flowers I can get; then I go to another shop and say: "Have you any nice new songs, nice cheerful ones?" "Yes, we have some very nice ones."

Well, I buy half a dozen, and so with the beautiful flowers in one hand and the songs in the other, I go to the prison gate. I knock; the turnkey says: "What do you want?" I show him the Queen's order for admittance, and he lets me in, and takes me to the condemned criminal's cell; he opens the door, and lets me in beside the manacled prisoner, and he tells me I have only a short time, say thirty minutes, to stay there.

Well, I begin and say to the poor man, "My friend, I have seen the Queen." "Have you?" he says. "Yes." And then I begin to tell him about the Queen, about the palace, and to describe the pictures and the gardens. Then I tell him of the Queen's kindness to me, and so the time passes away. Then I say: "Here's a nice bouquet of flowers I have brought you." He stretches out his hand with the clanking irons on it and takes the flowers. "Now I have some nice songs; shall I sing them?" "You may sing if you like." So I sing one after the other, and by and by, when I have nearly finished the last one the turnkey comes and says: Time's up. You can't stop another minute." "Well," I say "haven't I entertained you nicely?" "Oh, yes, you have." Then I go out, the door is shut, the great iron gate is closed after me; and all the time I had the pardon in my pocket. I was to have prayed and besought him to accept it, but I never mentioned it. I have entertained him nicely; but I have not given the message. I was to have begged and reasoned with him to receive the pardon; but I have not spoken of it. Have I been faithful? No, I have not. Am I not as bad as the man himself? Is not his blood upon me?—*Word and Work*.

Usury a Thief.

A FATHER has three sons, between whom he desires to divide his estate, value at \$30,000.

He has two farms worth \$10,000 each, and \$10,000 in money.

To William and Henry he gives the farms, and to John the money.

William and Henry have the land, and each possess strong arms and skillful hands.

They have but to touch the rich resources of nature with the hand of labor and wealth leaps forth.

But before the productive forces of nature and the skill and labor of the boys can cooperate in the production of wealth, improvements have to be made, buildings constructed, teams and tools purchased, ground broken, seed provided and some crops cultivated, harvested, and sent to market. They must have money. John has money, but it will earn nothing, neither can he eat, drink, or wear it. It is useless to him as was Robinson Crusoe's keg of gold on the desolate isle to which he was banished.

If the father had divided land and money equally between the brothers, each would have been amply supplied with all that was necessary to insure prosperity, but William and Henry must borrow John's money to render their land productive, and John must rent or hire out his money for usury, for of itself it possesses no productive elements.

So John loans his money to his brothers for an indefinite period, taking a mortgage on their farms, bearing six per cent. semi-annual interest, and goes to work at his trade as a carpenter. The boys all marry and raise families.

John, by skill and industry accumulates a competency at his trade, and is not compelled to call on his brothers even for annual interest.

William and Henry also raise families, and plod along, well-to-do farmers, surrounded by everything that serves to make life happy.

In about twenty-two years the three brothers have each a son of mature age, whom the parents desire to start in life on as good a footing as their father placed them.

William and Henry take an inventory of their wealth, and find that on the \$20,000 originally invested, they have made the usual three per cent. and their estates are each worth now \$20,000. John calls on them for a settlement and payment of the principal and interest. Upon a careful calculation, his principal being \$10,000, to which add semi-annual interest compounded, as is the practice in all banks, brokerage and money transactions, there is due him from each brother \$20,136, sweeping their entire estates, and leaving them \$136 in debt each.

Such is usury.

LIFE is a web, time is a shuttle, man is a weaver. The principle of human action is the thread in the web of life. That which goes into the web will come out of the web, and nothing will come out of the web which you do not put in.

"NOT AS I WILL."

BLINDFOLDED and alone I stand,
With unknown threshold on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope,
Yet this one thing I learned to know
Each day more surely as I go;
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen, and still
Unfathomed purpose to fulfill—
"Not as I will."

Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load;
And too few helpers in the road;
And joy is weak and grief is strong,
And years and days so long, so long:
Yet this one thing I learn to know.
Each day more surely as I go;
That I am glad the good and ill,
By changeless law, are ordered still—
"Not as I will."

"Not as I will!" the sound grows sweet
Each time my lips the words repeat.
"Not as I will!" the darkness feels
More safe than light when this thought steals,
Like whispered voice, to calm and bless
Our unrest and our loneliness.
"Not as I will!" because the One
Who loved us first and best, has gone
Before us on the road, and still
For us must all his love fulfill—
"Not as I will."

—Sel.

Speech in the Vatican Council.

THE dogma of papal infallibility was not adopted in the Council of 1870 without dissent. In a vote taken July 13, of 601 members 451 voted favorably. The others either voted against, or abstained from voting. On the 17th, fifty-six bishops sent a protest to Pius, but signified their unwillingness to vote against his expressed wishes, and determination to return to their homes before the final vote was taken. They did so, and sixty others followed their example. Thus 116 dissenting bishops left; two voted against it in the final vote, July 18.

One of the most important opposition speeches was that of Strossmayer, bishop of Bosnia and Sirmium. The following is from a translation of an Italian version of his speech printed in Florence. Its historical statements are both interesting and valuable:—

Finding no trace of the papacy in the days of the apostles, I said to myself, I shall find what I am in search of in the annals of the church. Well, I say it frankly—I have sought for a pope in the first four centuries, and I have not found him. None of you, I hope, will doubt the great authority of the holy bishop of Hippo, the great and blessed St. Augustine. This pious doctor, the honor and glory of the Catholic church, was secretary in the Council of Melvie. In the decrees of this venerable assembly are to be found these significant words: "Whoever wills to appeal to those beyond the sea shall not be received by any one in Africa to the communion."

The bishops of Africa acknowledged the bishop of Rome so little that they smote with excommunication those who would have recourse to an appeal. These same bishops, in the sixth Council of Carthage, held under Aurelius, bishop of that city, wrote to Celsustirius, bishop of Rome, to warn him not to receive appeals from the bishops, priests or clerics of Africa, and that he should send no more legates or commissaries; and that he should not introduce human pride into the church.

That the patriarch of Rome had from the earliest times tried to draw to himself all the authority, is an evident fact; but it is an equally evident fact that he had not the supremacy which the ultramontanes attribute to him. Had he possessed it, would the bishops of Africa—St. Augustine first among them—have dared to prohibit the appeals of their decrees to his supreme tribunal?

I confess without difficulty that the patriarch of Rome held the first place. One of Justinian's laws says: "Let us order, after the definition of the four Councils, that the holy pope of ancient Rome shall be the first of the bishops, and that the most high archbishop of Constantinople, which is the new Rome, shall be the second." "Bow down, then, to the supremacy of the pope," you will say to me. Do not run so fast to this conclusion, my venerable brethren, inasmuch as the law of Justinian has written on the face of it, "Of the order of the Patriarchal Sees."

Precedence is one thing—the power of jurisdiction is another. For example, suppose that in Florence there was an assembly of all the bishops of the kingdom, the precedence would be given to the primate of Florence, as among the Easterns it would be accorded to the patriarch of Constantinople, and in England to the archbishop of Canter-

bury. But neither the first, nor the second, nor the third, could deduce from the position assigned to him a jurisdiction over his colleagues. The importance of the bishops of Rome proceeded not from a Divine power, but from the importance of the city in which they had their seat. Monsignor Darboy is not superior in dignity to the archbishop of Avignon; but in spite of that, Paris gives him a consideration which he would not have, if, instead of having his palace on the bank of the Seine, he had it on that of the Rhone. That which is true in the religious order is the same in civil and political matters. The prefect of Rome is not more a prefect than he of Pisa; but civilly and politically he has a greater importance.

I have said that from the very first centuries the patriarch of Rome aspired to the universal government of the church. Unfortunately, he very nearly reached it; but he had not succeeded assuredly in his pretensions, for the Emperor Theodosius II. made a law which he established, that the patriarch of Constantinople should have the same authority as he of Rome.—(Leg. cod. de sacr., &c.)

The Fathers of the Council of Chalcedon put the bishops of the new and the old Rome in the same order on all things, even ecclesiastical. (Can. 28.) The Sixth Council of Carthage forbade all the bishops to take the title of prince of the bishops or sovereign bishop. As for this title of universal bishop, which the popes took later, St. Gregory I., believing that his successors would never think of adorning themselves with it, wrote these remarkable words: "None of my predecessors have consented to take this profane name; for when a patriarch gives himself the name of Universal the title of patriarch suffers discredit. Far be it, then, from Christians to desire to give themselves a title which brings discredit on their brethren." The words of St. Gregory are directed to his colleagues of Constantinople, who pretended to the primacy of the church.

Pope Pelagio II. calls John, bishop of Constantinople, who aspired to the high priesthood, "impious and profane." "Do not care," he said, "for the title of Universal, which John has usurped illegally; let none of the patriarchs take this profane name; for what misfortunes may we not expect, if among the priests such elements arise? They would get what has been foretold for them—he is the king of the sons of pride." (Pelagio II. Lett. 13.) These authorities, and I might add a hundred more of equal value, do they not prove, with a clearness equal to the splendor of the sun at midday, that the first bishops of Rome were not till much later recognized as universal bishops and heads of the church? And, on the other hand, who does not know that, from the year 325, in which the First Council of Nice was held, down to 580, the year of the second Ecumenical Council of Constantinople, among more than 1,109 bishops who assisted at the Six First General Councils there were not more than nineteen Western bishops? Who does not know that the Councils were convoked by the emperors without informing, and sometimes against the wish of, the bishop of Rome? That Hosius, bishop of Cordova, presided at the first Council of Nice, and edited the canons of it? The same Hosius presided afterwards at the Council of Sardica, excluding the legates of Julius, bishop of Rome.

I say no more, my venerable brethren, and I come now to speak of the great argument which you mentioned before—to establish the Primacy of the bishop of Rome, by the rock (petra). If this were true, the dispute would be at an end; but our forefathers—and they certainly know something—did not think of it as we do. St. Cyril, in his fourth book on the Trinity, says—"I believe that by the rock you must understand the unshaken faith of the apostles." St. Hilary, bishop of Poitiers, in his second book on the Trinity, says—"The rock (petra) is the blessed and only rock of the faith confessed by the mouth of St. Peter;" and in the sixth book of the Trinity, he says, "it is on this rock of the confession of faith that the Church is built."

"God," says St. Jerome, in the sixth book of St. Matthew, "has founded His Church on this rock, and it is from this rock that the apostle Peter had been named." After him, St. Chrysostom says in his fifty-third homily on St. Matthew—"On this rock I will build my Church—that is, on the faith of confession." Now, what was the confession of the apostle? Here it is—"Thou art the Christ, the Son of the living God." Ambrose, the holy archbishop of Milan (on the 2d chapter of the Ephesians), St. Basil of Seleucia, and the Fathers of the Council of Chalcedon, teach exactly the same thing.

Of all the doctors of Christian antiquity, St. Augustine occupies one of the first places

for knowledge and holiness. Listen, then, to what he writes in his second treatise on the first epistle of St. John—"What do the words mean, I will build my church on this rock? On this faith, on that which said, 'Thou art the Christ, the Son of the living God.'" In his 124th treatise on St. John, we find this most significant phrase—"On this rock which thou hast confessed I will build My Church, since Christ was the rock." The great bishop believed so little that the Church was built on St. Peter that he said to his people in his thirteenth sermon—"Thou art Peter, and on this rock (petra) which thou hast confessed, on this rock which thou hast known, saying, 'Thou art Christ, the Son of the living God, I will build my Church above myself, who am the Son of the living God. I will build it on me, and not me on thee.'"

That which St. Augustine thought upon this celebrated passage was the opinion of all Christendom in his time. Therefore, to resume, I establish—

1. That Jesus has given to his apostles the same power that he gave to St. Peter.
2. That the apostles never recognized in St. Peter the Vicar of Jesus Christ and the infallible doctrine of the Church.
3. That St. Peter never thought of being pope, and never acted as if he were pope.
4. That the Councils of the first four centuries, while they recognized the high position which the bishop of Rome occupied in the Church on account of Rome, only accorded to him a pre-eminence of honor—never of power or jurisdiction.
5. That the holy fathers, in the famous message, "Thou art Peter, and on this rock I build my church," never understood that the church was built on Peter (super petrum), but on the rock (super petram), that is, on the confession of the faith of the apostle.

I conclude victoriously with history, with reason, with logic, with good sense, and with a Christian conscience, that Jesus Christ did not confer any supremacy on St. Peter, and that the bishops of Rome did not become sovereigns of the church, but only by confiscating one by one all the rights of the Episcopate. [Voices—Silence, impudent Protestant! silence!] No, I am not an impudent Protestant! History is neither Catholic, nor Anglican, nor Calvinistic, nor Lutheran, nor Arminian, nor schismatic Greek, nor Ultramontane. She is what she is—that is something stronger than all confessions of faith of the canons of Ecumenical Councils. Write against it, if you dare! but you cannot destroy it, no more than taking a brick out of the Coliseum would make it fall. If I have said anything which history proves to be false, show it to me by history, and without a moment's hesitation I will make an honorable apology; but be patient, and you will see that I have not said all that I would or could; and even were the funeral pile waiting for me in the place of St. Peter's, I should not lie silent, and I am obliged to go on.

The Brahmin on the Bible.

WHAT do our enemies say of the Bible? Those keen-witted Brahmins, who know their own Vedas, with all their beauties, are capable of judging of what they read. What do those our enemies say of this book? I will tell you what they say; I will give you the testimony of one of their Brahmins, not a Christian.

I had been delivering a series of lectures to the educated men in my region on their Vedas and the Christian Scriptures, compared and contrasted. I had shown them by quotations from their Vedas and Shastras that their Scriptures pointed out one God, pure and holy and good; the creator, preserver, and controller of all things; that their Scriptures pointed out man in a state of sin and rebellion against that holy God. I had shown them that their Vedas pointed out the fact that sinful man could not be at peace with holy God until that sin was in some way expurgated. I had shown them that their Scriptures brought man up to the edge of the gulf that yawned between sinful man and sinless God, and left him there yearning on the brink, anxious to get over but with no means of crossing; that the Christian Scriptures pointing out God as a God of purity and holiness, and man in a state of sin, had brought man to the edge of the same chasm, but that they, in and through Jesus Christ, the God-man, had bridged that gulf; that Jesus Christ in his human nature resting on man's side, in his divine nature on God's side, bridged the gulf, and that we could all pass over, dropping our sins into the chasm as we went, and be at peace with holy God. There had been in that concluding lecture a most profound silence. The room was packed, and the windows, all open, reaching down low,

were filled with the heads of those standing outside who were anxious to hear. There were no Christians present except my singing band; they were all heathen.

When I had finished, offering a short prayer to the God of truth to bring us all to understand the truth, whatever it might be, and rose, taking my book to leave, a Brahmin in the audience asked permission to say a few words. I said to myself: "Now there will be a tough discussion, for that man is the most learned man in the audience and the best reasoner in all this region." But I had determined to stand my ground, for I had reserve ammunition that I had not yet used. I expected him to attack the ground I had taken, for I had taken strong ground that night as to the insufficiency of their Vedas; but instead of that he gave one of the most beautiful addresses that I ever listened to in any language. It was so graphic, so beautiful, that I went home and wrote it out in the English language, part of it, preserving his phraseology and idiom as far as I could, and I wish to quote a few sentences to show you what he thought of the Christian Scriptures. He said:—

"Behold that mango tree on yonder roadside! Its fruit is approaching to ripeness. Bears it that fruit for itself or for its own profit? From the moment the first ripe fruits turn their yellow sides towards the morning sun until the last mango is pelted off, it is assailed with showers of sticks and stones from boys and men, and every passer by, until it stands bereft of leaves, with branches knocked off, bleeding from many a broken twig; and piles of stone underneath, and clubs and sticks lodged in its boughs, are the only trophies of its joyous crop of fruit. Is it discouraged? Does it cease to bear fruit? Does it say, 'If I am barren no one will pelt me, and I shall live in peace?' Not at all. The next season the budding leaves, the beautiful flowers, the tender fruit, again appear. Again it is pelted, and broken and wounded, but goes on bearing, and children's children pelt its branches and enjoy its fruit.

"That is a type of these missionaries. I have watched them well, and have seen what they are. What do they come to this country for? What tempts them to leave their parents, friends, and country, and come to this, to them unhealthy, climate? Is it for gain or for profit that they come? Some of us country clerks in government offices receive more salary than they. Is it for the sake of an easy life? See how they work, and then tell me. No; they seek, like the mango tree, to bear fruit for the benefit of others, and that, too, though treated with contumely and abuse from those they are benefiting.

"Now, what is it makes them do all this for us? It is their Bible. I have looked into it a good deal at one time and another, in the different language. I chance to know. It is just the same in all languages. The Bible—there is nothing to compare with it in all our sacred books for goodness, and purity, and holiness, and love, and for motives of action.

"Where did the English-speaking people get all their intelligence, and energy, and cleverness, and power? It is their Bible that gives it to them. And now they bring it to us and say, 'This is what raised us; take it and raise yourselves!' They do not force it upon us, as the Mohammedans did with their Koran, but they bring it in love, and translate it into our languages and lay it before us, and say: 'Look at it; read it; examine it, and see if it is not good.' Of one thing I am convinced: do what we will, oppose it as we may, it is the Christian's Bible that will, sooner or later, work the regeneration of this land."

Verily, "their rock is not as our Rock, even our enemies themselves being judges."
—Dr. Jacob Chamberlain.

Law of the Road.

JUDGE BAGG, who is one of the soundest men on the bench in Iowa, in the road case in the Grundy Circuit Court, said that it is the privilege of one who desires to drive faster than another to do so, and he may legally pass the other by turning out to the right-hand side of the other party, and the other party has no right to prevent him from so doing, and any act which would tend to hinder or delay him would be a technical trespass for which he would be liable. A party will not be justified when one desires to pass him in driving up a little way and then stopping or slacking up, and as soon as the other party again attempts to pass, to once more start up to run, and the party so doing will be liable to answer for damages.—Des Moines (Iowa) Register.

"The proud and covetous are never easy."

The Signs of the Times.

Can ye not discern the signs of the times?"

OAKLAND, CAL., FIFTH-DAY, JUNE 19, 1879.

JAMES WHITE,
J. N. ANDREWS,
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RESIDENT EDITOR.

Salvation From—not In—Sin.

A MORAL duty, whether it be called law or gospel, cannot justify a sinner. That law which points out sin, which is therefore the rule of right, will not justify. This is the teaching of Rom. 3:20, 21. It is singular indeed, that those who teach the abrogation of the original law, and its insufficiency to justify, and who hold that all that is binding in the law is incorporated in the gospel, really teach justification by law—by the same system that points out sin, which Paul calls "the law." This is contrary to reason, and to the apostle's words in Rom. 3:20. The truth is evidently this: The gospel upholds the law, and enforces it upon the conscience, and incorporates it into the life of the believer. But it does not abrogate law, nor release the believer from obedience to it; nor does it incorporate law into itself so as to have a blending of the two in one. The difference between the law and the gospel is as distinct now as it was in the days when the gospel was preached to the sinners in the wilderness. Heb. 4:1. The law is moral; sin is immorality; the gospel is the remedy. Medicine may restore health, but health is not medicine. This matter may be tested by the following plain statement: The blood of Christ, the blood of the covenant, is that whereby we have remission of sin. See Heb. 9:22; Rom. 3:25. And this is freely and exclusively by faith or grace. Hence, baptism may be a *gospel condition* of justification, because it is not any part of the original obligation or moral duty. If it were moral duty it could not be performed for remission of sin, simply because as such it would be required on its own account. So the commandment, which says, "Thou shalt not steal," cannot be incorporated into the same system and take part in the work of remission, being itself a moral duty. How reasonable is the conditional plan which says, "Repent, and be baptized for the remission of sin." And how absurd it would be to read, "Thou shalt not kill for the remission of sin; or, Honor thy father and mother for the remission of sin." It appears absurd, whether these be called law or gospel, to claim justification or remission through them. But they who teach the abrogation of the law, and the incorporation of these commandments into the gospel, are responsible for this absurdity. It belongs to their system.

In speaking of justification by faith, or of the exercise of grace through the blood of Christ for the remission of sins past, the apostle clearly divides between faith and works, and excludes works entirely. It is faith only—works not at all. But when he speaks of the future life of the justified, he speaks in a different manner. Then he teaches to "work out your own salvation with fear and trembling." Phil. 2:12. This is evangelical truth as well as the other; but it is an order which could not be given or obeyed relative to justification for past offenses, of which he is speaking in Rom. 3; for no one could work out a justification for a past offense. There is, then, this distinction to be regarded: the gospel is a remedy for sin; obedience is a preventative of sin.

Now we cannot believe that God regards future sin with any more favor than he does past sin. And if he does not, it would be reasonable to expect that his plan of salvation contemplated prevention as well as cure; and so we find it. Jesus saves from sin; puts away sin by the sacrifice of himself; says to the justified one, Go, sin no more; he is not a minister of sin, but of righteousness; therefore we shall not continue in sin that grace may abound. Both are in the gospel plan. Thus, man is under condemnation for sin; he also has a carnal mind, which is enmity against God, and not subject to the law of God; Rom. 8:7; by position, a sinner—in disposition, sinful. It would not be sufficient to forgive past transgression and leave the sinful disposition, as we should become involved again in sin and condemnation. Nor would it be sufficient to remove the sinful disposition and leave the burden of past sin upon us, for that would condemn us in the Judgment. Therefore Christ becomes a Saviour to us in both

respects. He freely forgives our past sins, so that we stand free and justified; and he takes away the carnal mind, which is enmity against God, and not subject to his law, and makes us at peace with God—subject to his law; he writes it in our hearts so that we may delight in it. Then "the righteousness of the law" is "fulfilled in us, who walk not after the flesh," the carnal mind, "but after the Spirit." Rom. 8:4.

The following remarks by Andrew Fuller are pointed, and worthy of careful consideration:—

"An atonement has respect to justice, and justice to the law or rule which man has violated. If this be worthy of being traduced by a servant of Christ, it was worthy of the same treatment from his Lord and Master; and then, instead of being honored by his life and death, it ought to have been annulled, both in respect of him and of us. The doctrine of the cross, according to this view of things, was so far from being a display of the divine glory, that it must have been a most shocking exhibition of injustice.

"If the doctrine of the Atonement leads us to entertain degrading notions of the law of God, or to plead an exemption from its preceptive authority, we may be sure it is not the Scripture doctrine of reconciliation. Atonement has respect to justice, and justice to the law, or the revealed will of the Sovereign, which has been violated; and the very design of the Atonement is to repair the honor of the law. If the law which has been transgressed were unjust, instead of an Atonement being required for the breach of it, it ought to have been repealed, and the lawgiver have taken upon himself the disgrace of having enacted it. Every instance of punishment among men is a sort of atonement to the justice of the country, the design of which is to restore the authority of good government, which transgression has impaired. But if the law itself is bad, or the penalty too severe, every sacrifice made to it must be an instance of cruelty. And should a prince of the blood royal, in compassion to the offenders, offer to suffer in their stead, for the purpose of atonement, whatever love it might discover on his part, it were still greater cruelty to accept the offer, even though he might survive his sufferings. The public voice would be, There is no need of any atonement; it will do no honor, but dishonor, to the legislature; and to call the liberation of the convicts an act of grace, is to add insult to injury. The law ought not to have been enacted, and now it is enacted, ought immediately to be repealed. It is easy to see from hence, that in proportion as the law is depreciated, the gospel is undermined, and both grace and atonement rendered void. It is the law as abused, or as turned into a way of life, in opposition to the gospel, for which it was never given to a fallen creature, that the sacred Scriptures depreciate it; and not as the revealed will of God, the immutable standard of right and wrong. In this view the apostles delighted in it; and if we are Christians we shall delight in it too; and shall not object to be under it as a rule of duty, for no one objects to be governed by laws which he loves."—*Atonement of Christ, from the Works of Andrew Fuller, pub. by Am. Tract Society, pp. 124, 160, 161.*

They who object to this as tending to salvation by works, cannot have looked deeply into the divine word. If Jesus takes away the sinful disposition, renews us or gives us a new heart, and brings us into subjection to the law of God, all our obedience to that law is by virtue of that change of heart effected by him; therefore, while he grants to us all the virtue of his blood for the remission of past sin, he is entitled to all the glory of our obedience in the future. So it is all of grace, and we have nothing of which to boast in any respect, nor anything to claim on our own account, for all that we do is by strength imparted by him. Here we have a system which is all grace, and no license to sin; a gospel worthy of Heaven, imparting mercy freely, and maintaining law and justice strictly. Here we see that without him we can do nothing; though we shall work out our own salvation with fear and trembling, "it is God that worketh in us to will and to do of his good pleasure." We are justified by faith, yet so that we must add to our faith virtue; patiently continue in well doing; keep the commandments of God; fulfill the righteousness of the law, etc.

Some have been troubled to harmonize Paul with James on justification; but we apprehend the difficulty grows out of a disregard of the distinction here noticed. Paul, in Rom.

3, is treating on justification by faith for past offenses only; while James is speaking of the obedience of faith. "By faith, Abraham obeyed." Paul also speaks of faith which works by love. Gal. 5:6. But neither Paul nor James say that works will procure the remission of past offenses, or that faith will save without works. There is no difference in this respect in their teachings.

"Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31. And as we do not make void the law through faith, so we do not supersede faith by obedience to the law; for that is through faith. The blood of Christ is our only refuge; his death opens to us the way of life through the obedience of faith.

"Difficulties of Pre-Millenarianism."

UNDER this head Dr. Enoch Pond writes an article in the *Independent*. He says the doctrine is detrimental to missionary work. Those who believe the doctrine as it is taught in the Scriptures know better. Yet if one statement he makes is correct, we can almost sympathize with his feelings. He says:—

"I once knew a learned minister of this belief who did little or nothing for missionary purposes, and who actually dissuaded others. 'It is well enough to keep at work; but very little can be accomplished in this way. The world is growing worse and worse. No great changes for the better are to be expected until the coming of Christ to set up his kingdom. Then the world will soon be evangelized.'"

We say, Lay on, Dr. Pond; if you know any such Pre-Millenarians, rout them from their unscriptural dreamings if that is possible.

But Dr. Pond ought to know enough of the Scriptures, and of the teachings of the Second Adventists, to know that such men and such teachings are the exceptions among Pre-Millenarians. Paul plainly says that one object of the Lord's coming is to take vengeance on them that know not God, and obey not the gospel. 2 Thess. 1:7, 8. The unprepared will not ask for mercy in that day, but will cry for rocks and mountains to fall on them and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. Rev. 6:15-17.

We have ever waged an uncompromising warfare against this Age-to-Come theory, of which Dr. Pond speaks. If that were genuine Pre-Millenarianism, we also should oppose it. That is an error. But over against that we would ask, Does Dr. Pond believe that the day of the wrath of the Lord Jesus will ever come? Does he believe that it will overtake a slumbering world, as a thief comes unawares? Does he believe that we may know when its coming is near, even at the doors? And does he believe it will be as fatal *not to know* of its coming, as it was to those who, in the days of Noah, did not know of the coming of the flood? And, most solemn question, Does he know that those servants of the Lord who say, My Lord delayeth his coming, when it is impending, shall have their portion with the hypocrites?

It is too late to hide from the world the scriptures which teach the literal, personal coming of the Lord. And people are fast becoming instructed in regard to the object of his coming. Doctors of Divinity, who cover themselves with the dust of "authorities," cannot long blind the people in regard to this grand, awful, and glorious event. Lord, speed on this truth, is our earnest prayer.

Dr. P. says, "The phrase *coming of Christ* is used in Scripture and in common life in regard to a variety of events." If he would point out the Scripture usage which justifies this assertion, he would no doubt receive the thanks of many who long to get rid of the unwelcome truth that "the Lord himself shall descend." But there it stands, revealed "by the word of the Lord,"—revealed as "the blessed hope" to waiting ones. 1 Thess. 4:13-18; Titus 2:11-14.

Facts Worthy of Consideration.

THE editor of the *Bible Banner* speaks as follows of a lecture to which he listened, in New Bedford, Mass. All who are tinctured with "Age-to-Come" views, and who think the Jews must be restored to their national pre-eminence to have an equal chance in the gospel, are invited to consider this statement. The "logic of facts" is inexorable. God does not withhold from the Jews any right or privilege which belongs to them. Their privileges under the old covenant they forfeited; therefore that covenant was abolished, never to be restored. And under the new

covenant there are no national distinctions recognized—no special favors given. See Eph. 2:11-19; 3:4-6; Gal. 3:7, 28, 29.

"According to our lecturer's figures—and he assured us that he had taken much pains to have them correct—there are now in the world about 10,000,000 Jews. Of these, 243,000 are worshipers of Christ, and 395 are ministers of the gospel. In other words, in proportion to the whole number of Jews and Gentiles, there are to-day more Christian Jews than Christian Gentiles. What is the significance and moral force of this fact? Does it not prove that the gospel is not an exclusive system, offering its benefactions to the Gentiles but refusing them to the Jews? Does it not show that the Jews can be saved, and are saved, during the present dispensation, upon the same conditions as the Gentiles? And if this be so, is it necessary that the Jews should have another age of mercy in order to put them in a salvable state, and place them upon a par with the Gentiles? These queries are not made in the spirit of dogmatism, or with any desire to oppose God's redemptive scheme. But the facts are very suggestive, whatever may be the philosophy to which they lead."

Sunday Not the True Seventh Day.

(Continued.)

ONE thing which makes Dr. Akers very certain that he is right in this count of the days from creation, is the fact that reversing, as he terms it, the weeks for this whole period, he finds the first day of time to have been Monday, and, of course, the first seventh day would in that case be Sunday. But that all may place a proper estimate upon this reversing process, it is only necessary to remark that Dr. A. constructs a system of chronology which assumes that Monday was the first day of the week, and which is everywhere reckoned in accordance with that idea. Now a reversing of his weeks, i. e., a reckoning of them backward to the day from which he first started, will indeed show that starting point to have been Monday, but will not prove that that was the day on which God created the heavens and the earth.

And it is remarkable that Dr. Akers not only claims to establish Sunday as the seventh day by his own peculiar system of chronology which makes the world to have been created Sept. 15, and to have been 3899 years old at the exodus, but he also takes the Rabbinical era of the world, which makes the age of the world 2114 at the exodus, instead of 3899, as represented by his chronology, and by this system he also shows that Sunday was the original seventh day. He holds, indeed, that the Rabbinical system of reckoning time by lunar months was wrong, but he says: "There is nothing more certain in chronology, than, according to the established number and measure of Rabbinical years, in common use, that the first day in the whole series began on Monday, the 7th of October, A. J. P. 953. Let the days, both of Julian and Rabbinical years, be counted from that beginning, till 771,945 are told; and the last one in the Julian line will be the said Saturday, the 27th of March, A. J. P. 3067; and in the Rabbinical line it will be the said 15th of Abib, Rab. A. M. 2114, making just 110,277 weeks and 6 days, thereby demonstrating, according to their own calendar, that Sunday, the 16th of said Abib, correspond to the original Sabbath."—*Biblical Chronology*, pp. 32, 33.

But Dr. Akers gives us too much proof. It is certain that if Dr. A. is right in fixing the creation upon Sept. 15, then the Rabbinical era is wrong, who fix it upon Oct. 7. For though we leave out of the account the immense difference of the two chronologies from creation to the exodus, one making it 3899, and the other only 2114, and confine ourselves solely to the day on which each asserts the creation to have taken place, we shall have the most convincing proof that this system of counting days from the creation, which can show Sunday to be the seventh day of the week, is certainly unreliable and deceptive. Only look at the case. If creation was upon Sept. 15, then Oct. 7 was not the day of creation. Twenty-two days intervene between these two dates. But if the world was created B. C. 5545, on the fifteenth day of September, as exactly defined in Akers' book, or, if it was created Oct. 7, 1785 years later, as the Rabbinical era indicates, it is all alike to Dr. A. In either case he can prove positively that Sunday is the true seventh day.

It is not at all likely that either of these years, or either of the precise points in the year, is the exact date of the creation. But if we grant one of them to be the true date, we must hold the other to be false. Yet Dr.

Akers can prove that Sunday is the true seventh day, no matter which of these conflicting eras we adopt. One of them is certainly false. And neither can be proved to be right. But if we grant one of them to be right, and thereby declare the other to be false, which follows as a matter of necessity, then we have the singular spectacle of a venerable Doctor of Divinity counting the exact number of days from creation from a false starting point, and thereby proving Sunday the true seventh day! and at the same time counting the exact number of days from another starting point, which may also be a false date, and proving from this date also that the original seventh day was Sunday!

What shall we say to these things? Is not every word established by the mouth of two or three witnesses? Has not Dr. A. produced two witnesses (as good at least as the two produced when Christ was upon trial) to prove that Sunday is the true seventh-day? And how will the four evangelists be able to meet these witnesses of such undoubted veracity?

But if Sunday can be shown to be the seventh day from a starting point which is false, what evidence have we that Dr. Akers' wonderful exactness in counting amounts to anything? He starts with Monday in each case as the first day of the week, and comes out at the close of his computation with Sunday as the seventh day, and indeed with Sunday as the Sabbath every week through the whole period. And when, to use his own expression, he reverses those weeks, *i. e.*, reckons the time backward to his starting point, he finds Sunday to be the seventh day each time, and the first day of the entire series to be Monday. Is not this sufficient proof that he is right? Rather, what does it amount to, after all? He reverses a series which his own ingenuity has constructed. And unquestionably, in tracing back weeks of his own construction, he will come out just as he started.

But he has this grand difficulty to overcome: that when he reaches the resurrection, which event stands at the very termination of his chain, he finds Sunday, as himself acknowledges, called by the four evangelists "first day of the week." At the commencement of his chain, Sunday was the "seventh day;" he keeps the reckoning exact to a day, and at the end of his chain, behold, the Scriptures mark the day as "first day of the week." And, instead of allowing their testimony to stand, and confessing that he must have started wrong when he fixed Monday as the day of creation, Dr. A. is sure that the day called "first day of the week" by the evangelists is the true "seventh day" after all; and he is nothing daunted by the fact that at the close of his long chain of reckoning, the day which he asserts was the veritable "seventh day" on which God rested, is by inspiration called "first day of the week."

And yet what a surprising spectacle this presents! Dr. Akers, having reckoned back to the beginning, and forward from the beginning, and the one reckoning happily agreeing exactly with the other, he is so convinced of its truthfulness that he confidently asserts that the "seventh day" mentioned at the beginning of his long reckoning is Sunday, notwithstanding four inspired men who write at the very close of the chain, do, as he confesses, call this very day the "first day of the week!"

His confidence in his reckoning is greatly confirmed by the fact that he can take the Rabbinical computation of time, and show from that that the creation was upon Monday, and the first Sabbath upon Sunday; so that whether the creation of the world was Sept. 15, or Oct. 7, it makes no difference, as an exact count of the days from either date makes Sunday to be the original Sabbath! This is worse than Mr. Fuller's act of proving that the original Sabbath was upon the first day of the week, by the use of Dr. Akers' figures which make Sunday to be the seventh day. For the two can be in a certain sense reconciled by the following statement:—

Mr. Fuller's weeks begin one day earlier than do those of Dr. Akers. But Dr. Akers has one more week than has Mr. F., who refuses to count the first six days of Gen. 1.

But when Dr. A. proves Sunday to be the true seventh day with equal facility whether the creation occurred Sept. 15, or Oct. 7, it is not very easy to set limits to his skill in this kind of computation.

But it is proper that we should now consider that feature of Dr. Akers' theory by which he reconciles his computation of the weeks with the fact that the evangelists call Sunday the first day. As already stated, the doctor's

theory is framed to meet this very difficulty. Indeed, that part of it which we are about to state is something absolutely indispensable to the vindication of that which we have been considering. His doctrine may be stated in two propositions: 1. That the sixteenth of Abib is the seventh day of the original week, as proved by the exact count of days which we have been examining. 2. God commanded the Hebrews at the exodus to hallow the fifteenth as their weekly Sabbath. And thus Dr. Akers reconciles the truthfulness of his theory and the veracity of the evangelists.

Dr. Akers' attempt to count the exact number of days from creation to the sixteenth of Abib at the exodus, and his Biblical argument to show that God gave Israel a new Sabbath by ordaining the fifteenth day of the month, or sixth day of the previously-existing week, for that purpose, are two propositions neither of which amount to anything for his purpose unless he can prove the other.

For if he cannot prove by his counting of days that the sixteenth of Abib was the original Sabbath from the creation of the world, then his subsequent argument to prove that the fifteenth of Abib was so regulated as to come each year upon the seventh day of the Jewish week, even if it be sustained, does not prove that the seventh day of this Jewish week was not identical with the seventh day reckoned from creation.

And again, if he fails to prove that the fifteenth day of Abib must necessarily come upon the seventh day of the Jewish week, even though we could find conclusive evidence that he had reckoned time so exactly as to be certain that the sixteenth day of Abib was the seventh day from creation, we should then have no evidence that the seventh day of the Jewish week was not the seventh day from creation. The establishment of one of the propositions amounts to nothing unless he can establish the other.

J. N. A.

(To be Continued.)

Camp-Meeting at Nevada, Mo.

FROM the Kansas camp-meeting we came direct to the Missouri camp-ground. Arriving there May 30, we found a very pleasant encampment. Eld. Butler soon rallied helpers to pitch a tent for us, and with a floor laid and carpeted, a table, bedstead, lounge, and chairs, our temporary home was made tasteful and inviting.

I was suffering from weakness and a severe cold, and would have been glad to keep my bed Sabbath morning, had I not been so desirous of speaking to the people. I was too sick to speak long, but in great weakness I sought to impress upon the people the necessity of preparing for a future life. I then invited sinners and backsliders to come forward. A large number responded, many making a start for the first time.

The people who came upon the ground Sunday had been told that I would speak to them; but it seemed like an impossibility for me to do so. My lungs were congested, and I was very hoarse; but, unable as I had been to sit up an hour since I came on the ground, I decided to venture out by faith. And, as on former occasions, I found the promises of God unfulfilling. "As thy days, so shall thy strength be." Lo, I am with you always, even unto the end of the world." I was strengthened of God to speak nearly two hours, and was not nearly as tired when I left the stand as when I went upon it.

Monday morning, we assembled under the tent to attend the organization of a temperance association. There was a fair representation of our people present. Eld. Butler spoke, and confessed that he had not been as forward in the temperance reform as he should have been. He stated that he had always been a strictly temperance man, discarding the use of liquor, tea and coffee, but he had not signed the pledge being circulated among our people. But he was now convinced that in not doing so he was hindering others who ought to sign it. He then placed his name under Col. Hunter's; my husband placed his name beneath Bro. Butler's, I wrote mine next, and Bro. Farnsworth's followed. Thus the work was well started.

My husband continued to talk while the pledge was circulating. Some hesitated, thinking that the platform was too broad in including tea and coffee; but finally their names were given, pledging themselves to total abstinence.

Bro. Hunter, who was then called upon to speak, responded by giving a very impressive

testimony as to how the truth found him, and what it had done for him. He stated that he had drunk liquor enough to float a ship, and that now he wanted to accept the whole truth, reform and all. He had given up liquor and tobacco, and this morning he had drunk his last cup of coffee. He believed the testimonies were of God, and he wished to be led by the will of God expressed in them.

As the result of the meeting, one hundred and thirty-two names were signed to the teetotal pledge, and a decided victory was gained in behalf of temperance.

E. G. WHITE.

An Acceptable Spirit.

THE work of God is missionary work. The true missionary spirit is the spirit of Christ. It is laboring unselfishly for the salvation of our fellow-men. The importance of the cause of Christ cannot be over-estimated. The price paid for the salvation of man is more than finite man can comprehend. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "We love him, because he first loved us." 1 John 4:19.

It was this voluntary love on the part of Christ toward rebellious man that brought him from glory to die for a fallen race. His life was one of toil and suffering. "He was a man of sorrows and acquainted with grief." His life was the missionary spirit exemplified. It was purely unselfish; not a miracle was wrought by Christ for himself. He miraculously fed five thousand, while he himself fasted. An unselfish spirit is in direct opposition to the spirit of this world. So of the Christian it is said, "By this shall all men know that ye are my disciples if ye have love one to another." It leads men to go without the camp bearing the reproach. It induces men and women to make the cause of God theirs. They value it, as did their Master, of greater importance than their own interests, and therefore will not count their lives dear if they can but forward the work of God upon the earth. They will seek to scatter the seeds of truth where they have never been sown, and lead those to Christ who before have had no practical knowledge of him.

The Christian's work is an aggressive one. It makes advances upon the enemy. It goes into new fields—into the regions beyond—and there plants the cross of Christ; and when a victory is gained and the truth is there established, it goes farther and continues to make inroads upon the enemy. It requires men of God, men of nerve, men of consecration and devotion to do this—men who value the truth of God more than their own personal interests. Some men in every age have exemplified this spirit. They have taken their lives in their hands and have ventured out on the promises of God, and upon the enemy's ground have preached Christ and him crucified.

They have dared to believe because it was truth, although in many instances it has severed friends and associations, and led them to sacrifice upon the altar of truth every worldly prospect.

There stand upon record many noble examples of this. The apostle Paul speaks of his former standing as follows: "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more; circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." Phil. 3:4-11.

It is not necessary that we go back to the days of the apostles to find such examples. In every age God has had witnesses, and in every work of reform there have been a Huss, a Luther, a Zwingle, a Farel, and scores who might be mentioned, some of whom have sealed their testimony with their blood. They chose to suf-

fer affliction with the people of God rather than to enjoy the pleasures of sin for a season.

There was a time when God would have the gospel of Christ planted in Burmah. Adoniram Judson gave himself to the work. In 1812, he set sail under the auspices of what is now the American Board of Missions. Mr. Judson, like those who pledged him his support, was a pedo-Baptist. There was existing, at this time, a strong feeling of sectarian antagonism between the Congregationalists and the Baptists. Mr. Judson, knowing that he would have to meet some Baptists, sought to prepare himself by re-examining the subject. As the result he embraced the view that immersion was the only Scriptural baptism. He and his wife were soon to land in Burmah without a knowledge of their language. His change of views would sever his connection with those that had pledged him their sympathy and support. He was wholly unconscious that the Baptists had any organization whereby they could support him, provided they would receive him.

To be left upon a heathen shore, without sympathy or support from his former friends, being counted as a heretic by them, was his future prospect, if he was true to his conscience; or he could return to his native land, and enjoy the society of those who would sympathize with him in his present views. He at once decided the question. His love for the cause of Christ led him to renounce all, and cast himself upon the promises of Christ for protection. He was baptized and proceeded on his way. Although it was many long months before he could speak a word in the Burman language, in due time success attended his labors.

Twenty-one months he was a prisoner, and seventeen months bound with irons. He suffered everything but death. When he was released from prison his friends advised him to return to America to recruit his wasted energies. But he would not retire from the field, nor engage in visiting among friends. "Some regretted," says his biographer, "that so agreeable a man should become a mere devotee; others believed that sorrow for the loss of his wife had made him mad; while others who understood him better, honored what they considered his self-immolation in a good cause; and, on the whole, he was regarded with a sort of reverential sympathy." See his life by Francis Wayland, Vol. 1, page 447.

His wife was of the same spirit as himself. She died in his absence from the mission. "Her last words were spoken of him, and her last request to Dr. Richardson, her medical attendant, was, that he, Mr. Judson, would never consent to enter the service of the British government (at this time he was seeking to negotiate for the British government with the Burman government), but confine himself exclusively to the duties of his religious mission." *Ibid.* 414.

It is a life of consecration and devotion to our divine Redeemer and his precious cause that is fruitful. We may never be called to go to a heathen land, yet our lives must not be fruitless. The same spirit that characterized Mr. Judson in his labors must characterize every person who enters the missionary work. Self-denial is the first religious duty. The heart needs to be changed. A stream can rise no higher than its fountain. If the motive that actuates the professed Christian be selfish, then the fruit he bears will be of the same character.

To-day the call for men to enter new fields are numerous; they are continually increasing on every hand. Missionary labors, in our churches, neighborhoods, cities, and villages, are in great demand, to practically illustrate the truths applicable to this time, and thus let the light shine.

Where are the self-sacrificing men and women who will heed these calls? Where are the men who will venture out and sacrifice worldly interest, and count not their lives dear unto themselves, if they can but gather with Christ? The present truth commenced and prospered in the hands of those who possessed that spirit. It is the only spirit recognized in Heaven as being the genuine article. It is the only one that God accepts. It alone bears the divine credentials.

God and all Heaven is jealous for that spirit, for it led Christ to die upon the cross. It originated in the bosom of God and his Son, Jesus Christ. It unites the soul with God; and it were better that a mill-stone be hanged about the neck, and man be cast into the depths of the sea, than to offend one possessing it. Its fruit is good, and only good. It will lead men to bear all things, endure all things, for Christ's sake and the truth's sake. He that possesses it will go forth weeping bearing precious seed, and he will, doubtless, come again rejoicing, bringing his sheaves with him.

S. N. HASKELL.

The Home Circle.

WAITING.

Oh, 'Tis a lesson hard to learn,
To wait, to trust and wait,
When busy hands impatient burn
The longed-for prize to take.

But yet when weary days drag on,
And leave but empty hands,
We fret and sigh, and constant mourn
O'er Time's slow-moving sands.

Oh, could our hearts but learn to trust
Our Father's changeless love,
No failures then could bow in dust
Our hopes, though vain they prove.

Then, to our work we e'er would bring
Hearts faithful, brave, and kind,
And not a thought of dark-hued wing
Within us home would find.

Then, 'mid the din of life's affray,
We could not idly stand,
But doing well our work each day,
Cling close to God's dear hand.

Perhaps our names may ne'er resound
Through Fame's proud regal halls:
Perhaps no followers be found
Beyond our own low walls.

Perhaps not; yet, however low
Our feeble light may burn,
If clear and steady be its glow,
His eyes will toward it turn.

Ah, yes, that eye will not que ray
Of its poor shining lose,
And if we wait we'll know some day
How e'en its light He used.

—Ladies Repository.

Obedience to Parents.

It is a growing belief that children of the present age are lacking in deference and respect as well as in obedience to parents, or those exercising parental authority over them. At least we often hear remarks which tend strongly to impress on the mind the existence of such a belief.

Whether this be the general fact or an opinion founded on fancy, it is conclusive that appearances have been taken as evidence of such fact.

It is true that the methods of governing children at home and pupils in school have changed materially in the lapse of years. There is not so much harshness in the mode as when the rod and ferule were instruments of correction. It is quite possible too, that with this remove from barbarism a milder form of address may have been assumed, and imperceptibly some laxity of discipline have arisen. But rudeness is not the legitimate result of courtesy; hence we must seek some other cause for so deplorable a fault.

Where children are held in check through fear of corporal punishment, the restraint lessens as they grow in years. If they have no more powerful motive to govern them than mere impulse, they are likely to give way to their passions. On the other hand, if they have had no restraint, but have been suffered to speak and act during childhood just as their feelings have prompted, it ought not to be expected they will practice any disguise. All children rebel under restraint, though all may not manifest the rebellious feeling. The fault of disrespect in children may in most cases be traced directly to the home discipline, for which children clearly are not censurable.

But there is a point beyond childhood, when such a fault becomes a crime. Our statute books affix no penalty, neither do they recognize any authority in the matter; but the Divine Lawgiver has not overlooked the possible evil, nor left unrecorded the consequences of such guilt. Moreover, the first commandment with promise bears directly on this question, and is as forceful at the present time as when it was first uttered. No child who has arrived at years of accountability can violate this commandment with impunity.

We cannot pretend to say just how merited punishment will be meted out, but we appeal to the judgment of those who are, or have been guilty, for proof of our assertion. Have you not felt a consequent loss of self-respect, and a bitterness of spirit that has left you ill at ease with yourself because of your transgressions? Neither can this be the only unpleasant result from so heinous an offence. A parent may be long suffering and not withdraw his care and kindness, even though a child may have provoked his righteous indignation, but an observing community is not slow to perceive these offences and to pronounce judgment on the offenders.

It is a great misfortune for a child to have been allowed to form a disrespectful habit. Such an one cannot rightly judge of its effect upon character, for his sensibilities

have been blunted. But we cannot think that any boy or girl can suppose that it shows either good manners or a kind heart to disregard the reasonable commands or wishes of their parents. A pert, cross, or abrupt manner towards those to whom you owe filial love and reverence, imparts neither dignity nor grace.

Children are under lasting obligations to parents. They may be sometimes painfully conscious that parents have defective character and habits, but this does not give license for neglect on the part of children. Prompt and respectful obedience is but a small return for years of unremitting toil and tenderness. Ingratitude is always base, but doubly so when shown in disobedience to parental authority.

If the boys and girls, the young men and maidens, who are guilty of this hateful practice, could see themselves as others see them, they would shrink with abhorrence from a repetition of such offences.—Sel.

Book-Keeping in the Kitchen.

UNTIL within a few years, the study of book-keeping has been almost entirely neglected in our public schools, especially by the girls, and even now you may hear them say, "Oh it will do well enough for boys who are going into business, but it will be of no service to me."

I would say to these girls, "Don't you ever intend to look after your own affairs? Do not most of you expect to have homes of your own, sometime, when it will be supposed that you will do your part in running the domestic machinery? If so, then will it not only be of great benefit to you to know something of practical book-keeping, but, I might say, a necessity to your full success?"

How many of the housewives of to-day are able if called upon to write a receipt, an order or a promissory note? Men, as a general thing, understand such matters, even those with little book education. Why? because they know it is expected of them, and therefore inform themselves, while a woman complacently folds her hands and says, "Write such a note as you think proper and I will sign it."

Very frequently when a man fails in his business, one and another remark, "It is not strange; he had a very expensive family." Now, although I know this is true sometimes, yet I am not one to throw the blame upon the weaker side for every fault or folly of the stronger. Still one cannot wonder that such is often the case, when there are so many women who spend their husband's money without a thought of how much they can afford them. This is bad enough, but to run in debt is still worse.

Where the husband receives a monthly or quarterly salary, it may seem advisable, and often, unavoidable to get trusted for articles that you know you cannot do without, but, if possible, it is better to always pay for what you purchase. Yet if you prefer the credit system, you will find it necessary to know how much you can spend for the household, and keep your accounts accordingly. If you do not keep a strict account, you may find yourself in the situation of a young wife, who was expecting visitors for a few weeks, and, desirous of buying a few articles, asked her husband for some money. As it happened, he was going away and could not well spare any just then, but told her she might get trusted for what she needed while he was absent, and, when he returned, he would settle the account. She did so, and soon after his return he asked her how much she supposed their account was. She told him she thought not over twenty dollars. What was her chagrin and distress, when, after settling the bills, he informed her that instead of twenty, it was sixty dollars. "That," said the wife, when relating the circumstance, "was the end of our getting trusted. We pay now for what we have." "But she probably needed all these things," you may say. You know there is a great difference between necessity as it is commonly applied, and absolute necessity. We may seem to need a thing that we can get along without. The amount that we really need is small compared to what we imagine is necessary.

We need our carpets, pianos, pictures, and plants to make our homes comfortable and pleasant, but we can, when obliged to, do without them, and so, if you want an article that you cannot well afford, or pay for, ask yourself if you cannot dispense with it, or, if you will not be happier to wait awhile, than to possess it, knowing that it is not really yours as long as you are owing for it.

If you are allowed a stated sum to spend for domestic purposes, be sure that your expenses fall within your allowance, and do not commit the folly of spending in one

week what was to have lasted you three or four. Have your blank book in the kitchen, and in it place all the articles you buy on the Dr. side, and the amount allowed you on the Cr. side. You can obtain these blank books already ruled at any store, but, after you get your book, you may be unable to make the entries. I knew of a pass-book being carried into a store where the merchant's wife was attending, and she acknowledged herself unable to enter the articles bought and sold, and this woman had been a teacher before her marriage. If you really wish to learn how to do this, go to a good accountant and he will show you, in five minutes, a simple method, but, if you do not like to do this, perhaps I can aid you.

If you neither take, nor give credit, you might make your entries as in the following sample.

1874.		Cr.	
July 20	By cash of husband.....	20	60
" 24	" 22 lbs butter, at .30.....	6	00
		26	60
1874		Dr.	
July 20	To 10 lbs. brown sugar, at .10.....	1	00
" 22	" 15 yds. bleached cotton, " .20.....	3	00
" 27	" 1 bbl. flour.....	10	00
" 27	" balance.....	12	60
		26	60

This exhibits an account for one week, and leaves you quite a balance. Were the balance on the other side, your purse would be in disgrace, which, I trust, may never occur. The left hand page of each folio is used for debt, and the right for credit. The manner of balancing requires no explanation.

It is not essential, doubtless, that you keep your accounts in a business manner, but it might happen that you would sometimes be in as much of a quandary as the man, who could not tell whether he had bought a cheese, or a grindstone, as a circle, the symbol he had used in his book, would answer to either. In a memorandum book you can note down of whom you buy, and to whom you sell. If you have an account with persons, you can keep it in the same way as in the sample, except to place the person's name at the head of the account, and enter in this folio only the transactions you have with him, or her.

I would not be so particular in my explanation, if I had not heard many persons say they would be glad if they knew how to keep their accounts properly, imagining that it is very difficult and complicated. Such a simple form as I have illustrated, is all that a housewife will need, and if she has a disposition to live within her means, and follows this practice, she will have the satisfaction of knowing that if there is not a balance in her favor, at least, there is nothing against her.—Sel.

Scolding.

WITH some, scolding is chronic. Life is one long fret. The flesh is feverish, the nerves unstrung, the spirit perturbed and in a state of unrest. The physical condition and the material surroundings may have a strong tendency to disturb our equanimity and to exasperate our feelings; but we are apt to bear in mind that the scolding never did any body any good, and withal grows to be very uncomfortable to the party who indulges in it. Inappropriate to anybody, scolding appears most hateful in parents and ministers. Set to be dispensers of kindness and love to those with whom they are more especially associated, it is horrible to see gall distilled instead of charity that blesses both parties. Scolding turns a household into a pandemonium, and a church into an inquisition. Bear in mind that kindness and gentle speech are a great deal easier to practice than their opposites. Why practice the worse thing when harder? Arrest yourself in the indulgence of this bad habit right here. Begin now, and put yourself under bonds to be good-natured.—Zion's Herald.

Characteristics of Animals.

All animals are neat by habit—even the hog, which has been unjustly esteemed the very type of filth. We can think of no animal that does not look neat when in its free normal condition. Even the toad, that makes its house in the dirt, when he comes forth from his hiding-place, looks as slick as a new pin, and not a particle of dirt sticks to the eel, though he plows in the mud for his living. The woodchuck burrows in the sand-hill, and though he has no washbowl, nor towel, nor comb, nor brush, who ever saw one dirty or with hair disheveled? The whole feathered creation are as careful of their personal appearance and as nice and tidy in their dress as a bride. It is only in their domestic, abnormal condition that the inferior animals look filthy and are filthy; and here it is not their fault, but their misfortune. They are under the dominion of man, subject to his mercy, which sometimes is cruelty, and too seldom is considerate kindness.

Reports from the Field.

LIFT the voice and sound the trumpet,
Watcher on the mountain height;
Roll the clarion notes around thee,
Shout, as flees the passing night.
Lift the voice in words of warning;
Wake the slumbering hosts below;
Cry aloud, "Behold the dawning!
Rouse and gird to meet the foe!"

Denison, Texas.

OUR meetings closed May 28, with a large audience. A good interest to hear on the part of many was still manifest; but the city council required the park, where our tent was pitched, to be vacated before the first of June, so we close our meetings. While a number are keeping the Sabbath, a much larger number are deeply convicted. But here, as in all large places, the laboring classes are dependent on their daily toil for bread. To keep the Sabbath, is to them a discharge from lucrative positions. Several who are employed by the railroad companies are fully satisfied, but can see no way to obey God. Oh, for a faith that will not shrink!

R. M. KILGORE.

Solon and Peninsula, Ohio.

MAY 28, Brother Underwood brought me to Solon. He spoke to a few in the evening. Thursday, we held meetings all day. There are only four or five keeping the Sabbath here, but these are good souls. They have a Sabbath-school and regular meetings. There is considerable interest outside; but there is also bitter opposition. We have not found the like in any other part of Ohio.

Peninsula is about twelve miles from Solon. Two Seventh-day Baptist sisters lived here, and so opened the way for the truth to be presented in this place. The husband of one of the sisters was converted, and I had the privilege of baptizing him on Sunday. An educated Christian lady has also embraced the truth. She has a sister who is a missionary in China. A lady friend from Michigan was with her while we were here. She is deeply interested in the truth, and we feel quite sure she will embrace it. They have a Sabbath-school.

D. M. CANRIGHT.

Mt. Pleasant and Seville, Mich.

MAY 24, 25, held meetings at what is known as the Hoag school-house. A year and a half ago there were eight scattered Sabbath-keepers in this country; now there are fifty-five. This is the result of persevering, continued effort. Sunday we repaired to the Chippewa River, where seventeen followed their Lord in baptism. A church of thirty-one members was organized and more will soon be added. This is a very promising field.

In company with Bro. L. Kellogg, we came to Seville, May 27. Found several keeping the Sabbath, and desiring to become organized. We continued with them until Sunday, preaching every evening to a full house of attentive listeners. Eight were found ready for baptism and organization; others will be ready soon. Sunday we went nine miles and baptized six.

E. VAN DEUSEN.

Maple Plain and Sauk Centre, Minn.

I RETURNED to Maple Plain the 22d of May, to complete the work begun there by Bro. Walker and myself last winter. Found the company all standing firm, and growing in strength and knowledge. They have a good Sabbath-school, Sabbath meetings, and weekly prayer-meeting. On Sabbath I baptized five, and on first-day organized a church of eight members.

On Wednesday, the 28, I came on to Sauk Centre, where a small company came out last summer under the labors of Bro. Battin and myself. Bro. B. visited them in the fall, and last winter the most of them attended Bro. Haskell's meeting at West Union. I found them making good progress, and fully committed to the work in all its branches, maintaining Sabbath and prayer-meetings, and Sabbath-school. I baptized five on Sabbath, and next day organized a church of eight members, with a prospect of several others uniting as soon as they can obtain letters from other churches to which they belong.

D. P. CURTIS.

Finley, Dakota.

SINCE my last report, I have been looking after tract society and tent matters, generally. Have organized a tract society here with five new members. Last Sabbath three were baptized. The occasion was a solemn and impressive one. Have nearly completed arrangements for pitching the tent at Sioux Falls.

S. B. WHITNEY.

Good Health.

Dyspepsia.

THE benefits that dyspeptics derive from eating; only two meals a day are: First, they secure a more perfect digestion of the food taken, and hence get a better quality of the blood. Second, they are not so liable to overeat—many patients find it much easier to abstain entirely from food for a time than to stop when they know they have eaten all they ought. This is especially true with those that have morbid appetites. Third, it gives the stomach a better opportunity to rest. With most dyspeptics digestion goes on slowly, and often one meal is not fully digested before the next is forced upon it. The stomach is a muscular organ, and the digestion of food is greatly aided by muscular action; but if the muscles are kept constantly at work, as they will be so long as there is food in the stomach to be digested, they soon become so exhausted as to be of but little if any assistance. Every muscle of the body requires time for rest as well as work, and it gains force and strength during the periods of rest. For many patients two meals a day will secure this much more perfectly than three.

There are some for whom for the same reasons one meal a day is still better than two. I am fully of the opinion that the majority of the people in this country eat much more food than they really need. They eat more to gratify a perverted appetite than to satisfy the actual wants of the system. The appetites of many are perverted from childhood up. Children are fed on pastries, sweetmeats, candies, spices, and rich food, till they have no relish for a plain, nutritious diet; the result is, that by the time they arrive at adult age (if they live so long,) they are dwarfed in size, their teeth are decayed, their beauty faded, their hair gray, their health gone, and they barely live, without enjoying life or knowing much of its real pleasures. All old people in this and every country have been uncommonly small eaters. Thomas Parr of Shropshire, who lived to the age of one hundred and fifty-two years and nine months was a poor farmer, and obliged to maintain himself by his daily labor, living on plain farmer's fare all his life. In his one hundred and fifty-second year, the king of England, desirous of seeing so great a rarity, induced him to go to London. While there he was feasted from the royal table and his mode of living so totally changed that he died nine months after.

Henry Jenkins of Yorkshire, England, lived to the great age of one hundred and sixty-nine years. He was a poor fisherman, living simply all his life, and at the age of one hundred could swim across the Thames.

Louis Cornaro, an Italian, was broken down in health at forty, and was informed by his physicians that he could not live more than two or three months; yet, by adopting a simple diet of less than two pounds of solid and liquid food per day, prolonged his life and enjoyed good health to over one hundred and twenty years.

The early Christians were exceedingly simple in all their habits of eating and drinking, often going one or two days without food.

You may lay it down as a rule, to which the exceptions are few, that those persons who eat fast and in large quantities, live fast and die soon; they are universally short lived, and generally die suddenly of acute diseases.

Hot-house plants are all short lived. Those plants, trees, and animals that take their nutriment slowly, and grow slowly, live the longest, and *vice versa*. I have had several patients whom I have advised for a short time to take but one meal a day, and the result has almost without exception been good. This one good meal was more perfectly digested, made better blood, and the blood made was better oxygenated by the lungs, and better assimilated by the tissue than it would have been if more food had been eaten. This plan was pursued for a short time only, till the system was brought into a better condition.

Acidity of the stomach, heartburn, flatulence, and many other unpleasant symptoms will soon disappear on this plan. Several globets of soft water may be drank during the day, but none should be used during, or just after the meal. The amount and kind of food used must depend upon the phase of dyspepsia the patient is troubled with, but many are able to eat and digest varieties of food when they eat once a day, that they could not by eating three times. There are but few, however, for whom we would advise this plan.—*Herald of Health.*

Tobacco, the Abominable Thing!

WHY is it that gentlemen! and shall we say some few ladies! use that filthy weed tobacco? Ask the victim of the terrible smelling pipe why he smokes? His reply will be, "Well, I don't know—kind of a habit." He cannot say it does him the least good in any sense of the word. Ask the man that bespatters his shirt-front with the juice of tobacco, that spreads the sweet-smelling liquid all over the floor wherever he may chance to be, that renders himself positively objectionable to every decent person near him, why he does this? If he reaps any permanent good from such a fearful habit, and he will—if he be conscientious—answer in the negative. To smoke, and chew, is the order of the day—by men of whom we would expect better things.

You old men that have befouled your mouths for years, abandon this inexcusable practice at once! Tell your younger fellow-beings to do likewise; and you, young man, that may just be in the first stages of this worse than the use of opium, as you value decency, your health, your *purse*, your honor as a *true* gentleman, fly from the use of tobacco in every shape! Touch, taste, handle not the filthy thing! How men can puff cigar smoke into the face of a gentleman or lady and not consider it a breach of etiquette we fail to understand. Some of the women are clamoring for women's rights, which is all correct in its proper place, but we have held, and do yet maintain, that here is a wide field for the better class of women to make their influence felt for good. Try it, our gentlewomen, organize your anti-tobacco societies, and make it one of the conditions of membership, that not only does the candidate abstain from the use of tobacco in every form, but that they will discourage its use in every way they can. The *Star* will join such a society, and pledge ourselves to do all in our power to advance your cause, which we consider scarcely second to working in the temperance cause itself.—*S. F. Star.*

Work During Morning Hours.

I KNOW a remarkably able and fertile reviewer, who tells me that, though over his midnight oil he can lubricate articles with a certain sharpness and force, yet for quietly looking at a subject all round, and doing justice to all its belongings, he wanted the quiet morning hours. Launcelot Andrews, says he is no true scholar who goes out of his house before twelve o'clock. Similarly an editor once told me that though his town contributors sent him the brightest papers, he always detected a peculiar mellowness and finish about the men who wrote in the country.

I knew an important crown official whose hours were from ten to three. He had to sign his name to papers; and as a great deal depended upon his signature, he was very cautious and chary how he gave it. After three o'clock struck, no beseeching powers of suitors or solicitors could induce him to do a stroke of work. He would not contaminate the quality of his work by doing too much of it. He would not impair his rest by continuing his work. And so he fulfilled the duties of his office for exactly fifty years before he retired on full pay from the service of the country. And when impatient people blame lawyers for being slow, and offices for closing punctually, and shops for shutting early, and generally speaking, the wider adaptation of our day to periods of holidays and rest, they should recollect that these things are the lessons of experience and the philosophy of society and life.—*"Picadilly Papers"*—*London Society.*

Vegetable Diet.

DR. GRAHAM presents a vast array of facts to prove superiority of vegetable food over that of animal food. He shows that a vegetable diet is more favorable to the development and manifestation of the intellectual powers than meat diet or a mixed diet of meat and vegetables. It is true many will not agree with him in this view, yet the facts he presents are of such a character as to demand a careful investigation of this point. If intellectual power is so greatly promoted by the use of a vegetable diet, as he seems to prove it is, then it becomes a matter of vital interest to all our people, and especially to students, teachers, and professional persons.

Numerous examples are given where children reared upon a purely vegetable diet were found to surpass all others in aptitude and quickness to learn, and possessed superior clearness and sprightliness of intellect. Instances are also given where the addition of animal food to the diet of these same children, had the effect to render them more stupid and dull of comprehension.

Religious Acts and Notes.

—The late Bishop Ames, of the M. E. Church, left an estate valued at \$250,000.

—Dr. Kalloch has retired from the *Evangel*, and is succeeded by J. T. Prior, assisted by A. J. Frost.

—A saloon keeper in Chicago has prosecuted a Methodist minister for calling his saloon a "gilded hell."

—The *Evangel*, Baptist paper of San Francisco, advocates taxing church property. Justice demands it.

—Dr. Howard Crosby has already been selected to give the next course of lectures on preaching at Yale College.

—Dr. Stevens Parker, of Elizabeth, N. J., has been chosen to succeed Dr. De Koven as president of Racine College.

—Dr. Dollinger denies the report that he will return to the Catholic Church, though he was invited to do so by the new Pope.

—M. De Laveleye, the distinguished Belgian economist, has separated from the Catholic and united with a Protestant church.

—Bishop Bowman has been round the world visiting Methodist missions. While in Italy he heard of the death of his wife in St. Louis.

—The chaplain of the Maine Legislature prayed that the members might have the grace to stop speaking when they got through!

—The *Central Baptist* says there are three kinds of Baptists: Missionary Baptists, Omniservatory Baptists, and Anti-Missionary Baptists.

—The *London Weekly Review* says that since 1860 upwards of 600 Jews have confessed faith in Christ in the chapel in Palestine Place.

—The Bishop of Ripon has expressed himself as being in favor of Nonconformists having the privilege of burials in the parish church-yards.

—Mr. Moody expresses the opinion that tabernacle work outside of churches in large cities is a mistake, since the converts do not generally attach themselves to any church.

—The American Wesleys, numbering about 20,000 will hold their Quadrennial General Conference in Pittsford, Mich., next October. They are strongly opposed to secret societies.

—The Free Church of Scotland with 1,000,000 members, contributes as much for missionary purposes as the whole church of England, with its 12,000,000 members and almost unlimited wealth.

—The Sunday-school Convention in Yosemite valley has had several lectures on geology. One was delivered at Glacier Point to an audience of 200. More than were ever gathered on that spot before.

—Orion Clemens (brother to Mark Twain), has been dismissed from the Presbyterian church in Keokuk, Iowa, for denying the inspiration of the Old Testament, and for heretical views of Christ.

—The Southern Methodist Church has an Indian Conference, with 4582 members. Several other denominations have Indian missions, which have been successful, and which call for increased efforts.

—Col. Ingersoll dedicates a statue to Thomas Paine at St. Louis. Bishop Cox, in the *Independent*, gives extracts from Paine's slanderous and abusive letter to George Washington, to show how he should be esteemed by patriotic Americans.

—The Methodist Woman's Foreign Missionary Society reports for its tenth year the receipt of upward of \$80,000, being a large increase over the previous year. Of this sum the Cincinnati branch raised the largest amount of any of the seven branches.

—Dr. Toy, an able scholar and teacher, has resigned his professorship in the Southern Baptist Theological Seminary, in Louisville, Ky., his views on the inspiration of the Scriptures of the Old Testament being too lax to meet the approval of the trustees and the denomination.

—Dr. W. C. Gray, in a letter from Saratoga on the Presbyterian General Assembly, writes: "I have never attended an Assembly where there was as much cheering and laughter." An "Assembly" "with prayers and tears," and "groanings that cannot be uttered," would be a rarity now-a-days.

—Dr. Dean, of Bangkok, Siam, writes to the *Baptist Missionary Magazine*, of a heathen idol in human form, in a temple there, 177 feet long, covered with gold from his crown to his toes. Hundreds of other temples in that city have costly images. There is a money cost in heathenism.

—The *Christian at Work* concludes an article "About Church Union," thus, "The prospect for church union is not immediate nor encouraging, and that so long as Christians prefer their own little systems and methods to unity, so long will Christ's army remain disunited and disrupted in the face of the common foe."

—J. H. Pittinger, A. M., author of the "Theological Tri-lemma," and special contributor of the *Bible Banner*, is caustic in a criticism of Dr. Kellogg's argument on the soul. He says, "I accept the conclusion but not the philosophy," and closes thus: "I cannot believe that you have yet followed out your philosophy to its legitimate results. But so far as it is adopted and followed out, it will lead you, and all who adopt it, into darkness and error."

Secular Acts.

—Indians have been committing murders in Texas.

—The peach crop is reported a failure in Delaware.

—Hundreds are still dying of starvation in Cashmere.

—Cholera of a severe type has appeared in Afghanistan.

—Steps are being taken to import Chinese laborers to Brazil.

—Branch dead-letter offices are in prospect in the United States.

—The Burmese show determination to keep their country in a troubled state.

—S. Johnson and Co., Brazilian merchants, London, recently failed for \$800,000.

—A committee of the British Parliament has reported in favor of the electric light.

—Wind and hailstorms of great severity are reported from various parts of the country.

—The inundation of Mantua by the river Po is reported on the increase. Great suffering is the result.

—By recent act of Congress silver is made legal tender in payment of debts to the amount of ten dollars.

—The Isthmus Canal Congress decided upon a route, and it is expected the work will soon be undertaken.

—Denis Kearney is having great difficulty in finding candidates to accept the nominations of his party.

—A very destructive storm passed over Southern Ohio and Indiana, extending into Kentucky, June 11.

—The foundation of the famous Eddystone Lighthouse, England, is weakened, and a new one is to be constructed.

—The African or Zulu war is likely to be much more expensive to England, in time and money, than Baconsfield promised.

—For the better protection of travelers, the New York Legislature has given Railroad Conductors the powers of police officers.

—At Conshohocken, Montgomery Co., Pa., the night of June 10, lightning struck a cotton mill, which was burned; loss \$125,000.

—Mr. James Grant, one of the most noted of London publishers, died recently. Dickens' first sketches were published in his magazine.

—The yellow fever prevailed in Hayti the first of June, the French Minister and members of the legation having been amongst its victims.

—Two City Water Works Commissioners in Brooklyn, N. Y., were found guilty of conspiring to defraud the city of \$50,000, and were fined \$250!

—Investigations of Louisiana elections show an amount of political corruption perhaps without parallel. It is a sad burlesque on our form of government.

—Germany has made a demand on Peru for the release of a German vessel which was detained at Callao under the pretense of having carried contraband articles.

—Mr. G. W. Childs, of Philadelphia, denies that the reception of Gen. Grant in July has any political significance, and that the General has any political ambition.

—News from Cheyenne, W. T., says, "The present term of the court has been the most severe on criminals of any ever known in the Territory." Strong justice was much needed there.

—There is a prospect now that the Northern Pacific Railroad will be pushed toward completion. Large contracts for rails have been made, and several cargoes are now on the way by Cape Horn.

—Judge Packer, of Mauch Chunk, Pa., lately deceased, was one of America's notable men. He commenced life in poverty, and worked his way up to eminent positions. He gave steadily and largely to educational and benevolent causes, and yet left an estate valued at \$12,000,000.

—A writer in the *Oldham Chronicle*, England, speaking of England's present war policy, says: "We regard ourselves as forming a part of the strongest nation in the world. Upon the Africans we look with something like a feeling of contempt. They are savages, we are civilized; they are weak, we are powerful. Therefore, it is courageous to meet them in battle, and rob them of their territory."

—Of the severe storms of recent occurrence, one in Northern Kansas and Southern Nebraska, May 30, was the most destructive. It passed over nearly the entire northern tier of counties in Kansas, and extended into Missouri. More than forty people were killed; a much larger number severely injured. The destruction in buildings and other property was immense.

—During a thunder storm the morning of June 11, lightning struck the pump house of the Atlantic Refining Company, Philadelphia, on the Schuylkill River. This Company, with the Atlantic Storage Company, occupied 25 acres along the river front, on which were stored 25,000 cases of oil, which, with all the buildings and the Superintendent's Office and residence, were consumed. Five ships at the wharves were also destroyed. The heat of the fire was so intense that the firemen could do but little. The property of the Companies is valued at \$2,000,000. The fire was rekindled by a strong wind, June 13, causing much additional damage.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 19, 1879.

We have received an interesting letter from Yokohama, Japan, which we will publish next week.

Another Reason for the Pocasset Murder.

In noticing the horrible tragedy at Pocasset, Mass., we remarked on the unreasonable views expressed by most of the secular papers when speaking of religious matters.

"It is only an illustration of the dangers of that religious ecstasy which puts a literal interpretation on the Scriptures, and accepts them as a guide for every act," etc.

One must certainly infer that the Bible is a very dangerous book, when strictly followed. It will probably answer as a foundation for a "high-toned" and "progressive" religion,

Were we to ascribe this foolish utterance of the editor of the Transcript to his eating dried codfish our reasoning would be as logical as his. Why? because we have a strong aversion to that kind of diet, as he appears to have to a literal acceptance of the Scriptures;

We think it would trouble the editor of the Transcript, notwithstanding his ability, to show how a literal acceptance of the Scriptures leads to a violation of God's commandments.

Questions Answered.

"In synopsis of Lesson 24, The Cleansing of the Sanctuary, I read: The cleansing of the heavenly sanctuary must correspond to the cleansing of the earthly. The cleansing of the earthly sanctuary consisted in presenting the blood of the sin-offering as an atonement,

"In last month's lessons it was taught that Christ entered upon the ministration in the most holy place in 1844. If so, did not his ministration close in the first apartment? and if so, did not probation cease? If not, please explain how the two correspond? E. A."

This subject has been a trouble to many persons, but why, is not clear to us. The difficulty lies entirely in a supposition for which we see no warrant. Thus, if probation did not cease in 1844, we are asked to explain how the two correspond. That is to take for granted that it did cease according to the work of the earthly, of which there is not a particle of proof.

The high priest did officiate in both places on the day of atonement. See Lev. 16. Kitto says that the regulations set down in Lev. 16 were in addition to the duties which belonged to that day in common with other days.

How anybody ever imbibed the idea that the record of Lev. 16 indicated a close of probation we cannot imagine. On that day the priests cleansed them from sin, and they were required in an especial manner to "afflict their souls." Lev. 16: 31. "For whatsoever soul it be that shall not be afflicted in that same day, the same soul will I destroy from among his people." Lev. 23: 30.

Now we have a question to ask. Will some of our correspondents please give us a reason for supposing that there was no probation on the day of atonement?

To N. F. H.—We know of no reason why we may not suppose that the phrase, "sons of God," in Job 1: 6, is used in the same sense as

in John 1: 12, and 1 John 3: 2. And if so, it took place on earth. Dr. Clarke thinks they were the angels, and says the expositions, or rather conjectures, are numerous. We do not discover any importance in it.

Kansas Camp-Meeting.

THIS meeting was held at Emporia, Kansas May 22-27. It was, doubtless, the largest meeting ever held by our people in the State. Thirty tents were upon the ground, including the two large tents, one of which furnished lodgings for many families.

Bro. and Sr. White and Bro. Corliss were present at the meeting. We were also favored with the presence of Dr. Kellogg, of the Sanitarium, and Bro. W. C. White a portion of the time. They assisted in the T. and M. work, and in that of the Sabbath-school, also in the formation of a temperance association.

The Kansas Conference is becoming quite large. It receives accessions not only by conversion, but probably more largely by immigration. I should judge that upwards of one-third of its membership came from Iowa, and nearly all its ministers and officers are from that State.

General Meetings in California.

In this week's SIGNS OF THE TIMES will be noticed the appointments for three general meetings in California. There will be time for one more before the Southern California Camp-meeting. At each meeting we shall present the missionary work in its different phases; the object, why all should bear a part in it, and how all can do something to advance the cause of God.

S. N. HASKELL.

"Oh, while you feel 'tis hard to toil, And sweat the long day through, Remember it is harder still To have no work to do."

Persecution of Colored People.

THE New York Baptist Examiner publishes the statement of Rev. Mr. Ensley, who says he has been for years a teacher and preacher among the negroes in the Southern States, and notwithstanding the declaration of Senator Hill that the stories of the coercion and persecution of the negroes are all lies, he can testify from personal observation that they are terribly true.

"If thou wilt enter into life, keep the commandments."—JESUS.

THE very worst thing that could happen to a man would be for him to carry out his own purposes; to do just what he wants to do; to secure that which he thinks best for him. If we could have our own way, it would be the ruin of us; and we should be the unhappiest creatures imaginable, while on the way to ruin.

Teachers' Bibles.

AFTER a careful examination of many varieties of Bibles, we are satisfied that the Oxford Teachers' Bible presents more advantages than any other we have seen. The print is clear, and the binding substantial.

1. Notes on the Old and New Testaments. 2. Index. 3. Concordance. 4. Dictionary of Scriptural Names, with their pronunciation and meaning. 5. Twelve Scripture Maps.

Table with 3 columns: Number, Description, and Price (By Freight or Express, By Mail). Lists various Bible editions like Pearl, Venetian, Nonpariel, etc.

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.

Appointments.

Camp-Meetings For 1879.

Dunlap, Iowa, - - June 26 to July 1. Salem, Oregon, June 25-July 1. California, near Fresno City, Aug. 13--19.

No providence preventing I will meet with the friends In Santa Rosa July 12-14. " Napa " " 19-21. " Woodland " " 26-28.

The above meetings will be general meetings, and each will commence Friday evening, and close Monday noon, so as to give our friends time to return to their homes Monday.

To prevent misunderstanding, and to enable the friends to aid others in attending the meetings, my appointments will stand as follows: The first and third Sabbath of each month in Oakland; the second and fourth in San Francisco.

DISTRICT quarterly meeting in district No. 2 will be held in Lemoore. M. J. CHURCH.

OAKLAND—Services at the Seventh-day Adventist church, corner of Thirteenth and Clay streets, every Sabbath (Saturday) at 11 A. M., and Sunday evening at 7:30.

SAN FRANCISCO—Services at the Seventh-day Adventist church, on Laguna street, between Tyler and McAllister, every Sabbath (Saturday), at 11 A. M., and Sunday evening at 7:30.

Business Department.

\$1.50 EA. H. Miss Martin 6-1, Caleb Shepherd 6-1, S A Keyser (3 copies) 5-35, Mrs Maria West all 6-1, Mrs Julia Titus 6-37, B B Warren 6-12, Mrs S A Shallenberger 6-23.

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 services. 160 pp. 50c. Progressive Bible Lessons for Little Ones, 15c.

The Way of Life; a beautiful engraving 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. 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 30c.

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

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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.

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