

# The Signs of the Times.

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

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## The Signs of the Times.

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

### OUR OWN.

BY JULIA E. LLOYD.

ANDREW, when news of Messiah,  
To his heart began to unfold,  
"First went and found his own brother  
And brought him to Jesus," we're told.

Thus, thus would we do by our kindred:  
We have loved them so long and so well,  
When our hearts know the joy of believing,  
We hasten the tidings to tell.

"Oh friends! there is opened a fountain  
Where our souls may be made pure and white,  
And all may be freed from transgression,  
And walk in a glorious light.

"Together we watched o'er our loved ones  
And wept bitter tears o'er their clay.  
Oh joy! the Redeemer is coming  
To drive death's dark shadows away.

"Oh hasten! dear friends, for time waits not;  
Oh come! for Christ's arms are spread wide.  
There are voices to win and to help you,  
And hearts full of love by your side.

We eagerly watch and we listen—  
Will they heed not the offered grace?  
Will they linger and loiter and perish?  
Will they turn from a Saviour's embrace?

The eyes that have looked on us kindly—  
Will their light forever be dim?  
And the voice that has been to us music—  
Will it join not eternity's hymn?

Will the ransomed ones meet through the ages,  
And these in forgetfulness lie?  
Oh teach them, blest Spirit, to choose now  
The pathway of life, lest they die!

East Oakland, Cal.

## General Articles.

### THE TAKING OF JERICHO.

BY MRS. E. G. WHITE.

As Joshua withdrew from the armies of Israel to meditate and pray for God's special presence to attend him, he beheld a man of lofty stature, clad in war-like garments, with drawn sword in his hand. Joshua did not recognize him as one of the warriors of Israel, and yet he had no appearance of being an enemy. In his zeal he accosted him, saying, "Art thou for us, or for our adversaries? And he said, Nay; but as Captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy. And Joshua did so."

The glory of God hallowed the sanctuary, and for this reason the priests never entered the place sanctified by the divine presence with shoes upon their feet. Particles of dust might cleave to them, which would desecrate the holy place. Therefore the priests were required to leave their shoes in the court, before entering the sanctuary. In the court, beside the door of the tabernacle, stood a brazen laver, wherein the priests washed their hands and their feet before going in to minister before the Lord. All who officiated in the sanctuary were required of God to make special preparation to enter the place where his glory was revealed.

It was the Son of God who stood as an armed warrior before the leader of Israel. It was the One who had conducted the Hebrews through the wilderness, enshrouded in a pillar of cloud by day and a pillar of fire by night.

In order to impress upon the mind of Joshua the fact that his visitor was no other than Christ, the Exalted One, he said, "Put off thy shoe from off thy foot." He then gave to Joshua instructions for the taking of Jericho, that mighty stronghold whose idolatrous inhabitants had so long defied the God of Israel.

Encouraged by this fresh assurance of divine support, Joshua proceeded to marshal the hosts of Israel. In the foremost ranks were placed a chosen body of armed men, not now to exercise their skill in warfare, but to believe and obey the instructions given them from God. Next followed seven priests with trumpets. Then the ark of God, surrounded by a halo of divine glory, was borne by priests clad in the rich and peculiar dress denoting their sacred office. The vast army of Israel followed in perfect order, each tribe under its respective standard. Thus they compassed the city with the ark of God. No sound was heard but the tread of that mighty host and the solemn peal of the trumpets, echoing among the hills and resounding through the streets of Jericho.

With wonder and alarm the watchmen of the doomed city marked every move, and reported to those in authority. They knew not the meaning of all this display; but when they beheld that mighty host marching around their city once each day, in all the pomp and majesty of war, with the added grandeur of the sacred ark and the attendant priests, the impressive mystery of the scene struck terror to the hearts of priests and people. Again they would inspect their strong defenses, feeling certain they could successfully resist the most powerful attack. Many ridiculed the idea that any harm could come to them through these singular demonstrations on the part of their enemies. But others were awed as they beheld the majesty and splendor of the procession that each day wound grandly about the city. They remembered that the Red Sea had once parted before this people, and that a passage had just been opened for them through the river Jordan. They knew not what further wonders God might work for them. They kept their gates carefully closed, and guarded them with mighty warriors.

For six days the host of Israel performed their circuit around the city. The seventh day came, and with the first dawn of light, Joshua marshaled the armies of the Lord. Now they were directed to march seven times around Jericho, and at a mighty peal of the trumpets to shout with a loud voice, for God had then given them the city.

The vast army marched solemnly around the devoted walls. All was silent as the dead, save the measured tread of many feet, and the occasional sound of the trumpet, cutting the blank stillness of the early morning. The massive walls of solid stone frowned darkly down, defying the siege of men.

Suddenly the long procession halts. The trumpets break forth in a blast that shakes the very earth. The united voices of all Israel rend the air with a mighty shout. The walls of solid stone with their massive towers and battlements totter and heave from their foundations, and with a crash like a thousand thunders, fall in shapeless ruin to the earth. Paralyzed with terror, the inhabitants of Jericho, with all their men of war, offer no resistance, and the hosts of Israel march in and take possession of the city.

How easily the armies of Heaven brought down the walls of that proud city,—that city whose mighty bulwarks forty years before struck terror to the unbelieving spies.

The word of God was the only weapon used. The Mighty One of Israel had said, "I have given Jericho into thine hand." If a single warrior had brought his strength to bear against the walls, the glory of God would have been lessened and his will frustrated. But the work was left to the

Almighty; and had the foundation of the battlements been laid in the center of the earth and their summits reached the arch of heaven, the result would have been all the same, when the Captain of the Lord's host led his legions of angels to the attack.

Long had God designed to give the city of Jericho to his favored people, and to magnify his name among the nations of the earth. When he led Israel out of bondage, he purposed to give them the land of Canaan. But by their wicked murmurings and jealousy they had provoked his wrath, and he had caused them to wander for weary years in the wilderness, till all those who had insulted him with their unbelief were no more. In the capture of Jericho, God declared to the Hebrews that their fathers might have possessed the city forty years before, had they but trusted in him.

The history of ancient Israel is written for our benefit. Paul says, "But with many of them God was not well pleased, for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." "Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."

Many who profess to keep God's commandments, as did ancient Israel, have hearts of unbelief. Favored with great light and precious privileges, they will nevertheless lose the heavenly Canaan, even as the rebellious Israelites failed to enter the earthly Canaan.

As a people we lack faith. Few would in these days follow the directions of God, through his chosen servant, as obediently as did the armies of Israel at the taking of Jericho. The Captain of the Lord's host did not reveal himself to all the congregation. He communicated only with Joshua, who related the story of this interview to the Hebrews. It rested with them to believe or doubt the words of Joshua, to follow the commands given by him in the name of the Captain of the Lord's host, or to rebel against his directions and deny his authority.

They could not see the host of angels marshaled by the Son of God who led their van; and they might have reasoned: "What unmeaning movements are these, and how ridiculous the performance of marching daily around the walls of the city, blowing trumpets of rams' horns meanwhile! This can have no effect upon those strong and towering fortifications."

But the very plan of continuing this ceremony through so long a time prior to the final overthrow of the walls, afforded opportunity for the increase of faith among the Israelites. They were to become thoroughly impressed with the idea that their strength was not in the wisdom of man, nor in his might, but only in the God of their salvation. They were thus to become accustomed to putting themselves out of the question and relying wholly upon their divine Leader.

Would those who to-day profess to be God's people conduct themselves thus, under similar circumstances? Doubtless many would wish to follow out their own plans, would suggest ways and means of accomplishing the desired end. They would be loth to submit to so simple an arrangement, and one that reflected no glory upon themselves, save the merit of obedience. They would also question the possibility of conquering a mighty city in that manner. But the law of duty is supreme. It should wield authority over human reason. Faith is the living power that presses through every barrier, overrides all obstacles, and plants its banner in the heart of the enemy's camp.

God will do marvelous things for those who trust in him. The reason why his professed peo-

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ple have no strength, is that they trust so much to their own wisdom, and do not give the Lord an opportunity to reveal his power in their behalf. He will help his believing children in every emergency, if they will place their entire confidence in him, and implicitly obey him.

There are deep mysteries in the word of God, there are mysteries in his providences, and there are mysteries in the plan of salvation, that man cannot fathom. But the finite mind, strong in its desire to satisfy curiosity, and solve the problems of infinity, neglects to follow the plain course indicated by the revealed will of God, and pries into the secrets hidden since the foundation of the world. Man builds his theories, loses the simplicity of true faith, becomes too self-important to believe the declarations of the Lord, and hedges himself in with his own conceits.

Many who profess to be children of God are in this position. They are weak because they trust to their own strength. God works mightily for a faithful people, who obey his word without questioning or doubt. The Majesty of Heaven, with his army of angels, leveled the walls of Jericho before his people. The armed warriors of Israel had no cause to glory in their achievements. All was done through the power of God. Let the people give up all desire for self-exaltation, let them humbly submit to the divine will, and God will again manifest his power, and bring freedom and victory to his children.

#### THIS GENERATION.

BY WM. PENNIMAN.

THE following quotations will show the condition of the entire religious world, also the fulfillment of Luke 18:8, and that Christ's coming is near at hand:—

"Ernest Renan says the French working people are profoundly skeptical. Father Hyacinth says very many are Spiritualists—a faith closely allied to skepticism in this country."—*Independent*, Aug. 28, 1879.

The *Interior* (Chicago) declares that "the enemy—the Rationalists—have possession of nine-tenths of the secular press, besides their own avowed organs."—*Independent*, Dec. 11, 1879.

On Thanksgiving Day, 1877, Rev. Dr. Henderson, of San Francisco, Cal., said: "Vice can now out-vote virtue. There never was a greater blasphemy than *vox populi, vox Dei*. This would be true, if the people were virtuous; but being vicious—the majority—the true maxim would be, *vox populi, vox diaboli*."—*Signs of the Times* (Cal.), Dec. 11, 1879.

Rev. S. J. Stewart of Fitchburg, Mass., says that "New England orthodoxy is a mixture of Puritanism, revivalism, tradition, rationalism, and Antinomianism. To put it in a more practical form, its oracles are like an illustrious theological professor or two, a religious newspaper, a certain noted lecturer, and a great revivalist."—*Church Union*, Dec. 13, 1879.

An editorial entitled, "Days of Doubt," in the *Christian Union*, Jan. 10, 1880, asks: "How shall we help dispel the cloud of irreligion now settling down upon our otherwise blessed country? We read again, 'To the thoughtful it seems that all the world lies entrenched in Doubting Castle; for does not the so-called highest culture condemn all belief in the supernatural or superstitious?' And the same paper says that by the pens of Ingersoll's and Tyndall's disciples 'the foundations of faith are being sapped, and the pulpit alone does not appear to stem or turn the tide of Ritualism now sweeping over the land.'"

"There is something intensely sad to a thoughtful mind in the drift of the European mind away from religion. In Germany, the leading intellectual classes utterly ignore it. Science and the interpretations of nature have made supernaturalism seem a dream of the past, a myth."—*Christian Union*, Sept., 1872.

"Rev. Dr. Pressence, in a letter to the *Christian World*, laments that the political state of France is an image of its ecclesiastical condition. Protestantism is utterly disorganized. The Reformed Church is divided into two parties."—*Christian Guardian*, Jan. 23, 1878.

The *Alliance*, July 19, 1879, speaking of the spread of skepticism, says: "Rationalism is almost the national belief of Germany. France is full of infidelity. Skepticism is found on every hand. The problem of how to deal with skepticism is the one that now presses upon the Christian thinker."

In England, the Roman Catholic Bishop of Birmingham, in a pastoral letter, January, 1878, says: "The old Catholic traditions are fast dying out, and we have free-thinking disbelief in Christianity and open infidelity. The most depraved systems of atheism, invented by the most corrupt imaginations of Germany and France, have found their sponsors in England."

A London letter to the *Cincinnati Enquirer* says: "Seven-tenth of the divinity professors, teachers, students, and others, at Oxford University, believe not in a devil, or future rewards and punishments, and the remainder doubt the existence of God. It is a farce to fancy that Oxford is the seat of learned Christianity."—*Boston Journal*, Jan. 9, 1878.

A recent number of the *Illustrated Christian Weekly* says: "It cannot be denied that in the moral and religious tone of society at large, all the world over, there has been a deterioration, a failure to respond to former remedies of increasing and notable character. The average Christian conscience has lost much of its tenderness, and does not hesitate to act upon principles which even a generation since would have accepted with great hesitation." Then it solemnly inquires: "Is there, then, some general cause which is affecting the world morally and spiritually, as well as physically? Are we drawing nigh to the 'last days' when 'perilous times shall come?'"

"The decrease of theological students in the universities of Germany is so great that there is an insufficiency of candidates for the pulpit. In Berlin there are over eight hundred thousand Protestants, but only thirty-four churches and ninety-five ministers. Twenty thousand persons are buried every year without any religious service."—*Religious Exchange*.

"In Switzerland matters are not in a good state. Rationalism has cut deeply into all the Cantonal Protestant churches. Its fruit is seen in the scarcity of candidates for the ministry. The church has literally no creed, and is honey-combed with heresy and unbelief."—*Correspondence N. Y. Observer*, October, 1878.

From Japan, Rev. Mr. Davis writes: "We are in the midst of a mighty battle. It is a battle between Christianity and infidelity. The thinking minds in Japan, the scholars and officials, are becoming overwhelmingly infidel Epicurean. There is not a theory that has been advanced by opposers and disbelievers of Christianity which is not rife here. Darwin, Huxly, Spencer, Mill, Straus, Renan, Buckle, etc., are read and advocated. One meets them everywhere."—*Boston Journal*, May 25, 1878.

Theodore Cuyler, speaking of the dearth of revivals this year (1881), says: "The dearth of revivals has left the great Evangelical bodies of the land almost at a stand-still as to numbers."

The falling off in church attendance over the land is undeniable. All attempts to conceal or falsify such facts are both cowardly and criminal."—*Independent*.

Talmage, in a sermon published in *The Christian Herald and Signs of Our Times*, Dec. 23, 1880, having recently made a tour through many of the cities, speaks thus of the spiritual condition of our country: "What is the religious condition of Pittsburg, I asked? They answered, *dead*. Of Cincinnati? *Dead*. What is the religious condition of the cities of Virginia? They answered, *dead*. Of Lexington? *Dead*. Here and there we can see a few 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 pass over the 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." Mr. Talmage has only given the condition of a few of the cities and of a small portion of our land. Is it not so in nearly all the large and small cities all over the world?

Is it any wonder that vital godliness and the revival spirit is dying out, when *fashionable worship* is conducted as a writer in the *New York Tribune* represents: "Now the worshippers one after another glide in; silks rattle, plumes wave, satins glisten, diamonds glitter, and scores of forty-dollar handkerchiefs shake out their perfumed odors! What absurdity to preach the gospel of the lowly Nazarite to such a set! The clergyman knows better than to do so. He values his fat salary

and handsome parsonage too highly. So with a velvety tread he walks all around the ten commandments, places the downiest pillow under the dying profligate's head, and ushers him with seraphic hymning into an *upper-ten heaven*." We fear that Mr. Talmage and many other popular preachers do not see the cause of this great spiritual dearth. They do not seem to realize that the coming of the Lord "is near, even at the doors," and that Satan has come down "having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. This is why there is so little "faith on the earth." We must strive harder to resist this power, and agonize more and more to enter in at the strait gate. Many preachers do not do this, and this is why they "walk all around the ten commandments." The saying, "Like priest like people," is generally true, so if the preachers walk around the law, the people will follow them.

Speaking of "What has not been Done," the *Life and Light for Woman*, of October, 1880, says: "After eighteen hundred years, the proportion of professed disciples of Christ to the whole mass of mankind is no larger than when Constantine took the throne." "Out of the sixty million of so-called Protestants, vast numbers are mere ritualists or formalists, coming into the church as they would go into the army, at a given age! Out of all nominal Christians on earth to-day, there may be ten million who give clear evidence of actual regeneration. Millions are depending on dead works or a dead faith. Four-fifths of the nominal membership of our churches add nothing to their real power, they are either a dead weight or a positive hindrance to the advance of the gospel. A most startling fact in our church life is *absence of personal service in saving souls*. Multitudes of professed disciples are absolutely neglecting the unsaved about them. The question of personal responsibility is scarcely considered. In hundreds of cases when the question is pointedly put, "Do you know that you have been instrumental in leading one soul to Christ?" it is only to hear the sad confession that no effort has been made in that direction. Irreligion and infidelity are alarmingly prevalent. A godless learning and atheistic science have never had so many and so distinguished disciples. What does this mean? It means that in the race for worldly treasure and pleasure, in the worship of mammon, in the loss of a vivid sense of the reality and verity of spiritual and eternal things, in the lack of power to prevail in prayer, in the loss of that concurrent witness of a holy life—mightier by far than any witness of the lips—we have lost power to convert souls!"

This is an age of astonishing worldliness, and it cannot be better expressed than in the language of Dr. Griffon: "The world! the world! the world! This is the object which engrosses every care; this is the supreme deity that is adored. Buy and sell, and get gain—out with the thoughts of death, away with the Judgment and Heaven—my farms, my merchandize; I will have them, though the earth trembles under my feet, and Heaven weeps blood over my head."

Again, an age of great wealth or of heaping up of earthly treasures is to precede Christ's second coming. "Ye have heaped treasure together for the last days." James 5:3. The prophet Isaiah, also speaking of the time that *immediately* precedes the setting up of Christ's kingdom, says: "Their land is full of silver and gold, neither is there any end of their treasures." A recent issue of the *Pittsburg Dispatch*, speaking of the "World's Gold," says: "Thirty years ago the entire stock of gold coin was only a little more than \$3,000,000,000; at present it is \$705,500,000,000. But the increase was made during a few years, and the past decade has added little to the stock." Think of the wonderful increase of \$702,500,000,000 in thirty years, or during a few years! The poet has truly said,

"Men toiled, and sweat, and bled for gold."

We have quoted quite lengthily to show that the lack of faith is wide-spread in the world; we might also prove the thirst for gold or wealth just as extensive.\*

This is not only an age of doubt, worldliness, and covetousness, but also an age of crime of every description, and has been justly called the "age of murder" on account of the terrible increase of this crime in these "last days." It may not be wide of the mark to say that one-half

\*See "Signs of the Times" by H. L. Hastings.

or three-fourths of the matter of secular newspapers of the day are records of crime. It will take hundreds of volumes to record the woes of intemperance which is not only flooding and cursing our own land, but also the enlightened nations of the earth. Volumes to record the woes of licentiousness of every description. Volumes to set forth the evils of the dark dens of infamy, and of secret, soul-and-body destroying sins. Volumes to portray the evil influences of the damning flood of obscene books and papers which is spreading over the country. Volumes to record the wide-spread evils of ritualism, Romanism, Mormonism, and other wrong *isms* too numerous to enumerate. In short, it seems almost impossible to enumerate and classify the evils of the world. It might possibly have been done in the days of Noah when the "earth was filled with violence" (which implies very much), but now that "man has sought out many inventions," it is a very difficult task.

But we must not forget to mention that this is a pleasure-seeking age. Oh, that it was confined only to the world; but alas! it embraces the professed followers of Jesus Christ. "Lovers of pleasure more than lovers of God," is one of the sixteen sins which characterize hypocritical professors of Christianity, or those which have the "form of godliness but deny the power thereof," in these "last days." The theatre seems to be one of the chief sources of amusement to this class. Now that Dr. Talmage, one of the most popular preachers of the day, proposes to *remedy* the evil by calling it "The Spectacular" (it is not really an effort to reform the drama itself but to put gentlemen and women on the stage, also D. D.'s and deacons), no doubt the love for this kind of entertainments will rapidly increase; especially as he says (see New York *Semi-Weekly Tribune*, of Feb. 1, 1881, also Dr. Talmage's sermon on the "Spectacular" in *Christian Herald*, of Feb. 3, 1881): "Christianity is going to take full possession of this world and control its maxims, its laws, its literature, its science, and its amusements." The Doctor has certainly forgotten, or ignores, what Pollock, the Christian poet, has said, in "The Course of Time," p. 140:—

"The theater was, from the very first,  
The favorite haunt of sin, though honest men,  
Some very honest, wise, and worthy men,  
Maintained it might be turned to good account;  
And so perhaps it might, but never was.  
From first to last it was an evil place;  
And now such things were acted there, as made  
The devils blush; and from the neighborhood,  
Angels and holy men, trembling, retired."

What would Pollock say now if he was alive, on seeing it "turned to good account," and "holy men" the actors?

In regard to men being "lovers of their own selves," it can not be better expressed than it is by a certain humorist (omitting the bad spelling and pronunciation): "The first thing a man thinks of is himself, the second thing he thinks of is himself again, and the third thing he thinks of is himself once more."

(To be Continued.)

#### AGE AND THE MINISTER.

WHEN the minister becomes fifty years of age the churches do not want him—if he have a charge, they are thinking and perhaps planning to get rid of him. When he is best qualified for his work, the people refuse him. In other professions age is valued. The physician, for example, the counselor, the merchant, the great men of the age, have all passed this line so fatal to the clergy. The great work done has been done by men beyond this line. Plato said that no man who was less than fifty years of age should be entrusted to teach others.

Why is this age so fatal to the clergy? It is because the people do not value age and experience; because they love to be practiced upon by the young preacher. They feel that a man of age has more knowledge, more experience, and cannot be so easily governed by the people; a young man is cheaper; there is a better chance for their daughters with him; they are afraid that the man of years may grow helpless on their hands and they be obliged to support him; they like flowers more than fruit. It is owing to a weakness in churches, and is a grievous wrong to the church and to the ministry; it is evidence of a low state of Christian experience.

If a minister is disqualified for his office by becoming fifty years of age, let the church be consistent and remove all the professors in her seminaries, all the secretaries of her boards, and all her elders and deacons beyond their dead line.

#### DEATH.

BY JOSEPH CLARKE.

TO SAY that all men are mortal and must die is only what all know. Evidence of this fact is continually before all; the soldier becomes so conversant with death that its terror seems to depart.

We see death before us in the universal decay of animal and vegetable life, and in nature everywhere; but it comes nearest to us when a dear friend is laid low; when we feel its slow but sure advance in our own systems; in our decaying teeth and failing sight; we feel it in our pains and weariness; in failing memory, and desire for quietness and prolonged and frequent rest.

Once we were young and vigorous. No labor was too hard or prolonged; we could bear the loss of sleep or accustomed food, and, with little sleep, we could pass on in the race of life. Not so now; death has been at work, stealthily sowing the seeds of decay; but we believed it not; we could not suppose for a moment that our vigor of mind or of body would ever succumb; no, our step would continue firm and elastic, our mind would continue strong, and we would never become blind or deaf. But death smiled at our conceit, and now looks complacently upon our gray hair and shriveled face.

Hard is the hand of death, unfeeling his heart; no tear ever moistened his cheek, or caused him for a moment to loosen his grasp. Without a scruple, he hurls his darts; and most defiantly he holds his scepter. Most proudly he sits upon his throne; but happily it is written of him that his power has a limit, that his throne is soon to be vacant, and his scepter is soon to rust in the earth, like that of fallen tyrants of old. Then death will be swallowed up in victory. Take courage, O dying saint, the Conqueror is soon to appear.

#### REMARKS UPON OTHERS.

THERE is a practice common in many households and among familiar acquaintances which ought to be thought about and then done away with forever. It is not only contrary to good sense, but a due regard for politeness and the observance of good manners demand that it shall not be indulged in. It is the practice of remarking upon each other's looks. It is bad enough in the family, where the questions and the searching glance are the expression of kind feeling, unless, indeed, the apparently anxious inquiries as to how you have slept, and how you are feeling this morning, are about as meaningless as the remark upon the temperature; but it is absolutely insupportable from any one but a very dear friend. Who has not had the experience of going out for a walk, or into a neighbor's house, and being greeted with the assertion that she is not looking well? "Seems to me you are pale to-day," or, "How thin you are! You have been sick, haven't you? You don't look as you did last summer." The truth very likely being that you are stronger and weigh more than at that time. It is a great confession of weakness, but I have gone home from a walk out of which the sunshine has all been taken by some such thoughtless remark, and have looked in the glass to see if I could discover the sign of some fatal disorder. "John is not well this summer, and I am troubled about him; but don't tell him he doesn't look well," said John's wife to a friend; "he is so nervous that it makes him downright ill to be spoken to in that way."

It certainly is not kind, and it may be very injurious. Suppose that he does look wretchedly, it does not help the matter to force him to dwell upon it. St. Paul evidently knew what he was about when he repeated that great lesson of his, all embodied in the word "rejoice," and it seems we need to have it shouted down to us from the hill-top to-day. Were it not for the fact that we are constantly meeting with expressions of the kind mentioned, it would seem that we do not need to be told how necessary is cheerfulness in the family, in the street, and wherever we may be. A generous concealment of our own trifling ailments and a laudable desire to help others to bear their troubles, and possibly to forget them, ought to characterize our every-day life. The people who deal so lavishly in commonplace phrases of pity remind one of the little boy of three years old, who upon being told to be silent unless he had something to say, looked up to his mother with wide-open, innocent eyes, and said, "But, mamma, I want to talk when I haven't anything to say."—*New York Evening Post*.

#### RIGHT VIEWS OF CHRIST.

SOME say they love Christ as an example. Quite right; you cannot have a better. But Jesus Christ will never be truly known and followed as an example—you will never be able to carry out the project—unless you first of all know him as making atonement for sin. Men have looked on Jesus Christ from one point of view and another, and now there is no book more likely to sell than a "Life of Christ," although no life of Christ has been written yet. All the lives of Christ that are written when put together are not enough to make one drop of soup, whereas the four evangelists are a whole bullock. They have not got any juice in the whole put together. The pen of inspiration has done what all the quills in the world will never be able to do again, and there is no need that they should. There must be in every true picture of Christ the color of the red. He is never in our eyes so majestic and so surpassingly beautiful as when we see him bearing "our sin in his own body on the tree." Now, let this be your idea of Christ then—that he has redeemed you. We must regard Christ's redemption as the basis of everything, we must stand on the work which he has performed. Christ is a labyrinth without a thread; he is a day without a sun, until you know him as a Redeemer. Atonement spells the word, but you have spilled the letters on the floor, and you cannot make out the character of Christ until you have learned the words "Atonement by blood." "He hath redeemed us." That is the grandest song in Heaven. Christ is exceedingly precious to you when you once know him as a Redeemer.—*Spurgeon*.

#### GOD'S WORD.

IT is a singular mistake to suppose that the sin of the Pharisees and scribes was in clinging to the law without "progress" in its interpretation. Their condemnation by our Lord was on the ground that they "made void the law by their traditions." That is to say, they had discerned so much "new light breaking forth out of God's word," and had piled it up in such Talmudic heaps on the pure and simple Old Testament as to hide and quench it. It is precisely what so many "free" and "liberal" souls who have outgrown the gospel, are doing to-day. They are substituting commentary for Scripture, superseding the commandments of God by the traditions of men. The Pharisee was accursed, because he thought he could improve upon the Bible. And the very last warning of the New Testament is, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."—*Christian Intelligencer*.

#### DR. CUYLER ON THEATERS.

I do not affirm that every popular play is immoral, and every attendant is on a scent of sensualities. But the theater is a concrete institution, and must be judged in the gross, and to a tremendous extent it is only a gilded nastiness. It unsexes womanhood by putting her publicly in male attire; too often in almost no attire at all. One of the most eminent living actresses declares that she only enters the theater to enact her part, and has but little association with her own profession. A converted actor once pointed me to a play-house in which he used to perform, and said, "Behind those curtains lies *Sodom*!"

But there is a popular amusement which involves the promiscuous contact of the sexes in miscellaneous parties and in the ball-room, and this is fraught with terrible peril to purity and to Christian character. It inflames passion. It kindles salacious thoughts. It breeds extravagance in dress, late hours, the spirit of envy, and many other lusts which war against the soul. It promotes self-indulgence, which is a growing bane and curse to the church.

Is the dancing hall a department in the school of Christ? Shall our daughters cease to emulate the example of Dorcas and Lydia, and learn to play the part of the daughter of Herodias? The whole trend of the promiscuous dance is against moral purity and spirituality.

KIND words are among the brightest flowers of earth. They help to convert the humblest home into a paradise; therefore use them, especially around the fire-side circle. Try the power of kind and loving words, not only when visiting among your friends, but when at home.

## DOUBT NOT.

When the day of life is dreary,  
And when gloom thy course enshrouds—  
When thy steps are faint and weary,  
And thy spirit dark with clouds,  
Steadfast still in thy well doing,  
Let thy soul forget the past—  
Steadfast still the right pursuing,  
Doubt not! joy shall come at last.

## THEN WE SHALL APPEAR.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4.

Do you ever feel like those lions in the Zoological Gardens, restlessly walking up and down before the bars of their cage, and protesting thereby that they were never meant to be confined within those narrow limits? Sometimes they are for thrusting their heads through the bars, and then for dashing back and tearing the back of their dungeon, or for rending up the pavement beneath them, as if they yearned for liberty. Do you ever feel like that? Does your soul ever want to get free from her cage?

Here is an iron bar of sin, of doubt, and there is another iron bar of mistrust and infirmity. Oh, if you could tear them away, could get rid of them all, you would do something for Christ—you would be like Christ. Oh, if you could but by some means or other burst the bands of this captivity! But you cannot, and therefore you feel uneasy.

You may have seen an eagle with a chain upon its foot, standing on a rock. Poor, unhappy thing! it flaps its wings—looks up to the sun—wants to fly straight ahead at it and stare it out of countenance—looks to the blue sky, and seems as if it could sniff the blue beyond the dusky clouds, and wants to be away; and so it tries its wings and dreams of mounting; but that chain, that cruel chain, remorselessly holds it down.

Has not it often been so with you? You feel, "I am not meant to be what I am, I am sure I am not; I have a something in me which is adapted for something higher, and I want to mount and soar; but that chain, that dragging chain of the body of sin and death, will keep me down." Now, it is to such as you that this text comes, and says to you, "Yes, your present state is not your soul's true condition, you have a hidden life in you; that life of yours pants to get out of the bonds and fetters which control it, and it shall be delivered soon, for Christ is coming, and when Christ shall appear you shall appear—the same appearance that belongs to him belongs to you. He shall come, and then your day of true happiness, and joy, and peace, and everything that you are panting for and longing for shall certainly come too."

Whatever Christ's body is in heaven, our body is to be like it; whatever its glory and strength and power, our vile body is to be fashioned like unto his glorious body. As for our soul, whatever of absolute perfection, whatever of immortal joy Christ possesses, we are to possess that; and as for honor, whatever of esteem and love Christ may have from intelligent beings, we are to share in the same; and as for position before God, whatever Christ has, we are to stand wherever he stands.

Are his enemies put to confusion? So are ours. Do all worlds discern his glory? They shall discern ours too. Is all dishonor wiped away from him? So shall it be from us. Do they forget forever the shame and spitting, the cross and nails? So shall they in our case. Is it forever glory, and honor, and power, and dominion, and bliss without end? So shall it be in our case.

Let us comfort one another, therefore, with these words, and look up out of our wormhood and our chrysalis state to that happier and better day when we shall be like him, for we shall see him as he is.

All this has nothing to do with a great many of you. You will die, but you will never rise like Christ. You will die, and you will die. Why did I say "and you will die?" Why, because you will have to feel the second death; and that second death, mark you, is as much more tremendous than the first as the trumpet of the angel is more terrible than the voice of the earth preacher can be.

Oh, I would that Christ were your life; but you are dead, and God will say of you one of these days, as Abraham said of Sarah, "Bury the dead out of my sight," and you must be put out of his sight as an obnoxious, putrid thing. Oh that he would quicken you this day! "There

is life," says the hymn, "in a look at the crucified One." God help you to exercise one look at that Christ of whom I spoke, and then you shall join with the rest of his people in saying, "Christ is our life."—*C. H. Spurgeon.*

## CHRISTIAN GIVING.

"THIS GRACE ALSO."

OUR giving should not depend upon the coming of a subscription paper that can be looked over, and a sum affixed determined by the amount a neighbor may have contributed. Neither should the duty and privilege of giving be forgotten until the attention is secured by almost irresistible words of eloquent pleading. It may be true that Benjamin Franklin once attended a service with the deliberate purpose of withholding any gift for a benevolent object that was to be presented, but before the service closed decided to empty the entire contents of his pocket-book upon the contribution plate, but it is to be feared that if his example was to be followed there would be a very spasmodic flow into the treasury of the Lord.

Giving, first of all, should have its source in a right purpose and motive. You are only bestowing that which is placed in your hands as stewards. The only difference is that some are permitted to handle more of the Lord's money than others, and are therefore intrusted with increased responsibilities. Obligation to God, through the love of Christ, is the spring from which our plane of giving and the measure of their fulness should flow forth.

This implies systematic beneficence, the manner and method of which is illustrated practically and fully both in the Old Testament, the words of Christ, and the letters of St. Paul. The great question of meeting the financial demands and needs of the ministry of the church at home and abroad is solved when every professing Christian gives generously and systematically. A pastor of our acquaintance quite startled his congregation recently by showing in a few figures, based upon a very low estimate of the average income of the families connected with the church, that if they were to give the amount called for under the ancient tithing system, their contributions would annually rise above \$50,000, where they now gave but a few hundreds of dollars. And yet this is comparatively a very liberal congregation.

It is very plain that the rule is correct, yet how many apparently forget that they should give as the Lord has prospered them. The mite of the poor widow outweighed in the divine balance all the gifts of gold and silver that had been dropped with ostentatious pride into the treasury box of the Temple, but this does not teach that there was any merit in the mite, only as the Master knew that in her great poverty this woman had given all she possessed. There may have been days of struggle and trial when God accepted your mite, but he will not do so now that the sunshine of prosperity again falls upon your pathway. Do not let the increase of luxuries eat into your income until it takes the Lord's portion. It is easy to blind our hearts in this matter. I recall the enthusiasm with which an aged member of a church stated the fact that when he came to the place of his residence years before, a poor young man, he gave one dollar for the cause of missions, and he had never failed to contribute that amount every year. The good man, whose wealth had grown from month to month, failed to appreciate that the streams of his beneficence should have increased in like proportion. He would have been saved this common mistake if he had prayerfully remembered the nature and conditions of his stewardship, and measured his duty by the standard of Bible principles and obligations.—*Rev. E. B. Sanford, in Christian at Work.*

## THE DEEP MEANING.

"I CANNOT let him go. Why, he might be ill; and, among strangers, who would care for him? If he should die away from home, how could I endure it?"

Such were the expressions of a mother who thought she had consecrated her children to the Lord, but who could not consent to the plan for one to go to distant regions to teach the gospel to needy ones. Though himself quite decided on the plan for going, he could not leave his mother while feeling thus, and lingered till at length she gave consent. But she always spoke of him with a sigh, and with eyes brim full of tears, as of one

quite lost from the family; though frequent and loving were the letters sent home from this earnest Christian son.

A little more than half the year—which was the limit of his first absence—had slowly rolled away, and there came a new sorrow to this burdened heart. The eldest of the family, a promising young man in active business in the city, came home from his shop one day saying he did not feel quite well and would lie down. In answer to his mother's inquiries, there appeared nothing alarming about his symptoms, and, after a little, she left him for duties in another part of the house, but returned to find him a corpse.

Sympathizing friends tried to comfort her, but from the first she said: "It has a deep meaning to me. He was ill, and I could do nothing for him. He died at home, but I had not so much as a farewell look! I know, I know! it is to teach me that God can keep, or God can take his own. I said with my lips that H— might go, but my heart never said so till now. From henceforth he may labor where the Lord calls him."

When the heart feels so strongly at meaning of God's providence shall others dispute it? Shall they not, rather, search their own hearts to see if they be in any "wicked way" of withholding what is God's own?—*Congregationalist.*

## "PROGRESS" IN VERMONT.

AN Eastern paper having praised Vermont as exceptionally virtuous, a Vermonter replies as follows. If his description is correct, there is significance in his irony about the world growing better. In truth, the Puritanism of New England has largely disappeared:—

"Being a native of Vermont, and having always resided within the State, and for several years in its largest village, I think that I ought to be able to know something about the matter. Time was when the very name 'Vermont' suggested a lofty degree of morality, an uprightness of daily walk and conversation, and a strict conformity to the laws of the Bible that savored of ancient Puritanism; but how is it to-day? I would offer a few facts for the consideration of those who claim that the 'world is growing better.'

"First as to the curse of intemperance. We have a prohibitory law resembling that of Maine; but we have very few honest officials behind it to see that it is enforced properly. Secret gin-mills are continually in full blast, and drunkenness is on the increase among us. It is a common remark among travelers, that they pass over hundreds of miles in the State of New York, where a license law is in operation, without seeing one solitary intoxicated individual; but no sooner would they touch Vermont soil, than one or more appears as if by magic. This statement is, alas! too true. Our laws are in the hands of officials who condone with the rum-seller, make him disgorge a certain amount of his gains, and then allow him to pursue his nefarious traffic until another draft is deemed necessary. It will not do to destroy the goose that lays the golden egg. So much for Vermont justice.

"Next, as to divorce. Thanks to popular indignation, Vermont has revised her laws somewhat in this direction, but much remains to be done. Until recently the State ran up a record that put Indiana and Illinois completely to shame. A few years ago sixteen divorces were granted at one term of the Rutland court, representing one county only! Nearly all of these were granted on account of "intolerable severity"—the flimsiest excuse and veriest humbug that was ever plead as a reason for the annulling of the marriage contract. So much for Vermont conjugal fidelity.

"Vermonters have become notorious as a profane people. Our young men (and many old ones) can scarcely speak without an oath. This sin is daily on the increase, and shocking to say, we often hear such language from the lips of females. Hunting and fishing on the Sabbath, cock-fighting, etc., are getting to be common amusements with many, and the churches are neglected. Was it thus fifty years ago? I trow not.

"From the statistics of a neighboring town, once the abode of the strictest morality, I am informed that less than one-sixth of the population are in the habit of attending church. And thus it goes through the whole catalogue of minor sins and offenses, and yet the world is 'growing better.'"

## PERVERTERS OF HISTORY.

THE *Christian at Work* commenting on some over-zealous utterances of those who seek a religious amendment to the Constitution, says:—

"Some folk ought to read history and teach it to their children, if they have any. To think that the Synod of the Reformed Covenanter Presbyterian Church, at its late meeting in Philadelphia, should have affirmed that—

"Nearly all the delegates chosen to frame the Constitution were deeply tinged with infidelity. The Constitution partook of the character of its framers—it was infidel and Godless and had only for its basis the theory of social compact, 'We, the people.' There was no security for the sanctity of the Sabbath. No religious or moral qualifications were required of candidates for office. The infidelity and irreligion of the Constitution no longer need demonstration. The fact is admitted by Christian and infidel alike."

"Now this is conspicuous for being the very reverse of the truth. Skeptics in the Constitutional Convention of 1787, no doubt there were; but the great majority not only were not 'deeply tinged with infidelity,' but believed in Christianity and recognized the Christian religion as the corner-stone of the commonwealth. Let us retrospect a bit. The first Continental Congress was opened with prayer, and Congress attended church in a body. In 1777 it favored the importation of 20,000 Bibles, and in 1782 indorsed the publication of an American edition of the Scriptures. In 1778 a Thanksgiving proclamation called for 'Supplication for pardon through the merits of our Saviour,' and in 1779, in a like proclamation, gratitude is expressed for 'the glorious light of the gospel' shed 'through the merits of our gracious Redeemer, and the blessing of the Holy Spirit.' Furthermore, in the Constitutional Convention thanks were returned to God that 'above all, he hath been pleased to continue to us the light of the gospel truth, and secured to us in the fullest manner the rights of conscience in faith and worship.' The convention was opened and closed with prayer, and a sermon was preached before it. If that Convention was 'deeply tinged with infidelity,' it is pretty clear that it was deeply tinged with something else—even a religious and devotional spirit. Some philanthropic brother ought to send our 'Covenanter' friends a supply of some trustworthy *History of the United States*.

## CONFIDENCE.

I RECENTLY met, while traveling by rail, a very simple illustration of the peace-giving power of confidence. We had arrived at a junction where some shifting of the passengers took place, and I observed a lady in the same carriage with me, in much anxiety as to whether she was in her right place or not. I called to one of the officials, "Does this carriage go right through to B—?" He instantly replied, "Yes." This little word completely hushed the lady's fears, and removed all her doubts and anxiety. She became perfectly satisfied, and her mind was tranquilized. Now how was this? There was no change in her position or circumstances. She had evidently done nothing which could account for this immediate transition from restless anxiety to placid repose. What, then, was the basis of her peace? Simple confidence. She believed the official's "Yes," and she got immediate peace; nor did she manifest any further uneasiness during the remainder of the journey. This is very plain. A word had fallen on her ear—a simple word—a word that was true whether she believed it or not—a word, the truth of which in no wise depended on her; this word removed her fears, and gave her peace of mind. She had confidence in it—she believed it, and thus she got peace. She did not reason about it; she did not begin to say, "But what shall I do if I am not in the right carriage, after all?" No, she simply believed, and thus, without a single misgiving, she sat still, assured that in due time she would reach the desired terminus. In vain might some fellow-passenger raise doubts and give false alarms; the official's "Yes," settled everything. Confidence in his word gave quietness of spirit—a quietness which nothing disturbed. And so will confidence, trust, in the word of God give peace to every troubled soul.—*The Watchword*.

LET a Christian's character be such that those cannot fail to admire it who live with him in his home.

## The Sabbath School.

LESSON FOR PACIFIC COAST.—APRIL 16.

Christ Teaches the True Use of the Sabbath. Matt. 12:1-15; Mark 2:23-28; 3:1-7. Luke 6:1-11.

## LESSON COMMENTS.

FREE from his enemies, Jesus appears to have returned at once [from the second Passover] to Galilee, in the hope, perhaps, that there, far from Jerusalem, with its fierce religious fanaticism and malevolent hypocrisy, he could breathe more freely, in the still and clear air of the hills. But religious hatred is beyond all others intense and persistent. There were Rabbis and priests there, as well as in the South, and they watched his every step.

A fresh occasion for accusation could not be long of rising. He had left Jerusalem immediately after the Passover, and on the Sabbath after the second day of the feast—or, it may be, a Sabbath later—a new charge was brought against him. In the short distance which it was lawful to walk on a Sabbath—less than three-quarters of a mile—the path lay through ripening fields of barley—for Nisan, the Passover month, was the ancient Abib, or month of earing, and the first early sheaf was offered on the second day of the Passover. It was by the law, and by Eastern custom, free to all to pluck ears enough in a corn-field, or grapes enough from a vine, to supply hunger, and the disciples, as every Oriental still does in the same circumstances, availed themselves of this liberty, plucking some ears of the barley, and rubbing them with their hands as they went on. The field must have been near some town, most likely Capernaum, for a number of people were about, and among others, some spies. It was no wonder both he and the disciples were hungry, for no Jew could break his fast till after the morning service at the synagogue, or take supper till after the evening service, but he had sanctioned two offenses against the Sabbath laws. The plucking the ears was a kind of reaping, and the rubbing was a kind of grinding or threshing. Besides, it was required that all food should be prepared on Friday, before sunset, and the rubbing was a preparation. On other days there would have been no cause of any blame, but to break the Sabbath rather than suffer hunger for a few hours, was guilt worthy of stoning. Was it not their boast that Jews were known, over the world, by their readiness to die rather than to break the holy day? Every one had stories of grand fidelity to it. The Jewish sailor had refused, even when threatened with death, to touch the helm a moment after the sun had set on Friday, though a storm was raging; and had not thousands let themselves be butchered rather than touch a weapon in self-defense on the Sabbath? The "new doctrine" of Jesus would turn the world upside down if not stopped!—*Geikie's Life of Christ*, pp. 453, 454.

Jesus threw a shield of defense over the act of his disciples by referring to the conduct of David, esteemed to be a model of Jewish piety. Once when he and his men were an hungered, he had not scrupled to break the rules, to violate the sanctity of the holy place. We may believe that it was on a Sabbath day he did so. Doubly appropriate, therefore, was the reference to it; but it was not essential to Christ's argument that the act was done upon the Sabbath day. What Christ mainly desired by his allusion to the case of David, was to establish the principle that the pressure of hunger vindicated the setting aside for the time of the strictest even of the temple regulations.—*Hanna's Life of Christ*, p. 200.

If excessive hunger excused David for violating even the holiness of the sanctuary, and made his act guiltless, how much more excusable was the simple act of the disciples in plucking the grain and eating it upon the Sabbath day. Jesus would teach his disciples and his enemies that the service of God was first of all; and, if fatigue and hunger attended the work, it was right to satisfy the wants of humanity, even upon the Sabbath day. That holy institution was not given to interfere with the needs of our being, bringing pain and discomfort, instead of blessings. "The Sabbath was made for man," to give him rest and peace, and remind him of the work of his Creator, not to be a grievous burden.

The work done in the temple upon the Sabbath was in harmony with the law; yet the same

labor, if employed in ordinary business, would be a violation of it. The act of plucking and eating the grain to sustain the bodily strength, to be used in the service of God, was right and lawful. Jesus then crowned his argument by declaring himself the "Lord of the Sabbath,"—One above all question and above all law. This Infinite Judge acquits the disciples from blame, appealing to the very statutes they are accused of violating.—*Life, Teachings, and Miracles of Christ*, by Mrs. E. G. White, p. 196.

In some unnamed synagogue He sat and taught. A man whose right hand was withered stood before him. Had he been brought there to serve the purposes of these watchful enemies who wished, not simply to have his own acts to bring up against him (for these, as the acts of a prophet, might be regarded as privileged) but to get from him a distinct categorical reply to the question whether it was lawful for any man who had the power of healing to exert it on the Sabbath day? So soon at least as they saw his eye fastened upon the man with the withered hand, and before he did anything, they interpose their question, "Is it lawful to heal on the Sabbath days?" The question is met by an appeal to their own practice: "What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep! Wherefore it is lawful to do well on the Sabbath days." But they shall not only have its lawfulness asserted, they shall see the good done before their eyes. Jesus bids the man with the withered hand stand forth. But ere he cures him, he turns to the scribes and Pharisees and puts in his turn a question cutting deep into their deceitful hearts: "Is it lawful to do good on the Sabbath days,—as I am doing,—or to do evil?—as ye do in suspecting and maligning me;—to save life,—as I do,—or to kill,—as ye are doing who are already meditating my death? There is no answer to this question. They stand speechless before him, but unconvinced and unrelenting.

Jesus knew that healing the diseased on the Sabbath day would be regarded as a breach of divine law, would shock the Pharisees, and run counter to the convictions of the great mass of the community. Did he abstain from effecting cures upon that day? He might easily have done so, as no applications were made to him. Much as they desired to have the benefit conferred, the people shrank from bringing their diseased to be cured on the holy day. Jesus had only to meet their prejudices by doing nothing. But he did not choose to be thus silent and acquiescent. No less than seven miracles are recorded as wrought by him on the Sabbath day, some of them among the most conspicuous and memorable in his ministry. 1. The cure of the paralytic on the occasion of his second visit to Jerusalem. 2. The cure of the demoniac in the synagogue of Capernaum, when opening his ministry in Galilee. 3. The cure of Peter's wife's mother the same afternoon in the same city. 4. The cure of the man with a withered hand, a few Sabbaths afterward in the same city. 5. The cure of the man born blind, who sat begging in the porch of the temple at Jerusalem. 6. The cure of a woman who had the spirit of infirmity for eighteen years. 7. The cure of the man with a dropsy, who happened to be present at a feast given on a Sabbath day in the house of a chief publican, an invitation to which Jesus had accepted.—*Hanna*.

NOTES.—A Sabbath day's journey was 2,000 cubits, which were reckoned equal to six stadia. A stadium was 606 feet 6 inches x 6 equals 3,639 feet equals 1,213 yards. No distance was spoken of by Moses, but it was commanded that no one should go outside the camp to get manna. The Levitical towns were to have a district of 2,000 cubits in breadth on all sides (Num. 35:5), and there was to be the same distance between the ark and the people of Israel in their march behind it. From this the Rabbis concluded that that was the distance between the Tabernacle and the edge of the camp, out of which no one was to go.—*Winer, Sabbathweg*.

Oriental rise very early, and the morning service was not over till the third hour—nine a. m.

The Jews could not, on the Sabbath, even lift up and eat fruit which had fallen from a tree.—*Lightfoot*.

The punishment for Sabbath-breaking was death by stoning.—Ex. 31:14; 35:2; Num. 15:32. *Mishna Sanhed. 7:8*. Jesus was, thus, in imminent peril.

## The Signs of the Times.

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

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### CORRECT MOTIVES IN RELIGION.

THIS is a subject of greater practical importance than may appear to those who do not carefully examine its bearings. It is generally supposed that if the action itself be right there is little or no need of further consideration; or if there is honesty of purpose it does not so much matter what the course of action may be. But there is danger that individuals may be lulled into carnal security and ruined by self-deception.

Paul said: "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully," 2 Tim. 2:5. A man may worship in blindness; he may be very devoted, and "bow down to wood and stone," very self-sacrificing, and voluntarily perish under the wheels of the car of Juggernaut. He may even worship the true God, yet not at all to divine acceptance, John 4:23, 24. He may worship Christ, and still worship him in vain. Matt. 15:9. He may, with great earnestness, call upon Jesus as his Lord, and yet be banished as a worker of iniquity. Matt. 7:22, 23. Worldliness or selfishness may be so intermixed in our religion as to make it even abominable in the sight of God. Prov. 28:9.

While almost every one acknowledges the utility and necessity of nine of the ten commandments, the remark is frequently made that they are not to be obeyed as *commandments*; that is, they do not keep the things contained therein because they are commanded, but because they love to do them. To obey a commandment, is, in their estimation, too low for a Christian; it is inconsistent with the freedom of the gospel. Christian service, they say, should be that of love only. Every act should be voluntary,—a free will offering,—and not by any feeling of compulsion.

This position was recently avowed to us by a brother whom we very highly esteem, and whose zeal and service in the cause of Christ are assurance to all of the honesty of his intentions. Yet we consider the position so deeply erroneous that we fear the religion of many is greatly vitiated by this motive which is really a selfish one. Let us examine a few passages of Scripture bearing on this subject.

"For this is the love of God, that we keep his commandments." 1 John 5:3.

"If ye love me, keep my commandments." John 14:15.

"If ye keep my commandments, ye shall abide in my love." John 15:10.

"Why do ye also transgress the commandment of God by your tradition?" Matt. 15:3.

"If thou wilt enter into life, keep the commandments." Matt. 19:17.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:19.

"And why call ye me, Lord, Lord, and do not the things which I say?" Luke 6:46.

"Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

"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. 22:14.

All these speak of them, not as mere abstractions, but as *commandments*, and the duties contained therein are enjoined because they are commanded.

But if the decalogue is not now binding as commandments, it is because the Lord has, in some manner, released us from the obligation. If so, why do the things, or any of the things contained therein? We have a case exactly in point. There is a prophecy in Isa. 1:10-15, which, when compared with chap. 66:1-4, and Hosea 2:11, and others, teaches the abrogation of certain duties once enjoined. The question there proposed applies to all false worship, or will-worship: "Who hath required this at your hands?"

The truth is that there are no *optional duties* in the

service of God. "All good works" are marked in the holy Scriptures. "To the law and to the testimony," is the constant and only appeal in the Christian life. *That which is done, not as a matter of commandment, but as a matter of choice, may be omitted without sin.* This is a fact which no one can contradict. And then comes the question: Can a Christian omit the duties enjoined in nine of the ten commandments and not be guilty? Every one will say that he cannot, and yet it is true that "By the law is the knowledge of sin."

But one fact, worthy of remark, may always be noticed in these cases, namely, with all their love to do these things, they never love to do what is enjoined in the fourth commandment! So uniformly is this the case that we have been driven to this conclusion that the position is not taken because of any special love to God, but because of a special aversion to the Sabbath. Now let us further ask such an one: Why do you love to do the things contained in nine of the commandments? We cannot imagine what answer can be given but this: Because we love to do that which is pleasing to God. But how do you know it is pleasing to God? Where may we learn that God will be pleased to have his servants do those things? This can only be answered in one way: We know it because we find it in his word. He has spoken it and left it on record.

And so, after all, we must come to the commandment to learn that it is duty, and that God will accept it as service to himself. And this destroys the position completely.

And now we will ask another question: Why do you not also love to keep the Sabbath? What is the ground of your being thus "partial in the law?" Mal. 2:9. God spake this as well as the other nine. It is left on the same record. The Saviour gave it the same sanction in his life and teachings. Are you sure that your motive is pure,—that it is not alloyed with worldly or selfish considerations?

We think it unnecessary to pursue these questions further. The truly conscientious may easily determine this matter for himself by careful self-examination. But we must say, and we think we shall be sustained by every considerate, God-fearing person, that the whole position is inexcusably faulty; so much so that it vitiates the religion of the person who takes it, and must endanger his acceptance with "the Judge of all," in the great day. If it is true that they do the great moral duties of life because they choose to do them—they love to do them—and not because God requires them, then it is true that their service is not that of obedience, for that is not, and cannot be, obedience which does not recognize the obligation of a commandment. Long ago an English reformer asked this question, "Can that be obedience for which there is no commandment?" We hazard nothing in saying that the religion of such is faulty,—that it has no true foundation on which to rest—is not service done to God. For, if it is done of choice and not by virtue of God's commandment, then their service centers in self and not in God. And that which does not recognize the obligation of a divine requirement is not service to God. It is verily will-worship, and as such strongly and justly condemned in the Scriptures.

Melancthon said that those things which are called virtues among the heathen, and among those who reject the authority of God, are of the nature of vices because they have a vicious origin; because they spring from self and not in respect to God's authority. The indictment stands good against the religion of those who do only the things which they love to do, without regard to what God has commanded. If this be not true, it is because the word of God is not a standard of "faith and practice." That word furnishes the test for all human actions; it informs us on what ground we shall appear in the Judgment. It sums up "the whole matter" in these words:—

"Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

Then if we wish to know how we shall appear in the sight of the Judge in that day, let us look to his commandments, and discover how we stand related to them. If we are not in harmony with them here in our probation, they will be against us when our probation ends and we stand where the secrets of the heart are made manifest. And let us never trust to our own hearts, or to our feelings, to guide us in our religion, for this is the height of folly. Jer. 17:9; Prov. 28:26.

J. H. W.

### CHANGE OF THE SABBATH.

A CERTAIN man who has written much against the Sabbath of the Lord has lately made a grand discovery, and published it in an Eastern religious paper. He has "demonstrated" that the seventh day never was the Sabbath more than any other day of the week. He says:—

"The weekly Sabbaths of the Jews were changed to different days of the week every year of their history, after they came into the land of Canaan, except when their passover fell on a Friday."

Just to think that this was a fact, and not a Jew from the days of Joshua to the present time ever knew it! It is most fortunate that this sapient investigator has arisen to make this known, or the world might forever have remained ignorant of such an interesting piece of knowledge. We knew, and all the Jews knew, and every Christian student knows, that the yearly sabbaths were movable as to the days of the week, but stationary as to the days of the month. And everybody knew (perhaps we shall hereafter have to say they supposed) that the weekly Sabbath was movable as to the days of the month, but immovable as to the day of the week. It yet appears inevitably true to us that it is so still; but this man of immeasurable erudition has "demonstrated" to the contrary, and who now dares to doubt? Yes, demonstrated that the seventh day of the week fell on any and every day of the week! He cannot deny that this is exactly his conclusion, for he has written largely to prove that the Sabbath was changed from the seventh to the first day of the week by Christ or his apostles. But it appears also that before it was so changed it fell on the first day of the week quite frequently!

If the old saying is true that, "Ignorance is bliss," this same Mr. P. must be a happy man. And this happiness he is determined that no man shall take from him. Each new theory that he projects against the Sabbath is as precious to him as a new toy to a child. We cannot doubt that he enjoys it, even though we cannot appreciate such enjoyment. J. H. W.

### THE PHILOSOPHY OF SANCTIFICATION.

PHILOSOPHY is a great thing; equal in greatness to "Diana of the Ephesians." And it has more worshippers than the great goddess. If they are not always as noisy, they are much more persistent; for those were quieted after about two hours' vociferous crying. But where is the town clerk who can appease the spirit of the devotees of science and philosophy?

The wisdom of this world never gives full proof of its folly until it invades the domain of Bible truth. When an attempt is made to explain the mysteries of godliness on a scientific basis or in a philosophical manner, our reverence is startled at the temerity of presumptuous man. We copy the following, it being only one paragraph of a philosophical dissertation on Christian holiness:—

"If a conjecture may be hazarded as to the *modus operandi* of the Holy Spirit's revolutionary processes, it is this: Recalling the statement on pages 49, 50, that the human spirit stands in the relation of a higher nerve-center to the peripheral ends of the nerves of communication of the hemispheres of the brain, sending down its influences through all the complicated mechanism of which the hemispheres are the crown; so, we suppose that the Holy Spirit in connection with the human spirit stands in the same relation. And, just as the nerves may be made pathways for the electric current to travel over, intensifying nervous energy as it goes, so that the powerful shock of a forty-cell galvanic battery annihilates apparently incurable sciatica at a blow; so, the current of divine life sweeping down upon the hemispheres, enveloping the sensori-commune and the cerebellum, piercing through the medulla, thrilling along the spinal cord, and permeating and exalting every nervous center, may instantaneously dash neuralgias of habit and sciaticas of desire clear out by the organisms in which they have rooted apparently for life."

If this were the vagary of some Spiritualist medium we should throw it aside without remark. But it is not. It is the serious explanation by a professed Christian writer of the method or *modus* of the operations of the Holy Spirit in its work of the sanctification of the believer in Christ, which we find in one of the most highly esteemed of our religious exchanges. We cannot refrain from recording our firm protest against such "conjectures" in regard to the mode of the Spirit's operations. Conjectures are not admissible on the subject. They cannot enlighten us, because they are only conjectures. They belittle the subject, making that a matter of philosophical speculation which should not be desecrated at all by any speculations. [It is holy

ground. It is a matter not revealed, and certainly cannot be searched out, more than by searching we can find out God. Better be satisfied with seeking the aid of the Holy Spirit, and knowing its gracious operations on our hearts, than to uselessly and, as we think, irreverently and presumptuously speculate on the methods of its operation.

J. H. W.

#### A NEW CREATURE.

[From *Les Signes Des Temps*.]

"THEREFORE if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17.

These words furnish a true test of every man's character. From them we can learn whether we are Christian's or not. They are not spoken of a particular class, but of all who are in Christ. If any man, whether Jew or Gentile, bond or free, rich or poor, noble or peasant, old or young, learned or ignorant, pastor or hearer of the word, if, he says, any man be in Christ *he is a new creature*. And if he be not a new creature he is not in Christ.

What then is signified by the term new creature? This is sufficiently explained by the words which follow: "Old things are passed away; behold all things are become new." What are the old things which have passed away, and what are the new things that have taken their place? The answer is not difficult. These persons who have become new creatures have put off the old man and put on the new man. Col. 3:9, 10. This is a great change. The old man with his deeds represents the evil passions of the natural heart. Col. 3:5-9. The new man represents Christ formed in us the hope of glory. Col. 3:10-14.

Let us consider the old man and his deeds. He is in rebellion against God. His will is not in submission to God, for he does not love the will of God. He loves his own way and is determined to follow it. The old man is selfish. He seeks his own advantage at the expense of others. He studies to promote his own interest without regard to the interest of his fellow-men. He tries to elevate himself by pulling them down.

He is neither honest nor truthful. Perhaps he would scorn to steal, or to tell a falsehood in a direct manner. But if he can take advantage of others in his business he is not slow to do it. If he can sell inferior articles as good ones he is glad to do it. When he works for others he is not always careful to fill up his time nor always attentive that all his work should be well done. He does not love his neighbor as himself.

In many things he does not govern his appetites and passions. The carnal mind that is enmity against God rules in his life. Rom. 8:6-8. His spirit is proud. He glories in his independence. He is envious. This is the disposition which makes a person unhappy when he sees others prosper. He is jealous. He imagines that he receives a thousand slights; and he thinks that the honors which are justly his due are withheld from him and given to others. He will not take reproof. He thinks it an insult to be told of his faults, and instead of laying reproof to heart he is very angry with the one who has reproved him. He does not love God nor his cause. He will not sacrifice for God, for his own worldly interests are dearer to him than is the cause of Christ. He will not confess his faults for that is beneath his dignity. So he dares to justify his evil acts though his excuses are really so many falsehoods.

The old man can never enter the kingdom of God. He must be put off with his deeds. The heart in which dwells this carnal mind must be circumcised. The new man must be put on. Our fallen nature must be renewed by the grace of God. We must be born again.

Let us examine the character of the new man. His will is lost in the will of God. He has given his heart to God. He seeks not to please himself but to do that which God approves. He says to God continually, "Thy will be done." He no longer seeks his own interest but that of others. He will not advantage himself at their expense. If he sells any articles he gives good measure, and that which is at the bottom is as good as that at the top. If he sells sugar he puts no sand in it. If he sells milk it has no water in it. In all his business transactions he acts as though the eye of God was upon him, and thus he does to others as he would have them do to him.

He never seeks to rise by pulling down others. He delights in their prosperity, and finds no pleasure in taking from others to advantage himself. From real

humility of heart he esteems others better than himself. He is not an eye servant. He knows that Christ is his master and that if he is guilty of any negligence as a servant Christ regards it as done to himself.

If he has others in his employ he pays them just wages, and never takes advantage of their poverty to oppress them. He well knows that no injustice, nor oppression, nor dishonesty, nor falsehood can have place in the kingdom of God.

He governs his passions. He keeps under his body and brings it into subjection. He has crucified the flesh with the affections and lusts. He knows that he is always in danger of self-deception. He therefore regards reproof as salutary for his soul. He does not become angry with the reprover, but seeks to know the real condition of his soul. He is not made unhappy by the prosperity of others even though he does not himself prosper.

He has that charity that thinks no evil, and he therefore is not troubled with jealousy as though he was slighted and others honored in his place. He loves God with all his heart and he loves his neighbor as himself. Grace reigns within his heart. The spirit of God writes the tables of the law upon the fleshy tables of his heart. His body is the temple of the Holy Spirit. Christ is his pattern. He gives proof that he is in Christ because old things in his case have passed away and all things become new. Impatience, fretfulness, evil speaking, anger, and strife have passed away. Love now reigns in this man's breast so that he would lay down his life for others. The great work of conversion or of the new birth begins when we first come to Christ for pardon. It is a progressive work carried forward through all the period of Christian experience till we stand perfect in all the will of God. Does the reader profess to be in Christ? If so, have old things passed away and have all things become new? Those who have named the name of Christ must depart from all iniquity. And now if this great work is but partially accomplished is it actually progressing in the reader's heart? We may profess to believe in Christ, but we are not in him unless this great change has made visible progress in us. Let us not be deceived, for the day of judgment will show that this error is fatal. Matt. 7:21-23.

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#### DOING JUSTLY GOD'S REQUIREMENTS.

BY ELDER GEO. I. BUTLER.

"AND what doth the Lord require of thee but to do justly and to love mercy, and to walk humbly with thy God?" Justice and righteousness are the foundation of God's government. They must form the base of every human government which is entitled to any respect. Man's character is worthless when these are not its underlying principles. The commandments of God are simply a development of them. The prophet has beautifully summed up the truths of religion in the sentence above, concerning justice, mercy, and the love of God. His question implies that all man's duty is comprehended in these things, and that merely religious services are of but small importance in comparison. He makes this statement very emphatic by putting it in the interrogative form. What doth the Lord require *but this*, is a very forcible way of saying this really comprehends *all*. The Lord then *does require* all men "to do justly." He will not accept less than what *he requires*. We know of course that God has graciously made provision for repentance for all kinds of sins but one, sins of injustice among the rest. But what I mean is this: God requires of man a certain character, or the acceptance of certain principles before he will save him for an immortal life. He has made provision in the plan of salvation for divine grace and strength to enable man to obtain these characteristics through repentance of sin, faith in the Lord Jesus Christ, and earnest prayer, united with his own earnest efforts. By means of the help he gives, he requires man "to do justly." This he must do, or be lost.

What does this requirement embrace? Mr. Webster defines *just*, as "Rendering or disposed to render to each one his due. Conforming or conformable to rectitude, not doing wrong to any. Violating no right or obligation. Equitable, upright, honest, true." A beautiful definition truly, if our characters could be such, and the Lord says he requires that they be such. Man, then, must render to each one his due, and must not do wrong to any. This is a work we must look after ourselves, and see to it that we violate no obligation of

right. We must not let our naturally covetous dispositions induce us to cheat or defraud, or take advantage of the ignorance of others. "Doing justly," strikes directly against the principle of getting something for nothing, which underlies most of the traffic of the present day. Were this principle carried out by all, it would put an end to all the cheating, adulteration, dishonesty, hypocrisy, slavery, lying, slander, murder, larceny, disobedience to parents, and covetousness, and other sins too numerous to mention, which exist in our world. What a different world it would be! Quite a good world to live in, indeed. It would abolish all armies, navies, courts, sheriffs, jails, prisons, executions, and police, with most of the taxes now paid. It would make a grand revolution in our world. These things have to be maintained to hold in check the selfish greed of mankind who will not "do justly." Many, no doubt, violate this principle almost unconsciously. Early training and the practices of others around them have educated them in wrong doing till they do not realize it themselves.

Let us illustrate this principle in pecuniary transactions. Exchanges of property can often be made between persons to mutual advantage, if the principle of justice is mutually regarded. This would be legitimate and right. But how little of this there is done. With most there is a special desire to obtain from the other more than the real value of his own. With men who claim to be honest, there will be efforts made to depreciate the other's property, to enlarge upon the favorable points of his own, and make it appear more valuable than it is, to obtain just as much as possible, regardless of intrinsic value. With those of less conscience, absolute deception is often used, and lies told to cover up blemishes and faults, and to extravagantly praise the supposed merits of their property. All this is for the purpose of getting something for nothing; of getting value for which the other man has toiled or paid his money, without giving any equivalent in return. This same motive underlies all stealing and robbery. Thieves take the property of another without saying, "by your leave," knowing they are liable to grace a prison for it. Others with the same motive, desire to obtain something from another without giving an equivalent in return, without running any risk to themselves, and keeping within the limits of the law. They hope in some way to blind the eyes of the one with whom they trade, and make him think he is getting all a thing is worth when he is not. If they can by superior shrewdness, succeed in getting him to consent to give up his property for much less than it is really worth, they think they have made a good trade, and perchance boast of the same. Would they have obtained that advantage had the other known the real value? Of course not. They have added deception to their covetousness, and taken advantage of the fellow's ignorance to advantage themselves at his disadvantage. Surely, there is nothing noble in this. Surely, this is not a noble use to which superior ability should be put. To do this kind of business successfully and amass great wealth by it, and perchance by taking advantage of others' necessities to get them in a pinch and strip them of their property without giving really any value in return, is the way fortunes are often made, and men become great in the eyes of this world. But all of this is not only wicked injustice, but the height of folly if there is a God of justice and a Judgment day.

The person who consents to use his God-given powers for such purposes, consents to form a character grossly unjust, showing that he regards money of more value than right principle. How can men have any respect for themselves knowing they desire to obtain their neighbor's property for less than its value, knowing they are anxious to take advantage of his ignorance or misfortunes? How must God look upon them with his eyes of purity? Does it pay? Not if eternity is longer than time, and the bliss of Heaven is more precious than this poor world. God requires us to "do justly." We must come up to that requirement, or be lost. God will never give eternity of happiness to those who are planning to take advantage of their neighbor's ignorance to obtain his property without giving an honest equivalent. Why should the lives of such be perpetuated in glory? They are not worthy of it. How foolish such conduct will seem in the great day of Judgment—when men shall be judged according to their deeds. When the eye from which earth and heaven flee away shall pierce the guilty souls of the covetous and selfish who

fatten on the substance of the toil of others, and they shall realize that all is lost forever, their sharp trades will not seem half so satisfactory to them. We must all realize that every act of injustice leaves its spot of defilement on our character. Like pitch and tar upon clothing, it sticks to us. Nothing but thorough repentance and the blood of Christ can remove it. Conversion is a change of heart and character. Its evidence of genuineness is a life of faithfulness to principles of right. "Cease to do evil, learn to do well." "Doing justly" enters into every act of life. The employer who forces his laborers to work for him for a bare pittance sufficient only to maintain life, while he rolls in luxury, must learn to do justly, or be lost. The employed who are unwilling to faithfully fulfill their contract, but shirk and waste when not under the eye of the overseer, caring only for their pay, must learn the same lesson.

This principle pertains not only to pecuniary matters but enters into all the relations of life. It is embodied in the golden rule, and the second great commandment, "Love thy neighbor as thyself." No present pleasure, gain, or earthly honor, can compensate for the loss of righteousness and justice, and self-respect, and eternal life. No character can be worthy of respect which is not founded on justice. We ourselves are more interested to see to it that we do not deviate from its principles than any one else can be. Eternal consequences depend upon it. No attention to outward religious service can take the place of justice, or make us acceptable to God while this is lacking. Were professors of the religion of Christ always just in their dealings with their fellow-men, religion would stand higher in the public estimation than it now does. Covetous professors are the great stumbling-stones in the King's highway. Their religion is a cloak to their covetousness now as it was in the time of Christ. True religion will bring us back to the great first principles of justice and righteousness. These are the great foundation stones which will stand sure with the house built upon them, while the sandy foundation will give way, and the house built upon it will fall. Let us be sure to "do justly."

#### YET THEY PROSPER.

BY ELD. D. A. ROBINSON.

WHEN the claims of the fourth commandment are presented and the Bible evidence is brought out that the seventh day, or Saturday, is the only Sabbath that God requires men to observe, one almost universal reason (?) among the many assigned for keeping Sunday is, "We never would have been prospered as we have if it were wrong to keep Sunday. We would not be blessed as we are if we kept the wrong day."

The man who takes God's name in vain might say, "I know it can't be wrong, for if it were I would not be blessed with the good health I now enjoy," and he would use equally as much logic as in the other case.

The weather may be extremely cold and my sitting by the fire and affirming ever so loudly that I know the weather is warm because if it were not I would not be so comfortable, does not make it so. My comfortable condition is not the result of congenial weather, but it comes from another cause.

So men, churches, and nations are blessed—not because of their perfection; but—notwithstanding their imperfections. Many are prospered, not because they keep Sunday, but prosperity often comes notwithstanding our violation of God's holy Sabbath. It will not do to make our prosperity the rule of the correctness of our position, for "the Lord is good to all, and his tender mercies are over all his works." In reflecting upon this matter, David uttered the following: "For I was envious at the foolish when I saw the prosperity of the wicked." Prosperity here did not evince an adherence to a correct theory, for they were "wicked." Prosperity often comes notwithstanding our wickedness, and he who holds up this as a proof of his connection with God may make a fatal mistake. The following from the pen of inspiration is to the point: "For among my people are found wicked men; they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit; therefore they are become great, and waxen rich. They are waxen fat, they shine; yea, they overpass the deeds of the wicked; they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge." Jer 5:26-28.

That life will be the most truly prosperous that has

been the most closely allied to God. He alone will be the successful man, who, by implicit faith in his Redeemer and obedience to all God's requirements, has developed a righteous character and is at last fitted for the kingdom of glory. When the immortal throng shall ascend with their Redeemer, the command will be given as they approach the city of God: "Open ye the gates that the righteous nation that keepeth the truth may enter in." Reader, will you be there?

### The Missionary.

#### JOHN KNOX IN AFFLICTION.

BY ELD. S. N. HASKELL.

AFFLICTION and persecution have ever been intimately connected with the usefulness of the reformers, and John Knox had his share. In June, 1547, a French fleet accompanied by a land force, appeared before St. Andrews, where Knox and his friends had taken refuge, to assist in the reduction of the castle. After a brave and vigorous resistance, the besieged were obliged to surrender, which they did upon the conditions that the lives of all in the castle should be spared, and that they should be transported to France, and if they deserved it, from there to any other country excepting Scotland. The capitulation, however, was violated and all were retained as prisoners of war. Some of the principal gentlemen were incarcerated in dungeons, while others were confined on board the French galleys. These persons, among whom was John Knox, were bound in chains, and, in addition to the rigors of ordinary captivity, were treated with all the indignities offered to heretics. Solicitations, threatenings, and violence, were all employed to make the prisoners recant their religion, or at least countenance the popish worship, but not a single individual of the whole company, on land or water, could be induced to symbolize with its rites in the smallest degree. When mass was said, they were threatened with torture if they did not give the usual signs of reverence, but instead of this they covered their heads as soon as the service began.

This imprisonment lasted nineteen months, and so great was its severity that the health of John Knox became greatly impaired by it, indeed, he seems to have never fully recovered from its effects. During this time he was seized with a fever from which no one in the ship thought he would recover. But even under these circumstances his fortitude of mind remained unsubdued. To the anxious, desponding inquiries of his fellow-prisoners, whether he thought that they would ever obtain their liberty, his uniform answer was, "God will deliver us to his glory, even in this life." While very sick, his attention was directed to the land, and he was asked if he recognized the place. (They were then near St. Andrews.) "Yes," he replied, "I know it well; for I see the steeple of that place where God first opened my mouth in public to his glory; and I am fully persuaded, how weak so ever I now appear, that I shall not depart this life till that my tongue shall glorify his goodly name in the same place."

But although he possessed great elevation and tranquility of mind during the greater part of his imprisonment, it seems from his writings that he considered it in answer to prayer. When first thrown into cruel bonds, insulted by his enemies, without any apparent prospect of release, he was not a stranger to the anguish of despondency. While referring to the exercises of his mind at this time, in a treatise on prayer, after speaking of his anguish of mind, his vehement tribulation and afflictions and the apparent hopelessness of his case, he says that in his greatest calamity, and when his pains were most cruel, contrary to carnal reason, he was enabled through the mercy of God to rise above it all. "Blessit be his halie name." "And therefore," says he, "dare I be bold in the truth of God's word, to promise that notwithstanding the vehemence of trouble, the long continuance thereof, the desperation of all men, and the fearfulness, danger, and anguish of our own hearts, yet, if we call constantly to God, that beyond the expectation of all men, he will deliver." "From the pit of tribulation," says he, "such prayers ascendeth into God's presence."

When free from fever, during his captivity, he improved his time in writing, and prepared a confession of his faith, containing in substance what he preached at St. Andrew's. This, accompanied with earnest exhortations to his friends in

Scotland, to persevere, regardless of the persecutions which they might suffer for its sake, in the faith which they had professed, he found means to send to that country. Subsequently, he thus referred to the writing of this confession of faith: "Let no man think, that because I am in the realm of England therefore I so boldly speak. For the body lying in the most painful bands, in the midst of cruel tyrants, his mercy and goodness provided that the hand should write and bear witness to the confession of the heart, more abundantly than ever yet the tongue spake." Through the personal interposition of Edward VI. of England, with the king of France, he obtained his liberty in 1549, and immediately repaired to England.

#### THE CAUSE IN ENGLAND.

AS LAST reported, we are well at work posting the SIGNS, and have now some tangible results to report. During the last month we have received over one hundred letters in response to papers sent out. Those writing express interest in the paper, wishing us success in our work. A goodly number have already subscribed for the SIGNS OF THE TIMES; some for three months, some for six months, and some for the entire year. From the many letters received, we give only a few extracts. One person in Shropshire, writing to subscribe, says: "I can conscientiously say, God speed you in your efforts to spread the knowledge of spiritual truth and light. The copies of the paper you so kindly forwarded me are passed on (after perusal) to six different homes, among these two ministers of the gospel: hence you see they are not lost; so far from this they are sought with avidity. Pray continue to send them."

Another, writing from Kent county, and subscribing for a year, says: "I have received four copies of the SIGNS OF THE TIMES, and have read the contents with interest, and am disposed to continue to receive it weekly, as I consider it worthy of perusal. I do not profess to be religious, at the same time I am not biased against any religious cause which has for its object the welfare of man's soul, and should this be the means of bringing another sinner to Christ, I shall have every reason to bless the sender of the SIGNS OF THE TIMES."

Another writes from Lancashire and says: "I thank you for your kindness in sending me the SIGNS OF THE TIMES. I like it very well, but I cannot think how you found out my name. I inclose pay for the SIGNS, so send it on."

Most of those who write commend the paper, and wish us every success, although all are not so circumstanced as to subscribe.

As an illustration of the work the SIGNS is doing, I will give an extract from a letter of one who, after reading, has given her heart to the Lord. It was written to a near friend of hers. She says: "You will be surprised to learn that my brother's babe is dead, and you will be still more surprised to hear that I have been to see his wife to try to comfort her, and to advise her to look to the Lord Jesus Christ for peace. I knelt in prayer before I went, to ask the Lord to guide me and give me strength to overcome all enmity between her and myself, and to forgive us both for the past, and to help us to lead a better life. When I went to her house, she was very much surprised, I could see, but I felt happy to know that I had done the Lord's will, to love my enemies and forgive them that trespass against us if we wish for forgiveness at that great day of the Lord. I spoke of the Lord Jesus to them, and they were both surprised and wondered, and so did I when I reached home, for how the words came into my mind to speak to and pray for them. The Lord was with me instructing me to do so."

"Pray for them that their hearts may be turned to the Lord Jesus Christ. I feel the comfort of looking to, and trusting in, the Lord. I have never felt so happy in all my life as I have of late. Oh, how I wish I had given my heart to him before. I only just begin to feel the pleasure of life. I have the Bible and have plenty of time for prayer, and the will to keep the Sabbath day to the Lord. What a comfort to know that God sent his only begotten Son to redeem us. We can never be too thankful to the Lord for sending Mr. Ings to you, who gave you such good advice, and was the means of leading you to the Lord."

Among all the good letters is found the following snappish card from London:—

"335 Amhurst Road, Stoke Newington, N., 19th March, 1881.

"SIGNS OF THE TIMES, Sir,—Send me no more of this ranting, dissenting trash. It is burnt by me immediately. Send me a subscription for Mr. Pelham, Dale, or Mr. Enraught, and you will be doing good. Do you read the 'Church Union Gazette?' Yours, etc. —"

This is not the first time the burning argument has been tried against the truth. The king of Judah heard words of truth which the Lord sent to him through the prophet Jeremiah, "and it came to pass that when Jehudi had read three or four leaves, he cut it with the penknife and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth." Jer. 36:23.

The burning argument was also tried at a later period in London, in the days of the bloody queen Mary, 1555 to 1557, when on a spot about three and a half miles to the south-west of the point from whence this bitter card issued, at Smithfield, directly in front of St. Bartholomew's church, John Rodgers, John Bradford, and John Philpot were individually burned for what, I suppose, the church of Rome called their "dissenting trash." They suffered for a principle, and that principle has lived to bless England to-day.

If I understand correctly the position of Messrs. Pelham, Dale, and Enraught, they are seeking to introduce forms of service into the church, that savor more of Romanism than of Protestantism. Rome has often used the fire argument, and I have no special desire to foster them or their dogmas. I am not a constant reader of the "Church Gazette," but should it come to my table, I think I could read at least two copies without reporting "burnt by me immediately."

J. N. LOUGHBOROUGH.

#### LOS ANGELES.

We pitched the tent here and commenced meetings April 1st. There is some prejudice against the name of Adventist, but this is rapidly giving way and the attendance and interest have increased from the first. Our audiences now are quite large. The seed is being sown in many hearts and we hope will spring up and produce an abundant harvest. Pray for the work here.

W. M. HEALEY,  
M. C. ISRAEL,  
J. G. HURLEY.

April 9, 1881.

### Temperance.

#### CAPSIZED IN SMOOTH WATERS.

JONATHAN WELLS and Stephen Moore were seafaring men, whose lot it was, in the early part of this century, to spend a few days of rest and recreation at a seaport on the north-east coast of England. One of these days being unusually bright, and the sea calm, a number of their friends less accustomed to the sea, had gone out in a pleasure boat for a few hours' enjoyment on the water, and Wells and Moore were now awaiting their return.

As the two friends sat on a cliff overlooking the sea, the beautiful serenity of the weather led to some conversation about scenes of an opposite kind which each of them had witnessed. "It has often struck me," said Wells, "that when the worst has been said about the ravages of the sea, the percentage of really unavoidable calamities is comparatively small. Among my own tars, and among those whom I can recollect from the time when I went to sea as a boy, for every one who has lost his life through wild seas, I could tell of ten that have been ruined by drunkenness or some kindred vice. The greatest dangers of life, say what we will, don't come from the elements, nor from fidelity to duty in times of peril, but very often from the enemy men pour down their throats, or from some other foe which *that* has let in."

As the friends sat there chatting in the rich sunlight of that glorious evening, they little thought in how short a time a fearful illustration of the truth of what Wells had said would come before them. Every one of the party which had gone out in the boat was supposed to be at least steady, and some of them were known to be of decidedly religious character. One of them, however, had been ill-advised enough to take with him a bottle of whisky, of which in the course of the afternoon he and two or three others had

drunk, not, as they thought, excessively, but certainly too freely. This was evident from the somewhat uproarious mirth which followed the first glass, and still more painfully evident from the unseemliness of the jests that soon succeeded the pleasant conversation which had been enjoyed.

It was not long before two of the party who had drunk more than the others began to jump about the boat in such a way as to endanger its safety. In vain the more cautious and steady of the party offered their remonstrances. In vain the ladies screamed and begged their excited friends to sit down. "What's the use of coming out for a holiday if we can't have a bit of fun?" said they. Instead of becoming quieter they became more turbulent, until at last the boat gave a fearful lurch, and in another moment *capsized!* They were more than two miles from the shore, and no help was at hand. What pen could describe the heart-rending cries that burst from those agonized men and maidens in that terrible moment? In another instant all was over. The merry occupants of the boat were buried beneath the waves, only one escaping, who, being a powerful swimmer, overtook a distant boat. "All was over," did we say? Alas! all was *not* over. The crushing grief of bereaved parents and brothers and sisters was not over. The sorrow of dear friends was not over. The responsibility of those to whom the calamity had been due was not over. The awful judgment which awaited every one who had thus been hurried into eternity, prepared or unprepared, was not over. Oh, the terrible position of those on whom the guilt of that disaster rested! Better, ten thousand times better, would it have been for them had they never been born.

Let no reader say that the fate of those hapless pleasure-seekers has no word of warning for him. The case was by no means an isolated one. It was but a type of thousands more. The coast of life is strewn with wrecks which have become such through intemperance. Jonathan Wells was right. The ravages of the sea are as nothing when compared with the countless cases of moral and spiritual ruin caused by the drinking customs of society. Happy are they who from love to God and man have resolved that, for their part, they will have nothing to do with that which thus frustrates the purposes of God, and swells the ranks of the prince of darkness.—*Christian Herald.*

#### BISHOP SIMPSON ON STIMULANTS.

In his third Yale lecture, Bishop Simpson advised the young men who were entering the ministry to avoid all stimulants, and in connection with this advice gave a bit of information which is not generally known: "I would scarcely suppose that any one who feels himself called to the ministry will continue their use; yet kind friends will sometimes suggest that you are weak, your nerves are tremulous, you have been out in the cold, you need a little stimulant, and they will urge the taking of a little wine or brandy before preaching. These friends will tell you that the most distinguished ministers are in the habit of using them; and I regret to say that in many churches both wine and brandy are there kept in the vestry for the use of the minister both before and after preaching." He further said: "I have known some young ministers who used a few drops of paregoric or opium to give them strength for the pulpit. I am glad to say that I have known but few such cases; but I must add that these were led in the end to either physical or moral ruin." And in passing, he fired a shot at the clerical cigar: "I suppose there is a sort of enjoyment connected with it, for I have seen men sit smoking for an hour with their feet upon a table, professing to be studying. I have no doubt they had visions of greatness and glory; but prolonged observation shows that their lives usually ended with their cigars in smoke."

#### THE PEOPLE'S FOE IN DISGUISE.

An enemy in ambush is more to be feared than one in the open field. Greeks in the wooden horse accomplished in a single day what Greeks in a fair siege failed to do in ten years. The hundreds of thousands of untimely graves; the poverty, shame, misery, and crime that mark the path of alcohol, prove it the people's foe. If this tyrant destroyer were to make its first approach in its true character, men would fly before its frightful mien. It must disguise itself. To do this, it assumes the mask of friendship; it steals

the garb of a philanthropist. Beer and wine are the favorite disguise of alcohol.

The brewers of the United States, in their "Essay on the Malt Liquor Question," in 1876, state that "the percentage in our lager beer varies from four to seven." The mean average would be 5.5. In 1876, nine million barrels of beer were manufactured. In this, at the ratio given, there were four hundred and ninety thousand barrels, or twenty-three million gallons, of alcohol. This amounts to one-half the quantity produced by the distilleries.

Eleven per cent of absolute alcohol, or nineteen per cent by volume of proof spirit, are the highest proportions of alcohol produced in wine by natural fermentation, and are the standard of the strength of natural wine. This per cent, however, is in most wines much increased by artificial means. Thus beer and wine are the ambuscade of alcohol—an ambuscade planned with consummate art. The quantity of alcohol in these liquors could not be greater without betraying the artifice. It is great enough to accomplish its end.

The physiological effects of alcohol in wine or beer are the same as those of alcohol in whisky or brandy. Once in the stomach, alcohol is instantly separated from the other ingredients of the liquor taken, and produces its well known results. The healthful properties which the other constituents may possess are more than counteracted by the deleterious effects of the alcohol. It is the exhilaration of the alcohol which makes these liquors popular, and to please the taste of the consumers, there has been a steady increase of the per cent.—*Golden Censer.*

#### WHAT IS TEMPERANCE?

Dr. F. R. LEES, whom we regard as Chancellor Crosby's equal in linguistic attainments, and his superior as a logician, says: "The English word 'temperance' is derived directly from the Latin *temperantia*, the root of which, as of *temp-us*, *temp-lum*, is found in the Greek *temo*, *temno*, *tempo*, 'to cut off.' Hence, *temperantia* (temperance), as a virtue, is the cutting off of that which ought not to be retained—self-restraint *from*, not *in*, the use of whatever is pernicious, useless, or dangerous. This etymology is an adequate vindication of the application of the word 'temperance' to the practice of abstinence from all intoxicating liquors, as being a cutting off of those articles of diet that are best put away; and as the swiftest, simplest, and *only effectual* method of cutting off the intemperance that devastates the land."

#### TEMPERANCE IN THE WHITE HOUSE.

MANY are the good-humored jokes which Mrs. Hayes' temperance principles call out. Says the *Signal*: "On the avenue leading up to the White House, at Washington, is a restaurant where liquor is sold. A sign is thrust out greeting the approaching visitor to the President with the warning, 'Your last chance!' As he returns from the White House he is met by the words on the reverse side, 'Your first chance' again! In consequence of her firm adherence to her faith, temperance has become fashionable in Washington, and liquor is rarely seen on the tables of the best people, insomuch that Mr. Augustus Sala says of the Americans: 'A glass of ice water is usually the only drink with which they wash down their dinners. I actually am afraid to call for a glass of beer while dining at my hotel, lest I may be regarded as a drunkard.'" If all men had the same fear it would be well for our country.

#### BRANDY IN MINCE PIES.

"They all put brandy in them!" said one. "They all don't! My mother has never put a drop of brandy into her mince pies since the day Bob said he could taste the brandy and it tasted good. Mother said then it was wrong, and she would never be guilty of it again; and if my mother says a thing is wrong, you may be sure it is wrong, for what my mother knows she knows." "How about mince pies; are you sure she knows how to make a mince pie good?" and a laugh went up from a group of girls gathered over the register of the recitation room, eating their lunch. But some of them winced a little when back were tossed the words:—"If she don't, she knows how to make a boy good, and isn't a boy worth more than a mince pie?"—*Nashville (Tenn.) Temperance World.*

## The Home Circle.

## IN THE LONG RUN.

In the long run Fame finds the deserving man;  
The lucky wight may prosper for a day,  
But in good time true merit leads the van,  
And vain pretence, unnoticed, goes its way.  
There is no Chance, no Destiny, no Fate,  
But Fortune smiles on those who work and wait,  
In the long run.

In the long run, all godly sorrow pays,  
There is no better thing than righteous pain;  
The sleepless nights, the awful thorn-crowned days,  
Bring sure reward to tortured soul and brain.  
Unmeaning joys enervate in the end;  
But sorrow yields a glorious dividend,  
In the long run.

In the long run, all hidden things are known,  
The eye of Truth will penetrate the night;  
And good or ill, thy secret shall be known,  
However well 'tis guarded from the light.  
All the unspoken motives of the breast  
Are fathomed by the years, and stand confessed,  
In the long run.

In the long run, all love is paid by love,  
Though undervalued by the hearts of earth;  
The great, eternal Government above,  
Keeps strict account, and will redeem true worth.  
Give thy love freely; do not count the cost;  
So beautiful a thing was never lost,  
In the long run.

—Ella Wheeler, in *The Advance*.

## AN ANGEL OF MERCY.

"It's such a pity," said Mrs. Lee, and she turned her eyes from the window. Kate, her little daughter, a small, blue-eyed, cherub-like creature, stood near her, looking out upon the road. A man had just passed, and it was of him that the lady said, "It's such a pity."

"A greater pity for his wife and children," said Mrs. Lee's sister.

"Oh dear! It's a pity for all of them," said Mrs. Lee, in quite a troubled voice. "Why doesn't the man drink cold water when he is dry, and not pour burning liquor down his throat? I've thought more than once of meeting him with a glass of cool water as he came by, hoping he would turn back to his shop, and not keep on to Huber's tavern."

"That would be too pointed," said the sister.

"It might do good," Mrs. Lee went on. "Suppose he did feel a little annoyed, he would hardly refuse the cool drink, and he might not feel so strongly drawn toward Huber's tavern. The next time I saw him coming I'd offer the drink again, and with a pleasant word. I could ask about his wife and children, and show that I felt interested. I'm sure, sister, good would come of it."

The sister did not feel so hopeful. "It will take more than a glass of water to satisfy his fiery thirst, and then, you know Barclay is easily offended. He would understand just what you meant, I fear, and grow angry and abusive."

"I don't believe it would make him angry to offer him a cool drink of water." The child, who had been listening to her mother and aunt, said this quite earnestly.

The two women looked at each other, but did not answer her.

Mr. Barclay was a carpenter. He had been very well off but would take a glass of liquor now and then. This led him into the company of those who visit taverns, and by them he was often drawn away from shop and home. So neglect of business was added to the vice of drinking, and the carpenter's way in the world turned downward.

Mr. Barclay had several children. The youngest was named Fanny, and she was just four years old. He was very fond of her, and often struggled with his appetite on her account. Many times had he gone backward and forward before the tavern door, love for Fanny pleading against love for rum, and urging him to spend the few pennies in his pocket for a toy, or some candies, instead of for beer. But the dreadful thirst or beer had always gained the mastery. Poor man!

On the morning after Mrs. Lee and her sister were talking about him, it happened that Mr. Barclay was without a penny in his pocket. What was he to do? Not a single glass of liquor could be had at Huber's tavern, for he was in debt there, and they had refused to trust him until the old score was paid. But how was he to go through all that day without drink? The very thought quickened his craving thirst.

He opened a bureau drawer to get a handkerchief, when something met his eyes that made him pause with a strange expression of face. He stood gazing with an irresolute air, and then, shutting the drawer quickly, turned away to the other side of the room. For some time he remained there, his back to the drawer. A bitter struggle was going on in his mind. Alas! he was not strong enough for this conflict.

Slowly, step by step, listening, looking just like a thief, Mr. Barclay returned to the bureau, and opened the drawer.

What did he bring forth? It was a little wooden box, only a few inches square; he had made it himself, of fine, dark wood, for his dear little Fanny. The pennies were few, but all she had received for many months were in this box. She was saving them to buy a present for her father, Christmas.

A desperate look was in Mr. Barclay's face as he clutched the box. Hurriedly he took from his pocket a small screw driver, and in a minute the lid was off. Half the pennies were emptied into his pocket, and then the lid replaced and the box returned to the drawer.

He had scarcely taken breath while the box was in his hand. Now he sat down, like one suddenly robbed of strength, and panted. The dark flush went off his face, and he looked pale and guilty.

"Papa!" It was Fanny herself. The loving child came in and put her arms around his neck. It was as much as he could do to keep from pushing her with strong arms away.

"Are you sick, papa?" The child had caught a glimpse of his pale, disturbed countenance.

"I don't feel very well," he answered. His voice had so strange a sound to his own ears that it seemed as if some one else were speaking.

"I'm so sorry," and Fanny drew her arms tighter around his neck, kissing him.

This was more than the wretched man could bear. Rising hurriedly, and almost shaking off his child, he left the house and started for the shop. He did not go to work immediately, but sat down on his bench. He had no heart to work just then.

"Oh, Jim Barclay!" he cried out at last, in a tone of mingled shame and anguish, "that you should come to this."

He got up and walked about like one bewildered. Just then a man rode up to his shop. "Is that shutter ready for me?" he asked.

"It will be done to-morrow," answered the carpenter, hardly noticing what was said to him.

"Just what you told me yesterday," said the man roughly. "The fact is, Jim Barclay," the man added, "there's no dependence in you any longer, and I shall take my work somewhere else."

He was in no mood to bear patiently a hard speech from any one; so he replied as roughly, and the customer rode off in anger. Barclay stood looking after him, his excitement gradually cooling until the blindness of passion was gone.

"Foolish every way," he muttered, turning slowly to his work bench and taking his plane. "It wasn't so once. No dependence in Jim Barclay."

He was hurt by the accusation. The time was when no mechanic in the neighborhood could be more depended upon. If Barclay promised a piece of work, it was sure to be ready. Alas! how changed! He was just as fair in promise now—just as sincere, perhaps, when his word was given—but in performance how slow! He would start in earnest every day, and get on very well until the desire for liquor grew strong enough to tempt him off to Huber's tavern for a drink. After that no one could count on him.

Some panels of the unfinished shutter lay on Barclay's bench. He began to grow worried just as it had been with him so many times. But where to begin his day's work, which of his customers to serve first, he did not know. His hands were unsteady; a sense of heaviness weighed down his limbs; in body and mind he felt wretched. He thought of Huber's tavern and a refreshing glass. Just one glass, and his shattered nerves would be steadier for the day's work. Then he thought of the pennies in his pocket, the treasure of his dear little Fanny, stolen from her that morning; and such shame fell upon his heart that he sat down upon his work bench and groaned in pain.

"I'll get one glass," he said, starting up, "for I must have something to put life into me. The pennies are only borrowed, and I'll return them

two for one. Just one glass to make me all right," and off he started for the tavern.

Between the shop and the tavern was a pleasant cottage. Mr. Barclay was nearly opposite this cottage, when out ran a child, holding in her hands a small glass pitcher of water, her golden hair tossing in the wind. She was about Fanny's age, and beautiful as a cherub.

"Won't you have a cool drink, Mr. Barclay?" said the child, stopping before him and offering her pitcher, while her earnest, tender eyes, blue as violets, were lifted to his face.

Surprised and startled by this sudden vision of innocence and beauty, Mr. Barclay did not hesitate for an instant, but took the pitcher and drank almost at a single draught every drop of the pure, cold water.

"Thank you, my dear," dropped from his lips as he handed back the empty vessel, and then he stooped and kissed the child. She did not turn from him and go back into the house, but stood between him and the little tavern, gazing up into his face. He took a step forward. The child caught his hand. "Oh don't, Mr. Barclay!" she cried eagerly, and in such a pleading voice that her tones went further down into his heart than human tones had gone for a long time.

"Don't what, little darling?" he asked, bending toward her in a new surprise.

"Don't go to Huber's any more," answered the child.

Mr. Barclay drew himself up and stood as still as a statue. The child looked at him with a half scared expression, but she kept firmly hold of his hand. Suddenly catching his breath, he stooped quickly and touched the child's fair forehead with his lips. He said not a word, turned resolutely, and went striding down the road in the direction of his shop.

From the window of the cottage, mother and aunt looked on the scene with surprise. The act was her own. They had no hint of her purpose until they saw her cross the road with the pitcher of water in her hand. Her own act, did I say? Let me lift your thoughts higher. God's love and pity for the poor drunkard had flowed into the child's heart and moved her to do just what she did. So it was God acting through her just as he acts through every one of us when we try to do good to others. Think of this. God working mercy through us, and making us angels of mercy.

Mr. Barclay returned to the shop, took off his coat and went to work. The cool water, but more the good resolution the child had awakened in his heart, gave tone and refreshment to body and mind. His nerves, all unstrung when he started to the tavern, were steady now. No tremor ran through his hand as he grasped the mallet, chisel, or plane. He worked with a pleasure not felt for a long time.

After an hour this feeling began to wear off, and the old heaviness and thirst for liquor returned. His thoughts went to Huber's tavern and the tempting liquor there. But there was something in the way that he could not pass; no fierce lions, but a pure and innocent child. He felt sure that when she saw him coming along the road she would meet him with her sweet, pleading face, and pitcher of water, and to pass by would be impossible. "Go around by the old mill," said the tempter, "and the child will not see you."

He hearkened a moment, then with an almost angry tone, he said:

"No, no, no! God's angel met me in an evil path and turned me back. I will not go around by any other way."

There was a spring not far from his shop. He drank freely at this, and then, refreshed, took up his work again. How clear his mind was—clearer than it had been for a long time. Like a beautiful picture, was the image of that beautiful child meeting him in the road and offering her pitcher of water. It was always before him, and the longer he looked upon it the softer his heart became, and the stronger his good resolutions.

For the first time in months, Mr. Barclay came home that evening sober and in his right mind. What throbs of joy his pulse gave as he saw the look of happy surprise in his poor wife's face, and felt the delight of dear little Fanny's heart as she sprang into his arms and hugged him in a way that told what a new gladness was in her soul. Not until he had returned the pennies to her box did the red spot of shame fade from his manly face.

Mr. Barclay was never seen in Huber's tavern again, nor any other tavern.

"If," he said to a friend, years afterward, "the old desire came back, and my thoughts went off to Huber's tavern, it never got past the white cottage, for out from its porch I would always see coming to meet me, pitcher in hand, that heaven-sent child, and to have passed her would have been impossible."

ITEMS OF NEWS.

—Several inches of snow fell in Northern Virginia April 7, being the third snow this month in that State.

—Delaware peach orchards have been severely injured by heavy frosts, and the crop for this year ruined.

—The heaviest snow-storm of the season was reported at Des Moines, Iowa, April 8. It soon turned to slush.

—Hobart Pasha has been ordered to prepare a defense in the Dardanelles against vessels creeping in at night.

—Lord Beaconsfield's health continues to be very precarious. Gladstone has recovered his health and strength.

—At Burlington, Iowa, April 9, an elevator was burned with 17,000 bushels of flax seed and 4,300 bushels of grain.

—Work drags on the Canada Pacific railroad, few hands being employed, and they are dissatisfied with their treatment.

—A fire in Mt. Vernon, Ohio, April 8, destroyed a two-story engine and iron works building with a large stock. Loss, \$115,000.

—Notwithstanding the severity of the winter in the North-west, *Bradstreet's* reports that winter wheat has not been seriously injured.

—A resolution unanimously passed the House of Assembly, at Cape Town, April 5, expressing satisfaction at the conclusion of the Transvaal war.

—April 5, the thermometer was at 28 degrees in Danville, Virginia. Ice covered the streams and ponds and it was feared that the whole fruit crop was ruined.

—The difficulty in Greece is to find a minister who can induce the country to accept the proposed frontier settlement. The position of the King and Cabinet is critical.

—The election, March 9, for a member of the House of Commons from Northampton resulted in the re-election of Bradlaugh, as follows: Bradlaugh, 3378; Corbett, 3253.

—Already since the meeting of the Presbyterian Assembly in May last, over seventy ministers have died, many of them prominent workers and leaders in the denomination.

—The Duke of Argyle has resigned the office of Lord Privy of the Seal, owing to a difference of opinion with his colleagues on some provisions of the land bill. Lord Carlingford succeeds him.

—It is proposed, at Chicago, to belt the city with a line of railway that will take in every other running in or out of the city, and thus form a connecting link for all the railways centering there.

—The authorities of the Custom House in London have been warned from Liverpool that an attempt to blow up that building will be made shortly. Extraordinary precautions are being taken.

—The authorities of the Oxford and Cambridge University Presses authoritatively announce that the publication of the revised version of the New Testament will take place about the middle of May.

—The perpetrator of a horrible outrage and murder in Santa Barbara county was promptly executed by the citizens, who expressed a determination not to leave him "to the uncertainty of a California jury."

—The *Inter-Ocean's* St. Paul special of April 9, says, The St. Paul and Sioux City branch of the Chicago and St. Paul, M. and O. Railroad was open at noon through to Sioux City, having been blockaded since February 3.

—Employing Chinese has not worked satisfactorily in New Jersey and New York. They seem to have presumed too much on the sympathy for them in the East, and have been guilty of "too muchee foollee." Sympathy seems to be ebbing.

—An unusual number of Americans are going abroad this season, and the best berths in the Atlantic steamships are already engaged. It is hard to tell what Europe would do but for the money extravagant Americans squander there every year.

—Nearly 3,500,000 letters and packages were received at the Dead Letter Office during the last fiscal year. Of these, 290,000 had no stamp, and over 9000 were not directed at all. The aggregate of checks, notes, etc., was \$1,526,217, and of money, \$49,438.

—While a dozen policemen were escorting a process server in Ballinamora county, Leitrim, Ireland, April 6, they were attacked by twenty women with stones and sticks. A girl aged twenty was fatally shot, and another wounded. Several police are seriously injured.

—Judge Macomber, of Rochester, N. Y., has rendered an important decision to the effect that a majority of the church Board of Trustees, although sustained by a majority of the congregation, cannot carry the Society and its property over to another denomination.

—A curious cause is assigned for the spread of small-pox in Sullivan county, New York. Physicians there express the opinion that the disease was carried from one house to another by a cat, and owners of cats have accordingly been notified to keep them from roaming about.

—Brooklyn now has two Chinese Sunday-schools, one having been recently started in the Central Congregational church. The first, opened about eighteen months since with nine scholars, has now an average attendance of twenty-four, with as many teachers, representing six denominations.

—The Prussian Reichstag adopted a motion with only three dissenting votes for requesting an agreement among the Powers to make it a penal offense for either citizens or foreigners to aid in or incite to the assassination of rulers. The motion originated with the representatives of the people.

—Rev. Dr. Cuyler preached his farewell sermon, March 20, and sails on the 23d, in the Cunard steamship *Bohnia* to visit Norway, Sweden, Russia, Egypt and Palestine. His principle object is to visit the "holy land." This trip is made at the invitation of his church. Gifts to the amount of \$1,700 were made at his last meeting.

—At latest accounts the floods in Spain were doing great damage. At Seville four square miles in the city were flooded, including the St. Elmo palace, the water being in some parts, twenty-seven feet deep. At the mouth of the Guadalquivir about twenty miles of country are under water, and the flood was increasing at last accounts.

—The April Conference of the Mormon church at Salt Lake, after a session of four days, adjourned. The necessity of loving their religion and preaching polygamy was firmly impressed upon the saints, who have been very much encouraged over the decision of the Miles polygamy case in their favor by the supreme Court of the United States. About 100 missionaries were set apart for work in the United States and Europe. Of this number, 25 are to be sent to Arizona, which Territory the Mormon church is determined to control politically.

—On Sunday, April 3, a terrible earthquake shook the island of Scio, off the west coast of Asia Minor, destroying thirty villages. The number of killed is estimated from 5000 to 8000, and the number of injured still greater, while the destitute and homeless are reckoned at 40,000. Kastro, the capital, contained nearly 4000 inhabitants, and only 150 are known to be alive. At latest dates the ground was still trembling so that it was dangerous to go near the ruins, so that the suffering wounded could not be relieved. At some points the stench from the unrecovered dead is so great that pestilence is feared.

—Although some papers have made merry over Edison's electric light, it seems destined to shine, and will probably effect a great change in the lighting of cities. Major S. B. Eaton, Vice-President of the Edison Electric Light Company, said to a *Tribune* reporter yesterday, in regard to a resolution passed by the Board of Aldermen giving the Company permission to lay wires through the city, if the resolution becomes a law, the Company proposes to go to work at once and light the district bounded by Wall, Spruce and Nassau streets and the East River. The Etna Iron Works building will be lighted in two or three weeks by several hundred electric lights. The system is now absolutely complete. There are eight miles of mains in Menlo Park. We have obtained the right of way in Detroit and Toledo, and arrangements are making for obtaining that privilege in Chicago, Cleveland, Cincinnati, Baltimore, and Boston.

—The flood of the Missouri river continues with still increasing violence in some places. It would take a full page of our paper to give a fair idea of the situation. Green Island, a town of 30 houses in north-eastern Nebraska, has been entirely swept away. At Yankton the water is receding, but farmers throughout the river country are destitute, not only losing their crops, but their teams and implements. When the gorge gave way at Yankton, the steamer *Penina* was torn from her moorings and left on the railroad track. The lower part of Council Bluffs is inundated, a strong current moving down Broadway street. The 9th, the water was reported within three inches of the floor of the U. P. Transfer Depot, with deep and swift water on each side of it. No trains could reach Council Bluffs that day. The Kansas City, St. Louis and Council Bluffs branch from Council Bluffs to the Pacific Junction, which is used also by the Chicago, Burlington and Quincy, and also temporarily by the B. and M., in Nebraska, is under water and washed so badly that trains cannot run over it. Omaha is cut off in every direction except from the west. The damage by this flood is beyond estimate.

Obituary.

DIED, in Oakland, Cal., April 6, 1881, Willie Emerson, son of George H. and Lizzie Arnold Roberts, aged 7 months and 26 days. After much suffering the fair little one rests till the Restorer comes. The bereaved have the sympathy of their many friends in this city. Remarks at the funeral on Jer. 31:15-17.

J. H. WAGGONER.  
(Review and Herald, please copy.)

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, APRIL 14, 1881.

### OAKLAND.

WE were much pleased to see so large attendance at the Sabbath-school last Sabbath. This school is prospering finely. In the forenoon we spoke on Rom. 12. In the afternoon, though it rained quite hard, more than eighty gathered to attend the ordinances. This church has steadily improved for the last two years. We wish every individual member had made visible improvement. It is a pity that some are satisfied to always remain weak. They will find their need of strength before this work closes.

### RELIGIOUS LIBERTY.

WE have received from Senator Horatio Gates Jones his argument in the Senate of Pennsylvania on the bill to protect religious liberty and to provide for the relief of those who observe the seventh day, for which we return our thanks. We shall give extracts from it in our paper. Senator Jones deserves the thanks of all lovers of Christianity and right and justice, not only in Pennsylvania, but throughout the United States and the whole world, for the untiring efforts which he has made to wipe from the statutes of his native State its odious laws against the conscientious observers of the Sabbath of the fourth commandment of the decalogue.

### RAIN AND EARTHQUAKE IN CALIFORNIA.

APRIL 6 a light rain fell, covering a considerable extent of country. In Lathrop, San Joaquin County, it was accompanied with quite heavy thunder. On the 9th and 10th it rained much harder, the fall extending from Washington Territory to Los Angeles. It is timely, and almost certainly secures good crops throughout the State.

Some frost in St. Helena and vicinity the morning of the 7th. Have not heard that it did any damage.

A smart shock of earthquake visited Oakland at 2:10 the morning of the 10th. It was still heavier in San Francisco. But reports indicate that it was heaviest in the valleys of the Sacramento and San Joaquin. A Modesto dispatch says: "Nearly all the principal brick buildings are cracked, and other damage done." "Buildings were shaken with great force" in Hollister. It was unusual in the extent of country it affected. At Ione the storm of that night was accompanied with thunder and lightning.

### SAN FRANCISCO.

ELDER J. O. CORLISS commenced revival meetings in San Francisco last Sabbath. The church in Oakland was much revived by the meetings held with it. Some embraced the truth and six were baptized. It is hoped that good results will follow the meetings now commenced with the brethren in San Francisco. When God's people themselves put away their sins and draw nearer to him, he draws near to them and works for them. It should be a time of great humiliation, and a seeking God with all the heart, that he may go forth with our ministers and bless the efforts of his people.

S. N. H.

### STORM-BOUND.

OUR fifteen hundred copies of Geikie's Life of Christ, to be used as premiums with the SIGNS to new subscribers, have not yet arrived, although they were shipped over two months ago.

This is the reason why some new subscribers have not received their premium books. But freights are beginning to move, and we expect soon to be able to fill all orders.

W. C. W.

### THE ISLAND OF SCIO.

THE fearful earthquake disturbances, which have just resulted in such terrible loss of life at the beautiful and fertile island of Scio, or Chios, an island belonging to Turkey, off the west coast of Asia Minor, a few miles west of Cape Blanco, from which it is separated by straits about four miles wide, is a disaster of no ordinary magnitude, and clearly reveals a very unstable condition of the earth's crust in that locality. The city or town of Scio is situated in latitude 36° 33' north, longitude 26° 01' east, and the island, which was called by the ancients Chian, is credited with being the birthplace of the Grecian poet Homer, although Smyrna has

sought to rob it of that honor. Its length from north to south is 32 miles; its breadth, 13 miles; and its area, 508 square miles. It is universally admitted to be one of the richest and most beautiful islands of the Levant. It produces wine of superior quality, mastic, silk, wool, cheese, figs, lemons, oranges, and other fruits. It raises corn or wheat, but other crops being more profitable, it imports a portion of the consumption used upon the island. In 1822 it was prosperous and its people flourishing as much as any among the famous Greek Archipelago; but the ruthless Turk invaded it with the cimeter of the Prophet, and from 120,000 to 130,000 of its inhabitants were massacred or sold into slavery by the Moslem invaders. Its present population is probably 75,000 or thereabouts, who are called Sciots, pronounced shee-ots or kee-ots, according as we accept the Cambridge or Oxford standard of Greek pronunciation.—*Atta.*

## Appointments.

### SANTA ROSA.

PROVIDENCE permitting I will hold meeting in Santa Rosa on Sabbath and Sunday, April 16 and 17. Elder Waggoner will accompany me. S. N. HASKELL.

### STOCKHOLDERS' MEETING.

PURSUANT to article 6, section 2 of the By-Laws of the Pacific S. D. A. Publishing Association, the sixth annual meeting of stockholders of said Association, will be held at the Pacific Press Office, corner of Castro and 12th streets, Oakland, Cal., Monday, April 25, at 9:30 A. M., for the purpose of electing a board of five directors, and transacting such other business as may come before the meeting.

S. N. HASKELL, President.

### STATE QUARTERLY MEETING.

THE California State quarterly meeting of the Tract and Missionary society will be held at Oakland, April 23 and 24. This will be an unusually important meeting, and a general attendance is expected. Matters of interest to the cause in this State will be considered, such as the distribution of labor in the Conference, and advance steps in the missionary work. All directors, and as many others as is consistent, are especially invited. Come in season for this meeting and then attend the annual meeting of the Publishing Association, to be held April 25. S. N. HASKELL, Pres.

### SPECIAL MEETING OF STOCKHOLDERS.

A SPECIAL meeting of the stockholders of the Pacific S. D. A. Publishing Association will be held on Monday the 25th, April, 1881, for the purpose of considering and making the following amendments to the By-laws of the Association.

ART. 2, Sec. 2. Instead of, "The Directors shall be elected annually on the first Tuesday in April," read, "The Directors shall be elected at the annual meeting of the Stockholders in April."

ART. 2, Sec. 8. Instead of, "All meetings of Directors shall be called by a written notice from the Secretary on the order of the President, or if there be none, on the order of two Directors, and all meetings of Directors must be held at the place of business of the Association," read, "All meetings of the Directors must be called by a notification from the President, Vice President or Secretary."

ART. 3, Sec. 3. Instead of, "The duties of the President shall be such as usually pertain to that office, and such as may be designated under other articles of these By-laws, read, "The duties of the President and of the Treasurer shall be such as usually pertain to those offices and such as may be designated under other articles of these By-laws."

ART. 3, Sec. 4. To omit this section entirely.

ART. 3, Sec. 5. To change the number of this section from "5" to "4," and, to omit the last (No. 3) clause of same. (1.) "The Secretary shall keep a faithful record of all the doings of the Association, both of the Stockholders and Directors. (2.) The Secretary shall also keep a Stock Book, in which shall be kept a record of all Shares taken, the names and residences of the Shareholders, and the number of Shares held by each. The Secretary shall submit at the annual meeting of the Shareholders a statement of the affairs of the Association for the preceding year."

ART. 3, Sec. 6. To change the number of this section from "6" to "5."

ART. 8, Sec. 4. Instead of, "The fourth item at an annual meeting will be a report from the Directors through the Secretary of the standing of the Association, containing the treasurer's report for the term of his office verified by the certificate of the Auditor," read, "The fourth item at an annual meeting will be a report from the Directors through the Secretary of the standing of the Association, verified by the Certificate of the Auditor."

ART. 9, Sec. 1. All elections must be by ballot, and a majority of the subscribed Capital Stock, [To insert, "represented at the meeting,"] is necessary to a choice. All other voting may be done as the President may direct, only so that each member be entitled to as many votes as they have shares in the Corporation.

By order of the president,

W. K. VICKERY, Sec.

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