

# 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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### NOT OUR OWN.

Nor in anything we do,—  
Thought that's pure, or word that's true,  
Saviour, would we put our trust;  
Frail as vapor, vile as dust,  
All that flatters, we disown;  
Righteousness is thine alone.

Though we underwent for thee  
Perils of the land and sea;  
Though we cast our lives away,  
Dying for thee day by day,  
Boast we never of our own—  
Grace and strength are thine alone.

Native cumberers of the ground,  
All our fruit from thee is found;  
Grafted in thine olive, Lord,  
New-begotten by thy Word,  
All we have is thine alone;  
Life and power are not our own.

And when thy returning voice  
Calls thy faithful to rejoice;  
When the countless throng to thee  
Cast their crowns of victory,  
We will sing before the throne—  
"Thine the glory, not our own."

—Dean of Canterbury.

## General Articles.

### GOD'S ABHORRENCE AND TREATMENT OF SIN.

BY MRS. E. G. WHITE.

MOSES now requested all who had been free from this great sin of idolatry, to come and stand by him, at his right hand, while those who had joined the rebellious in worshiping the idol, but who had repented of their sin, were to stand at his left hand. The people arranged themselves as had been directed. "And the sons of Levi gathered themselves together unto him." This tribe had taken no part in the idolatrous worship. But a large company, mostly of the mixed multitude, who instigated the making of the calf, were stubborn in their rebellion, and would not stand with Moses, either at his right hand or at his left.

Moses then commanded those at his right hand to take their swords, and go forth and slay the rebellious, who wished to go back into Egypt. None were to execute the judgment of God on the transgressors only those who had taken no part in the idolatry. They were to spare neither brother, companion, nor neighbor. Those who engaged in this work of slaying, however painful, were now to realize that they were executing upon their brethren a solemn punishment from God; and for executing this painful work, contrary to their own feelings, God would bestow upon them his blessing. By performing this act, they showed their true feelings relative to the high crime of idolatry, and consecrated themselves more fully to the sacred worship of the only true God. "And there fell of the people that day about three thousand men." Terror filled the hearts of the whole congregation. They feared that they would all be destroyed. As Moses saw their distress, he promised, according to their earnest request, to plead with God to pardon their transgression.

Those who plead that great charity must be exercised toward the transgressors of God's commandments, may see in this instance of God's retributive justice how he regards that charity that would cloak sin, or shield those in iniquity. The ringleaders in this wickedness, without respect to friendship or kindred, were to be punished with death. Only those were slain who

stood forth in bold defiance to vindicate their conduct, while those who repented of their sins, and humbled themselves, were spared. Some would call the prompt and decided measures taken, a hard and severe spirit. But Moses here received from the mouth of God, the interpretation of, or what he calls, sanctification. In the prompt decisive act of showing their abhorrence of such disobedience and transgression, they sanctified themselves. This integrity, this undeviating faithfulness, brought a blessing upon the tribe who performed the act of terrible justice.

Aaron failing to stand up boldly for the right, his yielding to the strength of numbers, placed him with the majority. Aaron represents the cases of a large number composing our churches at the present day. They pass over sins existing in the church which grieve the spirit of God. They are lax where order and principle are involved, because it is not pleasant to reprove and correct wrongs. They are themselves carried along with the current, and become responsible for a fearful neglect of faithfulness.

Moses represents a class who will call sin by its right name; a class that will give no place to sin and wrong, but will purge it from among them. Our abhorrence of sin cannot be too strong, if we are controlled by no personal, selfish feelings, if we labor disinterestedly for the salvation of souls, pleading in behalf of the erring, and those blinded by their own transgressions.

On the morrow, Moses addressed them: "Ye have sinned a great sin; and now I will go up unto the Lord; peradventure I shall make an atonement for your sin." He went, and in his confession before God, he said, "Oh! this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written." The answer was, "Whosoever hath sinned against me, him will I blot out of my book. Therefore, now go, lead the people unto the place of which I have spoken unto thee. Behold, mine angel shall go before thee; nevertheless, in the day when I visit, I will visit their sin upon them." The Lord further showed his displeasure at their act by afflicting them with a plague.

Moses manifested his great love for Israel in his entreaty to the Lord to forgive their sin, or blot his name out of the book which he had written. His intercessions here illustrate Christ's love and mediation for the sinful race. But the Lord refused to let Moses suffer for the sins of his backsliding people. He declared to him that those who had sinned against him he would blot out of his book which he had written; for the righteous should not suffer for the guilt of the sinner. The book here referred to is the book of records in Heaven, in which every name is inscribed, and the acts of all, their sins, and obedience, are faithfully written. When individuals commit sins which are too grievous for the Lord to pardon, their names are erased from the book, and they are devoted to destruction. Although Moses realized the dreadful fate of those whose names should be dropped from the records of Heaven, yet he plainly declared before God that if the names of his erring Israel should be no more remembered by him for good, he wished his name to be blotted out with theirs; for he could never endure to see the fullness of Jehovah's wrath come upon the people for whom he had wrought such wonders.

The Lord directed Moses to move his tent afar off from the encampment of Israel, thus giving expression to the people that he had separated himself from them. He would reveal himself to Moses, but not to such a people. Here he puts a difference between the faithful and the unfaithful; and this rebuke was keenly felt by the sinful Israelites.

In sadness they had buried their dead, the sub-

jects of the wrath of an insulted God, and their sin had also separated Moses their leader from them. Moses pitched the tent where God indicated, but he called it the tabernacle of the congregation. Anxiously the people watched the movements of Moses as he repaired to the tabernacle. They feared that God had separated Moses from them that he might destroy them in his wrath. When Moses repaired to the tabernacle, every man stood in the door of his tent until he entered. The people had laid off all their ornaments, for the Lord had said to Moses: "Say unto the children of Israel, ye are a stiff-necked people; I will come up unto the midst of thee in a moment, and consume thee; therefore now put off thy ornaments from thee that I may know what to do unto thee." They stripped themselves of their ornaments, and humbled their hearts in penitence before God. Moses had not informed the people with what success he had interceded with God in their behalf; but in response to his earnest importunities, God had promised to send an angel before them, but he had refused to go himself up in the midst of them, lest in their wayward course his wrath should consume them in the way.

As Moses entered into the tabernacle, the symbol of his glory in the cloudy pillar stood at the door of the tabernacle. Had Moses made an attempt to lessen the magnitude of the sins of rebellious Israel, he would not have been tolerated in the divine presence for a moment, for he would have shared the guilt of Israel. He plead before God that he should spare his people, notwithstanding their great sin, and in thus doing show himself a great and merciful God. Thus Moses cast himself and all Israel upon the large mercy of him whom Israel had dishonored. Moses then faithfully presented before the people the aggravating character of their sin. He knew that mere sacrifices and offerings would not remove the guilt unless their hearts repented sincerely of their transgression.

Some in this age of the world seem to think it a virtue to call sin righteousness. But Moses called sin by its right name, a transgression of God's holy law. Moses required all who were truly penitent and humble in view of their transgression, to manifest it by separating from the congregation, and in the sight of all Israel repair to the tabernacle, and he would plead with God to forgive their transgression, and receive them back again to his favor. Conviction and thorough repentance was required of ancient Israel in order to meet the standard of God. No less does God require of his people in our day. There must be genuine heart work in repentance and humiliation, in order to come under this covenant care, and protecting love of God. Unmistakable evidence is given that God is a jealous God, and that he will require of modern Israel as he did of ancient Israel, that they obey his law. For all who live upon the earth is this sacred history traced by the pen of inspiration.

OBJECTION is often made, that with God's children, who seek his glory, every day is a Sabbath, and every work is holy. This is one of a class of objections which faithfully discovers the shallowness of the conceptions of God's truth in so many. We are not little units, for whom the world was created, and for whom God exists. We were created for him, and not he for us, and the Sabbath, given before the law, is a sign between us and God which the unconverted can read and understand. Every infidel knows that a Christian believes so fully in the God that he denies, that he thinks it worth his while to spend a seventh part of his time in the service of that God, and this is a sign that he cannot forget during an endless eternity. Let us not also forget that there remaineth, when Jesus comes, a "keeping of a Sabbath for the people of God" (Heb. 4:9, margin).—*Chris. Herald.*



## THE UNITED STATES IN PROPHECY.

BY ELDER U. SMITH.

## THE BEGINNING OF THE END—CONTINUED.

To show the strong convictions of many minds that the conflict here indicated is inevitable, we present some further extracts from the *Index*. In its issue of Feb. 12, 1874, it says:—

"Yet in this one point the Christianizers show an unerring instinct. The great battle between the ideas of the State and the ideas of the church will indeed be fought out in the organic law of the nation. The long and bitter conflict of chattel-slavery with free industry began in the world of ideas, passed to the arena of politics, burst into the hell of war, and expired in the peaceful suffrages by which Freedom was enthroned in the Constitution. The old story will be repeated; for it is the same old conflict in a new guise,—though we hope and would fain believe that the dreaded possibility of another civil war is in fact an impossibility. But that the agitation now begun can find no end until either Christianity or Freedom shall have molded the Constitution wholly into its own likeness, is one of the fatalities to be read in the very nature of the conflicting principles. The battle of the Amendments is at hand; a thousand minor issues hide it from sight; but none the less it approaches year by year, month by month, day by day. Cowardice to the rear—courage to the front!"

The sentiment here expressed, that "the agitation now begun can find no end until either Christianity or Freedom [by which the *Index* means infidelity,] shall have molded the Constitution wholly into its own likeness," is becoming the settled conviction of many minds. It is not difficult to foresee the result. Infidel, the Constitution can never become; hence, it will become wholly the instrument of that type of Christianity which the Amendmentists are now seeking. Again the *Index* says:—

"The central ideas of the Church and of the Republic are locked in deadly combat—none the less so, because the battle ground to-day is the invisible field of thought. To-morrow the struggle will be in the arena of politics, and then no eye will be so blind as not to see it."

At the Pittsburg Convention, in 1874, "Dr. Kieffer said that this movement was more political than ecclesiastical, appealing to the patriotism of all classes alike, and should be accepted by all. Dr. Hodge said it was in no sense sectarian, and the ends it sought could be accepted by one denomination as well as by another—by the Catholic as well as by the Protestant. He said it was destined to unite all classes. And their work was all in this direction."

The following from the *Index*, we copy from the *Christian Statesman*, of Jan. 2, 1875. We do not endorse its statements as applied to real Christianity, but it probably expresses the view which will be taken of this matter by the churches generally, and so may be regarded as an indication of the course that will be pursued by them. While the political religionist can see in present movements the prelude of a mighty revolution, we believe it to be the same that students of prophecy have for years been led by the word of God to expect. The *Index* says:—

"Nothing could be more apparent, to one who intelligently followed the argument from its own premises, than that this movement expresses at once the moral and the political necessities of Christianity in this country. It is not a question of words, but rather a question of the vital interests of great institutions. Christianity must either relinquish its present hold on the government,—its Sunday laws, its blasphemy laws, its thanksgivings and fasts, its chaplaincies, its Bible in schools, etc.,—or else it must secure the necessary condition of retaining all these things by inserting some guarantee of their perpetuity in the National Constitution. Looking simply at the small present dimensions of the movement,—at the fewness of its devoted workers, the paucity of attendants at the late Convention, and the indifference of the public at large,—one is justified in dismissing it from consideration as of no immediate importance. But, whoever is qualified to detect great movements in their germs, and to perceive that *instituted* Christianity is in vast peril from the constant inroads of rapidly spreading disbelief of *dogmatic* Christianity,—whoever is able to discern the certainty that the claims of Christianity to mold political action in its own

interest must sooner or later be submitted for adjudication to the supreme law of the land, by which they are not even verbally recognized;—will not fall into the superficiality of inferring the future fortunes of this movement, either from the mediæval character of its pretensions, or the present insignificance of its success. It may possibly be that the Christian churches do not really care for their own existence, and are prepared to surrender it without a struggle; but we do not so read history.

"So soon as they come to comprehend fully the fact that their legal 'Sabbath,' their Bible in schools, and all their present legal privileges, must one by one slip away inevitably from their grasp, unless they defend them in the only possible way by grounding them on Constitutional guarantees, it seems to us an irresistible conclusion from history and experience that they will arouse themselves to protect these possessions as infinitely important. If they do not, they have achieved a degree of moral rottenness, cowardice, and hypocrisy which we are very slow to attribute to them. These champions of a Christianized Constitution are to-day the POLITICAL BRAIN of the Christian church. Conceding their premises, which are simply those of the universal Evangelical communion, it is impossible to deny their conclusions. It is these premises that we dispute—not the logicalness of the conclusions themselves; and although we hold that the same premises, if further carried out, must lead to the Roman Catholic position expressed by the Vatican decrees, we none the less admit the necessity of traveling that road from the starting-point, if it is once fairly entered upon. Hence we are as strongly convinced as ever that the Christian Amendment movement contains the germ of a demand that must sooner or later be heard asserted with perilous emphasis, by the body of orthodox Christian churches."

The character of this movement is thus described by one who was an eye witness at the Pittsburg Convention:—

"They show determination to make the movement popular, and to reach the feelings of the people by every means. In their speeches, they alternate with the most impassioned earnestness and gravest argument the sharpest wit and even laughable puns and incidents. Staid 'Reverends' clap their hands in applause as heartily as I ever saw done in any kind of gathering, and Old School Presbyterian Doctors of Divinity, who have generally been noted for clerical dignity, take the greatest delight in raising the cheers of the crowd by their keen thrusts and witticisms. The *Commercial* was publicly recommended as giving the official report, and of the speech of the President of Washington and Jefferson College, it said, 'Dr. Hays' address was received with frequent marks of approbation, and his witty points drew forth shouts of laughter.' Judging from what I have seen, the standard of piety is not to be elevated by this work."—*J. H. Waggoner, in Review*, of Feb. 17, 1874.

Between the professions of this Association and the objects which they are openly laboring to obtain, there is an utter inconsistency as the following considerations will show. In the *Review* of March 24, 1874, the writer last quoted says:—

"We are sometimes perplexed to account for the singular operations of the human mind. When we see men of good natural ability, and of superior privileges of mental and moral culture, persistently clinging to the weaker side in argument, and seeming able to discover light only on the darkest side of a proposition, or endeavoring to sustain themselves by taking contradictory positions, our charity is taxed to the utmost to give them credit for the ability they seem to possess, and for the integrity of purpose they claim. Seldom have our reflections been more forcibly turned in this direction than in viewing the course pursued by the advocates of the Religious Amendment. A late number of the *Christian Statesman*, speaking of the Seventh-day Adventists, says:—

"From the beginning of the National Reform movement, they have regarded it as the first step toward the persecution which they as keepers of the seventh day will endure when our Sabbath laws are revived and enforced. One cannot but smile at their apprehensions of the success of a movement which would not harm a hair of their heads, but their fears are sincere enough for all that."

Pursuing the line of argument into a consideration of the question whether there is anything in

the professions of the Amendment party calculated to change our opinion in this respect, he continues:—

"If a profession of good motives and of a desire to steer clear of a union of Church and State on the part of the Amendment party could give us assurance on this point, then might we cease to notice this subject. On this point they are very explicit. A few quotations will suffice to present their claims. Said Hon. Mr. Patterson in the Pittsburg Convention:—

"Be not misled by the assertion that the movement agitated by this Convention tends to religious intolerance, to wedding Church and State. No such tendency exists. On the contrary, this movement claims nothing but to secure in the preamble of our National Constitution an acknowledgment of the supremacy of God and the Christian character of our nation, such as is now generally and authoritatively conceded to be the law of our land."

"This, surely, is lamb-like enough to throw us all off our guard. The following remarks by President Brunot (pronounced Bruno) on taking the chair are equally innocent to view:—

"The fourth Article of the Constitution declares that 'no religious test shall ever be required as a qualification to any office or public trust under the United States,' and the first amendment in the Constitution provides that 'Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.' We have not proposed to change these. We deem them essential, in connection with the amendment we ask, to the preservation of religious liberty, and, with it, an effective guard against a union of Church and State."

"And again: 'The attempt to destroy the inalienable right of freedom of conscience in religion in this our favored land would meet with its very first organized resistance from this association.'"

"And Dr. Kerr said:—

"We want no union of Church and State. Let that question be raised in this country and there is no element of the opposition that would rise against it that would be more decided and determined than that represented in this Convention. We wish no restraint of the rightful liberties of any man."

"These utterances are pleasant to read, and doubtless they and others like them have had much to do in enlisting so strong an interest in favor of the Amendment. And were these sayings, or those of like nature, all that they had put forth, we should feel constrained to regard the men and their work in a light somewhat different from that in which we now view them."

## "RICH."

THE term "rich" is comparative. Some men feel themselves rich on a sum that other men would think poverty. A man's own opinion of the meaning of the word "rich" is constantly changing. The amount that would make him rich to-day, will be altogether too small for that purpose ten years hence. There are many, no doubt, in this city whose idea of how much it takes to make a man rich constantly keeps ahead of the amount of wealth they manage to accumulate. They, very likely, say to themselves that as soon as they feel that they have enough they will do something handsome for the city, that will carry their names down to posterity. But, as thousands after thousands are added to their wealth, their idea of the word "rich" expands and they die really rich men, and in a few years are forgotten. This was well exemplified in the case of Miss Louisiana St. John, of New York. She lived most penuriously on Elizabeth street, in that city, and accumulated a vast amount of wealth. She started by renting a large tenement house and subletting it to tenants at a profit. Then she bought houses and lots that were sold for taxes and got them cheaply. These she resold and soon became rich. Her hobby was that she would make a magnificent gift to some charitable object and she constantly talked about how it was to be done. But she never felt quite rich enough. She was always going to do it. The consequence was that she died a short time since worth a million dollars, all of which will go to strangers, and her name will go to the oblivion that she hoped all her life to avoid by a munificent donation.—*Detroit Press*.



## TWO WAYS OF READING THE BIBLE.

"Would you like another chapter, Lilian, dear?" asked Kate Everard of the invalid cousin, to nurse whom she had lately come from Hampshire.

"Not now, thanks; my head is tired," was the feeble reply.

Kate closed her Bible with a slight feeling of disappointment. She knew that Lilian was slowly sinking under incurable disease, and what could be more suitable to the dying than to be constantly hearing the Bible read? Lilian might surely listen, if she were too weak to read to herself. Kate was never easy in mind unless she perused at least two or three chapters daily, besides a portion of the Psalms, and she had several times gone through the whole Bible from beginning to end. And here was Lilian, whose days on earth might be few, tired with one short chapter!

"There must be something wrong here," thought Kate, who had never during her life kept her bed for one day through sickness. "It is a sad thing when the dying do not prize the word of God." Such was the hard thought which passed through the mind of Kate, and she felt it her duty to speak on the subject to Lilian, though she scarcely knew how to begin. "Lilian," said Kate, trying to soften her naturally quick, sharp tones to gentleness, "I should have thought that now, when you are so ill, you would have found special comfort in the Scriptures."

Lilian's languid eyes had closed, but she opened them, and with a soft, earnest gaze on her cousin, replied, "I do—they are my support; I have been feeding on one verse all the morning."

"And what is that verse?" asked Kate.

"Whom I shall see for myself," began Lilian, slowly; but Kate cut her short.

"I know that verse perfectly—it is in Job; it comes just after 'I know that my Redeemer liveth;' the verse is 'Whom I shall see for myself, and mine eyes shall behold, and not another.'"

"What do you understand by the expression 'not another?'" asked Lilian.

"Why, of course it means—well, it just means, I suppose, that we shall see the Lord ourselves," replied Kate, a little puzzled by the question; for though she had read the text a hundred times she had never once dwelt on its meaning.

"Do you think," said Lilian, rousing herself a little, "that the last three words are merely a repetition 'whom I shall see for myself?'"

"Really, I have never so particularly considered those words," answered Kate. "Have you found out any remarkable meaning in that, 'not another?'"

"They were a difficulty to me," replied the invalid, "till I happened to read that in the German Bible they are rendered a little different; and then searched in my own Bible, and found that the word in the margin of it is like that in the German translation."

"I never look at the marginal references," said Kate, "though mine is a large Bible and has them."

"I find them such a help in comparing scripture with scripture," observed Lilian.

Kate was silent for several seconds. She had been careful daily to read a large portion from the Bible; but "to mark, learn, and inwardly digest it," she had never thought of trying to do. In a more humble tone she now asked her cousin, "What is the word which is put in the margin of the Bible instead of 'another,' in that difficult text?"

"A stranger," replied Lilian; and then clasping her thin, wasted hands, she repeated the whole passage on which her soul had been feeding with silent delight. "'Whom I shall see for myself, and mine eyes shall behold, and not a stranger.' Oh Kate," continued the dying girl, while unbidden tears rose to her eyes, "if you only knew what sweetness I have found in that verse all this morning while I have been in great bodily pain! I am in the Valley of Shadow—I shall soon cross the dark river; I know it; but he will be with me, and not a stranger." He is the Good shepherd, and I know his voice; a stranger would I not follow. and when I open my eyes in another world, it is the Lord Jesus whom I shall behold—my own Saviour, my own tried friend, and 'not a stranger;' I shall at last see him whom, not having seen, I have loved."

Lilian closed her eyes again, and the large drops, overflowing, fell down her pallid cheeks. She had spoken too long for her strength; but the

feeble sufferer's words had not been spoken in vain.

"Lilian has drawn more comfort and profit from one verse—nay, from three words—in the Bible, than I have drawn from the whole book," reflected Kate. "I have but read the Scriptures—she has searched them. I have been like one floating carelessly over the surface of waters under which lie pearls; Lilian has dived deep, and made the treasure her own."

Let me earnestly recommend the habit of choosing from our morning portion of the Bible some few words to meditate over during the day. At a mother's meeting which I attend each of the women in her turn gives a text to be remembered daily by all during the week, and in every family such a custom might be found helpful. It is by praying over, resting on, feeding on God's word, that we find that it is indeed spirit and life, and to the humble, contrite heart, "sweeter than honey and the honeycomb."—A. L. O. E. in *Baptist*.

## THE SABBATH IN A. D. 54.

THIS is the date of Paul's labors at Corinth, as given in the Bible. The apostle worked at his trade on week days while in this place, but preached on the Sabbath. It is said, "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:4.

The fact that one day in the week was used for religious purposes at this time, while the disciples were laboring upon the other days of the week, and that the Spirit by which they spoke and wrote call it the Sabbath, without note or comment, is a sufficient refutation of the claim that the Sabbath was abolished at the cross, and consequently that there is no Sabbath for this dispensation. There was then in A. D. 54, a day properly called the Sabbath. No explanation is given, as that it was the Sabbath of the Jews, because none was needed; therefore there was a Sabbath at this date.

Again, if there was at that time any day distinguished as the *Christian Sabbath*, that was doubtless the day observed by Paul and his companions in travel, his partners in the tent-making business, "the Jews and the Greeks." All these parties and classes were agreed in the day. None complained of having to keep two Sabbaths, or of losing one day's labor in a week. Jews and Christians then kept the same day; and if any day should be designated the *Christian Sabbath*, that is the day.

But that was the seventh day of the week, or Saturday, and not the first day, or Sunday. It was the day on which the Jews worshiped in the synagogues then, and the day on which they still do the same. All are agreed that it was Saturday, so-called, and not Sunday, on which Paul preached to the Jews and Greeks at Corinth. No scholar could be found that would risk his reputation on its denial. Then the seventh day was the *Christian Sabbath* when Paul was at Corinth.

But it is claimed that the first day of the week has been the *Christian Sabbath* ever since the resurrection of Christ; that although it is not mentioned in the account of Paul's labors at Corinth, yet it existed at that time. Let us see if this is possible. "He reasoned in the Synagogue every Sabbath." Then there was no Sabbath during this time that was not so occupied. But all these meetings being held on the seventh day, the phrase, "every Sabbath," includes every seventh day, or Saturday, and excludes every other day, the first day, or Sunday not excepted. Therefore the first day of the week was not the Sabbath in any sense while Paul was laboring at Corinth in A. D. 54. The terms, "every Sabbath," did not include one first-day, therefore they excluded them all.

Now if the first day, or Sunday, was not the Sabbath, in any sense, when Paul was preaching at Corinth, when did it become the "*Christian Sabbath*," and by what authority?

R. F. COTTRELL.

## WORSHIPING THE GOLDEN CALF.

I wish to show the suitability of my subject to this present time. I am sure it is not out of season. "Who is on the Lord's side?" let him come to Christ and consecrate himself this day to him. For first, *the worship of the golden calf is pretty general now*. Men are esteemed according to the amount of money which they possess; indeed, we

say a man is "worth so much." Though the man may not be worth a pair of old shoes, yet if he has a big house, a fair estate, and a huge capital, he is said to be worth so much. Poor little creature! In many cases his worth might be written on your thumb nail. It is not the man that has worth: his house, his lands, and his gold have the worth, but not the man. There is far too much bowing down and cringing before the golden calf in all classes of society. No end of dodges are tried to get a scraping of one of the creature's hoofs. Brother, you must sooner endure poverty than do a wrong thing for the sake of riches; and you must learn to value men for what they are, not for what they have. It needs not Christianity to tell you that some of the worthiest, noblest, and most kindly of men earn their bread by the sweat of their brow; when you meet them, love and honor them. On the other hand, you must know that some of the vilest of men have at times climbed to high places of wealth and power. Do not cringe to any man, but least of all bow to a mere money bag. Value men by their characters, and not by their positions. God grant that none of us may ever be found worshiping the golden calf. Yet to get into *society* the meanest things are done. I do not know what sort of thing *society* may be, but I have heard that it is a very wonderful achievement to get into society; to have the privilege of enjoying the empty ceremonies and hollow shams of stupid splendor! To have the privilege of talking to those persons who spend more on their dress than on their religion. From what little I do know of this wonderful thing called "*society*," I have felt no ambition to partake in its felicities; and yet to get into society I have seen men fling away their principles, forsake their friends, stifle their consciences, abandon their church fellowship, and become traitors to their God. Forsooth, they are successful in business, and hope to rank among the county families, and so they leave those who love them to entertain at lavish cost those who sneer at them. The Lord save those of you who are prosperous from being thus degraded.—*Spurgeon*.

## A CHILD'S REBUKE.

A BAKER who was a believer in the Lord Jesus Christ, was one day hurrying along with a tray in his arms, when just as he passed through a side door he accidentally ran against his little girl, a child about three years of age. Annoyed and irritated at the moment because he had, as he supposed, hurt the little one, he shouted in a loud angry voice, "Get out of the way!" and passed on. More frightened at the father's stentorian shout than by the trifling accident, the child went whimpering down the yard, and meeting her aunt, was asked if she was hurt. "Ess," replied the little creature, "but Jesus didn't 'peak in dat way to 'ittle child'en—he took 'em up in his arms, he did." What a rebuke from the mouth of a child!

THROUGH all my little daily cares there is  
One thought that comfort brings whenever it comes;  
'Tis this—"God knows." He knows  
Each struggle that my hard heart makes to bring  
My will to his. Often, when night-time comes,  
My heart is full of fears, because the good  
That seemed, at morn, so easy to be done  
Has proved so hard; but then, remembering  
That a kind Father is my judge, I say,  
"He knows." And so I lay me down with trust  
That his good hand will give me needed strength  
To better do his work in coming days. —*Sel.*

A YOUNG man who thinks he can lead a reckless and profligate life until he becomes a middle aged man, and then repent and make a good, steady citizen, is deluded. He thinks that people are fools, destitute of memory. He concludes that if he repent everybody will forget that he was a dissipated fellow. This is not the case; people remember your bad deeds and forget your good ones. Besides, it is no easy thing to break off in middle life bad habits that have been formed in youth. When a horse contracts the habit of balking, he generally retains it through life. He will often perform well enough till the wheels get into a deep hole, and then he stops and holds back. Just so it is with the boys who contract bad habits. They will sometimes leave off their bad tricks and do well enough till they get into a tight place, and then return to the old habit.

THE only rule of life to the Christian, and the only safety to the sinner, is in looking unto Jesus,



## THOUGHTS ON BAPTISM—NO. 7.

## BAPTISMS—ONE OR THREE.

TERTULLIAN mentioned three immersions, by which we learn that such a practice was introduced as early as his day. But Prof. Stuart quotes him as saying on this subject:—

"Thence we are thrice immersed, *answering, i. e., fulfilling, somewhat more than the Lord has decreed in the gospel.*"—*De Corona Militis*, § 3.

If we can rely upon the language of the gospel, Tertullian was right in thus saying. Three immersions were never decreed by our Lord in the gospel. To the contrary, by specifying "one immersion," the other practice is positively forbidden.

But one more point we will notice, to show somewhat the nature of the proof on which they rely. One of their prominent authors affects to find trine immersion in the supposed fact that the Jewish nation were three times baptized, once at the Red Sea, once by John, and once in the gospel commission. Weak, indeed, is that cause which must put forth such arguments to support itself. We will examine this briefly.

1. The assertion which it contains is not true. The *same individuals* were not baptized in the Red Sea and by John; nor was the *Jewish nation* baptized under the gospel commission. Individuals of that nation were baptized in the gospel, but in doing this they renounced all that separated them from the Gentiles. See Rom. 2, and Eph. 2.

2. If they were three times baptized, then again the claim is put forth in favor of *three baptisms*. But this they deny.

3. If there is no true baptism without three immersions, as they claim, then, inasmuch as Paul says they were baptized in the cloud and in the sea, they must have been immersed three times in the cloud and in the sea. But they were not; and this again proves that one immersion is baptism, according to the Scriptures.

4. If we apply to this text the rule of language which they apply to the commission in Matt. 28, it would read, they were all baptized (once) in the cloud and (once more) in the sea; one baptism for each. But they were not; as it took both the cloud and the sea to inclose them or surround them once. Here, again, their rule is shown to be erroneous.

5. Once more applying both their rule and their definition to this instance, namely, one baptism for each, and three immersions for one baptism, and we then have them baptized (thrice immersed) in the cloud, and baptized (thrice immersed) in the sea—six immersions at the passage of the Red Sea. To deny either branch of this conclusion is fatal to their theory.

While we dismiss the theory as one hedged in on every side by its own absurdities, we cheerfully acknowledge our respect for the German Baptists (Dunkers) who teach and practice trine immersion. They are generally found to be a quiet, orderly people. But this should not prevent our exposing the error into which they have fallen. To the contrary, our regard for them, our interest in them, increase our desire to see them set right on this important subject.

## NON-BAPTISM OF THE FRIENDS, OR QUAKERS.

While noticing prevailing errors on the subject of baptism, we must briefly notice that of the Friends, who ignore the rite altogether. This error is not so much founded on a misconception or false exhibition of particular texts, as on the adoption of a *false principle*, which is applied, professedly, to all that pertains to Christianity. We say *professedly*, for *actually* they come far short of uniformly applying the principle.

They profess to believe that all true worship is *internal*, and that the only baptism required is that of the Spirit. Outward forms or externals they regard as being vain, or as carnal substitutes for the internal and the true. Therefore they entirely discard the Sabbath, the Lord's supper, and baptism. They might, we think, with equal propriety, discard public assemblies for worship, and audible prayer. While they reject that which is plainly commanded because it is *outward* and *seen*, with a strange inconsistency they attach great importance to a particular phraseology of speech, and even to the cut of a coat or the fashion of a bonnet. They chide us (kindly, it is true) for not using the same forms of speech used by the Saviour, as *thee* instead of *you*, seeming not to understand that neither of these forms

was used by the Saviour, because he did not speak the English language.

A correct translation into any language at a certain time is a translation according to the proper usage of that language at that time. The present method of speaking the English language gives as correct a rendering from the Greek as the form used two or three centuries ago. For a people to plead for either in preference to the other, while they discard explicit precepts given by the Saviour, is like tithing mint and cummin, and omitting the weightier matters of the law.

Usage and association have caused us to regard the English language as it was spoken three centuries ago, as the *sacred style*, only because the *sacred Scriptures* were given to us by translation into that style. It would seem now to be quite irreverent to address the throne of grace in modern English, or in the form of speech commonly used in addressing our fellow-mortals. But if our reverence is fostered by such a discrimination in forms of address, it is proportionally decreased by addressing our fellows in the more solemn style now specially appropriated to devotion. One no more than the other gives the form used by our Saviour; but one is by custom or usage only, adapted to devotion, while the other, being the present form of the language, is properly used in every-day life.

We are led to make these remarks on the views of the Friends, as it seems necessary to understand their method of applying the principle which they have adopted.

Every principle which conflicts with the plain testimony of the divine word is of a surety a false one. Applied to the subject of the Lord's supper, their principle must be disapproved. The Saviour commanded his disciples to drink the fruit of the vine, and eat the bread in remembrance of him. Luke 22:17-20. Paul corrected abuses of the ordinance, and further explained its use, showing that it should continue till our Lord comes again. 1 Cor. 11:23-26. A principle must be false by which a duty so plainly enjoined is rejected. No matter how much is claimed for spirituality in worship, there is neither spirituality nor worship in disobedience. As if man could better understand what is pleasing in the sight of God than we can learn from his word, which is given as a lamp to our feet, and a light to our path. "Sanctify them through thy truth; thy word is truth." John 17:17. Thus our Saviour prayed to his Father. The closer we cling to the word, the more perfectly we walk in the truth. The more perfect our obedience to his commandments, the greater our sanctity. 1 Pet. 1:22; John 14:15; 1 John 5:3.

As in regard to the Lord's supper, so we reason in regard to baptism. Our Saviour commanded it, and his apostles taught and practiced it. The assertion that the baptism of the Spirit is the baptism required in their teachings does not at all meet the case, for both Christ and his apostles commanded baptism. But the baptism of the Spirit is a *blessing promised* and *to be received*; while baptism in water is a *duty commanded* and *to be performed*. This truth is evident to every reader of the Bible. The spirit is called "the Holy Spirit of promise," because it is purely a *matter of promise*, and is distinguished, not only in this reason, but by direct Scripture proofs, from baptism in water, which is a *matter of precept*.

The Saviour, in his commission to his disciples, enjoined baptism. The first sermon under this commission, as we argue elsewhere, is recorded in Acts 2. In this sermon, baptism is made a *condition of the promise of the Spirit*. "The gift of the Holy Ghost" is the *blessing promised*; repentance and baptism are the *duties commanded* in order to receive the blessing of the promise. Here is a relation of the two which cannot be ignored without ignoring the commission and its fulfillment, and thereby ignoring the authority of our divine Lord.

Philip the evangelist went and joined himself to the chariot of the eunuch by special direction of the Spirit of God. Acts 8. What he said and did was by the inspiration of the Spirit. Having preached Jesus to the eunuch, on their coming to water the eunuch requested baptism. Philip must have preached baptism in the preaching of Jesus. And both Philip and the eunuch went down into the water, and he baptized him. And the Spirit, under whose direction Philip had baptized the eunuch, caught him away that the

eunuch saw him no more; and the eunuch went his way rejoicing.

Peter, also by special direction of the Lord, went to the house of Cornelius. An angel told Cornelius to send for Peter, saying to him "He shall tell thee what thou oughtest to do." Peter preached the gospel to all those assembled, and they believed, and the Spirit fell upon them, even as it had fallen upon the disciples on the day of Pentecost. Then Peter said: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." In this instance the heavenly messenger referred to what Peter would tell him as something which *he ought to do*. And Peter commanded him to be baptized. That which he ought to do was to be baptized in water, for so Peter said, and the baptism of the Spirit they had already received. Peter, under inspiration and the direction of Heaven, did not tell them that the baptism of the Spirit was all that was necessary, but gave the receiving of this as proof of the propriety of their being baptized in water.

Paul came to Ephesus and found certain disciples who had not been properly instructed in the doctrine of the gospel, who had not received the Holy Ghost. Under his teaching and by his commandment they were baptized; and after they were baptized, Paul laid his hands upon them and the Holy Ghost came upon them. Here this inspired apostle, by whose interposition the Holy Ghost came upon them, required them to be baptized before he laid his hands upon them. The order, in relation to *the duty* and *the gift*, here followed, is that laid down by Peter in Acts 2:38, 39.

We have now presented five points of Scripture, each plain and positive in its teachings, which show that the apostles, acting under the inspiration of the Spirit, taught and practiced water baptism, and Jesus commanded them so to do. They who reject baptism in water, reject the counsel of Christ and of the Holy Spirit, as shown in the teachings and actions of the Lord and his apostles. The wisdom of such in this respect is not according to the word of the Lord, and therefore cannot be from above.

Of this class we say, as of the one last referred to, By a staid and quiet demeanor they have generally won the respect of their acquaintances. But no amount of pious bearing will excuse a departure from the plain requirements of the Scriptures. Our Saviour said, "In vain do they worship me, teaching for doctrines the commandments of men." No matter how great the appearance of sanctity, it is quite possible to make all our worship vain by making void the commandments of God by human traditions, or by walking according to the doctrines of men contrary to the precepts of the Scriptures.

EDITOR.

## WORRY.

BELIEVERS have rest. God gives them this great comfort. Worry comes from doubt. It nearly always arises from foreboding evils that never come, or doubting promises that are sure. Usually, neither joys nor sorrows are what we anticipate. Why not wait then, till they come! The present is all that we know with a certainty, why then take thought for the future? David says, "I hate vain thoughts." And so should we; and do not most of our fears and many of our hopes and desires, prove to be utterly vain? Our Saviour forbids anxiety when he says: "Take no thought for the morrow." Forecasting is well if seasoned with trusting; looking ahead is proper if we look in hope, and allow for unseen results. Our greatest griefs are unexpected; our highest joys break suddenly upon our hearts.

The connection of divine agency with human action is such that no one can forecast the future exactly. Often, what we most fear is changed to blessing, and what promises highest pleasure, drives thorns to our hearts. Will worry make our hair white or black? It whitens hair without cause, excludes peace where the Lord would give it, exhausts life where rest is offered, creates evils out of good, begets fear where no fear is lawful, prevents blessings that are sent to our doors, consumes energies needed to win success, invites enemies that hope would repel, grieves the Spirit and hinders his gracious helpfulness.—*Selected*.

KEEP My commandments, and live.



## SINCERITY NOT ENOUGH.

THE popular adage is, "It makes no difference what a man believes, just so he is sincere. Solomon had a different saying, viz: "There is a way that seemeth right unto a man, but the end thereof are the ways of death." The words of the wise man hold the truth; the popular adage teaches a hurtful lie. A man's sincerity will not save him from the evil consequences of believing a falsehood. To believe a lie in moral and spiritual things is hurtful to my soul's interests, however sincere I may be. In fact, the more sincere I am, the more I shall suffer.

Look at some analogies. A man trusts a rascal with his business. He believes him to be honest, and is perfectly sincere in that belief. But that sincerity did not save him from ruin. The dishonest employe smuggled money, and left his sincere employer bankrupt. We know the result, when the United States troops lately were made to believe a falsehood, and fell into an Indian ambuscade in Colorado. They were sincere but the massacre came.

A father believes certain associates fit company for his boy. Too late he sees that he believed a falsehood. He was sincere, but this does not save the boy from dissoluteness and libertinism. A pure woman believed the fair promises of the man who asked her to love. After blighting her faith and affections at the marriage altar she sees her trust was reposed in a villain. She was sincere, but of what avail now is her sincerity?

An emigrant from a different climate and latitude is told to sow certain seed at a certain season. He was mocked. Yet he was sincere. But the laws of the season are invariable, and do not turn back to save the sincere from the effects of blind credulity. A whole family in New Jersey were poisoned last summer by eating toadstools, which they sincerely believed to be mushrooms.

Now what shall we say? Shall we find it different in things moral and spiritual? If God has so ordered it that, in social life, in temporal things, in the physical world, the belief of a falsehood is hurtful, however sincere one may be, must we not conclude that it is so also in spiritual things? Our first mother believed a falsehood. She was sincere. Paul tells us she was deceived. See the result in the expulsion of the pair from Eden, in the curse fixed upon the apostate world. Did it make no difference what they believed, just so they were sincere? Paul persecuted the church "ignorantly," and was doubtless as sincere as after his conversion. But is there no difference between the red-handed, malice-bearing Saul of Tarsus and the zealous apostle to the Gentiles? Christ told his disciples that some would think it doing God's service to kill them. What a difference between slaying a disciple of Christ and receiving him kindly in the name of his Master; yet there may be as great sincerity in the former case as in the latter. In the last day some will say: "Lord, Lord," and tell of their wonderful works in Christ's name. They are evidently sincere, nevertheless they must "depart;" Christ never knew them.

A question of greater moment was never asked than that of Pilate, "What is truth?" It is truth that saves, not sincerity. Christ's prayer was that men might be sanctified through the truth, not through sincerity. The truth blesses; falsehood damns. The truth makes free; falsehood brings bonds and shackles. Avaunt, hateful error—that sincerity will answer for truth! God has not so spoken.—*St. Louis Observer.*

## THE VALUE OF SUNLIGHT.

WHETHER your home be large or small, give it light. There is no house so likely to be unhealthy as a dark and gloomy house. In a dark and gloomy house, you can never see the dirt that pollutes it. Dirt accumulates on dirt, and the mind soon learns to apologize for this condition because gloom conceals it. Flowers will not healthily bloom in a dark house; and flowers are, as a rule, good indices. We put the flowers in our windows that they may see the light. Are not our children worth many flowers? They are the choicest of flowers. Then, again, light is necessary in order that the animal spirits may be kept refreshed and invigorated. No one is truly happy who, in waking hours, is in a gloomy house or room. The gloom of the prison has ever been considered as a part of the punishment of the prisoner. It is so. The mind is saddened in a home that is not flushed with light, and when the

mind is saddened the whole physical powers soon suffer; the heart beats languidly, the blood flows slowly, the breathing is imperfect, and the oxidation of the blood is reduced, and the conditions are laid for the development of many wearisome and unnecessary constitutional failures and sufferings.

Once again, light, sunlight I mean, is of itself useful to health in a direct manner. Sunlight favors nutrition; sunlight favors nervous function; sunlight sustains, chemically or physically, the healthy state of the blood. Children and other persons living in darkened places become blanched or pale; they have none of the ruddy, healthy bloom of those who live in light. Lately, by an architectural perversity which is simply astounding, it has become a fashion to build houses like those which were built for our ancestors about two centuries ago, and which are called Queen Anne houses or mansions. Small windows, small panes, overhanging window-brows, sharp, long roofs enclosing attics with small windows—these are the residences to which I refer—dull, red, dark, and gloomy. I am told that their excellence lies in their artistic beauty, to which many advantages that we sanitarian artists wish for must necessarily be sacrificed. I would be the last to oppose either the cultivation of art in design or of art in application, and I do not for one moment believe that such opposition is necessary. But these beetle-browed mansions are not so beautiful as health, and never can be. I am bound to protest against them on many sanitary grounds, and on none so much as on their interference with the work of the sun. They produce shade, and those who live in them live in shadow.—*Good Words.*

"I do not see," remarked Colonel Ingersoll, "how it is possible for a man to die worth \$5,000,000 or \$10,000,000 in a city full of want, when he meets almost every day the withered hand of beggary and the white lips of famine. How a man can withstand all that and hold in the clutches of his hand \$20,000,000 or \$30,000,000 is past my comprehension. I should not think he could do it any more than he could keep a pile of lumber when hundreds and thousands were drowning in the sea. If you have but a dollar in the world, and you have got to spend it, spend it like a king; spend it as if it were a dry leaf and you the owner of unbounded forests. That's the way to spend it! I would rather be a beggar and spend my last dollar like a king than be a king and spend my money like a beggar."

JOHN WESLEY always preferred the middling and lower classes to the wealthy. He said: "If I might choose, I should still, as I have done hitherto, preach the gospel to the poor." Preaching at Monkton church, a large, ruinous building, he says: "I suppose it has scarce had such a congregation during this century. Many of them were gay, genteel people, so I spoke on the first elements of the gospel; but I was still out of their depth. *How hard it is to be shallow enough for a polite audience!*" And the statement is good this day. The style and show which clamor for a "star" preacher would be utterly bewildered under anything like a blaze of Gospel sunshine.—*Meth. Recorder.*

POWER OF MOTHERS.—On one occasion, out of one hundred and twenty candidates for the ministry, gathered together under one roof, more than one hundred had been borne by a mother's prayers, and directed by a mother's counsels, to the Saviour. The pious watchfulness and earnest prayers of parents may seem for a time to be fruitless; but, in the education of children, experience usually verifies, that "whatsoever a man soweth, that shall he also reap." The holy impressions made in childhood are seldom erased in manhood.

A SINGULAR instance of the ingenuity of birds was noticed at Detroit the other day, where two robins were seen to be toiling away at a small toy basket, which had been left in a dooryard. Evidently thinking it would make a palatial nest the birds were pulling and dragging it along over the grass, but were unable to get hold of it in such a way as to fly off with it. They accordingly left it, but soon returned with a string about eight feet long, which they drew through the basket, and each taking one end in its bill, flew briskly away with the basket hanging on its swing between them.

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OAKLAND, CAL., FIFTH-DAY, MAY 27, 1880.

### MATTHEW XXIV.

On the term, "*This generation*," we might have noticed the parallels to this in the Scriptures to justify our conclusion. We will yet notice one, and use the language of E. B. Elliot, A. M.:—

"Our Lord might mean by '*this generation*' the generation of the time he was then speaking of; just as in Luke 17:34, where speaking of the time of the second coming he says, '*On this night shall two be in one bed; one shall be taken.*' etc: meaning thereby the night of his coming; and so rendered in our English version '*In that night.*'"

We invite the attention of the reader to the following list of points made plain in our examination of this chapter.

1. The Saviour gave definite and plain signs which were to precede his coming.

2. He told the effect which these things would produce. See also Joel 2:1, and other prophecies.

3. He said by these signs we may know when it is near, even at the doors.

4. And the language is stronger than that of permission or the expression of ability to know. It is imperative; we are commanded and required to know when it is near.

5. The signs are so easy to understand that we may know when it is near, just as we may know that summer is near when the trees put forth their leaves.

6. That we are commanded and required to know is confirmed by the illustration of the time of Noah. (1.) Noah knew the time, that the flood was near. (2.) He preached its coming. (3.) He prepared for the event. (4.) It was fatal to all those who did not (would not) know the time. "So shall also the coming of the Son of man be."

7. The Saviour says it will in like manner be a fatal error on the part of those who do not know when the Son of man is coming. But this could not be so, (1.) If we could not know the time, or, (2.) If it makes no difference whether we know or do not.

All this teaches us that the doctrine of the second advent is

#### A PRACTICAL DOCTRINE

The truth on this subject is important; it is important to us that we understand it. The oft-repeated saying that "It makes no difference," is not applicable here. And this is yet more evident in that, when the Lord comes he will find faithful and wise servants who will be giving "meat in due season." This seasonable nourishment to the household of faith, at that time, must be the "alarm" which is sounded when the day of the Lord is near." Joel 2:1.

We may also learn by contrast what is this meat in due season. Two classes of servants are presented by the Saviour. One is represented by a faithful and wise servant. This is the one who gives meat in due season. The other, a slothful and wicked servant, says, "My Lord delayeth his coming." One observes the signs given by the Saviour and heeds the warning to know that it is near, while the other heeds not the warning, and proclaims that he is not coming. Nothing need be plainer than this.

Peter says, 2 Peter 3:3, 4, that in the last days scoffers shall arise, walking after their own lusts, and saying, Where is the promise of his coming? It is evident that no one would scoff at the Lord's coming if none were looking for his coming. If the alarm were not being given; if the message of Rev. 14:9-12, which immediately precedes the appearing of the Son of man, were not being proclaimed; if nobody expected him to come, there would be nothing for them to scoff at. In the last days somebody will be preaching the Lord's coming; the Scriptures must be fulfilled.

Those who scoff at the Lord's coming, in the last days, who are noticed in the Saviour's prophecy, are not blasphemers and infidels; they are those whom the Lord has called his "servants." They call Jesus, "My Lord." Their saying is, "My Lord delayeth his com-

ing." They, also, have the duty laid upon them, as servants, to give meat in due season; to sound the alarm; to proclaim the message of the advent near, even at the doors. But they are "evil servants;" recreant to the trust committed to them; unmindful of the "sure word of prophecy." They do not want to think, nor to have the people think, of the Lord's coming. All the scriptures which speak of that day call for watchfulness, diligence, and earnest zeal to be prepared to meet him. But these are worldly-minded, selfish servants. They love their ease; they cry, Peace and safety, when sudden destruction is impending. 1 Thess. 5:1-3. They love to slumber; they say, "To-morrow shall be as this day, and much more abundant." Isa. 56:10-12. They join the idle throng in singing, There's a good-time coming." In the words of the Saviour, they "eat and drink with the drunken;" "walking after their own lusts." The sociable, the festival, the fair, the supper for feasting—these have attractions for them which their selfishness cannot resist. By these is piety dethroned; zeal is extinguished; cross-bearing and self-denying become distasteful graces; to hunger and thirst after righteousness is a burden; the form of godliness is retained, but "the power thereof" is gone. What a condition for a servant of God to be found in when his Master appears! And yet this is a fitting description of the mass of feasting professors who turn away with scorn from the unwelcome thought of the Lord's near coming.

But many evade the truth on this subject by referring to the good and pious of former generations to whom the warning message of Rev. 14:9-12 was not given. They were accepted of God, and died happy; we will live as they lived, and go to Heaven also. To this there are two just replies:—

1. Professors of this day are not living as their fathers lived. Even one generation ago Christians possessed a simplicity of godliness which is ignored by the mass of professors in this day. The church suppers and festivals; the gambling devices to obtain money; the church theatricals, and other profane amusements now foisted upon the name of Christianity "for pious uses," (to quote a term of the mother church,) would not have been tolerated for a moment by our fathers of past generations. The earnest vital godliness of a half century ago is now known to the few—a "little flock" when all told. Our fathers, in all the denominations, will rise up to condemn this pleasure-loving age. The objection we are noticing is a reproach to the piety and zeal of our fathers, as their lives are a rebuke to the cold formality of present-day religion.

2. Let us in turn ask, Why was it that Seth, Enoch, and others before the day of Noah, were not required to build an ark? Enoch was so godly as to receive the testimony that his ways pleased God, and to be translated without seeing death. Could not Noah live as Enoch lived and be saved, without the cross and labor of building an ark? The answer is nigh unto every one. He could not; and why? Because *Noah lived in the time of the flood, and Enoch did not.* Enoch could not preach Noah's message; he lived at a time too early for that. Noah could not be accepted of God and do only that which Enoch did, as he lived under different circumstances. Extraordinary events require extraordinary preparations; and those preparations are suited to no other time but their own.

And so with the preaching of the Lord's coming. To past generations it was not "present truth." They could not give the message of warning. But we, who have seen the signs of his coming, who know the time, Rom. 13:11, 12; who see the day approaching, Heb. 10:25, must proclaim this truth, and sound the alarm, as Noah proclaimed the approach of the flood. As it was necessary in order to be saved, to receive the message of Noah, so it is necessary in order to be prepared for our Lord's advent that we accept the truth in regard to his near coming. There are yet other considerations, which we cannot now notice, proving that the doctrine of the second advent is a practical doctrine.

### THE SIN OF WITCHCRAFT.

(Continued.)

V. But who are these familiar spirits?

To this question two answers have been returned.

1. They are the spirits of our dead friends. 2. They are the fallen angels who imitate or counterfeit them. One of these answers must be true; both of them cannot be; which, therefore, shall we except as the truth?

If we could believe the familiar spirits themselves, the first answer must be true; for they profess to be the spirits of the dead, and they claim to bring up any of the dead who are called for. But there are some reasons for distrusting their testimony. 1. In the case which the Bible gives at length, as a specimen of their works, the familiar spirit which consorted with the witch of Endor professed to bring up the dead at pleasure, and to enable them to speak; yet we have found this to be a false pretense; for the familiar spirit did all the speaking, and dead Samuel had nothing to say. 2. The Bible warns us against them all as wicked and deceitful. Deut. 18. Their testimony as to their own personality, therefore, is entitled to no weight.

But the doctrine that the familiar spirits are the spirits of the dead, in ancient times rested upon the following propositions: 1. That the spirits of the dead are now in a state of conscious existence. 2. That they are now endowed with superior intelligence. 3. That they inhabit a region within the earth itself.

In modern times, however, the same doctrine is supported thus: 1. That the souls of men are immortal. 2. That death is the gate to endless joy. 3. That they enter upon their reward at death. 4. That they are in death endowed with superior intelligence. 5. That they are ministering spirits to the living, having their abode, either in Heaven or upon earth, at pleasure.

The modern doctrine is an improvement upon the theology of the days of Saul. But the Bible sweeps away this cunningly-devised fable of ancient days, and with it the doctrine that dead men can hold converse with the living. Thus that sacred volume teaches us:—

1. That God made man of the dust of the ground, and gave him life from his own breath. Gen. 2.

2. That he warned him that for transgression he should be deprived of life, and turned again into dust. Gen. 2:16, 17; 3:17-19.

3. That all men are now under the sentence of death, and are both mortal and corruptible. Heb. 9:27; Job 4:17; Rom. 1:23.

4. That those who seek immortality shall receive it at the resurrection, from Him who is its only source. Rom. 2:7; 1 Cor. 15:51-55; 1 Tim. 6:15, 16.

5. That death came into the world by sin; that it is the last enemy; that Satan has had the power of it; and that death and Satan shall both be destroyed in the lake of fire. Rom. 5:12; 1 Cor. 15:26; Heb. 2:14; Rev. 20.

6. That in death there is no remembrance of God. Ps. 6:5.

7. That in the day of death the thoughts perish. Ps. 146:4.

8. That the dead know not anything; and that their love, and envy and hatred, is now perished. Eccl. 9:5, 6.

9. That the dead do not praise God. Ps. 115:17.

10. That sheol or hades, the under-ground abode of the dead, is a place where there is no work, device, knowledge, nor wisdom; a place of silence, secrecy, darkness, corruption, and death. Eccl. 9:10; Job 14:10-15; 17:13-16.

11. That the righteous are not to be with Christ till he comes back after them. John 14:1-3; 1 Cor. 15:32; 1 Thess. 4.

12. That men are neither rewarded nor punished till they have first been judged. 2 Pet. 2:9; Rev. 22:12; Matt. 16:27.

13. That the dead, both righteous and wicked, are now asleep. Dan. 12:2; Job. 14:12; 1 Thess. 4:14; 1 Cor. 15:6, 18, 20, 51.

14. That the keys of death and hades are not in the hands of familiar spirits, but in those of our Lord Jesus Christ. Rev. 1:18.

These facts are certainly sufficient to show that the familiar spirits do not come from the dead themselves, and that they do not, and cannot, bring up any of the dead. Who, then, are the familiar spirits? We need not deny their existence, nor can we without denying the Bible. Nor should we pronounce it an inexplicable mystery that our dead friends, whose very thoughts have perished, and who sleep quietly in the silent dust, are by them apparently made to speak in so wonderful a manner. There is an agency competent to do this work. That the familiar spirits are the fallen angels will appear from the following facts:—

1. The Scriptures inform us that Satan, who was once an obedient servant of the God of Heaven, long since raised the standard of revolt against him. John 8:44; 1 John 3:8; Eze. 28.



2. That a large body of the angels joined in this revolt. 2 Pet. 2:4; Jude 6; Rev. 12:7-9.

3. That these wicked spirits are not now in torment, but that they await the day of Judgment, when with wicked men they shall be sent into everlasting fire. Jude 6; Matt. 25:41; Rev. 20; Matt. 8:29; James 2:19.

4. That this vast body of fallen angels have been engaged during the whole history of our race in the most mighty efforts to involve mankind in ruin. 1 Pet. 5:8, 9; Job 1 and 2; Luke 22:31; Rom. 8:38, 39; Eph. 6:11, 12.

5. That hypocrisy, deception, and fraud, have been the chief of the ways in which they have ruined mankind. 2 Cor. 11:14, 15; Gen. 3; John 8:44; Rev. 12:9; 20:8, 8.

6. The Old Testament plainly teaches that the work of the familiar spirits is false, deceitful, and ruinous. The New Testament shows who they are that deceive, seduce, and ruin, mankind. It is the fallen angels, with Satan at their head.

We cannot, therefore, avoid the conclusion that the familiar spirits of the Old Testament are the fallen angels of the New. And hence it is that the "seducing spirits" of Paul, and the "unclean spirits" of John, are called devils, or spirits of devils. 1 Tim. 4:1; Rev. 16:13. We need not, therefore, think it strange that the Scriptures warn us so faithfully against seeking knowledge at their hands.

(To be Continued.)

### SYNOPSIS OF THE PRESENT TRUTH.

#### NUMBER NINETEEN.

#### THE SANCTUARY. (CONTINUED.)

We closed last week with the inquiry on our hands, What is the sanctuary of the new covenant? When Paul speaks of a first covenant, [Heb. 9,] he necessarily implies a second; and when he connects with that first covenant a sanctuary and ordinances of divine service, he as clearly implies that the second will have a sanctuary with divine service also. But on this point we draw direct testimony from the prophecy of Daniel. There was a period of 2300 years revealed to him, at the end of which the sanctuary should be cleansed; but only 490 of those years were allotted to the first covenant, to the worldly sanctuary, and to the Jewish church. At the end of that period, the confirmation of "the covenant," (the new or second covenant) should, according to the prophecy, be finished. Then should the old covenant have passed away, and the new one have been introduced. Then should the services of the worldly sanctuary have forever ceased. Then the Jewish church should no longer have pre-eminence as the children of God, above any other people. But 1810 years still remain before 2300 are completed, and yet at the end of that period, the sanctuary is to be cleansed. Therefore the second covenant has a sanctuary and ordinances of divine service also, and to this sanctuary this prophecy must apply.

As we pursue our inquiries to ascertain what constitutes this sanctuary, the opinions that already exist upon the subject, demand attention; for we have no right to deviate from these upon any question, provided they are sound and true; and we have no right to introduce any new views upon any question till we have first shown the fallacy of the old.

Four prominent views have been entertained upon this subject. It is claimed by some that the land of Canaan is now the sanctuary. Others contend that the sanctuary comprises the whole earth. Still others take the word in a more spiritual, but no less unauthenticated sense, and say that it means the Church. While the fourth view, which draws largest on the imaginary and the marvelous, makes out this rolling earth to be only the first apartment of the new-covenant sanctuary, and all Heaven the second.

If we would form correct views on this question, there is one thing which we must keep constantly before us, and that is, the relation which the sanctuaries of the two covenants sustain to each other; namely, that of type and antitype. By keeping our eye steadfastly fixed upon this, it will be almost as hard to arrive at wrong conclusions, as it would be easy, were we to lose sight of it.

To this end we call attention to the numerous instances in which the worldly sanctuary is declared to be a pattern of the true. "Let them make me a sanctuary," said the Lord to Moses, "according to all that I show

thee after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25:8, 9. "And look that thou make them after their pattern which was shown thee in the mount." Verse 40. "And thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount." Chap. 26:30. "As it was showed thee in the mount, so shall ye make it." Chap. 27:8. Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses that he should make it according to the fashion that he had seen." Acts 7:44. "While as the first tabernacle was yet standing, which was a figure for the time then present, in which were offered both gifts and sacrifices," &c. Heb. 9:8, 9. "For Christ is not entered into the holy places made with hands, which are the figures of the true." Verse 24.

From this testimony but one conclusion can be drawn; namely, that the true sanctuary is the pattern from which the earthly tabernacle was erected, and that whatever object we may find of which this earthly sanctuary was a true type or figure, that object is the sanctuary of the better covenant under which we live, and the cleansing of which the unerring word of the Lord locates at the termination of the 2300 days. We are therefore prepared for the following questions:—

1. IS THE EARTH THE SANCTUARY? To this question, we reply emphatically in the negative. It is not; and if we are requested to prove a negative, we offer in its support, the following reasons: 1st. The word sanctuary occurs 144 times in the Bible and is not in a single instance applied to the earth. Now if it was really the intention of the Holy Ghost to teach us that the earth was the sanctuary, it seems that it ought, at least once to have called it so. 2d. The definition of the term, sanctuary, according to Walker, Webster, Cruden, and the Bible, is, a holy place, a sacred place, a dwelling place for the Most High; but every one knows that the earth is neither a dwelling place for God, nor yet a holy, or sacred place. This fact alone should forever exclude the idea of its being the sanctuary. But 3d. Take into consideration the typical and antitypical natures of the sanctuary, and the absurdity of this view will appear in a still stronger light. The earthly sanctuary was a type or figure of the true; but pray tell us in what respect it pre-figured this rolling earth? Can it for a moment be supposed that Moses, when in the mount, was shown this earth, as the pattern from which he was to erect the sanctuary, and that the nearest resemblance he could make of it, was an oblong building ten cubits in width and three times that number in length? And we might pursue this train of thought still further and inquire what on earth answers as antitype to the golden candlestick? Is it the leaning tower of Pisa, or the pyramids of Egypt? And what to the altar of incense? Is it mount Vesuvius, or Hecla? And what to the table of shewbread? The pampas of South America, or the steppes of Russia? But we need not spend time longer to write, nor trouble the reader longer to read, concerning a view so manifestly absurd.

2. IS THE EARTH A PART OF THE SANCTUARY? There is another class (if they are numerous enough to be called a class), who contend that the first apartment of the sanctuary embraces the whole earth, and that it takes all Heaven to make the second apartment. The reasons for not calling the earth the sanctuary, stated above, will apply just as forcibly to this view; and that is a sufficient refutation. Some additional absurdities may however be noticed when we come to speak of the ministration or service which was ordained to be performed in the sanctuary.

3. IS THE LAND OF CANAAN THE SANCTUARY? The arguments which show that the earth is not the sanctuary of the new covenant, bear with equal force against the view which would claim that honor for the land of Canaan. But as there are, out of the 144 times of the occurrence of the word sanctuary in the Bible, some two or three texts which are urged in favor of this view, we will examine them and see if they will bear the meaning which they have been supposed to convey. The first is Exodus 15:17, and reads as follows: "Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established." Before it is decided however that this text fixes the application of the sanctuary to the land of Canaan, let the Psalmist's commentary on this very passage be taken into consid-

eration. He says: "And he led them on safely, so that they feared not, but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain which his right hand had purchased, and he built his sanctuary like high palaces, like the earth which he hath established forever." Ps. 78:53, 54, 69. On these passages we offer the following extract from "The Sanctuary," by J. N. Andrews:—

"The first of these texts, it will be noticed, is taken from the song of Moses, after the passage of the Red Sea. It is a prediction of what God would do for Israel. The second text was written about five hundred years after the song of Moses. What Moses utters as a prediction, the Psalmist records as a matter of history. Hence the Psalm is an inspired commentary on the song of Moses. If the first text be read without the other, the idea might be gathered that the mountain was the sanctuary, though it does not directly state this. Even as one might get the idea that the tribe of Judah was Mount Zion, were they to read only the expression, 'but chose the tribe of Judah, the Mount Zion which he loved,' [Ps. 78:68,] and omit those texts which inform us that Mount Zion was the city of David, a part of Jerusalem, [2 Sam. 5:6, 7,] and was located in Judah, as one of its cities. Ezra. 1:3; Ps. 69:35. But if the second text be read in connection with the first, it destroys the possibility of such an inference. The Psalmist states that the mountain of the inheritance was the border of the sanctuary. And that God, after driving out the heathen before his people, proceeded to build his sanctuary like high palaces. See 1 Chron. 29:1. 1. The land of Canaan was the mountain of the inheritance. Ex. 15:17. 2. That mountain was the border of the sanctuary. Ps. 78:54. 3. In that border God built his sanctuary. Ps. 78:69. 4. In that sanctuary God dwelt. Ps. 74:7; Ex. 25:8. 5. In that border the people dwelt. Ps. 78:54, 55. These facts demonstrate that the same Spirit moved both those 'holy men of old.'"

Listen also to the distinction between the land of Canaan and the sanctuary as pointed out by a king of Judah: "Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever. And they dwelt therein and have built thee a sanctuary therein for thy name, saying, If, when evil comes upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence (for thy name is in this house) and cry unto thee in our affliction, then thou wilt hear and help." 2 Chron. 20:7-9.

There is another text claimed by some as proof that Canaan is the sanctuary: Isa. 63:18. "The people of thy holiness have possessed it but a little while; our adversaries have trodden down thy sanctuary." It is by no means certain that the land is here referred to, since anything else may be trodden down as well as the land. Nothing therefore but an inference can be drawn from it; and one plain fact is sufficient to demolish this to its lowest foundations: when God's people were driven out of the land of Canaan (as the prophet here predicts, using the past tense for the future) they were not only dispossessed of their inheritance, but the sanctuary of God built in that land was laid in ruins. This fact is plainly stated in 2 Chron. 36:17-20, which divests the passage of all mystery.

Only one text more remains to be urged in favor of the land of Canaan. As such we present it. "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." Isa. 60:13. Had the distinction ever been kept in view, between the sanctuary and the place of the sanctuary, we should have had no occasion to notice this text. But if people persist in ignoring this distinction, we would remind them that the same text calls the place of the sanctuary, the place of the Lord's feet also; and if by being the place of the sanctuary it becomes the sanctuary itself, by being the place of his feet, it becomes, by a parity of reasoning, his feet also. When any just grounds can be shown for avoiding this conclusion, it will be time to notice the passage further. We can only conclude then, not that the land of Canaan is the sanctuary, but that it is simply the place where the typical sanctuary was located.

But it is claimed by some that at least Mount Zion or the holy city, if not all Palestine must constitute the sanctuary, since the same word, *Kodesh*, is applied

(Continued on last Page.)



## The Missionary.

## THE WORK FOR THE PRESENT TIME.

THE light of present truth is designed of God to find its way "to every nation, and kindred, and tongue, and people." It is God's arrangement that man should be the instrument by which this will be accomplished.

Angels have their work, but it is not to preach to man or print books for his instruction. It is an honor conferred upon man to engage in this work of God; and it is a condescension on the part of God to give him this privilege. God has also ordained that those whom he uses to do this work should possess a humble teachable spirit. Just in proportion as they have the spirit which brought Christ from Heaven will they be successful in this work. Christ came not to be ministered unto but to minister; and they who are truly his followers will possess a spirit of self-denial and a willingness to serve not themselves but others. It will require a devotion on the part of his followers that will lead them to make every effort to further the cause of God on the earth.

As the work advances it will require additional sacrifices on the part of God's people. These will consist in the giving of themselves to God, their means, and everything they possess which can be used to advance the cause of our Redeemer. As the fire which anciently consumed the offerings of God's people was an evidence to them of his acceptance of the offerings brought, so as one's selfish interests are consumed on the altar of truth it will be an evidence of the divine favor.

Whatever means of influence men possess they are talents lent of God, and these will be required of us with usury. We are simply stewards to return these talents whenever the Master calls for them. A faithful steward will make that use of his Master's goods which will advance his interests. They will watch for opportunities to do this. Before engaging in any enterprise or making any investment they will inquire, Will this honor God and further his interests in this world? That which men possess of this world's goods is called the mammon of unrighteousness. By using this in a proper manner it makes friends of angels, for it is their work to keep a faithful record of every act which will advance the glory of their Lord and Master. "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they [the angels] may receive you into everlasting habitations." Unfaithfulness in this respect reveals the fact that the individual is unworthy of any position of trust in God's service here, and unworthy of eternal life hereafter.

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, [means of influence which God has lent us] who shall give you that which is your own?"—eternal life which has been purchased for us by Jesus Christ.

How important then that men and women professing to be servants of Christ should study to know the nature of God's work, and be prepared to co-operate with every advance movement, for our salvation depends upon *our walking in the light*. "This is the condemnation [says our Saviour] that light is come into the world, and men loved darkness rather than light, because their deeds were evil. "If I had not done among them the works which none other man did, they had not had sin." "If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin."

There are some, who, in every advance step of reform in the work of God, have had more or less of their substance consumed. Such men have ended their days in peace with much of God's blessing, but little of this world's goods. Some there were, who, at the commencement of the work of present truth, sold their homes to aid in printing, and getting the light before others; such will not lose their reward.

Some there are who now feel and are doing the same. They are stirred as they hear the call, "Give us the truth," coming from every part of the world. God will accept their sacrifices, and they will finally dwell in glory. May such individuals be multiplied in our midst until the design of God in the spread of his truth on the earth shall be accomplished.

S. N. HASKELL.

## WHAT ARE WE DOING?

Oh! for a just appreciation of the thrilling importance of this solemn time of preparation for the coming of Christ! How should we feel, and how should we labor, could we discern, in all its importance, the day of probation just closing, and ourselves and others in danger of losing the priceless boon of eternal life by our lack of zeal and diligence in the cause of human salvation.

We should cultivate faith, faith in the advent, and faith that it is near, even *at the doors*. These words of Jesus are none too strong, and they have their application *now*, for the predicted signs are fulfilled, and their record is in the history of the past.

It is by faith that we are to live, and by faith that we are to get the victory. And we who have enjoyed the light of present truth, and have, by past and present fulfillment of prophecy, learned that the last message of probation is due, and has actually come, and is doing its solemn and fearful work—we cannot make a nominal faith in past truths answer the present demand. We cannot go back to merely the faith of those from whom the Advent faith has separated us. It would be death to us. No; we must exercise living faith in the advent at hand, or we are dead though we have a name to live.

Onward in the light of present truth, is our only safe course. To go back, is perdition. But the true will not draw back to perdition, but believe to the saving of the soul.

And our works are the test of our faith. Then let us look and see what we are doing. Are we showing to all that we believe the truth, and are preparing to remove to a better country? Are we cutting loose from earthly moorings, having put all on board for the heavenly country? What are we doing? This is the test of our faith.

R. F. COTTRELL.

## THE CAUSE IN ENGLAND.

SINCE my last report I have spent several days in London, Birmingham, and Wolverhampton. In the latter places were parties who had become deeply interested in our views by reading, and who were much strengthened by the opportunity of conversing on Bible truth.

In London I was entertained very agreeably in the hospitable home of Elder Wm. M. Jones, Seventh-day Baptist minister, of 15 Mill Yard, Goodman's Fields, London, E., who is zealously defending the ancient Sabbath, both in speaking and publishing. He is pastor of Mill Yard church, where services are maintained every Sabbath at 11 A. M. and 3 P. M. By request of Bro. Jones I spoke to his congregation on the afternoon of the Sabbath, April 10. I was deeply affected in my own mind with the thought that I was speaking in the place where noble defenders of God's Sabbath had proclaimed this sacred truth for the last two hundred years. Thank God that those walls still witness an assembly of devout Sabbath-keepers on the return of each Sabbath.

Bro. Jones was exceedingly kind to accompany me to different places of interest in London. I was especially interested in visiting those spots made sacred to the memory of martyrs, and the resting places of many of the pious dead. I was first taken to those points where Sabbath-keeping congregations were established in London, more than two hundred years ago, and also to places where some of these suffered martyrdom for their faith.

Having read what is in chap. 26, of Bro. Andrews' Sabbath History, concerning early Sabbath-keepers in England, especially in London, I was very desirous to visit these interesting points.

The first case mentioned is that of Mr. Trask, who was placed in a pillory in Westminster, and then whipped all the way through the street to Fleet Prison. The nearest route a person could now go from one of these places to the other is over a mile and a half. It is probable that the track over which Mr. Trask was taken was nearer two miles. The prison where Mr. Trask was placed one year, and Mrs. Trask for part of the fifteen years of her imprisonment, is now no more. On the site of this prison, on Farringdon street between Fleet street and Holborn Viaduct, on the spot where many Nonconformists in the time of James I. were imprisoned from 1618 to 1620, is now erected a Memorial Hall of the Congrega-

tional Union of England. This Union has the supervision of the home mission work of the Society. As we sat in this Hall a few moments for rest and meditation, I thought how wonderful are God's dealings with his people. On this very spot where Nonconformists suffered imprisonment, their successors can now meet and devise ways and means to spread through the kingdom those very principles which cost in some cases life itself. Even the Sabbath cause has a representative in the person of Bro. Jones in the councils held in this Hall. The specialty of the council composed of the three denominations, namely, Baptist, Independent, and Presbyterian, is not for dogma, but for keeping a watchful eye over the civil protection of Nonconformists and anything that relates to religious liberty.

It is quite probable that there were many Sabbath-keepers in London three hundred years ago; for in the early part of the 17th century they had attracted so much attention that talented men took in hand to write against them and their books. In Bro. Jones' library is a list of one hundred and thirty-two different books on the Sabbath question written and published in England during the last two hundred and eighty years. Many of these were written in defense of the seventh-day Sabbath, and are works of considerable size.

At one time there were two congregations of seventh-day-keepers in London. One of these congregations worshiped at Pinner's Hall, on the north side of Broad street, less than half a mile east of the bank of England, and the other in Bull Stake Alley, High Street, White Chapel. The latter company was raised up prior to 1654, but the exact date is unknown owing to the destruction of the *early* records of the church at the fire in Mill Yard in 1790.

The congregation at Pinner's Hall was the fruit of the labors of the learned and pious Francis Bampfield. He was among the two thousand ejected ministers of 1662 under the act of Charles II. He was confined in Salisbury prison nine years for Nonconformist views, and at his death he had completed ten years and a few months of imprisonment for Christ's sake. He was Calvinistic in his sentiments. While in prison he embraced the seventh-day Sabbath and was baptized, and on his return to London, after his release, this company of believers was raised up. On two successive Sabbaths in 1682, at his place of worship he was arrested, and the second time confined in Newgate prison where he died, 1683. His brother, Thomas Bampfield, a Sabbath-keeper, once a speaker in the House of Commons, under Cromwell, was also imprisoned for his religious views.

Joseph Stennett preached to the congregation at Pinner's Hall from 1690 to 1713. He was the author of that beautiful Sabbath hymn,

"Another six days' work is done,  
Another Sabbath is begun,"

and many others on the Sabbath, Baptism, Lord's Supper, etc.

I saw not only the spot where this company met for worship, and the Newgate prison, but also a church book containing the records of this church dated from May 23, 1673. This book is now preserved at Mill Yard. In this church book, during a period of eighty years, there is a record of the reception of about four hundred members.

The congregation which erected the Mill Yard Chapel, who formerly met at Bull Stake Alley, originated at an earlier date than the Pinner's Hall company. These were Anti-Calvinistic in sentiment. At that time Nonconformist meetings had to be held in private places, and care was taken not to leave many records of their proceedings in writing to fall into the hands of their persecutors. There is, however, a plain record of their erecting a chapel in 1693 on the very foundation on which the present Mill Yard chapel stands. Among the early seventh-day ministers at Bull Stake Alley was John James, but earlier still was one Dr. Chamberlain. To give them in order the ministers of this congregation were Dr. Chamberlain, John James, Henry Sourbey, John Moulden, John Savage, Robert Cornthwaite, Daniel Noble, William Slater, Wm. Henry Black, and W. M. Jones, the present incumbent.

In the person of John James we have a noted instance of martyrdom for Nonconformity, and for obedience to the Sabbath. Oct. 19, 1661, while Mr. James was preaching at the meeting



place in Bull Stake Alley he was arrested, tried, and committed for a time to Newgate prison; then sentenced to be hanged at Tyburn, near Hyde Park, and while still alive to have his entrails drawn and his heart taken out and burned. His head to be taken off and placed first on London Bridge and afterward set up on a pole in White Chapel, opposite the meeting place in Bull Stake Alley. His body to be cut into four quarters and a quarter placed on each of four of the seven gates of the city.

Mr. James gained great sympathy and respect for his devotion and submission to God. On the day of his execution he was bound to a sled and drawn through the slush of the streets to Tyburn, where he spoke with great power and prayed with such fervency that the hangman would not execute the full tenor of the sentence, but in compassion permitted him to become fully dead before he was drawn and quartered. In other respects the sentence was executed. His quarters exposed on four of the gates, supposed to be the four nearest to the meeting place, namely, Aldgate, Bishopsgate, Moorgate, and Aldersgate. What became of the fragments of the body is not known, but God will reward this faithful martyr when the souls beheaded for the witness of Jesus and the word of God (Rev. 20), shall come to life and reign with Christ.

The day after visiting these places of the early trials of the English Sabbath-keepers, we went to Smithfield where in the years 1555, 1556, and 1557, in the reign of Mary I. "John Rodgers, John Bradford, John Philpot, and other servants of God suffered death by fire for faith in Christ." Near this spot stands the church of St. Bartholomew the Great, erected A. D. 1102. In March, 1849, during excavations necessary for the new sewer, and at a depth of three feet below the surface, immediately opposite the entrance to the church of St. Bartholomew the Great, the workman laid open a mass of unhewn stone, blackened as if by fire, and covered with ashes, and human bones charred and partially consumed. This is supposed to have been the spot generally used for the Smithfield burning—the face of the sufferers being turned to the east and to the great gate of Saint Bartholomew, the prior of which was generally present on such occasions.\*

Solemn indeed, were our thoughts while standing in the place where these noble martyrs stood, and looking at the same church that their eyes last gazed upon. Oh! for more of their faith and love. The "gold tried in the fire."

From Smithfield we went to Cityroad, and entered Bunhill Fields. In the year of the plague—A. D. 1665—the site of this burial ground was an open space of ground outside the city walls, where large pits were dug and the dead thrown in. It was afterwards purchased by the Dissenters for their burying place. Here is seen the grave of John Bunyan, who died Aug. 31, 1688. Not far from this is the grave of Mrs. Susannah Wesley, mother of John Wesley. Beside this is a large family tomb (name unknown), upon which John Wesley used to stand and preach, over his mother's grave to the crowds of people. Here we also saw the graves of Dr. Gill, the great commentator, who died 1771, and of Doctor Burder, author of Burder's Sermons, and Rev. Timothy Priestley, Isaac Watts, and many other devoted servants of God. We also saw the graves of Richard Cromwell, and Daniel De-Foe, author of Robinson Crusoe.

Just across the way from this great burial ground is the chapel in which John Wesley preached. By the side of it is the parsonage, in one room of which Wesley died. We walked into the chapel, and then to the church yard which is directly back of it, where is the tomb of John and Charles Wesley. By the side of it is the grave of Dr. Adam Clarke the commentator.

When we think of the trials, and privations, the imprisonments, and scourgings of these faithful soldiers of Christ, and of what they endured for the advancement of the truths they held dear, truly we may say of our opportunities and privileges. "The lines are fallen to us in pleasant places; we have a goodly heritage."

J. N. LOUGHBOROUGH.

#### NORTHERN EUROPE.

I REMAINED in Skien three weeks to help Bro. Jaspersen. When I returned to Christiana, Bro. Rosqvist had been preaching in my absence with good success. During Easter week we had nine sermons. The friends brought an offering for the minister, as is customary. It amounted to \$28.47.

Sabbath evening six brethren and sisters were baptized. This makes twelve in all since New Year's. The next day, the first Sabbath in April, we met to celebrate the ordinances of the house of the Lord; and 56 brethren and sisters took part in these sacred rites. These were very precious seasons to us. We have now 138 members of the congregation united by certificate. The church of S. D. Adventists in this place was formed June 7, 1879; 98 persons have during this time been united with us in full membership. Of these, three have died, three have left for other countries, and two have apostatized; thus we have 90 members left. Of these again five are in Sweden, three in other parts of Norway, and two on the sea, which leaves us about 80 at home.

Last Thursday one of the Bremen Ocean steamers left this harbor with 1,100 passengers bound for the United States direct, 400 of whom were Scandinavians. By invitation from the agent, Bro. Svenson, two of us went as far as Drobak, a journey of two hours. Thus we had an opportunity to preach a farewell sermon to the friends. We were permitted to gather on the quarter-deck, above the saloon. This was a precious opportunity for us. Besides this, Mr. Svenson caused Norwegian, Swedish, and German tracts to be distributed among the passengers to the amount of Kr. 20 (\$5.36).

The same evening we held our church quarterly meeting. The Sunday-school has had an average of 78 members, and 62 in attendance during the quarter. The average membership of the Sabbath school has been 109; average attendance, 90. Thus we have had during the winter about 140 scholars in both schools. This is very encouraging, both to scholars and teachers.

The report from the tract society showed 56 members, of whom 34 had been active. They had secured during the quarter 69 subscribers for *Tidernes Tegn*, sold 1,192 papers, 69 pamphlets, and 32,544 pages of tracts; in all about 40,000 pages. They have also distributed 117 papers and 2,496 pages of tracts, written 16 letters, and visited 15 families. The sales amounted to Kr. 218.88 (\$58.66), which was Kr. 25.13 more than the cost of all tracts and papers.

The tract society in this city, consisting now of only 34 active members, has sold, during the nine months since its beginning, tracts and papers for \$201.19. Besides this, our colporter has sold tracts averaging \$2.68 per. week. In Denmark the battle goes well. The Lord is blessing Bro. Brorsen's patient and self-sacrificing labor. The churches in Alstrup, Tylstrup, Høllum, and Dronninglund are prospering. The brethren west of Veile are faithful and active, and new ones have come into the truth near Aarhus and Ribe, and in other places. Bro. Kristensen has commenced to render acceptable help in preaching. Yet there is need of more laborers; many doors and hearts are being opened. On Sjælland there is also a better prospect of doing good than there has been in the past.

Christiania, April 14, 1880. J. G. MATTESON.

#### DISTRICT NO. 4, NEBRASKA.

THE quarterly meeting for this district was held with the Richmond church. The attendance was larger than at any other meeting yet held there. Their new sod church proving too small, we pitched our forty-foot tent on Sunday morning, and had a good meeting in it. The Spirit of God was present throughout. Two were baptized, and united with the church here. The brethren pledged \$74 on the tent fund. A health and temperance club was organized.

CHAS. L. BOYD.  
GEO. B. STARR.

#### NOBLE, RICE CO., KANSAS.

SINCE my last report, a few days ago, a family of First-day Adventists have commenced to observe the Sabbath. They seem to be very grateful for the truth. Eleven whole families have now embraced the truth here; there is not a divided family among them all.

R. F. BARTON.

#### CALDWELL, SUMNER CO., KANSAS.

APRIL 1 to 25 I labored in this vicinity. A few had been keeping the Sabbath here for some time, and had awakened quite an interest, especially on the Sabbath question. As the result of our effort, ten embraced the truth. A church of fifteen members was organized, also a Sabbath-school of about twenty members. They take a club of ten *Instructors*; and four copies of the *Review*, three of the *SIGNS*, and one of *Good Health*, were subscribed for. Sunday, the 25th, seven were baptized. Our meetings closed in the evening, with the celebration of the ordinances. Both of these meetings were seasons of deep interest. A solemn spirit of conviction appeared to rest on the congregation, and the people of God enjoyed a large measure of his blessing.

We were loth to leave that part of the country. Two other places were pressing in their invitations for preaching in their neighborhoods, where the prospect appeared good to have raised up other churches with a comparatively small amount of labor; but labor among the churches called me on. May the Lord of the harvest send more laborers into the fields which are already ripe for the harvest.

J. H. COOK.

#### CLEBURNE, AND PLANO, TEXAS.

APPOINTMENTS were so arranged that I was enabled to attend the church quarterly meeting at each of these places. I labored to build up the spiritual interests of the churches, and to promote among the members greater zeal and activity in the different branches of the work; and I was encouraged to see such a general response, and such a willingness to move forward all along the line.

At Cleburne one was added to the church and two were baptized.

At Plano, one was added to the church, and five were baptized. Here we were pleased to meet the brethren Taylor, late Baptist ministers, and glad to find them well established in all the truths of the message. We hope the success attending Bro. Hunter's labors the past winter will inspire others to put forth greater efforts, and manifest more zeal, in true missionary labor.

R. M. KILGORE.

Terrell, April 23, 1880.

#### JASPER CO., MISSISSIPPI.

I CLOSE my labors at this place this evening. Have delivered seventeen discourses, and the interest is good. Seventeen adults are keeping the Sabbath, and a Sabbath-school of twenty-six members has been organized. Others speak of joining next Sabbath. Ten copies of the weekly *Instructor* will be taken for the school.

I think this a good field of labor. The people are anxious to hear, though there is some prejudice. I should like to have ministerial help. I think it is greatly needed; it looks as though a great work might be accomplished here. If any of the brethren have reading matter that they can send me at Bladen Springs, Ala., it will be thankfully received. I shall return here again soon, and look after the interest. Brethren, pray for the cause in the far South.

April 26.

J. M. ELLITT.

#### MENDON, OHIO.

I AM still holding meetings at this place, with some interest. Two were baptized yesterday; others are keeping the Sabbath; and still others are at the point of decision. I have sold several dollars' worth of books, and obtained some subscribers for periodicals. The Methodists have granted us the use of their house,—a favor for which we are very grateful.

G. G. RUPERT.

#### LETTER FROM QUEENSTOWN.

IT was with the greatest pleasure I received the copies of the work entitled "SIGNS OF THE TIMES," addressed to me at Fort Beaufort, and forwarded to me from there to Queenstown where I now am. I will use my utmost endeavors that they have a wide circulation both here in the Town, and District. I should be pleased if you would send them to those of my friends, to whom I have spoken on the subject, and who would be glad to get them indeed. Hoping that you may receive Divine assistance in your good work, and that it may be the means of bringing many to the Savior, I am yours, gratefully.

\*Murray's Modern London.

THE majesty of Christ's character and the splendor of his life require a near approach and a careful eye. More still, they require the deep sympathy of the soul. Then, worshipping at his feet becomes a joyous service, and the silent listening to his word becomes the passion of life.



## The Home Circle.

## "IF WE KNEW."

If we knew the woe and heart-ache  
Waiting for us down the road,  
If our lips could taste the wormwood,  
If our backs could feel the load,  
Would we waste to-day in wishing  
For a time that ne'er can be?  
Would we wait in such impatience  
For our ships to come from sea?

If we knew the baby-fingers  
Pressed against the window-pane,  
Would be cold and still to-morrow—  
Never trouble us again—  
Would the bright eyes of our darling  
Catch the frown upon our brow?  
Would the print of rosy fingers  
Vex us then as they do now?

Ah, these little, ice-cold fingers!  
How they point our memories back  
To the hasty words and actions  
Strewn along our backward track!  
How these little hands remind us,  
As in snowy grace they lie,  
Not to scatter thorns, but roses,  
For our reaping by and by!

Strange we never prize the music  
Till the sweet-voiced bird has flown!  
Strange that we should slight the violets  
Till the lovely flowers are gone!  
Strange that summer skies and sunshine  
Never seem one-half so fair  
As when winter's snowy pinions  
Shake their white down in the air!

Lips from which the seal of silence  
None but God can roll away,  
Never blossomed in such beauty  
As adorns the mouth to-day;  
And sweet words that freight our memory  
With their beautiful perfume,  
Come to us in sweeter accents  
Through the portals of the tomb.

Let us gather up the sunbeams,  
Lying all along our path;  
Let us keep the wheat and roses,  
Casting out the thorns and chaff;  
Let us find our sweetest comfort  
In the blessings of to-day,  
With the patient hand removing  
All the briars from our way.

## UNDER THE SHADOW.

"WELL, what kind of a meeting to-night?"

It was the minister's wife who asked this, as the minister entered the parsonage sitting-room direct from the Thursday evening prayer-meeting.

The minister sighed wearily.

"Oh, about as usual; Deacon Abbot asked the prayers of the church for his son."

A look of righteous indignation flashed into the minister's wife's face.

"Poor Deacon Abbot?" she sorrowfully exclaimed.

"Poor Hal, I should say," the minister answered.

"Why, what do you mean?" she spiritedly rejoined, taking up the cudgel in behalf of the deacon. "What do you mean? Deacon Abbot is a bright and a shining light, surely. His prayers and exhortations bespeak him to be a most saintly man. I think he is greatly to be pitied in Hal's going to the bad as he does."

"Prayers and exhortations shine only one way," answered the minister, almost bitterly, "and"—

But here, on the principle that a thought of angels causes sound of the rustle of their wings, or that speaking of a less admirable being is certain to bring him behind the door, came an interruption in the person of the talked-of deacon himself.

"I felt that I must unburden my troubles to somebody, brother Harrison," he said. "That young scapegrace is bringing down my grey hair in sorrow to the grave. I'm ready to wish he'd never been born. To-night, while I've been in the courts of Zion serving the Lord, he's been down to Turner's serving the evil one. It seems pretty hard, when I've labored in the kingdom for five-and-forty years, giving my testimony everywhere and not withholding my substance from the spread of the gospel, to have my child defy me like this, and set his feet to destruction. I've threatened the boy and expostulated with him, but I might as well talk to the wind or the rain, he's that headstrong and unmanageable. O dear! O dear! O wretched man that I am!"—and the deacon groaned and wrung his hands.

After the wail and the call were ended, the minister proceeded to don overcoat and hat.

"Where are you going?" surprisedly inquired the minister's wife.

"To look for the lost sheep gone astray," answered the shepherd of souls, passing into the street.

Down through the heart of the village he took his way to Turner's saloon, where nightly, amidst the shuffle of cards, the clink of glasses, the ribald jests and maudlin laughter of wicked men, Hal Abbot might be found.

By a fortunate coincidence, just as the minister passed the building Hal came out, and started in the direction of his home. Earlier than usual he had left the palace, and as not always, was quite himself.

The minister seeing him, though himself unnoticed by Hal, turned, and retracing his footsteps, presently joined the young fellow. In outward appearance he was a goodly specimen of young manhood. His bright, handsome face carried, in the moonlight, a winning grace. It was indeed a woful pity that with all his inborn attractiveness and ability he should, at twenty, choose to be walking with rapid steps the downward path.

Pleasantly the minister accosted him, then linked his own arm through his, and as they strolled along chatted cheerily on indifferent subjects. Hal evidently expected a sermon with a personal application, and was consequently rather cold and unresponsive. At length, however, his companion's urbanity won upon him, and before he realized it, with so much tact was the conversation managed, he was telling his story.

"It began with my very life, Mr. Harrison," he said. "I remember when I was a mere baby being pushed away from my father's knee with a frown and an impatient gesture. He never caressed me, he never smiled upon me, nor took the slightest interest in my play and amusements. My boyish romping and chatter made him nervous; he couldn't nor he wouldn't stand 'such an everlasting din,' and his entrance into the house became to me the signal for restraint and silence. I learned to feel his absence a relief, and to dread his presence. As I grew older he seemed to regard me simply as his tool, made for no other purpose than to do his work. He never encouraged me nor praised me, but on the slightest occasion, and without any occasion even, scolded and punished me. 'Spare the rod and spoil the child' was one of his favorite maxims, and he was forever talking about breaking my will. His pride led him to give me a respectable education, and that is about the only thing he ever did give me. Many a time I've been mortified with poor and old-fashioned clothes among well-dressed boys whose fathers were not so well-to-do as mine. I never had any money to spend, except for the barest necessities, and was held accountable for the outlay of every penny. So long as he could, he kept me bound to him in servile fear, and when I got old enough to dare to break my bonds, I naturally made the most of my liberty.

"He thinks now that I'm going straight to ruin, asks the prayers of the church in my behalf, gets all the pious old hypocrites in the town to 'labor' with me, sets himself up as a martyr in being the father of such an unworthy son, and declares he'll give his whole property to the missionary societies if I don't immediately mend my ways. Perhaps I am going to ruin—and I don't care much if I am—but he has himself to thank for it, and my blood will be on his garments in the day of judgment—should there ever be a day of judgment. If my mother had lived," (the young fellow's hard tone softened a little) "or I had had a sister, or there had been in my home the thinnest atmosphere of love and sympathy, it would have been different. But the old house is duller than a jail, and the old man uglier than Satan, so I go" (nodding over his shoulder toward Turner's) "where things are livelier, and folks more agreeable.

"There, sir," after a brief pause, giving a sarcastic laugh, "I've drawn his picture to the life—the 'godly Deacon Abbot'—that's what people call him—who is a pillar in the church, and prays and exhorts so fluently, and gives his dollars by the score to convert the heathen. Fireside piety appears to be at a discount with nineteenth century saints. Deliver me from Christians, if he is a sample"—and again the young man's derisive laughter broke on the solemn stillness of the moonlit night.

With an ache in his own heart, the minister reasoned and pleaded long and earnestly with misguided Hal.

Reporting the interview on his return to the parsonage, the pastor remarked, with rather un-

clerical heat, that his first duty of the morrow should be to visit Deacon Abbot, and endeavor to convince him that he was not in a thoroughly sanctified state, with all his attainments.

"It is dreadful, it is awful," he said, "that so many, many professors and possessors of our holy religion, by indulging in some grave fault or evil habit, make their profession and possession of none effect, so far as it regards their associates. Hard as it may sound, I believe souls sometimes go down to perdition because of the sins of Christian men and women.

"Deacon Abbot means to be a good man. The Lord's grace is undoubtedly in his heart. Right grandly he lets his light shine in some directions, but toward his own home it is shut out by irritability and moroseness and avarice. Under the shadow which these have cast upon his life, poor Hal has almost made eternal shipwreck. Almost; thank God it is not quite. I think he will yet be saved, though the narrowness of his chance should be to us, every one who has named the Master's name, as a warning from the heavens."—A. E. C., in *Examiner and Chronicle*.

## EARLY IMPRESSIONS.

THE importance of early right impressions upon the mind has been dwelt upon by numberless writers, but it is not on that account to be passed by. The three millions of fathers and mothers in our land need to be constantly reminded of it. Happy would it be for our land, and for the world, if putting them in remembrance could secure right action on this most important subject.

Dr. John D. Godman, the distinguished professor of anatomy and student of natural history, was bereaved of both his parents when he was about a year old. His aunt took care of him till he was six years old, when she died. She was a woman of uncommon piety, and the impressions made upon his mind were never effaced. It is true that he was for a season led into infidelity; but those early impressions, though obscured for a time, were at length the means of leading him to Christ. He became an eminent Christian as well as an eminent scholar. During his last illness, he was often heard to speak in raptures of his aunt, and to say, "If I have ever been led to do any good, it has been through the influence of her example, instructions, and prayers." That influence, be it remembered, was exerted before he was six years old!

It is greatly to be regretted that Dr. Godman was not spared to execute a plan which he had formed. "This was," said he, "to relate a few curious incidents from among the events of my most singularly guided life, which could not have failed practically to illustrate the importance of inculcating correct religious and moral principles, and improving the mind therewith from the very earliest dawn of intellect, from the very moment that the utter imbecility of infancy begins to disappear."

Christian parents, are you taking care to make right impressions upon the minds of your children? Has it been your object to have the first ideas they are capable of forming, connected with God and duty? Have you done all you could by example, instruction, and prayer, to make upon the infant mind impressions which may lead them to the Lamb of God?—*Christian Counselor*.

KEEP IT TO YOURSELF.—You have trouble—your feelings are injured, your husband is unkind, your wife frets, your home is not pleasant, your friends do not treat you fairly, and things in general move unpleasantly. Well, what of it? Keep it to yourself. A smouldering fire can be found and extinguished; but when the coals are scattered, who can pick them up? Bury your sorrow. The place for sad and disgusting things is under the ground. A cut finger is not benefited by pulling off the plaster and exposing it to somebody's eye. Things thus covered are cured without a scar; but once published and confided to meddling friends, there is no end to the trouble they may cause. Keep it to yourself. Troubles are transient, and when a sorrow is healed and passed, what a comfort it is to say: "No one ever knew it until it was all over."—*Sel.*

A WILLING heart can find its work anywhere and everywhere. We sometimes think we should do more if we were better placed; but if we are not doing what we can where we are, we should not. He who is "faithful in little," says Christ "will be faithful in much."



## ITEMS OF NEWS.

—A strong coalition against the government has been formed in the congress of Spain.

—The London *Times* expresses its opinion that the fishery difficulties can be amicably and speedily settled.

—The keeper of Bird Rock Light, in New Brunswick, and his son, were frozen to death while fishing, says a report of May 22.

—A report from Rome says many Jesuits are preparing to come to America when the decrees against them are enforced.

—On the night of May 23, seventy buildings were burned in Edinburgh, Pa. More than one hundred families were left homeless.

—Five Mexican robbers are to be surrendered to the Texan authorities; the first satisfaction offered for all the outrages on the border.

—In Pittsburg, Pa., May 18, Blake and Lacy's planing mill, with four acres of material, 4,000,000 feet of lumber, were burned. Loss, over \$200,000.

—“The powers” have prepared a demand on Turkey for reforms which will look toward the payment of interest on her loans. If carried into effect it will kill her outright.

—A very severe famine prevails in Hungary. The Austrian government has given orders to stop emigration which was increasing because of the famine, so they must stay and starve.

—Rev. Dr. Tyng, of New York, now in his 81st year, has retired from the pastorate on a pension of \$5000 a year. Those for whom he has labored feel it a privilege to care for him, now that he can no longer care for them.

—The *Christian Union*, edited by Henry Ward Beecher and Lyman Abbott, expresses its belief “that the judgment day has already arrived, that there is no resurrection of the body, and that the dead pass immediately from death to judgment.”

—The House of Representatives voted \$20,000 for the digging of two experimental wells in Colorado, east of the mountains, on lands of the Government. If they are successful, it is expected thereby to open up the agricultural resources of the country.

—The news from St. Petersburg confirms the report that the sentence of Chung How has decided Russia to recall her Charge d'Affaires from Peking, and place her subjects in China under the protection of the United States. The papers say “it looks like war.”

—A thousand cotton spinners wrecked and set fire to a mill in Barcelona, May 22, but the police and military quenched the flames and arrested the leaders of the mob, when order was restored. The Prefect has issued a decree to dissolve every trade union in Catalonia.

—Immense fields of ice spread from the west coast of Newfoundland to Cape Canso, and a fleet of nearly a hundred sail are delayed from getting up North Bay. Two large Norwegian barks were lost near Rose Blanche, N. F., but the crews were saved. It is supposed that many more vessels will be lost, as the ice is very heavy.

—The German Ultramontanes are resolved to recommence war against Bismarck, and stir up the Catholic population against the Government. The first important meeting of the Catholics has been held at Dortmund, Westphalia, at which 20,000 persons were present, including many noblemen and influential leaders.

—Cardinal Jacobini has been instructed by the Curia to inform Prussia that the Pope disapproves of the permissive system in the bill amending the laws, and withdraws the concession made in a brief to the Archbishop of Cologne regarding the notification to be made to the Prussian Government of the appointment of priests, declaring it void.

—A most terrific storm has occurred in Georgia. A report from Columbus of May 22, says: From Friday at 5 A. M. to Saturday at 5 A. M., 9.92 inches of rain fell, eight and a half inches falling in ten hours. All railroads are broken up and no trains arrived or departed to-day. The river rose fifteen feet in two hours. Great damage was done.

—A terrible railroad accident occurred on the narrow gauge, or Pacific Coast Railroad, on Sunday afternoon, May 23, about three miles from Santa Cruz. A train was rounding a sharp curve at high speed, when three flat cars, crowded with excursionists, jumped the track. Thirteen persons were killed, and several others soon died of injuries. Besides these about forty were injured, many of them seriously.

—Last week we reported the destruction of a village in Northumberland Co., Pa., by fire. Now we receive the following news from Condersport, the county seat of Potter Co., Pa.: At 3 o'clock May 18, a fire broke out in the rear room of Shebbins Brothers' store, used for storing oil. The town was without water supply or fire apparatus, and nothing could be done to check the fire, which burned rapidly. By 5 o'clock every dwelling, store, and place of business in the town, except four, were laid in ashes.

—Africa is said to be larger than both North and South America, and its central regions, where missions are now being planted, to have twice the population of the

United States. Lake Victoria Nyanza is reported to be larger than the whole State of New York; and the African trade, in ivory alone, to be worth more than \$7,000,000 a year. Dr. Means, recently returned from his exploring “visit to the leading people” of the geographical and missionary societies of Europe, says the maps of Africa hanging in the rooms of the Church Missionary Society “led Messrs. Speke and Grant to go out as explorers.” He also tells us of “a young Englishman of wealth, who having been hunting in Africa, becoming converted on his return to England, has now gone as a missionary at his own expense.”

—Out of twelve Democratic candidates for the Cincinnati School Board at the recent election seven were Roman Catholics. And yet Romanism is the virulent, persistent and unscrupulous enemy of public schools. Both priests and laymen are exerting every energy to destroy the system! Priest Hunt, a Romanist in New York, only six weeks in the United States, had the effrontery in addressing his congregation to say: “Your public schools are the occasion of leading innumerable souls from the path of virtue.” Thus foreigners who come to our country, which is the asylum for the oppressed of all lands, begin at once to reform our institutions!—*S. F. Advocate.*

**THANKFUL.**—One woman for twenty-six years—we know the fact—with cramps of *rheumatism*, had lain upon a bed, suffering continually. She had lost the use of every limb. She had not seen the sunlight, except the little that streamed into the window, for all these years. She hadn't seen for years a green blade of grass or a green leaf, and as you climbed up the rickety stairs and got into a garret you would hear a cheerful voice, and what would she tell you? Ask her about her state, and she would say, “Oh, I am so thankful.” Thankful for what? For the use of one thumb, because, with a little hook fastened upon that thumb, she could turn over the leaves of the Bible that would be placed within her reach, and helpless, and suffering, and poor as she was, she was thankful.—*John B. Gough.*

## RURAL HEALTH RETREAT.

THIS INSTITUTION is located about two and a half miles from St. Helena, Napa County, California, at the

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 27, 1880.

By request, we expect to preach in Oakland next Sunday evening, May 30, on the subject of the identity of the seventh day.

### OUR SABBATH MEETINGS.

THE Lord has blessed us with some precious Sabbath meetings of late in these cities. Our last meeting with the church in Oakland was a profitable one, our discourse being followed by a social meeting in which a greater number of spirited testimonies were given than we ever before knew to be given in the same length of time.

Last Sabbath we went to San Francisco much depressed because of certain things connected with the church. But the Lord came very near while we presented the testimony of "the faithful and true witness." On Sunday the church manifested a desire to free itself from distracting unhallowed influences. If the work is followed up we are confident that the Lord will pour out a blessing in San Francisco.

### CHRISTIAN HEALTH REFORM.

IN the programme for the next Ministerial Conference of Seventh-day Baptists of the Western Association, to be held at Nile, N. Y., is set down the following subject:—

"What can Seventh-day Baptists do in reference to Health Reform?"

We are pleased to know that at least some of them are inclined to do something on this important subject. We never heard a more earnest and stirring appeal to the church against tobacco than that by Eld. Hull, editor of the *Recorder*, at their Association meeting in Plainfield, N. J. We wish them abundant success.

### SUNDAY LITERATURE.

THE advocates of Sunday as a Sabbath frequently strike the truth in their literary efforts in behalf of their idol, and betray its heathenish origin. A Sunday-school paper, the *Morning Light*, commences a piece of poetry on the Sunday as follows:—

"Sunday we call the first day of the week;  
It was named for the golden sun.  
And a better name we need not seek  
Than this the heathen put on."

And this name that "the heathen put on" is the only title or name that the first day of the week ever had; and "the heathen" is the origin and on'y source from which the first day ever received a name. God numbered the days of the week, giving a title to only the seventh, which he called the Sabbath—the day of his rest. It was the Sabbath of the Lord, "because that in it he had rested from all his work which God created and made." Gen. 2:3. The heathen—"the nations that forget God," Ps. 9:17, who are unmindful of the Creator, and "worship the work of their own hands," Isa. 2:8—have turned away from "the holy of the Lord," Isa. 58:13, and dedicated the first day of the week to the sun; and professed Christians—we write it with astonishment—turn away from the specific commandment of God, and follow the way of the heathen! See Jer. 10:1-12; Lev. 18:3.

In Rev. 14:9-12 we find the most terrible denunciation which the word of God contains against those who worship falsely,—who do not "keep the commandments of God, and the faith of Jesus." This message of warning, and threatening of wrath, is located at a certain time. It is given in the last days, just before the Son of man comes to reap the harvest of the earth; just before probation closes,—before the Son of man ceases to act as a mediator and comes to take "vengeance on them that know not God." 2 Thess. 1:7-10. "Here," says the message, "are they that keep the commandments of God."

Paul, when speaking of the idolatries of the heathen before his day, said, "The times of this ignorance God overlooked," Liddell and Scott, Diaglott, Anderson, "i. e. to bear with," Robinson, "but now commandeth all men everywhere to repent." Acts 17:30. In the fulfillment of God's purposes, by the increase of light, or the approaching change of dispensations, our relations may so change that it may be consistent for God to bear with, at one time, what it is not at another time. Let us not presume on the past mercies of God, but be "zealous and repent," and "prepare for those things which are coming on the earth."

### HIGH-TONED RELIGION.

"REV. J. HYATT SMITH," who is (at least nominally) a Baptist minister, speaking of the ordinances of the church, says:—

"I can imagine a man so high in God's grace that for him to eat and drink of the bread and wine would let him down. He is partaking of spiritual bread and wine. All members of the church are not so high, and the material supper is most convenient for them."

That is to say that some Christians are so low in God's grace that it is most fitting for them to do as Christ commands, while some have outgrown that condition!

We have often met this self-conceited religion, in various organizations. A Baptist minister once informed us that he preached a sermon so spiritual that scarcely a person in the congregation could understand him. A person of the old-fashioned Oberlin school, when driven from the usual defences of Sunday, asked us, "What difference does it make whether I keep a Sabbath or not if I am only sanctified?" A preacher of the United Brethren order, when nonplused on the same subject, replied that he did not depend on the Bible to learn his duty. He got his information in his own heart in answer to prayer. Another person of the same order said that he knew he was pleasing God in the use of tobacco, for the Lord sanctified him while he was using it, which he would not have done if the habit was wrong! We could multiply instances of this sort, but it is not necessary.

The drift of the religious world is in that direction; the tendency is to a religion resting on feeling and "experience," instead of the word of God. We believe in an experience which is formed on, and in harmony with, God's word, but not one which is substituted for the word. We believe in sanctification through the truth, (God's word is truth), John. 17:17, but not in a sanctification which ignores the truth of God.

But all these notions are the outgrowth of the spiritualizing theory, invented by Origen, and just now fanned into popularity by a Satanic breeze of spirit influences. Many pulpits of the land are sowing the seed; Modern Spiritualism gathers in the harvest. Opposition to the doctrine of the personal and visible return of the Lord—a growing contempt of the second advent of the Saviour—is drawing thousands into spiritualizing notions on this subject, and then to spiritualize or mystify all the Scriptures becomes a necessity for consistency's sake.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

ANSWER TO QUESTION. A Sabbath day's journey was not a measurement laid down in the Scriptures. It is supposed that it was inferred by the Jews from certain regulations in the law, but if so it was no more than an inference. The distance was a little less than a mile.

### INFORMATION WANTED.

MRS. S. S. DAVIS, Houston, Texas, wishes to hear from her only son. We are not informed of his first name.

### BOOK NOTICE.

DR. JOSEPH SIMMS has laid upon our table his work entitled *Nature's Revelations of Character, or Physiognomy Illustrated*. This is a study to which we must confess we have never given our attention, but Dr. S. has shown it to be quite worthy of attention if we may judge from a partial examination of his book, and the many testimonials from eminently scientific men and the best periodicals, both in the United States and Great Britain. Physiognomy has not heretofore been reduced to a system, as it has been by Dr. Simms. This may account for the very limited attention which has been given to it, as compared to kindred sciences, as well as for the interest which has been awakened in it by this author. The illustrations presented are certainly striking, and every reader must be interested in his work.

Dr. S. has received the highest encomiums as a lecturer both in this and foreign countries, which goes to show that he is master of this subject, to which he has devoted his life. The book is of 624 pages, for sale by Bancroft & Co., San Francisco.

### Appointments.

#### CAMP-MEETINGS.

WESTERN OREGON—At Salem, on Marion Square, June 9-15.  
IOWA, Des Moines, June 3-8.  
WISCONSIN, Portage, June 9-15.  
MINNESOTA, June 17-21.

### SYNOPSIS OF PRESENT TRUTH.

(Continued from page 235.)

to them; as "my [Kodesh] holy mountain," "my [Kodesh] holy city," &c. Our friends have the misfortune to have made here an utterly incorrect statement. *Kodesh* is never translated holy city, holy mountain, &c. The facts are these: *Kodesh* alone is translated sanctuary in a multitude of instances, meaning the tabernacle or temple. It is also used with an adjective signification and applied to the mountain, city, garments, things, &c., as holy mountain, holy city, holy garments, holy things, *Kodesh* in these expressions being simply translated *holy*, and other words being used to denote the mountain, city, garments, or things. The fallacy of the claim herein noticed is sufficiently shown by these facts.

4. IS THE CHURCH THE SANCTUARY? We answer, It is not. Do you ask for our reasons? One fact alone is sufficient to annihilate the idea: It is never once in the word of God called the sanctuary. Another definite object is invariably called the sanctuary, and the church is uniformly connected with that object as the "host" or worshipers; the sanctuary itself being the place of that worship, or towards which their prayer was directed. There is one text that may be urged on this point and we therefore notice it: "When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah was his sanctuary, and Israel his dominion." Ps. 114:1. This would however only prove that one of the twelve tribes was the sanctuary and that the whole church was not. But if the fact be remembered that God chose Jerusalem which was in Judah, as the place of his sanctuary, we think the following from another psalm will fully explain the connection between Judah and the sanctuary of God, and show that Judah was the tribe with which God designed to locate his habitation: "But chose the tribe of Judah the Mount Zion which he loved. And he built his sanctuary like high palaces (see 1 Chron. 29:1) like the earth which he hath established forever." Ps. 78:68, 69.

If Ps. 114:1 proves that Judah was the sanctuary, this text proves that Judah was Mount Zion. But these absurd conclusions are not necessary when we consider that by a well recognized figure of speech, Judah is called Mount Zion simply because that mountain was within the territory of that tribe; and it is likewise called the sanctuary simply because the sanctuary was located among them.

But could a single text be produced in favor of the view that the church is the sanctuary, it could not even then be the sanctuary of Dan. 8:13, 14; for the church is there represented by the word "host." This none will deny. "To give both the host and the sanctuary to be trodden under foot." The church and the sanctuary then, are two very separate and distinct things.

U. S.

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