

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 7.

OAKLAND, CALIFORNIA, FIFTH-DAY, MARCH 3, 1881.

NUMBER 9.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE

S. D. A. MISSIONARY SOCIETY.

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

A HOME IN HEAVEN.

BY MRS. M. F. GOULD.

A HOME in Heaven! Oh, happy thought!
To gain at last what we have sought;
To obtain a place with the ransomed throng
And unite with them in the conqueror's song.

A home in Heaven! no fights, no fears,
No days of sadness, or nights of tears;
But the weary laborer'll be at rest,
And find a home among the blest.

Just a few more days of conflict here,
Just a few more days of earnest prayer,
Of watching and waiting for our Lord,
And holding fast to his precious word.

Then rejoice, for Jesus soon will come;
Rejoice, for we'll soon be gathered home,
To walk those streets of glittering gold,
And sing the songs which ne'er grow old.

Soon we'll partake of life's fair tree,
And be clothed with immortality;
We'll roam the wide dominions o'er
And be parted from our God no more.

Woodland, Cal.

General Articles.

THE LAW REPEATED.

BY MRS. E. G. WHITE.

MOSES obeyed the command of God to recapitulate the law in the hearing of all the people. He vividly portrayed the scenes of sacred grandeur which their fathers witnessed at the mount, when Israel was taken into covenant with the Lord as a peculiar treasure,—as a holy nation to be united with a holy God.

At the wonderful manifestations of divine power upon that solemn occasion,—the mysterious trumpet tones waxing louder and more terrible, the peals of thunder reverberating from every mountain side, the lightning's flash illuminating the stern and solemn heights, and on Sinai's summit, amid cloud, and tempest, and thick darkness, the glory of God as a devouring fire,—at these tokens of Jehovah's presence, the hearts of Israel failed with fear, and the whole congregation "stood afar off." Even Moses exclaimed, "I exceedingly fear and quake." Then above the warring elements was heard the voice of Jehovah, speaking the ten precepts of his law.

As God's great mirror revealed to the people of Israel their true condition, their souls were overwhelmed with terror. The awful power of God's utterances seemed more than their quaking frames could bear. They entreated Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." As God's great rule of right was presented before them, they realized, as never before, the offensive character of sin, and their own guilt, in the sight of a pure and holy God.

That law is the mirror into which we also are to look attentively to see ourselves as we appear in God's sight. It is Heaven's great standard of right, with which we are to compare our life and character. Because the law points out our sins and declares our guilt, we are not to trample it under our feet, or to turn from the picture where our character stands revealed. We are not to forget what manner of persons we are, and make no effort to remove the defects from our moral character. We must exercise repentance toward God, and faith toward our Lord Jesus Christ. We must be doers of the word, and not hearers only. The heart, the seat of the affections, must

be transformed, the moral nature renewed by grace.

What a precious truth, that the only One who can give peace to the weary, sin-sick soul, is the originator of the very law the sinner has violated. All power in Heaven and on earth is given to Christ, and while his soul was made a sacrifice for sin, he will accept the humble penitent, and give him rest and peace. He knows the enormity of man's guilt, and for this reason he came to earth to open a way whereby men may be released from the bondage of sin, and obtain power to obey the law of God. Thus may we become a chosen generation, a royal priesthood, a holy nation, a peculiar people, to show forth the praises of Him who hath called us out of darkness into his marvelous light.

Moses endeavors to impress upon Israel the importance of obeying the law of God. He urges them to show their love for God by making those sacred principles the rule of their daily life. They must be willing to suffer any inconvenience, rather than break one of God's commandments. Such a course would be more pleasing to God than mere professions of loyalty, or words of praise. And obedience to God was their only safety as individuals, or as a nation; for this alone would secure the divine favor, and insure to them happiness and prosperity in the land to which they were going.

The very same Jesus, who, veiled in the cloudy pillar, led the Hebrew hosts, is our leader. He who gave wise and righteous and good laws to Israel, has spoken to us as verily as to them. Our prosperity and happiness depends upon our unwavering obedience to the law of God. Finite wisdom could not improve one precept of that holy law. Not one of those ten precepts can be broken without disloyalty to the God of Heaven. To keep every jot and tittle of the law is essential for our own happiness, and for the happiness of all connected with us. "Great peace have they which love thy law, and nothing shall offend them." Yet finite man will present to the people this holy, just, and good law as a yoke of bondage,—a yoke which man cannot bear! It is the transgressor that can see no beauty in the law of God.

The whole world will be judged by this law. It reaches even to the intents and purposes of the heart, and demands purity in the most secret thoughts, desires, and dispositions. It requires us to love God supremely, and our neighbor as ourselves. Without the exercise of this love, the highest profession of faith is mere hypocrisy. God claims, from every soul of the human family, perfect obedience to his law. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

The least deviation from that law, by neglect, or willful transgression, is sin, and every sin exposes the sinner to the wrath of God. The unrenewed heart will hate the restrictions of the law of God, and will strive to throw off its holy claims. Our eternal welfare depends upon a proper understanding of the law of God, a deep conviction of its holy character, and a ready obedience to its requirements. Men must be convicted of sin before they will feel their need of Christ. "By the law is the knowledge of sin." Satan is continually at work to lessen man's estimate of the grievous character of sin. Those who trample under their feet the law of God, have rejected the only means to define to the transgressor what sin is. They are doing the work of the great deceiver.

Whenever the people of Israel had met with difficulties in their journeyings, they had been ready to ascribe all their troubles to Moses. But now as he stands before them to bear his last testimony, their suspicions that he is controlled by pride, ambition, or selfishness, are removed. They listen with confidence to his words as he

assures them that the reproofs, warnings, and encouragements, which he had given them, with the statutes and judgments, were not spoken by his own authority, but they were the words of the mighty God of Israel. "Behold I have taught you statutes and judgments, even as the Lord my God commanded me, that you should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, surely this great nation is a wise and understanding people. . . . For what nation is there so great, that hath statutes and judgments so righteous as all this law which I set before you this day?"

Moses assures his people that no other nation has so wise, righteous, and merciful, rules of life as had been vouchsafed to the Hebrews. Obedience to these sacred precepts would preserve harmony between man and man, and between man and his Maker, and would cause Israel to be regarded by all surrounding nations as a wise and understanding people. In what contrast to the teachings of God's ancient servant are the words of many who profess to be Christ's ambassadors, while they teach the people to transgress God's holy law. In the day when every work will be brought into Judgment before God, the question will be asked of these false guides, "Wherefore hast thou despised the commandment of the Lord?" In that day, these profane triflers with God's holy law, will be overwhelmed with terror and despair.

Moses related to the people the simple facts in their history as they had occurred. He faithfully set before them their own errors, and the transgressions of their fathers, and told them plainly that distrust and unbelief had been their great sin. He did not call up bitter memories, or indulge in censure and reproof, to gratify his own feelings. He presented these things to show that it was unsafe for them to rely upon their own wisdom. With the pitying tenderness which a godly father exercises toward an erring son, he sought to awaken in them true sorrow for their sins, and heart-felt repentance toward God. He impressed them with the fact that God was not in any way chargeable for their misfortunes. He had been faithful to his promises, but they had broken their solemn pledge to him; they had transgressed his holy requirements, and his wrath had been kindled against them again and again.

God was presented before them, not as a stern, relentless judge, but as a loving, compassionate father. They were assured that when they would truly repent, he would pardon their sins. Moses presented before the people the love of God as displayed in their past journeyings, in pardoning their transgressions, and still retaining them as his people. He reminded them that they had often felt dissatisfied, impatient, and rebellious, toward God, because of their long wandering in the wilderness. But the Lord had not been chargeable with this delay in possessing Canaan. He was more grieved than they because he could not bring them into immediate possession of the promised land, and thus display before all nations his mighty power in the deliverance of his people. But they had not been prepared to enter Canaan. With their manifest distrust of God, with their pride and unbelief, they would in no way represent that people whose God is the Lord. They did not bear his character of purity, goodness, and benevolence.

Their fathers had forfeited his favor by their disobedience. Had they submitted to his authority, as a nation being governed by his judgments, and as individuals walking in his ordinances, they would long ago have been settled in Canaan, a prosperous, holy, happy people. Their delay to enter the goodly land dishonored God, and

detracted from his glory in the sight of surrounding nations.

Their own perversity of spirit made it impossible for God to manifest his power in protecting them from the nations that opposed their passage to Canaan. When those who had been God's chosen people, who had witnessed so many displays of his greatness, and the majesty of his power, should imitate the iniquities of the heathen, the guilt of Israel would be as much greater than was that of the idolatrous nations, as were their privileges. Not one of the good things which God had promised to his people would fail if they would comply with the conditions upon which these blessings were bestowed. If God's angels wrought with the armies of Israel to drive out the inhabitants of Canaan because of their wickedness, the Hebrews must be free from the sins of those nations. They must maintain a high standard of purity and holiness, and must show in all their words and acts that they loved, feared, and obeyed, the great Ruler of the universe.

God could not sanction sin, nor protect iniquity. Justice and love are the ruling attributes of his character. While he will punish the transgressors of his law, that others may fear, he has ever tempered judgment with mercy. God singled out the Hebrew nation and connected them with himself, that he might make them representatives of his own character. He would make them a beacon of light to all surrounding nations, that his name might be glorified, and his service exalted. By communion with God, the Israelites were to become partakers of the divine nature, their hearts, debased by sin, were to be purified, their aspirations ennobled. They were to stand forth before the world as an example of what men may become through Jesus Christ. Those whom God would elevate and ennoble by connection with himself, would become, by transgression, wholly debased and Satanic in character. It was for them to choose the course which they would pursue.

The history of the children of Israel is written for our admonition. We are probationers as they were. We may connect with God as was their privilege. We may become strong in the strength of Israel's God, if we will believe and obey his word as did Caleb and Joshua. But if we are doubting, and unbelieving, and rebellious, as were the multitudes who fell in the wilderness, we shall be found unworthy to possess those mansions which Christ has gone to prepare for us.

PERSONALITY OF THE DEVIL.

[Thoughts suggested by the perusal of a lecture of Robert Roberts of Birmingham, England, in a series of letters to a friend in Somerset, by Eld. J. N. Loughborough of Southampton. Published by request.]

LETTER FIRST.

My Dear Friend J.: In compliance with your request, I have carefully and prayerfully read the fifth of Mr. Robert's series of twelve printed lectures, and will now give you some of my thoughts on the subject. I have not only read his lectures once, but a second and third time, and I understand him to fairly take the position that the devil is not a personal being, but only sin as it exists in the hearts of men.

It seems to me he tries too hard to confound the common view of the devil with that held by Pagans without presenting proof of the same. He says:—

"In most systems of theology, the devil is placed in juxtaposition with God. As the one is presented for worship, as the source and embodiment of all good, so the other is held up for detestation and dread, as the instigator and promoter of all evil. The one is regarded in the light of the good God, and the other as the bad God. It is the polytheism of Paganism reduced to the smallest dimensions compatible with its existence."

The above is the introduction of his lecture, and it seems to me is a very unfortunate thrust for himself. It passes with me as his assertion, merely, without proof. It would be more convincing had he given us a quotation (if such could be found) from the writings of some religious system of theology which sets forth the devil as a god. What Pagans have taught and what Protestant Christians teach on this subject I do not consider the same, and why should we assume that the one is the same as the other.

We who believe in the existence of a personal devil do not claim that he is a diety in any sense, but that he is a fallen being of a higher grade than man, who uses his faculties and powers to war against truth and right. Neither do we claim

that all evil deeds performed, at the present time, are directly and immediately from the devil. There are presented in the Scriptures three sources from which temptations to evil arise; from the lusts of the human heart, from the world without, and from the devil.

Mr. R. proceeds to state,—

"Satan is looked upon as the great bad agent, as God is looked upon as the great good agent, and the moral universe is the battle-field on which they measure strength in what would appear to be a somewhat unequal encounter."

What believer in the Protestant idea of the devil ever taught, either in print or otherwise, that God is "measuring strength" with the devil? The Scriptures clearly set forth, as in the case of Job, that the devil can go no farther than permitted, and that finally he is to be completely overthrown, for Christ is to "destroy him that had the power of death, that is the devil." Heb. 2:14.

Again he says:—

"Common belief assigns something like omniscience to the evil being thus described; he is regarded as universally at work, alike active in England and America, and all other parts of the globe at the same time, and exerting his seductiveness in millions of hearts at once."

Contrary to the above view we believe the Bible statement that the devil "walketh about," as a roaring lion, "seeking whom he may devour." If he were omniscient, all things would be open before him, as in the case of God, and his "seeking," which implies a lack of knowledge, and a dependence upon his researches for a knowledge, of those he could lead astray, would be unnecessary. Of the omniscient God we read, "All things are naked and opened unto the eyes of him with whom we have to do." As to how Satan is working in various parts of the world at the same time, we read of "the devil and his angels." He may have his legions of angels in various parts of the world at the same time carrying out his purposes, equally called the work of the devil. In special cases they may have their councils with "the devil," "the father" of lies.

After stating very positively that there is no personal devil, Mr. R. says,—

"We are not unaware that apparent countenance is given to the doctrine in the Scriptures. . . . The apparent sanction accorded by the Scriptures to the idea of a personal, supernatural devil is no sanction at all, but arises from a misconception under educational bias of certain allusions to other agencies altogether."

Having thus denied the existence of a personal devil, although admitting that the Scriptures seem to speak of such a being, he passes on to show us what this devil is. We quote,—

"The wages of sin is death." (Rom. 6:23.) "Sin entered into the world, and death by sin." (Rom. 5:12.) This is an eternal principle; death and sin are inseparable. "God only hath immortality" (1 Tim. 6:17); and he bestows it on the principle of obedience. Disobedience, which is sin, He will not tolerate; in every case he visits it with death. Therefore the angels which kept not their first estate, were cast down to hell (the grave) and reserved under chains of darkness (the bonds of death) (Jude 6; 2 Pet. 2:2-4); therefore Adam was sentenced to return to the ground (Gen. 3:19); therefore Moses was prohibited from entering the promised land, and condemned to die (Deut. 32:48, 52); and therefore Uzzah was slain for harmlessly (humanly speaking) saving the ark from a fall (2 Sam. 6:6, 7). . . . With God is the fountain of life. (Ps. 36:9.) No one can steal a march upon him, so as to retain life and power in rebellion. "In His hand is the life of every living thing" (Job 12:10), and He cuts away the life that would be lifted audaciously in antagonism to Heaven; he consigns to death all disobedience and sin." p. 153.

I have quoted the above in which he claims the angels that sinned were cast into "the grave." I fear, to carry his point, he has drawn a hasty conclusion. While I admit that all willful transgressors against God are to be visited with death, is it certain that the sinning angels are now dead? It is of considerable importance to know where these sinning angels were cast. Is the assertion warranted that they were cast immediately into death and the grave because death comes by sin? The Bible testimony is not that they are dead, but that they are "reserved unto judgment," intimating surely that they are not yet judged.

He says of the angels, "Cast down to hell (the grave)" as though it were a foregone conclusion that the word *hell* in this text meant the grave.

The word rendered *hell* in the New Testament, meaning the grave, is *hades*. The word rendered *hell*, referring to the place of the future punishment of the wicked, is *gehenna*. The word rendered *hell* in 2 Peter 2:4 is neither *hades* nor *gehenna*, but *tartaroo-o*. Is it so certain that *tartaroo-o* means the grave that Mr. R. can assert it without fear of criticism. Let us look. The

word *tartaroo-o* used by St. Peter is a verb signifying to thrust down to *tartarus*. As this case in Peter's epistle is the only instance of the use of the word in the Scriptures, and as this does not clearly define the place, we will inquire for the meaning of the term *tartarus* when used as a noun. The Greek Lexicon of Liddell and Scott says, "*Tartaroo-o*, to hurl or cast into *tartarus*, N. T. *Tartarus*, a dark abyss, as deep below *hades*, as the earth is below heaven. Later, *Tartarus* was either the nether-world, generally, like *hades* or the regions of the damned as opposed to the Elysian fields."

Parkhurst, in his Lexicon, says, "In order to know what was the precise intention of the apostle by this expression, we must inquire what is the accurate import of the term *tartarus*. Now it appears from a passage of Lucian that by *tartarus* was meant in a physical sense the verge or bounds of this material system, for he says, 'Thou formedst the universe from its confused and chaotic state, and after separating and dispersing the circumfused chaos, in which, as in one common sepulchre, the whole world lay buried, thou drovest it to the confines of outer *tartarus*.' *Tartarus*, then, in its proper physical sense, is the condensed, solid, and immovable darkness which surrounds the material universe. And thus *tartarus* will import that God cast the apostate angels out of his presence into that blackness of darkness where they will be forever excluded from the light of his countenance."

Lange's Commentary says, "*Tartaros* (a participle) is another term peculiar to Peter, and not found in the seventy. Grotius justly remarks that it denotes, in classic Greek, to cast down into *tartarus*, not to condemn to *tartarus*. Nor does *tartarus* (the noun) occur either in the New Testament or in the seventy. The Greeks conceived it to be the lowest regions of the earth, full of darkness and cold, not a region in the air, as Grotius, quoting Plutarch, supposes."

Dr. Bloomfield says: "The *tartarus* being a part of *hades* in which criminals were supposed to be confined until the day of Judgment. Now they are not represented as being in actual torments, but only adjudged to them, and in the meantime committed to security of chains of darkness; i. e., to places where utter darkness holds them as it were enchained."

Dr. Gill says: "Cast them down to hell. They were hurled out of heaven, from whence they fell as lightning, into the lowest, or inferior places, as the Syriac version renders it, either into the air, as in Eph. 2:2, or into the earth, or into the deep, the abyss, the bottomless pit, where they are detained as in a prison."

Dr. Whitby says: "Casting them down to hell. *Tartarus*, saith Phavorinus, is the subterrestrial air where the sun comes not. It signifies also, saith Suidas, the place in the clouds or in the air; hence in Homer, *tartarus* was the dark air."

It is not intimated in one of these writers that the *tartarus* of St. Peter is the grave, but it seems to me after carefully examining all the various writers on this subject that *tartarus* is the name used by the Spirit of God for the great abyss of space into which Satan and his angels were cast after their rebellion, before the creation of man. The chains of darkness must signify a condition of hopeless despair, for literal chains cannot be made out of darkness.

Mr. R. says: "An immortal rebel is an impossibility." True, "For the wages of sin is death." God will at last put down all rebellion, and make an end of sin. Satan is not an immortal rebel, for he is to be destroyed with his works.

His next statement I am not prepared to endorse without modification. He says, "No one can retain life and power in rebellion." Some men have lived to a great age in sin and rebellion against God; the wise man, Solomon, says, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11. Job inquires, "Wherefore do the wicked live, become old, yea, are mighty in power. Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them." Job 21:7-9. If this is true of man, why may not the devil,—a fallen angel, of a higher grade of being than man [though not immortal], endowed with a greater life force, perhaps sufficient to save him from decay for thousands of years,—why may he not live until destroyed at last in the lake of fire?

Man sinned and was cast out of Eden. Death was not executed upon him at once. Adam "lived nine hundred and thirty years, and he died." In consequence of his sin the race is subjected to all the effects of mortality, and finally die; but when our cases come to Judgment we must receive, for our personal sins, "the second death." So Satan and his angels that sinned were cast down, degraded from the joy and light of heaven to the darkness of *tartarus*, not yet finally judged because their sinful state is not yet completed. They are to be judged at last and consigned to the lake of fire. As these fallen angels now tempt mankind to sin, when their judgment comes the saints of God who have overcome their temptations, will have a part with Christ in judging them. 1 Cor. 6:3.

We are not of the class who, as Mr. R. intimates, claim that the devil was created a devil and was "never nothing but a devil." We claim that he with other angels was placed on probation, not as immortal beings, but, to decide their title to a second estate, and this they would secure by keeping "their first estate." Jude 6. Instead of so doing, and becoming "as the angels of God in heaven," to "die no more" (St. Luke 20:36), they left that estate ("sinned," 2 Pet. 2:4), and "fell from heaven." St. Luke 10:18; Rev. 12:9. Of the devil, Christ said, "he abode not in the truth." St. John 8:44. It could not be said that he *abode* not in the truth if he never was in it. By a comparison of the above texts with other equally explicit statements of Scripture we learn that he who is now called the devil was once "in heaven," "in the truth," was "cast out," and "his angels with him," and thus he "fell from heaven," and is now "going to and fro in the earth," "like a roaring lion seeking whom he may devour." He is an outside foe who is to be resisted by steadfastness in the faith, and whom to successfully resist it is needful to submit to God, and be clothed with his "whole armor." St. James says, "submit yourselves therefore to God. Resist the devil, and he will flee from you." James 4:7.

As to his question, why it was necessary that the devil should be "defeated through death," I answer, Death is the penalty for sin. Before any being could defeat the work of the devil, and break his power of death off the race of man—that death which had come in consequence of sin—it was needful that this being should go into death and the grave, and break the power of death in his own person. Coming forth from the grave a victor would be a demonstration of his power to rescue all from death. So Christ says, "I am he that *liveth* and *was dead*, and am *alive* for evermore, and have the keys of hell and of death."

The devil introduced death into our world by introducing sin. So Christ obtains power to destroy sin, death, and the devil, by obtaining the victory over death, thereby demonstrating to all that he is more than a match for the full result of Satan's deception. Having passed through death, he will destroy "him that *had* the power of death, that is, the devil." Heb. 2:14.

On page 154 of the lectures we read:—

"The words 'devil' and 'Satan' occur repeatedly in the Scriptures, and are used in a personal sense; it is their use in this way, as affording sanction to the popular dogma, that demands our consideration. The first general fact that strikes the attention is the entire absence from the Scriptures of a formal devil theory. The word occurs often enough, but there is no affirmation of the doctrine popularly attached to the word. This is remarkable; for if the doctrine be true, why do we not find it explicitly detailed like other points of truth? The doctrine of God's existence; of his creative powers; of his relation to his universe, is not only implied in the appellations he appropriates to himself, but formally propounded, 'I am God, and there is none else.' (Isaiah 46:9.) 'To whom will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things.' (Isaiah 40:25, 26.) 'Thou knowest my downsitting, and mine uprising; thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. There is not a word on my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit, or whither shall I flee from thy presence?' (Psalm 129:2-7.) These and many other declarations affirm the verity of God's existence, attributes, and power, but in the case of the supposed devil we have no such information."

He says we have "no such information." I will simply say, the devil is not "*such*" a being, therefore we do not expect to find *such* information concerning him—a created being—as we do of the Almighty, omnipotent, and all-wise Creator. The Bible tells us what God did, and what he is doing, and, as Mr. R. justly concludes from this,

there must be a personal deity, called God. As previously shown, the Bible tells us also of the devil as a being who was once "in the truth," and "abode not in it," who was "cast out of heaven," "fell" from heaven "like lightning," and who is now "going about" seeking to "devour" men. Why should we not admit this as proof of the devil's existence on the ground that we admit the other as proof of the existence of God? If we explain away what the Bible says of the devil as only a myth of Paganism, or a simple diffusion of the principle of evil through the world, who could deny the Spiritualist his claim that God is simply the principles of goodness and power diffused through all space, and that therefore everything is God? *If, as I admit, proof of the existence of a personal, true God is found in what the Bible says God did, why not admit that there is also a personal devil from what the Bible says of him and of what he did and does?

BLESSING AT THE TABLE.

THE custom of asking a blessing upon food before eating is a most beautiful one. What can be more appropriate at a grand banquet in the presence of the guests, who with bowed heads wait the rising of the minister who with the dignity of a Christian gentleman, invites the divine presence and blessing.

Fitting as this is, it becomes still more significant and touching when a single family, surrounding a table, perhaps scantily supplied with the good things of life, return thanks for what they have and then with perfect appetites and perfect humor eat without a criticism. The phrase, "I thank you," is a mark of refinement, and kindness of heart. But the words are often used as an empty phrase without meaning. Often this is true in families where grace is said at the table.

They ask a blessing upon the food, but if it disappoints the taste, they utter criticisms that amount to maledictions. Every item on the well-filled table is subjected to the same test, and the grumbling continues to the end of the meal. The children have heard the heavenly Father thanked for "these evidences of his care," "these tokens of his goodness and mercy;" have heard him asked to "bless them to our use;" have seen the covers lifted, and in tones just as audible, heard the same "tokens" discussed, heard the deprecatory verdict of critical eye and palate. What must be the children's thoughts? Do they conclude the Father has heard the invocation and the thanksgiving and nothing more? The holy sacrament has been parodied in drinking saloons, but with all the ingenuity employed there to provoke levity, scarcely could a greater farce be enacted than some I have known that have occurred at the tables of church people. It would be a startling breach of etiquette for a guest to find fault with the food provided by the hostess, and yet those are exactly the circumstances I am narrating. So disturbed have I been, that the propriety of dispensing with the custom altogether has suggested itself, rather than dishonor it by association with what too frequently follows. It would be a wise alternative to do away with the blessing or the grumbling.—*Theodore Goodrich, in Advance.*

THE square man measures the same each way, and he hasn't any wavy edges or shaky lumber in him. He is free from knots and sap, and won't warp. He is clear stuff, and I don't care what you work him up into, he won't swell, and he won't shrink. He is amongst men what good kiln-dried boards are among carpenters; he won't season-crack. It don't make any difference which side of him you come up to, he is the same size each way, and the only way to get at him anyhow is to face him. He knows he is square, and never spends any time in trying to prove it. The square man is one of the best shaped men the world has ever produced; he is one of that kind of people who can't alter the spot to fit a spot, but you must alter the spot to fit him.

*In the *Banner of Light*, Feb. 3, 1886, a Spiritualist journal of Boston, U. S. A., we read: "The noble forest trees, sun, moon, and stars, all things are gods to you; for thy minister unto the needs of your soul." In the same journal, Dec., 1885, we again read: "We understand God to be life, simply life; that is everywhere, no more in one place than in another." In one of their books called, "Healing of the Nations," page 297, they say, "If God is one, all must be fractional parts of him, and he alone be all." In another of their works, published by N. P. Tallmadge, "Reply to Dwight," page 81, we read: "I believe in one God, and that God exists in one person, that the universe is filled with an immense ocean of life or spirit, which is the body of God." After learning that the above is taught by Spiritualists, it need not astonish us to read in the same *Banner of Light*, "God's face is seen in the violet, and man may well worship this tiny flower."

A BIBLE OLD AND RARE.

It is not generally known that in the Congressional Library, at Washington, there is an old Bible which is well worth a walk to the capitol to examine. It is of Italian origin, and is supposed to have been written in the thirteenth or fourteenth century, but the actual date is unknown. It is written in Latin, upon vellum, in clear, bold characters, and extremely uniform. The writing is in two columns, about three inches wide, with a margin of two inches. It is embellished with 146 miniature paintings, and upward of 1,200 smaller illuminations, which are beautifully executed, and are as brilliant to-day as the day they were done. The initials of books and prologues are two and a half inches in height, and those of the chapters are one inch in height. It is contained in two large volumes, and cost the government \$2,200 in gold when gold was at a high premium, and was purchased at a sale of the library of Henry Perkins, Hanworth Park, near London, in June, 1873. The skins in the first volume have all been repaired, except five; in the second volume they are nearly all perfect.—*The Methodist.*

THE vilest of all diseases is the leprosy. It is horrible and hopeless. In many respects it resembles sin. It fastens on the system without warning. It is incurable by human means. It spreads to every part of the body till the whole head is sick and the whole heart faint. In some parts of the world lepers are shut up in an inclosure, and when once its gate is turned on them they never return to mother, wife, or child. Mr. Moffatt found such places in South Africa. On inquiry he learned that a missionary had turned his back on all pleasurable life and voluntarily and in health had entered that relentless gate to offer the gospel to the poor lepers. He became an outcast for them, for he never could return. No human sacrifice ever was known that so much resembled that of Jesus for sinners. This disease prevails in most hot countries. There is a mission for lepers in India, which last year received from all the world nearly five thousand dollars. They supported one hundred and forty lepers, among whom frequent conversions occurred.—*Golden Censer.*

THE tendency of the church to fondle and pet persons brought from the lowest depths of wickedness, more than they do those who have never fallen into such disgrace, and thus to put a price on infamy at the expense of respectability, is thus commented on by a writer in the *St. Louis Evangelist*: "When Paul remembered his past sins of persecuting the church of Christ, he said he was not meet to be called an apostle. He did not think his sin was any credit to him. He confessed his sins with tears hot with repentance. He never referred to them with smiles and jokes, aiming to create laughter. He never hinted that he was a better preacher because he was such a bad sinner. Many of our modern reformers do these things, and many Christian people endorse them by listening to them and laughing at their rehearsals of drunkenness and dishonesty."

TOO POOR TO TAKE A PAPER.

MOORE, of the *Rural New Yorker*, was sitting in his office one afternoon when a farmer friend of his came in.

"Mr. Moore, I like your paper, but the times are so hard I cannot pay for it."

"Is that so, friend Jones? I'm very sorry to learn that you are so poor. If you are so hard run, I will give you my paper."

"Oh no! I can't take it as a gift."

"Well, then, let me see how we can fix it. You raise chickens, I believe?"

"Yes, a few; but they don't bring anything hardly."

"Don't they? Neither does my paper cost anything hardly. Now, I have a proposition to make to you. I will continue your paper, and when you go home you may select from your lot one chicken and call her mine. Take good care of her and bring me the proceeds, whether in eggs or in chickens, and I will call it all square."

"All right, Brother Moore," and the fellow chuckled as he went out, at what he thought a clever bargain. He kept the contract strictly, and at the end of the year found that he had paid about four prices for his paper. He often tells the joke on himself, and says that he has never had the cheek to say that he was too poor to take a paper since.

BIBLE REVISION, WITH SPECIMENS.

It will be ten years on the 6th of next May since the matter of revision of the Scriptures was brought before Convocation by the Bishop of Winchester, and the Bishop of Gloucester and Bristol. One half of that body, under the Presidency of the Bishop of Gloucester and Bristol, devoted themselves to the revision of the New Testament, the remainder to that of the Old Testament. The sittings of the former body have been held once a month for a week at a time, those of the latter for a fortnight six times a year. Then came the co-operation of the American Committee. And now we have as a result the completion of the New Testament, which, as we were assured by the American Committee, was to be published early the present month. But now comes the news, quite unanticipated, that the publication is delayed, and will not be made until the first of May. Meantime, the *London Record* has made public some of the results of the New Revision—with a view, doubtless, of feeling the public pulse. And now we are told there is a good deal of "churchly" opposition manifest, and especially that "*hell*" in so many instances should have given place to "*hades*." This illustrates the force of prejudice; for if anything in the present version is clear it is that *hell*—Gehenna, the place of torment—is often used incorrectly and wholly unwarrantably as a synonym for "the place of departed spirits," as in Acts 2:27,—"Because thou wilt not leave my soul in *hades*, neither wilt thou suffer thine Holy One to see corruption." Obviously Christ did not, after death, descend into *hell*, the place of torment, but into *hades*, "the place of departed spirits," however much the London church journals may take counsel of their prejudices and desire to retain an old, but incorrect derivative.

A few "advance" proofs of the New Revision have already made their appearance in London, and the alteration which will first strike the eye is the substitute of paragraphs for the old-fashioned chapters and verses. This is a most welcome change, the present arbitrary arrangement being alike devoid of rhyme and common sense. The omissions and changes in rendering which will be found in the revised New Testament will, however, invite the greatest and closest attention both of devout readers and of critical students. Following the Sinaitic, Vatican, and Alexandrine manuscripts, the words in John 5:3, "Waiting for the moving of the water," have been expunged. The whole of the text, Acts 8:37, which has been often quoted by Baptists as crucial, will also disappear; as will also the words, "Let us not fight against God," in Acts 23:9. In accordance with the Sinaitic and Vatican MSS., Matt. 23:14 is expunged. A more striking change is the omission of Mark 9:44, 46, "Where their worm dieth not, and their fire is not quenched." We only add though, that the doctrine of the eternal punishment of the wicked by no means rests on a solitary passage in Mark. John 5:4 is also expunged, a fact which will somewhat invalidate the authority of the Alexandrine MS.

As for other changes, we subjoin the most characteristic, printing both the present and the New Revision by way of comparison:—

THE AUTHORIZED VERSION.

MATT. 6:9-13: Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil.

MATT. 19:17: Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments.

MARK 8:36, 37: For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

LUKE 10:15, 16: And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

THE NEW REVISION.

MATT. 6:9-13: Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one.

MATT. 19:17: Why askest thou me concerning that which is good? One there is who is good; but if thou wouldst enter into life, keep the commandments.

MARK 8:36, 37: For what doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?

LUKE 10:15, 16: And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto *hades*. He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

THE AUTHORIZED VERSION.

LUKE 16:8, 9: For the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

ACTS 2:47: And the Lord added to the church daily such as should be saved.

ACTS 17:23: To the unknown God. Whom therefore ye ignorantly worship, him declare I unto you.

ACTS 26:24-29: And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

1 COR. 16:22: If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha.

2 COR. 2:15: In them that are saved, and in them that are perishing.

2 COR. 4:6: For God, who commanded the light to shine out of darkness, hath shined in our hearts.

EPH. 6:24: Grace be with all them that love our Lord Jesus Christ in sincerity.

PHILIP. 3:20, 21: From whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body.

The reader will look in vain here for any violent changes. Indeed, it is difficult, in the specimens printed above, to realize the thoroughness, the importance, and completeness, of the work done by the two committees. But the work is important; indeed, in the matter of Bible interpretation and exegesis, no more valuable work has been done since the time when the King James' version was given to the world, two and a half centuries ago. The Christian world will anxiously wait for the complete Revision, and will want to know why it is obliged to wait three months more for that which is already prepared, and which should not be withheld an hour later than is absolutely necessary.—*Christian at Work*.

THE NEW REVISION.

LUKE 16:8, 9: For the sons of this world are for their own generation wiser than the sons of light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles.

ACTS 2:47: And the Lord added to them day by day those that were being saved.

ACTS 17:23: To an unknown God. What therefore ye worship in ignorance, this declare I unto you.

ACTS 26:24-29: And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness. But Paul saith, I am not mad, most excellent Festus, but speak forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely; for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa said unto Paul, With but little persuasion thou wouldst fain make me a Christian. And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

1 COR. 16:22: If any man loveth not the Lord, let him be anathema Maranatha.

2 COR. 2:15: In them that are being saved, and in them that are perishing.

2 COR. 4:6: Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts.

EPH. 6:24: Grace be with all them that love our Lord Jesus Christ in uncorruptness.

PHILIP. 3:20, 21: We wait for a Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory.

THE SORROW THAT WORKETH LIFE.

Sorrow and repentance are two words which are too often assumed to mean one and the same thing. But the fact that a man has been brought to sorrow by some crime is not proof of repentance of that crime. That men are made to sorrow by their sinful lives is not proof of their genuine repentance. Hence we see the necessity for clear definitions.

Paul sets this forth in a definite form in his second letter to the Corinthians. We see in his exposition of the subject that sorrow in itself is not good. It is not an end to be sought, but it must produce a definite result to be beneficial. He had written to them in a way to cause them grief so great that at one time he repented of the act. But upon hearing of the kind of sorrow his letter had caused, and the fruits—genuine repentance, real reformation—which it had brought forth, his sorrow changed to joy. "Now I rejoice," he says, "not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing." Then follows one of Paul's clear definitions: "For godly sorrow worketh repentance to salvation not to be

repented of; but the sorrow of the world worketh death."

The secret lies in this sentence. There are two kinds of sorrow—godly sorrow and worldly sorrow—with these results: the one death, the other life, complete, eternal; the one the loss of all, the other full salvation.

Sorrow is grief of mind. It may, however, have various causes and produce different results. It may result from our own action or from the action of others; from injury done or received. We thus find these sorrows specifically different. Sorrow results, in a final analysis, from sin; but men take radically differing views of sin. Hence there follows the different nature of their sorrow. Robertson says, "There are two views of sin: in one it is looked upon as wrong; in the other, as producing loss—loss, for example, of character. In such cases, if character could be preserved before the world, grief would not come; but the paroxysms of misery fall upon our proud spirit when our guilt is made public. The most distinct instance we have of this is in the life of Saul. In the midst of his apparent grief, the thing still uppermost was, that he had forfeited his kingly character; almost the only longing was, that Samuel should honor him before his people. And hence it comes to pass, that often remorse and anguish only begin with exposure." With such men it is not hatred and loathing of sin because of what it is, but simply because it has come to the ears of friends or the world.

A Christian man went on a friendly visit into a prison, and found there a bright, intelligent, promising young man, who was committed for a first offense. He was in great grief at his condition. "Oh! if I had only known this, I would have done differently," he said. "I am so sorry." "But why are you sorry? Is it because you have committed the crime, or because your crime has been found out? Be honest with me and before God, and answer truthfully." He answered, "I never thought of it in that way. I am sorry because I am here." The exposure, the loss of good name—these were the occasion of his sorrow; not sorrow for sin, but for the exposure. It was the sorrow of the world.

But godly sorrow is different. Here there is genuine sorrow for sin. Guilt upon the soul, offense against an ever merciful and beneficent God;—these bring the grief. The consequences, such as suffering and loss, following the sin, are of less importance. This sorrow has that in it which results in good to the one exercised thereby; it is fraught with blessings, not simply pain and grief which results only in greater misery, and finally death.

This is godly sorrow, or, as the margin reads, sorrowing "according to God." It brings us into the same feelings and views regarding sin that God has. Robertson says, again, "God sees sin not in its consequences, but in itself;—a thing infinitely evil, even if the consequences were happiness to the guilty instead of misery. So sorrow, according to God, is to see sin as God sees it. The grief of Peter was as bitter as that of Judas. He went out and wept bitterly; how bitterly none can tell but they who have learned to look on sin as God does. But in Peter's grief there was an element of hope, and that sprung precisely from this—that he saw God in it all. Despair of self did not lead to despair of God." He viewed the vehement denial of his greatest friend, whom he had but a few hours before just as vehemently assured he would be faithful even unto death, though all others forsook—the impetuous rage, the superfluous cursing and swearing—all this he looked upon as sin, just as Jesus himself saw it to be, as he turned upon him that look which brought Peter to himself again.

Judas' case is more difficult. Still we may say it is the consequences of his crime which he sees, not the crime itself. It is the result which overwhelms him. He turns his view toward himself, not toward God. The end—remorse, despair, death. Thus ends worldly sorrow. Not so the sorrow of Peter and the sorrow of the Corinthian church. Theirs brings repentance, and repentance results in salvation. And now one more definition. Sorrow is not repentance, but godly sorrow produces it. Repentance is turning from sin to God. Sorrow brings hatred of sin, but repentance forsakes it, flees from, renounces it once and for ever. The eloquent preacher whom we have already quoted says on this point, "By repentance is meant, in Scripture, change of life, alteration of habits, renewal of heart. This is

the aim and meaning of all sorrow. The consequences of sin are meant to wean from sin. The penalty annexed to it is, in the first instance, corrective, not penal. Fire burns the child, to teach it one of the truths of this universe—the property of fire to burn. . . . The moral lessons contained in the penalties annexed to wrong-doing are just as truly intended, though they are by no means so unerring in enforcing their application.” “On the first occasion they are simply corrective; in every succeeding one they assume more and more a penal character, in proportion as the conscience carries with them the sense of ill desert.” And just so far as this divine voice, conscience, is heard and heeded, and followed, just so far does sorrow bring forth its appropriate fruits—repentance unto life; but when disregarded, sorrow unto death.

Let us not be deceived. We must not be satisfied when our sins have caused us pain, when they have brought us into sorrow. Have we turned from them? Is our life changed, our heart renewed? Or do we find ourselves, after our sorrow, doing the same things again? Thus we see how necessary it is to be clear in our definitions as teachers, and sure of our ground as students. We cannot afford to be wrong upon the vital truths of the gospel.—*Rev. Geo. C. Lockridge.*

BIBLE STORIES.

How we all have loved them, and love them still, even we grown-up ones, and you who feel yourselves almost grown-up! When the little ones of a family circle are gathered to listen to a Bible story, you will seldom fail to see the older ones listening, too, although they may know the story by heart. And surely this is well, for our blessed Lord caused these Scriptures “to be written for our learning,” and we never shall find that we have grown too old or too wise to learn fresh wisdom from them.

These dear, familiar histories of Abraham and Isaac, of Jacob and Joseph, of David and also Samuel, and of the prophets, should not be read or listened to merely for amusement. It was meant that we should learn something from all that is told us of their earthly lives. Yes, by carefully studying these “Bible stories” of the saints of old we may learn to “embrace and ever hold fast” that blessed hope which cheered them on—even the hope of everlasting life.—*Cross and Crown.*

The Sabbath School.

CHOOSING THE DISCIPLES.

BY MRS. E. G. WHITE.

THE disciples had not yet fully joined themselves to Jesus to be co-laborers with him. They had witnessed many of his miracles, and their minds had been enlightened by the discourses they had heard from his lips; but they had not entirely left their employment as fishermen. Their hearts were filled with grief by the death of John, and they were troubled with conflicting thoughts. If the life of John had been permitted to end so ingloriously, what would be the fate of their Master, when the scribes and Pharisees were so bitter against him? Amid their doubt and fear, it was a relief for them to return once more to their fishing, and, for a brief space, find in their old employment a diversion from their anxiety.

Jesus frequently dismissed them to visit their homes and rest; but he gently though firmly resisted all their entreaties that he should himself rest. At night he found the seasons of prayer for which he could not claim time during the day. While the world he had come to save was wrapped in slumber, the Redeemer, in the sanctuary of the mountains, would intercede for man with the Father. Often he spent entire nights in prayer and meditation, going back in the morning to his active work.

It was morning on the Lake of Galilee, and the fishermen were in their boats, weary with a long night of fruitless toil. But, with the dawn, Simon discovered the form of Jesus walking upon the beach. He directed the attention of his disciples to their beloved Teacher, and they all pulled for the shore. It seemed impossible for the Saviour to obtain any retirement. Already the crowd had gathered thickly about him as he walked on the shore. The sick and afflicted were

brought for him to relieve. At length the people had pressed so closely about him that they scarcely left him comfortable standing-room. It was just at this time that the fishermen were nearing the shore. Jesus requested Peter to take him in his boat, and, immediately upon entering it, directed the disciple to pull out a little from the land. Then, being removed a short distance from the people, he was in a better position to be seen and heard by them, and from the boat upon the lake he preached in regard to the mysteries of the kingdom of God. His language was simple and earnest, appealing to the minds of the people with convincing power.

The discourse ended, Jesus turned to Peter and bade him launch out into the deep, and let down his net for a draught. But Peter was thoroughly disheartened; not only was he sorrowful because of the death of John the Baptist, and his mind tortured with unbelief in consequence of that event, but he was discouraged in regard to his temporal prospects. He had been unsuccessful in his fishing, and the past night had been spent in unavailing labor. It was therefore in a desponding tone that he replied to the command of Jesus: “Master, we have toiled all night, and have taken nothing; nevertheless, at thy word I will let down the net.”

He called his brother to his aid, and together they let down the net into the deep water, as Jesus had directed. When they came to draw in the net they were unable to do so because of the great quantity of fish it contained, and they were obliged to summon James and John to their aid before they could draw in the net and unload it. When this was done the boat was so heavily laden that there was danger of its sinking.

Peter had seen Jesus perform wonderful miracles, but none made so strong an impression upon his mind as this miraculous draught of fish, after a night of disappointment. The unbelief and discouragement that had been oppressing the disciples through the long, weary night, now gave way to awe and amazement. Peter was thrilled with a sense of the divine power of his Master. He felt ashamed of his sinful unbelief. He knew that he was in the presence of the Son of God, and felt unworthy to be in such companionship. He impulsively flung himself at the feet of Jesus crying, “Depart from me; for I am a sinful man, O Lord!” But even as he spoke, he was clinging to the feet of Jesus, and would not have been willing for the Saviour to take him at his word, even if he had attempted to do so.

But Jesus understood the conflicting emotions of the impetuous disciple, and said to him, “Fear not; from henceforth thou shalt catch men.” Similar words were afterwards addressed to the three other fishermen, when they were all upon the shore. As they were busily employed in mending their nets, which had been broken by the great weight of fish they had taken, Jesus said to them, “Follow me, and I will make you fishers of men.” Immediately after this they left their nets and boats and followed the Saviour. These humble fishermen recognized the divine authority of Jesus, and forthwith gave up their regular occupation, and left their worldly possessions in obedience to the command of their Lord.

These four disciples were more closely associated with Jesus in his earthly life than any of the others. Christ, the light of the world, was abundantly able to qualify these unlearned fishermen of Galilee for the high commission he had chosen for them. The words spoken to these lowly men were of mighty signification; they were to influence the world through all time. It seemed a simple thing for Jesus to call those poor, discouraged men to follow him; but it was an event productive of tremendous results; it was to shake the world. The quickening power of God, enlightening the minds of those illiterate fishermen, was to enable them to spread the doctrines of Christ far and wide, and others were to take up the task, until it would reach all lands, and be taught in all ages, winning many to salvation. Thus would the poor fishermen of Galilee be, indeed, “fishers of men.”

Jesus did not oppose education. The highest culture, if sanctified by the love and fear of God, receives his approbation. An objection is sometimes brought against education because Jesus chose ignorant fishermen for his disciples. But these men were subject to his refining influence for three years, and the Saviour was the most perfect educator the world has ever known. The Prince of Life did not choose the learned lawyers,

the scribes and elders, for his disciples, because they would not follow him. Therefore he choose the humble peasants for his helpers. The rich and educated among the Jews were exalted by their own worldly wisdom and self-righteousness, and felt all-sufficient in themselves, realizing no special need of a Redeemer. Their characters were fixed, and they would not receive the teachings of Christ. But the humble fishermen were rejoiced to be connected with the Saviour, and become co-laborers with him.

CHRIST AT CAPERNAUM.

It appears to have been on a Friday that Jesus summoned Peter and his companions. The day passed, doubtless, in further work for the kingdom. As the sun set, the beginning of the Sabbath was announced by three blasts of a trumpet, from the roof of the spacious synagogue of the town, which the devout commandant of the garrison, though not a Jew, had built for the people. The first blast warned the peasants, in the far-stretching vineyards and gardens, to cease their toil; the second was the signal for the townfolks to close their business for the week, and the third, for all to kindle the holy Sabbath light, which was to burn till the sacred day was past. It was the early spring, and the days were still short, for even in summer it is hardly morning twilight, in Palestine, at four, and the light is gone by eight.

The morning service in the synagogue began at nine, and as the news of the great Rabbi being in the neighborhood had spread, every one strove to attend, in hopes of seeing Him. Women came to it by back streets, as was required of them; the men, with slow Sabbath steps, gathered in great numbers. The elders had taken their seats, and the Reader had recited the Eighteen Prayers—the congregation answering with their Amen,—for though the prayers might be abridged on other days, they could not be shortened on the Sabbath. The first lesson for the day followed, the people rising and turning reverently towards the shrine, and chanting the words after the Reader. Another lesson then followed, and the Reader, at its close, called on Jesus, as a Rabbi present in the congregation, to speak from it to the people.

His words must have sounded strangely new and attractive, for, apart from their vividness and force, they spoke of matters of the most vital interest, which the Rabbis left wholly untouched. He had founded the kingdom of God, and now sought to build it up by realizing its conditions in the souls of men, who should each, forthwith, be living centers of influence on others. But a course so retired, and unknown to the world at large, as that which he followed, of speaking to modest assemblies in local synagogues, makes it easy to understand how his life might be overlooked by the public writers of the age. Yet, in the little world in which he moved, the noiseless words by which he carried on his work created an intense impression. He gave old truths an unwonted freshness of presentation, and added much that sounded entirely new, on his own authority, instead of confining himself, like the Rabbis, to lifeless repetitions of traditional commonplaces, delivered with a dread of the least deviation or originality.

They claimed no power to say a word of their own. He spoke with a startling independence. Their synagogue sermons, as we see in the book of Jubilees, were a tiresome iteration of the minutest Rabbinical rules, with a serious importance which regarded them as the basis of all moral order. The kind and quality of wood for the altar; the infinite details of the law of tithes; the moral deadliness of the use of blood; or the indispensableness of circumcision on the eighth day, were urged with passionate zeal as momentous and fundamental truths. The morality and religion of the age had sunk thus low, and hence the fervid words of Jesus, stirring the depths of the heart, created profound excitement in Capernaum. Men were amazed at the phenomenon of novelty, in a religious sphere so unchangeably conservative as that of the synagogue. “New teaching,” said one to the other, “and with authority—not like other Rabbis. They only repeat the old: this man takes on Him to speak without reference to the past.” But if they were astonished at his teaching, they were still more so at the power which he revealed in connection with it.—*Geikie's Life of Christ.*

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, MARCH 3, 1881.

"BUT WHY NOT?"

THE "theological world" is in a ferment on many points, and it is interesting to notice the various ways in which the truth is made to appear, against the will of those who would fain "make the worse appear the better reason." The N. Y. *Independent*, though determinedly opposing immersion as the *only* baptism, is liberal in the use of its columns. Rev. Hugh O. Pentecost recently wrote an article under the head, "But Why Not Immerse?" addressing it to the editor of the *Independent*, as follows:—

"Your editorial comment of December 30, 1880, upon the communication of 'one N. S. B. in *The Journal and Messenger*' has just fallen under my eye, and suggests a query which I shall presently propound. I have been much interested in your articles from time to time relating to the history of immersion as an exclusive practice among Baptists, as also with your whole treatment for several past years of those questions which distinguish the Baptists as a sect from other Christian denominations. As is usual when *The Independent* discusses any question, there has been exhibited breadth of view, fairness, and kindness. These, like all matters of doctrine and church order, are always open for such discussion, and he who sincerely desires to know the exact truth will rejoice in every smallest particle of light that can be thrown upon them. Up to the present time, all known facts confirm me in the belief that our Lord and the apostles desired confessors to be immersed upon profession of faith in Christ, and that submitting to the ordinance of immersion is a simple act of obedience, of very considerable importance, ranking with such commands as to the assembling of the saints for public worship, the doing of all things with decency and order, the partaking of the Lord's Supper, and those of like quality—commands which, if they are not as important as those to believe or to continue in prayer, are, notwithstanding, injunctions from Christ which lose none of their force by relative comparisons. Nevertheless, I can understand how others are not led to the same conclusion. I clearly apprehend the argument by which one who believes that Christ and the early church were immersed justifies himself and considers himself obedient in choosing another mode of applying water in the rite of baptism. Now, the question which I wish to propound is this, and I wish you would be good enough to answer it with the candor of a large man, who is ashamed to be dominated in the least by prejudice; or, if you please, of a little child, who speaks out what lies in the mind, without considering to what it stands related or what might be its logical outcome.

Here is the question: Supposing that a man believes Christ, the apostles, and the early church to have been immersed; supposing that he might also believe "that the essential part of baptism is the profession of repentance and discipleship, and that the method of doing it is incidental," what good reason has he for departing from the original method? Why should he *want* to do so? Why is not the mode which Christ found and submitted to good enough for the disciple? Admitting, for a moment, that he has the liberty to change the primitive mode, how comes it that Christ's way is not the most pleasing and delightful to the disciple who really desires to follow him? I repeat, admitting that he has *liberty* to change the mode, why should he *want* to? I have heard that Mr. Spurgeon said he would drink a glass of liquor once a year, just to demonstrate his liberty. But I presume he would not feel justified in using it habitually, upon the same ground. If liberty *must* be demonstrated in this matter of baptism, why not baptize by affusion one candidate each year in every church? Why make a practice of that which is confessedly (to a great extent among non-immersionists) a *permitted* mode, unauthorized by precept or example in the early church? Ought a disciple to follow his own whim or convenience, when he could just as well do exactly as Christ did, and be

sure he was right, not having to justify himself even on so good ground as Christian liberty?"

"It has always seemed to me that it ought to be the delight of the Lord's people to do as he did in the matter of baptism, as in all things else, instead of resorting to so many ingenuities of argument to justify themselves in departing from his way."

We do not see how any can find fault with the position of Mr. Pentecost. He is right, *as far as he goes*. But it did not rest there. Soon appeared another letter with an introduction by the editor of the *Independent*, under the head, "But why not?" as follows:—

"We knew perfectly well what to expect when we published, three weeks ago, the Rev. Hugh O. Pentecost's article 'But why not Immerse?' without a word of comment. We knew we should have reply after reply sent to us, and that we should not be able to publish them. One communication received, however, is not meant as a reply, but as a serious extension of the same argument; but is really so good a reply that we are forced to publish it. The very clever writer is the Rev. W. C. Titsworth, pastor of the Seventh-day Baptist church in Farina, Ill. He changes the question asked by Mr. Pentecost to the following: 'But why not keep the seventh day as the Sabbath?' and proceeds:—

"TO THE EDITOR OF THE INDEPENDENT:

"Will you permit me, Sir, to take a little liberty with the article of the Rev. Hugh O. Pentecost, in your last issue—viz., that of substituting words and phrases enough to make it apply to the *day* of the Sabbath, instead of to baptism?"

"I wish to say, however, that I was especially pleased to find so well put my own opinion on the question, the discussion of which I too have interestedly followed in the columns of *The Independent*. I have no difficulty in understanding how a Christian not a Baptist should differ with me as to the Sabbath; but I confess that I never read a Baptist defense of immersion which might not be used, without much change, as an argument against Sunday observance, and I cannot see why Mr. Pentecost's argument, in the paper before me, doesn't apply with as much force against such observance as against sprinkling or affusion.

"Therefore, by your leave, I will make changes in the article which will make it an argument for remembering the Sabbath as Christ and his apostles did:—

"Up to the present time all known facts confirm me in the belief that our Lord and the apostles kept the seventh day of the week as the Sabbath day, and desired that confessors should do the same, and that submitting to this order of things 'is a simple act of obedience, of very considerable importance, ranking with such commands as those with reference to the assembling of the saints for public worship, the doing of all things with decency and order, the partaking of the Lord's Supper, and those of like quality—commands which, if they are not as important as those to believe or to continue in prayer, are, notwithstanding, injunctions from Christ which lose none of their force by relative comparisons.' 'I clearly apprehend the argument by which one who believes that Christ and the early church kept the seventh day justifies himself and considers himself obedient in choosing another day on which to keep the Sabbath.

"Here is the question: Suppose a man believes Christ, the apostles, and the early church to have kept the seventh day; suppose he also believes that the essential thing in Sabbath observance is keeping a day in religious rest, and that the day kept is incidental. What good reason has he for departing from the original observance of the seventh day? Why should he *wish* to do so? Why is not the day which Christ found observed as a Sabbath and himself observed as a Sabbath 'good enough for the disciple? Admitting for the moment that he has the liberty to change the primitive day of the Sabbath, how comes it that the Master's way is not the most pleasing and delightful to the disciple who really desires to follow him? I repeat, admitting that he has *liberty* to change the day; why should he *wish* to? 'If liberty *must* be demonstrated in this matter of keeping the Sabbath, why not have each church keep one Sunday in the year? Why make a practice of that which is confessedly but a *permitted* mode, unauthorized by precept or example in the early church? Ought a disciple to follow his own whim or convenience, when he might just as well do exactly as Christ did, and be *sure* he is right, not having to justify himself on so good ground as Christian liberty even?"

"It has always seemed to me that it ought to be the delight of the Lord's people to do as he did in the matter of keeping the Sabbath, 'as in all things else, instead of resorting to so many ingenuities of argument to justify themselves in departing from his way.'"

On this the editor makes the following remarks:—

"Mr. Titsworth is correct. Mr. Pentecost's argument is just as good for the seventh-day Sabbath as for immersion, and we daily expect an article from some Dunkard minister, seriously applying the argument to feet-washing, and asking: Ought a disciple to follow his own whim or convenience by neglecting the wash-

ing of feet, whether as a church or a social custom, when he could just as well do as Christ did and be *sure* he was right? And others will continue: Ought a disciple to follow his own whim or convenience in neglecting the command so often repeated to apostolic churches to 'salute one another with an holy kiss,' when he could just as easily obey this command and be *sure* he was right? Ought a disciple to neglect the command to anoint the sick with oil, when he could just as well obey it and be *sure* he was right? Mr. Pentecost will, perhaps, affirm that these were customs and commands peculiar to the apostolic age, and, hence, they are not binding upon us. But that is just what many say about immersion. Where, then, is the difference? It is not a difference in principle; but it is a simple question of less or greater adhesion to ancient usages. The Baptists boast about their obedience to the divine commands; but they make their choice as to which of the divine commands they will obey to the letter. If others are moved to exercise the same choice and liberty as they do, why should they blame those that imitate the very example they have set?"

Yes; "Mr. Titsworth is correct." But that does not make Mr. Pentecost wrong. The *Independent* is too easily self-satisfied when it passes over the whole list of specified duties because somebody else is placed in a dilemma. But this is a very common method of settling questions of religious duty. The editor has traced a consistent course only in one direction. He has shown that the consistent course for Mr. Titsworth and Mr. Pentecost is to accept all the requirements of the New Testament. He does not seem to apprehend that consistency in his position will lead him to reject every precept in the New Testament. This is evident. For, if he rejects those presented by Mr. Pentecost and Mr. Titsworth, and those specified by himself, by what rule will he enforce any gospel duty? If baptism means to immerse, and if the early church immersed in obedience to the precept to baptize, neither of which is denied by the *Independent*, and if it yet claims that immersion was for the early church alone, how will it prove that baptism by any method was for any since the days of the apostles?

To all things enjoined by Christ and his apostles, we hereby give our assent. And to all dissenters we ask, "Why not?" J. H. W.

THE NUMBERING OF THE PEOPLE THE SECOND TIME.

TWICE, during the administration of Moses, were the people of Israel numbered. The first time was when they had been in the desert only about one year. Num. 1. The law of God, in awful grandeur, had been proclaimed from the summit of the flaming mount. The tabernacle had been erected, and the ark containing God's law had been carried into its most holy place, and there deposited. The cloud of God's glory had taken possession of this sacred building. The hand of God had given them bread from Heaven every morning. He had smitten the rock and given them water. The Lord of hosts had shown his presence in their midst, and the pillar of cloud by day, and the pillar of fire by night, departed not from their camp.

When, at the close of their first year in the wilderness, things stood thus, and the work to be done on the way seemed almost accomplished, God directed that they should be numbered. Moses performed the commandment of God; and of men able to go forth to war, there was numbered six hundred and three thousand five hundred and fifty. This numbering did not include the tribe of Levi at all, nor did it include any females, nor any that were under twenty years of age. What a vast host of men of war! Over six hundred thousand! Every one of these persons expected to have an inheritance in the land of promise. Every one of them might have had it. They had had such tokens of God's loving-kindness as no other people ever witnessed. Now the Lord took down all their names, and proceeded to marshal their host in the completest order, preparatory to their marching into the land of promise. Everything indicated their speedy entrance into Canaan.

The book of Numbers is very fitly named. It opens with this numbering of the host of Israel. In its twenty-sixth chapter, the host is numbered again. Not one man, save Caleb and Joshua, of all that were numbered the first time, was alive to witness the second numbering. Every other person had fallen in the wilderness. The second numbering of Israel was an

event calculated to impress the people with the fact that God will fulfill his threatened judgments.

And why was there so terrible a failure? Simply because the people were wicked. Sin was in their midst. It broke out at last in such open, wanton rebellion against the God of Heaven, that he, by a solemn oath, excluded them from the land, and doomed them to die in the wilderness.

The second numbering of Israel made manifest the fact that not one man of all that had rebelled against God, remained alive. How full of instruction is this subject to the people upon whom the ends of the world are come. Our hopes of entering the kingdom of God cannot be stronger than were those of Israel when by God's direction they were numbered the first time. We cannot have greater tokens of his favor, of his presence, or of his willingness to save, than they had. But with all this, they came short of the land of promise. The second numbering was eminently in place, to show beyond all dispute that God's threatened judgments had been accomplished.

The history of Israel teaches us one great lesson. We cannot carry sin in our hearts. It will inevitably bring us to ruin. They made the trial, and miserably perished. Let us be warned by their example.

J. N. A.

ONE MORE DODGE.

WE met a man on the New York camp-ground whose inventive faculties favored him with a novel device to save the testimony of Acts 20:7, to the side of Sunday-keeping. With a great flourish of trumpets he had claimed that the book of Acts set forth the first day of the week as the only Sabbath for this dispensation, and appealed to this passage to prove it. But when confronted with the fact that there is no other record in all the New Testament of a religious meeting on the first day of the week, and that this meeting was not held in the daytime, but in the evening, because there were many lights in the upper chamber, he was exceedingly loth to give up the idea that this was a day meeting. So to get over the little matter of the "many lights in the upper chamber," he undertook to account for them on the ground that the disciples, for fear of the Jews, had to assemble privately, and bar their doors and *darken their windows* with heavy drapery, so that lights would be necessary even in the daytime! Thus he would have us understand that the service was held at about the usual hour of Sunday worship, 10:30 A. M. But how it was that Paul continued his speech from that hour till *midnight*, he did not tell us, and we are unable to imagine, unless it was that his hearers themselves became so bewildered in that day-darkened room, as to suppose that noon was midnight, and that the writer of the book of Acts was himself misled in regard to it. Nor can we imagine how Eutychus should fall into such a "deep sleep" right there in midday. Nor did our friend tell us which side of this heavy curtain Eutychus sat; whether he was on the outside of the curtain, having that between himself and Paul while he was preaching, and so fell out of the window, or whether he was on the inside of the curtain, and when he fell out, fell through the curtain, perhaps taking curtain and all with him.

At any rate, this novel supposition needs to be arranged in some way so that it will not come into direct conflict with truth, to have several mountains of inconsistencies under which it lies buried, removed from it, and to be given at least one leg to stand upon, before it can present any respectable claim to consideration.

U. S.

IS THE WORLD GROWING BETTER?

ONE of the most popular because most pleasing doctrines of the present age is that the world is growing better, that through the labors of the church the strongholds of Satan are giving away, and that this work will continue until the whole world shall be converted, and the glories of the temporal millennium be ushered in. But let us see if the facts will warrant such a conclusion. How shall we judge of the advancement the church is making except by the testimony of leading men in the church? Of late the subject has been considerably agitated in the leading papers of the various denominations, and in almost every case reports have been returned of an alarming state of indifference and coldness among professors. Hear what Rev. T. DeWitt Talmage in his New York pulpit says of the religious condition of the country which he visited on his recent western trip: "I asked one question in every city, and

received about the same answer. 'What is the religious condition of Pittsburg?' I asked. They answered, 'Dead.' 'What is the religious condition of the cities of Virginia?' They answered, 'Dead.' 'Of Cincinnati?' 'Dead.' 'Of Lexington?' 'Dead.' Here and there a soul straggling into the kingdom of God, but the vast multitude going right on their way. An eminent clergyman of Kentucky told me during the last week, 'If some sweeping revival does not come over this country the church of God will go under.' I found beautiful churches wherever I went, rapturous music, eloquent ministers, but the old work of saving souls seems to be going out of fashion."

Again, hear what a prominent writer in the *New England Methodist* says of the old time and present time spirit of Methodism, which applies equally well to other than Methodist people. He says:—

"It is generally admitted that we as a people, are not advancing, at least in this latitude, at the rate our fathers advanced in the salvation of men and the increase of the kingdom of God. There seems to be an interregnum of that spiritual power which was manifested by the men of to-day as by those of yesterday."

"I think the solution, in part, of this inquiry, lies in the apparent, if not actual fact, that the church itself, as an organization, has taken the place of Christ as a person. The machine has come to be more admired and its several parts more attended to and cared for than the objects for which it exists. Let us indicate this by a reference to the work of the minister. Is he sought after on account of his success in winning souls to Christ? Is he chosen because of the saintly character he bears? Technically, yes; practically, no! It is his administration or oratorical ability that gives him position in the church. And why is it thus? Simply because the church has changed her position from an agent to a principal. It is *her* interests that must be secured as an ecclesiastical body, and not simply as an evangelizing agency."

Thus we might quote to almost any extent. The *Examiner and Chronicle* notes the fact that 408 of the Baptist churches in New York State received no accessions by baptism during 1880, and the *Christian at Work* in commenting on the statement says: "This shows that the churches are all in the same condition—Baptist and Pedobaptist, Congregational and Presbyterian."

While it may seem to some who have been looking for the world's conversion that these statements are overdrawn, we find that they are in perfect harmony with what our Lord said of this time, in Luke 17:26, 27: "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all." Paul, in speaking of this very time to which the Saviour alludes says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasure more than lovers of God. Having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5.

Again the same apostle declares in a following verse that "evil men and seducers shall wax worse and worse, deceiving and being deceived."

There have been those in all ages who have dared to defend this doctrine of the Bible, notwithstanding its unpopularity. Luther says, "Some say before the latter days the whole world shall become Christians. This is a falsehood forged by Satan that he might darken sound doctrine; beware, therefore, of the delusion." Melancthon says: "The true church will always suffer persecution to the time of the end, and in the church itself the good and evil continue blended together." John Knox says of this world's reform: "It never was or yet shall be, until the righteous King and Judge appear for the restoration of all things." The celebrated John Milton in *Paradise Lost* says:—

"Truth shall retire,
Be struck with slanderous darts, and works of faith
Barely be found. So shall the world go on,
To good malignant, to bad men benign,
Under her own weight groaning, till the day
Appear of reparation to the just,
And vengeance to the wicked, at return
Of Him thy Saviour and thy Lord."

Matthew Henry says: "As long as the world stands there will be in it such a mixture as we now see. We long to see all wheat and no tares in God's field; but it will not be till the time of ingathering—till the winnowing day come—both must grow together till the harvest."

Cotton Math r says: "Without doubt the kingdoms of this world will not become the kingdom of God and of his Christ before the pre-ordained time of the dead, in which the reward shall be given to the servants of God. They who expect the rest promised for the church of God to be found anywhere but in the new earth, or any happy times for the church in a world that hath sin in it—*these do err*, not knowing the Scriptures nor kingdom of God."

ROMANS 3:31.

BY ELD. I. D. VAN HORN.

"Do we then make void the law through faith? God forbid; yea, we establish the law."

The law here referred to by the apostle, is that by which is the knowledge of sin. Verse 20. The inspired definition of sin is, "The transgression of the law." 1 John 3:4. Some quibble here, and say, This does not tell us what law it is that it is sin to transgress. We would refer all such to what is said about it by the apostle James, chap. 2:8-12. We are informed there that sin is the transgression of that law which says, "Thou shalt not commit adultery," and "Thou shalt not kill." It is, therefore, the law of God—the ten commandments, which Paul so emphatically declares is not made void by faith in Christ. Faith in the Saviour does not abolish the moral law.

But, on the other hand, Paul declares that by faith in Christ "we establish the law." How can this be? Simply as follows: God created the man Adam, and placed him in the garden of Eden with a right to everything that was for his own comfort and enjoyment. He had also a right to the tree of life; but there was the tree of the knowledge of good and evil which was, by the command of the Lord, reserved. This tree was to prove man's fidelity to his Maker. By obedience he would ever retain his right to the tree of life, and live continually. To disobey would be to incur the displeasure of his God, and fall under the sentence of death. He did disobey, and immediately was deprived of his right to the tree of life. He was driven from the garden of Eden under the sentence of death. He must return to dust from whence he was taken, and there is no way of escape. He had violated his Maker's law.

Now in order to save man and restore him again to a right to the tree of life, the Lord must do away with his law and let man live, or he must provide a means to bring him up again from death. He could not be a just God and do away his law; therefore this would be impossible. Another way to save man must be provided. The Son of God offers to become man's Saviour by being made a sacrifice for sin. The sacrifice is accepted, the plan of salvation is laid, and the promise is given. Hope revives in the heart of man as he views, by faith, his Saviour suffering for the sins of the whole world. By faith in Jesus, man can secure the pardon of all his violations of the law of God. "Neither is there salvation in any other; for there is none other name under Heaven given among men, whereby we must be saved." Acts 4:12. It is not by the doing away of the law of God, therefore, that man obtains a right to the tree of life, but by faith in Jesus his Saviour, and by obedience to the law. Jesus has said, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:12. It is thus, dear reader, that faith in Christ establishes the law of God. By obedience to it, through faith in our Lord Jesus Christ, all may obtain eternal life.

ARE THE PROPHECIES PRACTICAL?

BY JOSEPH CLARKE.

WHEN we consider that quite a large portion of the Bible is composed of prophecies, it is a question of some consequence, Are the prophecies practical? If they are of a practical nature, then it certainly is a matter of vital importance to understand them.

When the disciples were on their way to Emmaus, discouraged and sad at the disappointment they had experienced in the loss of their beloved Lord, they were joined unexpectedly in their journey by one whom they did not recognize at once as their risen

Saviour, but to whom they listened with wonder and delight, until the night drew on, and they arrived at their home. Then with simple and unaffected regard they pressed the stranger to tarry with them. In this memorable interview, we note the pointed expression with which he introduced his instructive conversation: "O fools, and slow of heart to believe all that the prophets have spoken." Here our Lord upbraids his disciples in no flattering terms, with their obtuseness and unbelief, in applying the prophecies. Here was a practical application of prophecy to be made, in order to receive the risen Saviour as the world's redeemer.

Had the ancient people of God studied the prophecies of Isaiah with prayerful attention, they would not have failed to see that he who was looked upon by the authorities of that nation with disfavor and hatred, was the one whom the prophet described as a root out of dry ground, having no form or comeliness. In their eyes he was indeed despised and rejected of men, a man of sorrows, and acquainted with grief.

When the disciples and the more candid of the people and priests, after the crucifixion, came to search the Scriptures, they were surprised to find that they had wholly overlooked the prophetic account of the Messiah. He was to appear in his first coming to earth as an offering for sin; and now he had been led as a lamb to the slaughter, as a sheep before her shearers is dumb, so he opened not his mouth.

How terror-stricken were those who had cried out against the Lord, when they found that they had indeed themselves assisted in the crime of crucifying the only one in whom they trusted for salvation; and this fatal mistake was made in consequence of neglecting to study the prophecies of Isaiah. When our Lord appeared to them after his resurrection, he cited them in each case to the Old Testament prophecies, to prove that he was the antitypical Lamb slain from the foundation of the world.

It might be profitable for us to search the Scriptures on this point, to see if all the prophecies have not at some time had a practical application. Those of Noah, by which he and his family were saved from a watery grave, and the world from complete desolation; those of that interpreter of dreams, by which the greater part of the world were saved from the terrors of seven years of famine; and the prophecies of Israel's captivity and return,—all of these were eminently of a practical nature, and those who heeded them were favored of God, while those who neglected them, perished. The overthrow of Babylon and Nineveh, and of Edom and Moab, were all well-known beforehand by the people of God, and such as believed and obeyed, fled from those cities before they were destroyed. The followers of the Lord were warned to flee from the fated city of Jerusalem before its fall, when it should be compassed about with armies. See Matt. 24.

We might swell this list of fulfilled prophecies—all of which were practical—to almost any length, but these instances will suffice to prove that prophecies are not given, except for a purpose; and that we should seek to understand them, that we may know our duty in the age in which we live.

Christ compares prophecy in Matt. 24:32, to a tree which puts forth its buds and blossoms. This beautiful symbol is truly applicable; for as the fig-tree puts forth its buds before it bears fruit, so do the predicted signs foreshadow the event. When Jerusalem fell into the hand of its enemies, the tree of prophecy bore its ripe fruit for that people. So now we see that signs have betokened the near approach of the final overthrow of all earthly kingdoms, in which all who are not looking for this event, will meet a fearful doom.

Does not the fig-tree bud and blossom, the tree which never yet cast its fruit before its time, the tree which never failed to bear fruit in its appointed time? The seed of the woman shall bruise the head of the serpent, and that speedily.

WHEN we write a letter to a friend, we expect an answer—we wait for it. We are disappointed if it does not come. When we ask a favor from an intimate friend, we expect to receive it. If we are hungry, and go to the house of a friend and ask for food, we wait with the expectation of seeing it set before us. We do not ask for it and then leave the house with the air of one who expected no favorable reply to his request. How is it with respect to our prayers? Do we wait for them? Are we disappointed when they do not come?—*Earnest Christian.*

The Missionary.

SOWING TIME.

"In due season ye shall reap if ye faint not."

I SEEK not the harvest here,
From the seeds of truth I sow;
I willingly wait to bind the sheaves
In the world to which we go.

Too busy am I in the field
To track them as they fly;
But I know there's a germ of life in each,
And they cannot, cannot die.

The breath of the Lord will waft
Each one wherever he will;
And there it shall spring, and bear its fruit,
His purpose to fulfill.

'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 will thrive,
But the promise of God I take;
His eye will follow the smallest grain
I sow for his dear sake.

"Blessed are ye that sow!"
Yes, Lord, the work is sweet;
The hardest toil is the dearest joy,
The soul's most dainty meat.

Thank God for the sowing time!
But who can the bliss foresee
When the work is done and the workers throng
To the harvest jubilee?

—*Christian Times.*

WHAT ARE WE DOING?

BY BARBARA C. STICKNEY.

LET us ask ourselves this question, for the time in which we live and the great work to be wrought call for action; not only from a few or a majority, but from all who expect to hear "well done" from their heavenly Master. Our first work is to get right ourselves; then seek to bring others to a knowledge of the truth, and have them realize the peace and blessedness to be found in the favor of God. But if through selfishness or indifference we fail to consider the interests of those around us, the blood of souls may be required at our hands, and we be cast forth as withered branches.

The words of Christ to his disciples, "Lift up your eyes and look on the fields, for they are white already to the harvest," were uttered as he beheld the approaching multitude, but they are applicable to this time as well. The final harvest is the end of the world which is near at hand, and there are many precious souls whom God designs shall be warned through his servants. The slothful and unprofitable servants will be cast into outer darkness; but to the faithful He will say, "enter thou into the joy of thy Lord." Probably among the refuse that shall be rejected by the angels will be much wheat upon which has fallen rust or mildew, and thus has become blighted and worthless. Our spirituality and favor with God depend upon our activity in his service, and when engaged in this there will be no lack of opportunities as long as probation lasts.

Our vigilant missionary work has opened up a field where all may labor; and it is encouraging to know that the cause is advancing through these workers. A brother in Nevada writes that he has been sending the SIGNS to a friend in one of the Southern States about two months, and he has received the following: "I have completed the articles in your papers in relation to the Sabbath; and must say that I agree with you heartily. I had not considered the matter before, and all the information I have gleaned has tended to strengthen your argument. I have placed the matter before several divines and members of the Y. M. C. Association, of which I am vice-president, and they were at a loss to answer."

Again he writes: "I feel grateful to you for your letters. Being a public school teacher and having nothing to do on Saturday, the Sabbath day, it is easy for me to keep it, but if that were not the case I believe, with the help of God, I would keep it anyhow. Like a soul when first converted, I like to have all men believe as I do. My whole heart is in the work, and I have openly declared my belief to many friends."

"Scatter the seed far and wide that it may bring forth an hundred fold to the honor and

glory of God, and may his divine help attend you in all your efforts."

A lady writing from Scotland, after expressing her surprise at receiving the papers, says: "However, I shall do my best toward helping you in your good work, and will be only too pleased if you will continue to send the papers. I have enjoyed the reading of them very much, and will not fail to give them to all my friends in succession. If any of them would like the paper for themselves I will send their address. I would like very much to be engaged in any good work, but never have given it serious thought; but I must do so now since some one else has taken the matter in hand for me."

Thus the good work goes on. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." But we do know that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

GLEANINGS FROM THE EASTERN FIELD.

MICHIGAN, *Newark*.—Bro. L. A. Kellogg reports, Jan. 31, that he has held forty meetings here, with good interest and good congregations. Six have taken a firm stand for the truth, and others are interested. Has spoken four times on the subject of temperance and the result has been good. "None of those who have embraced the truth use tobacco, and most of them have given up tea and pork. The importance of the temperance work cannot be overestimated."

Grand Junction.—Sixteen are now keeping the Sabbath in this place, as the result of the labor of Bro. R. C. Horton. Twelve of these have signed the covenant, and six have subscribed for the *Review* for four months.

IOWA, *Greenwood*.—Eld. J. S. Hart, who has been holding meetings about two miles from this place, reports that "five have decided to keep all the commandments of God, and two who were using tobacco and coffee have signed the teetotal pledge." He has also sold about \$5.00 worth of reading matter, and obtained five subscribers for the SIGNS, and twelve for *Good Health*.

WISCONSIN, *Plover*.—Three families have embraced the truth at Doudville, a way-station four miles north of Grand Rapids, Wood, Co., through the labors of Eld. J. J. Smith. The community being mostly Catholic, the average attendance at the meetings was not large.

NEBRASKA, *Columbus*.—Feb. 2, Eld. A. J. Cudney thus reports his labors in this place: "The last eight days have been spent in discussing the Sabbath question with a United Presbyterian minister. The Lord has vindicated his truth. The brethren are strengthened. A Sabbath-school is organized, and Sabbath meetings established."

KANSAS, *Newton*.—Although experiencing bitter opposition, Bro. G. H. Rogers has completed a short course of lectures in this place, and as the result eleven are keeping the Sabbath of the Lord. Sabbath meetings will be continued under the leadership of Bro. Mallernee, who has been six years in the truth.

MINNESOTA.—Bro. L. Johnson, who has been laboring in this State during the past year makes the following summary of labor: "Families visited, 319; sermons preached, 347; persons baptized, 19; members taken into the church, 21; members taken into the tract society, 36; signers obtained for the teetotal pledge, 52. One church and eight Sabbath-schools have been organized."

A CLERGYMAN on his way to a missionary meeting overtook a boy, and asked him about the road, and where he was going.

"Oh!" he said, "I'm going to the meeting to hear about the missionaries."

"Missionaries!" said the minister. "What do you know about missionaries?"

"Why," said the boy, "I'm part of the concern. I've got a missionary box, and I always go to the missionary meeting. I belong."

Every child should feel that he is "part of the concern," and that his work is just as important as that of any one else. Linch-pins are little things; but if they drop out, the wagon is very likely to come to a stand-still. Every pin and screw should be in working order, and every child should be able to say, "I always go to the missionary meeting. Why, I'm part of the concern!"

Temperance.

JOSEPH COOK'S PULPIT, AND TEMPERANCE.

ALTHOUGH the so-called temperance lecture of the eminent Dr. Crosby has already been noticed at some length in this department, we feel sure that all will be interested in what Theodore L. Cuyler, D. D., says about it in the *Independent*, as follows:—

Joseph Cook has built a Monday morning pulpit in Boston, which is visible over the whole continent and across the sea. In that pulpit he has struck some sturdy and unanswerable blows in favor of prohibitory legislation against tippling-houses and in favor of the principles and practice of total abstinence from all intoxicants. During his absence in Europe, his lecture committee have admitted to his pulpit my genial and eloquent friend, Chancellor Crosby, who has opened his broadsides against nearly every position which Mr. Cook has taken upon the subject of temperance. If that pulpit is to become, like certain clubs in Boston, the theatre of "free discussion," then I submit that they might as well invite Professor Huxley to assail Mr. Cook's position on evolution, or Colonel Ingersoll to assail his views on the inspiration of the word and the doctrine of atonement.

One of the most remarkable things about Dr. Crosby's discourse is its title. He calls it a "*Calm View of the Temperance Question*," and then dashes into a heated tirade against the "wild radicalism of teetotalers," whom he denounces as fanatics, as unmanly, as twisters of Scripture, as radical agitators, and as infatuated defenders of a system that is utterly impracticable and is "increasing the drunkenness in the land!" If my friend utters all this when he is calm, what might we expect from him if he were excited? When I reached the following sentence in his discourse, I was inclined to name it a "comical view of temperance," for I could not refrain from the Christian liberty of a hearty laugh. He asserts that the total abstinence system is contrary to revealed religion, and harmful to the interests of the country, and exclaims:—

"I charge upon this system the growth of drunkenness in our land and the general demoralization among religious communities; and I call upon all sound-minded, thinking men to stop the enormities of this false system." * * *

The Chancellor's foremost argument against our total abstinence movement is that it has proved impracticable and is a failure. If he will allow me to use his own frankness, I will say that he is the very last man who ought to utter that taunt. The whole nation knows that for several years he has intrepidly led a movement in the city of New York to enforce a weak excise law, which is hopelessly vitiated by a clause that permits endless dram-selling under the name of hotel-keeping. So strong was Dr. Crosby's faith in this rickety law that he once rashly affirmed that under it he would clear New York of grog-shops in six months! We older workers in the reform, while we honored his zeal and courage, felt assured of his inevitable failure; not from his fault, but the fault of his "system." During the very time that his Society were doing their utmost, I looked into the doorway of a full-rigged dram-shop which was driving its accursed traffic within a stone's throw of Dr. Crosby's residence. That death-dealing establishment (the nursery of "moderate drinkers") and its six or seven thousand partners were no more affected by Dr. Crosby's well-meant efforts than the abutments of the East River Bridge would be by the stroke of a mallet. We teetotalers do know, from solid statistics, that hundreds of thousands have been reached, and benefited, and protected, and blessed by the total abstinence pledge. I can testify to the immense service which it rendered to me and to others, when I was a student in college.

He pronounces the total abstinence pledge a "straight jacket" and a pernicious instrument for debauching the conscience; but in another part of his discourse he distinctly says: "I do not oppose the principle of total abstinence for the individual. It is every man's duty to abstain if his own conscience commands it." Now, if my conscience commands me to let intoxicants alone, then, in the name of common sense, where is the harm of my recording my conscientious purpose

on a pledge? And, if we teetotalers, by our "propaganda," can so enlighten the consciences of young men that they shall agree to let alcoholics alone, where is the harm of their banding together into a temperance society, with its wholesome pledge? Does Dr. Crosby consider a pledge in wedlock to "love each other" or a pledge of fidelity to Christ in church-membership a "straight jacket?" Yet in both these cases conscience as well as judgment, leads to the employment of a binding instrument. The fact is that Dr. Crosby yields about all that the most thoughtful and wise abstainers claim in this last quoted passage. He admits that total abstinence is a good thing for the individual, and so well do I know him that I am sure he would rejoice to see everybody avoiding intoxicants. Now, all that we members of the temperance "propaganda" are aiming at is to persuade everybody to do just this very good thing.

Probably we shall have harder work to persuade some people to adopt this wise course after they have read some of the extraordinary declarations in Dr. Crosby's Boston discourse. One of these declarations is that it is "atrocious dogma to assume that moderate drinking leads to drunkenness." I do not know of a more dangerous bait that could be nailed up over the bar of a fashionable saloon than this most ill-considered sentence. No sane man ever asserted that every moderate drinker becomes a drunkard; but just as long as "wine is a mocker" and just as long as moderate drinking is the *door of entrance* to all the drunkenness that has peopled hell, just so long will we teetotalers stand outside of that door, and, in the name of brotherly love, will warn every man, woman, and child against entering it.

The space accorded to a brief article forbids even a reference to many of the remarkable declarations in this frank, bold discourse. Some of them are remarkably pithy and sensible, and we "fanatics" may profit by them. Some of them will afford quite too ready and convenient pleas for tampering with the bottle and for jeering at that reform which God has so signally blessed. I leave Brother Crosby to the owner of that lofty Boston pulpit. The eccentric John Randolph was accustomed to ride on horse-back to the Capitol; and, on reaching his desk in the House, he often swept his rawhide riding-whip across the desk, and sent all the bills which the page had laid there flying over the floor. When Joseph Cook returns from Europe, he may find some singular documents lying on his pulpit, and, if he uses the rawhide of his logic on this "View of the Temperance Question," perhaps it will not continue to feel so "calm."

A BARROOM FOR LADIES.

SPEAKING of the fashionable women of New York "who are financially able to gratify their longings," the *Cincinnati Enquirer* says:—

Shopping is their diversion and delight. They spend the livelong day going from store to store, whether they intend to buy anything or not. They do not stop to go home for a midday meal, but they buy a lunch wherever they chance to be when eating time comes. In one of the largest fancy goods establishments in the city a restaurant fifty feet square does a rushing business, and a soda-water fountain fizzes continuously. But the latest project for the refreshment of fashionable women is a bar. Now barrooms in which disreputable women drink are no novelty, but this is no such concern. It is as respectable as it is unique. It is in Broadway, close to Stewart's great mart and Wallack's theater, in the midst of handsome retail establishments. The front is resplendent with plate glass, and the store itself is wide, deep, and elegantly fitted up. The walls and ceiling are frescoed, and the floor is marble. One side is devoted to the sale of confectionery. That shows the proprietor's shrewdness, for women probably would not go in if there was nothing but a bar in the place. The bar runs along the opposite side, and is about the same in style as those of the best cafes, though the marble counter is a little lower. An immense mirror faces the drinkers, and the back-bar is adorned with cut glasses and decanters. Instead of a beer pump, however, there is a soda fountain. Piles of lemons, an ornamental lemon-squeezer, groups of ginger-ale bottles, and pyramids of silver Tom-and-Jerry cups, make a display as gorgeous as can be found on any bar in the city. Two bartenders, of the regulation pattern, with their hair

and mustaches carefully brushed, diamonds glistening on their polished shirt-fronts, and the sleeves of their white coats turned up at the elbows, are constantly on duty. The women walk up just like little men, and order their drinks with the careless air of veterans. The enterprise has been under way only a few weeks, and is already an established success.

The beverages are about what might be expected. "Hard liquors" are not sold, except in mixed drinks, as in Tom-and-Jerries, on which the run during the present cold weather is brisk. They are made hot and sweet, and the women dote on them. The next most popular drink just now is hot punch, composed of rum, lemon-juice, water, and a dash of brandy. Sometimes seltzer is ordered in place of the water. Hot coffee, chocolate, and lemonade are also sold in large quantities. On days of moderate temperature the call is for cold lemonade, claret punch, ginger ale and soda water. While I was there yesterday the pop of the ale-bottle was momentary, and the lever of the lemon-squeezer was in almost constant motion. Women stand three feet deep in front of the bar. Two companions drank together, and each paid for her own dissipation; but, as a rule the gentle tipplers gracefully imitated polite bar-room manners, though they were given to sipping their beverages slowly, instead of tossing them into their mouths like so much medicine.

"What are you going to drink?" said a mild-faced sapling of a girl in a cloak of satin mated-lasse and a blue capote.

"It's my treat this time," replied a cherry-lipped dumpling of a belle in maroon velvet.

"No, no; you bought yesterday. Come, what'll you take?"

"A seltzer lemonade."

"Make me a Tom-and-Jerry, sweet."

So the confusion of orders and the eager drinking went on. I asked one of the bar-tenders why he didn't keep lager beer on tap, since New York women drink it at home and in the concert gardens so generally. He said, "Oh, we want to go slow at first—don't want to startle our customers too much; but we'll give 'em beer as soon as warm weather comes."

WOODLAND H. AND T. CLUB.

THE Woodland Health and Temperance Club held its regular monthly meeting at the Adventist church on Saturday evening, Feb. 12. The programme was varied and interesting.

An essay by Mrs. J. W. Peek, select reading by Mrs. Gould, recitations by Misses Florence Grayson and Daisy Douglass were interesting features of the entertainment, while the choir enlivened the exercises with solos, quartettes, and anthems.

The lecturer of the evening, Judge Jas. Johnson of this place, delivered a short and instructive discourse. Among other things, he tried to impress upon the minds of all present the importance of union among the advocates of temperance. He said he did not wish to decry any of the various temperance organizations, but would rather encourage and assist them to advance in their noble work. He thought, however, that more good could be accomplished by united efforts than by working separately through different organizations.

At the conclusion of his remarks, the leader, Mr. Wm. Saunders, stated that he concurred with the remarks which had been made, and that one of the objects of the Health and Temperance Association was to give an opportunity to all interested in the temperance cause to work together harmoniously through the free public meetings of the Association.

The solicitors obtained three signers to the Teetotal Pledge, one to the Anti-Rum and Tobacco, and four to the Anti-Whisky Pledge, and distributed four hundred and eighty-one pages of temperance tracts. Total membership of the club, 130.

The opening prayer and the benediction was offered by Rev. E. M. Stuart. The exercises of the evening passed off pleasantly, and the members of the club feel encouraged with the progress it is making, and will endeavor to make it the banner club of the State.

JOHN G. OVERSHINER, Sec'y.

DRUNKENNESS is spreading so much in Germany that a new measure for its punishment and prevention is being prepared for presentation to the Imperial Parliament.

CUSTOM often overrules reason.—Rochester.

The Home Circle.

LITTLE WORRIES.

THOUGH many ills may hamper life
When fortune turns capricious,
The great but nerve us for the strife—
The small ones make us vicious.
Fierce griefs are soon outstripped by one
Who through existence scurries;
It's harder far a race to run
With nimble "little worries."

A button bids your shirt good-bye
When late for dinner dressing;
You have a kite you cannot fly,
And creditors are pressing.
You run to catch—and lose—a train
(That fatalest of hurries);
Your newest hat encounters rain—
Life's full of "little worries."

From day to day some silly things
Upset you altogether;
There's naught so soon convulsion brings
As tickling with a feather.
'Gainst minor evils let him pray
Who fortune's favor curries;
For one that big misfortunes slay,
Ten die of "little worries."

GRACE IN LITTLE THINGS.

THERE is an old story of a certain minister, who, in arranging his toilet for his afternoon parochial calls, found a button gone from his shirt-collar, and all at once the good man's patience left him. He fretted and scolded and said undignified and unkind things, until the tired wife burst into tears and escaped to her room. The hours of the afternoon wore away, during which the parson called upon Brother Jones, who was all bowed down with rheumatism, and found him patient, and even cheerful; upon young Brother Hall, wasting away with consumption; upon good old grandmother Smith, in her poor, miserable hovel of a home, and found her singing one of the good old hymns, as happy as a bird; upon young Mrs. Brown, who had a few weeks before buried her only child, and found her trustful and serene in the views of God's love which had come to her through her affliction. The minister went home filled with what he had seen, and when evening came, and he was seated in his easy chair, and his good wife near him busy with her needle, he could not help saying, "What a wonderful thing grace is! How much it will do! There is nothing beyond its power! Wonderful! Wonderful! It can do all things." Then the little wife said,—

"Yes, it is wonderful indeed; but there is one thing that the grace of God does not seem to have power to do."

"Ah, what can that be?" said the husband.

"Why, it does not seem to have power to control a minister's temper when his shirt-button is gone."

That was a new version of the doctrine of grace to the parson, but it was such a version as many another religious man needs to remember.

There is many a man who can stand up before a multitude and "confess Christ," who can be most meek when insulted in some public place; who can rub his hands and bless God for the power of religion, but who is too weak to keep his temper at home. The value of art is in the fineness of the work—the perfection of music is in the little accuracies. So the beauty and power of our religion are seen when we manifest grace in little things. As it takes greater skill to engrave the Lord's prayer upon a five-cent-piece than upon a broad steel plate, so it takes more grace to live a good Christian at home than in public.—*Golden Rule.*

HOW YOU TAKE THEM.

WHAT people call "worries," are very common. Often they come from mere trifles, but they are not the less "worries" for that. Little things sometimes vex and trouble us more than great things.

"I am so worried with the children," says one who is the mother of a large family; "I cannot get a quiet moment."

"Something happened to worry me this morning, and I have felt upset all day," says another.

"One thing or another is always coming to worry me," complains a third, taking a more general view, and setting himself down as more tried with worries than other people.

But, after all, worries depend very much on how we take them. What puts one person out for a whole day will hardly disturb another for a moment; and a lot in life that seems to one full of

trouble and vexation, is found by another peaceful and happy.

"Ah! I know that very well," cries Mrs. Sharp: "but I can't take things so quietly. There is Mrs. Meek, now, next door; come what may, nothing ever seems to put her out; but I'm not one of that sort."

Well, Mrs. Sharp, is not that just what I said? Worries depend very much on the way we take them. You agree with me, you see. Mrs. Meek takes them one way, and you take them another. And you grant they do not trouble her so much as they do you. Is not her way the best?

"Yes, but I can't take things as she does. I'm not one of those quiet folks; and when worries come I must be worried."

Stop! not so fast. I am not so sure there is any must about it. Do you strive against being worried? When things turn out amiss, or the children are troublesome, or any one says something that vexes you, do you try not to be vexed, or worried, or put out? For that is what Mrs. Meek does.

Again, do you watch against worries? You know they are likely to come; do you prepare your mind for them, that you may meet them aright, and get the better of them? I am much mistaken if your neighbor Meek does not do this too.

Once more, do you pray? I know your neighbor does that.

Depend upon it, Mrs. Sharp, it is chiefly trying, and watching, and praying, that makes your neighbor so much less worried by things than you are. Perhaps she may be of a quieter disposition by nature; but she never would have been able to meet the troubles of life as she does without God's help, and that she gets by prayer. She strives, she watches, she prays, and God helps her. That is Mrs. Meek's way. Yet she is only a poor woman like you. And what she does you can do.—*Arthur's Home Magazine.*

AIR AND SUNLIGHT.

It is a great mistake to keep the sitting-room, or the parlor, or any other room in the house, darkened. Be careful that no article of furniture is put in a room that will not stand sunlight, for every room in a dwelling should have the windows so arranged that some time during the day a flood of sunlight will force itself into the apartment. The importance of admitting the light of the sun freely to all parts of our dwellings cannot be too highly estimated. Indeed, perfect health is nearly as much dependent on pure sunlight as it is on pure air. Sunlight should never be excluded except when so bright as to be uncomfortable to the eyes. And walks should be in bright sunlight, so that the eyes are protected by veil or parasol when inconveniently intense.

A sun bath is of more importance in preserving a healthful condition of the body than is generally understood. A sun bath costs nothing, and that is a misfortune, for people are deluded with the idea that those things only can be good or useful which cost money. But remember that pure water, fresh air, and sunlit homes kept free from dampness, will secure you from many heavy bills of the doctors, and give you health and vigor which no money can procure. It is a well-established fact that the people who live much in the sun are usually stronger and more healthy than those whose occupations deprive them of sunlight. And certainly there is nothing strange in the result, since the same law applies with equal force to nearly every animate thing in nature. It is quite easy to arrange an isolated dwelling so that every room may be flooded with sunlight some time in the day, and it is possible that many town houses could be so built as to admit more light than they now receive; and as for country homes, where there is plenty of air and sunlight all around, there is no excuse for not enjoying it to the full. It is a sin not to do so.—*Christian at Work.*

WHAT WE OWE TO POOR CHILDREN.

THE world owes some of its richest treasures to those who were deemed unfortunate in youth, and who looked to others at that unsheltered period for pity, protection and help. Our country was discovered by Columbus. He was a hard-worked boy, and often knew the need of sufficient food. We owe our freedom of religion, which has made our institutions what they are, to Luther. The reformer once sung ballads in the street to procure the means of an education.

Our advances in science started with Franklin; yet the inventor ate his penny roll in the city of Philadelphia when a lad, and knew what it was to feel all alone in the world. We owe the beginning of our cotton mills to Sir Richard Arkwright. He was the youngest of a poor family of thirteen children, and his father was a barber. The curse of slavery was removed from our land by the pen-stroke of Abraham Lincoln. He ate the bread of hardship in childhood, and went as poorly clad as the humblest child in the streets of any country village to-day. The President-elect of the United States was once a poor, hard-working, friendless boy. The great missionary of the century is Dr. Livingstone. He learned Latin from a book on his loom while at work, and he once said proudly on completing his education, "I never had a dollar that I did not earn." Professor Heyne, one of the greatest scholars that Germany or the world ever produced, was a penniless child. "Want," said he, "was the companion of my childhood. I well remember my mother's distress, when without food for her children. I have seen her on a Saturday evening, weeping and wringing her hands as she returned home, having been unable to sell the goods that my father had made." A kind family helped him in his distress at school, and in so doing honored themselves and their country in a way of which they did not dream. Some forty years ago, there lived in one of the country towns of New York a slender little factory-girl. She speaks of her early recollections of "noise and filth, bleeding hands, sore feet and a very sad heart." She says, "I used often to rise at two o'clock in the morning, and do the washing for the family." She found friends. That girl was Emily Chubbuck Judson. He who protects, assists, educates friendless children, makes the best contribution to the future that human resource can find. He builds himself a monument, not in marble, but in influence. Lips will call him blessed when the moss is filling the letters of his cenotaph. He lives for ends that do not terminate in himself.—*Hezekiah Butterworth, in Childhood's Appeal.*

SPEAK KINDLY.

A YOUNG lady had gone out walking. She forgot to take her purse with her, and had no money in her pocket. Presently she met a little girl with a basket on her arm.

"Please, Miss, will you buy something from my basket?" said the little girl, showing a variety of book-marks, watch-cases, needle-books, etc.

"I'm sorry I can't buy anything to-day," said the young lady. "I haven't any money with me. Your things look very pretty." She stopped a moment and spoke a few kind words to the little girl; and then as she passed she said again: "I'm sorry I can't buy anything from you to-day."

"Oh, Miss!" said the little girl, "you've done me just as much good as if you had. Most persons that I meet say, 'Get away with you!' but you have spoken kindly and gently to me, and I feel a heap better."

That was "considering the poor." How little does it cost to do that! Let us learn to speak kindly and gently to the poor and the suffering. If we have nothing else to give, let us at least give them our sympathy.

"Speak gently, kindly, to the poor,
Let no harsh words be heard;
They have enough they must endure,
Without an unkind word."

"Speak gently; for 'tis like the Lord,
Whose accents, meek and mild,
Bespoke him as the Son of God,
The gracious, holy child"

THE MINISTER'S WIFE.

THE minister's wife ought to be selected by a committee of the church. She should be warranted never to have headache or neuralgia; she should have nerves of wire and sinews of iron; she should never be tired or sleepy, and should be everybody's cheerful drudge; she should be cheerful, intellectual, pious and domesticated; she should be able to keep her husband's house, darn his stockings, make his shirts, cook his dinner, light his fire, and copy his sermons; she should keep up the style of a lady on the wages of a day-laborer, and be always at leisure for "good works" and ready to receive morning calls; she should be Secretary to the Band of Hope, the Dorcas Society, and the Home Mission; she should conduct Bible classes and mother's meetings; should

make clothing for the poor and gruel for the sick, and finally, she should be pleased with everybody and with everything, and never desire any reward beyond the satisfaction of having done her own duty and other people's too.—*London Magazine*.

ITEMS OF NEWS.

—During December, 16 steamers and 203 sailing vessels were lost.

—A number of English coal mines are being worked under the ocean.

—The Governor of Massachusetts appoints April 7 for a day of fasting and prayer.

—A bill has passed the Senate, providing for a branch dead letter office on the Pacific coast.

—The 27th the heaviest storm and blockade of the season was reported from Chicago and Milwaukee.

—Indians are on the war path in Chihuahua, Mexico, having already killed several women and children.

—The University of Michigan has at present in actual attendance 1,517 students—thus far its largest number.

—About 3500 persons are engaged in the oyster trade at New York, and the sales this winter will amount to \$4,500,000.

—The Porte has ordered thirty million cartridges from the United States, to be delivered in the next three months.

—It is reported that one-fourth of the public schools of New Hampshire have an average attendance of fewer than seven pupils.

—The loss of stock in Oregon east of the Cascades, from the severity of the winter, is estimated at not less than 30 per cent.

—Jesse R. Grant, his wife and mother-in-law, sailed for Europe the 26th, with the intention of establishing a mining exchange.

—After balloting thirty-five times, the Pennsylvania Legislature has just succeeded in electing John F. Mitchell U. S. Senator.

—George W. Cawood, of Tamora, Australia, has perfected an invention for securing the complete isolation of the mariner's compass.

—It is stated that the amount of money invested by the Land League is considerable over \$250,000, principally in American securities.

—The Catholic orphanage at Hyde Park, Scranton, Penn., was burned last Sunday night, and seventeen children perished in the flames.

—A severe engagement took place the 27th between the Boers and Gen. Colley's force, in which the latter were repulsed with great slaughter.

—The Sunday excise law is being more rigidly enforced in New York City than usual. Feb. 27, arrests were made in nearly all the precincts.

—A special session of Congress will doubtless be called for March 4, at which time the successors of the present cabinet officers will be appointed.

—Senator Carpenter, of Wisconsin, died the 25th at Washington, where the funeral services were held. It is rumored that his body is to be cremated.

—Dr. Holmes has invented a book-rest to be attached to the person, not requiring the use of hands at all, and serviceable either in walking or sitting.

—The marriage of Prince William, the oldest son of the Crown Prince of Germany, and Princess Augusta, took place in the chapel of the royal castle at Berlin, last Sunday.

—The English revisers of the New Testament held their closing session November 12. The company has sat altogether 407 days, and the average attendance has been sixteen.

—The N. Y. *Tribune* says: "Saturday night's whisky makes a big score in the police reports this morning. No less than ten persons were stabbed in this city during a recent Saturday night and Sunday."

—Two young girls in Providence, R. I., have been sent to the Reform School for eight years for smoking cigars in the street. Why are not all the men and boys who smoke sent there too? Why not?

—The petition to pardon the Mussel Slough settlers has been presented to the President, but he wishes the opinion of Judges Hoffman and Sawyer, and District Attorney Latimer, before deciding the case.

—Like most law schools, the law department of the University of Michigan has moot-courts, officered by the students. The post of Chief Justice of the Supreme Court is now filled by Miss Leonora Taylor.

—The Central Railroad has subscribed a quarter of a million dollars toward the amount required by the act of Congress before any legal action can be taken toward preparing for the world's fair in 1883.

—The number of Presbyterians in the world is put by the book of the General Presbyterian Council at about 3,000,000 communicants, with some 12,000,000 adherents in the various Presbyterian bodies.

—Cigarettes to the number of 408,000,000 were made in this country during the fiscal year ending June 30, 1880, and yielded a revenue of \$715,000. "This access of revenue," calmly remarks a contemporary, "is perhaps the only excuse for the use of cigarettes, which are mostly abominable compounds."

—A dispatch from Lisbon, states that thirty-six successive shocks of earthquake occurred at St. Michaels in the Azores, Feb. 23. One church and two hundred houses have fallen, and several persons have been killed.

—Greece has issued a royal decree calling out the reserves. Portions of the army are being dispatched to the northern frontier. The ambassadors of the powers at Constantinople have advised the Porte, and also Greece, not to do anything which would interfere with a peaceful settlement of the question.

—The president of the Chicago Saloon-keepers' Association has replied to the Woman's Temperance Union's challenge to debate, that he is not authorized to make any arrangements for that purpose; but he has referred the matter to the State Association, which alone has authority to consent to the debate proposed.

—The great opposition with which the Sunday-school work was met in Germany has been overcome, and the work is now being pushed with increased energy. Mr. William Bauer, of Grisen, who once strongly opposed the work, has just written a pamphlet urging the usefulness of the Sunday-school upon all Prussian clergymen.

—A number of Chicago physicians claim that the disease known as "winter cholera," which has been alarmingly prevalent in that city during the winter, is traceable to the use of butterine, a compound which does not require the high temperature which is necessary in refining lard, and therefore germs of the disease pass through the process without being killed.

—It may be interesting to note that Dakota is three times as large as all New England. Twenty-eight Connecticut spread over it would leave unoccupied space. The Black Hills opened four years ago, now have 25,000 white people. Within the past year 1,500 miles of railroad have been projected and 900 finished, and nearly 100,000 people have come into the Territory in the last twelve months.

—A Chicago paper tries to console its readers with the thought that if Dr. Crosby's plan for grog-shops—one for every thousand citizens—should be adopted, Chicago would have but five hundred such shops, and sarcastically adds, "We would as soon think of modifying the law as to mad dogs so as to require the police to shoot only one in five and let the rest bite all the dogs, children, and men they can find."

—It is stated upon good authority that eighty thousand acres of land have been secured by the Turkish Government in Palestine, between Jerusalem and Joppa, for a colony of Jews. It is proposed to open up a settlement for the persecuted Israelites in Europe, and efforts are making in England and in this country to raise funds for the project. It is safe to say, however, that the plan is not likely to flourish, save on paper.

—A few weeks since we noticed the fact that Jamaica rum was being made from old boots and shoes. Here are more full particulars as given in the *Advance*: "Among the curiosities developed by the census-takers in New York is the fact that old boots and shoes, which were formerly considered worthless, are now carefully gathered and utilized in some novel ways. Those not completely worn out are patched, greased and sold, while mates in tolerably good condition may be found by careful selection. Shoes not worth repairing are cut up and used for patching others, and the refuse is converted into Jamaica rum by being boiled in pure spirits and allowed to stand for a few weeks, the product far surpassing the Jamaica rum made with essences, burnt sugar and spirits."

—The Superior Council of Public Instruction in France has just given an important judgment. When the Jesuit colleges were shut up, the friends of the Jesuits formed what were called "Civil Societies," for the purpose of re-opening the schools. This was a manoeuvre to elude the March Decrees. Among the schools closed was the Jesuit College of St. Marie at Toulouse, and a few weeks later this establishment was re-opened under the direction of a M. Villars. The Academic Council of the town, learning that M. Villars had merely lent his name, and that the college was as much a Jesuit establishment as ever, ordered it to be closed. It was against this decision that M. Villars appealed to the Superior Council, which has confirmed it. This sentence, which is final, has caused a great sensation in the clerical world.

STIMME DER WAHRHEIT.

A GERMAN MONTHLY ILLUSTRATED FAMILY JOURNAL.

Devoted to the maintenance of practical Christianity and Bible religion. It is bold and outspoken in its explanation of the prophecies and defense of the doctrines of the near coming of our Saviour, and the binding obligation of the Law of God.

Its neat appearance and the beautiful illustrations of many Bible subjects secure general favor, while the low price at which it is offered places it within the reach of all.

TERMS, PAYABLE IN ADVANCE.

TO AMERICAN SUBSCRIBERS.

Single copy, one year 50 cents.
To new subscribers, with Way of Life as premium 75 cents.
Five or more copies to one address, for missionary work, per copy 40 cents.
Ten or more copies 35 cents.

TO EUROPEAN SUBSCRIBERS.

Single copy, one year 70 cents.
To new subscribers, with premium \$1.00.
Five or more copies to one address, per copy 75 cents.
Ten or more copies, per copy 50 cents.

Address REVIEW AND HERALD, or, STIMME DER WAHRHEIT, Battle Creek, Mich.

BOOKS IN PAPER COVERS.

Constitutional Amendment. Condensed, 336 pp. 40 cts.

Sanctuary and 2300 Days. Condensed, 224 pp. 30 cts.

Facts for the Times. A collection of valuable extracts from eminent authors. 224 pp. 25 cts.

Eleven Sermons on the Sabbath and Law. By Elder J. N. Andrews. 226 pp. 25 cts.

United States in Prophecy. 200 pp. 20 cts.

The Nature and Tendency of Modern Spiritualism. By Elder J. H. Waggoner. 184 pp. 20 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.

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

Our Faith and Hope. Sermons on the coming and kingdom of Christ. By Elder James White. 183 pp. 20 cts.

Refutation of the Age to Come. By Elder J. H. Waggoner. 168 pp. 20 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 Rev. 14: 6-12. Particularly the third angel's message and the two-horned beast. By Elder J. N. Andrews. 144 pp. 15 cts.

The Two Laws, as set forth in the Scriptures of the Old and New Testaments. By Elder D. M. Canright. 104 pp. 15 cts.

The Morality of the Sabbath. By Elder D. M. Canright. 96 pp. 15 cts.

Miraculous Powers. The Scripture testimony on the Perpetuity of Spiritual Gifts. 128 pp. 15 cts.

The Complete Testimony of the Fathers of the First Three Centuries Concerning the Sabbath and First Day of the Week. By Elder J. N. Andrews. 112 pp. 15 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 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 Revelation, Chaps. 8 and 9. 96 pp. 10 cts.

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

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

Sermon on the Two Covenants. By Elder J. N. Andrews. 48 pp. 10 cts.

Hope of the Gospel. By Elder J. N. Loughborough. 80 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.

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

Review of Gilfillan; or, Thoughts Suggested by the Perusal of Gilfillan and other Authors on the Sabbath. 64 pp. 10 cts.

Appeal to the Baptists for the Restitution of the Bible Sabbath. 46 pp. 10 cts.

Review of Baird. A review of two sermons against the Sabbath and Seventh-day Adventists. By Elder J. H. Waggoner. 64 pp. 10 cts.

The Ancient Sabbath. Forty-four objections considered. 88 pp. 10 cts.

Life of Christ, in six pamphlets. By Mrs. Ellen G. White:—
No. 1. His First Advent and Ministry. 104 pp. 10 cts.
" 2. His Temptation in the Wilderness. 96 pp. 10 cts.
" 3. His Teachings and Parables. 126 pp. 15 cts.
" 4. His Mighty Miracles. 128 pp. 15 cts.
" 5. His Sufferings and Crucifixion. 96 pp. 10 cts.
" 6. His Resurrection and Ascension. 80 pp. 10 cts.

Life of the Apostles, in two pamphlets:—
No. 1. The Ministry of Peter. 80 pp. 10 cts.
" 2. The Teachings of Paul. 80 pp. 10 cts.

Bible Lessons on Prophecy. The Lessons for Bible Classes as issued with the *Youth's Instructor* for 1879. 10 cts.

TRACTS.—32 pages, 4 cents each. Redemption—The Second Advent—The Sufferings of Christ—The Present Truth—Origin and Progress of S. D. Adventists—The Celestial Railroad—The Seventh Part of Time—Ten Commandments not Abolished—The Two Covenants—Address to the Baptists—The Two Thrones—Spiritualism a Satanic Delusion—Samuel and the Witch of Endor—The Third Message of Rev. 14.

TRACTS.—24 pages, 3 cents each. The Second Message of Rev. 14—Who Changed the Sabbath?—The Lost-Time Question—Scripture References—The End of the Wicked—Infidel Cavils Considered—The Pocasset Tragedy—Sabbaton.

TRACTS.—16 pages, 2 cents each. Christ in the Old Testament—The Sabbath in the New Testament—The Spirit of Prophecy—The Old Moral Code not Revised—The Sanctuary of the Bible—The Judgment—Much in Little—The Millennium—The Two Laws—Seven Reasons—The Definite Seventh Day—Departing and Being with Christ—The Rich Man and Lazarus—Elihu on the Sabbath—First Message of Rev. 14—The Law and the Gospel.

TRACTS.—8 pages, 1 cent each. The Coming of the Lord—Perfection of the Ten Commandments—Without Excuse—Thoughts for the Candid—A Sign of the Day of God—Brief Thoughts on Immortality—Which Day?—Can We Know?—Can the Prophecies be Understood?—Is the End Near?—Is Man Immortal?—The Sleep of the Dead—The Sinner's Fate—The Law of God—What the Gospel Abrogated—100 Bible Facts about the Sabbath—Sunday not the Sabbath—"The Christian Sabbath"—Why not Found out Before?

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 3, 1881.

ARRIVAL IN OAKLAND.

In company with Elder Corliss, wife and adopted daughter, we left Battle Creek Thursday morning February 24, at 1 A. M., and arrived in Oakland Tuesday, March 1, just as this paper was going to press. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." This we found to be literally true as we met the cheerful countenances of those from whom we had been separated for a few months. We can truly say we are glad we are here, and are of good courage in the Lord. We are also glad that Eld. Corliss is with us. He also is of good courage in the Lord.

We have never had more confidence in the prosperity of the cause on the Pacific Coast, and in the mission of the SIGNS OF THE TIMES, than at the present time. We hope, with the hearty co-operation of our friends, and by the blessing of God, to take advance steps the coming season that will be in harmony with the ever advancing movements of the third angel's message.

S. N. HASKELL.

OUR readers will notice that in this paper Eld. J. N. Loughborough, our esteemed missionary to England, commences a series of articles on the no-devil theory, a doctrine, we are sorry to say, which is commonly held in that country, and is coming to be quite too extensively adopted in our own land. The articles show for themselves that great care has been taken in their preparation, and we bespeak for them a careful reading.

It will also be noticed that the articles on Old Testament history have been resumed on the first page. These, as also the articles from Mrs. White in the Sabbath-school department this week, and that also from our valuable premium book, the "Life of Christ," cannot fail to interest and benefit all who read them.

FOR the last few months the forth-coming revised New Testament has been the subject of press comment all over the land. While little or nothing was known of the real work of the committee, we preferred silence to conjectures. But now that actual specimens from the "advance proofs" are furnished by apparently good authority, we take pleasure in presenting, on page four, some of the changes, without note or comment, leaving the reader to judge for himself of the merits of the work. That it should be so revised as to exactly harmonize with the creeds of all denominations would be an impossibility, and whether it will make the truth of the Bible shine clearer, remains yet to be seen when the entire book appears next May.

THE two sisters once famous in America as the publishers of *Woodhull and Claflin's Weekly*, have now started the *Woodhull and Claflin's Journal* in London. Victoria C. Woodhull, at one time President of the Spiritualists in the United States, and champion of all kinds of free-loveism, is now playing martyr and endeavoring to unburden her character of the loathing that had naturally attached to it on account of her notorious life in this country. She attaches all the blame to her then husband, Col. Blood, and Stephen Pearl Andrews, who she asserts conducted the paper and accredited articles to her that they had themselves written. She claims that her doctrine now is, and always has been, "God's love free to all." Those who have heard her lectures in the United States will hardly remember them in that light.

HEALDSBURG AND SANTA ROSA.

IN the past two weeks I have held a few meetings in Healdsburg, as circumstances and weather would permit. Last Sabbath and Sunday we spent in Santa Rosa, preaching five times. We received three new members to the church, one of them taking her stand at this meeting who had never before heard a sermon upon our faith. Two were baptized and others desired to be, but illness prevented. Next Sabbath and Sunday we expect to meet with the church at Petaluma.

W. M. HEALEY.

Healdsburg, Feb. 27, 1881.

No person ever sought the conversion of his soul languidly and found a genuine Christian hope.—*Christian Advocate*.

PULPIT AND PRESS.

THE most useful members of a church are usually those who would be doing harm if they were not doing good. They cannot be chips in the porridge, they must flavor it one way or another. I know very well if I were not always at work I should be sure either to worry myself or others, for my brains will not imitate the dormouse, and take a long sleep. To have nothing to do would kill some of us outright. Active-minded idlers are a curse to any community. Lazy members of churches, if they have restless dispositions, become critical hearers, grumblers, gossips, heretics, or schismatics. They find pleasure in giving pain. It is fine to see a sluggard lean over a rail and find fault with those who are hard at work in their shirt-sleeves; on a very hot day it is pleasant to sit in a boat and find fault with the two fellows who are rowing so hard that they drip with sweat. Now, you with fault-finding tongues, use your mouths for a better purpose, and we shall be less troubled by you. Spare energy soon runs wild if it be not yoked to the gospel plough. Vines which bear little fruit go all to wood, and many of the branches run over the wall.—C. H. Spurgeon.

A good many people spend all their life hunting for the place in this world which they were intended to fill. They never settle down to anything with any sort of restful or contented feeling. What they are doing now is not by any means the work that is suited to their abilities. They have a sunny ideal of a very noble life which they would like to reach, in which their powers would find free scope, and were they could make a very bright record. But in their present position they cannot do much of anything, and there is little use to try. Their life is a humdrum and prosy routine, and they can accomplish nothing really worthy and beautiful. So they go on discontented with their own lot and sighing for another; and while they sigh the years glide away, and soon they will come to the end, to find that they have missed every opportunity of doing anything worthy of a being in the passage to eternity. The truth is, one's vocation is never some far-off possibility. It is always the simple round of duties that the passing hour brings. No day is commonplace if we only had eyes to see its splendor. There is no duty that comes to our hand but brings to us the possibility of kindly service.—*Sunday School Times*.

The Reverend Josiah Dwight was the minister of Woodstock, Connecticut, about the year 1700. He was not old, it is true, but he must have caught the ways of the old ministers. The "sensational" pulpit of our own time could hardly surpass him in the drollery of its expressions. "If unconverted men ever got to Heaven," he said, "they would feel as uneasy as a shad up the crotch of a white-oak." Some of his ministerial associates took offense at his eccentricities, and called on a visit of admonition to the offending clergyman. "Mr. Dwight received these reproofs with great meekness, frankly acknowledged his faults, and promised amendment, but, in prayer at parting, after returning thanks for the brotherly visit and admonition, 'hoped that they might so hitch their horses on earth that they should never kick in the stables of everlasting salvation.'"—O. W. Holmes, in *North American*.

THE elasticity of the term "Unitarian," especially in the direction of Liberalism, is well understood, and according to the *Examiner* and *Chronicle*, has recently been tested in Massachusetts. "A dispute in the Unitarian church at Leicester has given rise to the question whether a Unitarian is or is not a Christian. The trouble was this: The minister, S. B. Weston, preached a series of discourses on the Bible, Christ, and Unitarianism, in which he held that Unitarians who discard the supernaturalism of the Bible and historical Christianity have no right to call themselves Christians, and declared himself to be non-Christian. In this the people sustained him. But the society has its support from a fund, the conditions of which are that the minister shall 'faithfully preach those broad and generous views of God which are known by the name of Unitarian.' The trustees refused to pay any more money to one who was not a Christian. To settle the matter, a committee of referees, composed of the most prominent ministers and laymen of the denomination, was chosen to determine whether Unitarianism was Christian. They decided for Christianity and against Mr. Weston, who must now fall a step lower into the rank of the Free Religionists. But in what pitiable plight is that 'church' which has to call a council to declare whether or not it is Christian."

RELIGIOUS PUBLICATIONS.

Published and for sale at this Office, and by "Review and Herald," Battle Creek, Mich.

History of the Sabbath and First Day of the Week for the period of 6,000 years. By Eld. J. N. Andrews. 528 pp. \$1.00

The Sanctuary and the 2300 Days of Dan. 8:14. By Elder U. Smith. This work explains the past Advent movement, and makes plain the present position of those who wait for the Lord. 352 pp. \$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. This work presents every verse in the book of Revelation with such remarks as serve to illustrate or explain the meaning of the text. 352 pp. \$1.00

Life of Wm. Miller, with portrait. This book gives interesting sketches of the Christian life and public labors of this pioneer in the Advent movement in this country. 416 pp. \$1.00

Life of Elder Joseph Bates, relating his experience of twenty-five years on ship-board, with incidents of his rise from cabin-boy up to master and owner. The closing chapters relate to his labors in the ministry and in the cause of temperance and other moral reforms. Fine tint paper, 352 pp. \$1.00

Life Sketches of Elder James and Mrs. E. G. White. The early lives and Christian experiences of both are given in this volume. Their subsequent history is so connected with the cause, that this book gives an outline of the rise and progress of our people and our cause. \$1.00
With fine steel portraits of both. \$1.25

Thrilling Incidents in the political Life of Francesco Ugos, while a soldier with Garibaldi, including his perilous escape from the tyrants of Rome, and his subsequent travels in Africa and Syria. 328 pp. \$1.00

The Biblical Institute. This work contains a synopsis of the lectures given at the Battle Creek College by Elder U. Smith, and at Biblical Institutes. 352 pp. \$1.00

The Nature and Destiny of Man. By Elder U. Smith. This work treats on the great questions of the condition of man in death, and his destiny beyond the resurrection. 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 Rev. 20. Each, 400 pp. \$1.00

Vol. I. Old Testament Facts to Christ. \$1.00

Vol. II. Life and Ministry of Christ. \$1.00

Vol. III. The Death, Resurrection and Ascension of Christ, with the Lives of his Apostles. \$1.00

Vol. IV. (In preparation.) \$1.00

The Constitutional Amendment: A discussion between Elder W. H. Littlejohn and the editor of the *Christian Statesman*, on the Sabbath. 384 pp. \$1.00

Spiritual Songs. A book of hymns and tunes. 537 hymns, 147 tunes, 416 pp. \$1.00

Morocco, gilt. \$1.50

The Song Anchor. A popular collection of songs for the Sabbath-school and praise service. 164 pp. 35 cts.
Bound in muslin. 50 cts.

The Bible from Heaven. By Elder D. M. Canright. An argument to show that the Bible is not the work of men, but is in deed and in truth the work of God. 300 pp. 80 cts.

The Soul and the Resurrection, showing the Harmony of Science and the Bible on the Nature of the Soul and the Doctrine of the Resurrection. By J. H. Kellogg, M. D. 75 cts.

The United States in the Light of Prophecy: or, an exposition of Rev. 13:11-17. By Elder U. Smith. Dealing with our own land and applying to our time. Of surpassing interest to every American reader. 200 pp. 40 cts.

Thoughts on Baptism. By Elder J. H. Waggoner. The subject viewed in the light of the Bible and History. 186 pp. Bound in flexible cloth. 35 cts.

Paper covers. 25 cts.

A Word for the Sabbath; or false theories exposed. A poem, by Elder U. Smith. 60 pp. 30 cts.
Glazed paper covers. 15 cts.

Bible Lessons for Little Ones, No. 2. Flexible cloth. 15 cts.

Bound Volumes of Review and Herald. Each \$2.00.

The Youth's Instructor for 1879. Firmly bound. \$1.00.

Bible Lessons for Little Ones. A Sabbath-school book designed for the use of beginners, and prepared with special regard for the wants of very young children. 15 cts.
In flexible cloth, 84 pp. 10 cts.
In paper covers, 84 pp. 10 cts.

Gems of Song. A vest-pocket song book containing hymns only. A choice collection. 96 pp., 119 hymns, bound in flexible cloth. 15 cts.
In paper covers. 10 cts.

THE SIGNS OF THE TIMES.

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

MISSIONARY SOCIETY OF SEVENTH-DAY ADVENTISTS

A twelve-page Religious Family Paper, devoted to a discussion of the Prophecies, Signs of the Times, Second Coming of Christ, Harmony of the Law and Gospel, with Departments devoted to Temperance, The Home Circle, The Missionary Work, and the Sabbath-School.

PRICE PER YEAR, \$2.00

In clubs of five or more copies to one address, to be used for Missionary work, each 1.50

Address, SIGNS OF THE TIMES, Oakland, Cal.

—OR—

REVIEW AND HERALD, Battle Creek, Mich. ELDER J. N. LOUGHBOROUGH, Ravenswood, Shirley Road, Southampton, England. MISS ELIZA TRAYER, Secretary N. E. Tract Society, So Lancaster, Mass. MRS. A. P. VAN HORN, Beaverton, Or.