

# The Signs of the Times.

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

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## The Signs of the Times.

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[For terms, etc., see last page.]

### MY CONFIDENCE.

I hold thy truth, oh, Lord, within my heart,  
Thy law I love;  
I hold thy cross, and try to do my part  
My faith to prove;  
I hold thy promise, Lord, and daily pray,  
"My faith increase,  
That I may closer cleave to thee, the way,  
And have thy peace."  
Yet little joy my holding brings to me,  
Because I know  
That though my soul still trusting clings to thee,  
I may let go.  
But I am held, oh, Lord, thou hast my hand,  
And thou art strong.  
Throughout my journey in this desert land,  
However long,  
Thou givest me support. I shall not fall.  
Though foes assail,  
And press me hard, over myself and all  
I shall prevail.  
Great joy thy presence and thy pledge affords,  
Because I know  
That thou wilt not—since thou hast given thy word—  
Of me let go.

### General Articles.

#### THE LAW AND THE SABBATH.

BY MRS. E. G. WHITE.

THE Lord charged Moses to make no covenant with the people of the land whither they should go, lest they should be ensnared thereby. But they should destroy the altars of the heathen, break their images, and cut down the groves dedicated to their idols. He then commanded, "Thou shalt worship no other God; for the Lord, whose name is jealous, is a jealous God." God claims supreme worship as his due.

God promised Abraham's posterity the land of Canaan; but centuries must pass before they could enter upon their possession, "In the fourth generation, they shall come hither again, for the iniquity of the Amorite is not yet full." The Amorites inhabiting the land of Canaan, were gradually bringing upon themselves the righteous judgments of God by their iniquity. When it was fully settled that they would not be brought under the control of God's government, and when they gave themselves up to work iniquity, bringing themselves to the most conspicuous idolatry, yet God spared them, for the full measure of guilt marking them for his vengeance, had not been reached. The iniquity of the Amorites must reach its fullness before God would send forth his mandate to destroy utterly. In the fourth generation God dispossessed them to make room for his people. Here we see the long suffering of God; he allows nations a certain probation, but there is a point where their accumulated guilt will meet its punishment. Those who would make void God's law, advance from one degree of wickedness to another. Children would inherit from their parents the wicked, rebellious spirit against God and his law, and would go to greater extent in wickedness than their fathers before them until the wrath of God breaks forth upon them. The punishment was none the less certain because long delayed. God would have us take these lessons to heart. He would have us see the principle of divine justice in his dealings, and have us understand that a record is kept of the impieties and law breaking of any people and nation with the unerring accuracy of an infinite God. Although the measure of iniquity is filling up, God still bears, he gives additional opportunities and advantages, calling to repentance and proffering pardon. Yet if they

continue to refuse light, and heed not the warnings of God, his divine justice will not always bear; for these are a blot, a stain upon his universe; their iniquity will corrupt all connected with them and become wide-spread.

Special directions were given in regard to the observance of the Sabbath: "Six days thou shalt work, but on the seventh day thou shalt rest. In earing time and in harvest thou shalt rest." The Lord knew that Satan was continually at work to lead the Israelites to transgress the divine law, and he condescended to be very definite in his directions to his erring people, that they might not transgress his commandments for want of knowledge. In the busiest season of the year, when their fruits and grains were to be secured, they would be tempted to labor on sacred time. He would have them understand that their blessings would be increased or diminished according to their integrity of soul, or their unfaithfulness in his service.

God is no less particular now in regard to his Sabbath than when he made this requirement of the children of Israel. His eye is upon all his people, and over all the work of their hands. He will not pass by unnoticed those who crowd upon the Sabbath, and employ for their own use the time which belongs to him. Some may think they gain time by this course; but instead of being advantaged by robbing God of that which he has reserved to himself, they will lose. Many do not realize that the judgments which overtake them are from God. Though he may bear long with the transgressor the punishment will surely come at last.

Forty days and nights Moses remained in the mount, and during all this time, as at the first, he was miraculously sustained. And again the Lord "wrote upon the tables the words of the covenant, the ten commandments." During that long time spent in communion with God, the face of Moses had reflected the glory of the divine presence; and the brightness did not cease when he descended from the mountain. Unknown to himself, his face shone with such a dazzling, unearthly light that Aaron, as well as all the people, shrank from him. On learning the cause of their terror, he covered his face with a vail, and he continued to do so when coming from such heavenly communings.

Those who trample upon God's authority, and show contempt for the law given in such grandeur at Sinai, virtually despise the lawgiver, the great Jehovah. The children of Israel who had transgressed the first and second commandments, were charged not to be seen anywhere near the mount, where God was to descend in glory to write the law a second time upon tables of stone, lest they should be consumed with the burning glory of his presence. And if they could not even look upon the face of Moses for the glory of his countenance, because he had been communing with his Maker, how much less can sinners look upon the Son of God when he shall appear in the clouds of heaven in the glory of his Father, surrounded by all the angelic host, to execute judgment upon all who have disregarded the commandments of God, and have trodden under foot the blood of Christ!

The law of God existed before man was created. The angels were governed by it. Satan fell because he transgressed the principles of God's government. After Adam and Eve were created, God made known to them his law. It was not then written, but was rehearsed to them by Jehovah.

The Sabbath of the fourth commandment was instituted in Eden. The principles embodied in the decalogue existed before the fall, and were suited to the condition of holy beings. After the fall, these principles were not changed, nothing was taken from the law of God, but additional precepts were given to meet man in his fallen state.

A system of sacrifices was then established, to

keep before the fallen race that which the serpent made Eve disbelieve, that the penalty of disobedience is death. The transgression of God's law made it necessary for Christ to die as a sacrifice; for only thus could he redeem man from the penalty of the broken law, and yet maintain the honor of the divine government. The sacrificial system was designed to teach man humility, in view of his fallen condition, and to lead him to repentance toward God and faith in the promised Redeemer for pardon of past transgressions. Had the law of God never been transgressed, there would have been no death, and hence no need of additional precepts to suit man's fallen condition.

Adam taught his descendants the law of God, which was handed down to the faithful through successive generations. The continual transgression of its precepts called for a flood of waters upon the earth. The law was cherished by Noah and his family, who for right-doing were miraculously saved in the ark. Thus the Lord preserved to himself a people, from Adam down, in whose hearts was his law. He says of Abraham, he "obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

The Lord appeared to Abraham, and said unto him, "I am the Almighty God. Walk before me, and be thou perfect. And I will make a covenant between me and thee, and will multiply thee exceedingly." "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee."

He then gave to Abraham and his seed the rite of circumcision as a token that God had separated them from all nations as his peculiar treasure. By this sign they solemnly agreed to fulfill the conditions of the covenant made with Abraham, to be separate from all other nations, and to be perfect. If the descendants of Abraham had faithfully kept this covenant they would have escaped a great temptation to indulge in the sinful practices of other nations, and would not have been seduced into idolatry. By mingling with idolaters they lost to a great extent their peculiar, holy character. To punish them, the Lord brought a famine upon their land, which compelled them to go down into Egypt to preserve their lives. But because of his covenant with Abraham, God did not forsake them while they were in Egypt. He suffered them to be oppressed by the Egyptians, that they might turn to him in their distress, choose his righteous and merciful government, and obey his requirements.

The Lord heard the cries of his people in the land of their captivity and delivered them, that they might be free to serve him. After they had left Egypt, and the waters of the Red Sea had been divided before them, he proved them to see if they would trust in him who had taken them, a nation from another nation, by signs, temptations, and wonders. But they failed to endure the trial. They murmured against God because of difficulties in the way, and wished to return again to Egypt. To leave them without excuse, the Majesty of Heaven condescended to come down upon Sinai, enshrouded in glory, and surrounded by his angels, and in a most sublime and awful manner make known his law of ten commandments. He would not permit even his angels to teach those sacred precepts, but spoke them himself, in the hearing of all Israel. He did not, even then, trust them to the memory of a people who were prone to forget his requirements, but wrote them with his own finger upon tables of stone. He would remove from them all possibility of mingling with his holy precepts any tradition, or of confusing his requirements with the practices of men.

THE minds of some people are like the pupil of the human eye, contracting themselves the more and stronger the light is shed upon them.

## THE UNITED STATES IN PROPHECY.

BY ELDER U. SMITH.

(Continued.)

But it may be asked how the Sunday question is to be affected by the proposed Constitutional Amendment. Answer: The object, or, to say the least, one object of this amendment is to put the Sunday institution on a legal basis, and compel its observance by the arm of the law. At the National Convention held in Philadelphia, Jan. 18 and 19, 1871, the following resolution was among the first offered by the Business Committee:—

"Resolved, That, in view of the controlling power of the Constitution in shaping State, as well as national, policy, it is of immediate importance to public morals, and to social order, to secure such an amendment as will indicate that this is a Christian nation, and place all Christian laws, institutions, and usages in our government on an undeniable legal basis in the fundamental law of the nation, specially those which secure a proper oath, and which protect society against blasphemy, Sabbath-breaking, and polygamy."

By Sabbath-breaking is meant nothing else but Sunday-breaking. In a convention of the friends of Sunday, assembled Nov. 29, 1870, in New Concord, Ohio, the Rev. James White is reported to have said: "The question [of Sunday observance] is closely connected with the National Reform Movement; for until the government comes to know God and honor his law, we need not expect to restrain Sabbath-breaking corporations." Here again the idea of the legal enforcement of Sunday observance stands uppermost.

Once more: The Philadelphia Press, of Dec. 5, 1870, stated that some Congressmen, including Vice-president Colfax, arrived in Washington by Sunday trains, Dec. 4, on which the Christian Statesman commented as follows (we give italics as we find them):—

"1. Not one of those men who thus violated the Sabbath is fit to hold any official position in a Christian nation. \* \*

"He who violates the Sabbath may not steal, because the judgment of society so strongly condemns theft, or because he believes that honesty is the best policy; but tempt him with the prospect of concealment, or the prospect of advantage, and there can be no reason why he who robs God will not rob his neighbor also. For this reason, the Sabbath law lies at the foundation of morality. Its observance is an acknowledgment of the sovereign rights of God over us.

"2. The sin of these Congressmen is a national sin, because the nation hath not said to them in the Constitution, the supreme rule for our public servants, 'We charge you to serve us in accordance with the higher law of God.' These Sabbath-breaking railroads, moreover, are corporations created by the State, and amenable to it. The State is responsible to God for the conduct of these creatures which it calls into being. It is bound, therefore, to restrain them from this as from other crimes, and any violation of the Sabbath, by any corporation, should work immediate forfeiture of its charter. And the Constitution of the United States, with which all State legislation is required to be in harmony, should be of such a character as to prevent any State from tolerating such infractions of fundamental moral law.

"3. Give us in the National Constitution the simple acknowledgment of the law of God as the supreme law of nations, and all the results indicated in this note will ultimately be secured. Let no one say that the movement does not contemplate sufficiently practical ends."

From all this, we see the important place the Sabbath question is to hold in this movement—the important place it even now holds in the minds of those who are urging it forward. Let the amendment called for be granted, "and all the results indicated in this note," says the writer, "will ultimately be secured;" that is, individuals and corporations will be restrained from violating the Sunday observance. The acknowledgment of God in the Constitution may do very well as a banner under which to sail; but the practical bearing of the movement relates to the compulsory observance of the first day of the week.

Even now the question is agitated why the Jew should be allowed to follow his business on the first day after having observed the seventh. The same question is equally pertinent to all seventh-

day keepers. A writer signing himself "American," in the Boston Herald of Dec. 14, 1871, said:—

"The President in his late message in speaking of the Mormon question, says, 'They shall not be permitted to break the law under the cloak of religion.' This, undoubtedly, meets the approval of every American citizen, and I wish to cite a parallel case, and ask: Why should the Jews of this country be allowed to keep open their stores on the Sabbath under the cloak of their religion, while I, or any other true American, will be arrested and suffer punishment if we do the same thing? If there is a provision made allowing a few to conduct business on the Sabbath, what justice and equality can there be in any such provision, and why should it not be stopped at once?"

And this question, we apprehend, will be very summarily decided, when once the Constitutional Amendment has been secured.

At a Ministerial Association of the M. E. church, held in Healdsburg, Cal., April 26-28, 1870, Rev. Mr. Trefren, of Napa, speaking of S. D. A. ministers, said, "I predict for them a short race. What we want is law in the matter." Then referring to the present movement for a law, he added, "And we will have it, too; and when we get the power into our hands, we will show these men what their end will be." From a work recently published by the Presbyterian Board of Publication, entitled "The Sabbath," by Chas. Elliott, Professor of Biblical Literature and Exegesis in the Presbyterian Theological Seminary of the Northwest, Chicago, Ill., we take this paragraph:—

"But it may be asked, Would not the Jew be denied equality of rights by legislation protecting the Christian Sabbath and ignoring the Jewish? The answer is, We are not a Jewish but a Christian nation; therefore, our legislation must be conformed to the institutions and spirit of Christianity. This is absolutely necessary from the nature of the case."

There is no mistaking the import of this language: No matter if the Jew does not secure equal rights with others. We are not a Jewish nation, but a Christian; and all must be made to conform to what the majority decide to be Christian institutions. This affects all who observe the seventh day as much as the Jews. And we apprehend it will not be a difficult matter to lead the masses, whose prejudices incline them in this direction, to believe that it is "absolutely necessary" that all legislation must take such a form, and cause them to act accordingly.

Several years since, Dr. Durbin of the Christian Advocate and Journal, gave his views on this subject as follows:—

"I infer, therefore, that the civil magistrate may not be called upon to enforce the observance of the Sabbath [Sunday] as required in the spiritual kingdom of Christ; but when Christianity becomes the moral and spiritual life of the State, the State is bound through her magistrates to prevent the open violation of the holy Sabbath, as a measure of self-preservation. She cannot, without injuring her own vitality and incurring the divine displeasure, be recreant to her duty in this matter."

At a meeting held at Saratoga Springs, Aug. 12, 1860, ex-president Fillmore said that "while he deemed it needful to legislate cautiously in all matters connected with public morals, and to avoid coercive measures affecting religion, the right of every citizen to a day of rest and worship could not be questioned, and laws securing that right should be enforced."

And the Christian Statesman of Dec. 15, 1871, speaking of the general disregard of the Sabbath [Sunday] in the arrangements for welcoming the Grand Duke Alexis, says:—

"How long will it be before the Christian masses of this country can be roused to enact a law compelling their public servants to respect the Sabbath?"

A very marked and rapid change is taking place in public opinion relative to the proposed religious amendment of the Constitution. We have learned of instances of men who were at first openly hostile to the movement, now giving their influence for its advancement, and clamoring loudly for a Sunday law. And some who at first regarded it with indifference, are now becoming its warm partisans. As a sample of this change of feeling, the following paragraph from the Christian Press of Jan., 1872, may be presented. The Christian Press is the organ of the Western Book and Tract Society, Cincinnati, Ohio, and its editor, speaking

of the National Association above referred to, says:—

"When this Association was formed, while we were prepared to bid it God speed, we did not then feel that there was any pressing need for the object sought; and as our mission was specially directed to the Christianizing, enlightening, and elevating of the masses of the people, we have said little in our columns on the subject, being assured that if the people are right, it is easy to set the government right. The late combined efforts, however, of various classes of our citizens to exclude the Bible from our schools, repeal our Sabbath laws, and divorce our government entirely from religion, and thus make it an atheistic government—for every government must be for God or against him, and must be administered in the interests of religion and good morals, or in the interests of irreligion and immorality—have changed our mind, and we are now prepared to urge the necessity for an explicit acknowledgment in the National Constitution of the authority of God and the supremacy of his law, as revealed in the Scriptures of the Old and New Testaments."

With the anti-Sunday movements of the present day, considering their associations, and the manner and object in and for which they are carried forward, we have no sympathy. They aim at utter no-Sabbathism, freedom from all moral restraint, and all the evils of unbridled intemperance—ends which we abhor with all the strength of a moral nature quickened by the most intense religious convictions. And while the indignation of the better portion of the community will be aroused at the want of religious principle and the immorality attending the popular anti-Sunday movement, a little lack of discrimination, by no means uncommon, will, on account of our opposition to the day, though we oppose it on entirely different ground, easily associate us with the class above-mentioned, and subject us to the same odium.

Meanwhile, some see the evils involved in this movement, and raise the voice of alarm. The Christian Union, Jan., 1871, said:—

"If the proposed amendment is anything more than a bit of sentimental cant, it is to have a legal effect. It is to alter the status of the non-Christian citizen before the law. It is to affect the legal oaths and instruments, the matrimonial contracts, the sumptuary laws, &c., &c., of the country. This would be an outrage on natural right."

The Janesville (Wis.) Gazette, at the close of an article on the proposed amendment, speaks thus of the effect of the movement, should it succeed:—

"But independent of the question as to what extent we are a Christian nation, it may well be doubted whether, if the gentlemen who are agitating this question should succeed, they would not do society a very great injury. Such measures are but the initiatory steps which ultimately lead to restrictions of religious freedom, and to commit the government to measures which are as foreign to its powers and purposes as would be its action if it should undertake to determine a disputed question of theology."

The Weekly Alta California of San Francisco, March 12, 1870, said:—

"The parties who have been recently holding a convention for the somewhat novel purpose of procuring an amendment to the Constitution of the United States recognizing the Deity, do not fairly state the case when they assert that it is the right of a Christian people to govern themselves in a Christian manner. If we are not governing ourselves in a Christian manner, how shall the doings of our government be designated? The fact is, that the movement is one to bring about in this country that union of Church and State which all other nations are trying to dissolve."

(Concluded next week.)

Or the late Bishop Ames the following anecdote is related: While presiding over a certain conference in the West, a member began a tirade against universities, education, etc., and thanking God that he had never been corrupted by contact with a college. After proceeding thus for a few minutes, the Bishop interrupted him with the question: "Do I understand that the brother thanks God for his ignorance?" "Well, yes," was the answer. "You can put it that way if you want to." "Well, all I have to say," said the Bishop in his sweet musical tones, "is, that the brother has a great deal to thank God for."

"THY KINGDOM COME."

O Lord, we yearn for brighter skies,  
We long for fresher air;  
The sickening cry of human woe  
Is floating everywhere.

The earth is waxing dim and old,  
Delusion blinds the eye;  
The giddy throng rush blindly on,  
Unheeding tear and sigh.

"Thy kingdom come." O hear the prayer!  
Thy will on earth be done!  
O rise, thou Light that shines for aye—  
Thou never-setting Sun!

The world's wild fever rages on,  
O whisper, "Peace, be still!"  
The soul is urgent in its need,  
The void, Oh what can fill?

Naught, naught but higher, grander life,—  
All fresh from living springs;  
A freedom from the pain and care  
Of earth and earthly things.

"Thy kingdom come," with tears we pray;  
With faith we plead with Thee;  
O fill the earth with righteousness,  
As waters fill the sea.

The time will come, the day is near!  
Rejoice, ye saints, and sing!  
O hear ye not a far-off sound,  
Like rush of angel's wing?

The warning now is going forth—  
The glory soon will dawn!

"Thy kingdom come!" Oh, blessed day!  
Creation's happy morn. —Selected.

KEEPING ALIVE.

BEING born is one thing—but keeping alive is quite another thing. Myriads of children who were born five years ago are lying under the white coverlet of this March snow. Conversion is a birth into a new life through the power of the Holy Spirit. But not all the people who have been converted are now leading a strong, effective, happy spiritual life. A fearfully large number of Christ's enrolled army are to-day in the hospital or else asleep under the baggage-wagons. Some have deserted outright.

Two things are vital to the preservation of a healthy Christian life. The first of these is genuine prayer. Not the formal repetition of devout phrases every night and morning—which lulls the soul to sleep just as surely as a low crooning tune puts a child asleep in its crib. Genuine prayer is a very different thing. It is the soul's uplifted look and uplifted cry to the Infinite Love. It is the keeping of an open track to the Throne, and maintaining a constant intercourse with God. Prayer establishes the same connection between my soul and God that the water-pipes in my house do between my household and the Ridge-wood Reservoir. Prayer is the conduct-pipe between me and my heavenly Father. It is the outlet upward for praise and penitential confession and petition for hourly help; it is the inlet through which the supplies of divine grace descend into the soul. When the heavenward channel is allowed to freeze up, I am in the same plight with the housekeeper who inquires, "How is it that the water does not run to-day?" The plumber comes and soon explains the difficulty. "Madam, your pipes are frozen up; the connection with the reservoir is stopped." Woe be to the Christian who has broken his connection with Jesus! And no surer reason can be given for the lack of conversions and spiritual growth in certain churches than the fact that their prayer-pipe is frozen up; there is not faith and fervor enough in their meetings to thaw out the ice.

A twofold office belongs to genuine prayer. It serves as the outlet of gratitude and the inlet of grace. We must thank God heartily for all he has given, and then we shall receive still more abundant gifts to be thankful for. Stinginess in praise brings scantiness of spiritual growth and blessings. Our prayers do not smell sufficiently of the sweet fragrance of thankfulness. For us ill-deserving sinners to be anywhere out of perdition is a matter for thanksgiving; but to be actually on the pathway of hope, with showers of blessings and the sunlight of promises streaming on us, is enough to make "our feet like hinds' feet," and our souls leap for joy. Inventory your mercies, brother! stop complaining, and throw on the altar a handful of frankincense, that the Lord may smell "the sweet savor" of our gratitude. "Father," said Molly, the little daughter of the Shepherd of Salisbury Plain, "I wish I was big enough to say grace at the table to-day, for I was

thinking what must poor people do who have no salt to their potatoes; and look what a plenty of both we have got to-day."

Prayer is the inlet also, and when that channel is clogged, the starvation of piety begins. Every spiritual supply comes through this channel. Just as soon attempt to keep up a blooming and fruit-bearing piety without fervent prayer, as to get your geraniums into full flower by locking them up in the dust and darkness of a "Greenwood" vault. Backsliding is both the cause and the effect of a neglected closet. The first symptom of consumption in a church is a thin prayer-meeting. The mighty Christians have always been mighty in prayer. A certain mission school superintendent sent for Edward N. Kirk to preach to his ragged flock, and the whole night previous to Brother Kirk's coming was spent in wrestling prayer; the word was clothed next day with power. Piety is born in prayer; if it ever dies it is for the want of prayer.

The second essential to spiritual life was condensed by our Master into the short word "watch!" He knows our weaknesses; and when he coupled prayer and watchfulness, he married the sovereignty of God to the believer's free agency. If we do our part God will do his. Never has there been a human heart that could be trusted without oversight, and a very, close, wakeful, constant oversight. If you were set to keep a bird unfastened on the palm of your hand, you would realize what is meant by "keeping the heart with all diligence." You must have the arm of godly resolution ready to seize it the moment it attempts to fly off into sinful indulgence. Do not take off the eye, do not drop the hand one moment. We never know when the temptation is coming. Temper will start up like an unchained dog; lust will take fire at a stray spark; an unruly tongue may get loose; pride, covetousness and other sins steal in with smooth face and under the cloak that hides their ugliness.

Vigilance is the price which every Christian must pay for being the servant and the heir of Christ Jesus. Watch for the sly approaches of the tempter! Watch for the return of those wretched "tramps," your besetting sins, whom you have so often ordered off your premises. They know every gate; look out! Watch the leadings of your Master. Watch for opportunities to do good. Blessed is that servant whom the divine messenger shall find watching! The most comprehensive hint that we can give for preserving your spiritual life is to use your knees in prayer, your eyes for watchfulness, your purses for benevolence, your tongues for faithful testimonies, and your whole heart and hands in constant work for the Saviour who has redeemed you from eternal death.—Dr. T. L. Cuyler, in *Christian at Work*.

A LITTLE FAMILY FOX.

ONE of the most malignant of the family foxes is discourtesy, and he creeps into many households where one would not suppose it possible for him to find even momentary hospitality. People who are ordinarily polite, well-bred, and genial, are sometimes guilty of rudeness in manner and speech and action at home, of which they would be ashamed in society. Parents are hasty and fretful in their way of addressing or reproving children, and children forget the respect and honor due to parents. A great deal of unhappiness overclouds homes which might be bright as the morning, but for this wretched habit of brusqueness and incivility, which fastens on some unfortunate victims like a second nature. It has its different phases, to be sure. When papa indulges in it, the family are apt to say that he is tired. If it is mamma who is irritable and peevish, it is intimated that she is nervous.

When Aunt Kitty or Sister Sophy are short and snappish, it is excused because they were up late last night at a party, and it is only little Floy or small Tom who is sent to bed in disgrace for answering impertinently and frowning blackly. A little leaven leaveneth the whole family lump, and it is curious to see how rapidly and certainly this evil infection spreads. Persons who are invariably polite to each other in the presence of their sons and daughters, do not often have to check the latter in a thoughtless or improper manner of speaking, for courtesy, as well as its opposite, is atmospheric and educational. It is worth while, if the fox we are thinking of has intruded into our vineyard and begun his work of spoiling our

tender grapes of good-will, of gentleness, and of daily cheer, to think how best to banish him. There are three magic P's, which have never failed, when properly used, to utterly rout and destroy the subtle foe. Their names are patience, perseverance, and prayer. If you feel that your family has fallen into the custom of being cross and unmannerly, pray first to have your own heart and temper sweetened, then meet angularity and crookedness with invincible patience, and be not discouraged in setting a good example.—*Christian at Work*.

FAITH AND OBEDIENCE.

"FAITH cometh by hearing and hearing by the word of God." The root and ground of faith is confidence in God's word. But faith thus begun by the grace and truth of God, requires for its perfection obedience and diligence on our part. We are told that in the case of Abraham "his faith wrought with his works, and through works was his faith made perfect." The prevalent weakness of faith may be therefore attributed first, to ignorance or to neglect of the sacred Word, and second, to our own disregard and neglect of the divine commands. Men doubt God's promises when they have disregarded his precepts. Faith is confidence in God, and confidence must be mutual in order to be complete. No disobedient child can have perfect confidence in the parent whom he has disobeyed. No wayward and disobedient Christian can have full faith in the Lord Jesus Christ. First, God commands us to believe, second, to obey; and "Faith without works is dead, being alone." There must be this obedient life in order to evince the reality of the faith which we have, and to perfect it, giving room for its exercise and its growth. With more hearty obedience, unbelief will vanish like a dream; and knowing God as our Father and our Friend, we shall believe his words, and believing have life through his name.—*Christian*.

TURKEY'S SICK-BED.

THE "Sick Man" has fallen so low with the disease of his religious faith and his unreligious practices, his squanderings of the money wrung from the poor people who unfortunately are his subjects, while the obligations of his Government are ignored or neglected—in fine, he is so low on a political couch that it resembles a death-bed, and he a corpse, that the Signatory Powers have found it necessary to come to an understanding in his case, and they have agreed upon a meeting of their representatives to make a political diagnosis of the case and prescribe a bolus for the cure. Turkey is politically sick—very sick. She has neither money nor credit, neither the power to pay her debts, nor apparently the desire to do so. She would not exist to-day as a Power in Europe had not the Signatory Powers intervened just as Russia was hammering away at the gates of Constantinople. Jealousy of Russia saved Turkey. In a month or two more, if not interfered with, Russia would have blotted the name of Turkey from the map of Europe, as it should have been. But she was saved, upon condition of performing certain stipulations, which she agreed to fulfill, and which she immediately determined not to fulfill, and has not.

She has not kept faith with Greece, nor Montenegro, nor with any other Power. And she fails in all her professed purposes. Without money and without credit, the business of her Sultan is to squander money obtained by any possible means, to maintain his seraglio in splendor, while his subjects starve; and his Pashas use their opportunities and their authority to grow rich by their system of enforced collection of taxes. Germany, which has been holding back, has at length agreed to hold a conference in common with the other Signatory Powers, but requiring that a definite programme shall be prepared before the conference takes place. They will be the conference which shall hold its consultation over the "Sick Man." And they agree beforehand that what they decide upon must be done, and, if military force shall be required in Turkey to ensure the carrying out of the work they agree upon as necessary, each of the Plenary Powers must furnish its complement. Turkey, most likely, will ere long furnish a repetition of the dismemberment of Poland. Nothing but the mutual jealousies of several of the Powers can prevent this result. Turkey is doomed, and civilization has no reason to sorrow over it.—*Alta*.

## THOUGHTS ON BAPTISM—NO. 9.

## SUBJECTS OF BAPTISM.

THE saying is very old—"There are two sides to every question," and no one will contradict it. But when we come to examine the two sides, we find that they resolve themselves into a *right side* and a *wrong side*. There cannot be two sides equally right to any question.

We have said, and firmly believe, that in Biblical questions, the path of safety lies in keeping as strictly as possible to the exact terms of the Scriptures. But besides those who adhere to this principle and rest only on evidence positive or direct, there is, unfortunately, another class who place strong reliance upon that which is supposititious or inferential. Few Bible doctrines are difficult to understand if we confine ourselves to that which is revealed. They become difficult, and the ground of confusion, when *inference* takes the place of *statement*.

In regard to the *subjects of baptism*, we have some plain, undeniable statements in the Scriptures.

1. Jesus said, "He that *believeth* and *is baptized* shall be saved." Belief is here presented as preceding and prerequisite to baptism. Over this text there is no chance for dispute.

2. Peter said, "*Repent* and *be baptized*." Here repentance also precedes and is prerequisite to baptism. With so plain a statement, denial is impossible.

No text of Scripture is to be taken alone when others speak on the same subject. The two here quoted, one in the great commission and the other in its fulfillment, agree in their testimony, and they teach us that,—

3. *Penitent believers* are proper subjects of baptism.

But the texts quoted are given in an authoritative manner, and come with the power of a precept or law; and therefore we learn from them that,—

4. The requirement of baptism is a *commandment*; it is presented as a *duty to be performed*. Of course to be performed by the parties to whom reference is made,—penitent believers.

Thus far we stand on safe ground. The testimony challenges the approval of every reader. No one can, with the least show of reason or of reverence for the Scriptures, say that baptism is *not* a duty to those who believe the gospel; or that baptism is *not* a duty to those who repent; or that baptism is *not* a precept, and does *not* demand obedience. No one dares to assume these positions.

But now comes a class of persons who say they do not deny these statements; they only *go beyond them*, and insist that baptism is appropriately administered also to those who cannot believe, who cannot repent, and who cannot obey a precept. No direct or positive evidence is offered in favor of these positions; and we are called upon to examine whether the suppositions or inferences presented in their favor are just and necessary, or unjust and unnecessary. We think that, in the execution of a law, we have no more warrant to go beyond than to come short of its requirements. It is presumption, and opens the way to every usurpation of authority.

First in the order of inferential arguments in favor of the baptism of infants is this, that baptism stands related in the gospel as circumcision did in the first covenant; and as that related to infants, so must this. But the premise is defective, and the argument has no foundation in fact. A positive duty of the gospel must have some direct testimony in its favor. A small work in our possession lays down as the foundation of the argument for infant baptism this proposition: "Baptism is both a sign and a seal." No Scripture proof is offered to establish this proposition. The argument proceeds on the hypothesis that as circumcision, which was a sign and seal, was applicable to infants to bring them into covenant relation to God, so baptism, which is a sign and seal, and thus answers to circumcision, is also necessary to bring infants into like covenant relation in this dispensation. The serious and fatal defect in this argument is, that baptism *does not* occupy, in the new covenant, the place which circumcision occupied in the old covenant. The advocates of that idea are justly held to bring some Scripture evidence to support it, as a supposed likeness of one to the other is no proof at all in such a case; but the Scriptures afford direct and positive disproof of it, by plainly declaring

that the circumcision or seal of the new covenant is something else, namely, the Spirit of God in the heart of the believer.

We are well aware that in these statements we come into conflict with the *feelings* of many parents whose early training and constant thought in that direction, together with the idea that a *real benefit* is imparted to children in the rite, causes them to feel very deeply on the subject. Said an aged friend, while the tears were starting from his eyes, "Would you not let us seal our children to the Lord?" We should readily answer in the affirmative if two necessary conditions were proved or could be proved: 1. That it is *possible* for us to seal our children, and, 2. That it is *required* of us in the Scriptures. It is not enough to show that it gratifies even our *pious feelings*, or to claim a *pious use* for the rite. All this has been urged in favor of every innovation and every error that has been brought into the church from the days of Tertullian and of Constantine to the present time. When we learn that the sign, or seal, of the new covenant is *not outward*, but is the circumcision of the heart by the operation of the Spirit, we perceive that it is impossible for us to affix the seal to any one. As we are not required to do that which is impossible, the Scriptures never intimate that any duty exists in that direction; but all religious observances, in the absence of Scripture requirement, are will-worship.

Paul makes an important statement in regard to the relation of the seal, which is in perfect harmony with all the evidence that has been presented, but fatal to the idea of sealing infants. He says, "*After that ye believed, ye were sealed*." Eph. 1:13, 14. This is the only order admissible according to the Scriptures. And this text at once reverses the conclusion, and destroys the premise, of those who contend for infant baptismal sealing; it says: "After that ye believed, ye were sealed with the Holy Spirit of promise, which is the *earnest* of our inheritance," the same as the *sign* or *token*, which *outward circumcision* was in the old covenant. No scripture says, Ye received the *sign*, or *seal*, or *token*, or *earnest*, of baptism; and no scripture says, Ye were sealed *before* ye believed. All that kind of talk is sheer assumption, and all assumptions on Bible doctrines are only hindrances to the progress of simple revealed truth.

The statements of the Scriptures in regard to the two rites of circumcision and baptism, are so different as to preclude any reasoning from one to the other. Were there *no conditions stated* concerning baptism,—were it left on conditions previously given, or were there any reasons given why the facts relating to one rite could be referred to the other,—the case would be quite different. It is distinctly stated that circumcision is to be performed when the subject is eight days old, and, of course, repentance and faith are not given as prerequisites to circumcision. It is never stated that baptism is to be administered at the age of eight days, or any number of days or years, but when the subjects receive the word preached, and repent of their sins. All efforts to enforce baptism, or to define the extent of its relations and application because of its supposed likeness to circumcision, are not only without any warrant of Scripture, but directly against the plainest statements of the Bible, where the two rites are defined.

Second in this line of inferences is the supposed reference to infants in certain promises made to *your children*, especially in Acts 2:38, 39; "The promise is unto you and to your children." But this argument is defective also, and the conclusion gratuitous. The term *children* need not refer to infants, and in this and kindred texts *does not* refer to them, as may easily be shown.

"To you and to your children" refers to the Jewish people then present and to their posterity; while "all that are afar off" refers to the Gentiles. The first statement is proved by such texts as Gen. 45:21; "*the children* of Israel" referred *only* to the adult sons of Jacob who went into Egypt to buy food; and so in numerous instances. So also in the New Testament. "They which are *of faith*, the same are *the children* of Abraham." Gal. 3:7. "Ye are *the children* of the prophets." Acts 3:25, and others. The second statement, that the Gentiles are referred to as "*afar off*," is proved by Eph. 2; the apostle declares to the Gentiles that the gospel was preached "*to you* which were *afar off*, and to them that were *nigh*," by which means Jews and Gentiles

are made both one, the Gentiles being also "*made nigh* by the blood of Christ." Nothing may be inferred from Acts 2:39, in reference to infants, or to irresponsible little children.

The inference is not only *unnecessary*, but is actually *forbidden* by the connection.

The promise is so related to *conditions to be fulfilled* that an application to infants is out of the question.

1. The promise is made to those whom the Lord our God shall call. But infants are not subjects of any calling.

2. The promise is on condition of repentance. But infants cannot repent.

3. The promise is on condition of *obeying the precept* to be baptized. But infants cannot obey any precept.

4. The requirement to repent refers only to sinners, and that to be baptized is for the remission of sin. But infants have no sins of which to repent, or to have remitted. The last two propositions call for more extended notice.

No one can possibly deny that baptism is always presented in the New Testament as a *commandment to be obeyed*, and never as a *blessing to be passively received*. The writer once asked an aged friend if the duty to be baptized is not found in a commandment. The answer was promptly given in the affirmative. Next the question, "Does an infant when it is baptized (if it were baptized), obey the commandment?" The answer was, "No; it is not the obedience of the child; it is obedience on the part of the parent." Then followed the important question, "When the child grows up to manhood and personally accepts the Saviour, will you baptize him in your church, if he asks for baptism?" "No," was the answer; "for he was once baptized, and it is wrong to repeat it."

The conclusion is evident; it is even in the answer. It was not obedience on the part of the child, and if he grows to age, and believes and repents, *the church will not permit him to obey*; the action of the parent having forestalled his obedience! Can this be right? How can it be defended? Can a church lawfully adopt rules which are not laid down in the Scriptures, which *prevent obedience* to those which are given in the Scriptures? But this is exactly the case with infant baptism. Religious duties cannot be discharged—commandments cannot be obeyed—by proxy. "Repent and be baptized, *every one of you*," is the authoritative precept which sounds in every sinner's ears; and no action of man, either priest or parent, can absolve from the duty to obey this precept. Here is an indictment of infant baptism from which its friends can never rescue it.

Again, as baptism stands related to repentance on the part of the subject, and the remission of sin, it cannot be appropriately administered to infants; for they have neither ability nor need to repent. Repentance is for sin committed, and remission is for those only who have committed sin; and these do not apply to innocents. To relieve the practice from this difficulty, the weak pretext has been framed that they are baptized because of the sin of Adam! for to this amounts the assertion that they are baptized for original sin, or to obviate natural depravity. This last idea has led further to a wrong estimate of, and false dependence on, baptism. The idea of *baptismal regeneration* is inseparably connected with infant baptism. They are not only connected by logical sequence, but they stand connected in the writings of the advocates of the practice. On this point we must make some quotations.

I LOOK at time as one who sees  
A pale leaf floating on the breeze  
Amid a grove of noble trees.

It fills awhile a little nook;  
To-day it is—to-morrow, look!  
The great white throne! the open book!

We stand upon a narrow space,  
Eternity rolls on apace—  
Where next shall be our resting-place?

THE eye of true faith is so quick-sighted that it can see through all the mists and fogs of difficulties. The faith that is grounded on the promises of God, discovers that in prison there is liberty; in trouble, peace; in affliction, comfort; in death, life; in the cross, a crown; and in a manger, the Lord Jesus.

ACCENTS, looks, words, steps, form the alphabet by which you may spell character.

THE RELAPSE OF FAITH.

PETER was in prison. Herod meant to kill him after the Passover. But the Christian friends of Peter did not forget him. "Ceaseless prayer" was offered up for his deliverance. A special prayer-meeting was held at the house of Mary Mark for that purpose. It was a solemn time. James was dead; his blood even then reddened the ground. Was Peter to die too? His precious life hung in the balance. Unless God stepped beyond the operation of natural laws to interfere in his behalf, his useful years must end. They believed God could do it. They had not yet learned that God was a slave to the laws himself hath made, and could not suspend their operation, or go beyond it for man's good, and in answer to prayer. It was left for the unbelief of a succeeding age to shut God up in a network of law, from which he could not escape.

They asked God, in the simplicity of their faith, to deliver Peter from jail; and God did it. While they were praying and believing, there was a knock at the door. Rhoda, a young girl who was there with them praying, tripped softly to the door, and asked, "Who is there?" "It is I—Peter."

Immediately her soul overflowed with joy. "Glory to God! He has heard our prayers; Peter is free!"

She did not even think to open the door, but ran back crying to the others, "Peter is free; he is out of jail!"

Did they rejoice, praising God, too? No; they would not believe her word, but said, "Thou art mad!" Strange relapse into unbelief! Had been praying in faith for this very thing, and now when their prayer was answered in full, and one of their number reported Peter standing at the outer gate, free and well, they swung back into unbelief, and said it could not be. How natural is unbelief! Thus, you young convert, when under conviction of sin, prayed God to forgive you, and convert your soul. It was done. You were filled with the light of the morning. Joy, like a flood, poured in upon your soul, and testified of God's grace.

But in a little while, the tempter suggested that it was a delusion, and you said "Oh, I am afraid that I was mistaken!" You relapsed again into unbelief.

Mother, your child was sick. The crisis came; you knelt by the bedside; how you prayed God to raise your child; it was done. Next morning, when the physician came, he said the child was better, and would recover. Did you praise God for it? No; you hardly remembered that you had prayed to him in behalf of your child. You praised the physician, recommending him to all your acquaintances, but said nothing about the Great Physician, to whom you had applied in your trouble; you suffered relapse of faith.

Or, you were sick yourself. The tide of life ran far down. Physicians gave you up. Some dear friend knelt at your side as knelt Luther at the side of the sick Melancthon, and wrestled with God for you. You felt in your soul that his prayer saved you.

But as you got better, you became ashamed of that impression, and spake not of it, lest some one should consider you a fanatic; for that kind of faith is not fashionable in the churches. You relapsed into unbelief.

Or, you were in a financial strait; your note in bank was maturing. You had asked help all around among your friends. No help was found; ruin stared you full in the face. You got down on your knees, and asked God to help you in some way; and, in a most unlooked-for way, the help came, and you were out of jail.

But did you glorify God for deliverance? No; you almost forgot that you had prayed, or if you remembered it, perhaps you were ready to think your deliverance as much due to your own perseverance and skill, and to luck, as to any interference on the part of God. So you yielded to unbelief.—*Methodist Home Journal.*

HABITS.—"There are habits," says Paley, "not only of drinking, swearing, and lying and of some other things which are commonly acknowledged to be habits, but of every modification of action, speech, and thought. Man is a bundle of habits. There are habits of industry, attention, vigilance, advertency; of a prompt obedience to the judgment occurring, or of yielding to the first impulse of passion; of extending our views to the future,

or of resting upon the present; of apprehending, methodizing, reasoning; of indolence, dilatoriness; of vanity, self-conceit, melancholy, partiality; of fretfulness, suspicion; captiousness, censoriousness; of pride, ambition, covetousness; of over-reaching, intriguing, projecting; in a word, there is not a quality or function, either of body or mind, which does not feel the influence of this great law of animated nature."

THE POWER OF DEATH.

THERE is no empire so vast as the empire of death. Kings and conquerors, emperors and nobles, men of wisdom, valor, and strength, all bow their head at the touch of the grim destroyer. Over the human family he rules with a sceptre of supreme and unmitigated despotism. He breaks the strong and crushes the weak. He drives the plowshare of destruction through families and homes. He severs the tenderest ties, and treads beneath his iron hoof the broken hearts of stricken and desolate humanity. Every flower fades at his touch. Beauty vanishes at his breath. Pride and glory go down into common and undistinguishable ruin before him. He reaches for the highest, he slays the mightiest, he brings low the honored and the exalted.

Even Christ himself, the Son of God and heir of all things, the Anointed of the Lord, bowed his head beneath the dominion of the king of terrors. But at last the Conqueror of death had appeared. He who died on Calvary lives at God's right hand. He who entered Joseph's tomb burst asunder the bars of death, and flung wide the gates of hell. He says, "I am he that liveth and was dead, and behold I am alive forevermore, and have the keys of death and of hell." He breaks the sceptre of the tyrant, he snaps his chains asunder. He says to his disciples, "Because I live, ye shall live also." He leaves a shining pathway through the valley of the shadow of death, and calls his people to follow him in resurrection life. Even in this world, dying to sin, buried with him by baptism, quickened by his grace, raised to walk in newness of life, they prefigure and anticipate that victory over death which shall leave the king of terrors without a captive or a subject, to be cast by the Almighty hand into the lake that burneth with fire and brimstone. Christ through death destroyed him that had the power of death, that is, the devil; and delivers those who through fear of death were all their life time subject to bondage. Their wails of sorrow are changed to songs of triumph; their fears and anxieties give place to hopes that find anchorage within the veil. They sing amid the deathshades, and they sink to their rest with a smile of victory playing on their pallid faces. All things are theirs, whether life or death; and they wait the morning when He who abolished death in his own body, shall interpose on behalf of his people, and shall swallow up death in full and final and eternal victory. Christian soldiers, partakers of the resurrection life of a risen and ascended Lord, be strong in God. Fear not; your conflicts are brief, your trials are but for a little while, your light affliction is but for a moment. Bereavements and mournings and separations will soon be over, and then shall come the final victory, the eternal psalm, the palms that never wither, the crowns that never fade, the harps of gladness, the garments of praise, and the life eternal in the kingdom of our God.—*Christian.*

God has two thrones: one in the highest heavens; the other in the lowliest hearts.

The Sabbath School.

TIME TO STUDY.

WHEN urging our scholars to a more thorough study of the lessons, we are often told that it is impossible to find time, and we as often think of the little boy who after a severe whipping, was asked if he would be good answered "I can't find time." We often make this an excuse for neglecting these things we do not especially enjoy; and we too often find time to do those things which do not benefit us and are not necessary. This is well illustrated by the following paragraph from the *S. S. Times*:—

We always find time to do the one thing which we feel is most important of all to be done. We are always ready to do one thing more for the

person who is dearer to us than all the world besides. Whatever and whoever are left unattended to, in our daily life, are crowded out by something, or some one, deemed worthier of our first attention. All our activities, therefore, and all our endeavors, are materially shaped by our desires and our affections. How important then that we give the first place in our love and longings to the persons who, and the things which, ought to be foremost. The old German symbolist tells of a lock shown to Gotthold, which was constructed of separate rings, on each of which was a letter, and the lock could be opened only when those rings were arranged to spell a word to which they had been set by him who closed it. This made Gotthold long to have a lock on his heart set to the name of Jesus; and his prayer was, "Lord Jesus, engrave thou thy name with thine own finger upon my heart, that it may remain closed to worldly joy and worldly pleasure, self-interest, fading honor, and low revenge, and open only to thee." How many of our hearts are so set that they will open readiest of all to that name."

W. C. WHITE.

BOOKS FOR TEACHERS AND BIBLE STUDENTS.

WE are glad to notice an increasing desire among our teachers, to become better skilled in the methods of teaching, and to provide themselves with the best aids for collecting the right matter to present to their classes. Many teachers have secured the few good books recommended in the SIGNS, and the result of thorough preparation begins to manifest itself in better teaching.

This week we make a valuable addition to our list of books for students and teachers, in Case's Bible Atlas. This book fills an important place in the Bible students' library. We have examined many books of this kind which were too expensive and yet too limited. This Atlas though quite comprehensive is of light expense.

Next to an understanding of Scripture narrative, it is important to know where the events of Bible history transpired. A general knowledge of Bible geography is essential to a full appreciation and understanding of the history under examination.

It is true that a knowledge of geography is a mere skeleton without the narrative, and equally true that sacred history is often a shapeless mass of events in the mind of the student who has not studied carefully the relative position and surroundings of the places with which the history deals. Bible history and Bible geography should be studied together, they cannot be separated.

Let a general outline of the geography of Bible lands be firmly fixed in the mind, and a new interest attaches to all Bible history. As we locate each event it seems more real. Parents should instruct their children more thoroughly in this branch of Bible knowledge. W. C. WHITE.

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## The Signs of the Times.

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

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

J. H. WAGGONER, . . . . RESIDENT EDITOR.

OAKLAND, CAL., FIFTH-DAY, JUNE 10, 1880.

### DOCTOR BENSON'S SUNDAY BOOK.

THERE are two expressions in the quotations we gave last week which call for notice. One is, that the "earnest Christians of the different churches" are "the sinners saved by their ministry." We are not going to deny that there are many sinners in the different churches who greatly need to be saved. The Lord says, "Cry aloud, spare not, . . . show my people their transgressions." "Sin is the transgression of the law," and when God's professed people "make void the law," or teach "for doctrines the commandments of men," and "make the commandment of God of none effect by their tradition," this cry ought to be heard. God's truth must be vindicated. But if the Doctor intends to insinuate, as we think he does, that none but members of other churches are converted by our ministry, then his words are unjust. It is a misrepresentation. It is a matter of personal experience with us that the preaching of the fulfillment of prophecy (too much neglected by the popular ministry), has power to convert unbelievers now, as it had in the days of the apostles. In those days appeals were made to the "sure word of prophecy," and preaching consisted in expounding the words which the prophets have spoken. Essays on everything but the Bible, styled sermons, were not then in vogue. And the prophecies are yet being fulfilled. Therefore it is still "present truth" to proclaim their fulfillment. We have seen many infidels led to a belief in the Bible, and to lives of faith and prayer, by the preaching of Seventh-day Adventists. We regret that the Doctor has suffered his prejudice to lead him to do us such injustice.

The other expression is found in the following words:—

"The day kept is holy because of the act of obedience; and the moral quality of the act, as in all cases, is found in the intention."

The first part of this quotation was noticed, and its falsity exposed, last week. The last part he does not use lawfully. It is true that intention determines, to a large extent, the quality of an action. But we would ask him, Does the sanctity of the Sabbath depend on the intention of the keeper or breaker thereof? If it does, as he intimates, then if all should unite in desecrating the Sabbath, as an institution it would cease to exist! Thus man could utterly annihilate one of the ten commandments by disregarding it! This is surely so if "the day kept is holy because of the act of obedience." If there were no obedience there would be no holy day—no holy Sabbath, and the commandment would refer to a myth. Does the Doctor really believe this? Are his eminent indorsers prepared to accept it? We venture that not one of them dares to accept this conclusion, and yet they take this very position in their zeal to put down the seventh day. Such declarations are unworthy of review; notice of them is only called for by the prominence given to them by bodies of learned men, and editors of religious papers. We sincerely wish that some of the admirers of such arguments would try to vindicate the conclusions to which they logically tend. It would furnish a rare treat in "theology."

We come now to chapter 2. The burden of this chapter is to make it appear that a *new Sabbath* was instituted in the wilderness of Sin, according to Ex. 16. (We incline to the opinion that all the theories of new Sabbaths, as substitutes for the Lord's Sabbath, take their origin in "the wilderness of sin," but not that one in Arabia.) We quote his words:—

"In this chapter we have a historical account of the institution of the Jewish Sabbath. The manna fell on the morning of the 16th, and fell regularly for six consecutive nights. On the morning of the 22d of the month, as Moses had foretold them, there was no manna. It was the Sabbath. Had it been on the day of the Patriarchal Sabbath, the seventh day preceding (which was the 15th day of the month) would also have been the Sabbath; but, as the record shows, the fifteenth day, just one week previous to the day on

which no manna was found, was a *secular* day. Had it been holy, the pillar of cloud would have hovered over the camp, and the people would have remained in their tents all day. Now one of two hypotheses must be true; either this Sabbath in the wilderness of Sin is a *new* institution, or the day of the Patriarchal Sabbath was changed. That it was a Jewish Sabbath day, ordained for a specific purpose, is evident from the record."

If Dr. Benson had made it his endeavor to crowd many errors into a small space he might well be proud of his achievement. Let the reader carefully note the record, and see if he can find any evidence that the Sabbath of Ex. 16 was then first given. If the record shows it, then why did Dr. Clarke use the following language on this chapter?—

"There is nothing either in the text or context, that seems to intimate that the Sabbath was now *first* given to the Israelites, as some have supposed; on the contrary, it is here spoken of as being perfectly well known, from its having been generally observed."

That is to say, the Sabbath of Ex. 16 was one well known and not a new one. What light has Dr. Benson got on this chapter that Dr. Clarke did not have?

We will state a few points, which we wish the reader to carefully note, and then examine the ground of the Dr.'s conclusion.

1. There is no intimation in Ex. 16 of a Sabbath being then instituted. If any one dissents, we will thank him to point to the verse or sentence which will show our error.

2. The Sabbath of Ex. 16 is every time called "the seventh day," without any explanation, which would be necessary if it was different from that seventh day, namely, of the week, which God sanctified from creation.

3. There is no reason given in Ex. 16 *why* the seventh day, or any day, is the Sabbath. That information we gather elsewhere. As Dr. Clarke truthfully said, there is no intimation of the introduction of a new Sabbath in Ex. 16.

4. There is no act recorded in Ex. 16 which bears resemblance to erecting or introducing a new institution. No day was then sanctified for any purpose or reason.

5. The manna was withheld on the seventh day, not to constitute it a Sabbath, but, *because it was the Sabbath*. The fact of its having been constituted a Sabbath, long before that time, we learn in Gen. 2:3, and Ex. 20:8-11.

Again we invite any one to point to one sentence in the record which will invalidate these positions. Now we will notice what Dr. Benson *assumes* to arrive at his conclusion, for which he has not offered one particle of proof.

1. He assumes that all the murmuring of the people, as recorded in this chapter, occurred on the very day of their arrival in the wilderness of Sin. If this is not true his fabric falls to the ground. But he offers no proof that it is true, for he has none.

2. He assumes that the quails fell on their encampment the very day of their arrival there. We say of this as we said of the first. We wait for the proof.

3. He assumes that the manna began to fall on the 16th day of the month. We want something more than his assertion to be assured of any such fact. He cannot possibly know that it is so.

4. He assumes that the manna fell a full week, or six successive days before the Sabbath. For ought he or any one knows it may have first fallen in the middle of the week. It would not affect the Sabbath in either case. He only asserts; let him bring his proof.

5. He assumes that a new Sabbath was set up in the wilderness of Sin; of which no intimation is given in the sacred record.

6. He assumes that the Sabbath of Ex. 16 was not the Patriarchal Sabbath, though it is introduced, as Dr. Clarke remarks, not as a new institution, but as one well known.

7. To meet the demands of this assumption he further assumes that the Sabbath of Ex. 16 was on the sixth day of the week, though the record positively and repeatedly says it was the seventh day. There is no intimation in all the Bible that any other day was ever blessed, hallowed, or constituted a weekly Sabbath but that seventh day upon which Jehovah rested when he made the heavens and the earth.

And to prove by his own showing that he does not know the day of the week on which they came to the wilderness of Sin, and how long the manna fell before

that Sabbath mentioned in Ex. 16, we have only to refer to his mention of their leaving Rameses on the 15th day of the first month. He says: "It was *probably* on the sixth day of the week, Friday." He does not even give a reason why that is probable. But if he cannot establish that, how can he establish the day of the week of the 15th of the next month? Any reader can see that his conclusions are based on conjectures and assumptions contrary to the direct words of the sacred record.

He concedes that the Sabbath was regarded before the exode. He says they could not have left Egypt "on the *seventh* day, as that was the Patriarchal Sabbath. God would not have his people enter upon a long and laborious journey on that day which he himself had hallowed."

This contradicts all that he has said about the holiness of the day depending on the act of obedience. He acknowledges here that God had hallowed it previously, and independently of their obedience. And this every one knows is truth. The only wonder is that he had the temerity to deny it. But according to his statements and calculations, the 16th day of the second month was on the Patriarchal Sabbath, and on this day they first gathered manna (he says), which the Lord would not permit them to do on the Sabbath! "Your ways are not equal."

We come now to the climax of absurdities, and errors. He knows that his calculation thus far would leave the Israelites with two weekly Sabbaths—one on the sixth day, and one on the seventh day. In this manner he disposes of this difficulty, speaking of giving the law:—

"The deliverance from captivity is not mentioned. The day of the Jewish Sabbath, however, was retained, the two Sabbaths were blended and kept on the same day. The two-fold memorial was kept, the Patriarchal day dropping back to the time of the Jewish Sabbath, which was to be kept as long as the dispensation continued."

By the day of the Jewish Sabbath he means the sixth day, or the day preceding the "Patriarchal Sabbath" which was the seventh day. And the seventh day Sabbath then *dropped back* upon the sixth day Sabbath, and the seventh day and the sixth day were one and the same thereafter! Or, God's sanctified seventh day was thereafter observed on the sixth day, which is precisely the same thing. Here a couplet of Dr. Young's rises to our mind:—

"If anger rise, let anger be my praise,  
And sin the grateful indignation raise."

We are not sure that reverence will permit us to altogether restrain our indignation at such an abuse of the word and institutions of the Most High. Where did the Doctor learn all this? Not from the Bible, for there is no intimation there of such a thing as the "dropping back" of the Lord's Sabbath to a day which was not his Sabbath—which he had not sanctified. He does not venture to give a line of proof to justify this bold assertion. It rests solely upon *his word*. Did the Jews themselves ever know anything of the instituting of a sixth-day Sabbath? They never heard of it. Did they know that the seventh-day Sabbath was dropped back to the sixth day? They did not. Moses and the prophets "died without the sight," and it was reserved to Dr. Benson to make the grand discovery, which throws all the inventions of Edison into the shade,—before which even the electric light grows dim. Where did the Doctor find this wondrous light, concerning which the Bible is silent, and of which the people to whom "were committed the oracles of God" were ignorant? Reader, we can tell you. He found it in the *necessity* of his Sunday theory! It was "hard up" for arguments. The Seventh-day Adventists had taken the word of God and demolished its traditional citadels. They had convinced "good, honest, earnest Christians" that Sabbath-keeping and Sunday-keeping are not the same thing—that to keep "the Sabbath day according to the commandment," we must keep the seventh day, and not the first day of the week. To save "the venerable day of the sun," these flimsy conjectures are invented, of which the Bible does not afford the faintest shadow of proof.

We have now examined all there is of the foundation of his argument. We will notice his conclusions hereafter.

If we are willing to do what nobody else will do, to go where nobody else will go, to bear what nobody else will bear, it is then we are arriving at the point of self-denial required in the Scriptures.

THE SIN OF WITCHCRAFT.

(Concluded.)

VII. *What are we to expect from this great satanic manifestation in the closing scenes of this dispensation?*

That modern spiritualism is not slandered when represented as a continuation of ancient witchcraft is shown by two facts: 1. The Old Testament shows that the practice of witchcraft in the days of ancient Israel was precisely the same as the work of modern spiritualism. 2. Spiritualists do not deny, but frankly acknowledge, the identity of modern spirit mediums and ancient dealers with familiar spirits. Before we ask what Satan is to do in the final display of his utmost power, let us consider what he has done already in the revival of this mystery of iniquity. From an obscure beginning in Western New York, nearly thirty years since, spiritualism has extended itself over the whole earth, and gained a foothold in every district of which we have any knowledge. It is already the religion of many millions of the human family. Its success has been the result of two things. 1. Its wonders; 2. Its doctrines. Its wonders are the wonders of ancient witchcraft in enabling men to converse with the dead. Its doctrines deserve notice. Among the most important are these:—

1. That the Bible is full of errors, and not worthy of our confidence.
2. That the moral law is of no authority as a standard of moral character.
3. That there is no difference between right and wrong; for whatever is, is right; and no such thing as sin exists.
4. That there is no need of salvation through Jesus Christ, but every man is his own Christ.
5. That there is no resurrection of the dead; no future Judgment, and no final account.
6. That the God of the Old Testament is the spirit of a dead man.
7. That all men compose a part of God; or, all men in death become so many separate deities.
8. That the souls of men are immortal, and at death, enter a higher sphere.

These principles are not always openly avowed in plain terms, but are dealt out as the hearer can bear them. But when men have become established in this system, the spirits do not hesitate to avow the "doctrines of devils" in the plainest terms. It is probable that, like Mormonism, a large share of the success that attends this wonderful satanic manifestation is due to its teachings and practices in regard to the seventh commandment. The morals of ancient witchcraft may be seen by comparing Deut. 18:9-14; Lev. 18:24-30. Perhaps modern spiritualism cannot be worse; but it is certainly not one degree purer. There are thousands of people now standing in the outer courts of this infernal diabolism, who are comparatively unaware of what exists in its sanctuary. Would to God that they could be warned before they drink deeper of this strong delusion.

The future of this system of ruinous delusion and mighty satanic wonders is given in the prophetic Scriptures. Of the period immediately preceding the second advent of Jesus Christ, Paul speaks thus:—

2 Thess. 2:9-12: "Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth but had pleasure in unrighteousness."

A short space of time in the close of this dispensation bears the dread appellation of the hour of temptation:—

Rev. 3:10: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth."

These spirits have an important part to act preparatory to the battle of the great day of God Almighty:—

Rev. 16:13, 14: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty."

The false prophet, out of whose mouth one of the unclean spirits goes forth, is the same as the two-horned beast. Rev. 13:11. This fact gives us a clue to the

agency by which the two-horned beast is to perform its astonishing miracles in the coming hour of temptation.

Rev. 13:13, 14: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

At a period of time not very far distant in the future, this mighty satanic delusion will have absolute control of those who have not made Christ their portion, and his truth their shield and buckler.

VIII. *What is furnished us as a safeguard against this deception?*

The prophet points us to this in the words of the text: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Our safeguard from satanic delusion is the commandments of God and the testimony of Jesus Christ. Those who heed this warning will be able to escape the tempter's power; those who do not heed it will be carried away by it. This certainly indicates that when the grand struggle shall arrive, men will be found gathered into just two classes: 1. Commandment-keepers; 2. Spiritualists.

If we treat the law of God as Isaiah bids us, we shall not only acknowledge its authority, but we shall have its holy principles written in our hearts. Then we shall be able to appreciate the vileness of this satanic doctrine, and ever be on our guard against it. And if we regard the testimony of Jesus Christ, which is the spirit of prophecy, Rev. 19:10, we shall understand how great a difference there is between the teachings of the Holy Spirit and the doctrines of devils.

J. N. A.

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER TWENTY-ONE.

(THE SANCTUARY, CONTINUED.)

THIS "more perfect tabernacle," this "true Sanctuary" which the Lord pitched and not man, is the great antitype of the earthly building. The word of God declares it: and we therefore believe it. There is one declaration of Paul's to which we would call particular attention. Speaking of the priests that ministered in the earthly tabernacle he says: "Who serve unto the example and shadow of heavenly things, AS Moses was admonished of God, when he was about to make the tabernacle; for see, saith he, that thou make all things according to the pattern showed to thee in the mount." Heb. 8:5. Paul here declares that the priests served unto the example and shadow of heavenly things; and how does he prove it? By a reference to the building and the command that Moses had to make it according to the pattern. His argument is this: The priests served unto the example and shadow of heavenly things, just as the tabernacle, built according to the pattern shown to Moses, was a shadow and example of heavenly things; and just as this tabernacle was a shadow of the heavenly building, just so the priests served unto the example of heavenly things.

Here, then, Paul calls the tabernacle erected by Moses, a shadow of heavenly things. One distinguishing feature of this tabernacle was that it had two apartments, a holy and a most holy place. The heavenly Sanctuary therefore has the same; for a Sanctuary in Heaven with only one apartment would not cast a shadow upon earth with two. And if the pattern had but one holy place, and Moses erected a building with two, he did not follow the pattern; for there would then have been a great dissimilarity. But Moses did build it according to the pattern. Accordingly we hear Paul speaking of the holy places (plural) of the heavenly Sanctuary. See Heb. 9:8, 12; 10:19. The word rendered, holiest, or holy place, in each of these texts is in the original in the plural, and is correctly rendered in many translations, holy places.

But Paul makes use of expressions still stronger on this point. Speaking of the earthly tabernacle and its instruments of service, he says: [Heb. 9:23,] It was therefore necessary that the patterns of things in the Heavens should be purified with these; that is with the blood of calves and goats. What was cleansed by these? The two apartments of the earthly Sanctuary, and the altar. See Lev. 16. And Paul explicitly tells us that these were patterns of things in the Heavens. But

there is a still stronger expression which yet remains to be noticed. "For Christ," says Paul, "is not entered into the holy places made with hands [the earthly Sanctuary] which are figures of the true."

It is in view of such plain testimony as this that we reject those fantastical notions which would make all Heaven but the second apartment of the Sanctuary, and all earth the first, or which would make the two apartments of the earthly building typify the two dispensations, Jewish and Christian. The Bible teaches us, if language is capable of doing it, that there is in Heaven a greater and more perfect tabernacle, a true Sanctuary which the Lord pitched and not man, of which the earthly was a correct and true shadow, type, or figure.

When the old covenant gave place to the new, then the typical Sanctuary was succeeded by the true. The type cannot reach beyond its antitype; the shadow ceases when the substance comes. The offering of goats and calves was no longer serviceable when the great offering for the world had died on Calvary. Christ declared to the Jews as he departed from the temple, "Behold your house is left unto you desolate." Matt. 23:38. And when amid the terrific scenes that attended the crucifixion of Christ, the veil of the temple was rent in twain from top to bottom, it was a solemn demonstration that its services were forever finished. The blood was then shed that was to be ministered for us in the heavenly Sanctuary, and there from thenceforth, the world was to look for salvation and pardon.

The way into the heavenly holy places, says Paul, "was not yet made manifest, while as the first tabernacle was yet standing." Heb. 9:8. That is, God did not during the typical dispensation, lay open the true tabernacle, but gave to the people a figure or pattern of it. But when the time came that the services of the worldly Sanctuary ended, when the dying Saviour cried with a loud voice, It is finished; and darkness overspread all the land, and the earth quaked, and the rocks rent, then the way of the temple of God in Heaven was laid open. The true church has had since that time neither Sanctuary nor priesthood in old Jerusalem, but it has had both in Heaven.

We have before shown that only 490 years of the 2300 belonged to the Jews and the earthly Sanctuary. Gabriel, in his instructions to Daniel concerning the events to transpire at that time, shows him, first, that the earthly Sanctuary should be destroyed shortly after their rejection of the Messiah, and never be built, but be desolate till the consummation. Dan. 9:26, 27. Second, he brings to view the new covenant: "He (the Messiah) shall confirm the covenant with many for one week." Verse 27. Third, he brings to view the new-covenant church, or host, namely, the "many" with whom the covenant is confirmed. Fourth, he brings to view the new-covenant sacrifice, namely, the cutting off of the Messiah, but not for himself. He brings to view also the Mediator of the new covenant. Verse 25: 11:22; Heb. 12:24. And, fifth, he brings to view, lastly, the new-covenant Sanctuary; viz., "to anoint the Most Holy." Verse 24. This has reference, doubtless, to an act preparatory to the commencement of the ministration of the Sanctuary, which was, to anoint both the holy places and all the sacred vessels. Ex. 40:9-11. On this point we quote the following from the *Advent Shield*, No. 1, p. 75:—

"And the last event of the 70 weeks, as enumerated in verse 24, was the anointing of the 'Most holy,' or the 'Holy of holies,' or the Sanctum sanctorum.' Not that which was on earth, made with hands, but the true tabernacle, into which Christ, our High Priest, is for us entered. Christ was to do in the true tabernacle, in Heaven, what Moses and Aaron did in its pattern. See Heb. 6; 7; 8; 9; Ex. 30:22-30; Lev. 8:10-15."

So far, we trust, the subject is clear to all minds. There can be no doubt concerning the object which the angel had in view when he said, "Unto 2300 days, then shall the Sanctuary be cleansed." What this cleansing is, and how it is to be accomplished, be assured the Bible will not withhold from the honest inquirer.

U. S.

A FITTING REBUKE.—Dr. Johnson, being once in company with some scandal-mongers, and one of them having accused an absent friend of resorting to rouge, he observed, "It is, perhaps, after all, much better for a lady to redden her own cheeks than to blacken other people's characters." All should remember this who are given to trifling with the reputation of others,

## The Missionary.

### NOT OUR OWN.

O God! canst thou accept my heart,  
The remnant of my days;  
When human life is far too short,  
All given to thy praise.

The morning of my life is gone;  
Recalled it cannot be;  
Can I find pardon at thy throne,  
And make my peace with thee?

I've wasted much God-given strength,  
Serving the carnal mind;  
And can it be that I at length  
With thee acceptance find?

What base ingratitude! how mean,  
And justly too abhorred,  
To give our best days all to sin,  
The refuse to the Lord!

To serve the flesh in selfish mood  
Down to our latest breath;  
Tread under foot the Saviour's blood,  
And seek his grace at death.

O God! such vileness I would hate,  
Abhor it perfectly;  
And what remains of life, though late,  
Devote entire to thee.

R. F. COTTRELL.

### "IN WEARINESS AND PAINFULNESS."

CHAPTERS 11 and 12 of Second Corinthians can be studied with profit. The apostle here enumerates some of the sufferings and conflicts which he endured for Christ's sake. The zeal of the early church is spoken of as that of no other church since the days of the apostle has been. In the book of Acts we have much that is very striking upon this point. In Rev. 2:2-4 are these forcible words: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored and not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love."

From the above scriptures we can form some idea of what devotion and zeal the early church possessed, and what is required of us if we would meet the mind of the Spirit of God. We live in the closing scenes of this world's history. The last sands of time are fast passing away, and yet, right upon the borders of the eternal world as we are, how little we realize the importance of the cause we have espoused. Should we weigh ourselves in the same scales with the early church we would come far short of their devotion, and even their zeal and devotion did not come up to the true standard.

There are only a few who can testify of laboring with cheerfulness, "in weariness and painfulness" in the cause of their Redeemer; but there are many who can testify that they have labored on their farms or in some calling where personal interest only was at stake with "weariness and painfulness." Many have grown grey and their countenances become furrowed with perplexing care, while serving themselves. This was simply for what they should eat and drink, or where-withal they should be clothed. But few there are who thus labor in the cause of Him who left the royal courts and died that we might be saved.

Our missionary system presents an opportunity for each to engage directly in the service of their Master. Agents are wanted to sell our publications, and colporters are needed to enter thousands of cities and villages, to visit families and call their attention to the truth, and to pray with and for those who may be anxious to know the will of God. Our sisters can also find a field of labor in remailing our pioneer sheet, and then corresponding with those to whom papers have been sent. A greater or less number of the SIGNS should be taken in every place where any of our people live, and these papers should be distributed throughout their respective neighborhoods, or mailed to those whose addresses may be obtained.

The importance of this feature of the missionary work has never been fully realized. It has been taken hold of by many with the ends of their fingers, as it were; more as a speculative experiment than becoming a part of life's interest. It should become so interwoven in our nature that

we cannot be separated from it. Then with cheerfulness we can labor with "weariness and painfulness." Frequently the first inconvenience experienced to pay for the papers, or the least discouragement in consequence of not receiving responses to letters written, has been sufficient excuse with some to abandon the work altogether. A little weariness or some trivial circumstance would prevent many from attending meeting, from re-mailing the SIGNS, or from writing a letter. The missionary work thus becomes second to everything else. In not a few instances the words of the prophets have been applicable:—"Ye said also, Behold what a weariness is it, and ye have snuffed at it, saith the Lord of hosts."

God has committed to each of us a talent, and we are responsible for its use. Many have hid their talent in a napkin, and buried it in the earth, and in the Judgment will say, "Lord I knew thee that thou art an hard man, reaping where thou hast not sown, gathering where thou hast not strewn." It was hard for them to deny themselves some personal ease or pleasure to engage in a work which yielded so little returns, to perform so much labor with so little profit. It would cost them time, care, and thought. Yes, and if they become successful workers it would cost prayers and tears. In some instances the midnight hour has witnessed the earnest pleadings with God that he would prosper the efforts put forth. We know of no reason why our sisters and lay brethren should not feel an equal responsibility in working for souls in their sphere as ministers do who enter the desk.

We are thankful for what some of our conferences are doing in this direction. But not one-tenth as many papers are taken for missionary work as should be. Not one-twentieth is being accomplished which might and would be accomplished could all realize the importance of the present hour. Could the curtain be lifted and we be permitted to see the souls who are to-day rejoicing in the light of present truth in Europe, Asia, and even in Africa, as the result of remailing the SIGNS, and of correspondence, it would encourage the wearied and careworn laborers to labor on. It should inspire in the luke-warm a desire to become more zealous.

### DUTY OF OUR MINISTERS.

Ministers should feel a responsibility to educate our brethren and sisters in this branch of the work. Vigilant Missionary Societies should be organized wherever it is consistent. Young churches as well as our older brethren and sisters are willing if they were properly instructed. It is the duty of those laboring in the field to do this. There is not that close thinking and planning by ministers and people to advance the truth of God that there should be. In consequence of this they are strangers to wearisome labor. It savors too much of *work* for some.

When we consider the limited number of SIGNS now taken in clubs, and the hundreds of churches that are doing comparatively nothing in this direction, less than fifteen V. M. Societies doing most of all that is done, we are led to inquire, Is God's providence in this work or not? Is he leading? does he accept this kind of labor? If so, why should so little burden of it be felt by our ministers.

Then our mind goes over to England, Scotland, Holland, Italy, and to every civilized nation of Europe, to the islands of the sea and to Egypt, the birth-place of Moses and the asylum of our Saviour. We are knowing to the fact that in each of these places precious souls are rejoicing in the truth of the third angel's message, many of whom have never seen one of like faith outside of their own numbers. And when we consider that all this resulted from remailing our periodicals and from correspondence, we answer, Yes, we know that God's hand is in this branch of the work. His providence is over it. He has heard the cries of the praying ones. He has bottled the tears of those who have felt the burden of this work. Angels of God have co-operated with those who, with weariness and painfulness have labored in this direction.

We have not followed cunningly devised fables in this work. No, indeed. We want to see more of that spirit revived which characterized the early church, the reformers of the sixteenth century and those of later times, and even of those in the infancy of our cause who could fold and direct papers till the midnight hour, and not unfrequently till dawn of day. We pray that God

will revive this spirit in the hearts of his waiting people.

Much, yes, very much depends upon our ministers and tract officers; upon the example which they set, the spirit they possess, and the education they give to others. There is no one feature of the missionary work which will better cultivate and encourage this spirit among those who cannot leave their homes to labor than to join our Vigilant Missionary Societies. They then take the responsibility of finding interested readers for our paper, which, if they continue to do, will give them an experience in the things of God, and teach them to labor for others.

S. N. HASKELL.

### HOW A TRACT WAS BLESSED.

THE following incident, related by Bishop Riley, of Mexico, at a recent meeting of the Religious Tract Society, points to an interesting succession of men who have been instrumental in the Lord's hand in promoting the spread of the Gospel in Spain, and who were links in one chain of which the first link was the blessing of God on a tract.

A tract published in Italian by an American missionary, and left at the door of the house of the late Dr. De Sanetis when he was a parish priest in Rome, was eagerly read by him. It pointed to and led him to the Bible, and the true interpretation of it. The study of the Bible led him to the Saviour, and he gave up his high position and prospects in Rome, and became a preacher of Protestant truth.

At Turin he began to preach. There a Spaniard, Ruet, heard him and accepted from him the Gospel message. Ruet went to Barcelona, was imprisoned and banished for the faith's sake, took refuge at Gibraltar, and there began to work for Christ.

Here another young Spaniard, Matamoros, heard him preach. He asked for a copy of the New Testament, compared Ruet's teaching with it, found that they were in harmony, and joined him. He returned to Spain, and began to work there, and was imprisoned for three years; but, though silenced, he was able to do some work through the press.

One of his publications came into the hands of a Roman Catholic priest, Caberera. These words of our Lord were specially brought home to him; "Come unto Me, and I will give you rest." He gave up his position, came to Gibraltar, worked there as a sign painter, till under General Prim's Government, he was at liberty to go back to Spain. His work as a Protestant minister, first at Seville and now at Madrid, is well known.

Who can tell, when in faith he plants a little seed, whereunto it will grow?

### OUR HIGH CALLING.

God is doing a great, a glorious work, a solemn and fearful work, the work of winding up human affairs and bringing probationary time to its close. He has called us, dear brethren in the Lord, to be co-workers with him in making known the solemn and searching truth of the last message of warning to our fellow men, a message of which their acceptance or rejection will decide their future and eternal destiny. We have been called to a high and holy calling. Do we realize it? Do we have that love for souls who are exposed to eternal ruin and whom God designs to save through our instrumentality, which we ought to have?

The calling of the Christian is a high and holy calling; and especially those who live when the harvest is ripening and have so little time to work, and upon whom devolves the high trust of proclaiming the last warning to mankind and bringing the remnant of the church out of the accumulated mass of tradition and error into the simplicity and purity of the Bible truth, have a work and responsibility unsurpassed, certainly, by that of any that ever dwelt upon the earth.

May God help all engaged in this work to realize our high calling. Not to be puffed up and exalted, supposing that we are the peculiar favorites of Heaven, but in humility, justly appreciating the vast responsibility resting upon us. Let us "walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long suffering, forbearing one another in love."

R. F. COTTRELL.

THE same sun softens wax and hardens clay.



MORE CONSECRATION.

WHEN we first learned the great truths of the three messages, our feelings were much stirred, and we felt like taking hold of this work with considerable energy. But with some of us it was a hard struggle to consent to the Sabbath truth; for that required a change of habit, while other points required only a change of mind or belief.

Generally, when we had committed ourselves to these truths, we manifested much zeal to get others to investigate and understand the reasons we had for our belief. This zeal, on the part of some, it is to be feared, was not prompted so much by a sincere love for the truth, or for souls, or God, as it was by a desire to increase their party, and out-argue their opposers. Besides, new acquaintances were formed with similar views, and, by intercourse with them, we felt encouraged to believe ourselves right in the sight of God. And God, in his infinite mercy, regarding the first dawning of amendment in us, sometimes let a few mercy drops fall on us, and then we connected ourselves with the church, and participated in the sacred rites of the Christian religion.

The desire for eternal life, and to enjoy the rich reward, prompted many of us to try to overcome our evil habits, lusts, and appetites; and sometimes a victory would be gained when the appetite or habit was not firmly seated, or when, by abstinence for a season, the desire would be worn out. But, oftener than otherwise, the evil was only curbed or checked, not cured. Our own wills, unassisted by the grace of God, were not strong enough to subdue those fierce passions which ruled our hearts. They would constantly rise with such power as to overcome all our good resolutions, and then a depressed, discouraged feeling would weigh us down, while our zeal for others would die out, and the joy we should feel in communion with those whose lives were pure, would be almost entirely wanting, and rather a sense of relief from uneasiness would be felt by us when out of their presence. Also our interest to meet for worship would gradually die out, so that a mere shadow of an excuse, like bad roads, a slight rain, or cold, or snow, or perhaps a tired feeling from overwork, or anything that could serve for an excuse to quiet the conscience, would keep us from the house of God. And the meetings would not seem interesting, especially if the majority of those present had passed through about the same experience.

Such meetings always drag, and about all the confidence some get to speak or pray, is the thought that others are not aware of their failings. While in such a state of mind, our prayers are formal; but our consciences must be quieted, so the daily task of praying must be kept up. Conscience requires us to read the word of God; so, besides the daily chapter, some portion, like the story of Joseph or Samson, Elijah or Jonah, is read occasionally, to make us think that we really love the Bible.

Our Systematic Benevolence we pay, but it does not increase proportionally to our property; in fact, it sometimes decreases. With some, the subscription for our paper remains unpaid, and everything indicates that our religion is getting shabby; yet we flatter ourselves that we are going to be saved.

At the same time, we do not feel that we have the victory, but at some future time intend to obtain it, while it ought to be evident to us that we are losing ground. We feel rich and increased with goods, and that we have need of nothing, when, if our eyes were opened, we should find ourselves poor, and blind, and naked.

Now, what can be done to help us? Nothing but the heavenly anointing can reach our cases. We need to be converted through and through. Our hearts must be cleansed from sin, and the Spirit of God must come in and dwell there, or we shall be among the lost. "Now if any man have not the Spirit of Christ, he is none of his." "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts." But the Spirit of God is not in the heart of the lukewarm, or worldly-minded, professor. The Spirit of God dwells only with the pure in heart—the victor over sin. "And they that are Christ's have crucified the flesh with the affections and lusts."

E. B. SAUNDERS.

HEAVEN will pay for any loss we may suffer to gain it; but nothing can pay for the loss of Heaven.—R. Baxter.

FRESHWATER, AND NEVADA CITY.

SINCE my last report, I have labored with the churches in the above places. They are few in numbers, but are trying to keep pace with the message and perform their part in the Master's vineyard.

At Freshwater the V. M. Society increased their club of SIGNS from 16 to 25 copies of the 12-page edition.

Organized a V. M. and also a T. and M. Society at Nevada City, to both of which all the brethren and sisters belong; 28 copies of the SIGNS are taken by this V. M. Society. All pay the additional one third to their tithe for a home tract fund. This church is poor in this world's goods, but their example is certainly very commendable and worthy to be imitated by every church throughout the State. As a united whole, they take hold of every advance move, and do what they can to forward the cause of truth. Instructions upon the T. and M. work, and how to keep the books, were given in each of the above places, and the societies heartily united in the plan of acting as agents for the State Society in the sale of our publications.

Those changes of lessons recommended for the Sabbath-schools throughout the State, were readily adopted by these schools.

Organized a church of eleven members at Nevada City, with Bro. James Johnson, deacon, Sr. Ida Brackett, clerk, and Alonzo Papworth, leader. Baptized one while there. This little company are of good courage spiritually and are earnestly striving to be overcomers. There are quite a number here who are earnestly searching for the present truth, and we believe honestly.

We are now holding meetings at Chico, in the 60 ft. tent; have given four discourses; close attention is paid to the word spoken. We have fair audiences, and they are increasing. Bro. Grainger is here with me. We ask an interest in your prayers, that God may work with us to the accomplishing of his will in this place.

Being detained at Freshwater to review two Disciple ministers, who had been preaching there on the abolition of the law of God, and the Sabbath, the non-destruction of the wicked, the immortality of the soul, the church kingdom, and the temporal millennium, I was not able to go to Red Bluff before tent meetings as I intended, but hope to go there right after, if possible, and thought advisable.

J. D. RICE.

Chico, Cal., May 31.

COLORADO.

AFTER an absence of six months, we returned to this field, and in company with Bro. Decker attended a general meeting of the friends of the cause at Boulder, May 15, 16. About eighty were present from different parts of the State, yet as we look over the field, we think that not more than one-half or two-thirds of the Sabbath-keepers in the State were present.

The brethren all seem of good courage, and manifest an earnestness in the work that is really commendable. At a meeting called for that purpose, steps were taken to build a house of worship in the city of Boulder, and over \$1000 dollars was pledged for that purpose. The work of building will be commenced immediately.

Monday we came to Denver, where we find the friends nearly all steadfast in the truth, and keeping up regular Sabbath meetings. We held two meetings with them, which seemed to be much appreciated. Since the tent-meetings closed here last fall, there have been many inquiries concerning the truth, which seems to indicate that good may be accomplished by another tent-meeting here this summer.

A good work has been done by the friends in scattering reading matter, which has made new openings for the truth, and the calls for labor are becoming numerous and very urgent from different parts of the State. No ministerial labor has been bestowed here during the winter, yet the friends of the cause have steadily increased.

We feel much encouraged to see the zeal manifested here. The brethren feel determined to do all in their power to have the work moved forward. They have already bought one new tent, and have means in the treasury to run it the present season. Bro. Decker is heartily welcomed to the State, and the brethren say if they can have another minister they will support him also, and if necessary buy another tent.

J. O. CORLISS.

PENNSYLVANIA AND NEW JERSEY.

ON the way to my field of labor in Virginia, I stopped ten days in Berks Co., Pa., and held fifteen meetings. Five more had commenced keeping the Sabbath, making nine in all. They have excellent meetings every Sabbath, as they are all people of some Christian experience. Three were baptized. Quite a number more are convinced of the truth, and we expect they will soon take hold with us. They take ten copies of the German paper to use in the missionary work. They also keep on hand a good assortment of German tracts to circulate among the people, as they are all of German origin. We hope soon to see a large company of Sabbath-keepers in South-eastern Pennsylvania. May the Lord speed the day.

I have just closed a series of seven meetings in Camden, N. J. There have been five additions to this church since March. Three were baptized. They have an interesting Sabbath-school of thirty-eight members. Twenty-five *Instructors* are taken, and the Song Anchor is used in the school. They take twenty-nine copies of the twelve-page SIGNS, three copies of the *Review*, and three of *Good Health*.

I. SANBORN.

MADISON, DAKOTA.

Came here the 6th, and found the friends doing well. All, without exception, that started while I was here in the winter, are holding on faithfully. The outside interest in the village is especially good. On Sunday, held a meeting there, which was well attended. Several expressed anxiety to hear a course of lectures. Yesterday I baptized six, among whom was Sr. Howlitt, daughter of Bro. White of Jamaica, Vt. Bro. Olsen came here with me to engage in labor among the Scandinavians, of whom there is quite a settlement. Hope the brethren will pray for him, that his mission may be successful.

S. B. WHITNEY.

NOBLE, RICE CO., KANSAS.

MAY 3 to 9, we labored at this place. Here about twenty-five have embraced present truth under the labors of R. F. Barton. We rejoiced to see so large a number just starting in the service of God, many of them for the first time. On the Sabbath seven were baptized by Bro. Barton. Ten joined the church, which now numbers twenty-three members. Nearly all of these are heads of families and live near together, so they can maintain a weekly prayer-meeting, also Sabbath meeting and Sabbath-school.

J. H. COOK.

BLAIR, NEBRASKA.

THE meetings we were holding six miles west of Blair, are closed for the present. Six weeks ago there were no Sabbath-keepers in this neighborhood, now twenty have signed the covenant. A Sabbath-school has been organized with over forty members; it is supplied with *Instructors*, record books, and a library consisting of thirty-six volumes of our best books. A tract society has been formed, and the brethren seem to have "a mind to work."

A. J. CUDNEY.

May 17.

N. C. CLAUSEN.

LEXINGTON, LEE CO., TEXAS.

THERE is a little Danish settlement here, numbering twenty-five persons. I have been with them five weeks, visiting from house to house, and as the result five have commenced to obey all the commandments of God. Last first-day they were buried with their Lord in baptism, and united with the church at Clifton, Bosque Co., until an organization can be effected here. Others are interested, for whom I have considerable hope. May God, by his unerring counsel, lead these dear friends in the narrow path to eternal life.

A. W. JENSON.

CANBY, MINNESOTA.

MAY 7-10, I was with the Golden Gate and Home churches. Spoke three times to the Danes, and preached once in English. The Lord was near by his Spirit. Two followed their Lord in baptism, and four were received into the Home church.

Since holding the above meetings, I have been in the vicinity of Canby. Those who accepted the truth six weeks ago, have all remained faithful.

C. NELSON.

## The Home Circle.

## "T'WAS ONLY A CHILD.

"T'was only a child! and yet to me  
Its childish prattle, light and free,  
Is ever present at my side  
To cheer me on the swelling tide.

"T'was only a child! and yet I hear  
Its tender voice still drawing near,  
To guide my fainting soul aright,  
And cheer my path with blessed light.

"T'was only a child! and yet I know  
In childlike faith I, too, must go  
Unto a Father's loving care,  
When trials of earth are hard to bear.

"T'was only a child! and yet it stands  
To join, above, the parted strands.  
It waits—aye, waits! till God shall lay  
Each strand along its golden way.

"T'was only a child! and yet I know  
It lights the path where I must go.  
In faith, in love, in childlike grace,  
I, too, must seek my Father's face.

—Frank Myrtle.

## THE VICTORY.

It may not seem much of a victory to you, but Sue thought at the time that it was the hardest thing in all the world to do. Poor little Sue! The girls were hard on her, harder than they thought for, I am sure. If they had realized how they were grieving her tender heart, surely they would not have treated her so, but I presume they never gave the subject half a minute's thought. And Sue never complained, not she.

It was Grace Dennis's fault, to begin with. If she had not given Sue the cold shoulder, the rest never would have thought of it. But Grace did decidedly, the very first thing, and when did the girls fail to follow in Grace's lead?

That was just the trouble. Grace had always been leader among the girls, partly because her father was Judge Dennis, and partly because hers was just the nature that other girls pattern and follow after. And the minute she saw her, she felt a strong presentiment that the seemingly quiet little figure, with such a roguish twinkle in her eyes, would prove a dangerous rival unless she was careful. So she utterly ignored Sue after a cool "Good-morning" nod.

Sue sat in her seat alone that first recess, with swelling heart, while the other girls had such a jolly game. To be sure, Nell Harris did venture to whisper to Grace that perhaps the new girl would like to play.

"Perhaps she would," replied Grace, in her clearest, coolest tones, "but I cannot say that I would like to have her. I am not in the habit of associating with drunkards' daughters, and her mother goes out sewing by the day."

The little golden head that had been bent suddenly raised itself, and pride equal to Grace Dennis's own shone from the brown eyes. After that none of the girls ventured to plead for Sue, in fact I am afraid they forgot her. To be sure they never forgot that she always knew her lessons, and best of all, she never refused to help any one.

But Grace grew haughtier and colder every day, for she was finding very rapidly that the place at the head of the class, that she had held so easily before Sue came, could be hers now only by hard work. And this fact greatly increased her dislike for Sue. "I'll study night and day, but she shall never get ahead of me," she said to herself.

Just then Mr. Rodgers offered the Algebra class a prize. For some reason the class had never done very well, and in hope of creating an enthusiasm, he offered a handsome copy of Shakespeare to the one who should stand highest at the end of the year, marking from daily recitations. It was astonishing how Algebra became the most interesting of all studies, but it was not so very long before it was quite plain that either Grace Dennis or Sue Ingraham would be the successful one.

Under any circumstances Grace would have exerted herself to the utmost, but when her father promised her a long coveted watch and chain if she would win, she redoubled her efforts, if that were possible. And then she would never let Sue win—oh no—not for anything.

Still, after all, Grace could not help a growing feeling of discomfort every time she met the glance of the brown eyes that had lost their merry twinkle, or noted how thin and pale Sue's face was growing. It troubled her, though she

tried hard not to have it, and strange to say, the more it troubled her, the worse she treated Sue.

But it was Harry Archer's going over to the enemy's side that hurt her most.

Grace, suffering from a hard cold, and feeling out of sorts with everybody, had treated poor Sue most unmercifully all day.

They were all in the dressing-room, and Grace said something that brought the quick tears to Sue's eyes, though she turned away and went out quietly.

"Grace," said Harry before them all, "I always gave you credit for good common sense, but excuse me for saying it, I think you are acting abominably foolish now."

Then he hurried out after Sue, took her books, and walked down the street with her as politely as possible. After that Sue had one friend, at any rate, and one upon whom Harry Archer bestowed favor was never quite sent to Coventry. And Grace sorrowed in secret over the loss of one who been her firm friend and ally ever since she could remember.

One morning almost at the end of the term, when Sue came in she saw Grace at her desk studying busily, with a vexed, anxious look on her face. In a few minutes Nell Harris appeared.

"What's the matter?" she said, going over to Grace.

"Why, Uncle Will came for me to go to ride last night. I looked at my Algebra, and it seemed so easy and simple that I went. But I found this morning that it was anything but simple. Papa is away, so I had no one to explain it to me, and I am in a pretty fix."

Grace did not intend Sue to hear, but she did, and an exultant smile passed over her face. They stood just even now, and both knew that this would give Sue the advantage.

"Ask her to help you," whispered Nell, with a glance at Sue.

"I guess not," said Grace haughtily, "besides, she wouldn't, if I did."

"I rather guess she wouldn't," thought Sue to herself, "she isn't quite such a goose as that."

Then, presently, the bell rang, and the scholars took out their Bibles to follow the morning reading. Two of them, however, paid but little attention. Grace was trying in her mind to solve her vexations problems, and Sue's heart was full of glad rejoicing. "How proud mother will be, dear little mother," she thought.

"But I say unto you, love your enemies, bless those that curse you, do good to those that hate you, and pray for those that spitefully use you."

Sue started: that was a very uncomfortable verse to hear just then! How hard she had been trying all these long weeks to pray for the one that had so spitefully used her; that had been hard enough, but this was harder—"do good to them that hate you." Then the books were closed, and heads bowed for prayer, but Sue's lips were motionless. How could she pray, "Forgive us our trespasses, even as we forgive those who trespass against us?"

She took out her books with the rest, but she could not study, she could not keep her eyes from the figure across the room.

The look of anxiety deepened every minute, as with flushed face and throbbing head, Grace tried in vain to conquer her lesson. Once Sue was sure she saw tears in the bright eyes. As for Sue herself—well, she never forgot the struggle of that morning. In vain she tried to assure herself that for her mother's sake she was justified in keeping still.

"Sue Ingraham," she said to herself at last in great vexation, "you know that's all bosh. You only want to be revenged. Your mother would be a great deal more pleased with you if you behave yourself and do right, and you know it too."

The Algebra class was to come directly after recess. Sue watched the scholars all out, then she stole quietly over to that desk the opposite side of the room. Grace's hand shielded her face now, for the tears were dropping fast. Sue put her arm gently around her.

"They are dreadfully hard, aren't they! At least they seem so. I puzzled away over them last night till I was nearly wild. My brother helped me—I'll tell you what he told me, and you'll be perfectly astonished to see how quick they come right."

Then there was just a few words in explanation, and Sue was gone without waiting for thanks. Somebody standing in the doorway suddenly disappeared with a low whistle.

"We'll, if that don't humble my lady Grace, there's no hopes of her."

The eventful day had come, as such days do in course of time. Fathers and mothers, big brothers and sisters had gathered to witness the triumphs of those dear to them. In the seat of honor was Judge Dennis, a look of pleased expectancy on his face; in a quiet, out-of-the-way corner was Mrs. Ingraham in her widow's garb, on the desk in sight of all lay an elegant copy of Shakespeare. The decisive moment had come. Mr. Rogers rose to present the prize.

"It is my privilege and pleasure to present to Miss Grace Dennis the reward offered to the one who should stand, at this time, highest in the class. The contest has been a close one, very close between two, but Miss Dennis has won." He paused, the book in his hand waiting, but Grace stood irresolute, her face flushing and paling by turns.

"May I ask how much I am winner?"

The question came hurriedly.

"By a few marks only, but those few give you fair possession."

Again Grace paused—then passing rapidly to the desk, she took the book, and to the surprise and no small wonderment of all, wended her way to Sue's desk.

"It is yours—not mine," she said to Sue.

"You all know," she continued, turning to teacher and scholars, "how I have treated her, but she overcame evil with good, and helped me when she knew it was to her own hurt. It is hers, not mine."

For an instant there was a hush. Then some one, and it was worth more to Grace than the prize, said a little huskily, "Three cheers for Grace Dennis!"

Then came three for Sue, and little Mrs. Ingraham could scarcely contain herself, she felt so proud and happy.

"Oh mother," said Sue that night, "suppose I had been mean and ugly, and not helped her, how miserable I should be to-night, but instead it has been the happiest day of my life."—K. Summer.

## SYMPATHY FOR CHILDHOOD.

PLEASE allow me, fathers, mothers, and teachers, to plead for more sympathy for the dear children. Too often—it may be thoughtlessly or unconsciously—you are stunting or entirely uprooting the first tender shoots of infant thought and wonder, to which if the sunshine of your smiles and the dew of your gentle influence were applied, wonderful plants would grow, to gladden with their fragrance the inquiring minds of future seekers after knowledge. This world is so full of wonders to the little ones, and they are so sure papa or mamma or some one of the grown folks could tell them about everything, if they only would. O, what a heart-break it is to be told, "You ask too many questions, Johnnie," or "I have no time to talk to you now!" and very often Johnnie gets into some mischief, pulls something to pieces to know the why and the wherefore of it, and then gets punished, when the fault is not with him, but the one who had "no time" to satisfy the cravings of those God-given powers of mind which *must* find work somewhere.

Who that has ever taught children does not know the wonderful effect of a word of praise given for work done, no matter how blunderingly, if it is the best they can do? What magic there is to the timid, frightened child, who is almost afraid to show his work to the teacher—drawing or writing, as the case may be—in the words, "Ah! I know you can make nice work as well as the others, if you only try." And the consequence is, he *does* try, and often succeeds beyond your most sanguine expectations.

If you can do nothing more, give a smile to the little face that looks so pleadingly into yours, and it will be reflected to gladden your own heart and to drive away the vapors and clouds which surround and depress you.—Aunt Nannie.

LITTLE KINDNESSES.—The humble current of little kindnesses, which, though but a little streamlet, yet incessantly flows, although it glides in silent secrecy within the domestic walls and along the walks of private life, and makes neither appearance nor noise in the world, proves in the end a more copious tributary to the store of human comfort and felicity, than any sudden and transient flood of detached bounty, however ample, that may rush into it with a mighty sound.

ITEMS OF NEWS.

—The Czarina of Russia died on the 4th inst.

—General Guillerman and Brig.-General Jose Macco, Cuban insurgent leaders, surrendered, with 222 officers and men.

—A report from Rome says the clericals have decided to participate in the municipal elections, to test their strength in view of future political elections.

—June 5 a large fire occurred in Nevada City, Cal. Loss over \$50,000. The same day 5000 cords of wood, valued at \$30,000, were burned at Washoe, Nevada.

—A railroad train was maliciously wrecked in Andalusia. Thirteen of the wreckers were sentenced to death, and thirteen to imprisonment for twenty years.

—The British Colony in Constantinople is preparing a strong memorial to Goschen respecting the prevailing insecurity of life and property, which is truly alarming.

—A telegram from Mozambique informs the Portuguese Government of the capture of the principal slave exporters. Three dhows were taken with 200 slaves on board.

—Alexander H. Stephens says of the present Congress, it "will go down to posterity as the do-nothing Congress; perhaps the most indolent and listless in the history of the government."

—New York pays more for tobacco than for bread. Dealers say there are smokers in New York City who average 100 cigars a week, and men whose cigar bills run up to thousands of dollars per annum.

—The *Christian Mirror* says, "We do not think there was ever an age of the church when conversions were proportionally more numerous." To which the *Christian at Work* responds, "We decidedly Doubt, with a big D."

—The Burmese Ambassador, before leaving for home, sent a letter to the British Commissioner, but it was returned with an intimation that in the present state of the relations between Burmah and Great Britain, no communication could be received.

—There is reason to fear an outbreak of the Utes. Chief Ouray has exerted himself to keep them at peace, promising that "the Ute bill" would speedily become a law. But the majority in Congress cannot just now spare time to legislate for the welfare of the country.

—At a late Conference of German Baptists, or "Tunkers," at Lancaster, Pa., it was urged upon the brotherhood that extravagance in funerals must be frowned upon, and that, signing a tavern license is unbecoming to those who profess to follow Christ. Birthday and surprise parties were prohibited.

—A number of Khokand pilgrims have arrived in Cabul, fugitives from Samerland, where some of them were arrested, bearing letters inciting a general revolt in Bokhara, Turkistan and Khokand, in aid of the Chinese. They report that the Chinese had driven the Russians back to the Kuldja frontiers, capturing many villages.

—A very curious case, which may possibly get into the courts, has arisen lately in Australia. A Catholic merchant died some time ago, leaving the sum of \$7,000 to the church "to deliver his soul from purgatory." Now the executor of the will refuses to pay the legacy until proof is further furnished that the soul of the dead has actually been delivered!

—An eastern paper says it has been "raining church conventions." There have just been held, the Methodist General Conference at Cincinnati, the Baptist Assembly at Saratoga, the Reformed Presbyterians at Pittsburg, the Cumberland Presbyterians at Evansville, Ind., the Episcopalians in Diocesan Convention in New York, the Presbyterian Northern Assembly at Madison, Wis., and the Presbyterian Southern Assembly at Charleston, S. C.

—The ravages of the phylloxera in France are becoming more serious daily. In July last it was computed that one third of the total surface devoted to wine-growing had been irretrievably devastated, and as the plague has been steadily increasing all the year, it is estimated that forty thousand acres have been added to the total amount of land lost. A society of wine growers has been formed for the purpose of utilizing and applying scientific means for destroying the insect.

—Since the first of April there has been an epidemic of fires throughout the country, which is estimated to have destroyed some \$13,000,000 of property, aside from the great damage done by extensive forest fires and the conflagrations in the oil region of Pennsylvania. During this time there have been more than 80 fires where the loss exceeded \$25,000. In this list is included the total destruction of the large village of Milton, Pa., and the smaller villages of Coudersport, Pa., and Stuyvesant, N. Y. The loss to insurance companies is estimated at \$7,000,000.

—The Rev. George C. Miln, who is pastor of a Congregational church in Brooklyn, writes over his own signature: "As to eternal punishment, I do not believe in the endless suffering of any creature whatever. I have a better opinion of my Maker. I do believe, however, that every sin is visited by an adequate punishment; that 'whatsoever a man soweth that shall he also reap'; but that for the foolish, weak and sinful sowing of three score years and ten, a soul shall reap an eternity of woe, is something too monstrous to believe. Nor do I think it is believed to any great extent in religious circles of the more orthodox stripe to-day."

—For ten months ending May 1st, the export of breadstuffs from this country reached the value of \$207,000,000, an increase of \$57,000,000 over the same portion of the previous year. New York exported more than half of this food, or \$105,000,000. Baltimore comes next with \$49,000,000, and Philadelphia follows with \$23,900,000. It is to be added that Baltimore shows the greatest gain (of the three cities named), or 60 per cent. advance over the preceding year. New Orleans more than doubled her food export, though only reaching \$7,500,000; but the great gain is an indication that the new jetties are facilitating the commerce of that city.

—The Portland, Oregon, Baptist church is reported as doing a good work in the Christianizing of the heathen in their midst. By invitation of the church, Rev. E. J. Simmons, a recently returned missionary from China, and Dong Gong, a Chinese convert of the San Francisco Mission, arrived in Portland on the 11th of Nov., 1874. Since that time schools have been taught, and the gospel preached to the Chinese with good results. Thirty-two have professed Christ in the ordinance of baptism. A beautiful chapel has just been built upon one corner of the church lot, for the use of the Mission, costing \$1000, of which amount the Christian Chinese gave \$450. The Chinese may and should be Christianized in America.

—A writer in the *Advance* bewails the tendency to resort to fairs and theatrical "entertainments" in order to raise the needful funds for carrying on church work. He says: "The tendency and the very common practice among us are certainly lamentable and utterly demoralizing. One of the inevitable results is the cultivation of Christian selfishness. A church trained in this way loses all love for giving to the Lord and purchases pleasure instead. It cuts charity up by the roots; it makes the charity described in 1 Cor. 12 impossible. Where fairs and scenic performances are relied upon to replenish the treasury, and the purse is reached only by an appeal to the appetite, the people learn to think that they can best serve the Lord by ministering to the flesh. Such a conception of Christian service is earthly, sensual—shall we add the other word? The tendency is in the direction of that condition described by St. Paul in Phil. 3:19. It cannot be too earnestly counteracted."

—At a meeting in Philadelphia of Methodist preachers, the Rev. Thomas Guard, D. D., of Baltimore, was introduced. Having spent some time on the Pacific Coast, the Rev. Anthony Atwood requested Dr. Guard to give his views on the Chinese question. In response, he said that things in that section of the country were not as they should be. Though he had a pleasant experience in the West, he was now glad to be on this side of the Rocky Mountains. He had a Chinese servant for two years, and he had never had a better. The speaker alluded to Denis Kearney, the sand-lot orator, as the nearest approach to Darwin's missing link that it had ever been his pleasure to meet. "But," he continued, "I believe that he is largely the tool of others. He is enjoying a rest now—he is taking a recreation. Although I was born in Ireland," Dr. Guard continued, "I am generally called an American, and I certainly believe in American liberty. I, therefore, say that rather than endorse the sentiment: 'The Chinese must go,' I would make it 'The Irish must go,' and the sooner the better."

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