

# The Signs of the Times.

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

VOLUME 6.

OAKLAND, CALIFORNIA, FIFTH-DAY, JULY 1, 1880.

NUMBER 25.

## The Signs of the Times.

PUBLISHED WEEKLY, FOR

THE S. D. A. MISSIONARY SOCIETY.

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

### THE RIVER OF DEATH.

THE river of death is dark and deep,  
And none come back from its shore;  
It hushes the song, and the echo sweet,  
In its restless, turbulent roar.  
A dark relentless foe is death;  
It hurries away from our side  
The dearest God gives—with a look and a breath,  
They sink in its loathsome tide.

They come not back to this world of ours,  
As the angels come and go—  
Their thoughts are perished with their breath;  
They know neither joy or woe.  
But not forever will the prince of death,  
Keep his captives still and bound;  
For the morning cometh when they shall awake  
To the trumpet's joyful sound.

Conqueror no longer! when He comes  
Whose voice can raise the dead—  
His power is o'er, when sleeping saints  
Shall leave their dusty bed.  
Then freed from the power of death and the grave,  
The dead shall live once more—  
Shall walk again on this beautiful earth,  
As it was in the days of yore.

We shall meet again the loved and lost,  
That death hid away from our sight;  
We shall walk together the golden streets  
Of that beautiful city of light.  
We shall gaze upon Him, we have learned to love  
More than all that earth could give;  
We shall hear that voice of magical power  
That hath bidden us look and live.

Aye, the river of death is dark and deep  
And none come back from its shore,  
But e'er long a voice will reach to its depths,  
And the dead will slumber no more.

—S. L. Mand Miles.

## General Articles.

### OFFERING OF STRANGE FIRE.

BY MRS. E. G. WHITE.

"AND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace."

The sons of Aaron did not take the sacred fire from the altar, which the Lord himself had kindled, and which he had commanded the priests to use when they offered incense before him. They took common fire, and put it in their censers, and put incense thereon. This was a transgression of God's express command, and his judgment speedily followed. Aaron's sons, who officiated in holy things, would not have thus transgressed if they had not indulged freely in the use of wine, and been partially intoxicated. They gratified the appetite, which debased their faculties, and disqualified them for their sacred office. Their intellects were beclouded, so that they did not have a realizing sense of the difference between the sacredness of the fire which God let fall from Heaven, and which was kept burning continually upon the altar, and the common fire, which he had said they should not use. If they had had the full and clear use of their reasoning powers, they would have recoiled with horror at the presumptuous transgression of God's positive commands. They had been especially favored of God in being of the number of elders who witnessed the glory of God in the mount. They understood that the most careful

self-examination and sanctification were required on their part before presenting themselves in the sanctuary, where God's presence was manifested.

"And Moses said unto Aaron, and unto Eleazar, and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes, lest ye die, and lest wrath come upon all the people; but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled. And ye shall not go out from the door of the tabernacle of the congregation, lest ye die; for the anointing oil of the Lord is upon you. And they did according to the word of Moses." The father of the men slain, and their brothers, were forbidden to manifest any signs of grief for the ones who had been justly punished of God. When Moses reminded Aaron of the words of the Lord, that he would be sanctified in them that came nigh to him, Aaron was silent. He knew that God was just; and he murmured not. His heart was grieved at the dreadful death of his sons while in their disobedience; yet, according to God's command, he made no expression of his sorrow, lest he should share the same fate of his sons, and the congregation also be infected with the spirit of unreconciliation, and God's wrath come upon them.

When the Israelites committed sin, and God punished them for their transgression, and the people mourned for the fate of the one punished, instead of sorrowing because God had been dishonored, the sympathizers were accounted equally guilty with the transgressor.

The Lord teaches us, in the directions given to Aaron, reconciliation to his just punishments, even if his wrath comes very nigh. He would have his people acknowledge the justness of his corrections, that others may fear. In these last days, many are liable to be self-deceived, and they are unable to see their own wrongs. If God, through his servants, reproves and rebukes the erring, there are those who stand ready to sympathize with those who deserve reproof. They will seek to lighten the burden which God compelled his servants to lay upon them. These sympathizers think they are performing a virtuous act by sympathizing with the one at fault, whose course may have greatly injured the cause of God. Such are deceived. They are only arraying themselves against God's servants, who have done his will, and against God himself, and are equally guilty with the transgressor. There are many erring souls who might have been saved if they had not been deceived by receiving false sympathy.

"And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations; and that ye may put difference between holy and unholy, and between unclean and clean. And that ye may teach the children of Israel all the statutes which the Lord hath spoken by the hand of Moses."

There was given the same positive command as was given to our first parents, in regard to the tree of knowledge. God would impress upon all the necessity of strictly temperate habits in order to preserve in their full force all their powers, prepared for constant action. Satan has worked perseveringly to the one end, to compass the ruin of the world. Since his success on the point of appetite in Eden, in causing the fall of our first parents, he has plied this temptation to the human family with wonderful success. Intemperance weakens the physical powers, and debases the morals, so that eternal things are placed on a level with common. Satan exults as he looks upon his work. If he can lead astray the heads of families through appetite he is mostly sure of a harvest in their children, and children's children to the third and fourth generation. He studies from cause to effect. Children generally have transmitted to them as a legacy, the appetite and passions of their parents, intensified. And often

these children grow up without any redeeming influences around them, but with unfavorable surroundings and examples. And they are weaker in physical and moral power than were their parents before them. Intemperance benumbs the sensibilities to that degree that physical, mental, and moral feebleness is the result, and right and wrong is not discerned.

This is the purpose of Satan, to belittle the requirements of God, and make of none effect his holy law. The man of sin has placed a common working day in the very bosom of the decalogue and in doing this has thought to change the law of God and has thus exalted himself above God. Were the moral powers of man clear and vigorous they would not choose the common in the place of the sacred because it is more convenient to be in harmony with the world. The general disobedience of man does not change or detract one particle from the positive command to keep holy the seventh day, for God placed his sanctity upon that day. A principle of right and obedience to God are always and everywhere the only safe rule. The language of every God-fearing soul should be, Perish whatever may, gold, silver, houses, lands, reputation, but let me retain my integrity and the approval of God. The habit of doing wrong in breaking one of God's commandments will not lessen the guilt. There are habits contracted by bad example, or by bad influence before we have judgment to discern the right; or the force of reason may be so narcotized by indulgence of appetite in the use of tobacco, opium and liquor that wrong is not discerned. These slaves to appetite are completely under the dominion of their master, and unless evil habits are conquered, they will conquer and destroy.

Selfish gratification through the force of habit has reigned almost supreme in the hearts of the human family since the fall of Adam. Satan has slain his thousands and tens of thousands by causing them to think that God does not mean what he says. They venture to disobey, as did our first parents, and at last find the result is death. The Lord would garrison the hearts of the men of Israel in responsible positions, that they should preserve their reasoning powers, clear to discern between right and wrong in their dealings with the people, and this direct and solemn command was to reach from generation to generation to the close of time. Men who are instructing the people, and are in positions of trust should ever be men of strictly temperate habits; unless they are they will not be men of principle; for indulgence of the appetite perverts the senses. Those who have had advantages in education, trained by wise and God-fearing parents to strictly temperate habits, will generally be found trustworthy. They learn to bear the yoke in their youth.

The sons of Aaron although especially honored of God by being placed in important positions, were unfaithful. The yielding disposition of Aaron to indulgence of his children had given them characters that were inclined to self-gratification. They failed where they should have been strong. These men did not understand their own weakness and made a fatal mistake in the indulgence of appetite. The highest incentive was presented before them to develop firmness and principle, and strictly temperate habits, that they might have a continual sense of the sacredness of the work which was given them. God was testing their character to bring into exercise the highest powers of the mind. But the habits of self-indulgence had a firmer hold on them than they had any idea of. It seemed a trifle to them to put the intoxicating draught to their lips; they had done it again and again until force of habit controlled them; and then elevation to responsible position did not have sufficient influence upon them to make them break a sinful custom. Had these sons been educated to courageous resolution, to self-control, they would have resisted the grow-



ing power of vicious habits. There is not a virtue nor a vice, not an act of body, nor of mind, to which we may not be chained down by the force of habit. Many promising young men have ruined themselves by one false step at the commencement of life in the formation of habits of intemperance. Here the neglect of parents is seen in the formation of the characters of their children. Notwithstanding the father had failed to do his duty, God would bring these sons in close connection with himself that he might instruct them as to his will and his way; but the reverence they had failed to give the father, led them to disregard the positive requirements of God.

#### THE DAY OF THE LORD. NO. 3.

IT WILL BE MORE THAN A THOUSAND YEARS IN LENGTH.

WE learn from Rev. 20:4, 5, that a thousand years intervene between the first and second resurrections. The first resurrection takes place at the second advent of Christ. 1 Cor. 15:22, 23. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming." Verse 52. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living) shall be changed." 1 Thess. 4:16. For the Lord shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." The testimony is explicit that those who are Christ's will be raised at his coming. The first resurrection includes all that are Christ's for the expression is general, and there is no exception. "But the rest of the dead lived not again until the thousand years were finished." The blessed and the holy have part in the first resurrection. "All the wicked sleep in death for a thousand years after this—to the second resurrection." "The rest of the dead lived not again until the thousand years were finished."

We have seen that the day of the Lord commences with the great day of his wrath before the second advent. That six of the seven vials, in which is filled up the wrath of God, are poured out before Christ's coming; for after the sixth vial, it is announced, "Behold I come as a thief." Consequently, the day of the Lord begins before the advent and first resurrection. Now if it can be shown that the day of the Lord extends beyond the second resurrection, or even to that event, our proposition will be proved, namely that, the day of the Lord is more than a thousand years long.

"But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Pet. 3:10.

Some have quoted the eighth verse of this chapter to prove that the day of the Lord would be just a thousand years in length; but the text does not affirm this. It merely states that what we deem a long period is not so regarded by the Lord. That he will not fail to fulfill his promise, though it may seem a long time to us, before it is done. "One day is with the Lord as a thousand years, and a thousand years as one day." This text says nothing of the day of the Lord. But the verse quoted above, verse 10, does; and I cite it in proof that the day of the Lord extends beyond the thousand years of Rev. 20.

The earth shall quake at the second advent; so that mountains and islands shall be moved out of their places. But there is no testimony to prove that the earth and its elements shall melt at that time. It is true that "the Lord shall be revealed from Heaven in flaming fire;" the earth may be burned to a great extent; (See Isa. 24:6;) but at that time the earth seems to be left in a chaotic state, and not melted. See Jer. 4:23-26. But the text affirms that the earth and elements shall melt with fervent heat in the day of the Lord. When will it take place? We pass over the thousand years and come to the second resurrection. The vast multitudes of the wicked stand again on the earth. Now Satan is loosed for a little season, and, seeing those revived who had been the subjects of his deception in their first life, he goes forth to deceive them once more. The countless host that cover the breadth of the earth, deceived and led by that ancient rebel

leader who first broke peace in Heaven by seceding from the government of the Almighty, compass the camp of the saints and the beloved city, and fire comes down from God out of Heaven and devours them. Thus they die a second time; and hence it is said, "This is the second death." A death without the hope of a resurrection. "A night that hath no morn beyond it, and no star." This is their final and utter perdition.

Now let us hear Peter again. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Verse 7. Both the judgment and perdition of the ungodly are recorded in Rev. 20. The "dead small and great," whose judgment is here recorded, are no other than all the wicked of the earth. The saints—all the blessed and holy—receive their judgment and enter upon their reward a thousand years before. At the time of the second resurrection, they will have "lived and reigned with Christ a thousand years." Hence they are not among the *dead* that here stand in review before God.

It is to this scene of the final destruction of the wicked that Malachi refers, as the day that shall burn as an oven; when *all* the proud and *all* that do wickedly shall be burned up root and branch. Mal. 4. This is the utter "perdition of ungodly men"—*all* the ungodly. This cannot be before the second resurrection.

But this takes place in the day of the Lord; consequently the day of the Lord extends beyond the thousand years, covers the little season of Satan's last deception, and the time of the final perdition of ungodly men. Then the earth and elements shall melt. But beyond this the renewed earth shall appear. Says Peter, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Thus the proposition is sustained, that the day of the Lord is more than a thousand years in duration, beginning before, and not ending till after, the thousand years of Rev. 20.

R. F. COTTRELL.

#### ROMAN CATHOLIC MORALITY.

"IRENÆUS," in a late issue of the *New-York Observer*, gives the following statement of some of the main points in the morality now taught by Romanists. It will well repay a perusal. He says:—

The Roman Catholic *Tablet*, of London, gives prominent insertion to a letter addressed by Leo XIII., the present Pope, to the Redemptorist Fathers Dujardin and Jacques, expressing his high approval of their labors in translating into French the works of St. Alphonsus Liguori. In this letter the Pope states that "these writings have been spread throughout the whole world, with the greatest profit to the Christian cause, and it is to be wished that they should become still more and more popular, and be placed in the hands of all. For with the greatest skill he directed and promoted the moral training of all, and they may be all perused by the faithful without any danger of stumbling."

What is the character of these works? In the Mechlin Edition of Liguori's *Moral Theology*, 1845, we find set forth a series of doctrines and principles, which injuriously affect the best interests of society, sap the foundations of morality, and outrage decency—principles of equivocation, lying, perjury, of "doing evil that good may come," and which inculcate as a duty the extermination of Protestants. Liguori informs us that the rules of the Congregation of the Index provide for the visitation of booksellers' shops and printing-offices, and amongst the prohibited books, the reading of which is forbidden under pain of excommunication, he names the Bible—"the Scriptures and books of controversies may not be permitted in the vernacular tongue; as also they cannot be read without permission" (*Moral Theology*, Vol. X., p. 236). Concerning dissimulation, Liguori says: "When you are not asked concerning the faith, not only is it lawful, but more conducive to the glory of God, and the utility of your neighbor, to cover the faith than to confess it; for example, if concealed among heretics, you may accomplish a greater amount of good" (*Moral Theology*, Vol. II., n. 14, p. 117). He teaches, also, the principle of doing evil that good may come. He says: "It is lawful to induce another to commit a less evil, that he may be impeded from a greater" (Vol. II.,

cap. 3, n. 77). Thus, as Liguori teaches, a man may supply an opportunity of stealing to his children or servants for the purpose of detection and punishment (Vol. II., n. 58, c. 2, pp. 176, 177). Servants also may lawfully assist and co-operate with their masters in the commission of crime, if they do so under fear of death or loss, "for example, lest he should be badly treated by his master, incur his displeasure, or be expelled from his house" (Vol. II., n. 66, c. 2). On Theft and Restitution, Liguori says: "It is certain that he who is in extreme want may steal the property of another" (Vol. III., n. 519, lib. 4, p. 237). Again he writes: "Note here the thirty-seventh proposition of Innocent XI., which said, 'Domestic servant men and women can steal from their own masters, for the purpose of compensating themselves for their own labor, which they judge to be greater than the salary they receive.'" He then goes on to say that a servant can compensate himself "if, from necessity, for the purpose, doubtless, of alleviating his own misery—he agrees upon a salary notably less than just. The reason is, because the pontifical decrees are not designed to lay servants under an unjust obligation" (Vol. III., n. 522, p. 245). Again, "A servant can, according to his own judgment, compensate himself for his labor, if he, without doubt, judge that he was deserving of a larger stipend" (Vol. III., n. 524, p. 246). On Equivocation, Liguori says: "A confessor can affirm, even with an oath, that he does not know of a sin heard in confession, understanding that he heard it as the minister of Christ and not as a man, as St. Thomas Aquinas, 2, 2, 9, 70, art. 1, ad. 1, Lug. disq. 22, teaches," who, however, n. 75, explains, in another manner, the words, "he does not know it," through "a knowledge which may be made use of for the purpose of answering" (Vol. II., n. 163, p. 319). Again, "A poor man, absconding with goods for his own support, can answer the judge that he has nothing" (Vol. II., n. 158, p. 321). Again, "It is asked whether an adulteress can deny adultery to her husband," and Liguori answers this proposition, "If sacramentally she confessed adultery, she can answer, I am innocent of this crime, because by confession it was taken away" (Vol. II., n. 162, p. 322). On Oaths, Liguori, in considering the question, whether "he who swears without the intention of binding himself is under an obligation to keep his oath," answers, "Such an oath is not a true oath, both because it wants the necessary condition to the nature of a promissory oath, such as is the intention of binding one's self, and because an oath follows the nature of the promise which it confirms, as is certain from Busenbaum. But a promise without such an intention is not, indeed, a promise, but a mere purpose; therefore, the promise being evanescent, the oath is also such, and is considered as made without the intention of swearing, which certainly, as we have seen, is null and void. But if no oath exists, there is no obligation of fulfilling that oath" (Vol. II., p. 330). Again, he says: "He who hath sworn to a judge, that he would speak what he knew, is not bound to reveal concealed things" (Vol. II., p. 340).

#### LAST DAYS OF ISLAMISM.

A TRAVELER among the mountains of Asia Minor, who had pitched his tent not very far from the birthplace of the apostle to the Gentiles, in the province of Cilicia, was surprised the other day by a poor ignorant Turkish woman coming up to his door, and asking him if it was really true that the day of judgment was near. "On questioning her," he writes, "as to her reasons for making such an inquiry, I found that she had heard the villagers, especially the leading men, express the opinion that the last days of Islamism had come, and that the whole world is about to be judged for its wickedness. To-day I have had a long conversation with a Turkish cadi, or judge, the drift of whose conversation took the same direction. These two persons represent the extremes of society among the Turks, yet they are agreed as to the decadence, and probable collapse of the Turkish power. A large majority of the Turks are despondent. Their despondency is rather increased, than otherwise, by seeing their Christian neighbor hopeful, and increasing in prosperity. The Christians are looking in all directions to see what they can do to prepare themselves and their children for the new era that seems to be dawning upon them."—*London Sunday at Home*.



## ABRAHAM DAVENPORT.

HARTFORD, MAY 19, 1780.

In the old days (a custom laid aside  
With breeches and cocked hats) the people sent  
Their wisest men to make the public laws.  
And so, from a brown homestead, where the Sound  
Drinks the small tribute of the Mianus,  
Waved over by the woods of Rippowams,  
And hallowed by pure lives and tranquil deaths,  
Stamford sent up to the councils of the State  
Wisdom and grace in Abraham Davenport.

'Twas on a May-day of the far old year  
Seventeen hundred and eighty, that there fell  
Over the bloom and sweet life of the spring,  
Over the fresh earth and the heaven of noon,  
A horror of great darkness, like the night  
In a day of which the Norland sages tell—  
The twilights of the gods. The low-hung sky  
Was black with ominous clouds, save where its rim  
Was fringed with a dull glow, like that which climbs  
The crater's sides from the red hell below.  
Birds ceased to sing, and all the barn-yard fowls  
Roosted; the cattle at the pasture bars  
Low'd, and look'd homeward; bats on leathern wings  
Flitted abroad; the sounds of labor died;  
Men prayed and women wept; all tears grew sharp  
To hear the doom-blast of the trumpet shatter  
The black sky, that the dreadful face of Christ  
Might look from the rent clouds, not as he look'd  
A loving guest at Bethany, but stern  
As justice and inexorable Law.

Meanwhile in the old State House, dim as ghosts,  
Sat the lawgivers of Connecticut,  
Trembling beneath their legislative robes.  
"It is the Lord's Great Day! Let us adjourn,"  
Some said; and then, as if with one accord,  
All eyes were turned to Abraham Davenport.  
He rose, slow cleaving with his steady voice  
The intolerable hush. "This well may be  
The Day of Judgment which the world awaits;  
But be it so or not, I only know  
My present duty, and my Lord's command  
To occupy till he come. So at the post  
Where He hath set me in his Providence,  
I choose, for one, to meet him face to face—  
No faithless servant frightened from my task,  
But ready when the Lord of the harvest calls;  
And therefore, with all reverence, I would say,  
Let God do His work, we will see to ours.  
Bring in the candles." And they brought them in.

Then by the flaring lights the Speaker read.  
Albeit with husky voice and shaking hands,  
An act to amend an act to regulate  
The shad and alewife fisheries. Whereupon  
Wisely and well spake Abraham Davenport,  
Straight to the question, with no figure of speech  
Save the ten Arab signs, yet not without  
The shrewd dry humor natural to the man;  
His awe-struck colleagues listening all the while,  
Between the pauses of his argument,  
To hear the thunder of the wrath of God  
Break from the hollow trumpet of the cloud.

And there he stands in memory to this day,  
Erect, self-poised, a rugged face, half seen  
Against the background of unnatural dark,  
A witness to the ages as they pass,  
That simple duty hath no place for fear.  
—John Greenleaf Whittier.

## THE LESSON OF LOT.

Now, if we let the Lord choose for us, he will choose better than we can for ourselves. But Lot wanted to choose for himself. I will venture to say, when he left Abraham, if you had talked to him about going to Sodom, he would have said: "Oh, no! Go down into Sodom? Do you think I would take my wife into Sodom? Do you think I would take my children down into Sodom—into that great city, with all its temptations? Not I!" But he pitched his tent toward Sodom—he looked toward the city—and it was not long before his business took him in there. He went down there perhaps to sell his cattle, and found there was a good market. Some of the leading men wanted him to go down there. He could make a great deal of money—could make it faster. When a man pitches his tent before Sodom, and looks in, it won't be long before he gets in there, tent and all.

His business took him there. "Business must be attended to—a man must attend to his business, you know." "But then, it will be ruin to your family." "Oh, well! I am going to get money, and then get out of it. When I get enough to retire, I will move back, and live on the plains of Abraham. But I must attend to my business first." Many a man puts his business before his family. Business must be attended to, to get rich, let the consequences be what they will—let ruin and desolation come upon the family. I must accumulate wealth while I have the opportunity. Undoubtedly Lot reasoned in that way, as a great many people reason now.

Now he ought to have kept out of Sodom. He ought to have stayed on the plains, with the tent and altar; because all the time he was in Sodom

we never hear of his having an altar there, nor of his calling on the God of Abraham. He was down there trying to make money, and not to worship.

In the sight of the world, Lot was one of the most successful business men of all Sodom. If you had gone in there a little while before destruction came upon it, and inquired about the place and its leading men, they would have told you that Lot, the nephew of Abraham, was one of the most successful men in all Sodom. He held office. We find him sitting at the gate, and that is a sign that he was an officer. Perhaps they made him a judge—a good, high-sounding name, "Judge Lot." It is a good title. The world honored him—Sodom honored him; they liked him very well. Then he would have reasoned in this way: "Don't you see, I have got an influence by coming down here." He was a man of great influence in the sight of the world—immense influence. They would have told you that he was one of the most influential men in all Sodom. He owned, perhaps, the best corner lots, and he may have had his name on them. If they had had a Congress in those days, he would have been a very popular man to send to Congress. He would have been "The honorable Mr. Lot, of Sodom."

He was a man the world delighted to honor; for it delights to honor that kind of a man—a man of great influence! But I want to call your attention to one thing—he was there twenty years and never got a convert. That is a man of influence! Look around, and see where the worldly Christians are. How many souls are they winning to Jesus Christ? Are they the men that are building up Christ's kingdom? I tell you, those men are doing more to tear it down than any other class.

Lot was so identified with Sodom, and so much like the men of Sodom, that when he came to testify for the God of Abraham, do you think they would take his testimony? Not a word of it. Mrs. Lot, his wife, moved in the very highest circle, probably. If she rode out, she had the very best turnout. If they had theatres in those days, you would have found her at the theatre. Her children, of course, were in the world, and they had to be like the world. Of course, they danced. They were what you call dancing Christians, theatre-going Christians. If a nice opera comes along on the prayer-meeting night, they are all there—they are not at the prayer-meeting. Ah! you smile; but the church is full of them to-day. We have our Lots. Twenty long years he stayed down there in Sodom; and when the messengers of God visited him, what did they find? I would be ashamed to read it to you; it would bring a tinge of red to your cheeks. A child of God down there in Sodom! A child of God in such a dark place as that! It had been a long time since Lot had seen any messengers from Heaven. When he was back on the plains with Abraham, with the tent and altar, they visited the tent, and he was quite familiar with them; he had often seen them talking to his uncle. But he had been down there in the mists and fogs of Sodom and had not seen those angels. But late one afternoon two of them made their appearance at the gate. He was there, sitting in his place of office, and he knew them. He invited them to his house. Most of you know what took place. The Sodomites rose up against them. Lot tried to quiet them, and they mocked him. "This stranger coming here to dictate us?" Where is his testimony? They didn't receive it.

Men tell us they want to get influence over the world, and are going to reach the world in that way. Do they reach it in that way? Do worldly Christians reach the world? The world reaches them, and pulls them down. They don't pull the world up. It is the separated man—it is Abraham, with the tent and the altar—that is out of the mist and fog of Sodom, that is going to do Sodom good; not the men down in Sodom, living like Sodom. Separation is what we want to-day. We want the men of God to come out from the world.

And these two men found such a horrible state of things, they said to Lot: "Have you got any other children in Sodom besides these two daughters here in this house?" And they found that two of his daughters had been given away to the Sodomites. Think of it! He had got rich—got money—Sodom's money—but two of his daughters had to be given to those Sodomites—those men living in such awful sin, and such awful wickedness. What do we see to-day? Fa-

thers and mothers giving their daughters to ungodly men, drinking men, gambling men, licentious men, men whose hearts are as black as hell; but they have a little money, and hold a little position, and drive fast horses. Professed Christians! And that is the worst of it—Lot professed to be a servant of the most high God, living down here, in Sodom.—D. L. Moody.

## BETTER THAN SILVER AND GOLD.

"SILVER and gold have I none," said Peter to the cripple at the Beautiful gate of the temple; "but such as I have give I thee." The helpless man extended his long, thin hand for a penny; but instead, received a perfect cure.

Silver and gold are good in their places, and are not to be despised; but there is something better. They secure to us the comforts and luxuries of life, take away the fear of want and dependence, afford means of culture and refinement and are an instrument in blessing and saving mankind.

Life is better than silver and gold. "All that a man hath will he give for his life." Money, watches, jewelry, are worth nothing when the steamer is sinking, or the flames pursue a man.

Health is better than silver and gold. Disease is bribed with heavy sums. The best skill of nations, and the climate of the world, are tried at any expense.

An unbroken family is better than silver and gold. Often a man would deed away all his property to save the life of a beloved wife or child, while the life is fading away with a rapidity which his wealth cannot stay.

Innocence and peace of mind are better than silver and gold. Many a man, after some great sin, would buy back at heavy cost, his former state; but sin and Satan laugh at his hoard of gold. They have got his virtue and peace, and will not sell at any price.

Salvation is better than silver and gold. It is the costliest thing in the universe, but it is not for sale. Every drop of Christ's blood is worth more than a globe of gold. Many a man thinks he is willing to give half he is worth to save his soul; but salvation cannot be bought. A man with a room full of gold may perish, and another be saved who does not leave two coins to close his eyelids with.

There will be no use for silver and gold in heaven. We read of streets of gold, and crowns of gold, but of no coin to purchase the various and tempting forms of bliss. Friends put no pockets in their shroud, and the white robes of the redeemed will need none, for there is no money wanted to secure admission to the choicest scenes in the holy city.

Let the man who has silver and gold turn a portion of it into comfort to the poor, and spiritual life of the lost, and it will be invested where death cannot part him from it, nor the fires of the last day melt it.

Let the man who has no silver or gold, if he is a Christian, rejoice that he has something better; and if not a Christian, let him at once secure for nothing what will make him a rich man for time and for eternity.—Zion's Watchman.

## MARKING TIME.

Two sailors happened to be on a military parade ground when the soldiers were at drill, going through the evolution of marking time. One observed the other watching the movement of the company very attentively, with eyes fixed and arms akimbo, asked him what he thought of it. "Well, Jack," replied his comrade, "I am thinking there must be a pretty strong tide running this morning for these poor fellows have been pulling away for this half-hour, and have not got an inch ahead yet." We fear that in many of our churches and Sabbath-schools this is a kind of movement that is very common. There is activity, regular and orderly a "going through the motions" according to the latest edition of the manual, but no real progress, nor any special thought of it. Each service is only a "performance," and the leading idea is to have it artistically "rendered." The proprieties may be preserved, but there is no lofty conception of an ultimate end, no glimpse of a glorious goal, no steadfast pressing forward to it with utmost strain of faculty; there is only a martinet issuing orders, and a company "marking time."—Baptist Teacher.



## THOUGHTS ON BAPTISM—NO. 12.

## THE ORDER OF BAPTISM.

If there is one part of the doctrine of baptism of more vital importance than another, we have that part now presented before us. We say *if*, for we do not wish thus to discriminate where every part is important, and where all is of divine authority. But this point is most intimately related to the most vital parts of Christian life.

Baptism has its *form*. Of this no active duty can be destitute. Paul thanked God that his brethren had "obeyed from the heart that *form* of doctrine" which was delivered unto them; and this was spoken in connection with an argument relating to baptism. To change the form is to change the thing itself. It is not strictly correct to speak of "the mode of baptism," though we often use the expression to conform to the common forms of thought on this subject. Baptism is neither more nor less than immersion; and the "mode of immersion" is an awkward expression.

Baptism has its *subjects*. To destroy the distinction of character in the subjects, and administer it to all without discrimination, would entirely destroy the ordinance as an institution for the followers of Christ. Therefore, it is necessary strictly to keep within the bounds of the teachings of the Scriptures as to the subjects of baptism, lest we pervert the ordinance and make it merely a means to minister to our own feelings. If we pervert it to such uses, we make it *our own institution*, and it is thenceforth no more the institution of our Lord.

Baptism has its *order*. There is a time in the experience of an individual when it may properly be administered; outside of that order it is not the institution of the gospel.

We heard a person once remark that his charity was of the largest kind; he could fellowship every one who was baptized in the name of Christ. Now this expression is very liable to be misunderstood. Not every one who is immersed in water, even after the formula given by the Saviour, is baptized in the name of Christ according to the Scripture meaning of the phrase. A hypocrite, destitute of faith and godliness, may be so immersed; yet he has not been baptized within the intention of the ordinance. The necessary conditions of the rite have not been complied with in such a case. We cannot subscribe to the sentiment of learned advocates of the baptism of non-believers, that the benefit of baptism is not lost because of the indisposition of the receiver.

There is another expression not so liable to be misconstrued as that of being baptized in the name of Christ; that is, being *baptized into the death of Christ*. This is necessary to Christian baptism. If this is complied with, the ordinance is administered according to its true intent.

We are very far from allowing that there is the shadow of a conflict between these two expressions. We insist that the truth is found in the harmony of Scripture testimony. When we have all that the Scriptures say on a given point, then we have the whole truth on that point. And we are free to express our opinion that if the original were more uniformly translated and rendered *into* his name, as it is rendered *into* his death, the meaning would be more apparent to the general reader.

Paul takes up this subject in his letter to the Romans, and carries it out very thoroughly. His premises and conclusions are so clearly set forth that the expositor has little to do more than to trace the line of his argument.

There were some in the days of the apostle who had such erroneous views of the gospel as to think it allowable to do evil if the result was good! This idea has never been eradicated from the professed church of Christ. It has led into a multitude of false doctrines and wrong practices, and introduced into the church what are commonly known as "pious frauds." According to this view, traditions and doctrines not found in the Bible, may be safely followed if they have a "pious use;" and long-established errors must be let alone for fear of weakening somebody's faith in Christianity. But Christianity is never benefited by compromises with error, under any pretense whatever.

Said Paul, "The law entered that the offense might abound." Rom. 5:20. Not that sin is increased by the law; but, as he said in chapter 7:13, "that sin by the commandment might be;

come exceeding sinful." The sinfulness of sin is increased by the increase of light. This effect was produced in the giving of the law; for "by the law is the knowledge of sin." Rom. 3:20.

Again the apostle says, "For until the law, sin was in the world." This means until the law was delivered on Mount Sinai, as is shown by this reference, "Death reigned from Adam to Moses." Rom. 5:13, 14. It has no reference to the *origin* of the law at that time, as some assume, for he adds, "But sin is not imputed when there is no law." As by the law is the knowledge of sin, no one can be proved guilty in the absence of law. And if man's knowledge of the law is imperfect, his ideas of sin will be imperfect. Thus is shown the meaning of the expression, "That sin by the commandment might become exceeding sinful." The law does not really increase sin, more than the mirror increases the defilement of the person. That only makes the defilement manifest. It is in this sense that the law entered that the offense might abound; or, as it is expressed again in chap. 7:13, "But sin, that it might appear sin, working death in me by that which is good," that is, by the law. In the same connection the apostle says the law is not death; it does not create sin. It proves the sinful nature of sin; it brings death where sin actually exists, and nowhere else.

As there is no guilt, or imputation of sin, where there is no law, so no law will prove a person guilty but that law which he has transgressed. We would not take that law which forbids blasphemy to prove a man guilty of theft. Hence, that law which entered that the offense might abound, or appear sin, was the law which had been transgressed. It was not the *making*, but the *renewing*, of the law, which took place at that time.

But where sin abounded, grace did much more abound. Sin called for a special manifestation of grace, and this came through the Son of God. And as God is glorified in his Son, the question is raised, "Shall we continue in sin that grace may abound?" Some say, "Yes, we frustrate grace if we keep the law; we restrain the fullness of the gospel, and thereby dishonor Christ." Many to this day reason thus. But Paul gives the question a decided negative; he says, "God forbid. How shall we that are dead to sin live any longer therein?" Life and death are opposites. If we are *living in sin*, we are surely *not dead to it*; it is impossible to be dead to sin, and to live in sin at the same time. And he gives a demonstration of this death to sin: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death."

This ought to be conclusive to every one. If we were not dead to sin, why were we buried? The proper time for burial is after death, not before death. The proper time for burial in baptism is when we die to sin—to the transgression of the law; for "sin is the transgression of the law." But they who still live in violation of the law could not have been buried in this order. They were *buried alive*; "the body of sin" was not destroyed; the "old man" in them still lives. This is what is plainly taught in Rom. 6.

Having now fairly introduced this relation, we will go back to notice the instruction previously given by Christ and his apostles.

In our Lord's sermon on the mount he fully announced the nature and object of his mission: "Think not that I am come to destroy the law or the prophets." *The law* to which he there referred was not a new law; not one which was yet to be introduced. It was a law then in existence; which was known to his hearers, and which was connected with the teachings of the prophets. He also said that whosoever shall do and teach the commandments of this law shall be great in the kingdom of Heaven.

The "golden rule" was enforced on the authority of the law. "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." The law guards all our rights and all our relations in respect to life, chastity, property, reputation, etc. All that we have, together with ourselves, is protected by the law; and as we desire to have our rights respected, so should we respect the rights of others. This is the law, and this is the golden rule. The law which forbids our doing any injury to our neighbor, guards our own rights with equal care.

He who breaks down the authority of law, breaks down the safeguard of his own rights, and makes a wreck of his own privileges. To give a warrant to lawlessness is to open the gates to a flood which is sure to overwhelm us. There is no higher morality than that contained in the law of God. The very essence of the gospel—glory to God, and peace and good will to man—is the object and spirit of the law.

We do not here refer to the law of types; to those shadows which find their antitype in Christ. We know that these were nailed to his cross, and done away in him. We are speaking in defense of the law of ten commandments, which God spake with his own voice, and wrote with his own finger on tables of stone; which was deposited in the ark, over which the high priest sprinkled the blood of expiation. This is pre-eminently "the will of God." It is identified as such in Rom. 2:17-23, as follows:—

"Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and *knowest his will*, and approvest the things that are more excellent, *being instructed out of the law*; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonorest thou God?"

This is a decisive vindication of the ten commandments as *the will of God*, through breaking which, God is dishonored. And this casts light on other texts. Jesus said, "My doctrine is not mine, but his that sent me. If any man will *do his will*, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:16, 17. Here a distinction is made between the *will of the Father*, and the *doctrine of the Son*; the same as between "the commandments of God, and the faith of Jesus;" Rev. 14:12; or the distinction between *the law and the gospel*. As Jesus was sent of God, he could do and teach nothing contrary to the revealed will of God. If any man teach a gospel contrary to the will or law of God, we may be assured it is not from Heaven; it is from beneath. It is not the doctrine or gospel of Christ; for he came to do the will of his Father, and to lead men to cease their warfare against the will and authority of his Father. And so he said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that *doeth the will of my Father which is in Heaven*."

The first sermon preached under the Lord's great commission, that on the day of Pentecost, leads us to the same conclusion. After laying before his hearers *the facts* of the gospel system, and convicting them of their guilt, Peter proceeded to declare *the duties* of the convicted sinner. The first is *to repent*; the second, *to be baptized* for the remission of sin. In this our day, the antinomian view is largely believed, that *all law*, the ten commandments as well as the ceremonial law, was abolished at the death of Christ. But it was then true, as it is now, that "by the law is the knowledge of sin," and "sin is not imputed when there is no law. If all law had then been abolished, there could be no conviction of guilt, for there could be no imputation of sin; how, then, could the duty lie upon them to repent, and to be baptized for the remission of sin? It is easy to see that the antinomian view involves an absurdity; we are surprised that men of apparent intelligence and judgment should ever be found to advocate it. EDITOR.

We are the temples of the Holy Ghost. I see the necessity of the greatest purity in the outward man. To keep the whole requires constant prayer, watching, looking always to Christ. I mean that the soul never be diverted from him for one moment; but that I view him in all my work, take hold of him as the instrument by which I do all my work, and feel that nothing is done without him. To seek men, world, self, praise, is so shocking to my view at present, that I wonder we are not all struck dead when the least of this comes upon us. I know immediately when I grieve the Lord; and to do wrong in the great light, is the great offense.—Bramwell.



## WONDERS OF THE UNIVERSE.

WHAT assertion will make one believe that in one second of time—one beat of the pendulum of a clock—a ray of light travels over 152,000 miles, and would therefore perform the tour of the world in about the same time that it requires to wink with your eyelids, and in much less time than a swift runner occupies in taking a single stride! What mortal can be made to believe, without demonstration, that the sun is almost a million times larger than the earth; and that, although so remote from us, a cannon ball, shot directly towards it, and maintaining its full speed, would be twenty years in reaching it, yet it affects the earth by its attraction in an appreciable instant of time? Who would not ask for demonstration, when told that a gnat's wing, in its ordinary flight, beats many hundred times in a second? or that there exist animated and regularly organized beings, many thousands of whose bodies, laid together, would not extend an inch? But what are these to the astonishing truths which modern optical inquiries have disclosed, which teach that every point of a medium through which a ray of light passes is affected with a succession of periodical movements, regularly recurring at equal intervals, no less than five hundred millions of millions of times in a single second!

That it is by such movements communicated to the nerves of the eye that we see; nay, more, that it is the difference in the frequency of their occurrence which affects us with the sense of the diversity of color. That, for instance, in acquiring the sensation of redness, our eyes are affected four hundred and eighty-two millions of millions of times; of yellowness, five hundred and forty-two millions of millions of times, and of violet, seven hundred and seven millions of millions of times per second! Do not such things sound more like the ravings of a madman than the sober conclusions of people in their waking senses? They are, nevertheless, conclusions to which any one may most certainly arrive, who will only be at the trouble of examining the chain of reasoning by which they have been obtained.—Herschel.

MICHAEL ANGELO painted on the wall of the Sistine Chapel his idea of the last judgment. He represents it as if the wicked would gladly have entered into Heaven, but they are by fierce angels hurled down to hell, where the devils put them to the torture. This is, with more or less variation, the idea of many people concerning future punishment. It is thought that the wicked would creep or force themselves into Heaven, but that they are prevented and thrust back by the vigilance, the power and the wrath of the Almighty and his angels. Now it seems to me that it is unnecessary to suppose all this, for those whose hearts are hard would not enter into Heaven if they could. No, not even if their Father should come out and entreat them; they will not enter in. They have that in their hearts which makes them look for their freedom away from the presence of God. Under the piercing glance of his all-seeing eye, they will call upon the mountains to fall on them and the rocks to cover them; anything rather than the presence of God. For them God's presence is hell, and they find that "our God is a consuming fire." For them it is equally hell away from God's presence. Let them take their choice. In either case there is no escape, for in their impenitent hearts they are fostering the worm that gnaws, even as both the prodigal son (up to the time of his repentance) and the elder brother made themselves supremely miserable, the kindness and forbearance of their father availing nothing to allay the misery.

A MINISTER was riding through a section of the State of South Carolina, where custom forbade innkeepers to take pay from the clergy who stayed with them. The minister in question took supper without prayer, and ate his breakfast without prayer or grace, and was about to take his departure when "mine host" presented his bill. "Ah, sir," said he, "I am a clergyman!" "That may be," responded Boniface, "but you came here, smoked like a sinner, ate and drank like a sinner, and slept like a sinner; and now, sir, you shall pay like a sinner."

I HAVE seldom seen much ostentation and learning met together. The sun, rising and declining, makes long shadows; and mid-day when he is highest, none at all.—Hall.

## The Sabbath School.

## THE SOWING.

'Tis a joy to bear the seed,  
To go with the store of grain,  
To scatter it here and scatter it there  
And sow and sow again.

In the morning's dewy hour,  
'Mid noontide's sultry heat,  
At evening time when the shadows fall,  
To drop the Gospel wheat.

I know not which shall thrive,  
But the promise of God I take;  
His eye will follow the smallest grain  
I sow for his dear sake.

## THE QUARTERLY REPORTS.

ANOTHER quarter has closed, and we shall soon see how many church clerks and Sabbath-school secretaries are alive to their responsibilities, and faithful and prompt in compiling and forwarding their quarterly reports. If the church and school are prompt to duty, and thorough in all their working plans, the task of keeping records and reporting quarterly to the State secretaries is comparatively easy. But however done it is the secretary's duty to report promptly at the close of each quarter. With the Sabbath-schools this is one of the conditions of membership in the State association. We regret that several of our best schools in Southern California neglected this duty last quarter. Whoever acts as secretary during a quarter should make the report of that quarter, and after submitting it to the superintendent for examination, should send it at once to the State secretary. Each superintendent should feel that he also is responsible for the failure of reports.

Several important additions have been made in the blank reports, to which we hope the schools will pay careful attention. As a principal object of the school is the conversion of the children, it is very appropriate that the number of scholars who are church members should be reported. Thus each school and State officer will know of what elements the schools are composed with which he must labor, and it will be a source of benefit to compare from quarter to quarter the progress of the schools in this direction.

However the funds of a school are gathered, and whether held by the secretary, as is common in most of our schools, or by a person specially appointed to act as treasurer, a careful and accurate account should be kept and the amount of receipts should be given in the report.

Most of our schools have wanted to pay one tenth of their receipts to their State S. S. Association, and all say that it is none too much. It is not enough to pay all the expenses of a State Association, but it will pay for stationery, postage, and blank reports if faithfully paid, and may sometimes pay for a few papers to be sent to the poor. We hope our schools will not withhold this small amount from the State Associations. We ask our schools to pay especial attention to these new features in the report as we want our next printed report to be very accurate and full on these points.

W. C. WHITE.

## NORTH PACIFIC S. S. ASSOCIATION.

THE second annual session of this association was held in connection with the camp-meeting at Salem, June 9-15. A meeting of the association was first called Friday, June 11. The President, Eld. I. D. Van Horn, in the chair. Minutes of previous meeting read and approved. Delegates were received as follows: Salem, J. Donaldson and Wm. Leavitt; Beaverton, Bro. and Sister Benham and Isaac Squires; Damascus Mrs. Kingsbury; Eugene City, Wm. Young; Powells Valley, Charles Wilson; Philomath, A. W. Benson; Lebanon, Bro. Mothorn.

The usual committees were appointed, and interesting remarks made by Eld. Haskell on the progress of the Sabbath-school work in other conferences, followed by brief verbal reports from schools at Beaverton, Damascus, and Salem, and from a family school held at Philomath in Bro. Benson's house.

At the second meeting held on Monday the following officers were elected: Pres., Wm. Raymond; Sec'y, R. D. Benham; Ex. Com., J. Donaldson and Wm. Leavitt.

As the brethren east of the Cascade Mountains had requested and received permission to form

themselves into a separate Conference, it was also thought best to divide the S. S. Association. In anticipation of that division the following officers for the Upper Columbia S. S. Association were elected at the Milton Camp-meeting, May 29: Pres. Eld. G. W. Colcord; Sec'y, Miss Adna Johns.

The following resolutions were presented:—

Whereas the Sabbath-school is plainly seen to be the preparatory department in the school of Christ for young and old, therefore,

Resolved, That we earnestly endeavor to be prompt in our attendance and thorough in our preparation of the lessons, and further that we will do our utmost to see that the children do the same.

Whereas many of our brethren are scattered, and thus deprived of church fellowship, therefore

Resolved, That we recommend and urge that those who are too far away to attend meeting with any church, and those who cannot attend regularly, organize family schools at home, and that they report quarterly to the school to which they belong, or to the State Secretary.

Whereas it is very desirable that all should be prepared to unite at the time of district quarterly meetings and camp-meeting, in one grand division all prepared with the same lesson, therefore

Resolved, That we recommend all to adopt, as soon as advisable, the regular lessons as they appear from week to week in the *Instructor* and *Lesson Sheet*.

Resolved, That we recommend each school to adopt some regular system of financial support.

Resolved, That we recommend that the teachers and officers of each school hold a meeting at least once a month to consult in regard to the best interests of the school.

Resolved, That we recommend the holding of a Sabbath-school council in connection with each district quarterly meeting.

Whereas we believe it to be the duty of our people, especially the officers and teachers, to make themselves efficient workmen, therefore

Resolved, That we recommend them as far as possible to supply themselves with all the helps in their work that they can obtain.

After due consideration the above resolutions were adopted, and a vote passed that a report of the meeting be sent to the *Signs* for publication, and that the State Secretary be requested to send a marked copy containing the report to every school in the Conference. Resolutions similar to the above were passed at the Milton camp-meeting. Adjourned sine die.

I. D. VAN HORN, Pres.

M. K. WHITE, Sec. pro. tem.

## MAKING THE APPLICATION.

THE duty of making the application of the lesson should not be omitted by the teacher, on the plea that the superintendent will make some impressive remarks at the close of the session or in the review. What the superintendent says is, after all, an arm's-length business. If the teacher knows the spiritual state of the scholar, the teacher can best make the appropriate application. There is an effect produced by the nearness of the teacher, by the kind tone and earnest manner, by the look of the eye and the touch of the hand, which no appeal from the desk can make. Rev. William Jay, of Bath, England, was once invited to preach in another pulpit. His brother minister asked him before they entered the pulpit, whether he should not relieve him by taking preliminary part of the service—the prayer, the giving out of the hymns, and Scripture reading before the preaching. Mr. Jay answered, "No, I thank you, I like to whet my own scythe."

## ARE YOU GROWING?

IN body, mind, spirit, Jesus grew. He was fitting to be the great teacher. He was a perfect and divine being, yet even he must needs grow. Surely, then, we need to grow. We have not reached the stature of a perfect man in Jesus Christ. He sought help from men and God. The teacher is to be a growing, fruitful plant. Soil and sun give growth. Some teachers take nothing from soil, but trust to sun alone. They pray, but do not study. Others would get all from the soil but none from the sun. They study but do not pray. Both wrong. Christ is the example. He found the teachers' meeting in the temple a necessity. Can we do without it? He wondered that his parents were surprised to find him there. Should we not wonder when the teacher is not there? The teacher who neglects either teachers' meetings or his closet is a marvel. He proclaims that he needs not grow, or else he declares that he can grow without the aids which his Divine Master needed. Now, are you growing?—*Christian Union*.



## 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, JULY 1, 1880.

DOCTOR BENSON'S SUNDAY BOOK.

COMING to chapter 5 we have to leave the ground devoted to *law*, concerning the Sabbath, and enter a field of pure conjecture. Not a fact is stated, which can be proved to be a fact, to justify the conclusions arrived at by the Doctor. Almost his entire argument from the gospels is found in the following paragraph:—

"On the first day of the week" the risen Lord appeared, first to the women, and next to them to the disciples; and then to the two brothers who were on their way to Emmaus, explaining to them the Scriptures which foretold the crucifixion, causing their hearts to burn within them. The last interview of that momentous day is recorded by John 20:19-22: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." Four times on that glorious day did Jesus appear to his beloved disciples, imparting to them the Holy Ghost—a fresh anointing for the work of the ministry to which they had been called."

But what relation has all this to Sabbath sanctification and Sabbath obligation! Dr. Miller well said that "Historic mention is not legal obligation." Duty, as regards institutions, must be expressed, not implied or inferred. This is the great error of the Roman Church, followed in some important particulars by many Protestants. Tradition and inference are exalted to occupy the place of express revelation and injunction. The Doctor has given *some* of the testimony of the gospels concerning the facts of Christ's appearing to them on that first day of the week; but not enough to give a correct idea of the truth in the case. It sometimes results in great injury to the truth and to the reader to suppress a material part of the evidence in question. Let us hear the testimony of Mark:—

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not." Chap. 16:9-11.

Then up to the time when Mary returned from the sepulchre and told them that she had seen Jesus, they did not believe in his resurrection; nor did they yet believe when she told them. Now we quote verses 12, 13:—

"After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue; neither believed they them."

Concerning these two who went into the country, Luke in chap. 24 speaks more at length. They went to Emmaus, where Jesus was made known unto them when the day was nearly spent. They hastily returned to Jerusalem, and went where the eleven were together, and told them they had seen the Lord at Emmaus. But their testimony in favor of his resurrection had no more effect upon their minds than that of Mary had before. "Neither believed they them." Now we are coming to the very close of that first day, which the advocates of Sunday are wont to apostrophize as a day of gladness to the disciples because of the resurrection of the Lord. But Mark says that Mary went unto them "as they mourned and wept." Her words did not abate their mourning and weeping, for they did not believe her. All this talk about their rejoicing on that first day because of his resurrection is vapid and deceptive. There is no truth in it, though many church writers have freely indulged in it. It is the best they

have to offer in favor of the day. And even to the very close of that day they remained incredulous. When the two returned from Emmaus, they not only did not believe, but still refused to believe he was risen.

Mark as well as John speaks of the Saviour coming into their midst as they were together at the close of that first day. His words are as follows:—

"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16:14.

John says he pronounced a benediction upon them. Mark shows that he further upbraided them because they did not believe the testimony of those who had seen him and thus knew that he was risen. Justin Edwards, in his Sabbath Manual, says, on this circumstance:—

"On that first day he not only met with his disciples—a thing which we have no account of his doing, after his resurrection, on the seventh day—but he blessed them in their meeting, saying, 'Peace be unto you,' evidently approving of what they were doing."

But they were not assembled in a "meeting," as he would be glad to make his reader believe. The Comprehensive Commentary says: "He appeared to them as they sat at meat, which gave him an opportunity to eat and drink with them, for their full satisfaction;" that is, that they might at last be fully convinced of his resurrection. Dr. Barnes, on Mark 16:14, says: "The word *meat* here means food or meals; as they were reclining at their meal." Thus is seen that, not only is there no evidence that they were convened in a meeting at the time of that first appearance of Jesus in their midst after his resurrection, but the evidence is positive that they were not;—it was the occasion of an evening meal. In Acts 1:13 we are informed that they all abode in one place, so they were at their own home, partaking of a meal when Jesus appeared, instead of being convened in a meeting for worship. Instead of celebrating his resurrection with songs of joy, "they mourned and wept," not believing he was risen. And instead of Jesus speaking approvingly of their assembling to rejoice over his resurrection, he upbraided them because they did not believe he was risen. Behold what a flimsy foundation on which to build a warrant or a divine sanction for Sunday observance.

But the record further informs us that all this took place—not upon the Sabbath, nor even upon a Sabbath, but—*when the Sabbath was past*. Before any of these things transpired upon the first day of the week, they "rested the Sabbath day according to the commandment." God's commandment had been honored by the observance of the seventh day, the day which he sanctified at creation, and which his commandment enjoined. The commandment did not require the observance of the first day of the week; hence, on that day they came to the sepulchre to perform those rites which they would not do on the seventh day, out of regard for the statute of Jehovah. If the same respect and reverence were paid to the authority of God's commandment in these days, we should not have to contest this question. It is because the commandment of God is made void by tradition, Matt. 15, that we have to meet these false reasonings in favor of Sunday.

As is the custom, the Doctor finds another Sunday meeting in John 20:26. But how a man can make out that "after eight days" from the very close of one first day will fall on the next first day, we cannot imagine. From the closing day of one week to the closing day of another, is always called seven days, in the Scriptures. It would not be the eighth day,—much less after eight days. Matthew and Mark, when speaking of the relation of one certain event to another, said it was after six days. Matt. 17:1; Mark 9:2. Luke, speaking of the same, said it was about eight days after. Luke 9:28. What proof, then have our first-day friends that that day was Sunday? Just none at all. And if it were Sunday it affords no evidence that it was a sanctified day—a day to be thenceforth observed.

On the Pentecost he lays much stress, as follows:—

"The most notable event in the record, bearing on this question, was the Pentecost. This also occurred on the first day of the week. See Lev. 23:15, 16."

It is worthy of note how freely the advocates of Sunday make strong assertions without attempting to prove them. First, the Pentecost has no possible bearing on this question; the Lord has not required to celebrate the Pentecost *weekly*. The very name forbids the idea. It was a yearly festival. But, our friends say, it fell on

the first day of the week, and we commemorate the event which transpired on that day by observing the first day of the week! What a flimsy pretext. If it were to be observed thereafter we think the record would at least have stated that it was the first day of the week. But was it?

It must be remembered that *Pentecost* means "the fiftieth,"—"the day of Pentecost" is "the fiftieth day." Of course it stands related to some day preceding it by fifty days. As to the order of this relation there is universal agreement. The Bible Dictionary of the American Tract Society says: "A feast celebrated the fiftieth day after the sixteenth day of Nisan." Dr. Clarke says it was "the fiftieth day, reckoned from the first day of unleavened bread, i. e., on the morrow after the paschal lamb was offered." This first day of unleavened bread was the fifteenth day of the month; see Lev. 23:6. Kitto says it was "seven weeks from the sixteenth day of Nisan." Smith's Dictionary of the Bible says: "The fiftieth from the second day of the feast of unleavened bread. . . . It fell in due course on the sixth day of Sivan." On this point there is no dissent.

Now every one must see at a glance that a day which was reckoned from the sixteenth day of any month, or which falls on the sixth day of any month, cannot be related to any particular day of the week. It would fall on the first day of the week just as often as the fourth of July falls on Sunday. It was marked and celebrated as "the fiftieth day" from the Passover, not as a day or any day of the week. It was a yearly and not a weekly festival.

Thus it is placed entirely outside of weekly observances, and proved to have no bearing whatever on weekly Sabbath observance. But we will further examine to see whether this particular fiftieth day, of Acts 2:1, was on the first day of the week. On this point we have some interesting evidences to offer. The *Christian Statesman*, in a discussion of the Sabbath question with Eld. W. H. Littlejohn, made the following concession on this Pentecost:—

"A number of eminent authorities, chief among whom is the chronologist, Wieseler, compute it to have been on the seventh day."

Dean Alford, in his "New Testament for English Readers," says:—

"The question on which day of the week this day of Pentecost fell is beset with the difficulties attending our Lord's last supper. It appears probable, however, that it was on the Sabbath," that is, on Saturday.

Prof. Hackett, in a Commentary on the Original Text, said:—

"It is generally supposed that this Pentecost, signalized by the descent of the Holy Spirit, fell on the Jewish Sabbath, our Saturday."

It is not "generally supposed" so by the mass of the people who depend for their information on the pulpits, or on such light theological literature as this book of Dr. Benson; the general belief that it was the Sabbath, and not the first day is by scholars who have closely examined the subject. And it is no credit to preachers and writers that they teach the people a different view from that held by the body of authorities.

Dr. Barnes says:—

"If the views of the Pharisees were followed, and the Lord Jesus had with them kept the Passover on Thursday, as many have supposed, then the day of Pentecost would have occurred on the Jewish Sabbath, our Saturday. *Kuinoel, Lightfoot*. It is impossible to determine the truth on this subject, nor is it of much importance."

If Dr. Benson is right, that it has "a bearing" on the observance of the day as a Sabbath, it is of immense importance. But we agree with Dr. Barnes; it is of no importance, because the Lord never indicated any duty in regard to the day. There is no significance whatever as to the day on which the Holy Spirit was poured out, and therefore the record left it entirely unrecognized.

Ripley, in his Notes, also says, "It cannot be satisfactorily decided."

Smith's Bible Dictionary says it is a point disputed, but favors the view that it was the Sabbath.

Jennings, in *Jewish Antiquities*, says:—

"Since Christ eat his last Passover on the same day with the rest of the Jews, as we have already proved; namely, on the fourteenth of Nisan, which was Thursday, the next day, on which he was crucified, must be the feast of unleavened bread; therefore the sixteenth day, the Saturday, was the first day of the seven weeks



betwixt that and the Pentecost; consequently the fiftieth day, or the morrow after the seventh Sabbath or week, which was the day of Pentecost, must fall on the Saturday, or the Jewish Sabbath."

Olshausen in his Commentary, says:—

"Now, since, according to the accounts given regarding the time of the feast, the Passover, in the year of our Lord's death, fell so that the first day of the feast fell from Thursday evening at six o'clock till Friday evening at the same hour, it follows of course that it was from Friday evening at six o'clock that the fifty days began to be counted. The fiftieth day fell, therefore, it appears, upon Saturday."

We will now present a fact on this subject which is not generally considered. Chambers' Cyclopedia, article Pentecost, says:—

"From early times, Pentecost has been regarded as one of the great festivals of the Christian year, and it was chosen as one of the times for the solemn administration of baptism; and the English name of the festival, *Whit-Sunday*, is derived from the white robes in which the newly-baptized were clad."

But *Whit-Sunday* comes only once a year. This points us to the fact that the Pentecost was long commemorated in the Christian church as a *yearly festival*, not as a weekly celebration. And, also, it was not observed on Sunday. The Romans first began to observe the Passover on Sunday instead of the divinely appointed day, which the eastern churches considered irregular. Victor, bishop of Rome, in the year 196, took upon him to impose the Roman custom upon all the churches, that is, to compel them to observe the Passover on Sunday. Dowling calls this the "earliest instance of Romish assumption." But Victor did not succeed in his effort; the eastern churches replied to him that "they would by no means depart, in this matter, from the custom handed down to them by their ancestors." It was not until the Council of Nice that a successful effort was made to make the Romish custom universal.

Of course the day of celebrating the Pentecost depends on the time of celebrating the Passover. By fixing the first on a particular day of the week, the second was also fixed to a day of the week. So, in time, both the Passover and Pentecost were observed on Sunday, and when the Sunday became more popular the descent of the Spirit on the fiftieth day from the first day of the Passover feast was urged as a reason for observing *every* first day! How different, as a foundation for duty, from "the law and the testimony."

Here we have briefly given a series of *facts*—not mere assertions unsupported by evidence. Were it in the province of a newspaper article we could greatly enlarge on these facts, but our limits forbid. We think every reader must see that it is only sheer assumption that this day of Pentecost in Acts 2:1 has any bearing on the Sabbath question, or that from it can be drawn any fair argument in favor of the Sunday.

#### COVETOUSNESS.

THE sin of covetousness is forbidden by the tenth precept of the moral code. That precept, commencing with the words, "Thou shalt not covet," was spoken by the voice of the Lord at Mount Sinai, and engraven in the tables of stone by his finger.

The New Testament classes the sin of covetousness with some of the higher crimes forbidden by the moral law. "Mortify, therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things' sake the wrath of God cometh on the children of disobedience." Col. 3:5, 6. Covetousness is an inordinate desire to obtain some supposed good.

But it is a great mistake to charge the sin of covetousness upon the wealthy man who has obtained his wealth in an honorable manner, and who, feeling his obligation to God, holds himself in readiness to bestow the goods intrusted to his care wherever Providence may indicate. Heaven does not regard such a one as guilty of the sin of covetousness.

This sin more frequently lies at the door of the poor, who yield to the inordinate desire of their selfish hearts for the good things in the possession of the more wealthy.

May God pity the worthy, suffering poor, and may their hearts ever be free from the guilty stain of covetousness. The Bible speaks of the poor in words of pity and tenderness, and promises blessings upon the heads of those who consider the poor to relieve them; and the

blessed book of God is full of curses upon the heads of those who oppress the poor. But it is possible for those whose hearts deeply sympathize with the poor, to act toward them in a manner to lead them into the sin of covetousness.

We call in question this sounding of trumpets in publishing through our papers that we have raised funds for the support of the needy, thus calling the attention of the selfish eye of covetousness to such a fund. Several years since, we raised a benevolent fund, and made the whole matter public. The result was that appeals came in on this wise: One poor sister asked for a sewing-machine, arguing that with this benefit she could support herself. And others wanted sums, more or less, to start them in business; but in every such case where requests were granted, as the sequel proved, the money was nearly or quite thrown away.

The divine injunction to feed the hungry, and clothe the naked, does not mean to give them six months' provision, and two suits in advance, lest they should want for food and clothing. Pay the laboring brother all he earns, and perhaps a little more, and after fully paying that poor washerwoman all she earns, make her a little present to carry home to her poor children. Feed the hungry with plain, healthful food, and clothe the naked with humble raiment, befitting their position and business. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10.

It is frequently the case that persons are thrown out of employment for keeping the Sabbath, and this proves a severe trial of their faith. Others are as severely tried in other ways. If these trials were not necessary, the Lord would not suffer them to come upon his people. Without these trials the church would be filled with unworthy members.

But it is sometimes the case that unworthy people throw themselves upon the market in this way. They will propose to keep the Sabbath, if some one will find them a good place among Sabbath-keepers. Such generally wish the very highest wages, and are ready to complain if they cannot have almost everything their own way. But, in nine cases out of ten, those who buy them away from the very trial they need, make a bad bargain financially, and hasten the ruin of those who refuse to stand the trial of their faith.

The words of the Lord by the prophet are to the point: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?" Isa. 58:7. Let all have a chance to be properly tried and tested. And when they have proved themselves true to God and his truth, even if their steadfastness results in being turned out of employment, or out of their homes, then it would be much safer to extend to them the helping hand.

J. W.

#### SYNOPSIS OF THE PRESENT TRUTH.

##### NUMBER TWENTY-FOUR.

##### THE CLEANSING OF THE SANCTUARY (CONTINUED.)

OUR opponents object to the idea of a work of cleansing to be performed in the heavenly sanctuary. What! say they, is there anything in Heaven that needs cleansing, anything there impure? And without further investigation they spurn the whole theory, on account of this, to them, unpardonable feature. But let us look at the idea, and meet it fairly. Was there not a work of cleansing to be performed in the earthly sanctuary? There was. Where was the necessity for this? Into the most holy place, for instance, no man entered, except the high priest, and he but *once* a year. Was there anything there physically impure? All are obliged to confess that there was not. And yet it had to be cleansed, the most holy, as well as the holy place.

Why was this? Because the sins of the people had been transferred to it, and from them it must be freed. The work of cleansing was not the removal of physical uncleanness, but simply a ceremony by which the sins of the people were removed and borne away forever. So in the antitype. There is nothing literally impure or unclean in the heavenly sanctuary; but the sins of those who have sought pardon through the merits of Jesus, have been transferred there, and all the cleansing it is to undergo, is the removal of these. Simply this, and nothing more. No mind need fail to understand, and none need revolt at such an idea. There is here not even a "gnat" of absurdity at which they can strain, much less a "camel" which with such hideous contortions they decline to swallow.

If anything more is needed to make this view agreeable to the intellectual palates of our opponents, we have it in the writings of Paul. He states in plain and unequivocal terms, that the heavenly sanctuary must be cleansed. Listen to his language. Heb. 9:21-24. "Moreover he [Moses] sprinkled with blood both the tabernacle and all the vessels of the ministry. [Referring to the ancient sanctuary and its service]. And almost all things are by the law purged with blood; and without shedding of blood there is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these, [the blood of goats and calves, verse 19], but the heavenly things themselves with better sacrifices than these."

Nothing can be, we say it emphatically, nothing *can* be, plainer than this. The "tabernacle and vessels of the ministry," "patterns of things in the heavens," were cleansed with the blood of calves and goats. We have already noted its performance, through the ministry of the priesthood. It was necessary, says the Apostle, that it should be cleansed with these. Why? Because without the shedding of blood there is no remission. *Remission*, and not physical uncleanness, is the burden of the Apostle's argument. The sanctuary must be cleansed; the imputed guilt must be removed. He then goes on to argue that *for the same reason*, the heavenly things themselves, of which the earthly were a figure, must be cleansed or purified, but with better sacrifices than those of the type. What is this better sacrifice? The sacrifice of our Lord himself. Heb. 9:13, 14, 26. Why was a better sacrifice needed? Because the blood of bulls and goats could not take away sin; (chap. 10:4); but yet the law was satisfied with that service for the time being, in anticipation of the great and effectual sacrifice which was thus prefigured. The blood of this better sacrifice does take away sin. It is this blood that is ministered in the heavenly sanctuary in behalf of man, and by this at last that the heavenly holy places themselves are to be purified and cleansed.

And now why do not those who make such an ado about the idea of cleansing the heavenly sanctuary—why do they not repudiate this language of Paul's? Why do they not scout the book of Hebrews because Paul talks therein of heavenly things to be purified? Why do they not here exclaim: "Just as though there was anything in Heaven *impure*! Heavenly things to be *cleansed*! Nonsense?" But let it be understood that as often as they endeavor to throw contempt and ridicule upon the idea of the cleansing of the heavenly sanctuary, they do virtually thus treat the language of the Apostle. And be it understood moreover, that in such cases the controversy is not between them and us, but between them and the apostle Paul. We take his language as it reads, and we believe it; for it is the word of God.

There is another idea which may lie with weight in some minds against the existence of a Sanctuary in Heaven; and that is the fact, that Daniel speaks of its being trodden under foot. How, it has been asked, can a sanctuary in Heaven be trodden under foot? And it has been urged as one of the greatest recommendations of the view that the earth or land of Canaan is the sanctuary, that they are both eminently susceptible of being in that condition. We inquire, then, How much does the prophecy comprehend in the term, "to tread under foot?" Does it mean the literal treading under our feet, as we would tread a piece of land by walking on it? If so, the land of Canaan was, in a greater degree, trodden under foot in the days of its prosperity, than it has been since; for there were then more feet to tread upon it. So we see that the expression cannot be taken in its most literal acceptance. But the same text (Dan. 8:13) speaks of treading the host (the worshipers connected with the sanctuary) under foot also. Does this mean that people would literally get them under their feet and stamp upon them? By no means. What then does the expression mean? We may define it, to oppress or perform any act prejudicial to the interests of another; and this definition the following quotations will sustain; 1. The same prophecy (Dan. 8) represents the little horn as casting the truth to the ground, and casting down the stars, and stamping upon them. We all know what this means; or if not, verse 24 of the same chapter furnishes an explanation; namely, "he shall destroy wonderfully the mighty and the holy people." 2. Paul shows us that wicked men, apostates, even tread "under foot" (this is his expression) the Son of God, who is minister



of the heavenly sanctuary. Heb. 10:29. They do it by setting him at nought, counting the blood of the covenant wherewith they were sanctified, an unholy thing, and doing despite unto the Spirit of grace. Why may not the heavenly sanctuary itself, in an equal sense, and in an equal degree, be trodden under foot also? There is nothing illogical or unscriptural in affirming it.

The agencies through which Satan has all along stood up against the worship of God are the daily, and transgression of desolation, which we have before shown to be Paganism and Papacy. He has done this by erecting rival sanctuaries to the sanctuary of Jehovah, and endeavoring to turn mankind away from the worship of the true God to the unsanctified rites of heathenism. For instance, in the days of Samuel and the judges, one of Satan's rival sanctuaries was the temple of Dagon where the Philistines worshipped. Jud. 16:23, 24. After Solomon had erected the glorious temple upon mount Moriah, Jeroboam erected a rival sanctuary at Bethel, and drew away ten of the twelve tribes to the worship of golden calves. 1 Kings 12:26-33. In the days of Nebuchadnezzar, the rival sanctuary of Satan was found in the temple of old Belus at Babylon; and great was his triumph when he was able to deposit the sacred vessels of Jehovah's tabernacle in the palace of his heathen deity. 2 Chron. 36:7. And still later, a sanctuary of the Devil turns up at Rome, under the name of the Pantheon, or "asylum of all the gods." Dan. 8:11.

And when the gospel dispensation was ushered in, when the shadow reached the substance, and the type gave place to the antitype, and the sanctuary in Heaven took the place of the tabernacle on earth, how did Satan change his mode of opposition? He baptized his heathen deities, and called them Christian. The Pantheon, or "asylum of all the gods," easily became the "sanctuary of all the saints;" and the statue of Jupiter, by an easy metamorphosis, became that of Peter. But more than this: he here set up a blasphemous being, a monster Man of Sin, who should exalt himself above all that is called God, and turn away mankind from the mediation of Christ in the heavenly sanctuary, by pretending to dispense those favors which are the prerogative of Deity alone. Thus the Papacy has trodden under foot the "host," the "church," the "holy city" above, and the heavenly sanctuary and its minister, by wearing out the saints of the Most High, turning men away from Jerusalem above, and lifting up its voice in blasphemy against God, his tabernacle, and them that dwell in Heaven.

We need not follow this objection further. It has already in the pursuit grown invisible to the naked eye. We therefore turn again to our subject, the cleansing of the sanctuary. The nature of this cleansing we now understand, and that it is accomplished by blood and not by fire. We understand also the ceremony by which it was performed, through a change in the ministration from the holy to the most holy place. We conclude, then, that at the end of the 2300 days, when it was said that the sanctuary should be cleansed, the ministration in Heaven was changed from the holy to the most holy place; in other words, that in 1844, yes, on the tenth day of the seventh month in the autumn of that year, according to the type, our great High Priest commenced the last act of his priestly ministration in the most holy place of the tabernacle above. Are there any to whom it seems presumption to pretend to understand what is being accomplished in Heaven? Of such then we would inquire, Have not the 2300 days ended? and was it not said that at their termination, the sanctuary should be cleansed? and are we not to reason concerning the sanctuary, from those objects and from that work, "which the voice of inspiration declares to us, are the shadow which it cast on earth? Of what use is a type if we may not, from it, derive some knowledge respecting its antitype?

U. S.

A GREAT many men, whatever may have been their experience in life, are accustomed to complain of the usage they have received in the world. They fill the ears of those who have the misfortune to be their friends, with lamentations respecting their own troubles. But there is no man that is not born into a world of trouble; and no man has ever attained to anything like the full stature of manhood, who has not been ground, as it were, to powder, by the hardships which he has encountered in life. This is a world in which men are made, not by velvet, but by stone and iron handling! Therefore, do not grumble, but conquer your troubles.

## The Missionary.

### SHALL WE VENTURE?

THE work of the Lord is progressive. It explores new fields, plants the cross of Christ in regions of darkness, and scatters the rays of truth and light in those places where before they were unacquainted with the truth. The cause of God is a battle and a march. It gains new victories and carries the banner of truth into the ranks of the enemy. Formality takes its rise in cool reasoning. "We will go no farther than we can see; we will do nothing but what we can do without any great sacrifice or effort." Like the ten spies who brought back an evil report; while it may be they will acknowledge the land is good, and flowing with milk and honey, unbelief will have in it a consideration for a doubt. "Nevertheless, the people be strong that dwell in the land, and the cities are walled and very great." It looks upon the difficulties by the way; and as a result of these expressions of difficulties, reasonings, and questionings, doubts in the minds of others breed like the swarms of flies in Pharaoh's house. A murmuring is gotten up, and Israel falls because of their unbelief. "We be not able to go up against the people," cries unbelief, "for they are stronger than we." The voice of faith, and what many call venture, like Caleb, says, "Let us go up at once and possess it, for we are well able to overcome it. Their defence is departed from them and the Lord is with us."

In God's work will ever be present these two characters. On the one hand men who will reach forward and venture all they possess; their reputation, their influence, their means, and in some instances become poor, to carry the work forward; these men will have the privilege of seeing the work prosper. They will have their names immortalized in glory. There will also be those who will question, reason, and doubt, ever fearful of going too fast, always throwing discouragement into the camp of Israel. They also will have their reward. Anciently God's word to them was, "Surely they shall not see the land which I swore unto their fathers neither shall any of them that provoked me, see it."

It was so in Luther's time. "They will burn your body to ashes as they did with John Huss," said some to Luther when he was resolved to obey the summons to go to Worms. But his noble reply was, "Though they should kindle a fire the flames of which reached to Heaven, I would walk through it in the name of the Lord; I would appear before them; I would enter the jaws of this behemoth, and break his teeth, confessing the Lord Jesus Christ." Another said to him, "How can you hope to succeed?" "I trust in God Almighty, whose word and commandment I have before me." When he was about to enter the city where they chanted his funeral dirge, his old adviser and best friend became frightened and sent him word, "Do not enter Worms." But Luther, undismayed, turned his eyes upon the servant and said, "Go and tell your master, that even should there be as many devils in Worms as tiles on the house tops still I would enter it." Here was faith not only abstractly in God but in the work for that time. When our cause is good, and we have faith in it, it expands the heart and gives courage to those whose lives are devoted to its interests.

God will have men who will venture anything and everything to save souls, and carry forward his work on earth. Those who will not move until they can see every step of the way clearly before them will not be of advantage at this time to forward the truth of God. There must be workers now who will push ahead in the dark as well as in the light, and who will hold up bravely under discouragements and disappointed hopes, and work on with faith, with tears, and patient hope, sowing beside all waters, trusting the Lord to bring a glorious result. God calls for men of nerve, of hope, faith, and endurance, to work to the point. Onward and upward, is our motto. Forward, march, should be heard all along the line. God has spoken good concerning his truth and work. Now is the time to lift as never before, God has gone before us. His providence leads the way and we should walk in it, and good will be the result.

S. N. HASKELL.

A PERSON can only make progress in the gospel as he learns it; and if he learns it at all, he must learn it at the feet of Jesus.

## DISTRIBUTION OF OUR PAPERS.

IN a report a few weeks since Bro. Andrews speaks of the missionary work at Bale, Switzerland being carried forward with better success since adopting the plan of sending a letter of introduction with the first copy of each paper sent to an address, and with the fourth copy, an invitation to the receiver to subscribe for the journal. In a recent letter he says: "So far as our work in the distribution of our paper is concerned we have great cause for encouragement. We have found how to reach the people, which has hitherto seemed impossible. We have money to pay the postage, and more keeps coming for that very purpose. And we have help from our young Swiss friends in writing the addresses, and we shall have as much as one person can do for three months, and perhaps longer. Then we get responses from such intelligent people that it is evident that we are reaching the better class of society."

## SIGNS FOR ENGLAND.

THE following is part of a private letter, but we think it should be published, not doubting that the SIGNS needed in England will soon be furnished when the circumstances are known. The letter needs no further introduction—it speaks for itself:—

One year since we were receiving about 400 copies of the SIGNS OF THE TIMES weekly. Under difficulties we were learning how to use them to awaken an interest in the minds of the people; we had also much difficulty in getting them from America through the post. The new arrangement of bringing them from Battle Creek by express placed our transportation about 1 cent per paper. We are learning how to get hold of a better class of names—those who have investigative minds. The SIGNS has many interested readers in this kingdom, and some we know are keeping the Sabbath as the result of reading the paper; but now comes another difficulty, the clubs of SIGNS which our brethren in America so kindly paid for are fast running out, and we find the 400 papers suddenly reduced to about 50. Now what shall we do? Shall we stop this branch of the work or will our American brethren furnish us clubs again? We have received from those interested in this kingdom, subscriptions and donations nearly enough to meet the entire expense of our postage in this kingdom. Will brother Haskell and W. C. White agitate this matter and see what can be done. It certainly will not pay to send express packages once in two weeks with so few SIGNS in them.

We are preparing to pitch our tent, at Romsey, some 8 miles from Southampton, where quite an interest has been awakened by reading our books and the papers. We are only waiting for suitable weather. It is still cold with north winds. All well as usual, and busy, haste.

J. N. LOUGHBOROUGH.

## WORKERS.

I CANNOT understand why there are not more anxious inquirers to be co-workers with Jesus in the great work of saving souls. What higher honor can mortal man have than to work for Prince Immanuel? Every day of my life do I plead with God to arouse the Laodiceans to duty; they seem to forget that the dragon is wroth with the woman, and do not see the need of vigilance. One says I have no means, what can I do? Another says I have no time or ability. Oh, that they would inquire of God, that they would listen to his voice saying to them, Go labor in my vineyard; let all else be secondary. Those who make excuses do not realize that every day of our life brings us nearer the closing scenes of the judgment, when it will be seen that not the "hearers" but the "doers" will be justified. Oh how happy the people who shall hear the blessed words, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

In our missionary labor I have never felt more sure that the Lord was leading than at the present time. I am extending my work of distributing SIGNS, *Good Health*, German, Danish, and Swedish papers, making an average of six hundred and sixty copies monthly. I have set apart one day in each week to the missionary work, and I long to be able to add one or two more. I pray God to help me to be faithful in doing all that I can to advance the truth.



Last week our V. M. Society wrote sixty-three letters, and sent out to various parts of the world two hundred and thirty-six Signs and one hundred and twenty *Good Health*, besides *Reviews*, and other reading matter. The eye of the Lord runs to and fro to show himself strong in behalf of those whose hearts are perfect toward him. And he says his word shall not return unto him void.

I have received two very encouraging letters, one from England and one from Ireland. The last named one states that our papers and *Good Health* were read before their temperance society, numbering seventy members; and they were much pleased with the reading and have written for more.

G. R. DREW.

#### THE GIVER IS THE GAINER.

REMEMBER the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." Acts 20:35. If all believed this assertion, there would be less desire to receive, and more would covet to be givers. Yet it is doubtless true, whether it is believed or not. The apostle Paul calls attention to this saying of our Lord, which had otherwise remained unrecorded; and his life and labors were such as to convince all that he, for one, believed it true. His own hands had ministered to his own necessity and the necessity of those who were with him. He had set an example so that others might willingly labor to support the weak. And in harmony with this great truth concerning giving and receiving, he says to the Philippians, "Not because I desire a gift; but I desire fruit that may abound to your account." Phil. 4:17.

Here the same principle is required. The fruit of giving abounds to the account of the giver. He is the gainer.

All have the privilege of sharing in this fruit. The blessing is not confined to those who can give largely. The pureness of the motive is weighed, rather than the gift. The large gift given to be seen of men and admired by them, has its reward in human honor and applause. "Verily, they have their reward." They gain the object sought; but it is worthless. But the mites given by the poor, with an eye single to the glory of God, amount to more than all such; yes, and more than all that is given with good motives from those that have an abundance, and consequently feel not a sacrifice.

And it should not be forgotten by ministers that the priests who received tithes from the people had the privilege of giving a tithe of the tithes thus received to the Lord. Those who receive means consecrated to God have the privilege of doing something that may abound to their account. If they fail to embrace this privilege, they are the losers; since they permit the blessing which might be theirs to rest upon others. If they receive much, they certainly cannot afford to lose this privilege; but if they receive but little, by withholding, they sell it very cheaply. Can they afford to sell out cheaper than Esau did?

R. F. COTTRELL.

#### MARYLAND, AND WASHINGTON, D. C.

From Camden, N. J., I went to Calverton, Md., and held one meeting with the two Sabbath-keeping families now living there. The others have moved so far away that they cannot attend the meetings, but they remain faithful in the work of the Lord. I visited them all at their homes. Bro. Jones and Reed still keep up Sabbath-school and meetings, and their families are greatly benefited by these services.

I next spent a week at Washington, D. C. Five are keeping the Sabbath here, one of whom never heard any preaching on the present truth. I spoke six times. Some of their neighbors attended, and all seemed to enjoy the meetings very much. Sister Dolton, who embraced the truth in Chicago over ten years ago, while I was holding a few meetings in the house of Sister Mills, is now with her daughter in Washington.

Bro. Craig, a ship-carpenter belonging to the navy service, who embraced the truth under the preaching of Eld. Loughborough in California, is still faithful. Sister Hitchcock has kept the Sabbath several years. She has long desired baptism, and she and Sister Craig were baptized in the Potomac river. Bro. and Sister Craig have two daughters, and Sister Cook one, who desire to follow their Saviour in baptism. As they are young,

I advised them to seek God and be faithful in the discharge of duty, promising to baptize them when I visited Washington again. Others are interested in the truth.

These five Sabbath-keeping believers in Christ will hold meetings and Sabbath-school every Sabbath, and will do all the missionary work they can. Mr. Cook, though a member of the Episcopal church, was very kind, and took care to make me feel at home in his family; so also did Mr. Hitchcock, though a member of the M. E. Church.

I. SANBORN.

#### SUNDERLINVILLE, PENN.

A two-day's meeting appointed at this place is now just past, and it was one of the most interesting meetings ever held here.

There were more than fifty Sabbath-keepers out at this meeting, and on first-day many others came in so that our congregation numbered nearly three hundred in all. Fourteen, whose ages range from ten to sixty-five years, were buried with Christ by baptism. The scene was made impressive by the presence of the Holy Spirit. Throughout, our public services were characterized by a feeling of deep solemnity.

J. G. SAUNDERS.

#### CANBY, MINNESOTA.

I REMAINED in the vicinity of Canby until the first of June. Preached twenty times, sold \$6.00 worth of books, and obtained two subscribers for the *Tidende*. Seven were baptized, and a church of twelve members was organized. A leader was chosen, also a secretary and treasurer. The subject of s. b. was considered, and the majority voted to pay the tithe. A tract society was organized with ten members, and a Sabbath-school of sixteen members.

A good work has begun here. The most of these dear brethren and sisters have just come out from the world, but they have given up their idols. They now rejoice in the truth. We thank God for his tender dealings with his people. May we all draw near to him in prayer and in our daily life.

C. NELSON.

Golden Gate, June 7.

#### GRYTHYTTED, SWEDEN.

THE interest in this place is good. We have had meetings every evening during the past week, and there have been many hearers. I try as gently as possible to remove prejudice from the people, and I am greatly rejoiced to learn that many understand the word preached. Yesterday I spoke on the two-horned beast in the forenoon, and on the mark of the beast in the evening. All present gave close attention, and tears flowed freely. The people said that this was a solemn day to them.

There is a Baptist church here, and the elder and his family have commenced to keep the Sabbath. He is respected as a Christian man of good understanding, and our brethren have confidence in him. Others are interested, and in the way of receiving the truth. Pray for me that the Lord may give me strength and patience.

JOHN P. ROSQVIST.

#### SINCLAIRVILLE, CHAUTAUQUA CO., N. Y.

By request, I held meetings with this church Sabbath and first-day, June 5 and 6. The attendance was good. The Sabbath-school is large and deeply interesting. Found the brethren zealous and devoted, prompt in the performance of duty, and as a consequence happy and prosperous, enjoying the blessing of God. Seven were baptized. After all present had solemnly reconsecrated themselves to God, in gratitude for blessings attending them, I gave instruction in the ordinances and assisted in their administration.

CHAS. B. REYNOLDS.

#### THAYER CO., NEBRASKA.

I CLOSED meetings in Thayer Co. last Sunday, having been there just two weeks. Seven who were probationers in the M. E. Church, all heads of families, have commenced to keep the Sabbath. I hope they will prove faithful, and that soon, under more favorable circumstances, others will have an opportunity to hear, and will be added to their number.

CHAS. L. BOYD.

June 2.

#### ONE MAN AGAINST THE WORLD.

WHEN Elijah stood before Ahab on mount Carmel, (See 1 Kings, chapters 18 and 19,) it seemed to him that he stood alone as to human aid. So it was with Moses, the man of God, at different times. And when the Redeemer of the world was dying on the cross, not a friend dared to show his head; but at his death, Joseph of Arimathea, and Nicodemus, were filled with holy courage, and went forward to perform the last sacred rites of burial. Praise the Lord that they did so, for the credit of our race, there were found two men who had a little sympathy and courage.

It often happens that a single person or family in a neighborhood, have the courage to keep all of God's commandments. They sometimes feel all alone, and almost disheartened in their endeavor to keep holy the true Sabbath. To such, we would say, we are not alone. God and the universe are on our side; nature is on our side. The sun, and moon, and stars, roll on in their accustomed paths, in obedience to God. The stars are true to the divine law. Man alone thinks to change times and laws. They will not be always in the hands of man.

Obey God; this is always safe and pleasant in the end. Obey him, and you will range yourselves by the side of angels, and all the host of heaven, who never yet disobeyed. If God is so kind as to forgive the past, we can well afford to stop sinning.

JOS. CLARKE.

#### CAUSES OF RUNNING DOWN.

At the recent anniversary of Spurgeon's Pastors' College, Mr. Spurgeon, in his own shrewd, racy, incisive way enumerated some of the causes why some ministers run down. This was true of some, because their natural force is abated through age. But if their running days were over, they could still walk and not faint. Others have a cessation of early success, since on first going into a field a reaper might get more sheaves than he would later, when there were not so many left. Another cause of running down, he said, was mental wear and tear. The duties of the ministry were peculiarly exacting and exhausting. Some get down because of the want of association, living in a place where they found no one to talk to, and from whom to get intellectual stimulation and cheer.

But others, said Mr. Spurgeon, run down because they lose their first love. God walked contrary to them because they walked contrary to him. It is no wonder if such preachers felt less force; for if the roots were not strong, how could the branches be healthy? If there had been self-indulgence, selfishness would bring a plague, and ruin their joy. Such running down as this sometimes ended in a catastrophe—one great sin, like a volcanic jet, being the development of a life of wrong-doing. Let them avoid the curse, and cry to God to cleanse the way.

#### PERNICIOUS LITERATURE.

"WE are shocked," says Tholuck, "when we think of the destruction which the mental gifts of a conqueror can bring upon the world. But have we ever represented to ourselves, the destruction which is brought upon the world by the high endowments of writers, who follow the impulse of ambition, and are too easily betrayed to serve a lie? The one lays waste houses, the other ruins hearts; the one destroys life, the other poisons faith and love. Oh! what a bloodless, but not less crying murder is that, which is continually committed far and wide, over town and country, by authors, who in their proud spirit serve lies. Oh! if a rich man shall hardly enter into heaven, and if it be true in regard to worldly goods, it is infinitely more so, in regard to those richly endowed with mental gifts, but destitute of purity of heart."

IN FEAR OF THE BIBLE.—The Papal Journals of Rome are loud in their protests against the operations of the colporters. They complain that men walk about the streets supplying the people with Bibles at a nominal price, and that these Bibles are not only purchased, but read. It reminds us of the agitation Demetrius the silversmith excited among his fellow-craftsmen in Ephesus, when by the preaching of Paul their "craft was in danger of being set at naught." Acts 19: 25-28.



## The Home Circle.

## BEAUTIFUL THINGS.

BEAUTIFUL faces are those that wear—  
It matters little if dark or fair—  
Whole-souled honesty printed there.

Beautiful eyes are those that show,  
Like crystal panes where hearth fires glow  
Beautiful thoughts that burn below.

Beautiful lips are those whose words  
Leap from the heart like songs of birds  
Yet whose utterance prudence girds.

Beautiful hands are those that do  
Work that is earnest and brave and true,  
Moment by moment the long day through.

Beautiful feet are those that go  
On kindly ministries to and fro—  
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear  
Ceaseless burdens of homely care,  
With patient grace and daily prayer.

Beautiful lives are those that bless—  
Silent rivers of happiness,  
Whose hidden fountains but few may guess.

## OFF HIS BEAT.

ANNIE CARLTON wished she was dead, and Maud, her sister, wished she had never been born. At least they said so, and both thought themselves honest, and not in the least wicked in giving utterance to such sentiments. Indeed, their trouble and disappointment were so great at this particular time, that if any girls were ever excusable for such thoughts—which is certainly very doubtful—these girls were. Little Susie Carlton, four years old, sobbed in her mother's arms, principally because her mother sobbed, and not because she had any well-grounded reason for doing so, as she was much too young to realize the dreadful misfortune that had overtaken the family.

Now, Mr. Carlton, the father of these lovely girls, had been a policeman ever since the children could remember. For some time he had been stationed on Broadway, and here, at a particular corner, he piloted young and old across the busy street, making friends with the little ones, and always, so far as known, doing his duty generously and bravely. Now he had lost his place, and this was the trouble that had overtaken these good people. Loss of position in this case meant not only less money, but actual poverty, unless something should happen by which Mr. Carlton might not remain long idle. Annie and Maud went to an excellent public school, always neatly and prettily dressed, and besides this, Maud was making considerable progress in music, and Annie was studying French with great interest. Mr. Carlton had been able to buy a pretty cottage piano for the girls, and at the time of his dismissal from police duty everything was as thrifty and harmonious as one could imagine. Mrs. Carlton thought this trouble would have been a great deal easier to bear if her husband had done anything to deserve it; but then Mrs. Carlton like her little girls, didn't quite understand what she was saying. This lady had every reason to be proud of her husband, for he was a man of the most thorough integrity, and had a great warm heart that endeared him to all whom he came in contact with. Little children nestled lovingly in his arms. Little girls on their way to school brought the policeman flowers, and little lips were as ready to meet his as they were to meet their father's or mother's. Sometimes Mr. Carlton didn't quite know what to do with all the flowers that were given him, for he couldn't wear more than one buttonhole bouquet, and sometimes he had posies enough to make a dozen. The love in this man's heart was as plainly visible on his face as the shield on his breast and when this is the case, children are the first to observe it. One day a little girl, not more than eight years old, and one of the little ones who usually clung the closest to his hand, was returning from school, and in a moment of mischief and daring, darted into the middle of the crowded street alone. In less time than we can write it, she was knocked down and run over. The policeman, forgetful of everything but the accident, called a carriage and bore the unconscious child to the hospital, whither he knew from the nature of her injuries she must go. Her lower limbs were badly cut, and one leg was broken; but the surgeon thought it was not such a very bad case after all, and then the policeman drove as fast

as he could to inform the little one's parents. Now, while Mr. Carlton was doing all this, a fight occurred on his beat, and because the officer was not on hand, and because of some jealousy, which was brought to bear upon the case, he was dismissed from the force.

"If I were father I would never be kind to any one again as long as I lived," said Maud, after she had reconciled herself a little to the thought of being alive.

"I don't believe I would either," put in Annie.

"He can't help loving folks," said the mother; "it's his nature." And she might have added that some natures are like the sun, giving out light and warmth continually, not because it is a matter of preference, but because, like the sun, light and warmth are the divine intention. Mr. Carlton came in on this conversation, looking a trifle anxious as his kind eyes rested upon the little group, but only for a moment. Then a little girl was on each knee, and Maud, who was the oldest, took a footstool by his side, and Mrs. Carlton drew up her rocking-chair and leaned her head against her husband's shoulder.

"I suppose there is no chance of getting back?" she said softly, after a while.

"There don't seem any," he replied "but we won't give up the ship to-night. There is meat in the larder, and two hundred dollars in the till, and before that is gone I shall certainly get something to do."

Before Mr. Carlton was a policeman he had been connected with a wholesale drygoods house, but misfortune had come to the firm, and after being idle a few months had sought and obtained a position in the police department.

"But to be turned out of a place is so disgraceful!" said Mrs. Carlton, who like a few other wives in the world, not infrequently said the wrong thing; "and then it isn't as if you had a trade."

There was more of the same sort, but the good man took no notice, simply remarking that he should not have left his beat so long for any cause, but what was done was done and could not be helped. So the days rolled by, and Mr. Carlton's hopes were not realized. The two hundred dollars in the till dwindled down to twenty, and there was no change. The music and French were things of the past, and at last the day came when there was no money left and no prospect of earning enough to keep the wolf from the door. Mr. Carlton had obtained a few odd jobs, all of which his wife considered far beneath him, which, of course, was another great mistake, as the labor is always ennobled by the man, and not the man by the labor; but then Mrs. Carlton was, in a great measure, excusable, because she had never been taught these things, and because she had the greatest faith in her husband's ability to fill what are called the best places.

Maud, to please her father, had kept on with her practicing, reviewing her old lessons, and spending a great deal of time on scales and five finger exercises. Annie studied her French in somewhat the same style, both girls doing their best to progress without a teacher. It had been very hard times before the wolf made his appearance, but he had come now in his most savage form, and there seemed no way of disposing of him. The landlord would give no more time, and the larder was empty. Mrs. Carlton wrung her hands and asked in bitterness of spirit what was to be done next.

"Up to this time I have done all I could," her husband replied, "but now I think it is best to stop a while and give the Lord a chance to do something."

"Oh, yes!" said Mrs. Carlton, "that'll do very well to talk about, but the Lord helps those who help themselves."

"Then he will help me," said the ex-policeman, in a tone that quieted the weeping lady in spite of herself.

It was a very strange thing for a man to do under such dreadful circumstances, but Mr. Carlton wended his way to the park, and when he had found a quiet spot he sat down to rest and not to think, for that he had determined not to do. Little sparrows hopped tamely about him, and the cool breeze, blue sky, and exceeding quiet of the place, comforted him beyond description. Things hadn't changed in the least, but Mr. Carlton had changed, for God had spoken to him through his sweetest and lowliest ministers. There was one more day before the family would have to leave the house, and they had all had breakfast enough to keep them

from being very hungry, so Mr. Carlton would stay a while longer and become so filled with the divine peace, that it would last him through all he would have to undergo. Now, if he hadn't been open to such ministration, he would have kept growing more anxious and restless, and would, of a necessity, have walked away from the good fortune which was then coming to him. But there he sat perfectly still, and strange as it may seem, perfectly happy, and after a while a little voice said, very like an angel speaking out of heaven, Mr. Carlton thought, "Oh, papa! there is my policeman."

This was the voice of the child who had been dreadfully injured on Broadway, and whom Mr. Carlton had often, in the first of her illness, visited at the hospital. Her father was drawing her slowly along in an invalid's carriage, in the most unfrequented paths of the park.

"Oh! I am so glad we have found him," said the little girl, and then after a moment—"but where are your shield and your pretty buttons?"

"I don't wear them any more," said Mr. Carlton, smiling down into the pale face. "I am not a policeman now."

The gentleman looked the ex-officer over from head to foot, and, with this comprehensive glance, took in the whole situation.

"You have been discharged?" he inquired.

"I have," said Mr. Carlton.

"And did you lose your place for what you did for my little girl that day?" the gentleman went on.

"I was absent from my beat too long without making the proper arrangements," Mr. Carlton replied.

"Ah!" said the gentleman, "and you have nothing to do."

"No, sir."

"Did you have any money laid up?"

"A little, but it's all gone."

"Here is my card," said the gentleman, "and I want you to-morrow to go to work. Here are fifty dollars, all I have about me, and now don't say one word. My wife and I have been more grateful to you than any words of mine can ever express. I have looked for you several times, and my little girl was almost broken-hearted when you stopped visiting her at the hospital. I believe, Mr. Carlton, from the bottom of my heart, that God sent us both to this spot to-day."

Mr. Carlton was too full to say much, but two little arms were about his neck and a loving cheek pressed to his, and it wasn't necessary that he should. The next morning found him once more in the old dry goods trade, with better opportunities for making money than ever before. When in half an hour Mr. Carlton told their great good news to his family, their delight was unbounded. A day or two after Maud's and Annie's teachers were re-called, and were perfectly astonished at the progress the girls had made, and could not understand how it could be accomplished without instruction. Love and obedience were the reasons, of course, as love and obedience are the two great motive-powers of the world.—*Eleanor Kirk, in The Methodist.*

INDEPENDENT PEOPLE.—I have often been sorely tried by hearing it said of some one who was always hurting others' feelings by rude and unkind speeches, "I like—, she is so independent! always says right out just what she thinks! no deceit about her!" and the speaker evidently feels that a duty has been performed by the implied reproof administered to the victims of the aforesaid plain speaking, who do not say what they think of such independence. Do these plain-spoken people and their admirers ever think what the state of society would be, if all indulged in this perfect independence of speech? Can they not be made to understand that forbearing to express one's opinion is often as commendable as it is necessary. It is not deceit which leads polite people to speak some kindly word of praise where the "independent" would express disapproval. Something worthy of praise is almost always to be found if looked for, and encouragement is often more improving than criticism; and why not bestow these freely? There are many hearts to-day growing sad and bitter for the want of them. The best independence is to become "independent" of the mischievous habit of "speaking one's mind" without consideration for the feelings of others.—*Christian Intelligencer.*

MIRTH should be the embroidery of the conversation, not the web; and wit the ornament of the mind, not the furniture.



## ITEMS OF NEWS.

—The famine fever is spreading in Ireland.

—A revolution has broken out in Buenos Ayres.

—There has been severe fighting at Buenos Ayres.

—A fast mail service from ocean to ocean is expected.

—Religious liberty is likely to be given to the Jews in Morocco.

—At Woodsdale, Butler Co., Ohio, a paper mill was burned; loss \$80,000.

—Over 12,000,000 of shad have been planted in the Sacramento and San Joaquin rivers.

—June 23 the steam cordage company's storehouse in Elizabeth, N. J., was burned; loss, \$75,000.

—The leading hotel in Dundee, Scotland, is furnished throughout with furniture made in Grand Rapids, Mich.

—A turquoise mine, the only one on the continent, closed since 1680, has lately been re-opened in New Mexico.

—The St. Gothard tunnel is in great danger of falling in. Engineers decide that its course must be changed.

—Dr. R. S. Storrs says we have most to fear the dry rot in the church, rather than the skepticism outside of it.

—There is some prospect that English capitalists will aid in the construction of the Canada Pacific Railroad.

—A fire in a small village near Bradford, Pa., consumed thirty-one buildings, including the post-office and four hotels.

—Reports from Berlin of June 22 say that near Breslau, Prussia, the rain fell with such violence as to destroy 105 houses and kill 56 persons.

—The Prohibition Party have a national ticket in the field—Neal Dow of Maine for President, and A. H. Thompson of Ohio for Vice President.

—An imperial ukase published at St. Petersburg, fixes the number of men to be enrolled in 1880 for the completion of the Russian army at 235,000.

—A lady in Titusville, Pa., died from kissing her father who had died of erysipelas, and her little daughter was expected to die from kissing her mother.

—The Attorney-General of Texas reports that there are in that State six thousand fugitives from justice, of whom one thousand are charged with murder.

—An anti-dueling association has been organized in South Carolina, with judge Kershaw as president. It proposes to prosecute all violators of the law against dueling.

—It was decided at the M. E. General Conference that the following question shall be asked to all candidates for the ministry: Will you wholly refrain from the use of tobacco?

—A storm near Neponset, Canada, June 21, did much damage. Five and a half inches of water fell in two hours, and for one hour hail, as large as walnuts, destroying small animals and grain.

—The government of France meets with difficulties in enforcing the decrees against unauthorized religious societies. All the judges and public prosecutors of the Court of Versailles have resigned.

—A stringent Sunday law in San Francisco applies only to bakers, who are relentlessly prosecuted if they make or furnish bread on Sunday. Of course liquor is dealt out freely on Sunday as usual.

—Suits have been commenced against ex-Governor Grover, now Senator of Oregon, and his associate officials, for swindling the State. There seems to be no doubt that his was a very corrupt administration.

—There seems to be no doubt that "the powers" consider it necessary to begin administration of the "sick man's" effects. And the Porte begins to realize that affected dignity will not avert speedy humiliation.

—The *Examiner and Chronicle* says the celebrated trial of Prof. Swing "taught thousands of Presbyterians how little they knew about doctrines to which they had subscribed, but by which they never had thought of living."

—Bradlaugh, the well known atheist, has been refused a seat in the House of Commons. He would not take an oath of office, lest he should appear to recognize the existence of God. His personal unpopularity probably had something to do with his rejection.

—General Hancock is the Democratic nominee for President. He was a good officer in the war, and has always been in the army. Whether he will be capable as a civil officer remains yet to be seen. Wm. H. English of Indiana is nominated for Vice President.

—There is a complete absence of security for life and property about Constantinople. Assassinations in and about Pera are of daily occurrence, and the assassins are permitted to escape. Some Turkish refugees have murdered an Armenian steward of Robert's College, in open day. Colonel Commeroff's assassin remains unpunished.

—The N. Y. *Independent*, in a notice of a warm discussion of Masonry in the General Synod of the reformed church says: "We do not mean hereby to defend Masonry, for we have no admiration for its system and we despise its pretended antiquities. It has never seemed to us wicked, but only, at worst, puerile. But good Christian people must not be denied all puerilities. Saints may be silly."

—General Fairchild, U. S. Minister at Madrid, has been instructed by the State Department at Washington to make an energetic protest against the conduct of the Spanish gunboat and revenue cutters in Spanish waters in molesting and otherwise interfering with American vessels. It has been determined by the Governments of the United States, Great Britain, and Germany, that these repeated aggressions by Spanish cruisers shall come to an end.

—Intelligence was received by the steamer *Belgie*, which arrived on Tuesday last, that the Chinese Government had concluded a contract with Messrs. Remington & Co. of Illion, N. Y., for the manufacture of 50,000 Winchester repeating rifles. The terms of the contract call for the speedy completion and delivery of the arms to the agents of the Chinese Government in this city. This is but one of several similar contracts recently made by the imperial Government, and the disposition displayed leads to the belief that the trouble between Russia and China has not entirely blown over.

## RURAL HEALTH RETREAT.

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

## CRYSTAL SPRINGS.

The water is clear, pure and cool. The facilities for heating water, and bathing, are unsurpassed. The situation is both pleasant and healthy, it being about 300 feet above the valley. The scenery is unsurpassed for beauty, including a view of valley and mountain. The building is spacious, and the table accommodations are first-class.

The institution is just opened. The medical department is under direction of E. J. Waggoner, M. D., who has had experience in practice in the Medical and Surgical Sanitarium at Battle Creek, Mich.

Those who seek medical treatment under favorable and health-giving conditions, and those who seek a pleasant resort from the heat and business of the city, cannot fail to be pleased at the Retreat.

Terms reasonable. For particulars address

A. B. ATWOOD, ST. HELENA, CAL.

## BATTLE CREEK SANITARIUM.



Institution Founded 1886.....4000 Patients Successfully Treated.

THIS INSTITUTION, for completeness of appointment, and extent of facilities, is unrivalled in this country. Its splendid arrangements for HEATING AND VENTILATION, together with special appliances for regulating the humidity of the atmosphere, makes this Institution

UNEQUALED AS A WINTER RESORT FOR CHRONIC INVALIDS.

Even persons suffering with pulmonary difficulties do much better here than in Florida.

All known useful remedies for disease are employed, including Turkish, Russian, Vapor, Electro-Thermal, Electro-Vapor, all kinds of Water Baths, Sun Baths, Swedish Movements, Electricity, etc., etc.

Terms very reasonable, J. H. KELLOGG, M. D., Medical Superintendent. Address for Circulars:—SANITARIUM, Battle Creek, Mich.

## GOOD HEALTH.

THIS POPULAR JOURNAL enters upon its fifteenth volume with the most flattering prospects not only of a continuance of the prosperity which has attended it in the past, but also of a great increase of patronage, although it already enjoys

THE LARGEST CIRCULATION OF ANY HEALTH JOURNAL IN AMERICA.

The interest of the journal for 1880 will be greatly increased by a series of practical articles from the well-known pens of

ELDER AND MRS. WHITE.

Whose contributions in the past have done so much to increase the popularity and the usefulness of the journal.

A SPLENDID PREMIUM BOOK

Is offered to new subscribers. Address, for specimen copy:—

GOOD HEALTH PUBLISHING CO.,

Battle Creek, Mich.

Or:—SIGNS OF THE TIMES,

Oakland, Cal.

## CASE'S BIBLE ATLAS.

THIS Atlas contains the following list of maps:—

1. Distribution of Nations after the Deluge.
2. Gentile Countries, and Nations of the Old Testament.
3. The Exodus, or Journeys of the Israelites from Egypt to Canaan.
4. Modern Egypt and Sinai (Physical).
5. Holy Land as allotted by Joshua to the Twelve Tribes of Israel.
6. Kingdoms of Judah and Israel.
7. United Kingdom of Saul, David, and Solomon.
8. Lands of the Jewish Captivities.
9. Plan of Ancient Jerusalem.
10. Solomon's Temple and the Tabernacle (Bird's-eye View).
11. Palestine in the time of our Lord.
12. Modern Palestine (Physical).
13. Sea of Galilee and Environs of Jerusalem.
14. St. Paul's Journeys.
15. Modern Jerusalem.
16. Prevailing Religions of the World.

Address, SIGNS OF THE TIMES, Oakland, Cal.

## BOOKS, PAMPHLETS, AND TRACTS,

ISSUED BY THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION, AND FOR SALE AT THIS OFFICE.

The Sanctuary and the 2300 Days of Daniel 8:14. By Elder U. Smith. This question has developed the people known as Seventh-day Adventists, and is the pivotal doctrine upon which their applications of prophecy largely depend. 352 pages. \$1.00

Thoughts on Daniel, critical and practical. By Elder U. Smith. An exposition of the book of Daniel, verse by verse. 384 pp. 1.00

Thoughts on Revelation. By Elder U. Smith. With notes or remarks on every verse in the book of Revelation. 352 pp. 1.00

Life of Wm. Miller, with portrait. Interesting sketches of the life and public labors of this pioneer in the Advent movement in this country. 416 pp. 1.00

The Biblical Institute. A synopsis of the lectures given at the Institute held at Oakland, Cal., April, 1877, covering the main points of our faith. 352 pp. 1.00

History of the Sabbath and First Day of the Week, for the period of 6,000 years. By Elder J. N. Andrews. This is a work of unusual interest, prepared with great care, and is full of historical and Scriptural facts. 528 pp. 1.00

The Nature and Destiny of Man. By Elder U. Smith. This work treats on the conditions of man in death, and his final destiny. 356 pp. 1.00

The Spirit of Prophecy; or the great controversy between Christ and his angels and Satan and his angels, in four volumes. By Mrs. E. G. White. These volumes cover the time from the fall of Satan to the destruction of sin and sinners at the close of the one thousand years of Revelation 20. Each 400 pp.—

Vol. I. Old Testament facts to Christ.

Vol. II. Life and Ministry of Christ.

Vol. III. The Death, Resurrection and Ascension of Christ, with the Lives of His Apostles.

Vol. IV. (In preparation). Each, 1.00

Sermon on the Two Covenants. By Elder J. N. Andrews. An able argument on an important subject. 48 pp. 10 cts

Life of Elder Joseph Bates, with portrait. 352 pp. 1.00

The Bible from Heaven. By Elder D. M. Canright. An argument to show that the Bible is not the work of men, but is of God. 300 pp. 80 cts. Revised edition (in preparation). 1.00

The Constitutional Amendment. A Discussion between Elder W. H. Littlejohn and the editor of the *Christian Statesman*, on the Sabbath. 1.00

Spiritual Songs. A choice collection of hymns and tunes. 416 pp. 1.00

Song Anchor, for Sabbath-school and Praise Service. By J. E. White. A new book, with excellent new words and music. 164 pp. Per hundred, \$30.00. Single copies, 35 cts

The Two Laws, as set forth in both Testaments. By Elder D. M. Canright. 104 pp. 15 cts

The Sunday Seventh-day Examined. A refutation of the teachings of Mede, Jennings, Akers and Fuller. By Elder J. N. Andrews. 88 pp. 10 cts

The Seven Trumpets. An exposition of the subject as set forth in the 8th and 9th chapters of the Revelation. 96 pp. 10 cts

Refutation of the Age to Come. By Elder J. H. Waggoner. A most decisive refutation of the view that men may find pardon after the Saviour has closed his work in the Sanctuary above. 168 pp. 20 cts

The Morality of the Sabbath. By Elder D. M. Canright. A complete refutation of a common objection against the Sabbath. 96 pp. 15 cts

The Resurrection of the Unjust. A vindication of the doctrine. By Elder J. H. Waggoner. 100 pp. 15 cts

A Word for the Sabbath, or False Theories Exposed. A poem. By Elder U. Smith. 60 pp. 15 cts

The Ministration of Angels, and the Origin, History and Destiny of Satan. By Elder D. M. Canright. 144 pp. 20 cts

Vindication of the True Sabbath. By Elder J. W. Morton, formerly missionary of the Reformed Presbyterian Church, to Hayti. 68 pp. 10 cts

Thoughts on Baptism. By Elder J. H. Waggoner. A careful examination of the subject of Christian Baptism in the light of history and the Bible. It presents strong arguments against the notion of trine immersion. 186 pp. Bound in flexible cloth, 35 cts Paper covers, 25 cts

The United States in the Light of Prophecy. An exposition of Revelation 13:11-17. By Elder U. Smith. Applying to our own land and time, this prophecy possesses surpassing interest for every American reader. 200 pp. 50 cts. Paper covers, 25 cts

The Sufferings of Christ. A most graphic and touching description of what the world's Redeemer has suffered for us; calculated to incite every one to new devotion and consecration to the cause of Christ. 32 pp. 4 cts

The Present Truth. Showing that every age has a truth applicable to it alone, and what is the present truth of this generation. 32 pp. 4 cts

The Seventh-day Adventists. A sketch of their origin, progress, principles, etc. 32 pp. 4 cts

The Second Advent. Manner, object, and nearness of the event. 32 pp. 4 cts

Redeemer and Redeemed. By Elder James White. This work sets forth the plan of redemption in its three stages. 40 pp. 10 cts

The Spirit of God, its Gifts and Manifestations to the end of the Christian age. By Elder J. H. Waggoner. 144 pp. 15 cts

The Three Messages of Revelation 14:6-12; particularly the third angel's message and the two-horned beast. By Elder J. N. Andrews. 144 pp. 15 cts

Systematic Benevolence. Setting forth the Bible plan of giving for the support of the ministry. 64 pp. 10 cts

The Nature and Tendency of Modern Spiritualism. By Elder J. H. Waggoner. A thorough exposure of Spiritualism; application of the Scriptures, and copious extracts from a library of Spiritualist publications. 184 pp. 20 cts

Matthew Twenty-four. A clear and forcible exposition of our Lord's discourse upon the Mount of Olives. By Elder James White. 64 pp. 10 cts

The Truth Found. The nature and obligation of the Sabbath of the fourth commandment. By Elder J. H. Waggoner. 64 pp. 10 cts

Christ and the Sabbath: or, Christ in the Old Testament and the Sabbath in the New. By Elder James White. 56 pp. 10 cts

The Atonement. By Elder J. H. Waggoner. An examination of a remedial system in the light of nature and revelation. 168 pp. 20 cts

Our Faith and Hope. Sermons on the Coming and Kingdom of Christ. By Elder James White. 182 pp. 25 cts

Redemption. The fall and its results, and the methods by which we are brought back to the favor of God and to immortality. 32 pp. 4 cts

ADDRESS, SIGNS OF THE TIMES, OAKLAND, CAL.

ANY of the books, pamphlets and tracts issued at this Office, may be obtained of Eld. J. N. Loughborough, Ravenswood, Shirley Road, Southampton, England, who will furnish catalogues and prices in English money, and receive subscriptions for all our periodicals.



—OR—

REVIEW AND HERALD, Battle Creek, Mich.	ELDER J. N. LOUGHBOROUGH, Ravens- wood, Shirley Road, Southampton- England.
MISS ELIZA THAYER, Secretary N. E. Tract Society, So. Lancaster, Mass.	WM. LEAVITT, Salem, Oregon.