

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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MAN'S MORTALITY.

THE following beautiful poem is justly considered a poetical gem of the highest order. The original is found in an Irish MS. in Trinity College, Dublin. There is reason to think that the poem was written by one of those primitive Christian bards in the reign of King Diarmid, about the year 554, and was sung or chanted at the last grand national assembly of kings, chieftains, and bards, ever held in the famous Halls of Tara. The translation is by the learned Dr. O'Donnovan.—*Pittsburg Chronicle*.

Like as the damask rose you see,
Or like a blossom on a tree,
Or like a dainty flower in May,
Or like the morning to the day,
Or like the sun, or like the shade,
Or like the gourd which Jonas had;—
Even such is man, whose thread is spun,
Drawn out and cut, and so is done.
The roses wither, the blossom blasteth,
The flowers fade, the morning hasteth,
The sun sets, the shadow flies,
The gourd consumes, the man—he dies.

Like to the grass that's newly sprung,
Or like a tale that's new begun,
Or like the bird that's here to-day,
Or like the pearly dew in May,
Or like an hour, or like a span,
Or like the singing of a swan;—
Even such is man, who lives by breath,
Is here, now there, in life and death.
The grass withers, the tale is ended,
The bird is flown, the dew's ascended,
The hour is short, the span not long,
The swan's near death, man's life is done.

Like to the bubble in the brook,
Or in a glass much like a look,
Or like the shuttle in weaver's hand,
Or like the writing on the sand,
Or like a thought, or like a dream,
Or like the gliding of a stream;—
Even such is man, who lived by breath,
Is here, now there, in life and death.
The bubble's out, the look forgot,
The shuttle's flung, the writing's blot,
The thought is passed, the dream is gone,
The waters glide, man's life is done.

Like to an arrow from the bow,
Or like swift course of water's flow,
Or like that time 'twixt flood and ebb,
Or like the spider's tender web,
Or like a race, or like a goal,
Or like the dealing of a dole;—
Even such is man, whose brittle state
Is always subject unto fate.
The arrow shot, the flood soon spent,
The time no time, the web soon rent,
The race soon run, the goal soon won,
The dole soon dealt, man's life soon done.

Like to the lightning from the sky,
Or like a post that quick doth hie,
Or like a quaver in a song,
Or like a journey three days long,
Or like the snow when Summer's come,
Or like the pear, or like the plum;—
Even such is man, who heaps up sorrow,
Lives but this day, and dies to-morrow.
The lightning's past, the post must go,
The song is short, the journey so,
The pear doth rot, the plum doth fall,
The snow dissolves, and so must all.

General Articles.

THE ANGEL'S REPROOF.

BY MRS. E. G. WHITE.

ALTHOUGH the last admonitions of Joshua, and the solemn covenant which Israel had made with God, seemed to make a deep impression upon them, yet time soon proved that the influence was not permanent. After the death of their leader and of the elders who were associated with him, the people began gradually to relapse into idolatry.

Joshua had not been permitted to drive out all the inhabitants of the land. A remnant of the

heathen nations was spared for a time, that the Lord might through them test the faith and obedience of his people, and that those whose hearts were cherishing idolatry might be revealed and punished.

The generation that succeeded Joshua were directed to carry forward the work which he had left unfinished; but they did not obey the divine command to utterly destroy the heathen. Some of the tribes made war on the Canaanites, but failing to receive the help which they should have had from their brethren, they became weary of the conflict, and spared their most dangerous enemies. Frequent intercourse soon removed all fear of danger; and now the Israelites took another step in transgression, by connecting themselves in marriage with the heathen. When this was done, the difficulties of the situation were greatly increased. It was no easy matter to make war with relatives, and to extirpate or banish their own kindred.

By their disregard of God's command, the Israelites had woven for themselves a net in which their feet were soon entangled. Ere long, many of the Hebrews were induced to attend heathen festivals. Lascivious songs and licentious indulgence, formed a prominent part in the idolatrous worship. Exposed to these contaminating influences, the Israel of God steadily became corrupted. In imitation of the gods of the heathen, images were made to represent Jehovah, and thus idolatry spread like a plague throughout the land.

The evil made little headway until the generation was extinct which had made the covenant with God; but the parents had prepared the way for the apostasy of their children. God's commandments had been disregarded, his safeguards removed, his barriers broken down.

The correct and simple habits of the Hebrews had preserved them in physical health; but association with the heathen had led to the indulgence of appetite and sensual passions; and this had lessened physical strength, and enfeebled the mental and moral powers. God removed his protecting care and support, and the Israelites were no longer able to contend with their enemies. Soon they were brought into subjection to the very nations whom through God they might have subdued.

The Lord did not permit the sins of his people to pass without rebuke. There were still faithful worshippers in Israel; and many others, from habit and early association, attended the worship of God at the tabernacle. A large company were assembled upon the occasion of a religious feast, when an angel of God, having first appeared at Gilgal, revealed himself to the congregation at Shiloh. He addressed them in words of solemn reproof:—

"I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars; but ye have not obeyed my voice. Why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you."

This angel, the same that appeared to Joshua at the taking of Jericho,—was no less a personage than the Son of God. It was he who had brought Israel out of Egypt, and established them in the land of Canaan. He showed them that he had not broken his promises to them, but they themselves had violated their solemn covenant.

"And it came to pass, when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice and wept." "And they sacrificed there unto the Lord." But their repentance produced no last-

ing results. The people mourned because their sins had brought suffering upon themselves; but did not sorrow that God was displeased, and his name dishonored. True repentance includes more than sorrow for sin. It demands a resolute turning away from evil. We may profess to feel deep sorrow for our sins, we may weep over our wrong course; but if we make no change in that course, our sorrow will avail nothing.

Before they entered the promised land, the Israelites had been faithfully taught their duty toward the heathen. They were to make no league with the inhabitants, but to utterly destroy their idols, and to cast down their altars. Now the Angel solemnly declares, "Ye have not obeyed my voice." And in sadness he asks, "Why have ye done this?"

The people could now see the sinfulness and ingratitude of their course. This was the golden opportunity for them to return to their allegiance to God, and to bring forth fruit meet for repentance. Had they manifested a willingness to act when duty was made known; had they entered at once upon the performance of the work that had been neglected, then the curse of God might have been turned away from Israel. But they returned to their evil ways, and the Lord left them to suffer the consequence of their own neglect.

The experience of the Israelites is that of many at the present day. Warnings and reproofs from God are continually given to his people. Godly sorrow, which produces repentance unto salvation, would lead them to make an immediate and decided change. But here many fail. Confessions are made, sorrow is expressed, tears are shed; but there is no permanent change of life. Unless the heart is renewed by divine grace, and earnest effort is made to resist temptation, we shall be overcome again and again.

[Among God's preferred people, there are men in responsible positions who are content to remain in a state of coldness and backsliding. Their piety vanishes at the approach of temptation. To gain the friendship of worldlings, they will risk the consequences of losing the favor of God. The Lord is trying his people as silver is tried. Closer and still closer will come the searching test, until the heart is wholly submitted to God, or hardened in disobedience and rebellion.] God distinguishes between those who walk in the path of self-denial and obedience, which he has marked out, and that class who choose to follow their own ways. Too late we may see, as did the children of Israel, the folly of neglecting and disregarding God's commands.

As the Hebrews were warned not to assimilate to the heathen around them, so are we warned against conforming to the spirit and customs of the ungodly. Christ speaks to us in language that need not be misinterpreted: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "If any man will come after me, let him deny himself, and take up his cross, and follow me." Christ himself is the true pattern. His life of self-denial we are to imitate. His earnest labor for the salvation of souls we must copy. His purity and holiness must be reflected in us, or we shall never be permitted to sit with him in his throne.

It is not safe for Christians to choose the society of those who have no connection with God, and whose course is displeasing to him. Yet how many professed Christians venture upon the forbidden ground. Many invite to their homes relatives who are vain, trifling, and ungodly; and often the example and influence of these irreligious visitors produce lasting impressions upon the minds of the children in the household. The influence thus exerted is similar to that which resulted from the association of the Hebrews with the godless Canaanites.

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(1) [God holds the parents accountable for disregarding his command to separate themselves and their families from these unholy influences. While we must live in the world, we are not to be of the world. We are forbidden to conform to its practices and fashions. The friendship of the ungodly is more dangerous than their enmity. It misleads and destroys thousands who might, by a proper and holy example, be led to become children of God. The minds of the young are thus made familiar with irreligion, vanity, ungodliness, pride, and immorality; and the heart not shielded by divine grace, gradually becomes corrupted. Almost imperceptibly, the youth learn to love the tainted atmosphere surrounding the ungodly. Evil angels gather about them, and they lose their relish for that which is pure, refined, and ennobling.]

Professed Christian parents will pay the greatest deference to their worldly and irreligious guests, while these very persons are leading the children of those who pay them so much polite attention, away from sobriety and from religion. The youth may be trying to lead a religious life, but the parents have invited the tempter into their household, and he weaves his net about the children. Old and young become absorbed in questionable enjoyments, and the excitement of worldly pleasure.

(2) Many feel that they must make some concessions to please their irreligious relatives and friends. As it is not always easy to draw the line, one concession prepares the way for another, until those who were once true followers of Christ, are in life and character conformed to the customs of the world. The connection with God is broken. They are Christians in name only. When the test hour comes, then their hope is seen to be without foundation. They have sold themselves and their children to the enemy. They have dishonored God, and in the revelation of his righteous judgments, they will reap what they have sown. Christ will say to them, as he said to ancient Israel, "Ye have not obeyed my voice. Why have ye done this?"

How are parents neglecting their precious opportunities? It is their privilege to serve and honor God in their household. They should reject every form of idolatry and corruption. They should keep the atmosphere of the home pure and healthful, thus attracting holy angels to be their guests. They should educate and discipline their children to be Bible readers and Bible Christians.

Abraham's course in controlling his children and his household, and instructing them to fear and obey God, was approved of Heaven. Because he had been faithful to the trust already given, God committed to him greater responsibilities, making him the depository of divine truth for all the generations to come. He had honored God in his household, and God honored him before the world. It was declared that through his posterity, all the nations of the earth should be blessed.

God would do great things for his people at the present day, if they would but imitate Abraham's example of faithfulness and obedience. The Lord is waiting and longing to reveal to us the right arm of his power. He will work mightily for us, if we will but faithfully improve the opportunities and blessings already given.

"Watch and pray, lest ye enter into temptation," was the admonition of Christ to his disciples. We, too, have need of watchfulness and earnest prayer. We are surrounded by the perils of the last days. It is a time of special danger to the young. We should feel the most intense interest to secure the salvation of the children whom God has given us. When so much is at stake, how can we set up idols in our hearts? How can we be indolent and trifling, vain, proud, and careless? We have foes to fight within; we have victories to gain over our own sinful propensities. The lust of the flesh, the lust of the eye, and the pride of life, are seeking continually to weaken our spirituality. We must crucify the flesh with the affections and lusts.

Let us not yield to sloth, unbelief, and idolatry, as did the children of Israel. If the enemies of our souls are not driven out, they will increase in power, and will hold us in the slavery of sin. We can have no fellowship with the Lord's enemies, within or around us, without endangering our own souls, and the souls of those whom God has committed to our care.

IS SIN ETERNAL?—NO. 3.

BY J. N. LOUGHBOROUGH, OF SOUTHAMPTON, ENGLAND.

We have previously given Scriptural testimony that the ungodly are to receive their punishment on this earth after the judgment, in those fires which shall renovate our earth, and bring in "new heavens and a new earth." These renewing fires are spoken of as the "perdition," "second death," "destruction," and "perishing," of the ungodly. The Psalmist says of them: "Cease from anger, and forsake wrath; fret not thyself in any wise to do evil. For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:8-11. In verse 20, we read: "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." In verse 22, "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." And in verses 34-38, we read: "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it. I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright; for the end of that man is peace. But the transgressors shall be destroyed together; the end of the wicked shall be cut off."

If we take the literal construction of these and similar texts, it would appear that the righteous are to have, at last, a kingdom of eternal felicity on this earth made new; but that the wicked shall be utterly destroyed.

The prophet Nahum, when about to predict the overthrow of Nineveh, first speaks of the character of God, and the manner of his coming to execute judgment upon the ungodly: "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him. The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. What do ye imagine against the Lord? He will make an utter end; affliction shall not rise up the second time. For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry." Nahum 1:5-10.

Some have said that the wicked being "cut off," "destroyed," and "perishing," only means that they are cut off from the earth, but they will still exist, and be in torments which must continue eternally. To such we would suggest the importance of giving due weight to the words of Solomon (Prov. 11:31), that the ungodly and sinners "shall be recompensed in the earth." On this earth then, is the place of their recompense. That they do not exist elsewhere in sin and torments, after the final execution of judgment, is plain from the testimony of St. John, when speaking of that time in his revelation. He says: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13. It seems at that time, every living being in the whole creation of God will be engaged in his praise and worship.

After describing the earth made new, with its glories (Rev. 22:3), he says, "And there shall be no more curse." On this text, Dr. Adam Clarke's comments read: "Instead of *katanathema*—curse, the best manuscripts and versions read, *katathema*—cursed person." So when the glorious new earth state is brought in, there will be no more a cursed person; not simply on the earth, but in the whole creation of God. It seems from the testimony of Prov. 3:33, and Isa. 34:5, that the wicked are the people of God's curse upon whom he will "come down" in judgment. If there is to be no longer a cursed person, it is only another form of expressing that the ungodly

will no longer exist. How is this? Will the wicked at that time all become converted? Will the renovating fires of judgment purify and preserve them, according to the theory of "Eternal Hope?" or will they not become, as expressed by the prophet Obadiah, "As ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." Verse 16. As none but the righteous then remain, of course every creature will be praising God.

While the Scriptures give no hint of those found impenitent at the judgment being restored to favor with God, they do declare in the most emphatic language, not only that they shall be driven away from God's presence, but that they shall be punished with "destruction from his presence." We instance the words of our Saviour: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41. And the words of St. Paul: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:7-9.

The advocates of eternal misery to the wicked, claim support for their theory in the terms employed by Scripture writers in speaking of the punishment. They tell us that the expressions, "everlasting fire," "eternal fire," "unquenchable fire," and "the fire that never shall be quenched," indicate that the wicked shall be in eternal conscious sufferings. It is claimed that if this is literal fire, the wicked must ever be burning in it; and if it is a figure, it must represent "unending mental anguish."

Referring again to the "eternal fire" of St. Jude, St. Peter says it turned "the cities of Sodom and Gomorrah into ashes," and that it is an "ensample" to all the ungodly. By the force of this example, we should decide that the effect of an eternal or everlasting fire, was the utter destruction of whatever is subject to it. When the word *eternal* is used with reference to time, we understand it to mean endless duration. To apply the term eternal fire to literal things, it would be contrary to all our experience and knowledge to conceive of a fire being supported by combustibles to all eternity. A literal fire of brimstone falling from the eternal God upon the cities of the plain, might, with strictest propriety, be called an "eternal fire," not with reference to the duration of the consuming flame, but to its origin and results. It was a fire kindled by the great Eternal, and made a complete destruction of those cities.

The learned Dr. Whitby, on the word eternal as connected with the punishment of the wicked, said: "We know that it sometimes has the sense of *final*, or nearly that sense. Because this destruction is eternal, it does not follow that the act of destruction is to be always going on, but rather that the state of destruction is such that there is no recovery from it. Thus, if a man were destroyed for a year, and then restored, it would be a punishment for a year; if for a hundred years, it would be a century of punishment; if for a thousand years, it would be a millennium of punishment; but if he was destroyed never to be restored throughout eternity, it would be an eternal punishment."

We read in Heb. 6:2, of "eternal judgment," not that the act of judging will be eternally going on, but the decisions of the judgment will be eternal, or final. In Heb. 9:12, we read of "eternal redemption." None would interpret this to mean that God will be eternally redeeming his people, but that the blessed effects of redemption will be eternal.

By the recorded expressions of St. John the Baptist, and our Saviour, the fire into which the wicked will be cast, is called "unquenchable." St. John says of Christ: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. 3:12. Our Saviour said, "It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire; where their worm dieth not, and the fire is not quenched." Mark 9:47, 48.

In the latter text, the word *hell* is translated

from the Greek word, *gehenna*. In the *gehenna*—vale of Hinnom—before their eyes, the worm might die, or the fires might be extinguished before completing their work; but in that *gehenna* of fire into which the wicked shall be cast, the fire shall not be arrested in its work. So our Saviour's language carries out the same idea as expressed by St. John, that there shall be a thorough purging of his floor; not by preserving the wicked in the fire, but by burning them up, illustrated by the husbandman in consuming the chaff after securing the wheat. If we are correct in this conclusion, the result of an "unquenchable fire" must be the same as the "eternal fire" on Sodom, causing a complete "overthrow."

A MERITED REBUKE TO BIGOTRY.

THERE was another illustration recently of the constant driving of Catholics upon the public school system. This time it was in Philadelphia, and the trouble grew out of the teaching of history. There are beyond question facts in history which are not calculated to inspire children or anybody with regard or respect for the Roman Catholic church. There are also facts in history, we frankly admit, that discolor the record of other churches. But the difference is that the present members of these other churches do not hold themselves responsible for what they had no hand in doing, nor feel any necessity either to conceal or uphold a bad record of the past. But with those who in large numbers still maintain that the Bible itself is a dangerous book to be put into the hands of either children or parents, without a priest at hand to point out what portions are suitable to be read, and to explain these, the teaching of history is a very different and delicate affair.

In the Hunter Grammar School of Philadelphia it was Miss Anna Scull's duty to teach the pupils history. In telling of Luther and the Reformation she forgot to ask if there were any Catholic children in the class, in order to let such go home so as to hear nothing unpleasant. She read from *Chambers' Encyclopedia* respecting indulgences, pointed a distinction between the confession of Protestants to God and of Catholics to man, and pronounced the anathema of excommunication to be un-Christlike. It happened that there were Catholic scholars who went home to tell what the teacher had said; whereupon complaint was made against her of "vilifying and abusing" the Catholic religion.

The matter was publicly and fully inquired into. The Examining Committee not only entirely exonerated the teacher, but they rendered good service to the cause of right education and sound principles everywhere by putting this forcible and clear statement in their report:—

"The public schools are common property, supported by taxation imposed on Protestant, Catholic and Jew alike, and the religious instruction, comment and criticism should not trespass beyond what is common ground. But should this tenderness for the supposed religious conviction of pupils justify a teacher in ignoring the indisputable facts of history? Clearly not. It is the teacher's province to give instruction concerning those matters as they occurred. If the Puritans burned old women for witches, and the early Protestants persecuted for opinion's sake, if the Pope sold indulgences, authorized massacres, and, by his mandate, lit up all Europe with the funeral pyres of fellow-Christians, and the teacher finds it so recorded in history, she falls short in her duty if she fails to impart such information as it comes up in course. No one, Catholic or Protestant, has a right to object to this. It is not theology; it is not religion; it is not church history merely; it is a part of the history of humanity, in the shame of which we all must share. Bigotry, natural cruelty, political ambition, mistaken zeal, and more than all, ignorance, were responsible for these crimes. In having them well known and laid to heart is the best and surest guaranty against their repetition. Our common schools would be sadly defective if they contained nothing in their course of study concerning the Reformation, the Inquisition, the massacre of St. Bartholomew, and the fires of Smithfield. Respect for the religious scruples of pupils does not demand the passing over of facts like these because they chance to reveal a blot upon the past history of a particular church or sect."—*Examiner and Chronicle*.

CULTIVATING CHILDREN'S TASTE IN READING.

H. CLAY TRUMBULL, the efficient editor of the *S. S. Times*, gives these wise suggestions, which it would be well for all parents to read and adopt:—

In all the endless discussion about the sort of books available for the Sabbath-school library, it seems to be taken for granted that children's taste in reading is a fixed factor; and that the books selected must be conformed to that taste, rather than that taste conformed to the books selected. Herein is a radical error concerning the whole library question.

In matters of dress and diet, and of sleep and exercise, a wise parent or guardian expects to conform a child's taste to the proper standard, instead of allowing the child to settle all these points according to his natural preferences. What if the child would like to sit up half the night, and to lie abed until the middle of the forenoon? Is he to be indulged accordingly; or to be trained to a different liking and doing? What if he does dislike thick clothing in cold weather, and wants to walk in the wet without overshoes? It is the parent's plain duty, and it is every sensible parent's aim, to bring his child to see the folly of such a course as this. A child may, to begin with, like only sweet things, or only sour things; or may dislike meat, or fish, or milk, or fruit,—and show such positiveness in his likes and dislikes as makes it a matter of no small difficulty to overcome and change them. But the parent has an undeniable responsibility for both the kind and amount of food and drink taken by his child; and in the discharge of that responsibility he ought to, and he can, shape and cultivate the child's likes and dislikes in eating and drinking. He is to decide what, all things considered, is best adapted to that child's bodily needs and general welfare; and then he is to teach that child to use, and finally to enjoy, the diet provided for him. In the long run, only the child whose tastes are thus restrained and directed, really knows what it is to enjoy eating and drinking. Natural tastes which have never been cultivated are rarely a source of profit or comfort to child or man. And this is a truth which has the same force in its application to mental food as to food for the body.

To the natural mind, fancy commonly takes precedence of fact, and the exceptional has a charm not found in the commonplace. A child ordinarily enjoys the realm of imagination more than the sphere of practical life. It is easier to get a boy to play soldier, or robber, or bear; or to get a girl to play company, or party, with her dolls—than to get either one of them to give as much time and strength to gathering last evening's playthings, or to doing a little plain sewing. Most children find an attractiveness in entertaining their little neighbors, or in going out to see other children, which they do not find in the routine of quiet home life; and a menagerie or a picnic has a great many more children admirers than a day school. A fairy tale, or a story of romantic adventure, is more pleasing to the average child than the straightforward recital of actual events in the world about them. And books which excite strong feeling, and too often those which gratify a prurient curiosity, command in his mind an interest not drawn out by books which give counsel and information within the bounds of good sense and propriety. In all these things it is evident that the natural taste of the child must not be permitted to run on absolutely unchecked. There must be wise repression and guidance and cultivation. Play, and visiting, and going to places of entertainment, and hearing fairy stories, and reading books of romance, must have their limitations, and at times their forbiddings; and work, and staying indoors, and hearing plain facts, and reading books of counsel and instruction, must have their place in the child's life and training. To secure this guidance and repression, calls for wisdom and firmness and ingenuity on the part of the parent; but on every side parents are exercising these called-for qualities with eminent success. The story is a familiar one of the good father, who, finding his boys quite tired with walking while yet some distance from home, cut two sticks from a thicket they were passing, and gave them to the boys to straddle and play horse with, and in this way enabled the little fellows to trot along at good speed with the strength restored to them by their imagination. And Dr. Vincent tells of his inducing his little boy to eat his prescribed portion of bread and butter, when on one

occasion it was more than ordinarily unwelcome, by cutting it in square pieces and arranging them in order as a locomotive and cars, and then inviting the boy to devour the entire train, car by car, locomotive included. What mother is not familiar with some effort in this line every day of her life, to refresh the flagging spirits of her little ones, or to furnish occupation for their restless energies? Why should so much more of such work be done in every other sphere of child training than in that of its religious reading?

A wise parent can train his children to an interest in any book that they ought to be interested in. It would not be fair for him to expect in every case, the same books to please and profit a quiet and sensitive daughter, and a wide-awake and adventurous son. He ought to consider the characteristics and needs of his children severally, and then select for them books suited to their comprehension, and to their necessities of being. Nor is it enough for him to pick out the proper book and put it into the hands of his child. He should talk over its topic in advance, or by some suggestion or inquiry should excite an interest in the book or its writer, that his child would have a desire to become possessed of its contents, or familiar with its style. And there should be a timeliness in the mention of particular books, to add to their preliminary attractiveness. When, for example, the death of Jacob Abbott was announced, it was a good time for a father to tell his children of his early reading of the *Rollo Books*, or the *Franconia Stories*, or *Marco Paul's Adventures*, or the *Young Christian series*, and to induce them to want to read such of those books as their father thought would best suit their case. More than one father did try that plan with success at that very time. When the Sabbath-school lesson on the Sermon on the Mount told of the duty of trusting all our interests to our Father's care, it would have been well to point a child to that wonderful story of three in the life of Christian Gellert, as told in the little book, "Trust in God."

A WELL-TO-DO deacon in Connecticut was one morning accosted by his pastor, who said, "Poor widow Green's wood is out. Can you not take her a cord?" "Well," answered the deacon, "I have the wood and I have the team; but *who is to pay me for it?*" The pastor, somewhat vexed, replied, "I will pay you for it, on the condition that you read the first three verses of the 41st Psalm before you go to bed to-night." The deacon consented, delivered the wood, and at night opened the word of God and read the passage: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." A few days afterward the pastor met him again. "How much do I owe you, deacon, for that cord of wood?" "Oh!" said the now enlightened man, "do not speak of payment; *I did not know* those promises were in the Bible. I would not take money for supplying the old widow's wants."

UP AND DOWN.

THE poorest hope of Heaven is that which is based on the words, "I have done no harm." The very stones, insects, reptiles, may say as much as that. There are two ways of measuring sin—down and up; down, by counting all the actual sins we have done—all covetings, anger, evil thoughts, selfishness, falsehoods, dishonesties; up, by seeing what we might have been, all the good deeds we might have done, the character we might have formed, the blessed, useful life we might have lived, and God intended us to live; and then placing beside this picture the life we have actually lived. This will show the number of our sins of omission. But, probably, we have omitted more of quality from our life than quantity.—*Baptist Banner*.

THE Burlington *Hawkeye* says that it heard a man declaiming against the new revision as an unauthorized meddling with the Scriptures that is little short of blasphemy, who, at the same time, was hunting all through the book of Job to find the quotation, "Make hay while the sun shines." There are too many making a fuss about the new revision who know but little about the present one.

PROMISE TO THE FATHERS.

(Continued.)

THE first mention of the call of Abraham is in Gen. 12:1-3, as follows:—

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."

Obedient to this call he came into the land of Canaan, to Sichem,—

"And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him." Verse 7.

It will be noticed that from this time onward the promise of the land was largely the burden of every message of blessing that God gave unto "the fathers." The next word to Abram is found in chap. 13:14-17. Lot had separated himself from him, choosing the fertile and well-watered plains of Sodom.

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

In chap. 15, Abram complained to the Lord that he was childless, and feared that he should die without an heir. There is peculiar force in this plea, amounting even to plaintiveness; for the Lord had said unto him that he would give the land unto his seed; and yet he had no son, and if his heir should be one not of his own family, the promise did not bring assurance of a blessing to his house. Then the Lord assured him that he should have an heir, and a multitudinous posterity. Too often has this promise of a seed been considered separate from the previous promise of the land, but it will be noticed that Abram's plea for a son was in direct reference to the former promise to his seed; for if he died childless how could that promise be fulfilled?

"And behold, the word of the Lord came unto him, saying, This shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." Verses 4-7.

By direction he prepared an offering, and "a horror of great darkness fell upon him," which well represented the darkness and trials which lay between Abram and his seed, and the fulfillment of the promise concerning the inheritance. But the promise itself was renewed:—

"In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Verse 18.

Chapter 17, where next the promise is renewed, is full of interest.

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face; and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an ever-

lasting possession; and I will be their God." Verses 1-8.

Here are several points of importance. To give force to the promise of a numerous posterity, the name of Abram was changed to Abraham.* And after the promise was renewed, as in the verses quoted, circumcision was instituted as a sign or token of the covenant. This was designed as a surety of the promise.

"And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you." Verse 11.

In chapter 18 is given the account of Abraham entertaining three angels, who acquainted him with the impending destruction of Sodom, and informed him that a son should be born unto him by Sarah, within the year. The promise is referred to, but not reiterated. There is, however, the strong intimation of the conditional nature of the promises, as the faithfulness of Abraham is spoken of as that which would make the fulfillment of the promise possible. "And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Verses 17-19.

Chapter 19 records the birth of Isaac, and the rejection of Ishmael from being co-heir with him. Though Abraham had waited with long patience for a son, the severest test of his faith was that recorded in chapter 22; it was the offering of Isaac. The Lord said unto him:—

"Take now thy son, thine only son Isaac whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Verse 2.

We must bear in mind that the promise, from the very first, was to Abraham and to his seed. And it was distinctly revealed that it should be fulfilled, not only to the son of Sarah, but to Isaac individually; and Abraham could not fall back upon Ishmael in the event of the loss of Isaac, for Ishmael had been decidedly rejected from being heir. And as if to make the test complete and thorough, he calls him his "only son;" the alone heir to these great promises; and still further he reminds him of his affection for him—"whom thou lovest."

It has always been true that men who have large inheritances to bequeath have highly prized the privilege of having children. The idea of having great possessions, and dying childless, with no one to perpetuate their names, and their estate falling into the hands of strangers, has always been deeply trying to the feelings of men. It was this that moved Abraham to present such a pathetic lament to the Lord:—

"Lord, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus! And Abram said, Behold, to me thou hast given no seed; and, lo, one born in my house is mine heir." Chap. 15:2, 3. (My servant born in my house shall be my heir.—*Donkey Bible*.)

The man whose lot is one of destitution and suffering, who has nothing to leave to his posterity, and no hope of their lot being more tolerable than his own had been, may be reconciled by these considerations to dying childless. The very greatness of the promise, the vast extent of the possession to which he should be heir, greatly added to the anguish of Abraham's mind. If Isaac is slain, how will the promise be fulfilled? How will his name and house be perpetuated? Who will be his heir? These questions must have come with great weight to his mind, when he received this soul-trying order.

The record in Genesis is so brief that it notices neither the sorrow nor the hope of Abraham. So far as that is concerned we are left to imagine what were his thoughts and feelings. But Paul relieves our anxiety in this respect. In his letter to the Hebrews, 11:17-19, he says:—

"By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called; accounting that God was able to raise him up, even

from the dead; from whence also he received him in a figure."

Thus it is evident that Abraham had fully given his son to the Lord. So perfectly was he resigned to the order that Isaac was to him as one already slain, and his being saved to him was as if he had been raised from the dead. His faith grasped the resurrection. He had previously been told (Gen. 15) that affliction and oppression, trials and sorrow, should befall his posterity before they possessed the promised land. And by the offering of his only son, and receiving him as one raised from the dead, he was taught also that death and a resurrection were to take place before his seed received the inheritance. This trial of Abraham's faith, and the apostle's comment upon it, forever puts at rest the oft-repeated conjecture that the faith of the patriarchs, and of all the faithful of old, did not look beyond temporal blessings—did not grasp the realities of the life to come.

When this trial of Abraham was complete, and his faith in God fully proved, the Lord renewed his promise to bless him, to multiply his seed as the stars of heaven, and as the sand upon the seashore—"and thy seed shall possess the gate of his enemies."

That Abraham's faith took strong hold of this promise of the land, and that his hope rested on it, is shown by his own words, spoken to his servant when he sent him to the home of his kindred to find a suitable wife for his son Isaac. To the servant's questionings, he said:—

"The Lord God of Heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that swore unto me, saying, 'Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.'" Gen. 24:7.

We have now passed entirely through the history of Abraham, his death being recorded in the next chapter. But it is necessary to ascertain what was said to Isaac and Jacob, inasmuch as Paul says they were "heirs with him of the same promise." Heb. 11:9.

There was a famine in the land, and it appears that Isaac thought to go to Egypt.

"And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." Gen. 26:24.

Here the promise is not only referred to, but renewed to Isaac in the very same terms. To him and to his seed, also, the land should be given; and to him, and through him, the promises to Abraham should be fulfilled.

Jacob, at the solicitation of his mother, was sent to her kindred to take a wife. On his journey, he saw in a dream a ladder reaching from earth to heaven:

"And, Behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed." Gen. 28:13, 14.

Here the same promise of the land is given to Jacob and to his seed. And before his death, as he blessed Joseph and his sons, he spoke of the promise, saying:—

"God almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people: and will give this land to thy seed after thee for an everlasting possession." Gen. 48:3, 4.

Having now examined the entire record of the promises to the patriarchs, Abraham, Isaac, and Jacob, we confidently appeal to the reader that the possession of the land is the burden of the promises made unto these, "the fathers" of the tribes of Israel. And reading these promises carefully we are greatly surprised that this truth has been so generally lost sight of by the Christian world. And, to test the importance of this point, we ask the reader to turn back and read again all the promises to these patriarchs, leaving out all that re-

*Proper names among oriental nations are significant, and frequently formed by combinations. Thus *ao*, father; *raham*, multitude; (*ao* as broad or Italian *a*).

fers to the gift of the land; and see what there is left. It will then be readily perceived that, in so doing, great injustice has been done to the word of the Lord, and "the covenant of promise" is robbed of an essential element.

But if this course would do violence to the record of the Abrahamic covenant, is it not doing equal violence to the covenant itself, and thereby doing injustice to the faithfulness of God, to reject the promise of the land from the fulfillment of the covenant? We think in this respect there is a fault in the current theology of the age, and a defect in the faith of very many of those who profess to be "the children of Abraham."

But some suppose there are reasons why this part of the covenant should be passed by in this dispensation. This branch of the subject must next be examined. EDITOR.

The Sabbath School.

LESSON FOR PACIFIC COAST.—JUNE 4.

Healing the Centurion's Servant, and Raising the Widow's Son. Matt. 8: 5-13, Luke 7: 1-23.

LESSON COMMENTS.

HAVING finished his memorable sermon on the mount, Jesus descended from the natural sanctuary in the mountain, followed by his disciples and the multitudes who heard him, and again entered Capernaum which is called "his own city," Matt. 9: 1, and where, as a citizen, he paid his proportion of dues and taxes. "He had hardly reached home," says Geikie, "when a deputation of the elders of the Jews waited on him. They were the foremost men in the Capernaum community—the governing body of the synagogue, and, as such, the Jewish magistrates of the town. It is the habit in the East to send such embassies when any request is to be made or invitation given with circumstances of special respect, but there was a feature in this case that made it very unusual. The members of the deputation, though Jewish ecclesiastical officials, came as the representatives of a heathen, possibly of a Samaritan. Lying on the edge of his territory, Herod Antipas kept a small garrison in Capernaum, and this, at that time, was under command of a centurion, who, like many of the better heathen of the day, had been drawn toward Judaism by its favorable contrast with idolatry. He had shown his sympathy with the nation, and his generous spirit, in a way then not uncommon among the wealthy, by building a synagogue in the town—perhaps that of which the massive ruins still remain. One of his slaves had been struck with a paralytic affection, and was fast sinking; and with a tenderness that did him infinite honor in an age when a slave, with many masters, and even in the eye of the Roman law, was treated as a mere chattel, he prayed Jesus, through the Jewish elders, to heal him.* Their request was at once complied with, and Jesus forthwith set out with them to the centurion's quarters."

When not far from the house, the centurion sent another delegation to meet him and apologize for having so troubled him, and begging in view of his unworthiness to have such an holy one come under his roof, that he would but speak the word, and his servant should be healed. And when Jesus heard these things, he said, "I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness." "To share a grand banquet with the patriarchs in the Messianic kingdom, was a favorite mode with the Jews of picturing the blessedness that kingdom would bring. 'In the future world,' they made God say, in one of their Rabbinical lessons, 'I shall spread for you Jews a great table, which the Gentiles will see and be ashamed.' But now, according to Christ's words, rejection and despair are to be theirs!"

"Go thy way," added he to the centurion, "and as thou hast believed, so be it done to thee. And his slave was healed in that very hour."

"He had apparently left Capernaum the same day, for we find him, the next, at a village called Nain, twenty-five miles to the south-west, on the

northern slope of Little Hermon, a clump of hills at the eastern end of the great plain of Esdraelon. It was still the early and popular time of his ministry, and crowds followed him wherever he appeared. Nain, which is now a poor and miserable hamlet, inhabited only by a few fanatical Mahometans, may then have deserved its name—the beautiful. The only antiquities about it are some tombs hewn in the hills, seen as you approach, beside the road which winds up to the village. The presence of the Prince of Life, with a throng of disciples and followers, might well have banished thoughts of sadness, but shadows everywhere lie side by side with the light. As he came near, another procession met him, descending from Nain, the dismal sounds rising from it, even at a distance, telling too plainly what it was. Death had been busy under those blue summer skies, and its prey was now being borne, amidst the wail of the mourner, to its last resting-place. A colder heart than that of Jesus would have been touched, for it was a case so sad that the whole town had poured forth to show its sympathy with the broken heart that followed next the bier. It was the funeral of a young man, the only son of a widow, now left in that saddest of all positions to a Jew—to mourn alone in the desolate home in which he had died, doubtless only a very few hours before. Moved with the pity at all times an instinct with him, Jesus could not let the train sweep on. It was not meet that death should reap its triumph in his presence. Stepping toward the poor mother, he dried up the fountain of her tears by a soft appeal. 'Weep not,' said he, and then moved to the bier, careless of the defilement which would have made a Rabbi pass as far as he could from the dead. Touching it, those who bore the body at once stood still. It was, doubtless, a mere open frame, like that still used for such purposes in Palestine. 'Young man,' said he, 'I say unto thee, Arise.' It was enough. 'He that was dead sat up and began to speak. And he delivered him to his mother.'

It was at Shunem, a village on the other side of the very hill on which Nain stood, that Elisha had raised the only son of the lady who had hospitably entertained him; and the luxuriant plain of Jezreel, stretching out beneath, had been the scene of the greatest events in the life of Elijah, who had raised to life the son of the widow in the Phœnician village of Sarepta, on the far northern coast. No prouder sign of their greatness as prophets had lingered in the mind of the nation than such triumphs over the grave, and in no place could such associations have been more rife than in the very scene of the life of both. At the sight of the young man once more alive, the memory of Elijah and Elisha was on every lip, and cries rose on all sides that a great prophet had again risen, and that God had visited his people. Nor did the report confine itself to these upland regions. It flew far and near to Judea in the south, and even to the remote Perea."

John the Baptist who had now lain for six months or a year in prison, but who was permitted to receive frequent visits from his disciples, heard through them of the wonderful miracles Christ had wrought, and he sent them to inquire of him, "Art thou he that should come, or do we look for another?" "Having spent his life in the open air, in active, persevering labor, enduring privations, hardship, and toil, he had never before," says Mrs. E. G. White, in Great Controversy, vol. 2, "experienced the trials of confined living. He therefore became desponding, and even doubts troubled him whether Christ was indeed the Messiah. He concluded that if Christ was indeed the Messiah, he would publicly proclaim himself as the Saviour of the world. He had indistinct ideas of the kingdom Christ came to establish, as also had the disciples of Christ. They thought Christ would establish a temporal kingdom, and reign upon the throne of David in Jerusalem. He became impatient because Christ did not immediately make himself known, assume kingly authority, and subdue the Romans. He hoped that if Christ established his kingdom, he would be brought out of prison. He decided that if Jesus was really the son of God, and could do all things, he would exercise his power and set him at liberty."

"His disciples sought the presence of Christ; but they could not communicate with him immediately, because of the crowd who were bearing the sick to Jesus. The afflicted, blind, and lame, were passing through the throng. The disciples of John saw the miracles of Christ, and that at

his word the lifeless clay became animate, and the glow of health took the place of the pallor of death. Jesus said to the disciples of John, 'Go and show John again those things which ye do hear and see. The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me.'

"In these words John is gently reproved for his impatience. The cautious reproof returned to John was not lost upon him. He then better understood the character of Christ's mission. And with submission and faith, he yielded himself into the hands of God, to live, or to die, as should best advance his glory."

CALIFORNIA SABBATH-SCHOOLS.

We give below a table showing the reported standing at the close of March of each of our twenty-five Sabbath-schools. As we compare this with past reports and notice the rise and fall of the figures, they tell us of many an effort for progress which those less acquainted with the difficulties under which some of them are conducted, would never notice. In many places the difficulties to be overcome are greater than those accompanying an ordinary Sunday-school. Many of our churches have no settled pastor, and both church and school feel the lack of that experienced wisdom and strong guiding hand which a minister of the gospel could bring to their support.

In the same degree that the difficulties multiply, the mission of the school grows in importance, for where there is no pastor to preach the word, there is all the more need of making the school a means of imparting in the most attractive and forcible manner, those Bible truths which furnish subjects for thought and religious conversation.

The quarter reported, from January to March, is the most discouraging time of the year to secure full attendance, and this accounts in part for the decrease in numbers. In some cases families who moved from a large church to several different places have formed new schools without reporting their organization to the State Secretary.

In many respects the present is the most favorable time of the year for the formation of new schools, and the strengthening in numbers and interest of the old ones. The weather and the roads are good, the days are long, and the lessons are of thrilling interest. We hope that the harvest season will not lessen the attendance at the Sabbath services. It would be truly deplorable if the gathering, upon the six days allotted to us, of the bounties God has granted for our bodily food, should so weary any that they would starve their souls by idling away the Sabbath and failing to gather for themselves spiritual food upon the day that God has reserved for that purpose. We have much to learn. Time is short. Who will improve it? W. C. WHITE.

CALIFORNIA QUARTERLY S. S. REPORT.

QUARTER ENDING MARCH 31, 1881.

Names of Schools	Names Superintendents	Membership	Average Attendance	Scholars Church Members	Number of Classes	No. of Instructors	Contributions Received
Arbuckle	John Clasby	38	26	10	4	24	\$5.20
Chico	George De Forrest	22	16	6	3	10	...
Fairview	J. W. Beal	25	25	19	3	15	...
Freshwater	Mrs. W. B. Goodfellow	11	8	4	2	10	2.00
Forrestville	T. W. Ross	37	23	8	3	20	...
Healdsburg	Mrs. Maggie Cook	45	26	23	5	16	1.15
La Fayette	C. L. Isaacs	7	4	6	1	5	1.00
Lemoore	J. E. Yeakum	50	39	30	6	24	3.65
Little River	R. Stickney	9	3	8	2	2	...
Napa	Joseph Eggleston	37	35	19	5	40	...
Nevada City	A. Papworth	23	16	15	2	10	.50
Oakland	W. C. White	207	144	90	28	200	53.23
Pacheco	G. P. Sanford	12	12	...	2	12	...
Petaluma	Mrs. T. M. Chapman	15	13	13	3	15	1.50
San Pascual	John Judson	19	18	5	3	4	...
San Rafael	J. B. Dymot	6	5	4	1
Santa Rosa	Lucian Light	62	44	30	7	30	5.40
San Francisco	E. A. Stockton	48	75	30	7	50	9.45
Red Bluff	D. S. Hemstreet	12	8	6	2	10	...
Temp. Colony	M. J. Church	12	10	8	2	5	...
Ukiah	Mrs. A. C. Bainbridge	3	3	1	2	1	...
Vacaville	W. S. Swayzee	37	30	14	4	15	2.75
Woodland	J. G. Overshiner	66	47	42	7	40	10.00
St. Helena	C. E. Spear	76	37	38	8	6	3.30
Lone Oak	T. C. Howells	18	14	12	2
Totals		807	686	436	114	544	99.39

† Family schools.

E. A. CHAPMAN, Sec.

IN order to teach children successfully, we should remember that we were once children, and should often recall the feelings of childhood.

*In a parallel place in Matthew, he is represented as coming to Christ himself; but it is a usual form of speech in all nations, to attribute the act to a person, which is done not by himself, but by his authority.—Clarke.

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.

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

OAKLAND, CAL., FIFTH-DAY, JUNE 2, 1881.

NOT A SABBATH, BUT THE SABBATH.

THERE is lying upon our table a pamphlet of 114 pages, published by the Methodist houses of New York and Cincinnati, having for its subject the following question and statement: "Is Saturday or Sunday the Christian Sabbath? A Refutation of Sabbatarianism. By Rev. Wm. Armstrong, of the Methodist Episcopal Church. With an Introduction by Rev. D. W. C. Huntington, D. D., of Genesee Conference."

There are two errors in the title. It is by no means a refutation of Sabbatarianism. We never saw a pretentious work come farther short of it. By those who send it forth, it may be supposed to be a refutation, but only, we think, for want of a thorough examination of the subject, and of the merits of the book. And the title is deceptive; it professes to be an examination of the claims of the seventh day to the title of "Christian Sabbath," whereas nobody ever laid any such claim in its behalf. We repudiate the idea. And we deny the claim in reference to Sunday also. We deny that there is any such institution as a Christian Sabbath. And we would respectfully, but earnestly, and in behalf of the law of Jehovah, request the Sunday advocates to make this the first point of their investigations; let them first prove the existence of the institution; then we will examine, with all candor, the evidence for the subject of the institution.

The Catholic church takes the commandments of God and fashions them over into church institutions. But they frankly state what they have done, and give a reason for their so doing. We deny their authority for their action, and consider that their reasons are insufficient to justify it. But we honor their consistency in the course they pursue; a quality which is entirely lacking in the course of those half-way Protestants who deny both their authority and their reason, and yet follow them in their action. If they would listen to the Saviour, and "either make the tree good and its fruit good, or else make the tree corrupt and its fruit corrupt," they would save themselves an immense amount of confusion in their theology. They denounce the tree as corrupt, root and branch, but greedily partake of its fruit.

The Catholics have taken marriage and made it a sacrament of the church. Of course, according to their system, marriage outside of their church is not marriage in fact. It is considered invalid. But we affirm that the woman was made for the man (1 Cor. 11:9) before Christianity existed, and before the necessity for Christianity existed. Marriage belongs to the race; not to any class as such. It is what we call an original institution, growing solely out of the will of God, and not in any respect made necessary by the action of man, as were the gospel and its types.

And the Catholics have taken the Sabbath of the fourth commandment, abrogated it in respect to its essential element, and built up, as the Lord's day, the first day of the week, or Sunday, making of it also a church ordinance; thus turning aside the commandment from its obvious intention to make it subserve the interests of the church. But the Sabbath is also an original institution, "made for man," Mark 2:27; made before the fall—before sin came into the world. It does not possess a single characteristic of a Christian or church institution. And it is easy to show that the only Christian feature accorded to it in the churches is the name. In every other respect they treat it as an original institution, made for the race and not for a class. And here again they are more inconsistent than their Roman leaders. The Catholics give the origin and the reason of the institution of the Sunday Sabbath. It has its origin in that church; the reason is peculiar to that church. And they well say of the Protestant observance of Sunday, that "they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church."

In this, again, the Catholics are consistent and the

Protestants are inconsistent. They feed upon the fruit and praise its qualities, while they denounce the tree which produced it.

But it is not our purpose to review the pamphlet; to do so is hardly necessary. There are thousands of readers of this paper who can take the word of God—"the Bible alone"—and refute its main positions. Our object in noticing it is to expose one of its gross errors,—one which will not be obvious to the mass of its readers. On pp. 59-61 is found the following language, being a comment on the 16th chapter of Exodus:—

"My reasoning on this passage becomes almost demonstration by the fact that nowhere in this chapter does Moses call the seventh day *the* Sabbath, but *a* Sabbath, showing that the day was observed for the first time as a Sabbath. Gesenius, in section 107 of his Hebrew grammar, says: 'The article is employed with a noun to limit its application in nearly the same cases as in Greek and German, viz., when a definite object, one previously mentioned or already known, or the only one of its kind, is the subject of discussion.' In verses 23 and 29 the translators give us '*the* Sabbath;' but the article *the* is not in the original, and the rendering should have been, as it is in verse 25, '*a* Sabbath.'

"According to the above rule in the Hebrew grammar, the absence of the article '*the*' would indicate that this Sabbath-day was a day not already known. Let us read the passages as Moses gave them:—'To-morrow is the rest of a holy Sabbath unto the Lord,' (verse 23); 'Eat that to-day; for to-day is a Sabbath unto the Lord: to-day ye shall not find it in the field,' (verse 25); 'See for that the Lord hath given you a Sabbath, therefore he giveth you the bread of two days,' (verse 29). No commentary is needed on this; the language is plainly indicative of the newness of the day. Why call it *a* Sabbath if this day had been well known as *the* Sabbath? In the fourth commandment, (Exodus 20:8, 10,) after this day was established and known, it is called '*the* Sabbath,' but in Exodus 16, when a new cycle and a new day were given, it is '*a* Sabbath.'

It is difficult to determine just how to characterize the statements in the above quotation. We desire to be fair, as we can well afford to be, because we have the truth. We desire, also, to exercise due charity, and to deal with all, of every denomination, with becoming courtesy. We are determined that no one shall have just cause to complain of us. But under the circumstances we must confess to being puzzled to know how to speak of the work of these authors and publishers and appear to be courteous to them, and yet be just to the cause of the truth of God. But the honor of God's truth demands that we speak plainly, and sacrifice personal considerations in its behalf. We say then that,

1. The only truth contained in the above quotation is the statement that the definite article is wanting in the original in certain texts named.

2. The article is not omitted in the Hebrew of Ex. 16:29, though the writer repeatedly says it is. His statement is not the truth.

3. Gesenius, in both his Grammar and Lexicon, gives other rules besides that noticed by Mr. Armstrong, to determine whether a noun in the Hebrew is definite or indefinite. That is to say, that the presence or absence of the definite article is not the sole, or sufficient, evidence as to whether a noun is definite or indefinite. In this, all Hebrew grammarians are agreed.

4. There are two methods of determining whether or not a Hebrew substantive is definite. 1. By the presence of the article. 2. By "construction." A noun may be determined to be definite as certainly and as easily in the absence of the article as in its presence, if the construction demands it. The article is then understood.

5. The word "Sabbath" in Ex. 16, and in the decalogue, Ex. 20, is definite in every instance of its occurrence. It is made definite in ch. 16:29 and 20:8, 11, by the use of the article; it is equally definite in ch. 16:23, 25, and 20:10, by construction, in the absence of the article.

6. Mr. Armstrong says the absence of the article in Ex. 16, proves that it is "a new cycle and a new day." And to make this appear to be true, he quotes verse 29 thus: "See, for that the Lord hath given you *a* Sabbath," and affirms in positive terms that this is the way in which Moses wrote it. But in a copy of the record given by Moses in his own tongue, (in Hebrew,) now lying before us, it plainly reads: "See, for that the Lord hath given you *the* Sabbath." Mr. A. resorted to a mere cavil to make it appear that he had the argument on this chapter; and to keep up the appearance he seemed willing to hazard a false statement on verse 29.

7. To further sustain his assumption he says: "In the fourth commandment, (Ex. 20:8, 10,) after this

day was established and made known, it is called *the* Sabbath." To show the falsity of his conclusion, it is only necessary to say that the article is *not* used in Ex. 20:10, in the Hebrew, but it is in verses 8 and 11. Can the reader be made to believe that Mr. Armstrong's theory holds good,—that it was a new and unknown day in Ex. 16:23, 25, and a day well known in verse 29 of the same chapter, referring to the same day, and the same time and event? or that it was an unknown day in Ex. 20:10, but well known in verses 8 and 11 on either side of it? His reasoning, or that which he calls reasoning, is a mere puerility. The truth in this case is this: The construction of the language does not require the article in Ex. 16:23, 25, and ch. 20:10, the word "Sabbath" being definite without it. But the construction of ch. 16:29, and 20:8, 11, is different, and the article is inserted accordingly.

8. He who conceals the truth is often as guilty as he who tells an untruth. In the above quotation the truth is told *in part*, and it is evidently the intention of the writer to have the reader understand that all the truth on the subject has been told, and that his argument is as correct as a demonstration.

9. Had Mr. Armstrong told the truth and the whole truth in three particulars, namely, (1.) That the article is inserted in the Hebrew of Ex. 16:29; (2.) That it is not inserted in ch. 20:10; and (3.) That Hebrew grammarians give other rules for determining that a noun is definite besides that concerning the use of the article, he would not have had the shadow of an argument on Ex. 16. We are compelled to believe that he willingly took the risk of his erroneous statements, because it was certain that the mass of his readers could not determine for themselves that they were erroneous.

The last General Conference of the Methodists required that all their preachers shall conform to the standards of that church. We are not quite certain to what this requirement will apply; but we are certain that it will be a long day before Mr. Armstrong, or even 'Rev. D. W. C. Huntington, D. D.' will compare with Dr. Adam Clarke in scholarly attainments or accuracy of criticism. On the same scripture and the same subject Dr. Clarke says:—

"There is nothing either in the text or context that seems to intimate that the Sabbath was now *first* given to the Israelites, as some have supposed; on the contrary, it is here spoken of as being perfectly well known, from its having been generally observed. The commandment, it is true, may be considered as being now *renewed*; because they might have supposed that in their unsettled state in the wilderness they might have been exempted from the observance of it. Thus we find, 1st. That when God finished his creation he instituted the Sabbath; 2nd. When he brought the people out of Egypt, he insisted on the strict observance of it; 3rd. When he gave the law, he made it a *tenth* part of the whole; such importance has this institution in the eyes of the Supreme Being!"

This testimony of Dr. Clarke is as truthful as it is explicit. He refers the Sabbath of Ex. 16 to the *same* day to which Gen. 2:3 refers; and he says there is nothing in the text or context to indicate that reference was made to anything which was then new. The reading of the decalogue, Ex. 20, plainly proves that the Sabbath or rest day of the creation week is referred to therein, and not a new day first made known in Arabia.

Dr. Scott also says on Ex. 16:22-27:—

"The whole narrative implies that reference was made to an institution before known, but not properly remembered or regarded; and not to any *new law* given on the occasion. Neither the inquiry of the elders, nor the language of Moses, can be consistently interpreted of an entirely new institution."

If this were merely a question of criticism, we should claim it against Messrs. Armstrong and Huntington, and in favor of Drs. Clarke and Scott. But it rests on weightier grounds than that. It is a question of plain facts, with the evidence all against our modern critics, who must be either ignorant of the Hebrew, or reckless in their methods of gaining a short-lived victory.

We have not gone fully into the evidence to prove our position in criticising theirs, but stand ready to defend all that we have said if occasion requires. The Methodist denomination is large and influential, and has much talent and learning at its command. If we are wrong it can easily be shown. But if we are correct; if the error is on their part, then we call upon the Methodists to prove their integrity by taking Mr. Armstrong's book out of the market, and not be a party to the work of deception of which the authors of that book must stand convicted. We write with no unkind feelings. We respect the Methodist

denomination, and only ask them to do themselves justice in this case, for it is important. It is no slight matter to misrepresent the word of God, and to subvert one of his commandments; for all can see that, if Mr. Armstrong's position holds good, the fourth commandment is obsolete, for it then refers to a local and national institution, with which we can have nothing to do. In that case there is *no Sabbath law* for this dispensation. Our neighbors cannot afford to stand responsible for such a doctrine as this.

Other points in Mr. Armstrong's book are as weak and erroneous as the one we have reviewed. But we pass them by, at least for the present, as every reader can discover their unsoundness. We have selected to notice that which was hidden under the guise of Hebrew criticism, and which was, therefore, the most liable to deceive the general reader.

THE PROVIDENCE OF GOD.

WE read with the deepest interest the record of the wonderful providences of God, contained in the Bible. Perhaps no one of these seems more worthy of our admiration, than the case of Mordecai and Haman, contained in the book of Esther. The hand of God was directly concerned in the advancement of Esther to the throne of Persia. And by this remarkable event, he saved the Jews from a general massacre. No one can doubt that the providence of God made Esther queen for this very purpose. But there is one fact stated that shows how high above human agency God is exalted. The question ever arises, Suppose the agent to whom Providence commits a certain work should prove unfaithful to that work, what, then, would the Almighty do? Even suppose Esther had proved untrue, what then?

The words of Mordecai, meet this very point; Est. 4: 14: "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?"

Here we have a most striking truth revealed. The providence of God is prepared for the emergency. It can never be taken by surprise. If Esther were to forget God, and fail in her duty, deliverance would arise from another place. If she, in her exaltation, left her work undone, God would employ, perhaps, one of the most lowly. His work would not fail. Let us remember this. We may ruin ourselves by disobedience, and may cause others to stumble, but we shall find that God is not dependent upon us.

J. N. A.

PRAYER.

THE efficacy of prayer is not because of its power to change the mind of the Most High, but because of its effect upon the petitioner, in preparing him to receive. When we pray for things suitable to our real wants, it requires no statement of our urgent necessities to cause the Lord to incline toward our supplication. He desires to bestow such blessings upon us. The object of prayer is not, by any means, to create such a purpose in the mind of the Lord. The truth is, the hindrance is not on the Lord's part at all. The difficulty lies in ourselves. Prayer, humiliation, self-abasement, wrestling, agonizing, are all in place, all a part of the divine plan. Let no one suppose that these are undervalued, or that we may, by any means, dispense with them. No, by no means. But where lies the hindrance? It is wholly in ourselves. The object of the deep self-abasement is to prepare ourselves to receive the blessing of God.

Nothing is more certain than that when signal deliverance is needed, that deliverance has to be delayed because the people of God cannot bear it. Were it to be granted, they would be lifted up to their own ruin. So the Lord suffers them to be brought into a great strait, that they may, by the deepest humiliation and self-abasement, become prepared to bear the signal deliverance which he earnestly desired to grant. The earnest prayer and deep prostration of the soul before God, are not for the purpose of extorting favor from one who is really averse to granting it, and has to be worn out by importunity, and induced to do that which he was at heart unwilling to do. By no means. The delay is only that we may be brought into the place which God can approve, and where he can, in safety to ourselves, grant us his favor in the blessings which we ask. The hindrance is always with our-

selves. The first question to be determined in prayer is, whether the petition is a proper one to present before the Lord. Then we must seek to ascertain and put away from ourselves everything that stands in the way of that petition being granted. When this work is really accomplished, the answer to prayer will be immediate.

J. N. A.

THE BIBLE—ITS PROPHECIES.

BY ELD. R. F. COTTRELL.

THIS blessed volume of inspiration has stood the test of ages. It carries the impress of divine authenticity to every candid inquirer after truth. Among the many evidences which recommend it to our faith, its prophecies and their fulfillment are not the least. The common mind can grasp the invincible argument arising from this source, and maintain an unshaken faith independent of the opinion of others, whether friendly or hostile. It is the privilege of every one to know why they believe, and to be able to give a reason of their faith to those who inquire.

And the evidence derived from the prophecies is cumulative, increasing with every fresh fulfillment. As empire after empire has arisen upon earth, the prophetic word has been verified more and more. And when, in addition to this, we view the many signs predicted of the last days, which cluster around us, we conclude that none need be infidels through lack of testimony.

But, strange as it may appear, infidelity has taken a fresh and unparalleled impetus, right in the midst of these prophetic fulfillments which speak with thunder tones the near approach of the day of God. This does not stagger but confirms the faith of the Christian, for it is distinctly and clearly foretold in prophecy, and that too as immediately preceding the great day. The past history of the world confirms the truth of the prophecies, while present fulfillments unmistakably declare that earth's closing scenes are upon us. And though the Christian mourns the increasing darkness of this moral night, yet he rejoices with the blessed assurance that the morning light is about to dawn upon all who, with constant faith and hope and love, wait, and watch for it.

Faith in past and present fulfillment of prophecy is the only anchor that can hold the soul amid the surging billows of these last days. It is the only chart that can safely guide it amid the rocks and whirlpools which are dashing in pieces and swallowing up our race. And oh! the apathy, the heartless indifference of those professed Christians who can look "with brute unconscious gaze," upon the thrilling events which cluster around us as harbingers of the day of God, and calmly see their fellow-men swallowed up in the whirlpool of spiritualism, while they propose to themselves to "attend to the practical part of religion, and let the prophecies alone." And why let the prophecies alone? There seems to be a consciousness that, if they investigate them, they will be forced to the conclusion that the end of all things is at hand; and then all the odium that is attached to those who thus believe, will cleave to them. So they close their eyes to the only truth that can awaken them from their stupor, and sanctify and save them from the awful gulf yawning to receive them.

Fellow Christian, where is your influence? Is it on the side of the Bible, its morality, its teachings, its prophecies? While you see the multitudes of mankind rushing madly into the latest form of infidelity, are you holding up the light of prophecy, which predicts these lying wonders as a sign of the last days, and points out the awful ruin that awaits those who are thus led captive by Satan at his will? Are you giving heed to the "sure word of prophecy, as to a light that shineth in a dark place," as an apostle directs, or are you practically making the prophecies of no account—slighting this bulwark of the Christian faith in such a time as this—a time when the emboldened enemies of the Lord are saying with insulting and defiant strains, where is your God? If you do not now rally to the standard of prophetic truth, your influence is on the side of infidelity, whether you are aware of it or not. While you ignore the prophecies, you yield some of the main props of the faith—the pillar and ground of the truth. Will you tamely surrender this part at such a time as this? Oh, says one, I believe the prophecies, but I do not know what they mean; and there is too much uncertainty about them for any one to be fully assured in regard to them. Such a faith in them is no faith at

all. It is a cowardly unbelief, which favors the cause of the enemy. Christian, where is your faith, and where is your influence?

WHOSE LAW IS IT?

BY E. J. WAGGONER.

THE following paragraph, which is going the rounds of the religious press, shows the careless manner in which most people handle the word of God:—

"Moses with his decalogue, could never accomplish what has been achieved by Christ and his cross. The bonds of the old morality could, like green withes, be easily broken; but the ties of this morality are strong, just because they are tender."

It is evident that the writer of the above is trying to place Christ in antagonism to the ten commandments; but where in the Bible do we find any record of the decalogue of Moses? Moses did not originate the law, he did not speak it to the people, he did not even write it. Everywhere in the Bible the ten commandments are distinctly termed God's law. The introduction to them when spoken on Sinai, is as follows: "And God spake all these words, saying, I am the Lord thy God," etc. After speaking the words of the law in the presence of all the people, God called Moses into the mount, and there gave him the ceremonial law, and directions concerning the building of the sanctuary. But the decalogue was not intrusted to Moses to be transmitted to the people. Thus we read, "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God;" Ex. 31:18; and in chapter 32:15, 16, we read, "And Moses turned and went down from the mount, and the two tables of testimony were in his hand; the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables." And still later, when Moses rehearsed the ten commandments to Israel, he said: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone." Deut. 5:22.

When these first tables were broken, the Lord said to Moses: "Hew thee two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables, which thou brakest." "And he wrote upon the tables the words of the covenant, the ten commandments." Ex. 34:1, 28.

This law thus spoken and written by God is always called his. "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, and a curse, if ye will not obey the commandments of the Lord your God." Deut. 11:26-28. "And they left all the commandments of the Lord their God." "Also Judah kept not the commandments of the Lord their God." 2 Kings 17:16, 19. David in his charge to Solomon, said: "Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the Lord thy God." 1 Chron. 22:12. See also Ps. 1:2; 19:7, 8; 119; Isa. 5:24, and many other texts in which the commandments are distinctly called the law of God.

There is a law that is sometimes called Moses' law, but it was distinct from the decalogue. It was the law of ceremonies which God gave to Moses while he was in the mount. Of this law it is said, "And Moses wrote this law," and, "And it came to pass when Moses had made an end of writing the words of this law in a book," etc. Deut. 31:9, 24. But although Moses wrote this law for the use of the people, and it is sometimes termed his law, it is nowhere claimed that Moses had any further connection with it than as the mouth-piece of God. Thus in Lev. 27:34, after this law had been rehearsed, the statement was made, "These are the commandments which the Lord commanded Moses for the children of Israel in Mount Sinai;" and in Neh. 9:13, 14, the distinction between the law of God and that of Moses is clearly made, while God is still represented as the author of both. "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments, and madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant."

The clearness of these statements leaves no room for

mistake as to the authorship of the decalogue. It is easy to discern, however, whence such carelessness as the above arises. The same spirit which leads men to speak of the Sabbath of the Lord as the "old Jewish Sabbath," leads them to speak of the law of which it is a part as the "decalogue of Moses." The antipathy felt toward the Sabbath will naturally extend to the whole law, and instead of repudiating the fourth commandment merely, men will reject the whole law. The respect which men have for a law is in proportion to the respect felt for the maker of it. Cannot these religious teachers see that their efforts to diminish immorality and extend the gospel of Christ can meet with no real success while they thus "pervert the right ways of the Lord"?

A PROTESTANT SAINT.

PATRICK, of the fifth century, was undoubtedly a saint. He was not a Rome-made saint, but one of God's New-Testament saints. It is a wrong to his memory and to our Protestant Christianity to concede him to the Romish church. In the popular mind Patrick stands for some devoted Papist enshrined in the hearts of the Catholic Irish. As history presents him to us, he is a large-hearted, pure-minded Christian minister of the early centuries.

We find the short story of his life in his Confessions. Stolen from his home in Britain, when seventeen, he was for six years a slave in Ireland. While in captivity the light came into his heart. His words, describing his conversion, burn with devotion. "The love and the fear of God more and more inflamed my heart. My faith and fervor were increased so that I prayed a hundred times a day, and also as many by night." Returning to his home, his life is in obscurity until he is forty-three. Then a Macedonian cry from Ireland came into his soul. He went alone, breaking away from the entreaties of friends, to a land of Druidical cruelty and heathen ignorance. He went with a Pauline earnestness, though without the large intellectual proportions of Paul. He calls himself unlearned.

He was a Bible preacher. In his Confessions are twenty-five quotations from the Scriptures. There is no allusion to the Pope, the Virgin Mary, praying to the saints. His father and grandfather were ministers, living in holy wedlock. His religion came from Jerusalem, not from Rome. He studied the Scriptures and recommended them to the people. His followers were, for generations, eminently Biblical in their belief. When the emissaries of Rome met them in England and Scotland they resisted them. Ireland was essentially a Protestant (though this word was not yet born) country, until the eleventh century. The Romish myths that have gathered about the memory of this man were all formed after this time.

Patrick found Ireland a moral waste, he left it a land of light. He speaks of having baptized thousands of people. The first meeting-house was built at Armagh in 456. He ordained not less than three hundred and fifty pastors. Ireland was largely redeemed before he died, March 17, 465.

His work was not that of ignorant enthusiasm. Where he planted a church there he planted a school. The New England fathers, in building side by side the meeting-house and the school-house, were but imitating Patrick. Ireland became the light of the dark ages in Western Europe. Armagh, Bangor and Derry numbered their students by thousands. We mentally associate Ireland with ignorance, but we are all her debtors. "The Irish people, living in the ends of the earth, have done more to preserve and promote learning than all other parts of Europe."

From Ireland went a sacred influence that lightened other lands. The school at Iona lifted up all Scotland. France, Switzerland, Germany, were traversed by men of Patrick's spirit. Columba and Columbanus were both Irishmen worthy of standing side by side with Patrick.

Very beautiful and Paul-like are the words in the Confession: "And now I commend my soul to God, who is faithful, for whom in reproach I have performed this mission. I pray God that he may give unto me perseverance, that I may bear for him a faithful testimony until my transition to my God."

Ireland was the last country in Europe to submit to the papal yoke. She bent her neck, forced by English bayonets. If the Irish people should drink in the spirit of that Patrick who

stands before us in his Confessions and life-work, they would throw off that yoke, and rejoice in that freedom wherewith Christ makes men free.

Dr. Cathcart does not, I think, go too far in *Baptism of the Ages* when he says: "St. Patrick gives an account of his own conversion in his Confession, just as a regenerated candidate for baptism in a Baptist church would. He required apparently the same regeneration in his converts, and then he immersed them. The story of his life makes him so like a Baptist missionary that we believe he was one."—O. P. E., in *Examiner and Chronicle*.

The Missionary.

KNOX'S RETURN TO ENGLAND.

BY ELD. S. N. HASKELL.

DURING John Knox's exile on the Continent he visited Switzerland where he was cordially received by the Swiss reformers. He also formed the acquaintance of Calvin, with whom he ever maintained an intimate friendship. At this time, although nearly fifty years of age, he applied himself to study with all the ardor of youth, and acquired some degree of proficiency in the Hebrew language. He had no means of support, excepting the voluntary contributions of his friends in Scotland and England, and he seems at times to have been in very straitened circumstances.

As the persecution in England against the Protestants, continued to increase in severity, large numbers left the country. In 1554 it was estimated that no less than eight hundred learned Englishmen, besides many others, were living in exile on the Continent. In Frankfort, Germany, the English exiles were permitted to hold religious service in their own language, on condition of their conforming as nearly as possible to the form of worship used by the French church. Three pastors were chosen, of whom Knox was one, which office he held for a time. Nothing, however, could take from his mind the thoughts of his persecuted brethren in England, and he occasionally made journeys to Dieppe where he could inform himself of their situation. As he thus learned of the recantation and re-acceptance of Popery by many who had embraced the truth under his ministry, words can hardly express the agony of his feelings. While in this state of mind he composed the *Admonition to England*, and other productions, for which he has often been censured on account of the severity and bitterness of the language employed. "O England, England," says he, "if thou obstinately wilt return into Egypt, that is, if thou contract marriage, confederacy, or league, with such princes as do maintain and advance idolatry, . . . if, for the pleasure of such princes, thou return to thy old abominations before used under Papistry, then assuredly, O England, thou shalt be plagued and brought to desolation by the means of those whose favor thou seekest."

About this time the cause of the Reformation was again to some extent tolerated in Scotland. The Queen-Dowager was elevated to the Regency in 1554, and, for a time, she found it for her interest to shield the Protestants from the violence of their enemies. The Protestant ministers were not slow to improve the opportunity thus presented. Traveling from place to place, they instructed many, and fanned the latent zeal of those who had formerly received a knowledge of the truth. Under these circumstances Knox decided to return to his native land. Having visited his wife at Berwick, he set out secretly for Edinburgh. Here he held meetings in private houses, one service immediately following another, which were listened to by successive assemblies, consisting of the nobility and persons of high distinction in the kingdom.

Thus he was almost constantly employed, by night as well as by day, in giving instruction to those who were eager to receive it. To avoid the scandal which they would otherwise incur, the friends of the reform doctrine generally attended popish worship, and even the celebration of the mass. This course was strongly condemned by Knox, and a discussion of the subject resulted in a formal separation from the popish church. From this place Knox proceeded to other parts of the kingdom, and preached for some time before the clergy became aware of his presence. Finally, for the purpose of intimidating

him, he was summoned to appear at a convention at Edinburgh; but upon learning that the Reformer proposed to obey the summons, the clergy, fearing to bring matters to an issue while unassured of the Regents' decided support, annulled the summons before the day appointed. On this day, and for ten days following, Knox preached to far greater audiences than had before attended him in Edinburgh, without disturbance from the clergy. Such an opportunity as this was what Knox had earnestly longed for. In writing to his wife's mother, during this time, he says: "The trumpet blew the old sound thrie dayis together, till private houssis, of indifferent largeness, culd not conteane the voice of it. God grant me to be myndfull that the sobbis of my heart hath not bene in vane, nor neglectit in the presence of his majestic. O! sweet war the death that suld follow sic fourtie dayis in Edinburgh as heir I have had thrie. Rejose, mother; the tyme of our deliverance approacheth: for as Sathan rageth, sa dois the grace of the Hailie Spreit abound."

Soon after this he addressed a letter to the Queen-Regent with the hope that it might incline her, not only to protect the reform preachers, but lend a favorable ear to their doctrines. Although written with great care, and by no means in an uncourtly style, this letter received only a passing glance from the Regent. Knox, learning of the reception which his letter had received, soon after published it with additions.

While thus laboring in Scotland he received a letter from the English congregation at Geneva informing him that they had chosen him as their pastor. This invitation he accepted, and soon removed thither with his family.

THE CAUSE IN ENGLAND.

We are happy to report progress in this mission. Although my last reports made mention of what the SIGNS OF THE TIMES was accomplishing, other labors are not neglected. Since last reporting, we have learned of several more who have commenced obedience to the truth, and of others almost persuaded.

When Bro. Andrews called for one thousand copies of the SIGNS per week to be used in this mission, it was no hasty move, but was made after prayerful, and careful deliberation. We knew it involved work to use properly these papers, and it was never designed that they should take the place of other efforts in the mission.

It has taken a little time and care to get new hands trained to this business, but that is now so far accomplished that the one thousand papers can be well cared for, and I be left free to enter the preaching field almost wholly. We are very thankful to our American brethren for what they have done in furnishing the papers, which are a great auxiliary to the work.

We hope it may be their pleasure to continue the papers, until such time as publishing shall be commenced here.

I go to-night to Bale, Switzerland to spend two weeks. I desire to have an opportunity of prayer and council with our dear Bro. Andrews. I expect to return here about May 26, and immediately prepare for a series of meetings, either with the tent or without, in some new field.

Brethren pray for us that God may give success to his truth.

J. N. LOUGHBOROUGH.

NORTHERN EUROPE.

THE interest in Christiana had diminished some in my absence, and there is much need of labor to build up the church, as well as the outside interest. It will also take some time to get things arranged in the printing office for a more extended work. I will get ready to visit Sweden and Denmark in the fall. If I can find an open door not too far from here, perhaps some work can be bestowed there this summer. Things move more slowly here than in America.

Five persons were baptized Sabbath evening, April 23. Bro. Rosqvist had baptized four in my absence. On the Sabbath, eight brethren and sisters united with us. In the afternoon we met to celebrate the ordinances. About eighty took part. The Lord was present, and blessed us with his good Spirit; and we were thankful to have an opportunity once more to show the Lord's death before he comes.

We sustain quite a loss by removals. Eleven Sabbath-keepers have gone to America from this place. Most of them unite with our own brethren.

ren there. Since our organization two years ago, one hundred and twenty-seven persons have been received. Of these, eleven have moved away, five have died, eight have left the church and been excluded, leaving the present number one hundred and three. Of these, twelve live in other places outside of Christiana.

In Denmark Bro. Brorson continues to labor with some success. Five believers were received in the church in Dronninglund at their last quarterly meeting. Bro. C. Hansen writes to me that the brethren there are firm in the truth, and that they are very thankful for Bro. B.'s labor.

From Ostervallskog, Sweden, Bro. Levin writes that there are six Sabbath-keepers who meet together for worship, and try to live out the truth.

May the Lord bless his cause everywhere, and give wisdom and strength for his work.

J. G. MATTESON.

ALABAMA AND MISSISSIPPI.

At our last monthly meeting at church No. 2, Bladen Springs, one was received into fellowship. It was rather an interesting case, the sister being the aged mother of Eld. J. M. Elliott. She had struggled long with the strong habit of tobacco-using, and finally gained the victory in her seventy-eighth year, and came with us. When I was in Washington county last month, we worshiped in our new meeting-house, though it was not finished. Nine received the ordinance of baptism. I visited Jasper Co., Miss., the last of last month for the first time. Bro. Elliott has labored here at different times during the last year. As the result, I found ten adults keeping the Sabbath, with a large number of children to swell their number sometime, if rightly instructed. Seven received the ordinance of baptism.

C. O. TAYLOR.

Temperance.

TOUCH NOT THE TEMPTING CUP.

Touch not the tempting cup, my boy,
Touch not the sparkling wine;
Praise not the pleasure of the bowl,
The glories of the wine.
The bloated face, the bloodshot eye,
Shall let you know the reason why.

Touch not the tempting cup, my boy,
Beer, brandy, wine or gin;
Let toppers praise their foolish ways,
Who make a mock at sin.
The drunkard's wild, delirious cry,
Shall let you know the reason why.

Touch not the tempting cup, my boy,
Though urged by friend, or foe;
Dare when the tempter urges most,
To firmly answer, No!
The joyous angels from on high,
Will glory in your brave reply.

Touch not the tempting cup, my boy,
In righteousness be brave;
Take not the first—a single step,
Toward the drunkard's grave.
The widow's tears, and orphan's sigh,
Shall let you know the reason why.

—Sel.

OPPORTUNITIES FOR BEER.

MEN will never lack for an excuse for drinking. If they have no inherited disease for which liquor is a panacea, they can soon drink enough to produce a disease for which liquor is an "infallible remedy." *Similia similibus curantur* is the beer guzzler's motto. In this respect they are true Homeopaths, but in practice, they go on the principle that if a little is good a good deal is better.

But besides curative (?) properties of alcoholic beverages, they are much lauded as preventives of disease. A very common excuse for indulging in them is, that the water is bad, and the liquor is added—usually in a separate glass—to correct the impurities in the water. But modern enterprise knows no limit, and now we have, as an excuse for drinking, the fact that water is pure! A correspondent of the N. Y. Sun, writes from a town in Mexico as follows:—

"There is a splendid chance in Tepic for an enterprising brewer. There is here plenty of good water, pure, cold, and sweet; and an abundance of land for the cultivation of barley and hops."

One would suppose that such water would afford no excuse for drinking alcoholic liquor.

But no. This correspondent sees in it nothing but the material for beer. The little girl who, when asked what flowers were made for, replied that they were for patterns for artificials was far ahead of this man; for, while her idea would leave us the enjoyment of the flowers, he would turn the pure water into impure beer. What an amount of unimproved water there is. All the mountain streams, clear as crystal, and innumerable lakes, and rivers, and Niagara's inexhaustible torrent, running to waste. What quantities of beer they would make. Beer enough for everybody. Truly, "God hath made man upright, but they have sought out many inventions."

E. J. WAGGONER.

DRUNKENNESS IN EATING.

DRUNKENNESS may be caused by bad physical conditions, brought about by bad habits of eating. Would it not be well for us to look into bad table habits for one of the reasons why so many of our young men become drunkards? May there not be some cause working in the flesh of our youths, driving them to intemperance? May it not be possible that kind fathers and mothers for years have been filling up the awful gap of 10,000 dead drunkards annually, by feeding their children upon stimulating, highly-seasoned, innutritious foods? There is no doubt in my mind that every man is a glutton before he is a drunkard. If nature's laws are violated, a man's sensations will be all abnormal, and the mainspring of his life will be befouled, and the result will be irregular and vicious expressions of all the appetites, both for food and drink. I am, therefore, confident that the widespread appetite for intoxicating liquors is largely due to the false relations that the American people hold to their food. We cannot hope much from moral suasion and legal enactments so long as we overlook the physical condition of the drunkard. If you would cure disease or vice effectually, you must shut off that which nourishes them, instead of putting all your force into efforts to antidote them. "Let the wicked forsake his way," and then turn unto the Lord, "and he will have mercy upon him; and to our God, for he will abundantly pardon." There are 200,000 drunkards in the United States, 10,000 of whom go annually to premature graves. There are 20,000 prostitutes, whose average life in their profession is four years. Do you believe that this vast army of human beings go willingly to ruin? There are causes lying back of mere perversities of soul, in the common every-day dietetic habits of these forlorn ones.

Eating and drinking are always associated with the bar and the brothel, and if you will take notice, the eating is always of that kind of food which goes straight for the animal nature, and wakes up in a man everything that is beastly.

The whole tendency of the food furnished at the popular bar-room restaurant is to stir the baser elements in humanity and keep up the demand for alcoholic stimulants. No wonder the drinking saloons can afford to give what they call "free lunch." Care is taken to furnish such food as fires the appetite for strong drink, and the rum-seller gets his pay for his "free lunch" through the sale of the whisky that must inevitably follow it. Those who live on highly stimulating foods, but do not drink strong drinks, will find that the bias of their bodily powers, instead of being toward mental and spiritual spheres, will be toward animal indulgences, dragging the mind and soul into servitude to the flesh, and where there are any moral aspirations, making the conflict between the higher and the lower nature so intense that a vast amount of moral force is wasted in self-conflict that ought to go into the world's redemptive agencies for saving the lost.

I am confident that the American habit of eating sumptuous and late suppers, whether at our homes or church fairs or festivals, is damaging the physical, mental, and moral health of our nation more than any other one thing of its kind; more damaging, because it has the appearance of innocency, and the sanction of our fathers and mothers and some of our pastors.—Rev. J. F. Clymer.

TEMPERANCE workers can well take knowledge of the fact that liquors of all kinds, including wines, are of late seldom seen upon the tables or sideboards at any of the most fashionable receptions. Cultured people have come to the conclusion that wine is not an essential of hospitality. The banishment of wine from the White House

by Mrs. Hayes—the inverted wine glass of General Grant at the great banquets that the world has given him—are the most effectual temperance lectures ever delivered. No father desires his daughter to marry a drunkard, and no mother but revolts at the thought that her son should become one. There is no mistaking the fact that every day there is growing a larger inquiry, how shall we protect our sons and daughters from the legalized temptations to vice.—Inter-Ocean.

A FRANK CONFESSION.

THE Whisky Leader of last week gives utterance to the following very frank confession:—

"The great danger which has been impending over the liquor trade has now practically been averted, the legislature refusing to pass the prohibitory bill. It is useless for us to blind ourselves to the immensity of the danger to the liquor trade which the passage of the amendment would undoubtedly have entailed. The placing of such a measure before the people in their present prejudiced condition would have been certain destruction to the trade, and the consequent spoliation of thousands of dollars' worth of valuable property."

We are surprised almost beyond measure at these words. The friends and sympathizers of the liquor traffic have constantly urged that the people of the State of Michigan do not want prohibition. They have constantly represented the temperance men of the State as simply a set of fanatics, whose fanaticism the people of the State were not ready to accept. They have, however, shown the insincerity of their claim by strenuously refusing to allow the people to say for themselves whether they wanted prohibition or not; and now through their mouthpiece they frankly acknowledge that the majority of people do want prohibition, and not only that they do want prohibition, but that the passage of the amendment by the people would have proved the "certain destruction" of the trade. This acknowledgment proves that the friends of the traffic have more faith in the ability of prohibition to destroy the traffic than many of the temperance men themselves.

There is a lesson which ought to be learned from these words. In the first place, the friends of whisky and their sympathizers have been thoroughly scared by the amendment movement. They have felt themselves on the verge of a precipice. Destruction has stared them in the face, and they are willing to own it. This being the case, the friends of temperance can go into the next struggle with renewed energy and determination, while the friends of whisky must begin the next struggle with increased weakness and trembling. We believe it true that had all the friends of temperance done their whole duty, victory would have been ours before this. Having come so near to success in this struggle, it seems to us that the faithless must take courage, and that victory is an absolute certainty in the next general engagement.—Lever.

WHAT next will this adulterous generation do? How is an old soaker to get a drink of clear spirits? Why, a New York wine importer tells a private friend that the only way to get any pure wine is to straddle a barrel, ride it to the vineyard, watch the grapes squeezed into it, then ride it home again. It has become, too, one of the industries of large cities to gather up old boots and shoes and convert these old corn-covers into wine. Being no longer fit for mud and stables, they are just fit for fools to drink the juice of. They are boiled in pure spirits and allowed to stand for a few weeks, the product far surpassing the Jamaica rum made with essences, burnt sugar and spirits. A gentleman who doubted the truth of this story stopped recently at a low grog shop in the neighborhood of the factory and inquired if they had any rum from old shoes. "No," said the barkeeper, "we don't keep it much now; the druggists, who want a clear article, all sell it, and the price has gone up. But we have had it, and can get some if you want it."—Christian Statesman.

THE San Francisco Merchant says: "Our vine growing centers should reflect upon the means of maintaining a permanent, industrious population in their vicinity." That will be a very difficult thing to do if the grapes are manufactured into wine and the neighboring population consume the product.

The Home Circle.

STRENGTH FOR THE DAY.

STRENGTH for the day! At early dawn, I stand
Helpless and weak, and with unrested eyes,
Watching for day. Before its portal lies
A low, black cloud,—a heavy, iron hand.
Slowly the mist is lifted from the land,
And pearl and amber gleam across the skies,
Gladdening my upward gaze with sweet surprise.
I own the sign; I know that He whose hand
Hath fringed those somber clouds with ruby ray,
And changed that iron bar to molten gold,
Will to my wandering steps be guide and stay;
Breathe o'er my wavering heart his rest for aye,
And give my waiting, folded palms to hold
His blessed morning boon,—strength for the day!
—Rachel G. Alsop, in Scribner's.

IN TWO PEWS.

It was a strange minister preached that day. Parson Beers was old and almost worn out. He had resigned for the rest of his life, and the church in Eltham was candidating. This present "sample" was a young man, full of the enthusiasm and faith of youth, and his words were like messages of fire compared to the weary utterances of doctrine that Parson Beers dealt in. The text was that word of Christ, "By their fruits shall ye know them," and the preacher began by simply restating this fact in the terms and illustrations of every-day life. When he had fairly brought it home to the minds of his hearers that no one of them was so practically silly as to expect to gather good grapes from a wild frost-grape vine, or the best kinds of edible apples from the thorny seedlings of the wayside, he turned the facts back on their experience.

"And yet, my dear friends, you use your common sense so little in matters of religion that you say from day to day among yourselves: 'How stingy that woman is! How close she holds her money! How she grudges wages to those who work for her, and counts every penny she has to pay out for honest work. But she is a real Christian. She subscribes to missions and attends all the prayer-meetings.'

"What do you think of Christ? Is that his image and superscription? No! As far as the Heaven is from the earth, so far is he above such so-called Christianity. It is not his. He who exhorts that we should do unto others as we would that others should do unto us owns no such discipleship. Loving and giving are the fruit of his example, not fault-finding and withholding. You do not gather this sour and bitter fruit from the branches of the true Vine. Or, again, you say: 'That man is a hard man in his family; harsh to his children. They do not love or obey him except from fear of his heavy hand or bitter tongue. His wife is almost dead with hard work. He never considers her comfort or convenience. But he is the most orthodox man in the church; he exhorts in meeting, prays like a prophet, and is the most searching examiner of converts we have ever had here. No flaw in doctrine is permitted to pass. We rely on him as one of our pillars.' Is this the result of religion? Is it the outgrowth of a following of Him who pitieth his children; who comforts us as one whom his mother comforteth; who gave himself to die for the church, and leaves to us this exhortation, 'Husbands, love your wives, even as Christ also loved the church'? Or, you are yourself a selfish man or woman. You go about your daily business and let the world go about theirs. It is not you who visit the sick, feed the poor, clothe the naked. You have too much to do at home. There are your clothes to make, your business to see to, your children to dress, your investments to look after. No one finds in your house a place of rest or refreshing. Your children do not love to come home when they once escape from the nest. You have few friends, and they are not warm ones. You know well that if you were to die to-morrow you could count on the fingers of one hand those who would mourn for you; but you belong to the church, you sit at the Lord's table, and you expect to go to Heaven.

"My friends, I ask the question in all solemnity, What are you going to do there? Heaven is not a place where selfishness can breathe. The air is too pure, the surroundings too exalted. It will not be your 'own place.' Stop, and hear me say, with the authority of my Master, You are not Christians! If religion means anything (and I thank God it means everything to the heart that honestly receives it) it means a life of godli-

ness, a life of love to man and obedience to God, a light that shines, a vine that bears good grapes, a city set on a hill. When men say, 'If this man is a Christian, then there is nothing good in religion,' and say it of you (as I have heard it said about hundreds of nominal Christians), it shows that your religion is vain, and I counsel you with the counsel of Him who has sent me, to stop in your course at once, repent, believe, and practice, for neither repentance nor faith are genuine without they bear fruit in works, and the hope of the hypocrite shall perish, even though he rely on it to the end."

Much more the minister said, to the same purpose, and said it with all the impressiveness that a feeling voice and earnest manner can give to speech.

Mrs. Marsh, who sat full in front of the pulpit was much interested in the novelty of his style and his fluent utterance, and complacently listened to every word. She was a woman of good position in the town, well-dressed, and a member of the church; and she thought of all this with satisfaction as the sermon went on, but rather as a side issue. She applied every pungent sentence, every close application to Mrs. Tucker, in the next slip, who was really Mordecai in the gate to Mrs. Marsh.

"I wonder how she likes that!" murmured the occupant of the front pew, to herself. "She thinks she is real smart, and she looks down on me, I know; but I guess she ain't any better Christian than other folks. She never comes to sewing society, and if that isn't 'clothing the naked,' I don't know what is. And she's awfully selfish. I never knew of her sending Mrs. Clark a mite of anything nice all these years she's been sick. I hope she's takin' of it to heart."

Mrs. Marsh happened to be as good an illustration of the preacher's last supposed case as could be found in the congregation. She was a woman who made religion unlovely wherever she went. Positive, selfish, jealous, she lived in the narrow circle of her small family, devoting her time to herself and her boys, as far as they could occupy it, and the rest of her hours were given to other duties.

Her husband was a fact, but not an object of special attention; his clothes were never cared for, never cleaned, mended, or made to look

"Amaist as weel's new"

by thoughtful attention. Little Fred and Conrad were dressed in all the velvet and embroidery their mother's facile fingers could devise, and her own clothes were marvels of finery; home-made, it is true, and of poor material, but still fine. Her husband's ragged button-holes and undarned coats made painful contrast; but she thought they were "good enough for him."

She was not a woman whom anybody loved beyond her own immediate family; yet she was jealous of every other woman who had many or warm friends, and attributed it to deceit, or policy, or superior fortune, rather than to any real reason. She was not an educated woman, and her ignorance of life, either through books or from experience, warped her outlook, no doubt. She was industrious, and to a certain extent kind-hearted; but her life, as it grew narrower, made her narrow too. She, indeed, might have counted on half the fingers of one hand those who would mourn her loss, and her husband had long ago come to the conclusion that a Christian profession did not mean anything better than a life of decency, without religion. He was an honest, kindly man, and conscientiously did what he thought he ought to do in his business and toward his family; but he was not a Christian. He had no inward love for God's character or works; he had no trust in Christ as his Saviour; he never read the Bible or prayed. His wife did these things, and was not any more lovely or kindly for their doing. She had not half the friends he had, and she made clamorous complaint about it. Is it strange that the unexpressed thought of his heart was: "If Ann is a Christian, why, I don't care to be one. It isn't much of a gain on the ordinary sort of folks, after all."

The boys, too, alternately indulged and punished, scolded and kissed, learned to have little respect for the parent who slapped them, when she was angry, for the smallest transgression, and laughed at much worse faults when she was in good humor. Her cross words and loud remonstrances fell on their ears after a while much like

the clatter of a machine that nobody in its vicinity notices till it stops. Such was Mrs. Marsh.

Mrs. Tucker, in the next pew, was her antithesis. The daughter of the old clergyman of Eltham, Annie Beers, had received a thorough education, and her mother, a gentle lady, whose ancestors had been clergymen for two or three generations, had trained her only child in the delicate, gentle ways of her own home. Annie had married early the pastor of a church in the city, and moved in refined society as long as her husband lived. After his death she came home, with her two little girls, and set herself down in this country town, to do her duty as well as she knew how. Cultivated and refined, she excited Mrs. Marsh's domineering nature by her quiet self-respect and the natural superiority which made the elder and coarser woman unwillingly conscious of her own shortcomings. She almost hated Mrs. Tucker, simply for her good manners, her tasteful dress, her pleasant voice, and grammatical conversation; and it was her delight to complain of the sweet woman's pride, to sneer at her ways of thought and life, and to "fetch her down a peg," as she termed it, on occasion.

Now Mrs. Tucker was a real, humble, Christian woman, and she had heard the Sunday's sermon with a deep sense of her own shortcomings. She did not think of Mrs. Marsh, or apply the words of the preacher to her neighbors, though there were many about her who were the very models of his illustrations. She fixed her inward eyes upon herself, and owned to the ear she knew what she could to glorify Him. She confessed that she had been a little too proud to enjoy the church societies, and, not being confident of their usefulness, had staid away, instead of attending them and trying to improve them. She owned, too, that she had neglected her sick neighbors who were rich, and sent the delicacies she knew well how to prepare and the small luxuries, so grateful to invalids, all to the poor, forgetting that she owed an equal care to all in any sort of need, whether of flesh or spirit. Moreover, there were certain people, even some members of the church, whom she knew did not like her. What had she done to dim the light of Christ? She was conscious that Mrs. Marsh had an aversion to her. Why was it? Had she not been civil or friendly? She could not have sympathy of the ordinary sort with a woman who was so radically different from her, and she felt, sorrowfully, that her tastes revolted from intercourse with so coarse a nature with so little education; but she resolved to try to do better—to be more self-denying, less exclusive to bring even her tastes and peculiarities of nature into subjection to Him whose sublime reproach it was that the common people heard him gladly, and that he ate and drank with publicans and sinners. Her resolutions were not of the fruitless sort, for they abided in the true Vine and shared its divine vitality; but she did not blazon them, preferring to live, rather than to talk. The next sewing-circle met at Mrs. Marsh's house, and, to her surprise, Mrs. Tucker was one of the first arrivals. Just then the few who had come before her were busy getting on a quilt, and, absorbed in the operation, the hostess had no time for any special greeting; but when the quilters were gathered about the frame and the rest of the society busy at other work Mrs. Marsh's coarse voice intruded itself on every ear.

"Well, Mis' Tucker, it's a sight to behold to see you to sewin'-circle. I guess the sermon Sunday sort of fetched you. Didn't it?"

Mrs. Tucker's delicate face colored and her soft eyes flashed; but she said, gently, half smiling: "I think it did."

"Well," went on Mrs. Marsh, "'twas a most a splendid discourse. I enjoyed it ever so much; and as I sat there listenin', thinks me: I guess that hits all 'round, and I thought you looked as though it went home to you."

"It did," said Mrs. Tucker; but something in the dimmed eyes or the tone of voice conveyed more than she said.

"Well, 'twas searchin', no doubt. You don't mind my sayin' so, I suppose. I mean well."

Mrs. Tucker smiled. She did not speak, but Desiah Burt, a keen and outspoken old maid, had her word to utter.

"When I lived to Hartford, and tended Dr. Bushnell's church, he used to say: 'My friends, don't hear my sermons for those in the next pew. I mean it for you, yourselves.'"

A general silence fell on the sewing-circle.

Desiah's arrow had hit the mark. Mrs. Marsh turned away without a sign of having heard her, and left the room to get her supper-table ready; and Mrs. Deacon Green, whose Sunday-school class had vexed her righteous but rather illiterate soul, the last time they met, by insisting on an explanation of the text, "To the one we are the savor of death unto death and to the other the savor of life unto life," thought she understood now what it meant. Perhaps she did; but even Paul wound up with, "And who is sufficient for these things?" And, after all, people in that very church still continue, up to the present speaking, to hear for their neighbors in the next pew; and perhaps they will so long as Eltham continues to be inhabited by poor humanity. Dear reader, do you live there?—*Independent*.

A WIFE'S POWER.

"THE power of a wife for good or evil is irresistible. Home must be the seat of happiness, or it must be unknown forever. A good wife is to a man wisdom and courage, strength and endurance. A bad one is confusion, weakness, discomfiture and despair. No condition is hopeless where the wife possesses firmness, decision, and economy. There is no outward prosperity which can counteract indolence, extravagance, and folly at home. No spirit can endure bad domestic influence. Man is strong, but his heart is not adamant. He delights in enterprise and action; to sustain him he needs a tranquil mind and a whole heart. He needs moral force in the conflicts of the world. To recover his equanimity and composure, home must be a place of repose, cheerfulness, peace, comfort; and his soul renews its strength again, and goes forth with fresh vigor to encounter the trouble and labor of life. But if at home he finds no rest, and is there met with bad temper, sullenness, or gloom, or is assailed with discontent or complaint, hope vanishes, and he sinks into despair."

ITEMS OF NEWS.

- Nebraska has a school population of 142,348.
- Corporal punishment is forbidden in the French public schools.
- The reduction of the public debt for May will be over \$11,000,000.
- A ransom of \$45,000 was paid to the brigands, for the release of Sutter.
- Harrison, Arkansas, was totally destroyed by an incendiary fire, May 26.
- There are now 4,700,000 children taught in the French communal schools.
- An Italian Methodist Conference has been organized with fifteen preachers.
- The number of dissenters from the Greek church in Russia is estimated at 14,000,000.
- A temperance mission has been organized among the Welsh-speaking population of Liverpool.
- The total customs revenues for May are \$14,300,000; the internal revenue receipts are \$12,300,000.
- The arbitration of the United States between Venezuela and her French creditors has been accepted.
- The Mormon missionaries who have been trying to make proselytes in Germany are to be expelled from the country.
- It is estimated by competent authorities that 100,000 buffalo hides will be shipped out of the Yellowstone country this season.
- Patchogue, Long Island, has again voted in favor of no license. The experiment has worked well during the past three years.
- The Southern Pacific railroad has reached El Paso. It is the intention of the company to push it through to the Gulf of Mexico.
- Berea College, Ky., an institution for the education of whites and blacks, has lately secured from contributions in six States an endowment of \$50,000.
- Jorgensen, the editor of the Socialist paper, the *Herald*, has been arrested on a charge of inciting to murder the king, and establish a Commune.
- It is reported that 30,000 colored people from Louisiana and other southern States are preparing to emigrate to New Mexico during the coming summer.
- The Livingstone Mission of the Free Church of Scotland, has stopped the slave trade about Lake Nyassa, whence 10,000 slaves were annually carried off.
- May 23, the mammoth steamer *Furnissia* brought 1,439 emigrants from Glasgow; the *Vandalia*, 1,343 from Hamburg, and the *England*, 1,347 from Liverpool.
- During the first nine months of the current year, the foreign trade of the United States showed exports, exclusive of specie, exceeding the imports by \$234,745,000, while the imports of gold exceeded the imports of silver by \$78,624,000.

—An edict has just been published in Unterhallen, a town in one of the Swiss cantons, forbidding any person under 15 years of age to smoke either in public or private.

—The aggregate circulation of daily newspapers in the United States is said to be nearly 3,600,000 copies. The people pay more than \$25,000,000 annually for the daily papers.

—A popular vote on the question whether the purchase of spirituous liquors, with the exception of wine and cider, shall be prohibited, will be taken in North Carolina next August.

—Belgium has 59 technical schools, 32 industrial schools and a higher commercial school, all receiving funds annually from the State. Many foreigners are now attending her schools.

—The Danish Supreme Court has confirmed the sentence of death passed by the West Indian Commission on thirty-nine negroes convicted of participating in the Santa Cruz revolt.

—The Board of Trustees of the town of Alameda, have passed an ordinance prohibiting persons from riding on the platforms of the local trains. Several violators of the ordinance have been arrested.

—May 28, the corner-stone of a sugar refinery was laid in San Francisco, by Claus Spreckles. When completed, it will be the largest sugar refinery in the world. It will cost about a million and a quarter of dollars.

—A dispatch from Copenhagen says the Swedish Government is becoming alarmed, and contemplates legislation in view of the immigration which is assuming the proportions of an exodus. Several counties are practically denuded of able-bodied inhabitants.

—The revised New Testament is having a very extensive sale. Hundreds of thousands of copies have been sold. The weight of opinion in regard to it in this country is favorable. In England it is not regarded with much favor, and will come into use very slowly if at all.

—The Russian revolutionists have answered the Czar's manifesto by a second utterance dwelling on the wretchedness of the peasants, the deportations to Siberia, the gagging of free speech and public journals, and declaring that false counsellors are in possession of the Czar's ear. The document concludes as follows: "Let your Majesty assemble your people around you and listen to their wishes in an unprejudiced spirit, and then neither your Majesty nor the State will have any reason to apprehend further catastrophe."

—A dispatch from Indianapolis, May 26, says: "Kalloch was foiled in his effort to secure recognition by the Baptist Home Mission Society. To-day Kalloch called upon Rev. Henry I. Morehouse, one of the Secretaries, and, upon stating his errand, was told that there was no disposition to attack him, but there was an unmistakable desire to ignore him entirely, and common prudence should teach him to keep away. Kalloch remarked that he had no intention of making a disturbing element, and thereupon withdrew."

—At Michelstown, County Cork, Ireland, May 27, the sheriff, assisted by twenty-five policemen, and the military, attempted to evict five tenants, but met with such a determined resistance, that the work was only partially accomplished. The chapel bells for ten miles round commenced ringing at 9 in the morning, and within an hour fully ten thousand persons assembled. The streets were obstructed, and showers of stones, clubs, etc., were hurled at the Sheriff and his assistants. Many of both parties were severely injured.

—A terrible disaster occurred on the Thames river, near London, Ontario, May 24. The steamer *Victoria*, having on board over 600 excursionists, suddenly collapsed and became a wreck level with the water's edge. All the passengers were precipitated into the stream. Over two hundred persons were drowned. There seems to have been criminal carelessness on the part of the managers, for the steamer was unseaworthy, and was loaded to nearly double her capacity. If the responsible persons in this case, and others of a similar nature, were convicted of manslaughter, there might be fewer reckless risks of human life.

Obituary.

WHITTAKER.—Died at East Pueblo, Col., May 8, 1881, Mrs. Joanna H., wife of H. A. Whittaker, aged 42 years, 4 months, and 13 days. The subject of this sketch was born in Wolwich, Me., Dec. 25, 1838. After finishing her studies in the Bath high school, she took up the occupation of teaching, and went to Green Bay, Wis. A few years later we removed to Burt Co., Neb., where, twelve years ago, we heard the third angel's message preached by Elds. Bartlett and Morrison. We also read some old *Reviews* left by Father Harlow, and saw that we were trampling on God's law. We embraced the truth; and when Bro. R. Kilgore organized the Decatur church, Mrs. W. became a member.

Her disease was consumption. She went to the Sanitarium a year ago last May, but failed to get relief. She grew worse through the winter, and as a last resort tried the climate of Colorado, and lived five weeks. She gave up all for Christ, and the Saviour was very near. She died in the Lord, full of faith, and hopeful of a part in the first resurrection. Services by Eld. J. M. Crooks, of the Christian church, from 1 Cor. 15:22.

H. A. WHITTAKER.

RELIGIOUS PUBLICATIONS.

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

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

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 2, 1881.

ELD. WAGGONER left Oakland the 29th, on the *City of Columbia*, to attend the camp-meetings in Washington Territory and Oregon.

THE REVISED NEW TESTAMENT.

AFTER long and impatient waiting, we have the revised version of the New Testament. It is printed on superfine paper, and in the usual clear and elegant style of the University presses of Oxford and Cambridge. Whether or not it is an improvement on the Authorized Version cannot be answered in a few words. But whatever our opinion may be, and the opinion of able critics, one thing is certain, every person who can read will want a copy to examine for himself. In another column will be found full description of styles and prices. They can be obtained from this office by mail, or ordered through local Tract Society officers.

W. C. WHITE.

CAMP-MEETINGS FOR 1881.

IOWA,	June 9-14
MICHIGAN, Spring Arbor,	" 1-6
" Alma,	" 15-20
WISCONSIN, Neenah,	" 16-21
MINNESOTA, Minneapolis,	" 23-28
NORTH PACIFIC, Cornelius,	" 21-28
DAKOTA,	June 30 to July 5

At a recent session in York, Pa., of the Presbytery of Westminster, a paper pertaining to "Sabbath Observance" was ably discussed, and afterward adopted. The paper ran as follows:—

"We believe that the divine law concerning the Sabbath, is, in its nature, moral and of a perpetual obligation. Though relieved by our Saviour from excessive and burdensome constructions which had been put upon it by Pharisaical traditions, we do not believe that it was his purpose, in any measure, to abrogate or weaken it in its true meaning and design. On the contrary, he fully endorsed and confirmed it in those memorable words, 'I am not come to destroy the law, but to fulfill.' Also, when he asserted its universal application, 'The Sabbath was made for man,' and again, in the whole example of his life, and in the acts of his inspired apostles."

Then follow four lengthy resolutions, earnestly appealing to the people to regard the authority of Jehovah, and to discountenance all *Sunday* travel, the running of railway trains, visiting the post-office, and publishing and selling newspapers, on that day. The query at once arises, How can the command of Jehovah referred to, which says that the "*seventh* day" of the week is the Sabbath, be made to apply to the *first* day of the week, or Sunday? How do our good Presbyterian friends explain this? We are anxious to learn.

THE PRINCIPLES OF NIHILISM.

THE principles of the philosophy of negation, in other words, the principles of Nihilism, may be gathered from the following extracts from an elaborate speech delivered to the Congress of the International at Berne, in 1868, by Michael Bakunin, a scion of a noble and wealthy Russian family, and who was one of the most prominent of Nihilist philosophers:—

"This gospel admits of no half-measures and hesitations. The old world must be destroyed and replaced by a new one. The lie must be stamped out and give way to truth. It is our mission to destroy the lie, and to effect this we must begin at the very commencement. Now the beginning of all those lies which have ground down this poor world in slavery, is God. Tear out of your hearts the belief in the existence of God, for as long as an atom of that silly superstition remains in your minds you will never know what freedom is. When you have got rid of the belief in this priest-begotten God, and when, moreover, you are convinced that your existence, and that of the surrounding world, is due to the conglomeration of atoms, in accordance with the laws of gravity and attraction, then, and then only, you will have accomplished the first step toward liberty, and you will experience less difficulty in ridding your minds of that second lie which tyranny has invented. The first lie is God, the second lie is right. Might invented the fiction of right in order to insure and strengthen her reign. Might, my friends, forms the sole groundwork of society. Might makes and unmakes laws, and that might should be in the hands of the majority. Once penetrated with a clear conviction of your own might, you will be able to destroy this mere notion of right. And when you have freed your minds from the fear of a God and from that childish respect for the fiction of right, then all the remaining chains which bind you, and which are called science,

civilization, property, marriage, morality and justice, will snap asunder like threads. Let your own happiness be your only law. But in order to get this law recognized, and to bring about the proper relations which should exist between the majority and minority of mankind, you must destroy everything which exists in the shape of State or social organizations. Our first work must be destruction and annihilation of everything as it now exists. You must accustom yourselves to destroy everything—the good with the bad. For if an atom of this old world remains the new will never be created. Take heed that no ark be allowed to rescue any atom of this old world, which we consecrate to destruction."

The above, clipped from a recent New York paper, needs no comment to show the blasphemous character of the Nihilists' work. Michael Bakunin, exiled from Russia, and unsuccessful in Germany and Switzerland, died in 1878. His teachings, however, became the Nihilist gospel of faith, were incorporated into their catechism of revolution, and it was the practice of them that led to the assassination of the Emperor.

KNIGHT'S FERRY, CAL.

BEGAN meetings in this place, May 22. Audiences have been small, but there is evidently some interest awakened. Prejudice is being broken down, and the people are more desirous to hear. We are endeavoring to teach them "publicly and from house to house," and the fruits of the latter are as encouraging, to say the least, as those of the former.

We feel encouraged to labor for the people here. They have a church which we have the free use of, but which for years has seldom been occupied. Occasionally a minister happens around and preaches to the people. This has not always been so. Once this was the county seat, and contained about a thousand inhabitants. Now there is hardly more than a tithe of that number, and, at this season of the year, many of them are away selling fruit, or have gone to the mountains with their stock. There are a few living on the opposite side of the river, who attend. We hope to see some fruit for God's kingdom in this place. Pray for us.

J. D. RICE.

May 27, 1881.

DON'T fail to attend your prayer-meeting. It is a place where every Christian may obtain a special blessing. Jesus promises to meet you there, and assures you that when the prayers are one, he will answer them. How pleasant it is for Christians to solemnly meet for prayer to God. It draws us closer together, warms our souls, and makes our hearts better, and we go home better fitted for life's cares and toils.

Appointments.

NORTH PACIFIC CONFERENCE.

THE fifth annual session of this Conference will be held in connection with the camp-meeting to be held at Cornelius, Oregon, to commence on the 22d day of June, 1881. All our churches should elect delegates to attend this meeting, and furnish them with credentials and reports of the standing and condition of their respective bodies. WM. L. RAYMOND, Secretary.

NORTH PACIFIC T. AND M. SOCIETY.

THE fifth annual session of this society will be held in connection with the camp-meeting at Cornelius, Oregon, to commence June 22, 1881. All officers and members of this society should make a special effort to attend this meeting. Officers should bring their account books. WM. L. RAYMOND, Acting Secretary.

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