

The Signs of the Times.

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

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The Signs of the Times.

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

HE LEADETH ME.

In pastures green? Not always; sometimes he
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be,

Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night.
I oft would faint with sorrow and affright,

Only for this—I know he holds my hand.
So whether in green or desert land,
I trust, although I may not understand.

And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear him say,
"Beyond this darkness lies the perfect day,
In every path of thine I lead the way."

So, whether on the hill-tops high and fair
I dwell, or in the sunless valleys, where
The shadows lie—what matter? He is there.

And more than this; where'er the pathway lead,
He gives to me no helpless, broken reed,
But his own hand, sufficient for my need.

So where he leads me I can safely go;
And in the blest hereafter I shall know
Why, in his wisdom, he hath led me so.

—The Presbyterian.

General Articles.

IDOLATRY PUNISHED.

BY MRS. E. G. WHITE.

OF the generation that arose after the death of Joshua, the Sacred Record states that "they knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim; and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger."

Notwithstanding their apostasy and great wickedness, the Lord did not utterly forsake his people. From time to time he raised up faithful and valiant men to deliver them from the oppression of their enemies. But the hearts of the people had become so corrupted by an evil course that it was not an easy task to restore purity of faith or of worship. When the deliverer was dead, and the people were released from his authority, they would return to their idolatry.

"They ceased not from their own doings, nor from their stubborn way. And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died."

The Lord sought to bring his people into a position where he could manifest his power in their behalf; but their hearts were set to depart from God, and they would not submit to his requirements. What blindness! what inexplicable folly! and equally incomprehensible is the course of those whom God has endowed with intellectual gifts and surrounded with temporal blessings, yet who will prefer worldly gain, and

even the indulgence of debasing passions, to the favor of God and his infinite love.

Although the Israelites, as a nation, departed from God, yet there was ever a remnant who resolutely withstood the evil influences surrounding them, and maintained their allegiance to Jehovah. These were constantly growing in courage and true godliness. They clung to the Lord more firmly as they saw the apostasy of their brethren. Their faith grew stronger, with every conflict.

It is through the infinite mercy of God that his people at the present day are granted the high honor of being sons and daughters of the Lord Almighty. But unless we give ourselves unreservedly to his service, and walk in obedience to his commandments, we can bring no proof that we are members of the royal family. Would that we could ever realize the love which God has manifested toward us fallen sinners, in giving his only Son for our salvation! We should never lose sight of the fact that those whom Christ redeems at such an infinite price are to be purified, that they may be unto him a peculiar people, zealous of good works. We should feel that Christ has placed upon us special honors in thus distinguishing us from the world, when he might have left us to perish in our sins.

God would have his people present a marked contrast, in character and conduct, to the unbelieving world. We are to be "a chosen generation, a royal priesthood, an holy nation, a peculiar people, to show forth the praises of Him who hath called us out of darkness into his marvelous light." Only by constant watchfulness and earnest prayer, mingled with faith, can we preserve our peculiar, holy character as sons and daughters of God.

It is far more easy to profess and resolve than to perform. Like ancient Israel, many covenant to cleave unto the Lord, and serve him, and then soon forget their vows, and join with the ungodly in the pursuits of worldly gain or pleasure. We should be jealous of ourselves, lest we depart from God. "For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from Heaven?" The blessings and privileges which we enjoy place us under the most solemn obligation to improve these gifts to the glory of our Creator. They should inspire in our hearts love to God, and an earnest determination to obey his requirements. Let us not become self-confident or presumptuous, but rather fear lest a promise being left us of entering into His rest, any of us should seem to come short of it.

The cause of Israel's weakness lay in their departure from God by disobedience to his commandments. The reason of the weakness and backsliding of modern Israel is their neglect to obey the divine law. God requires from all mankind obedience to his commandments. [The whole world will be judged by the moral law according to their opportunity of becoming acquainted with it, whether by reason, or tradition, or the written word.]

God's law is spiritual. It takes cognizance of our most secret thoughts, purposes, and motives. The judgment, the will, and the affections must be controlled by its precepts. Its principles require love to God and to man; without this love, external compliance will not be accepted. This law is the standard of Christian character. Like a faithful mirror, it reveals to the children of men the defects in their moral character. It makes them watchful against temptation. It teaches them to be exact in judgment, and correct in spiritual discernment. The law of God is holy, just, and good. When our lives conform to this standard we are happy.

The Lord was constantly seeking to impress upon ancient Israel their duty to obey his law; and those words of warning and reproof apply

with as much greater force to this generation as our light and privileges are greater than were those of Israel. We have seen how the disregard of God's requirements brought trouble upon his ancient people, and finally resulted in their entire separation from him. Their sad history should be a lesson to us that nothing should be permitted to rival God in our affections. He alone can give rest, and peace, and happiness to the soul. God alone is entitled to our supreme love, to our entire confidence. He should be the object of our gratitude and adoration, our reverence and unquestioning submission. If we fail to love him with all the heart, we rob him of the service which is his due.

Through his pride and ambition, Satan became the enemy of God and man. Though he forfeited his position in Heaven, he has succeeded in his presumptuous efforts to become the god of this world. Satan used the Canaanites as his instruments to allure Israel from God, and lead them to give honor to himself. It was to secure their own safety and happiness that the Lord commanded his people to extirpate those wicked nations.

[In their prosperity, Israel forgot God, as they had been warned that they would do. But reverses came. The Hebrews were subdued by the king of Mesopotamia, and held in severe bondage for eight years. In their distress, they found that their idolatrous connections could not help them. Then they remembered the wonderful works of God, and began to cry unto him, and the Lord raised up a deliverer for them, Othniel, Caleb's younger brother. The spirit of the Lord rested upon him, and he judged Israel, and went out to war, and the Lord delivered the king of Mesopotamia into his hand.]

When Othniel was designated as the man whom God had chosen to lead and deliver Israel, he did not refuse to take the responsibility. In the strength of God he at once commenced to repress idolatry as the Lord had commanded, to administer justice, and to elevate the standard of morality and religion. As Israel repented of their sins, the Lord manifested his great mercy toward them, and wrought for their deliverance.

For forty years Othniel ruled in Israel. During this time the people remained faithful to the divine law, and consequently enjoyed peace and prosperity. But when his judicious and salutary control ceased with his death, the Israelites again relapsed into idolatry. And thus the story of backsliding and chastisement, of confession and deliverance, was repeated again and again.]

Had Israel been true to God, their example of faithfulness would have been followed by their children; but the sins of after generations testified to the indolence, and slothfulness, and neglect of the parents. A solemn responsibility still rests upon parents in the education of their children, to mould their characters after the pattern which God has approved, and not after the pattern of the world. Christian parents should teach their children the solemn and momentous truths of God's word, especially those truths which particularly relate to the present time. Faithful, earnest, and frequent prayer should be offered that these children may be fitted for any position of trust to which God shall call them, in society or in the church. They should be taught to love righteousness and to hate evil.

One family educated according to the Bible rule may exert an influence directly upon thousands, and through them upon others, until multitudes shall be brought to fear and honor God, and a glorious company of white-robed ones shall stand round about the throne,—a precious harvest from the seed sown by those faithful parents. But Satan is determined that this mighty influence for God and Heaven shall not be exerted in the home circle. He will deceive the parents if possible. He will make them careless, inattentive, indolent,

in the service of God. He will make them negligent in training their children according to the Bible standard, negligent in conforming their own lives to the life of Christ; for Satan knows that in most cases he can thus secure the parents and children also, and through them can ruin many souls.

As the Israelites were prone to idolatry, so are the people of the present age. The same adversary that succeeded in leading them astray, is now at work with ten-fold power to entice God's professed people from their simplicity, their sincerity, their earnestness and piety. His devices are all too successful. Worldly things are allowed to attract the attention and absorb the interest. Professed Christians unite with the ungodly, and Christ ceases to be a welcome guest.

The only safety for God's people is to put away the impious ambition to make a league with the world, to imitate her customs and practices. They must seek a closer connection with God, and give diligent heed to his word in counsels, reproofs, and promises.

By their family government, parents are laying the very foundation of the child's character. God has committed to parents a solemn and responsible work. The mother of Moses trained her child for God. So patiently and perseveringly did she plant religious principles in his soul, that although afterward surrounded with great temptations, he was not corrupted. A prospective crown could not entice him from his allegiance to God. What our children may become we cannot tell; the future we cannot read; but God has appointed our work, and bidden us perform it with both worlds in view, that our children may be a blessing to the church and to the world here, and may shine forever in the courts of the Lord hereafter.

Our earthly life, however long, honored, or useful it may be, is but childhood, frail, imperfect, and undeveloped. Manhood, with its full, perfect, glorious development, will come, when, freed from the taint of sin, we stand among the redeemed throng. Then we shall enjoy a life which measures with the life of God, and through everlasting ages we shall go on increasing in wisdom and knowledge.

IS SIN ETERNAL?—NO. 4.

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

THERE are other instances of the use of the term, "unquenchable fire." In the threatening of God's judgments against Jerusalem, as revealed through the prophet Jeremiah, we read: "But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17:27. No one, surely, will contend that those fires which destroyed the palaces of Jerusalem, are still burning; yet they did burn, and were *not quenched* until that city was in complete ruins.

The prophet Isaiah speaks also of the unquenched fire, in giving a description of the final melting of the earth. He says, "For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall *not be quenched* night nor day; the smoke thereof shall go up forever." Isaiah 34:8-10. But in the very next chapter these fires have ceased, and the prophet gives us a beautiful description of the new earth after the vengeance of God (verse 4) shall have come upon the wicked.

The Greek words for *unquenchable fire*, as in Matt. 3:12, are *puri asbesto*. It is not exclusively a Scriptural expression. We have a good illustration of its use in Eusebius' History, which was written in Greek. He has been styled by some, "the father of Ecclesiastical History." He became Bishop in A. D. 315. In his history, book vi., chapter 41, he speaks of those who suffered martyrdom at Alexandria. We quote from Cruse's translation of Eusebius: "The first of these was Julian, a man afflicted with the gout, neither able to walk nor stand; who, with two others that carried him, were arraigned. Of these, the one immediately denied, but the other, named Cronion, surnamed Eunus, and the aged Julian himself, having confessed the Lord, were carried on camels throughout the city—a very

large one, as you know—and in this elevation were scourged, and finally consumed in an *immense fire* (Greek, *puri asbesto*). After these, Epimachus and Alexander, who had continued for a long time in prison, enduring innumerable sufferings from the scourges and scrapers, were also destroyed in an *immense fire*" (*puri asbesto*).

Dr. McCulloch, in his *Analytical Investigations* concerning the credibility of the Scriptures, vol. 2, p. 487, says: "This phrase, *unquenchable fire*, was understood only in the sense of an intense fire that *totally consumed* whatever was subjected to it. Thus Eusebius (Ecc. Hist., lib. 6, chap. 41) in two places, uses the very words of Matt. 3:12—*unquenchable fire*—which has been translated by Cruse, an *immense*, or *intense* fire, in which certain Christians were burnt in Alexandria by their persecutors."

Is the *fire and brimstone* in which the ungodly are to be punished, represented as of such intense heat as even to burn *asbestos*, to show the unending nature of the flame or the completeness of its work? What is cast into those flames? Is it some of the precious metals placed there to be heated and moulded into useful articles? We should expect to find it so, if the "eternal hope" theory is true. If we find, on investigation, such substances cast into this *intense* fire, as in their very nature will long resist the action of the flames, like the fabled "*salamander*," then we might conclude very differently; but we find the figures used, and the comparisons made require the shortest period for their combustion, as for instance in Psalms 1:4, the ungodly are compared to "chaff;" so in the words of St. John the Baptist (Matt. 3:12), Christ will "burn up the *chaff* with unquenchable fire." Again, the Psalmist compares the ungodly to "*the fat of lambs*," and says "*into smoke* shall they consume away." Ps. 37:20. The prophet Malachi compares them to "*stubble*," and says, "All the proud and all that do wickedly shall be *stubble*, and the day that cometh shall *burn them up*." Mal. 4:1. In Isaiah we read, "And the people shall be as the burnings of lime; as *thorns cut up* shall they be burned in the fire." Isa. 33:12. Immediately following this, is a question and answer having an important bearing on the subject before us. It represents the sinners and hypocrites as asking, "Who among us shall dwell with everlasting burnings?" Verse 14. Does the Lord answer that the ungodly must, and will thus dwell? Nay, verily, while the ungodly are devoured in those flames, as they come around the camp of the saints and the beloved city (Rev. 20), the righteous are protected from the surrounding flames by the great rocks of precious stones constituting the walls of the new Jerusalem city. Let us have the prophet's answer to the question, Who can abide when that flame is kindled? "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure." Isa. 33:15, 16. So the righteous alone escape the ravages of those flames, like Noah from the ruin of the old world, while the ungodly are "consumed." Isa. 1:28.

It may be claimed that there is evidence of eternal misery to the wicked in what is said of the undying worm, "Where their worm dieth not." Mark 9:44, 46, 48. Let it be borne in mind that *hell*, in which the undying worm is to do his work, is *gehenna*. In the *gehenna*—in the vale of Hinnom—both the worm and fire were agencies accomplishing the consumption of the carcasses of animals, dead bodies of malefactors, and rubbish from Jerusalem. In that case, the fire might be quenched and the worm die, and thus the work of *complete* destruction be retarded. Not so in the fires of *gehenna*, where the wicked shall go. The fire shall not be quenched, and the worm—another element of their destruction, whatever it may be—shall not die.

The words of our Saviour in the above text seem to be a repetition of the language of the prophet Isaiah when speaking of the coming of the "new earth" state. He says, "And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched;

and they shall be an abhorring unto all flesh." Isaiah 66:24.

We are not surely to understand that such an abhorring scene is to exist in the new earth where St. John has told us there shall be no more curse. Neither can we say that the ungodly remain here to be thus tormented when Solomon has said, "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. 2:22. The Lord has said to his people, "When the wicked are *cut off* thou shalt see it." Ps. 37:34. They see it as the perdition comes upon the ungodly (2 Peter 3:7) when they surround the beloved city, (Rev. 20:9.) As they behold, it is an abhorrence to them, but with the coming in of the new earth this scene ends, and bliss alone remains to the righteous occupants of those elysian fields.

In the fifty-first chapter of Isaiah we have a view of that time when the heavens and the earth having "*waxed old*" are to pass away, giving place to the new earth. Here the prophet shows us the excellency of those who have feared the Lord and loved his righteousness. God is their strength, and of course those who have made him their trust, will remain throughout all generations; but of the ungodly he says, (verse 8) "the moth shall eat them up like a garment, and *the worm shall eat them like wool*." This being the case, we may conclude with Isaiah that "The destruction of the transgressors, and of the sinners shall be together, and they that forsake the Lord shall be consumed." "And the strong shall be as two, and the maker of it (his work—margin) as a spark, and they shall both burn together, and none shall quench them." Isaiah 1:28, 31. The "strong man" is Satan, (Luke 11:18-22) his work is sin and sinners in the world. Satan, sin, and sinners are thus to be destroyed, and the whole universe of God will be once more pure and spotless, as though sin had never been found in it.

It is claimed that the words of Scripture, used in speaking of the final punishment of the ungodly, convey the idea of eternal suffering. Aside from the texts already noticed, those mainly relied on as teaching this doctrine may be summed up in the four following: (1) Dan. 12:2: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (2) Matt. 25:46: "And these shall go away into everlasting punishment; but the righteous into life eternal." (3) Rev. 14:11: "And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image," etc. (4) Rev. 20:10: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."

We will notice these texts in the order we have given them. The first, from Daniel, refers to persons raised from the dead. One class shall "*awake to everlasting life*," which very plainly implies that the other class will not live *everlastingly*. If we use life here in its most obvious and commonly accepted sense of conscious existence, then one class are to have such an eternal, conscious existence after the resurrection, and the other class will not have such existence, but in lieu thereof will have "*shame and everlasting contempt*." If they die the second death, and are cut off completely, as shown in former articles, it would be equally true that they awake to shame and everlasting contempt. The prophet Obadiah says of the ungodly: "Shame shall cover thee, and thou shalt be cut off forever." Obadiah 10. Christ, in that day, will be ashamed of them before his Father and his holy angels, Mark 8:38, and the shame of their own course of sin will indeed cover them. God will "*pour contempt*" upon them. Ps. 107:40. He will, as the word *contempt* signifies, "treat them as unworthy of regard." With the frown of God's wrath upon them they are brought to naught, and to all eternity remain cast aside as unworthy of his regard.

On the second text (Matt. 25:46), Canon Wilberforce, in his second discourse, said: "The word in the Greek, here rendered '*everlasting*,' did not and could not by any possibility be made to mean never ending. In no single instance in the New Testament, nor in the Old Testament, where its equivalent in Hebrew is used, does the word express the idea of never-ending duration—it always and invariably means and must mean as belonging to an epoch, or the epoch or age."

Again, relative to the construction he had given the term, he "admitted the danger of this doctrine as apparently endangering that of the perpetual bliss of the redeemed, but said that those who were found faithful will be partakers of the endless life of God, who is everlasting."

Rev. A. Bradley, of All Saints Parish, Southampton, in his three printed sermons in opposition to the Canon, claims the eternal torment of the wicked from the word everlasting in this text. He says: "If the word is not the same as *everlasting* we will not thank them for the correction, for with it goes, perishes, the 'blessed hope' which is given us in the text, of 'everlasting life,' the Greek being, as I have already told you, precisely the same in both clauses; the *everlasting* punishment and the life eternal being both of them translations *not of two different, but of one and the same Greek word.*"

The Reverends H. O. Mackey and H. C. Lake, in their sermons, take a similar position. We instance the words of the first discourse of the former. He said, "Much has been made of the fact that the words 'everlasting' and 'forever' might be translated so as to mean something else." He affirmed that "however long the punishment of the lost might be, it was identical with the blessedness of the saved."

While it may be true that the word *everlasting*, translated from the Greek word *aion*, can be rendered "*age long*" and refer directly to the age or time of duration of the object or being spoken of, the length of that age must correspond to the length of the existence of such object or being. It is true of the righteous, as the Canon informed us, "Those found faithful will be partakers of the endless life of God." The everlasting—"aion"—existence in their case must be endless.

The Scriptures make a clear statement relative to both the righteous and the wicked. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3: 36. If, then, the wicked are not made partakers of the endless life of God, how are they to live eternally? If we should admit, in this case, that the everlasting punishment is an *eternal* punishment, would that prove it to be eternal, conscious suffering? May it not rather be, as quoted in our last from the learned Dr Whitby, that the sinner is destroyed, never to be restored, and that such a destruction, from which there is no recovery, is an eternal punishment. In favor of this conclusion permit us to place by the side of this text St. Paul's testimony concerning the punishment of the wicked.

MAT. 25 : 46.

"These shall go away into everlasting punishment."

2 THESS. 1 : 8, 9.

"Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power."

The punishment is everlasting. It is final. There is no recovery from it. What does St. Paul say this punishment is? "*Destruction.*" He does not say that the wicked shall be to all eternity being destroyed and yet never destroyed, or as one advocate* of the eternal misery doctrine expressed it, "The wicked will be always dying, never dead." Such a statement is not admissible; a being could not be said to be dying unless a time was approaching when it might be said of him, He is *dead*. So of this everlasting punishment. St. Paul does not say that the wicked will be everlastingly destroying, but that they shall have "everlasting destruction." This punishment, then, is complete and total destruction, a destruction from which they are never again restored. "He that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29: 1. Such is an everlasting punishment.

LIBERALITY should have banks as well as streams, say some. True; but even the banks should be green and velvet. When we cannot relieve another's want, we can at least refuse with kind and courteous words.

THE chief secret of comfort lies in not suffering trifles to vex one, and in prudently cultivating an undergrowth of small pleasures, since very few great ones are let on long leases.

LIFE is divided into three terms: that which was, which is, which will be. Let us learn from the past to profit by the present, and from the present to live better for the future.

FAIRS AND FESTIVALS.

REV. SYLVANUS STALL, in his new book entitled "How to Pay Church Debts, and How to Keep Churches Out of Debt," after discussing the subject of church entertainments, concludes by saying:—

"We know of no arguments in favor of such entertainments, and some of the arguments against them might be briefly stated as follows:—

1. In proportion as they are more frequently used do they despoil the church of its spiritual power.

2. Those who labor faithfully for the success of the enterprise are apt to suffer from unkind speech, or unjust suspicion in the management of the finances.

3. In most cases they are employed by Christians who withhold from God that which he requires at their hands, while they seek to carry forward the work of the church by drawing the needed funds from 'outsiders.' They covet the wealth of the wicked, and seek opportunity to gain their influence and money. 'Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God.'

4. If not universally, yet quite generally they alienate from the church some of its most useful members.

5. Whatever other effect these entertainments may have upon those who are not church members, they surely will not lead poor sinners to the cross of Christ.

6. Those most worldly minded in the congregation are sure to desire and apt to succeed in being at the head of these entertainments, and, guard them as best we may, they are almost sure to introduce into them such features as are ruinous to the best interests of the church; a disgusting song spoils the concert, a *double-entendre* the exhibition, cordials, cider and cigars the picnic, a heterodox statement of irreligious sentiment the lecture—on and on, through the whole list, the devil is determined to be in somewhere, or his personal friends will denounce the pastor as an 'old fogey,' get enraged because they cannot have their own way, dismember the congregation, and then leave in disgust.

7. Last, but by no means the least of all the evils, is the undeniable fact that church fairs, oyster suppers and the whole round of church entertainments are fatal to every impulse and principle of *Christian benevolence.*"

A FALLACIOUS ARGUMENT.

THE argument of the vast antiquity of the earth, founded on elevations of coasts at a given rate of upheaval, needs circumscribing, when we reflect that two hundred and fifty years ago Sir Francis Drake's fleet sailed into Albemarle Sound, through Roanoke outlet, which is now a sandbank above the reach of the highest tides, and which only seventy years ago was navigable by vessels drawing twelve feet of water. The coast of South America has in some places been upheaved twenty feet in the last century; in others, depressed to the same extent. So with other arguments. Lyell thinks that the doctrine of pristine fluidity of the earth, and the gradual solidification of its crust, is one of the scientific theories which has been adhered to, after the props by which it was at first supported has given way, one after the other. Again, geologists vaunt the long periods of time that roll by while the strata are forming, as if they had determined them with mathematical exactness, without reflecting on the fact that vegetables kept for a year and nine months in hot water have been changed into dark lignite; and a cloth, exposed to steam for six years, transformed into black and glittering carbon. Moreover, to show how cautious we must be in arguing from these changes to the great antiquity of the earth, let us remember that in tropical countries plains may in a day be converted into lagoons and marshes. Two thousand four hundred and forty years ago, Nineveh flourished in all its grandeur; now its very site is overwhelmed with sand. Old Tyre—the mistress of the sea, the queen of cities, two thousand four hundred and forty years ago—is now a bare rock in the sea, on which fishermen spread their nets. A thousand years ago, Greenland was a fertile and well peopled land, Iceland was covered with woods of birch and fir, with waving fields of barley and other grain. So strange, so complete and comparatively rapid have been the changes

wrought on the face of the earth in historical times, that we need no fabulous myriads of years for the formation of geological strata. Wisely on points like these, St. Thomas wrote; "In questions of this kind, keep fast to two things; first, let the truth of Scripture be held firm and unshaken. Again, when Scripture may be interpreted in more than one way, we must not stick so fast to any one interpretation that, if it be proved that what we held to be the sense of Scripture is false, we should still continue to uphold it; since this causes Scripture to be laughed at by unbelievers and keeps them out of the way of believing."—*Sel.*

GAVAZZI ON ROMANISM.

BY WM. PENNIMAN.

IN Gavazzi's concluding lecture on Romanism in his condemnation of the worship of relics, we find the following:—

"But if the worship of relics is so stupid and revolting, what will you say about the worship of images? The papists say, in the face of the second commandment, that it is right to worship images; and it is also true that in order to worship images they must entirely violate the second commandment of the decalogue, and you cannot find in all their edition of the Bible the second commandment at all. Still they pretend to have the ten commandments the same as the Protestants. Yes, ten commandments! But though the Bible system is a connected system, the priests of Rome took the last commandment of the decalogue, and, like good upholsterers, cut in pieces the last commandment in order to eke out the ten commandments. The second commandment, which forbids the worship of images, is cut off entirely, and the last commandment is divided, so that the ninth commandment says, 'Thou shalt not covet thy neighbor's wife;' and the tenth, 'Thou shalt not covet thy neighbor's ox, nor his ass,' etc.

As Gavazzi has described so truly and forcibly what the papists have done to the second and last commandment, it is to be regretted that he did not see what they have done to the fourth. They not only "say in the face of the second commandment that it is right to worship images;" but they also say in the face of the fourth that the church has power to change the law of God; thus setting up a counterfeit Sabbath in place of the Sabbath of the Lord, in fulfillment of Dan. 7 : 25, which says this power should think to change times and laws. Truly the "Bible system is a connected one," and the papists have attempted to sever *the very connecting link in the center of the moral law*, which links the system together.

A HONG KONG journal furnishes some particulars concerning the Peking *Gazette*, the oldest periodical in the world. Its circulation is estimated at 100,000. There are ten publishers in Canton, each of whom employs about ten distributors, so that there are one hundred distributors in the city and suburbs alone. The *Gazette* is printed from movable types, and each publisher takes a certain number of copies. It is delivered every two days to subscribers, who are of two classes. The first retain the pamphlet and pay about twenty cents a month; the second pay about one half the sum and return the *Gazette* to the distributor the next time he comes around. Together with it is delivered the local "official sheet," which is collected from the yamens daily. This is printed from wax blocks, which are then remelted and available for another day's issue.—*Sel.*

"WHAT use are you making of it?" We asked this of a young man who has been reading for years, apparently for his own amusement. Does he tell somebody of the things he has read? Does he give others a thirst for knowledge? And so of leisure. If you are blest with time at your command what use are you making of it? It is as valuable to the world as your money, and even more so. Many, possibly most, play at life. For some it seems a comedy, for others a tragedy, but for few intense earnestness with a use for everything. Too many people seem to be like the children who build snow men only for the pleasure of knocking them down. "We play cards every evening," said a young lady to us recently. And we judged so from the very little knowledge she seemed to have gained in life.—*Congregationalist.*

*Rev. Thos. Vincent.

PROMISE TO THE FATHERS.

(Continued.)

THERE can but one objection be raised against the future fulfillment of the promise of the land to Abraham and to his seed, which has any degree of plausibility. That objection is based on Josh. 21:43-45.

"And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass."

Now, while it is admitted that all that was promised to them as a separate people when the Lord brought them out of Egypt, or that was promised to them as the *natural descendants* of Abraham, was fulfilled, we cannot admit that the promise to Abraham was fulfilled. To claim that, is to deny the promise itself, as well as a number of the plainest declarations of the New Testament. Let us bear in mind that the promise looked to two parties: (1) To Abraham; (2) To his seed. If it can be shown that it was fulfilled to one party, and yet was not fulfilled to the other, then, as God's word is truth, it awaits a future fulfillment. Notice the passage in Joshua; it says, "The Lord gave unto Israel all the land which he swore to give unto their fathers." And if it can be shown only that it was *not given unto their fathers*, then it remains to be fulfilled, or it must fail entirely. That it cannot fail, we refer the reader again to Paul's words in Heb. 6, on the immutability of God's promise to Abraham.

But first we notice Paul's quotation of, and argument on, Ps. 95. "So I swore in my wrath, They shall not enter into my rest." Heb. 3:11. The term "rest" is here applied to the peaceable possession of the land.* This is plainly referred to in the quotation from Joshua. The points of the averment are these:—The Lord gave them the land; he gave them rest round about; and there stood not a man of their enemies before them. The same is referred to by Jacob in his blessing of Issachar, Gen. 49:15: "And he saw that rest was good, and the land that it was pleasant." And by Moses, in his charge to the two tribes and a half which took their possession on the east of Jordan:—

"The Lord your God hath given you this land to possess it; ye shall pass over armed before your brethren the children of Israel, all that are meet for the war. But your wives, and your little ones, and your cattle (for I know that ye have much cattle), shall abide in your cities which I have given you; until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan; and then shall ye return every man unto his possession, which I have given you." Deut. 3:18-20.

Again, Moses said to Israel, before they passed over Jordan:—

"For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you. But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which the Lord your God shall choose to cause his name to dwell there." Deut. 12:9-11.

Joshua reiterated the same thing in his address "to the Reubenites, and to the Gadites, and to half the tribe of Manasseh," as follows:—

"Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valor, and help them; until the Lord have given your brethren rest, as he hath given you, and they also have possessed the land which the Lord your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the Lord's servant gave you on this side Jordan toward the sunrising." Josh. 1:13-15.

*The word rendered rest in Ps. 95 is *menochah*, and is defined by Gesenius, "a resting, quiet, place of rest, resting-place." It differs in this from *Sabbath*, the latter having no relation to locality.

Thus it is made plain beyond the chance of doubt, that *the rest* which was promised and given to the children of Israel, was *the peaceable possession of the land*. Moses refers to it as "the rest and the inheritance." To this David refers in Ps. 95:7-11:—

"To-day if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways; unto whom I swore in my wrath that they should not enter into my rest."

Paul's comment in Heb. 4:1-9, is to this effect: That the Holy Spirit appeals to Israel, in the days of David, not to harden their hearts, as their fathers did, to whom the Lord swore they should not enter into his rest. And, accordingly, their "carcasses fell in the wilderness." They were not permitted to see "the rest and the inheritance. But Paul argues that the same hope that was set before Israel in the wilderness was held out to their children in the days of David, from which he concludes that Joshua did not give them *the rest* contemplated in the promise; that "there remains a rest to the people of God;" and that this rest bears the same relation to that given to Israel that Moses and Joshua bore to Christ, and that Israel, the literal descendants of Abraham, bore to the church of Christ, the members of which are children of Abraham by faith in Christ.*

From this argument, it is quite evident that the apostle did not consider that the children of Israel had received *the rest*—the inheritance—which was the subject of the promise; for, as he well says, "If Joshua had given them *the rest*" (so Whiting's translation), "then would he not afterward have spoken of another day;" that is to say, that, although the children of Israel were then in the land which Joshua gave to their fathers, they were yet warned to beware of the example of their fathers whose provocation kept them out of the inheritance. His conclusion is, that the true rest is remaining to be possessed. And this establishes our declaration that the land of Canaan bears the same relation to the true rest and inheritance that Joshua bears to Christ. One is the figure or type of the other.

But we are not left to mere deductions on this subject. We have the plainest and most positive statements to the effect that the promise to Abraham was not fulfilled. The reader will bear in mind that the promise was to two parties: to Abraham, and to his seed. The argument in Heb. 4 goes to show that it was not fulfilled to the descendants of Abraham. We will now consider the positive statements of the New Testament in regard to Abraham and his seed, as related to the fulfillment of this promise. Said Stephen:—

"Men, brethren, and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land wherein ye now well. And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:2-5.

This testimony of Stephen is decisive so far as Abraham is concerned. But Paul confirms it, thus:—

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. * * * These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and con-

fessed that they were strangers and pilgrims on the earth." Heb. 11:8, 9, 13.

In these verses, Paul denies that the promise of the land was fulfilled to Abraham, or to Isaac and Jacob; and, though he should "after receive it for inheritance," he did not, for he "died in faith, not having received the promises." And that the promise of the land was a part of "the promises" which were not fulfilled to him, is still further shown in that he and others to whom the same promise was made, lived as "strangers and pilgrims on the earth." This language certainly does not apply to those who lived in the possession of an inheritance which was said to continue forever; to be to them for "an everlasting possession."

But Paul goes much farther. After enumerating the most faithful of Abraham's descendants, including Moses, Joshua, David, Samuel, and the prophets, and many others who dwelt in the land of Canaan after the time of Joshua, he says:—

"And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40.

This does not mean that God has provided some better thing for us than was promised to them; but that he has provided some better thing for us than they received before their death. For they are perfected, not without us, but with us; and our hope is inseparably connected with theirs, for we are constantly referred, in the Scriptures, to the promises given to them, as the basis of our hope.

But it has been objected that "the promise" which they did not receive was not the promise of the land, but the promise of Christ; that they did receive the former, but not the latter.*

The first part of this objection has been sufficiently answered by the words quoted from Stephen and Paul. The second part is answered with equal certainty in Gal. 3:16.

"Now to Abraham and to his seed were the promises [plural] made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ."

And thus it appears that the promises were not so much of *Christ* as to *Christ*. And as Abraham, to whom the promise was first made, dwelt in the land as a stranger and pilgrim, not having conferred upon him a title to land enough to "set his foot on," so Christ, the seed, the heir of the same promise, dwelt in that same land, not having "where to lay his head."

Thus it is expressly declared that Christ is heir to the promises made to Abraham; and if we are his, we must share in his blessings; as it is said:—

"We are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ." Rom. 8:16, 17.

That this heirship with Christ takes hold of the inheritance promised to Abraham is proved by a text before quoted:—

"And if ye be Christ's, then are ye *Abraham's seed*, and heirs according to the promise." Gal. 3:29.

EDITOR.

THE Pope, replying to an address from the Cardinals on the third anniversary of his accession, said he entered with great trepidation on the new year of his pontificate, for the violence of the tempest had increased and new perils threatened the mystic barque of St. Peter. In all parts of the world the liberty of action of the church is interfered with. The aid which the church of Rome could give towards the salvation of society, and which he had tendered to the rulers of the people in the first days of his pontificate, had not been welcomed. As regarded himself, the sacred college had daily experience of the deplorable condition to which he was reduced—a condition unbefitting his dignity and the divine mission which Christ had, for the advantage of the universal church, trusted to his vicar. Nevertheless, his hope and courage were not lessened. The church was accustomed to conflicts. He would continue to consecrate his strength and life in defending her interests, honor, and rights; and, persuaded that opportune help must come from heaven, and remembering that in times of peril the church was accustomed to command public prayers and works of penitence, he had resolved to open in this year to all Christianity an extraordinary jubilee, in order that the Lord, in his clemency, might prepare better times for the church.—*Selected.*

*This was urged by Pres. Mahan, of Oberlin, O., in discussion with Charles Fitch.

I KNOW THAT MY REDEEMER LIVETH.

OFTEN I saw in the market place
A tall, old man with a careworn face,
Changing the moans of the weak and sad
To songs and shouts of the strong and glad.

Unceasing and bold, his voice was heard
Giving the heedless a warning word,
Denouncing the Pharisee's vile pretense,
The blatant blasphemer's want of sense,
The traders who cheat, and schemers keen,
Working men's ruin with friendly mein,
Calling for justice on kings to fall,
The same as that dealt to robbers small;
Tearing away from the judges high,
The ermine that hides the well-paid lie;
Active his hands were, and strong and clean,
Smiting the proud, and raising the mean.

But once on a dark and stormy day,
The walls of the gathering rage gave way,
And the dreadful tempest that fell on him,
Crushed the love and life out from heart and limb.
Bruised and bleeding, his poor corpse lay,
Untended, alone, that dreary day;
So I sat down in the mourner's place
To honor and guard the careworn face;
And waiting, I wept in wrath and shame
His noble life, and dishonored name.

Then cried my heart from turbulent deeps,
"The love of God like his vengeance sleeps
On the whole broad earth, beneath his eye
The smoke of man's torment hides the sky,
The smoke of his torment, black with sin;
In vain have the pangs of martyrs been,
If craft will stab, seeming fair and cool,
If truth lies crushed, and oppressors rule."

Thus deep in grief I hid my aching eyes,
When at my side I heard a song arise,
From low notes, circling as the brown lark flies,
Then strong and joyful sprang up to the skies:—
"I know that my Redeemer lives, and yet,
Shall come to earth when judgment thrones are set,
Then, satisfied, like him, shall I arise,
To see the Lord I love, with mine own eyes."

This was the martyr's answer to my fears,
And hearing it I dried my rebel tears;
And the white dove of peace came that same day
Far from those clouds, I keep away.

—M. E. D. G., in *Golden Censer*.

The Sabbath School.

LESSON FOR PACIFIC COAST.—JUNE 11.

Christ's Testimony Concerning John the Baptist.—Luke 7:25-50; Matt. 11:12-15; Luke 16:16.

LESSON COMMENTS.

AFTER the disciples of John had departed, Jesus addressed the multitude concerning John, "What went ye out into the wilderness for to see? A reed shaken with the wind?" Jesus knew that a reed trembling in the wind was the very opposite of John's character. John could not be moved by flattery, nor be deceived by prevailing errors. Neither could he be turned aside from the work he came to do, by rewards or worldly honors. He would preserve his integrity at the expense of his life. Steadfast as a rock, stood the prophet of God, faithful to rebuke sin and crime in all their forms, in kings and nobles, as readily as in the unhonored and unknown. He swerved not from duty. Loyal to his God, in noble dignity of moral character, he stood firm as a rock, faithful to principle.

"But what went ye out for to see? A man clothed in soft raiment? Behold they that wear soft clothing are in kings' houses."

The people whom Christ addressed well knew that the apparel worn by John was the opposite of that worn in royal palaces. Christ virtually asked: What motive induced you to flock to the wilderness to hear the preaching of John? The wilderness is not the place to find those who live delicately, and who clothe themselves in rich, soft apparel. Christ wished them to observe the contrast between the clothing of John and that of the Jewish priests. The prophet wore a plain, rough garment, possessing no beauty, but answering the purpose for which clothing was first designed. In marked contrast to the garments of John, was the gorgeous apparel of the Jewish priests and elders.

These officials, thinking that they would be revered in accordance with their external appearance, adopted great splendor of dress, making a rich display of costly robes and dazzling breastplates. They were more anxious to win the admiration of men than to obtain spotless purity of character and holiness of life, that would gain the approval of God.

Christ admonished his disciples, and also the multitude, to follow that which was good in the teachings of the scribes and Pharisees, but not to

imitate their wrong examples, nor be deceived by their ambitious pretensions.—*Spirit of Prophecy*.

A Pharisee of the name of Simon, who seems to have been in good social position, had met with Jesus in some of the Galilean towns, and had been so attracted by him that he invited him to his house, to eat with him. This was a mark of high consideration from one of a party so strict, for a Pharisee was as careful as a Brahmin is, with whom he ate. Defilement was temporary loss of caste, and neutralized long-continued effort to attain a higher grade of legal purity, and it lurked, in a thousand forms, behind the simplest acts of daily life and intercourse. To invite one who was neither a Pharisee, nor a member of even the lowest grade of legal guilds, was amazing liberality in a Jewish precisian. It would seem as if the courtesy had already excited timid fear of having gone too far, when Jesus accepted the invitation,—and had given place to a cold patronizing condescension, which fancied it had conferred, rather than received, an honor by his presence.

In the earlier ages of the nation it had been the habit to sit at meals on mats, with the feet crossed beneath the body, as at present in the East—round a low table—now, only about a foot in height. But the foreign custom of reclining on cushions, long in use among the Persians, Greeks, and Romans, had been introduced into Palestine apparently as early as the days of Amos, and had become general in those of Christ. Raised divans, or table couches, provided with cushions and arranged on three sides of a square, supplied a rest for guests, and on these they lay on their left arm, with their feet at ease behind them, outside. The place of honor was at the upper end of the right side, which had no one above it, while all below could easily lean back on the bosom of the person immediately behind. Hospitality among the poor was prefaced by various courtesies and attentions to the guest, more or less peculiar to the nation. To enter a house except with bare feet was much the same as our doing so without removing the hat, and, therefore, all shoes and sandals were taken off, and left at the threshold. A kiss on the cheek, from the master of the house, with the invocation "The Lord be with you," conveyed a formal welcome, and was followed, on the guest taking his place on the couch, by a servant bringing water and washing the feet, to cool and refresh them, as well as to remove the dust of the road and give ceremonial cleanness. The host himself, or one of his servants, next anointed the head and beard of the guests with fragrant oil, attention to the hair being a great point with Orientals. Before eating, water was again brought to wash the hands, as the requirements of legal purity demanded, and from the fact that the food was taken by dipping the fingers, or a piece of bread, into a common dish. "To wash the hands before a meal," says the Talmud, "is a command; to do so during eating is left matter of choice, but, to wash them after it, is a duty."

With all Jews, but especially with scrupulous formalists like the Pharisees, religious observances formed a marked feature in every entertainment, however humble, and, as these were duly prescribed by the Rabbis, we are able to picture a meal like that given to Jesus by Simon.

Houses in the East are far from enjoying the privacy we prize so highly. Even at this time, strangers pass in and out at their pleasure, to see the guests, and join in conversation with them and with the host. Among those who did so in Simon's house, was one at whose presence in his dwelling, under any circumstances, he must have been equally astonished and disturbed. Silently gliding into the chamber, perhaps to the seat round the wall, came a woman, though women could not with propriety make their appearance at such entertainments. She was, moreover, unveiled, which, in itself, was contrary to recognized rules. In the little town every one was known, and Simon saw, at the first glance, that she was no other than one known to the community as a poor fallen woman. She was evidently in distress, but he had no eyes or heart for such a consideration. She had compromised his respectability, and his frigid self-righteousness could think only of itself. To eat with publicans or sinners was the sum of all evils to a Pharisee. It was the approach of one under moral quarantine, whose very neighborhood was disastrous, and yet, here she was, in his own house.

A tenderer heart than his, however, knew the deeper aspects of her case, and welcomed her approach. She had listened to the words of Jesus, perhaps to his invitation to the weary and heavy-laden to come to him for rest, and was bowed down with penitent shame and contrition, which were the promise of a new and purer life. Lost, till now, to self-respect, an outcast for whom no one cared, she had found in him that there was a friend of sinners, who beckoned even the most hopeless to take shelter by his side. In him and his words hope had returned, and in his respect for her womanhood, though fallen, quickening self-respect had been once more awakened in her bosom. She might yet be saved from her degradation; might yet retrace her steps from pollution and sorrow, to a pure life and peace of mind. What could she do but seek the presence of one who had won her back from ruin? What could she do but express her lowly gratitude for the sympathy He alone had shown; the belief in the possibility of her restoration that had itself restored her!

The object of her visit was not, however, long a mystery. Kneeling down behind Jesus, she proceeded to anoint his feet with fragrant ointment, but as she was about to do so, her tears fell on them so fast that she was fain to wipe them with her long hair, which, in her distress, had escaped its fastenings. To anoint the head was the usual course, but she would not venture on such an honor, and would only make bold to anoint his feet. Unmindful of her disorder, which Simon coldly noted as an additional shame, she could think only of her benefactor. Weeping and wiping away the tears, and covering the feet with kisses, her heart gave itself vent till it was calmed enough to let her anoint them, and, meanwhile, Jesus left her to her lowly, loving will.

The Pharisee was horrified. That a Rabbi should allow such a woman, or, indeed, any woman, to approach him, was contrary to all the traditions, but it was incredibly worse in one whom the people regarded as a prophet. He would not speak aloud, but his looks showed his thoughts. "This man, if he were a prophet, would have known what kind of woman this is that touches him, for she is a sinner."

Jesus saw what was passing in his mind, and turning to him, requested an answer to a question. "There was a certain creditor," said he, "who had two debtors. The one owed him five hundred pence, the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?" Utterly unconscious of the bearing of these words on himself, the Pharisee readily answered that he supposed he to whom the creditor forgave most, would love him most. "Thou hast rightly judged," replied Jesus. Then, like Nathan with David, he proceeded to bring the parable home to his conscience.

Turning to the weeping, penitent woman at his feet, and pointing to her, he continued, "Simon, seest thou this woman? I entered into thine house; thou gavest me no water for my feet, as even courtesy demanded; but she has washed my feet with tears, and wiped them with her hair. Thou gavest me no kiss; but this woman, since the time I entered, has not ceased to kiss my feet tenderly. Thou didst not anoint my head with oil; but she has anointed my feet with ointment. I say unto thee, therefore, her sins, which are many, are forgiven, for she loved much, but one to whom little is forgiven, loves little." Then addressing the sobbing woman herself, he told her, "Thy sins are forgiven. Thy faith has saved thee: go in peace!"—*Geikie's Life of Christ*.

It is evident from a contribution to the *Baptist Teacher* that talking superintendents are not all cured. "I was in a school a few weeks since," says the writer, "in a general exercise, and the superintendent was 'one of the talkers.' He talked between every verse of the song, before and after prayer, before and after reading the lesson, before and after every address—sandwiching in his little nothing, which he seemed to think very wise—and finally, during one of the addresses, he broke in to warn the children of inattention, which so disturbed the speaker that he forgot what he was trying to say."

LET it not be imagined that the life of a good Christian must necessarily be a life of melancholy and gloominess; for he only resigns some pleasures to enjoy others infinitely better.—*Pascal*.

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 9, 1881.

DECEPTION.

SAYS the proverb, "He that hateth, dissembleth with his lips, and layeth up deceit within him. When he speaketh fair, believe him not, for there are seven abominations in his heart." Prov. 26:24, 25. It is the inevitable lot of a deceitful person not to be believed "when he speaketh fair." Time and space would both fail, to point out all the testimonies in God's word against deception. A hypocrite is a most odious character in the sight of God and man. He may think he can gain something by deception; but all he gets at the last is a bad name, and will not be believed when he tells the truth. A person who *once* tells a lie is distrusted and suspected; but a deceitful person—one who has cultivated a *habit* of falsehood in both word and life, cannot be believed, and is always shunned by the honest. No sin has been more severely denounced in the Scriptures, and none more certainly brings evil consequences even in this life; because it is not only an evil in itself, but it is the refuge and hiding place of all other sins. It is the accessory of all crimes.

The case of Jacob deceiving his father to secure a blessing affords an illustration of this. It is worthy of remark that Jacob suffered most severely in after life because of this sin.

When he had served the appointed years for Rachel, and "they seemed unto him but a few days, for the love he had to her," how must his heart have sunk within him to find that his ardent affections had been trifled with by the deception of Laban, who had brought one unto him whom he had never loved. We can scarcely imagine anything more cruel than this.

And again, his own sons caused his heart to bleed when, with deceit and falsehood, they brought to him the coat of his dearly-beloved son, and made him believe that an evil beast had devoured him. Long years he mourned his son as destroyed, because of this deception, though Joseph was both living and prosperous. As by his own deception he was long separated from his father's house, so by the deception and treachery of his children was his son long separated from him. Thus his sin followed him.

But it may be asked, Why did Jacob suffer thus for his crime if he was truly penitent, and so forgiven? Because God would show his abhorrence of the sin of deception, and let him suffer in this life, though he was granted mercy and life in the world to come.

A family in England, somewhat noted for piety, was yet very unhappy in their family relations; calamities greatly befell them. John Wesley was asked the reason of this, as it seemed to many to be a denial of the providence of God over his servants. Mr. Wesley replied that he had known them from their childhood, and that, as a family, they had been very disrespectful and unkind to their parents, and therefore the like had been meted out to them. He further said that he had often noticed that, where persons had been guilty of sins peculiarly abhorrent to God, they had been left to suffer the bitter consequences in this life, though God had accepted their repentance and given them assurance of life eternal.

Many such cases are found in the Bible, besides that of Jacob. Though King David was in all else honorable, upright, frank, and generous, and repented sincerely for his crime, yet the sin of adultery was so odious to God that it could not be altogether passed over. He caused him to suffer deeply in consequence of it. Had David been of an opposite character; had he been deceitful and vain, instead of being frank and humble, who can tell what might not have been the result of such a sin? But noble as he was in all his life beside, even a man to govern Israel after God's "own heart," he had to feel the rod for his departure from the commandment of God.

No sin can be so secret that God cannot see it. Deception will not avail before him who knows the heart. And though a person may flatter himself that

his schemes have succeeded, and his plans been too deeply laid to be detected, he will be sure to find at last that "The way of the transgressor is hard."

CHARACTER.

OUR character is but ourselves as viewed in the light of our real qualities of heart and mind. We make ourselves what we are. We shall find that we are held accountable by God not only for what we do, but also for what we are. We are good or evil in his sight, and the fault of being evil, if we are such, is wholly our own. It is true that the grace of God alone can raise us out of the ruin that our fallen nature involves us in. But this grace is freely given to all who ask it, and faithfully co-operate with it.

By the aid of God's grace our evil passions may all be subdued, and we may form characters that shall stand the test of the day of judgment. But what a work this is! Little do we realize that we are in God's workshop; that our fiery trials are designed by him to soften our evil natures, that he may hammer them into such form as he chooses to give them. God means to save us if possible, but he will do only his part of the work. Ours must be faithfully performed or we shall come short of the kingdom of God.

Our character is formed by ourselves. The man of humility is such because that with the help of God's grace he has humbled himself again and again, times almost without number. The meek man is such because that with the help of God's grace he has many times endured the buffetings of Satan, and the shame and the reproach and the vexation that the wicked have heaped upon him. The patient man is such from a right use of afflictions. The temperate man is such from the constant use of self-denial. The virtuous man is such because his words, his thoughts, and his acts are governed by virtue and purity.

We form our characters little by little like the growth of an icicle. Drop by drop this forms. One drop of dirty water will make itself appear in the formation of the icicle. One evil thought, one wicked word, will enter into, and help form, our character. Would you be pure in God's sight? Then let his fear govern all your acts, all your words, and all your thoughts. Set God before you in everything. The stamp of immortality will only be placed on the pure in heart.

J. N. A.

ONE LITTLE SIN.

"ONE leak will sink a ship; and one sin will bar us out of Heaven." Such is the declaration that we often hear; and as often as we hear it, we tacitly, at least, give assent thereto. But do not many who thus assent, show by their course of life that there is, lurking in their hearts, a secret skepticism in reference to the sentiment thus expressed? Else why the persistent clinging to some sin, the constant pursuing of some course, which is perhaps the only obliquity in an otherwise consistent Christian life? Such may be yielding to the false logic of temptation, pleased and charmed with the sophistry which proposes to grant them the indulgence of some favorite sin, and yet bring them out all right at last. They perhaps reason boldly with their own hearts what they would not like to express openly, that it cannot be that the Lord will reject them for one little sin; that they have given up many wrongs, have ceased from many sins, deny themselves in a great many respects, bear many crosses, and do much for the Lord; and it is not possible that he will reject them at last, and doom them to perish in the lake of fire, for one little sin which they so desire to retain, one little indulgence which they find it so hard to discontinue.

Perhaps God will not reject you at last for that one sin especially; but do you suppose that you will come up to the Judgment with that one sin alone upon you? Do you suppose you can retain that one sin and keep yourself free from everything else to the last? Let us reason. The Lord wants the whole heart. The Holy Spirit requires an entire surrender. Yet you have some little idol in the heart, which bars the Saviour out. The Holy Spirit strives with you for the surrender of that sin; but you resist. It calls upon you to dethrone every idol from your heart; and you perhaps often sing,

"The dearest idol I have known,
Whatever that idol be,
Help me to tear it from Thy throne,
And worship only thee."

Yet you make a mental reservation in behalf of

some little idol which you would fain persuade yourself is not of much consequence, and you can safely retain. The Holy Spirit continues to strive; yet you hold on to your sin. Will this state of things always continue? No. There comes a time when the Spirit will say, I can strive no longer. Then what position does this little sin assume? It becomes one of infinite magnitude. No one can charge blame upon the Spirit of God for finally ceasing to plead, when its pleas are persistently rejected. And you reject its pleas that you may retain that sin. You thereby declare that you set more value upon that little sin than you do upon all that the Holy Spirit proposes to do for you, and all the promises that are made to the overcomer.

The Holy Spirit being thus grieved away, what follows? You are exposed to the enemy on every side. You cannot stand. Seven spirits worse than the first are ready to crowd in and take possession of the house you had kept so thoroughly swept of every sin but one. Rapidly you descend in the ways of evil; and when the day of retribution comes, you stand condemned, not then for one little sin, but as an unpardonable apostate, a monster of iniquity. So much comes from one little sin. Thus one little sin bars us out of Heaven. It may have been a tiny seed at first; but you cherished it; and cherished, it would grow; and, growing, its nature was to choke, root out, and cover, all else with its deadly shade; for sin, when it is finished, no matter how small its beginning, bringeth forth death.

One little leak will sink the ship. Why? Because by that leak the ship is brought into identically the same condition at last it would have been in, had a whole plank been removed from its bottom from bow to stern. So through the avenue of one little sin, the sinner becomes as full of iniquity as though he had forever wallowed in its foulest depths.

One little sin cherished keeps open an avenue between yourself and the enemy. Kept open long enough, he is sure of full possession. There is no safety till this is closed. For this, the Lord entreats, the Spirit pleads.

Reader, beware of the one little sin. It may look little and harmless now; but it will develop into the deadly Upas; and when it reaches such a state as to alarm you with undeniable tokens of danger, it will be beyond your power to eradicate the evil or check its growth. Put it away now. Let the last sin go. Dethrone the last idol. Be entirely the Lord's. Serve him with a perfect heart, and follow him fully; or you may as well not follow him at all.

U. S. B.

PRECEPT AND PRACTICE.

BY E. J. WAGGONER.

AN insuperable objection, in the minds of some against the Sabbath of the Lord, and a reason for the observance of Sunday, is the supposed example of the apostles. It is quite a commonly received opinion that the apostles were in the habit of meeting together for worship on the first day of the week, and of using the Sabbath as a secular day. Even a superficial reading of the New Testament, by an unprejudiced person, would show the utter fallacy of any such supposition. If apostolic example were our only guide, the weight of evidence would be in favor of the Lord's Sabbath, for we have accounts of many meetings held on the Sabbath, while we have the record of only one meeting on the first day of the week. But it is urged that the apostles met to preach on the Sabbath because then only could they gain access to the people in the synagogues. This again has hardly the shadow of a supposition to support it, for we read that on one occasion Paul and his companions, on a Sabbath day, "went out of the city by a river side where prayer was wont to be made," and spoke to the people. Acts 16:13.

But it may well be said on either side, that *mere example* without any precept is not sufficient ground upon which to base faith and practice. To this we heartily agree, and would that our first-day friends would ever abide by it, for precept for Sunday observance is even less than supposed example.

But again, our friends say that even though there may be no law in the New Testament for Sunday keeping, there is none for the Sabbath, and, therefore, Christians may do as they please. "If Christ and his apostles," say they, "had designed that people under the new dispensation should keep the Sabbath, they would have made formal declaration of some law to that effect." The fact that the law was not thus formally re-enacted is claimed as proof that it was in-

tended to be ignored. Let us see if this is reasonable. Ninety-two years ago the United States' Constitution, the fundamental law of the land, was ratified. Officers were chosen who administered in the affairs of State, under that Constitution. Since that time there have been nineteen different dispensations, and not once has the Constitution been re-enacted. No one has seemed to think it necessary to do so. An act which in the days of Washington would have been treasonable, would be punished as such to-day, and by the same authority now as then. Now if the Constitution of the United States holds good through nineteen dispensations, surely the law of God must remain valid through two. Indeed, a moment's reflection would convince any one that a law must be in full force until it is formally annulled. And since in the case of the law of God, as in the Constitution, no repeal of the law had been made known, a re-enactment would have been labor thrown away.

But some one, following out the illustration, will say that, although our legislators do not, at every session or new administration, re-enact the Constitution, they have to affirm their allegiance to it. True, and we shall find exactly the same thing in regard to the law of God in the Christian dispensation. At the very outset we find Christ stating his position in regard to it: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." Matt. 5:17. Then with divine authority he states that whosoever should break one of these commandments, and should teach men so, should be counted of no esteem in the kingdom of God. Christ's teaching was ever in accordance with this declaration. See Matt. 19:17; 22:36-40; Ps. 40:7, 8; Isa. 42:21.

We come now to the apostles, and we shall see that they likewise acknowledged their allegiance to the law. Paul was the most prominent among them, and being the "apostle to the gentiles," he certainly would consider himself exempt from its observance if any of them could. Hear him declare his faith before Felix: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Acts 24:14.

We have here the expressed belief of Christ and Paul. Now who dare say that their practice was different from their teaching? Did not Christ live out his own precepts? It was said of him (Ps. 40:8) that he came to do the will of God, and that God's law was "within his heart." Was Paul a hypocrite? No one would dare make such an assertion, and yet those who claim that he desecrated the Sabbath, virtually call him a hypocrite professing one thing and doing another. When Paul said that he believed "all things which were written in the law," we cannot have the slightest doubt but that he practiced all things contained in the law, the Sabbath with the rest.

This testimony is not ambiguous. It is clear and explicit. None need fail through ignorance. As a last stand, does any one plead force of habit, old associations, inconvenience, or the ridicule of friends? Christ says "What is that to thee? follow thou me." "If thou wilt enter into life, keep the commandments."

THE MAKES-NO-DIFFERENCE THEORY.

BY ELD. R. F. COITRELL.

If any citizen should say, "It makes no difference whether we obey the laws of the State or not," he would be esteemed wickedly lawless, or insane. Yet this is the way the law of God is spoken of by men of all classes, the clergyman and the layman, the non-professor and the skeptic. In the latter classes, it is not so much to be wondered at; for they do not profess to revere the Almighty, and, to the shame of the former, the latter have learned it from their lips, and only reiterate what they have heard from the pulpit and the pew. Ministers have said, deacons and private members have repeated it, and it is no wonder that worldlings of all degrees should join them in full chorus,—"It makes no difference which day you keep as the Sabbath, if you only keep one day in seven;" and a large number of various classes sound the refrain: "It makes no difference whether you keep one day, or no day, or whether you have any faith in Christ, or not." Some may listen with pious regret to this refrain, but they have sounded the key, and the others fully harmonize; they have set the ball in motion, and they cannot stop it; they have laid down the premises, the others only bring out the legitimate conclusion.

And why do Christians thus encourage the enemies

of the Lord to blaspheme? It is simply because they find themselves, by the traditions of their fathers, out of harmony with the law of God, and rather than turn and obey the law as it is, they manufacture arguments to excuse themselves in disobedience, and in offering to God a substitute for what he has commanded, impiously contending that it makes no difference. They would not dare treat the governor of the State in this way; but they seem to think that God is a great way off, and will not notice so trivial a matter. "Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts." How applicable to the case are the words of the Lord by the mouth of the prophet: "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore I have made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law." Mal. 2:7-9.

It is worse than folly, it is impiety, to assert that the fourth commandment is binding—that the Sabbath of that commandment should be kept—and yet that it does not bind men to the observance of a particular day. God sanctified, set apart, separated, appointed, the seventh day, because it was his Sabbath, the day on which he rested from the work of creation. He rested only on the seventh day of the seven; therefore his Sabbath is no other day than that one of the weekly cycle so definitely and infallibly pointed out. And it will be finally discovered, to the infinite loss of many, that it makes a vast difference whether we obey God, or not.

Ignorance will be the ground upon which many who lived in time past will be forgiven the sin of making the Lord's holy Sabbath a secular day; but light has come, the time of ignorance is fast passing away, and those to whom the light has come cannot be excused on the same ground. The Judgment is at hand; and men will be weighed in the just balances of the law of God. The gospel will save those who have repented of their sins, found pardon through Jesus Christ, and have followed the example of Him who said, "I have kept my Father's commandments."

Jesus is soon coming. The signs of the times, which are the fulfillment of the predictions of Jesus, prophets, and apostles, declare it in language too plain to the believer to be misunderstood. The Jews were condemned as unbelievers, because they did not discern the signs of their times. Christians of our day will have their faith tested also on the signs of the times. Faith in Christ embraces the promise of his return, and accepts the fulfillment of the signs he promised, and which have been fulfilled. It is becoming too late to say, It makes no difference whether we believe his promise and the fulfillment of the signs he gave, on the fulfillment of which he bids us know that his advent is at hand, even at the doors. The inquiring, observing Christian lacks no evidence on this point. Nothing but stubborn unbelief can much longer excuse itself from believing, saying, "It makes no difference, if we are only prepared." It will be found too late, by many that that excuse is only a hiding place for unbelief in the words of Jesus, and that it is vain to hope to be prepared for his coming while having no real confidence in his words. Yes, it will make a vast difference whether we be found in faith or unbelief. "Here are they that keep the commandments of God and the faith of Jesus."

THE KANSAS CAMP-MEETING.

BY ELD. GEO. I. BUTLER.

THIS meeting, held May 19-24, was an interesting occasion. About two hundred observers of the seventh-day Sabbath were in attendance. There would doubtless have been more had not the spring been very late, and the weather unpleasantly wet before and during the meeting. It rained more or less every day of the meeting. Its location was about twelve miles west of Topeka, the State capital, at Wakarusa Station, in a pleasant little grove by the side of a small stream. Our meetings were good from the start. There seemed to be a perceptible improvement in the spiritual atmosphere of this meeting over the three preceding annual camp-meetings in this State. Our meetings were more spiritual, and more of the love and tenderness which should characterize such meetings prevailed.

On account of the rain, there was not a large attendance Sunday, of those not of our faith. But those who did come gave good attention. With the exception of the time spent in the transaction of the necessary business for the various societies which held their annual sessions then, the time was taken up with meetings for religious benefit. Discourses were given on practical godliness, and instruction calculated to help those in a backslidden state. Such were called forward, and earnest prayer ascended in their behalf. Many professed to find great peace in the blessing of God, which they received, and their courage and hope were greatly strengthened to make a success in the Christian life. It was good to hear their testimonies of praise. There was no noisy, disagreeable excitement, but quiet and deep feeling was manifest.

As an evidence of how this precious truth is reaching many classes, we refer to the fact that, beside our usual assortment of Sabbath observers from many of the Protestant churches, several converts from the Catholic church were on the ground. One brother of French descent, born in Canada, who was completely under the influence of Catholicism, became a reader of the Bible, lost faith in the worship of saints and Mary, and became a worshiper of God. Of course he at once became a "black sheep." The priests denounced him, his dearest relatives turned against him, and he was harassed in many ways, and came to the States where he could enjoy freedom. He went on, as he expressed it, "step by step," as he saw the light, and has at last embraced the Sabbath of the Lord and kindred truths, and greatly rejoices in them. It was good to hear his testimony, in broken English. How wonderfully God is working by his providence, so that the message shall go to "peoples, nations, tongues and kings."

The appointed day of fasting and prayer for the restoration to health of our beloved missionary in Switzerland, Eld. Andrews, and various other important objects, was observed on the camp-ground, and was a day of great spiritual benefit. We felt that God heard the prayers of his people, and we will hope for the best results.

The Kansas Conference seems to be prospering spiritually and financially more than in the past. They will be able to reduce their Tract and Missionary debt of \$1,600, a year since, about half with the means at hand, and have pledged to pay it all off. Their ministers are now well supported, and near two hundred Sabbath-keepers have been added to their numbers the year past, making about one thousand Sabbath-keepers now in the Conference. Some promising young persons are entering the field as laborers. The courage of the burden-bearers is better there than for a long time. May God continue to bless this Conference.

NO SABBATH.

IN a prize essay on the Sabbath, written by a journeyman printer in Scotland, which, for singular power of language and beauty of expression, has never been surpassed, there occurs the following passage. Read it, then reflect for awhile what a dreary and desolate page would this life present if the Sabbath were blotted out from our civilization:—

"Yoke-fellow! think how the abstraction of the Sabbath would hopelessly enslave the working classes with whom we are identified. Think of labor thus going on in one monotonous and eternal cycle, limbs straining, the brow forever on the rack, the fingers forever straining, the brow forever sweating, the feet forever plodding, the brain forever throbbing, the shoulders forever drooping, the loins forever aching, the restless mind forever scheming. Think of the beauty it would efface, the merry-heartedness it would extinguish, of the giant strength it would tame, of the resources of nature it would crush, of the sickness it would breed, of the projects it would wreck, of the groans it would extort, of the lives it would immolate, and of the cheerless graves it would prematurely dig! See mankind toiling and moiling, sweating and fretting, grinding and hewing, weaving and spinning, sowing and gathering, mowing and reaping, raising and building, digging and planting, striving and struggling in the garden and in the field, in the granary and in the barn, in the factory and in the mill, in the warehouse and in the shop, on the mountain and in the ditch, on the roadside and in the wood, in the city and in the country, out at sea and on the shore, in the days of brightness and of gloom. What a picture would the world present if we had no Sabbath!"

EVERYDAY RELIGION.

A SOLID substantial-looking woman, evidently from the country, was examining some dress goods in one of our shops. Fabrics of every style and quality were thrown out upon the counter, and she examined them critically, one by one, until the dapper little attendant grew uneasy, and began to recommend various styles, hoping, no doubt, to hasten her in the choice. She paid no heed to him, but went on with her careful examination as before. At length she said:—

"Young man, I don't intend to buy any flimsy stuff, for that is all shine, and no wear in it. I intend to have a dress that will bear good, solid, everyday use, and soap and water when it needs it. I want a dress that will stand the sun without fading, or a shower without frizzling up, and if you'll give me time enough, I'll see if you have any such thing here."

I did not stop long enough to know whether she found a fabric that would endure so many severe tests, but her words set me to thinking. I thought we all need just that kind of religion, that will stand the hard, everyday wear of life; that will not fade in the sun of prosperity; nor "frizzle up" in the storms of sorrow and adversity; a religion that is no flimsy affair, but solid and substantial enough to use every day.

I began thinking over the various qualities of religion with which I was most familiar among our best regulated orthodox people, and it proved a most interesting study. There was Brother A—, whose religion is very conspicuous on Sundays, and at the prayer-meeting; his prayers are fervent and full of feeling; his exhortations recount with unction his great attainments in the Christian life. He is distressed over the condition of the church and the world; the lack of piety and consecration in ministers and Christians. He is alive and earnest, hardly able to restrain his exalted emotions. But he somehow lays it all away with his Sunday clothes, for it doesn't stand everyday wear. Mr. A— at prayer-meeting, and Mr. A— at home, are two different beings. His religion is not strong enough to keep him from making everybody miserable and unhappy about him. It will not stand a single test; it is only fit to be carefully worn on special occasions. No doubt brother A—'s religion is a means of grace to some, but to others it is a stumbling-block—all sham and shoddy.

Brother B— rarely goes to the prayer-meeting, and when he does he sits utterly silent through it all. We know he had a hard bringing-up, fighting his own way as best he could, and that even now he has a host of besetting sins and temptations to struggle against every day that he lives. We tremble for him, knowing his weakness, knowing how slight a hold he has on his small hope in Christ, how strong a hold the world, the flesh, and the devil have on him. We sympathize with him, we pray for him; we bear patiently with many things we would not dare to excuse in ourselves. His religion is good as far as it goes, and it does help him over a good many hard places.

Brother C— has a good, solid, substantial article, that stands the wear and tear of life grandly. He has a quick temper, and it helps him to hold it in check. He has countless "thorns in the flesh," and trials and hindrances on every side, and it helps him to be patient and cheerful under all. He makes poor, stumbling little prayers, but they are genuine, and there is a true, tender depth to every word.

Sister D— is one of the humblest, most unassuming women in the world. She has a little trembling hope in Christ, but feels altogether unworthy of his mercy. Sometimes in our ladies' meeting she will venture a touching little prayer to her Saviour that we all strain our ears to hear, because we feel sure it is going up to him from a full, loving heart.

Her life is a sermon in itself. Never a word from her lips that could grieve or wound another, for she speaks with utmost charity and tenderness to every one. She shames us all with her quiet forbearance and sweet submission in the midst of trials and great afflictions. Patient, cheerful, with a steadfast, loving trust in her Saviour, she is a living epistle, known and read of all. Oh, that we all had a rich supply of such religion!

It is good to be peaceful and happy on Sunday; it is better still if Monday's fret and toil, and worry of mind and body, can be met with patient endurance, and steadfast courage that will take us through, resting in God, doing and bearing all

things in his strength. It is good to bask in the sunshine of Christian fellowship, and grow strong in the Lord by sweet communion with him; but it is better still to hold fast and steady when almost overwhelmed by the stern duties and discipline of life.

It may take very little religion to make us simply happy; it takes a great deal to keep back hasty, unkind words, to make us patient with the steady grind of daily care, when everything seems to go wrong, when everything seems to be against us. It takes a great deal when our best efforts for good are misconstrued, when men speak evil of us, when, do what we will, we are condemned. It takes a great deal of religion to hold still when God lays us in the furnace of sorrow, or of pain, to see if there be any gold in us.

Is our religion good for everyday use? Does it stand everyday wear, growing stronger and dearer, an anchor sure and steadfast? God's grace is sufficient for every need of every soul. We have only to go every day for an abundant supply. Yesterday's grace will not do for to-day. It is like manna; we must gather it fresh every morning.

Sustaining and cheering as we go on, day by day, towards our eternal home, we shall find it at last giving us an abundant entrance into the city of our God.—*London Baptist.*

The Missionary.

KNOX RETURNS TO SCOTLAND.

BY ELD. S. N. HASKELL.

ON the arrival of John Knox in Scotland, he found matters in a most critical condition. During his absence the interests of the reform cause had continued to widen and deepen; order and discipline had been established under his direction to the extent that elders and deacons had been appointed in the various congregations. The popish clergy were not indifferent to these proceedings, neither were they wanting in an inclination to put a stop to them. The Queen-Regent, of whose sincerity Knox had always entertained suspicions, began to throw off the mask of friendship which she had found it for her interest to assume, and to unite with the clergy in laying plans for the suppression of the Reformation in Scotland. On the 28th of August, 1558, the Archbishop of St. Andrews committed Walter Milne, a man of most inoffensive manners, and eighty-two years of age, to the flame.

This, and other acts of injustice and cruelty, roused the people. Casting aside all fear and the restraints which had formerly held them, many of them openly joined the reform worship, and avowed their determination to adhere to it at all hazards. The double dealing of the Regent, who made fair promises to the Reformers but failed to keep them, hastened the impending crisis. After a sermon preached by Knox, at Perth, at this time, in which he exposed the idolatry of the mass and idol worship, a priest stepped forward, uncovered a rich altar-piece, decorated with images, and prepared to say mass. A boy, expressing some disapprobation, was struck by the priest, and immediately retaliated by throwing a stone at him, which, falling on the altar, broke one of the images. This operated as a signal upon a few idle persons who had loitered in the church, and in a short time the altar, images, and all the ornaments of the church, were torn down and trampled under foot. The noise occasioned by this soon collected a mob which by a sudden and irresistible impulse, flew upon the monasteries. Neither the authority of the magistrates nor the persuasion of the preacher could restrain its fury until the houses of the Gray and Black Friars, with the costly edifices of the Carthusian monks, were laid in ruins. This destruction, not only of property, but of the Catholics' sacred buildings, was attributed to the teachings of Knox, and the Regent seized upon the opportunity thus presented, to shield herself from public indignation, which she had incurred, and richly deserved, by turning it against the Protestants. Refusing to listen to any explanations or protestations of innocence on their part, she advanced against the city of Perth with an army, threatening to lay waste the town with fire and sword, and to inflict the most exemplary vengeance on all those who, as she asserted, had been instrumental in producing the riot. The Protestants, meanwhile failing in their efforts to appease her

wrath, resolved not to suffer themselves to be massacred, and prepared to defend the town. So prompt and vigorous were their measures that the Regent deemed it prudent to make peace with them.

Of the struggle which ensued, it is not our object to give a description. A great part of the nation loudly demanded the correction of the various abuses upheld and practiced by the popish clergy, and the leaders in the reform movement, or lords of the congregation, as they were called, resolved to introduce a reformation by abolishing the popish superstition, and setting up the Protestant worship in those places to which their authority or influence extended, and where a greater part of the inhabitants were friendly to the cause. The feudal ideas respecting the jurisdiction of the nobility which at that time prevailed in Scotland, in part justified this step, but the urgent and extreme necessity of the case formed its best vindication.

St. Andrews was the first place fixed on for the beginning of these operations. With this view, by the consent of the Prior of the abbey and other prominent persons, Knox was appointed to preach in the cathedral. The arch-bishop learning of his design, assembled an armed force, and sent him word that if he appeared in the pulpit, orders should be given to the soldiers to fire upon him. The noblemen were of the opinion that Knox should desist from preaching at that time; "for" said they, "our retinue is very slender, we have not yet ascertained the disposition of the town, and the Regent remains at a short distance with an army, ready to come to the bishop's assistance. The appearance of Knox in the pulpit might lead to the sacrifice of his own life and the lives of those who are determined to protect him;" but to this reasoning Knox would not listen.

"There are times," says the historian, "when to disregard the ordinary dictates of prudence, is a proof of superior wisdom; when to face danger is to shun it, and when to flee from it is to incur it," and here we have an illustration of this fact. Had the Reformers been intimidated by this threat, their cause would have received a blow from which it would not soon have recovered, but the firmness and intrepidity of Knox averted it. Fired with a love for the cause and the recollection of his early experience at St. Andrews, and the near prospect of realizing the sanguine hopes which he had for many years cherished, he replied to his brethren that he could not, in conscience, delay to preach the next day, unless forcibly hindered. In that town and in that church, God had first raised him to the dignity of a preacher, and from it he had been reft by French tyranny at the instigation of Scot's bishops. In the hearing of many yet alive he had expressed his confident hope of again preaching in St. Andrews; and, now that providence had brought him to the place, he besought them not to hinder him. "As for the fear of danger that may come to me," continued he, "let no man be solicitous, for my life is in the custody of Him whose glory I seek. I desire the hand or weapon of no man to defend me. I only crave audience."

(To be Continued.)

CHICO AND RED BLUFF.

MET with the church at Chico on Sabbath and Sunday, May 14, 15. Held three meetings. Bro. Briggs came and preached Sunday evening. On Monday we visited the brethren at their homes and left them quite encouraged. We then came to Red Bluff and pitched the tent. Commenced meetings on the 23d. Up to this evening have held eight meetings, with an average attendance of about one hundred. The interest is good, and we see a large proportion of the same persons every night. We hope with the blessing of God that a good work may be done here. Our Sabbath meetings on fast-day and yesterday were seasons of refreshing to all present. Bro. Briggs and Bro. L. A. Scott will continue the meetings. May 29. M. C. ISRAEL.

WHITE LAKE, MICHIGAN.

WE held meetings in a school-house in Highland from March 18 to May 1. The interest and attendance were good throughout. Seven had previously received the Sabbath through reading, who have become more thoroughly established in the present truth. Six more have accepted the Sabbath. Many others are convinced, but have not yet decided to obey. By request, we have

commenced meetings in the Baptist church at White Lake, where the intelligent interest gives us courage to hope the Lord may have jewels to be gathered, which will shine as stars in his kingdom.
G. K. AND J. A. OWEN.

GLEANINGS.

OHIO, *Reedsville*.—May 23, Eld. E. H. Gates says:—I have just finished a one-week's meeting here. Found eight or nine keeping the Sabbath. Most of them received the truth by reading publications sent by a good sister in Iowa,—another evidence of the value of the tract societies. Prejudice has been bitter here, but our meetings have had the effect of wearing away some of it. On Sunday we organized a church of seven members. One was baptized, and others will be when I come again."

MICHIGAN, *St. Louis*.—Eld. A. O. Burrill reports from this place as follows, May 23: "I spent last Sabbath here. A church of fifteen members was organized, and there are others to unite with them soon. Their new meeting-house is so nearly completed that we held our services in it. It will be ready for dedication in a few weeks."

Lakeview.—Eld. D. M. Canright thus speaks of his recent visit to this place: "May 12, myself and wife came to this place, where we have labored two weeks. It is a village of about one thousand inhabitants. There are about forty Sabbath-keepers here, and they have a good house of worship; but the brethren mostly live out from three to six miles in all directions, so that it was difficult to get them together evenings. Both Sabbaths we had excellent meetings, nearly every one speaking with deep feeling."

THE MISSIONARY SPIRIT.

THE missionary spirit is identical with the Christian spirit. To be a Christian and to be a missionary are one and the same thing. There is that in the gospel which inspires everyone who receives it into his heart with a desire to communicate the good news to others. Hence, the first impulse of every genuinely converted soul is to do missionary work—to lead others to Christ, that they may be partakers of the same joy and peace in believing which he experiences. Not content with telling what the Lord has done for his soul, he goes out after the unconverted and entreats them to be reconciled to God. If any will not heed his entreaties, he turns from them to others. The constraining love of Christ will not let him rest so long as any remain who have not heard the glad tidings of salvation. This is the Christian spirit, and the man who has it is a missionary from religious necessity. This spirit is imparted to every believer by the Holy Ghost given unto him, and so long as he retains it, is like fire in his soul, inspiring him to incessant zeal and activity in saving men. The proper definition, then, of a missionary, is one who has the Holy Ghost in him. A man who has it not, may bear the name, but has neither the spirit nor the zeal requisite to make him a successful missionary.—*Golden Censer*.

MRS. M. BAXTER writes from Cologne, the city of Germany best known for its *eau-de-cologne*: "After five weeks' work we have little to record in the way of visible fruits. Certainly, numbers have heard the gospel in a very simple way, and a large number were from the very lowest ranks of the people, those who really have no religion—viz., some Protestants who never go to any church, and some Catholics who come to the meetings in spite of the threat that they will receive no absolution, many of them more from defiance than from a desire to know more of God's word. At first the meetings were very unquiet—blasphemy, mockery, constant talking, singing, moving, during the whole time—but the last fortnight God gave us almost complete quiet during the meetings. "But the scene outside was just the reverse. A rabble assembled every night to shout, scream, and yell at us as we came out of the meeting, following us sometimes for half an hour or more before we could be rid of them; and we were obliged to walk round and round the streets till they dropped off, to prevent their making an assault on the houses where we lodge. One unhappy old woman went out of the meeting mocking, and saying it was much better to come to a dance than to hear about salvation through Jesus' blood. Five minutes later she got a stroke in the street,

and died in an hour or two, poor thing!" "He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy." (Prov. 29:1).

Temperance.

THE DRINK CURSE.

WE are glad to see the question of intemperance receiving such general attention from those in influential positions. The following from the *Christian at Work* will be of interest to temperance workers:—

Of the various publications issued by Congress, a volume entitled "The State of Labor in Europe," is one of the most interesting and valuable. The document is a compilation of consular reports in answer to a circular letter sent out by the State department asking information upon various subjects, such as rates of wages, cost of living to the laborer, business habits and systems, habits and modes of living of working men and women, and many other points touching the present condition of labor and trade. The answers have evidently been carefully prepared, and necessarily contain a variety of important information. With one point only, however, are we concerned just now, and that is the revelation made of the relation which strong drink bears to the welfare of working men and women as incidentally exhibited in these answers. We have here the most direct testimony, and that, too, in an official shape, showing that intemperance is the great destroyer of the happiness and prosperity of the working men and women, and their families, and what is no less important, we have a clear refutation of the specious argument, so often advanced in our midst, that we have only to imitate the universal beer and light-wine drinking of European countries, to do away almost entirely with the evils of intemperance in this country—an argument utterly unfounded in fact, since such has not been the effect of their use in the countries set forward as an example. Let us see what kind of testimony we get from Germany, France, and England, especially.

The Hon. Edgar Stanton, United States Consul at Bremen, writes: "A fruitful cause of want and ruin among the laboring classes is the enormous increase of the drinking saloons and dancing-halls and the complaints are universal as to the disposition of the laborers to indulge in excessive drink. Whatever be the character of the laborer in other parts of Germany, in this and the neighboring districts he is, as a rule, improvident and quarrelsome. The towns are in consequence heavily burdened by poor rates."

Consul Mason writes from Dresden: "the cost of living, to the laboring classes, almost invariably goes *pari passu* with their wages. They seem to be generally improvident and regardless of the future, and spend in beer-drinking, dancing, and idleness all they earn. Sunday is always remarkable for the crowds of people moving in all directions in pursuit of pleasure, such as beer-drinking, dancing, concert music, excursions by boat and rail."

Consul Gerrish writes from Bordeaux: "Although wages have increased somewhat, the savings of this class have diminished. The principal cause of this comes from the pernicious habit of spending their time in *cafes*. The number of these drinking-places in Bordeaux and its environs is upward of two thousand. . . . The hard-earned money as well as the time uselessly lost in these resorts of idleness and bad manners it is impossible to calculate."

Consul Webster writes from Sheffield, England: "Many a man who can easily earn his fourteen and nineteen dollars a week will be satisfied with earning half that sum, or just enough to provide him with his food, beer, sporting, allowing his wife but a mere pittance of his wages for herself and children. . . . Any one walking our streets will see where the earnings of the working men go, and in many cases those of the working women also. . . . The amount spent in drink in Great Britain in 1877, according to the excise returns, was more than seven hundred million dollars. Sheffield's share of this expenditure would amount to more than five million dollars. A considerable part of this would not come from the earnings of what are termed the laboring classes, but, if saved, a sufficient amount would come from that source

to place a great proportion of them above want.' Consul Cooper, of Glasgow, writes: "Whisky (which is considered a positive necessity by the great mass of laborers here, and costs about three hundred per cent more than in the United States) with beer (which latter is comparatively cheap,) absorbs the larger portion of the laborer's earnings here."

Columns might be added to the same effect, all going to prove that the ushering in of the temperance millennium is not imminent. The item of waste alone through the use of strong drink by our laboring classes is enormous, but this is a minor consideration compared with the physical and mental unfitness and disinclination for work which it produces. The prosperity and welfare of every country must always depend upon the worth and virtue of its laboring classes. Whatever elevates or depresses them, proportionately elevates or depresses in the scale of prosperity the nation itself. The government deserves the thanks of the whole people for gathering and publishing the important testimony contained in this volume. Its lessons involve the welfare and prosperity of the nation at large, and especially the happiness and welfare of the laboring poor, who have disabilities enough to contend with without adding to them that heaviest of all burdens—"The Drink Curse."

FORTY years ago I noted down ten drinkers six young men and four boys. I saw the boys drink beer and buy cigars in what was then called a grocery or doggery. I expressed my disapprobation and the seller gave a coarse reply. He continued the business, and in fifteen years he died of delirium tremens, leaving not five dollars.

I never lost sight of these ten, only as the clouds of the valley hid their bodies from human vision. Of the six young men, one died of delirium tremens and one in a drunken fit; two died of diseases produced by their excesses before they reached the meridian of life; two of them left families not provided for, and two sons are drunkards. Of the two remaining, one is a miserable wreck, and the other a drinker in some better condition. Of the four boys, one who had a good mother, grew up a sober man; one was killed by a club in a drunken broil; one has served two terms in the penitentiary; and one has drunk himself into an inoffensive dolt whose family has to provide for him.

The proportion of those of the ten who went down to disgrace and death during the forty years is unusual and largely over the average; but if any one will take any given number of habitual drinkers and carry them on through twenty years, he will be greatly surprised at the proportion of deaths and wrecks; and if he will take a dozen boys who frequent the saloons and drink beer, and watch them up to their manhood's years, he will be appalled at the issue.

Yet many will say this is a free country, and we must not legislate on what men eat and drink.—*H. Scott, in Commonwealth*.

A THING TO BE PROUD OF.

"How does it taste, I wonder," said Jamie, as he saw Patrick Flynn take a glass of steaming punch from the bar of a restaurant.

"Did you never taste strong drink, James?" said a handsome old man standing by.

"Never," said Jamie, "I wonder if it's good."

"I cannot tell how it tastes," said Mr. Landers. "I am sixty years old and never tasted it in my life, and I am proud to say it. I see what it does. It has cheated poor Flynn out of his snug little home; it has clothed his poor wife and children in rags, and made him cross and quarrelsome; it is liquid fire and theft and poison. I don't want to know how it tastes."

"Neither do I," said Jamie. "Thank you, Mr. Landers, for what you have said. When I am a man sixty years old I, too, will have it to say "I never tasted strong drink in my life."—*Sel.*

CHRISTIAN people are looked upon by the world as reformers on account of their works, as well as their examples and precepts. Temperance is one of the Christian graces, therefore Christian men and women should be not only examples of temperance, but live and energetic workers; if they are not, then they are not what they profess to be.—*Signal*.

The Home Circle.

SLIPPING AWAY.

THEY are slipping away, these sweet, swift years,
Like a leaf on the current cast;
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as a weaver's thread,
Or an arrow's flying gleam;
As soft as the languorous breezes hid,
That lift the willow's long, golden lid,
And ripple the glassy stream.

As light as the breath of the thistle-down,
As fond as a lover's dream;
As pure as the flush in the sea-shell's throat,
As sweet as the wood-bird's wooing note,
So tender and sweet they seem.

One after another we see them pass,
Down the dim-lighted stair;
We hear the sound of their steady tread
In the steps of the centuries long since dead,
As beautiful and as fair.

There are only a few years left to love.
Shall we waste them in idle strife?
Shall we trample under our ruthless feet
These beautiful blossoms, rare and sweet,
By the dusty way of life?

There are only a few swift years—ah, let
No envious taunts be heard;
Make life's fair pattern of rare design,
And fill up the measure with love's sweet wine,
But never an angry word!

SHARP WORDS.

"NONSENSE!" said Mr. Wheaton, shortly.

Mrs. Wheaton's face flushed scarlet; she looked up at him, and, if I mistake not, a sharp reply got up as far as her throat, but she choked it down; it did not part her lips. She looked furtively at me, but I looked steadily at the fire. Mr. Wheaton all the time was quite unconscious of the stir his word had made in one tender and sensitive heart. Then Mrs. Wheaton murmured something about her scissors and slipped out of the room.

Mrs. Wheaton had ventured to make some remark on some business question; I think it concerned the morality of some Wall Street operations. The subject was one with which she had no great acquaintance, and perhaps her woman wit was at fault. Indeed I remember thinking at the time that it was, at least in part; but what she said was not nonsense.

After Mrs. Wheaton had gone out there was a moment or two of silence; then I broke it. Mr. Wheaton and I are old friends, and I presumed a little on that fact.

"Tom," said I, "how long have you been married?"

"Twenty-four years next May," said he. "A year from next May, if we both live so long, will be our silver wedding. And yet it seems but yesterday that Lucy and I were sleighing it in the moonlight that Christmas that I ran away from home for my holidays, much to the chagrin and vexation of my sisters, because I found greater attractions at Lucy Vine's."

"I wonder," said I, speaking slowly and musingly, and as it were to myself—"I wonder if that Christmas holiday you would have spoken to Lucy Vine as you spoke to your wife just now?"

"How?" said Mr. Wheaton; and he turned sharply upon me.

"Nonsense!" I repeated; and I threw into my own voice all the vigor and the sharpness there had been in his. It was a hazardous experiment, but Tom and I were old friends; and at all events, there was no drawing back now.

He looked at me sharply for a moment, and I looked at him; then his eyes went back to the fire. "Shoh!" said he, speaking to himself, "I wonder—" and then quickly turning back to me, "Do you suppose she minded it?"

"What did she get up and go out for without a word in reply?" I asked.

"To get her scissors, I believe," said he. I laughed at him. "It is taking a long time to find them," I replied. "Yes, she did mind it. If you had seen the quick flush in her face, and the quick look, first at you and then at me, and the choking at the throat, and the nervous movement of the hands, you would not have doubted that she minded it. Suppose she had said to you 'Nonsense!'" and I fired it at him as explosively as I could; "how would you have liked it?"

He shook his head slowly; he was still studying the fire.

"Suppose I had said to her, 'Nonsense!'" (explosively as before): "how would you have liked it?"

"I would have said you were no gentleman," said Mr. Wheaton; "but—but—"

"But what?" said I.

"Pshaw, John, a fellow can't be studying all the time how he'll talk to his own wife, you know. If he can't be free at home, he can't be free anywhere. She ought not to be so sensitive. She knows I didn't mean anything."

"Tom," said I, "if anyone else accused you of saying something when you didn't mean anything, you'd get redder in the face over it than she was just now. You did mean something. You meant exactly what you said. You thought what your wife said was not right, and you blurted it right out."

"Well, it was nonsense," said Mr. Wheaton.

"I am not so sure of that," said I; "but if it were, that was no reason why you should tell her so."

"Do you always weigh your words when talking with your wife, as if you were in a witness box before a Philadelphia lawyer?"

"No matter what I do," said I. "Perhaps I have learned a lesson here to-night that will make me more careful hereafter. Of one thing I am very sure, Tom: if we were as careful of our wives after twenty-five years of married life as we are of our girls in courtship—"

But I did not finish my sentence; for just at that moment the door opened and Mrs. Wheaton came in. I had barely time to notice that she had forgotten what she went for; for she had no scissors in her hand, when Mr. Wheaton, in his warm, impulsive way, reached out his hand, caught hers, drew her to him and said, "Lucy, my dear, Mr. Laicus here has been giving me a regular going over for speaking to you as I did just now. It was nonsense, you know; but I had no business to tell you so; at least not in that brutal style."

She flushed redder than before; then stooped down; brushed the rich, black hair off from his forehead; put a kiss upon it; thanked me with her eyes; and then said, "I declare I forgot my scissors after all," and slipped out of the room again.

"John," said Mr. Wheaton, grasping me by the hand, "I am much obliged to you. I remember Lucy always had a sensitive soul; I wonder if I have been pricking it with sharp words without knowing it all these years. I think I have learned a lesson to-night which I shall not soon forget."

"I think I have learned one, too," I replied.—*Christian Union.*

A HIGH-PRICED WINK.

"A WRITER in Golden Days tells a 'true story' of one Mr. Blank, who occupied a confidential position in a great railway corporation. It was rumored that the company was about to assume charge of a languishing railroad. If so, the stock of the latter would rise in price.

"Now one bold speculator—or operator, as they are called in broker's parlance—was an intimate friend of Mr. Blank.

"After long reflection, he came to the conclusion that the best thing he could do was to call on Mr. Blank, ask in confidence for some definite information on the subject, and offer to share with Mr. Blank the profits of any venture that he might make on 'points' given him. This he did.

"Mr. Blank," said he, "if I knew that the transaction which it is rumored is about to take place in a few days were really to occur, I could by buying up the stock of the company that is now in the market, make both you and myself rich men. Can you not, by a word, say whether the rumor will be realized or not?"

"I cannot say," Mr. Blank replied.

"But a word," the broker persisted; "it shall be share and share alike."

"I cannot say," Mr. Blank repeated as before.

"You need not speak," then, the broker said, excitedly. "Lift your arm, nod your head, lift your eyebrows."

"I cannot," Mr. Blank replied, as calmly as was possible.

"Do you not understand your own interests?" the broker burst forth, hotly. "Mr. Blank, you are a poor man! Now if you will only heed me, you may become a rich one in a day. Are these reports true? If so I can clear three hundred thousand at a stroke! The half of that sum shall

be yours. I do not ask you for a word; you need not open your mouth. Only wink your eye! It is possible for you to make one hundred and fifty thousand dollars, sir, by simply winking your eye!"

"How vast a sum to Mr. Blank, who, though intrusted with grave secrets, was still only a clerk, receiving but a moderate salary!

"He was staggered for a moment, but soon regained his composure! he looked the eagerly-expectant broker in the face, and answered, 'I cannot do it,' and left the room instantly.

"The broker went away crestfallen. In the absence of all definite information, he feared to take the great risks which always attend speculating in the dark, and did not invest any of his money. In a few days, however, the whole matter was settled. The great company really did take in the smaller, and the stock almost doubled in value.

"A few days after that, the broker met Mr. Blank on the street, and smarting keenly under the feeling that an enormous gain had slipped through his fingers, just for the want of a word, he rashly upbraided Mr. Blank for his 'obstinacy.' Mr. Blank, like all men of true power, kept his temper, and turning to his rash reviler, he said, 'The temptation with which you assailed me was great indeed; but I had a trust to fulfill, and my honor is beyond price.'

"Although everyone should do his duty for duty's own sake, still it is always a pleasure to see great deeds of honor meet with deserved reward. It was so, I am glad to say, in Mr. Blank's case. His capabilities and his perfect reliability soon secured one of the very highest positions in the company whose secrets he had guarded so well, and he is now paid a salary at least half as large as that which the President of the United States receives.

"Solomon tells of the 'naughty person,' the 'wicked man,' who 'walketh with a froward mouth.' 'He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers, frowardness is in his heart, he deviseth mischief continually; he soweth discord. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.' Prov. 6: 12-15.

"The world is full of winking and squinting—of signs, and grips, and cheats, and ciphers, and hypocrisies; and a man can make himself a rascal by a wink or a nod, as well as by a forgery or a falsehood. Thank the Lord, an honest man can do his business without winking about it; and a man who sells his winks for money may find that he has sold his reputation and his soul also, and has made a poor bargain, even if he has received a high price."

In these days character is of immense value and should be held at a high premium, whenever a place of trust and responsibility is to be filled in church interests as well as civil affairs. The man who will not "wink" for his own enrichment, who will not deceive or withhold censure of wrong for popularity's sake, who will fearlessly do his duty by those for whose instruction, guidance, and help in Christian work he is consecrated or appointed, is of inestimable worth, and such should be held in honor; especially so, if with the supreme qualification of character, they combine wisdom, humility, and capability for the work.—*Bible Banner.*

A CHILD'S FAITH.

A LITTLE child was once taken to a funeral of one of his young companions. He had never seen a dead body before. He looked long and earnestly on the beautiful form of his friend, as it lay, like a piece of wax-work or of polished marble in the dark coffin, with flowers all over it. He did not go to the graveyard. His mother took him home, and let him stand at the window, where he could see the funeral procession of his playmate go by. He looked at it with fixed attention for awhile; then he turned to his mother, and his face all lighted up with gladness as he said, "O mamma! how beautiful it will when Jesus says, 'Baby, come forth!'" The little fellow was thinking, no doubt, of what he had heard about Jesus standing by the grave of his friend, in Bethany, when he said, "Lazarus, come forth!" That dear child was making the right use of what the Bible teaches us about Jesus and the resurrection. In the morning of the resurrection Jesus will speak in that way to all the dead children and to all his people who have died believing in him; and it will, indeed, "be beautiful when they come forth!"—*Dr. Newton.*

ITEMS OF NEWS.

—The total French forces now in Tunis, number 30,700 men.

—According to the recent census, the population of London is 3,814,571.

—The Police Captain reports 162 arrests in Oakland for the month of May.

—The church books of Mr. Spurgeon's church show a membership of 5,284.

—There are 500,000 persons in the city of London who never enter any place of worship.

—The consumption of sugar in the United States during the year 1880, was 900,000 tons.

—The shipment of wheat this season from Long Wharf, Oakland, amounts to 41,944 tons.

—A Brazilian agent is in the United States, trying to secure 3000 Chinese for work in Brazil.

—The last census shows that in the United States there are 1,000,000 more males than females.

—The Roman Catholics of Cochin recently burned publicly a large number of copies of the Bible.

—"Prof." Denton has concluded his lectures in San Francisco, and gone to Australia. Poor Australia!

—Three hundred men, women, and children, arrived in New York, June 2, from Europe, bound for Utah.

—There is a strong sentiment in favor of making Moscow, instead of St. Petersburg, the capital of the Russian empire.

—A bill to permit clergymen to sit in the House of Commons has been defeated on its second reading by a vote of 110 to 101.

—The British Government, through Sir Edward Thornton, has paid the £15,000 of the fishery award due to the United States.

—The business of paper making in the United States is estimated to employ over \$100,000,000 of capital, and forty thousand persons.

—Santa Cruz has passed an ordinance making it a misdemeanor to sell or give a cigarette, cigar, or any tobacco to any person under 16 years of age.

—Two Leadville, Col., boys were killed June 2, by the explosion of a giant cartridge which they were attempting to break open to see what was inside.

—The Turkish Premier has written to the Khedive of Egypt, declaring that the Porte cannot tolerate a continuance of the attacks published in the Egyptian press upon Turkey.

—The late Stephen Paxson, Sunday-school missionary in the West, established fourteen hundred schools, their aggregate attendance being 70,000, besides 11,000 teachers.

—May 31, various parts of the State of Texas suffered from tornadoes, accompanied by severe hail. Several persons were killed at Taylor, and nearly every house in town was damaged.

—A dispatch from Naples says slight shocks of earthquake at Mount Vesuvius have been followed by strong eruptions. Broad and active streams of lava were flowing down the north-east side of the mountain.

—Oakland was visited by a heavy thunder shower, May 31. There was also quite heavy rain, the 2d and 3d inst. Reports show that the rain in the interior was not sufficient to damage grain to any extent.

—At a meeting of the Anti-Slave Trade Society, held in Madrid, Spain, June 2, a resolution was passed demanding the abolition of capital punishment and the immediate liberation of all slaves in the Antilles.

—Director Burchard, of the Mint, has authorized the coinage of standard silver dollars for the present month as follows: San Francisco Mint, \$1,300,000; Philadelphia Mint, \$600,000; New Orleans Mint, \$400,000.

—The people of England spend for intoxicating liquor two hundred times as much money as they give for missions. In the United States about two hundred and forty times as much is given for intoxicating liquor as is given for missions.

—The ringleader of the anti-Jewish rioters at Kieff, Russia, has been sentenced to three and one-half years' penal servitude and the loss of his civil rights. His most active accomplices have been sentenced to 18 months, and twelve others to short terms of imprisonment.

—The frontier men anticipate Indian troubles. The North Cheyennes have notified agent Miller that they must be permitted to depart in peace within twenty days, or they will go forcibly. They say they cannot live in the country allotted to them, and will return to their old home.

—The total production of the iron and steel works of the United States in the census year 1880, was 7,265,140 tons, an increase of 3,609,925 tons over the production in the year 1870. Thirty States were concerned in its manufacture, and the amount of capital invested was \$230,971,884.

—Mexico has a good prospect of being soon known to the outside world. She is waking up to the necessity of improvement. There are now twenty lines of railroad in construction, and as many more in contemplation. The government has already paid out more than \$12,000,000 for subsidies.

—The total yield from the culture of the grape in California last year, was \$3,500,000. The sale of grapes

for table use yielded \$150,000, and that of raisins, \$100,000. There were 10,000,000 gallons of wine made, and 450,000 gallons of brandy. Over 10,000 acres of land were planted to grapes last year.

—A few days since, a woman was arrested in New York for deliberately setting fire to a house in which many persons were asleep. The floor of the basement, and a heap of straw and rags collected there, were saturated with kerosene. The object of the fiendish act was to obtain the insurance, which was \$4,500.

—A London dispatch says, "Nearly all the cattle by the steamer *Phoenixian*, which arrived at Glasgow from Boston, were found to be affected with the foot and mouth disease, and were slaughtered." Very vague. That's what they do with them all. The question is, What did they do with them afterward?

—The total number of sentences for crime, in Boston, for the past year was 16,897. Of these, 72 per cent. were directly traceable to intoxicating liquors. Twelve per cent. more were given to persons under the influence of liquor at the time the crimes were committed, thus making a total of eighty-four per cent. due to liquor.

—The Missouri Legislature has passed a law making gambling a felony, and the gamblers are planning to circumvent it. The law, they say, does not reach to the middle of the river, and they propose to charter a boat for short trips up and down the river. As soon as the boat leaves the wharf, gambling will commence, and continue all night.

Postmaster-General James is doing effective work in the P. O. department. In unearthing the star-route frauds, he has already saved the country several hundred thousand dollars. On one of the star-route lines the average cost to the country of carrying the few letters was \$700 per letter, while on another, the mail bag traveled back and forth regularly with nothing but a circular for contents.

—Superintendent Seaver, of Boston, says that the practice of reading trashy, sensational novels, is a much more grave and rapidly spreading evil than is generally supposed. The pupils of the public schools draw from the public library a literature that wastes their time and injures their mental tone. It is proposed that the trustees of the library shall take some action toward remedying the evil.

—The immigration for the month of May exceeds that of the same month last year by 21,000, and the number is larger than for any month previous in the history of Castle Garden. The total number of arrivals for the first five months of 1880, was 135,336. The number of arrivals for the same period of 1881, is 482,108. The number of immigrants arriving at Montreal during the month of May, was 6,600.

—A company of New York capitalists, interested in a railway project in Newfoundland, have recently closed a contract by which that government indefeasibly cedes to them 2,000,000 acres of land, and guarantees them an annual subsidy of \$180,000. The 2,000,000 acres contain copper in almost unlimited quantity, and comprise nearly all the known mineral wealth of the country. That country will thus be virtually controlled by citizens of the United States.

—The law requiring saloon-keepers in cities with over ten thousand people to pay a license of \$1,000 a year, and those in smaller towns to pay \$500, also requiring a bond of \$5,000, and that all screens be taken down, went into effect in Nebraska, June 1. It was entirely ignored by the Omaha liquor men, who propose to fight the law on the ground of unconstitutionality. The liquor men throughout the State have organized, and raised a large sum of money to pay legal expenses, and have secured the best legal talent.

—The trouble in Ireland increases every day. Parnell advises the tenants to refuse to pay their rents, and the police, assisted by the military, are daily making evictions, but meet with severe resistance. Serious riots are occurring, and many outrages are committed. Men who have been witnesses of the three great agitations in Ireland during the past 40 years, say that this is by far the most formidable. It is believed from the universality of the movement, its widespread ramifications, and its perfect organization, that the mere suppression of the Land League as a means of public meeting would not stop the agitation. The climax must certainly be reached soon.

ADVENT HAROLDEN.

SIXTEEN PAGES.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 9, 1881.

CAMP-MEETINGS FOR 1881.

MICHIGAN, Alma,	June 15-20
WISCONSIN, Neenah,	" 15-21
MINNESOTA, Minneapolis,	" 23-28
NORTH PACIFIC, Cornelius,	" 21-28
DAKOTA,	June 30 to July 5

SPANISH TRACT.

WE have just issued an edition of the tract, Second Advent, in Spanish, translated by Bro. F. Segesser. We speak for it a wide circulation among the Spaniards everywhere. Price, postpaid, in paper covers, 10 cents. Without covers, \$5.00 per hundred. The usual discount to tract societies.

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THIS is the name of a 48-page illustrated monthly magazine, devoted entirely to missionary work. It is undenominational, and aims to give complete statistics in regard to all foreign missionary work. The May number is devoted to the Chinese. Besides interesting statistics, it contains a brief outline of the Chinese empire—its history and geography, with map; a description of the people of China, their character, laws, and religion; and an article showing the work that has been done in translating the Bible into Chinese. It is well worth the perusal of any one who is interested in the preaching of the gospel in all nations. Published by Eugene R. Smith, 64 Bible House, New York. Price, \$2.50 year.

INCREASE OF KNOWLEDGE.

ON the Friday evening after the revised New Testament was received in New York, 83,715 words of it were telegraphed to the Chicago papers. The next day, 23,000 more words were telegraphed. By this time the New Testament had arrived by mail, and the remaining 50,000 words were put in type, and the complete New Testament appeared in the Sunday papers. Five hundred years ago, months would have been required to produce a single copy. The angel told Daniel (Dan. 12:5) that in the "time of the end" knowledge should be increased, evidently referring to knowledge of the prophecies. We certainly can see a striking fulfillment of this prophecy in the wonderfully increased facilities for studying the word of God. "Whoso readeth let him understand."

SUNDAY OR SABBATH, WHICH?

THE following resolution was adopted by the late Presbyterian Assembly at York, Pa.:

"Resolved, That in the rapid increase of Sunday travel, Sunday excursions, Sunday newspapers, Sunday post-office business, Sunday visiting, etc., we see one of the most alarming indications of popular degeneracy, justly provoking the displeasure of Him who gave to ancient Israel his Sabbaths to be 'a sign between Him and them,' and who, because they 'rebelled against him and polluted his Sabbaths,' said 'I will pour out my fury upon them to consume them.'"

Just what connection there is between Sunday travel, Sunday newspapers, post-office business, etc., and God's threats against the polluters of his Sabbaths which he gave to ancient Israel, we cannot determine. The passage above quoted from Eze. 20:11-13, refers to the seventh day, which, as all agree, was the Sabbath that God gave to "ancient Israel." It certainly shows a great scarcity of law against Sunday work when learned men are compelled to quote a Sabbath law to condemn it. We thus have the strange spectacle of a law that enforces two things directly opposed to each other. This is an anomaly worth investigating. "Doth a fountain send forth at the same place sweet water and bitter?"

THE JEWS AND THE SABBATH.

A WRITER to the San Francisco *Jewish Times* advocates with much earnestness the observance of Sunday instead of Saturday as a day of rest and worship by the Jews, on the ground of convenience, and says: "There is no denying the fact that in San Francisco the Jewish Sabbath is almost a myth, and that those who adhere to the strict letter of the fourth commandment are few and far between. * * * In America, where commerce is so largely in the hands of the Jews, and the business they transact so completely through persons of other denominations, the Jew is compelled to ignore

what are supposed to be the teachings of his religion, for to act up to them would necessitate a cessation of almost all social intercourse with his non-Jewish neighbors."

By the majority of persons this will doubtless be considered an indication of progress on the part of the Jews, as those are usually considered the most progressive who have the least regard for law. It may, however, be considered as an indication of consistency on their part, for, having rejected Christ, their keeping the law could not profit them. Should this move be adopted, they will have progressed one step ahead of their Christian brethren, who accept Christ but reject the law. This is an age of progress. The whole world is moving—downward.

PROPHECY CONDITIONAL.

BY ELDER R. F. COTTRELL.

GOD'S decrees concerning the destiny of men are conditional, because to men are given the liberty and power of choice; and therefore the conduct of men can change the decrees of the Almighty.

This doctrine is plainly declared in Jer. 18:6-10. A familiar example of the working out of this principle is found in the preaching of Jonah. The Lord said by Jonah, "Yet forty days, and Nineveh shall be overthrown;" but the repentance of the Ninevites changed this decree. "God repented of the evil that he had said he would do unto them; and he did it not."

Another example is found in 1 Sam. 23:10-13: "Then said David unto the Lord, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up. Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth."

Though God had said, *He will come down*, and, *They will deliver thee up*, yet neither of these predictions came to pass. The decree was conditional. The act of David changed it.

Though some have held that the doctrine of unchangeable decrees, or predestination, is a "wholesome doctrine, and full of comfort," and have folded their hands in idleness, I deem it truly a comfort that, though God may have spoken against us, we may, by repentance and zealous and persistent reformation, avert the threatened evil, and have the favor of God, and life everlasting. Let those who have displeased the Lord and brought his frown, change the decree and enjoy his approbation.

ALL DEAD.—Have you ever read "The Ancient Mariner"? I dare say you thought it one of the strangest imaginations ever put together. . . . Dead men pulling the rope, dead men steering. But do you know I have lived to see that time, have seen it done? I have gone into churches, and have seen a dead man in the pulpit, a dead man as deacon, a dead man handling the plate, and dead men sitting to hear.

THE criminal returns in New South Wales for 1879, show that 45½ per cent. of the whole number of criminals were returned as Roman Catholics, and 54½ per cent. as belonging to Protestant and other denominations. At the census of 1871 the Roman Catholics numbered only 29 per cent. of the total population.

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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