

The Signs of the Times.

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

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The Signs of the Times.

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

OUR REFUGE.

BY MRS. MELISSA F. GOULD.

Thou art, indeed, our refuge, Lord,
And our exceeding great reward.
A covert from the tempest wild,
To many a weary storm-tossed child.

We trust in thee; Thou art our God;
Our comfort is thy staff and rod.
Thy rod corrects us when we stray;
Thy staff supports us day by day.

Thou art our everlasting Rock;
We build on thee, and fear no shock
Of beating flood or stream can tear
Us from our sure foundation there.

Thou art our strength; 'tis through thy might
Our enemies are put to flight.
In vain they strive against thy power;
Their arms are broken in an hour.

Thou, Lord, our hope and trust shalt be,
Till time shall meet eternity.
And when shall end these fleeting years,
And thou hast wiped away our tears,
Glad praises we will sweetly sing
To thee, our Saviour, God, and King.

Woodland, June 12, 1881.

General Articles.

A TEST OF FAITH.

BY MRS. E. G. WHITE.

GIDEON'S courage was greatly strengthened by the tokens of divine favor vouchsafed to him. Without delay, he went out with his forces to give battle to the Midianites. But now another severe trial of faith awaited him. With the immense host of invaders spread out before him—the thirty-two thousand of the Hebrews seeming, in contrast, like a mere handful—the word of the Lord came to him: "The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from Mount Gilead."

It had been made a law in Israel that before they went to battle, the following proclamation should be sounded throughout the army: "What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it. And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her. And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart." [What a striking illustration is this of the tender, pitying love of Christ! He who instituted the relations of life and the ties of kindred, made special provision that these be not too widely broken. He would have none go forth to battle unwillingly. This proclamation also sets forth in a forcible manner the influence which may be exerted by one man who is deficient in faith and courage, and further shows the

effect of our thoughts and feelings upon our own course of action.]

"As a man thinketh in his heart, so is he." The thoughts and feelings cherished give direction to the conduct, and thus determine the character. A strong, well-balanced character is built up by faithfulness in all the smaller as well as the greater acts of life. A man is measured, not by the power put forth in some one great effort, but by the zeal and integrity which he brings to the daily round of cares and responsibilities.

True Christian character is marked by a singleness of purpose, an indomitable determination, which refuses to yield to worldly influences, which will aim at nothing short of the Bible standard. If men will permit themselves to become discouraged in the service of God, the great adversary will present abundant reasons to turn them from the plain path of duty to one of ease and irresponsibility. Those who can be bribed or seduced, discouraged or terrified, will be of no service in the Christian warfare. Those who set their affections on worldly treasures or worldly honors, will not push the battle against principalities and powers, and spiritual wickedness in high places.

All who would be soldiers of the cross of Christ, must gird on the armor and prepare for conflict. They should not be intimidated by threats, or terrified by dangers. They must be cautious in peril, yet firm and brave in facing the foe and doing battle for God. The consecration of Christ's follower must be complete. Father, mother, wife, children, houses, lands, everything, must be held secondary to the work and cause of God. He must be willing to bear patiently, cheerfully, joyfully, whatever in God's providence he may be called to suffer. His final reward will be to share with Christ the throne of immortal glory.]

Because of the weak condition of the armies of Israel, in contrast with the numbers of the enemy, Gideon had refrained from making the usual proclamation. He was filled with astonishment at the declaration that his force was too large. But the Lord saw the pride and unbelief existing in the hearts of this people. Aroused by the stirring appeals of Gideon, they had readily enlisted; but when they saw the multitudes of the Midianites, their courage failed. Yet, had Israel triumphed, those very men would have ascribed the victory to their own skill and valor, rather than to the mercy and power of Jehovah. As a people, they had little faith in God. Many were suffering the reproaches of a guilty conscience.

Instead of being too many, the Israelites felt that their numbers were too few; but Gideon made the proclamation as the Lord had directed. With sinking heart he saw twenty-two thousand, or more than two-thirds of his entire force, depart for their homes.

Again the word of the Lord came to his servant: "The people are yet too many; bring them down unto the water, and I will try them for thee there; and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go."

The people were led down to the water-side, expecting to make an immediate attack upon the enemy. A few hastily took a little water in the hand and sucked it up as they went on, but nearly all bowed upon their knees, and leisurely drank from the surface of the water. Those who took of the water in their hands, were but three hundred out of the ten thousand; yet these were selected, and the great body of the army were permitted to return to their homes.

Here we see the simple means by which character is often tested. Those who in a time of great peril were intent upon supplying their own

wants, were not the men to be trusted in an emergency. The men of God's choice were the few who would not permit their own wants to hinder them in the discharge of duty. Not only did they possess courage and self-control, but they were men of faith. They had not defiled themselves by idolatry. God could direct them, and through them he could work deliverance for Israel. The Lord designed to show his people that he was their source of strength. By the simplicity of the means employed, he designed to rebuke their pride and self-exaltation.

As with ancient Israel, so it is with the people of God at this age of the world. The Lord can do but little for the children of men, because they are so ready to esteem themselves wiser than their Creator. If blessed with a measure of success, many become elated and self-confident, and forget their dependence upon God. There is too much reliance upon human plans and methods, and too little faith in the mighty God of Jacob; too much machinery, and too little of the life-giving Spirit and power of the Most High.

Christ is the light of the world. All wisdom and all knowledge flow from Him who is the fountain of wisdom. He bids his followers, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." It is when reflected in his disciples, that the divine loveliness of Christ is revealed to the world. Those who depart from the simplicity of the gospel, have gone on in advance of their Leader; but Christ says, "Follow me."

All who indulge pride and self-importance, "vaunting themselves against God," he will separate from his work; and, in their stead, will choose those who will walk in the path of humility and obedience, acknowledging that all their success comes from God.

All the wonders which God has wrought for his people, have been performed by the most simple means. When the people of God are wholly consecrated to him, then he will employ them to carry forward his work on the earth. But we should remember that whatever success may attend us, the glory and honor belongs to God; for every faculty and every power is a gift from him.

God will test, to the utmost, the faith and courage of those to whom he has intrusted responsibilities in his work. Appearances will often be forbidding. Although God has given repeated assurance of his help, yet faith will almost stagger. "Thus saith the Lord," must be our firm reliance, independent of human reasonings, or apparent impossibilities.

The experience of Gideon and his army, was designed to teach a lesson of simplicity and faith. The leader whom God had chosen occupied no prominent position in Israel. He was not a ruler, a Levite, or a priest. He thought himself the least in his father's house. Human wisdom would not have selected him; but God saw in Gideon a man of integrity and moral courage. He was distrustful of self, and willing to listen to the teachings of God, and carry out his purposes. The Lord is not dependent upon men of high position, of great intellect, or extensive knowledge. Such men are frequently proud and self-sufficient. They feel themselves competent to devise and execute plans without counsel from God. They separate themselves from the true Vine, and hence become dry and fruitless, as withered branches.

The Lord would put to shame the vaunting of men. He will give success to the feeblest efforts, the most unpromising methods, when divinely appointed, and entered upon with humility and trust. God will not test our faith beyond endurance. He will give us sufficient evidence, that we may, in our weakness, lean upon the arm of his strength, and trust wholly in his power.

Talents, education, and influence, may, under the sanctifying power of the Holy Spirit, be employed in the service of God; but Satan is more often served by them, than is Jesus Christ.

The Majesty of Heaven walked among the children of men with the dignity of a king; yet he preserved the simplicity of a little child. He was never known to boast of superiority, to exalt his own power, ability, or attainments. Christ was the Creator of the earth; he was the king of glory; yet his life of meekness and humility put to shame the proud boasting of men. He was the embodiment of wisdom, the fountain of knowledge. Let those who would pride themselves upon their superior abilities, learn of the great Teacher. Jesus invites all, "Learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." He said to his disciples, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven."

How does God look upon men who cherish pride, and boast of their superiority, when they are dependent upon him for every breath they draw, for the food they eat, the clothing they wear, and, above all these, for the precious gift of reason,—the power of thought? Let the hand of God be laid upon man, let the mind be clouded, and what then would he have whereof to boast?

Success does not depend upon strength or numbers. God can deliver by few as well as by many. A large church is not necessarily a strong church. Some of its members may be cherishing selfishness, pride, or unbelief; some may be dishonest, others corrupt in heart and life. All these are a source of weakness to the church. They bring the frown of God upon his people, and the great adversary will work through them to advance his own cause.

Anciently, those whose worldly interests would draw their hearts from the work of God, were bidden to return to their homes. It were better for the cause of truth to-day, if those whose attention is absorbed with their own private interests, would separate from the work of God, and give themselves to the things in which their hearts delight. Then they would not, by their wrong example, exert so dangerous an influence upon others.

God is honored, not so much by the great number, as by the character of those who serve him. He appreciates moral worth. He draws the dividing line between those who bear his name by profession, and those whose character shows them to be his children. Those who have the fear of God will listen to his counsels, and obey them. They will not be content with spurious theories, nor build upon false principles to secure the friendship of the world. Yet, at the same time, they will cherish and exemplify those virtues that promote the happiness of the family, the church, and the community.

Many who occupy responsible positions in the church of God, are sacrificing their integrity to secure the favor of the ungodly. A strong current is sweeping downward, and they decide that it is easier to float with the tide than to row against it. Like the children of Israel, they sacrifice the blessings of God by their indolence and spiritual sloth. Many set up idols in their hearts,—idols of selfishness, idols of pride, and love of display. Eternal things lose their value. Withdraw the influences which God has provided to preserve and strengthen our spirituality, and it decays and dies. We must be continually seeking to draw near to God, and to learn his will. We must become more unlike the world, and more like Christ in character.

IS SIN ETERNAL?—NO. 7.

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

THE word *immortal* occurs but once in the accepted version of the Scriptures. It is in St. Paul's letter to Timothy, "Now unto the King eternal, *immortal*, invisible, the only wise God, be honor and glory forever and ever. Amen." 1 Tim. 1:17. From this we learn that immortal is applied to God alone.

The word *immortality* is used five times in the Scriptures. We notice (1.) the one stating that God "only hath *immortality*," already quoted in full, 1 Tim. 6:16. (2.) We read of the work of Christ that he "hath abolished death, and hath brought life and *immortality* to light through the gospel." 2 Tim. 1:10. (3.) We have one gospel statement respecting immortality, already quoted

"Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and *immortality*, eternal life." Rom. 2:6, 7. (4 and 5.) We notice in St. Paul's description of the blessings to come upon the saints of God, in the resurrection from the dead, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on *immortality*. So when this corruptible shall have put on incorruption and this mortal shall have put on *immortality*, then shall be brought to pass the saying that is written, death is swallowed up in victory." 1 Cor. 15:50-54. These scriptures, then, state that God only hath *immortality*, and it is brought to light in the gospel that those who are patient and persevering in well doing will obtain immortality at the resurrection. As St. John tells us, upon those who have a part in this "first resurrection" the second death will have no power. Rev. 20:6.

To meet the force of these plain testimonies concerning *eternal life*, a peculiar definition is given to the term. We will quote from Rev. C. E. Steward's "Larger Hope:" "Will it not then be best to take from Christ's own life the interpretation of that crucial expression which he gives (St. John 17:3)—'This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent.' A purely spiritual state this, into the consideration of which the element of duration does not enter in any way—a 'dwelling in love,' might we not therefore conclude that eternal death would signify exactly the opposite condition,—'dwelling in hatred,' whether for an hour or for a geological period? a view confirmed by those other words of his in St. John 3:19, which describe the condemnation as 'loving darkness rather than light.'" Page 13.

We do not deny that *life* and *death* are used in the Scriptures in a secondary sense to represent on the one hand a state of holiness, and on the other hardened and impenitent sinners. As St. Paul says, "Even when we were *dead* in sins, hath *quickened* us together with Christ." Eph. 2:5. The present evidence of this condemnation and death is indeed that men "loved darkness rather than light." Loving darkness is not the future penalty for sin, but as the prophet Ezekiel states, "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth *in* them; for his iniquity that he hath done shall he die." Eze. 18:26. Here we see plainly a death threatened beside the death in iniquity—it is the second death in the lake of fire. Because the way to eternal life is to obtain a knowledge of the true God and his Son Jesus Christ does not make *eternal life* simply a state of peace; for we have shown that enjoying such a state of peace here is to fit us for "laying hold" of eternal life when the Lord shall come.

Again, to claim that eternal life "in the world to come" simply means a "state" of happiness is fatal to the theory of "Eternal Hope," for it is reiterated over and over many times in the New Testament that the unbelievers at that day "shall not see life."

Having examined the direct Scriptural argument relative to the future punishment of the ungodly, we will now notice those evidences which have been set forth to prove the theory of "Eternal Hope," the final restoration of all to God's favor.

In entering upon this investigation we would bear in mind the command of the Lord, "Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Wee unto the wicked! it shall be ill with him, for the reward of his hands shall be given him;" Isaiah 3:10, 11; and also the charge against some that "with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked that he should not return from his wicked way, by promising him life." Eze. 13:22.

In the book of Job, hope for the finally impenitent is treated of as a frail thing. It is said of those who forget God that their "hope shall be cut off," that their "trust shall be as a spider's web." Job 8:14. It shall be "as the giving up

of the ghost." (Margin,—a puff of breath). Job 11:20.

We would not be of those placing a false hope before the wicked, but rather join the cry made to them by the prophet Ezekiel, "Turn ye, turn ye from your evil ways; for why will ye die?" Eze. 33:11.

The first argument in importance, if not the first in order, used in building up the theory of "Eternal Hope," is that the dealing of God with mankind is like the dealings of a tender, loving father toward his children. With this claim an effort is made to apply to all men the principle of those Scriptures so evidently written by St. Paul with reference to the dealings of God with those adopted by faith into the family of Christ, as, "what son is he whom the Father chasteneth not?" (Heb. 12:7) and the chastening "yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. 12:11.) A careful reading of the chapter must satisfy any mind that this language applies, in this age, to believers in Christ only, and has no reference whatever to God's dealing with sinners in the Judgment.

If the relation of God to his creatures in the Judgment is simply paternal, how is it that we do not see the same manifestation of his character in this world? Why should not all the calamities and ills of this life be simply of a reformatory character, if God is only a father to his creatures? How is it that we see evils overtaking and overwhelming the virtuous and pure as well as the profligate and profane? In the words of another we state: "Every one's knowledge of what has been the state of the world for these six thousand years, renders it unnecessary to present the facts which show that the human family has from the beginning (no matter just now how it is to be accounted for) been in some way or other subjected to every form of ill. We have only to think of what our own memory can supply as to the state of things in different countries, and through all ages; the public calamities that have overwhelmed nations, and the private affections and wrongs that have filled to the brim a cup of bitterness for individuals; and then do we not feel that while there are abundant proofs of God's goodness (and some reasonable account may perhaps be given why things seem allowed to take their own course), our idea of the paternal character has to be somewhat or even greatly modified? Are we not compelled to acknowledge that if we still call God 'the universal Father,' there are evidently some other elements of character beside the paternal, and quite as marked, or even more so? For what *father*, having the right and power to interfere, would stand by and see his child racked, tortured, through long, long months, and then burnt alive, and not indignantly snatch him from the grasp of brutal tormentors? What *father*, possessed of sufficient power to prevent it, would listen to the groans and cries and shrieks that have filled the air for ages, till every atom of the atmosphere we breathe seems to one who knows the case, impregnated with woe? That God sees all, and hears all, and could prevent all, if he deemed it wise to do so, none that believe in the being of a God can question."*

We claim, then, that the dealing of God with his creatures is not, in this present world, altogether in the capacity of a father to his child.

All nature in her movements is controlled by laws which God has established. In the action of what we call the forces of nature we see at times an indiscriminate slaughter of good and bad as in the case of earthquake, tornado, and flood. Those found in the way of those forces pay the penalty with their lives. The physical constitution of man is governed by law, and the violator of these physiological laws brings upon himself disease and death. His plea of innocence and ignorance of those laws avails nothing. He must pay the penalty. From these and hundreds of other instances in nature's movements we conclude that God is a governor. Not only is he a governor physically, "upholding all things," but he is equally a moral governor. He has made man amenable to moral law. To those laws he has attached penalties, "The wages of sin is death," "The soul that sinneth it shall die," and the willful violator of moral law must meet the penalty as surely as he who violates physical law. In this world God "regardeth the cry of the humble." "Lo, all these things worketh God often times with man, to bring back his soul from the pit, to

* *Future Punishment*, by H. H. Dobney, pp. 22, 23.

be enlightened with the light of the living." Job 33: 29, 30; but these exceptions obtained by faith do not destroy the rule.

It is true also that "He is kind unto the unthankful and the evil" (Luke 6: 35), "for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5: 45); but this is not sufficient to establish a paternal character to all his creatures, for our Saviour with the consideration of these facts connected this statement, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven." See Matt. 5: 44, 45. St. John in one of his epistles calls it a great manifestation of God's love that we are even permitted to be "called the sons of God," making a plain distinction between those he calls "sons of God," and the world; "therefore the world knoweth us not, because it knew him not." 1 John 3: 1. Let us compare this with the testimony in St. John's gospel. There we learn that to obtain a knowledge of Christ and yield ourselves to him is the Heaven-appointed means of becoming sons of God. "He came unto his own, and his own received him not, but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1: 11-13. We see then that conversion and the acceptance of Christ is here called a birth, and that this birth marks the point of becoming the sons of God. In view of these facts it is no marvel that St. Paul says to his brethren, "For ye are all the children of God by faith in Christ Jesus." Gal. 3: 26. He also plainly tells the Philippians that they would be subject to rebuke in calling themselves sons of God, if their lives did not accord with such profession. "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Phil. 2: 14, 15. Here also a plain distinction is made between the sons of God and the world. How could this be if all mankind are alike the sons of God?

MOODY ON THE SECOND ADVENT.

WE cannot study the resurrection apart from the second coming of Christ. Paul says, "The dead shall be raised, and we shall be changed." This change takes place when Christ comes. So the two events are united. In all Paul's epistles, baptism is spoken of only thirteen times, and Christ's second coming more than fifty times. Yet, nowadays, how much more we hear about the former than about the latter! There are 260 chapters in the New Testament, and in them there are no less than 318 references to this doctrine. There are two opinions in the church in regard to the millennium. Some think that the thousand years of holiness and peace will precede the return of Christ to the earth; others think that they will follow his return, and that he will reign here in person during the thousand years. The former class of interpreters are called pre-millenarians. I believe that when Christ comes the saints then on the earth will be changed. They will not have to die and go into the grave, but will be caught up to meet their Lord in the air, and that he will afterward set up a visible kingdom on the earth.

Christ's first coming into the world was announced by angels; so was his resurrection. And we have the same authority for expecting his second coming, and that it will be bodily and visible—not spiritual only, as some believe. We read in Acts 1: 11, that immediately after his ascension two angels said to his disciples: "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." His ascension was bodily and visible, and so will his return be. He will come back as he went away. This is the message that he sent down to his sorrowing disciples, and this is the hope of the church to-day.

Yes, thank God, he is coming again, just as he went. We are going to see him in person; He that left this world, blessing it—is coming back to bless his own church, and to receive them that have waited for his return. If you read the 26th chapter of Matthew, the 64th verse, you will find that it was just this very thing that caused his death. When the high priest asked him who he

was, and if he was the true Messiah, what does he reply? "Jesus saith unto him, thou hast said; nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." That was enough. The moment they heard that, they accused him of blasphemy, and condemned him to death, just because he was coming again. "Ye shall see me coming in the clouds of heaven."

Now, let me say that this doctrine has suffered a good deal from those who claim to be its friends, because they set a time—a certain day—for his coming. Now, we read here in Matt. 24: 36, that no man knows when he shall come. "But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only." Now there it is clearly taught that the day and the hour knoweth no man, no, not the angels in Heaven. Now, when a man comes and tells you that he knows when Christ is coming—that he is coming next year, or at any particular time, he has got no truth for that assertion. "The day and the hour knoweth no man." Miller said that he would come in 1843. Dr. Cumming, of London, said that he would surely come in 1866. But if we knew the day and the hour of his coming, we wouldn't be watching. All through the Scripture we are told to watch for his coming.

"Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." And then we are also taught that his coming shall be sudden. We find in that 24th chapter, 35th verse: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until Noe entered into the ark. And knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Now we have that order that the time of his coming is unknown; that he is coming unexpectedly. In another place it says that he is coming like a thief in the night. He is coming suddenly; but let us bear in mind that he is coming, because that word has gone out.—*Bible Reading in San Francisco.*

UNCLE TIM'S TALENT.

UNCLE TIM was a wood-sawyer and day's-work factotum for the village. Unlearned as he was, the minister always missed him if he was absent from church—he was such a helpful listener. And when Uncle Tim complimented the minister on his sermon, he replied, "You told me that you thought it was good at the time, in the way you listened to it; though, for that matter, you always seem to be interested. I don't suppose you know what a comfort such a hearer is to a minister. If all the congregation were like you, I think it would turn my poor sermons into good ones." "Thank you," said Uncle Tim. "I don't always get the hang of everything that's said, but I should get less if I didn't give attention. An' I always say to myself, 'The minister, he works hard upon his sermons, an' if folks don't listen to 'em, its pretty discouraging.' An' I says, 'You can't put much into the contribution-box, Tim, an' you can't talk in prayer-meetin' very well, but you can count one in listenin'; you can try to appreciate what other folks do.'" "The talent for appreciating is an excellent one to have," remarked the minister. "Well, as I look at it, it's one that isn't denied to anybody," said Uncle Tim. "An' if it's the only one I'll try not to wrap it in a napkin. When Deacon Mason does me good by one of his experience talks in prayer-meetin' I think it's no more than right he should know it. P'raps he has times of thinkin' that he can't say anything worth while, an' it stan's to reason that he can talk better if he knows he's doing somebody some good."

The other day I see the young school-ma'am was lookin' worn out and sober like. I 'maged them big boys from the Holler was worryin' the life out of her. An' I didn't know how I could help that. But at noon I just went down to the school-house a purpose to tell her how nice your gran'son was gettin' along with his 'rithmetic. An' she said it was better than half-a-dozen cups of tea, for cheerin' her up—she did. An' when I see Sanford's boy take a little Irish girl's part that other boys were tormentin', I went up to him an' I says, 'Uncle Tim's nothin but a wood-sawyer, but he knows enough to see that you've got the stuff of a gentleman in you.' You see old folks don't notice the young enough. An' there's Jim Brady, a drinkin', card-playin', shootin'-match

creetur, who goes around a good deal like a dog without any owner. He knows folks despise him. But Jim's right handy with tools, an' when I take my saw to him to have it filed, an' tell him he does that job better'n any other man I know, I think it helps him to have a little more respect for himself, I do. You see it's dreadful easy to look at faults—at faults in children, an' faults in hired folks, an' faults in prayer-meetin's. But as I look at it we'd do a great deal better to think more about the good things in 'em.—*Examiner and Chronicle.*

THINK OF THE BOYS.

I WONDER how many mothers are as careful of their boys as they are of their girls. It seems to be a general belief that boys can take care of themselves. But they cannot, for they are early exposed to temptation. Girls are generally at home, in their mother's company. But the boys, when are they at home, as an average, except in the morning before school, at the dinner hour, and at supper? In the average family, in town or village, the boy is away all day, except when he eats. How much time there is at noon and after school for Satan to find mischief for that boy's idle hands! How many an evil scheme can be patched up in a few moments! Some days the boy is noticeably absent from home, and anxious inquiry is for the moment made; but business soon takes the father's mind and time, while housework or company absorbs the mother's attention; and the little boy, with so much time away from home, and so little at home, is getting wound up in some wicked older boy's scheme; and by and by the shame of it is revealed. Is it a wonder, then, so many boys wind up in an institution? I exhort mothers to give up their parties and company, and excess of care about the house, and even more important things, if such sacrifice be necessary, in order that the boys be properly cared for; and that they begin, before it is everlastingly too late, to take them into their closest companionship, sharing all their interests as cordially as they do those of the girls. The girls need not suffer hereby; rather will they be blessed with the presence of noble brothers in the home, whose later career may be a part of their own pride and joy.—*Christian at Work.*

ONLY ONE DAY AT A TIME.—A certain lady had met with a serious accident which necessitated a very painful surgical operation and many months' confinement to her bed. When the physician had finished his work and was about taking his leave, the patient asked, "Doctor, how long shall I have to lie here helpless?" "Oh, only one day at a time," was the cheery answer, and the poor sufferer was not only comforted for the moment, but many times during the succeeding weary weeks did the thought, "Only one day at a time," come back with its quieting influence. I think it was Sidney Smith who recommended taking "short views" as a good safeguard against needless worry; and one, far wiser than he, said; "Take, therefore, no thought for the morrow. Sufficient unto the day is the evil thereof."

"I HAVE attended that church for a year, and hardly any one has spoken to me." How much chance have you given the people to speak to you? "A man that hath friends must show himself friendly," says the wise man. Much more must a man who wants friends. And if you have shown yourself shy, and surly, and suspicious, your lack of friends is your own fault. In about four cases out of five, the people who fail to become acquainted in the churches which they attend, have either forbidden all advances by their reserve, or failed to respond to those advances when made.—*S. S. Times.*

THE REAL REASON.—"Herbert," said a perplexed mother to her five-year-old boy, "why is it that you're not a better boy?" "Well," said the little fellow, soberly, looking up into her face with his honest blue eyes, "I suppose the real reason is that I don't want to be." We think the child gave the real reason why all of us, big people as well as little people, are not better than we are—because we do not really want to be better; but, unfortunately, most people do not like to own it, as the little boy did.—*Selected.*

HE who does his best, does well.

PROMISE TO THE FATHERS.

(Concluded.)

BUT the change spoken of in our last, which occurs in connection with Christ's coming, is not the final change which the earth is to undergo. During this time of its utter desolation, while it is empty and void, without an inhabitant, the saints are in the "mansions" of the "Father's house" which Jesus ascended on high to prepare for them; John 14:1-3; to which they are taken when "caught up into the clouds, to meet the Lord in the air." 1 Thess. 4:17. There they sit on thrones of judgment, the decisions of which are executed at the end of the thousand years. Rev. 20. Of this day of Judgment, Peter speaks and gives most decisive testimony in regard to the future of the earth. He says:—

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men." 2 Pet. 3:3-7.

The apostle here denies the cavil of the scoffers, that all things continue as they were from the beginning of the creation. Great changes have already taken place, of which they are "willingly ignorant," if ignorant at all. The word of God gives an account of the flood, and the earth itself gives evidence of the fact. As "the fountains of the great deep were broken up," and the highest mountains submerged, the face of the whole earth was changed by the violence of the storm, and the action of the waters. So complete was the change wrought in all nature, that in describing it, inspiration says, "The world that then was, being overflowed with water, perished." To the eye of the beholder after the flood only new scenes were presented. The multitudes of men who but a short time before peopled the earth, were all gone. The beasts were destroyed, and the fields were deserted. So terrible was the destruction when "the windows of heaven were opened," that even the fowls of the air perished. No sound of living thing was there to greet the rising sun. The fruitful field was a desolation, and all the workmanship of man was in ruins. Had Noah and his family been transported by the ark to some distant planet, the scene would not, probably, have been so new and strange, nor the contrast with their former home so great, as that which now greeted their sight. Truly, they looked out upon another world. The elements—the materials—were the same. In every other respect all was strange and new.

But another change, as great as any in the past, remains to be effected; not by water, but by fire. Literally it will be melted "with fervent heat." And to this it is reserved "against the day of judgment and perdition of ungodly men." We have read in Prov. 11:31, that the wicked and the sinner will also "be recompensed in the earth." And the Revelation says that after the thousand years of judgment, "the rest of the dead"—the wicked—will be raised from the dead, and in the midst of their fruitless efforts to wage war against the camp of the saints, "fire came down from God out of Heaven, and devoured them." Rev. 20:9. This chapter also says they receive their portion in a lake of fire, which will literally be fulfilled when the earth is melted by the fire which devours them.

Many efforts have been made to give Peter's words a figurative application; but all such efforts do violence to the text. It does not refer merely to the change of dispensation, as theorists have asserted; nor is the fire a figure, and the heavens and earth used by metonymy to represent the people. But both the earth and its inhabitants are introduced; and not only "the perdition of ungodly men" is spoken of, but also the melting of the earth and the elements. As the apostle speaks of a literal creation, and a literal flood which changed the face of that creation, so does he speak of a literal conflagration of that literal earth; for figurative fire would not melt the elements of literal earth.

Many scriptures besides those quoted speak of the great "burning day." To one only will we

refer. As Revelation, the last book of the New Testament, in its closing scenes consigns the wicked to a fire which devours them, so does the closing book of the Old Testament leave the wicked under the action of this devouring element:—

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

Thus at once shall the curse, and the accursed, be removed from the earth. Beyond this, another scene is introduced:—

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

The scriptures cited, as well as analogy, show that the new earth will bear the same relation to the earth which now is, that the present earth bears to that which was before the flood. It will be composed of the same material, but in every sense renewed. The Lord said by Jeremiah, as quoted, that the earth shall be turned again to chaos—without form and void—yet he will not make a full end. That earth which was given to Adam at first; which Noah beheld under two dispensations; upon which Abraham dwelt as the land of promise; upon which the wicked will receive their recompense in the great day, will be given to the saints of the Most High, when sin and sinners shall be entirely removed from it.

The description of the new earth, in the Bible, is very brief. Whether it were brief or extended, we could never realize its glory. Having always associated with a different state of things; having always had crosses and trials to bear, sorrows and disappointments to suffer, our minds cannot grasp the realities of a world of glory, and of unalloyed bliss. In vision it was shown to John, who says:—

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful." Rev. 21:1-5.

Whiting's translation of verse 1 says: "And the sea was no more." Not as though there were no sea at all in that heavenly state, but that the old sea was no more, even as the former heaven and earth were no more. All was new. Dr. Clarke says:—

"The sea no more appeared than did the first heaven and earth. All was made new; and probably the new sea occupied a different position and was differently distributed, from that of the old sea."—*Com. on Rev. 21:1*.

On this new earth is located the New Jerusalem, which descends out of Heaven from God. It is the capital of the universal kingdom of Christ, who, as the seed of Abraham, is the heir of the world. It is that "city which hath foundations," which the Lord himself built, for which Abraham looked.

As Abraham offered up Isaac, the son of the promise, so was Christ, the seed of Abraham, the true heir, offered as a sacrifice. Abraham, in the offering of Isaac, was taught the death and resurrection of his seed before they could inherit the promises. So "Christ must needs suffer" before he entered into his glory. And so all the saints must suffer, and await the morning of the resurrection to fit them to inherit a holy and eternal inheritance. Paul says, "Corruption cannot inherit incorruption." 1 Cor. 15:50. But when the Son of man comes, seated upon the throne of his glory, he will raise the saints immortal, that they may "inherit the kingdom prepared from the foundation of the world." Matt. 25:34. Micah says:—

"And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." Micah 4:8.

To what this refers, we cannot imagine if not to the dominion which was granted to Adam at the first—dominion over the whole earth. That the expectation of the saints takes hold on this promise is shown in their song of anticipated triumph, and of glory to the Lamb:—

"For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Rev. 5:9, 10.

From this there can be no appeal. Abraham's promise, Paul's hope, Christ's heirship, the saints' expected triumph, the peaceful inheritance of the meek, all look to the earth made new, redeemed from the curse.

"I long to be there! and the thought that 'tis near
Makes me almost impatient for Christ to appear,
And fit up that dwelling of glories so rare,
The earth robed in beauty,—I long to be there!"

The particular points of glory and of beauty, as set forth by Isaiah, John, and other inspired writers, I leave with the reader to examine, only adding the view in Revelation of the final song of triumph, when the wicked are destroyed, the curse removed, and all is made new. All the inhabitants of the wide creation of God join in this song:—

"And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

EDITOR.

SCARCELY SAVED.

A FEW years ago, the Rev. Stephen Hyslop, missionary at Nagpore, India, was fording a swollen stream on his way home. Feeling that his horse had got beyond his depth, he disentangled himself from the stirrups, and struck out for the bank. A good swimmer, he soon reached it, and grasped some tree roots, panting and waiting till he gained his breath. But the fierce flood tore him and his frail stay away; and next day his body was found, with the tree roots still in his stiffened grasp. He had reached the place of safety; he probably thought himself safe then; he had almost saved his life, yet he lost it.

Paul and his companions reached the island of Malta, dripping from shipwreck, and having lost their earthly all. They were living miracles—almost lost, but altogether saved. "They escaped all safe to land." Theirs was a hair's-breadth escape. They were scarcely saved.

Peter asks (1 Peter 4:18), "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" While the salvation of Jesus Christ is full, free, and perfect, the fact remains that the righteous are scarcely saved. The reason is not on God's side, but on man's side. It is in the weakness and treachery of the apostate heart, in the power of the evil one, and in the fascinations of sin. About the fact itself there can be no doubt. Turn to Bible biography. There is Noah, soon after the flood, drunk with the wine of his vineyard. Remember Lot—his hair singed, the smell of brimstone on his garments—a brand plucked from the burning. Then think of Abraham, David, and not to mention others, Peter, who wrote these words. A man who was almost drowned, looked back from the shore he had just reached, upon the sea, which had all but engulfed him, and he told how his whole body trembled; and thus the righteous look back with mingled fear and joy upon the precipice, from the edge of which the grace of God has snatched them. Now, if righteous men, who make religion the business of life, feel that they need it all, and that at the best they are scarcely saved, what is to become of the ungodly who do not trouble themselves greatly about the matter, but let religion look after itself? It is one of those questions which are not answered, for merely to ask it is to answer it. If men would seriously put this question, they could not escape the right answer. It is plain that in such a case the ungodly and the sinner cannot even appear.

It seems to me that the religious indifference of most easy-going people springs from two mistakes.

They think that religion is a very simple matter. It will do if they have time before death to say, "God be merciful to me a sinner." In some

The Sabbath School.

LESSON FOR PACIFIC COAST.—JULY 2.
Parable of the Sower.—Matt. 13:1-23; Mark 4:1-20; Luke 8:4-18.

LESSON COMMENTS.

JESUS had spent the entire night in prayer, and he came down to the beach in the early morning to look for his disciples who were fishing near the shore. He could not long remain undisturbed by the people. As soon as it was known that Christ was by the sea-side, the multitude flocked to him. Their numbers increased so that he was pressed upon all sides. As he stood teaching them, the crowd became so dense that he stepped into a boat, and pulling out a little from the shore, gave the people a better opportunity to see and hear him, as he continued his discourse.

What a scene was this for angels to contemplate! Their glorious Commander, sitting in a fisherman's boat, swayed to and fro by the restless water, and preaching salvation to the listening crowd that are pressing down to the water's edge! He who was the honored of Heaven teaches his grand doctrine of deliverance in the open air to the common crowd. Yet he could have no more magnificent scene for his labors. The lake, the mountains, the spreading fields, the sunlight flooding the earth, all furnish subjects by which his lessons can be impressed upon the human mind.

In plain sight are the sowers and the reapers, side by side, the one casting the seed, and the other harvesting the early grain. The fruitful valleys and the hill-sides are clothed in beauty. The barren rocks are seen upon the beach, and the birds make the air vocal with their music. The sea-fowls skim upon the surface of the water. Jesus takes this opportunity to draw lessons from nature that will sink into the minds of his listeners. He employs the scenery about him to illustrate his doctrine, so that in the future, whenever these objects are presented to their eyes, their thoughts will revert to the lessons of truth drawn from them by Jesus. They will be daily reminders of his precious instruction.

Sitting thus, and looking upon the animated scene before him, Jesus uttered the parable that has been handed down to us through the ages, as pure and beautiful to-day in its unadorned simplicity as when it was given that morning on the Sea of Galilee more than eighteen hundred years ago:—

"Hearken; behold there went out a sower to sow. And it came to pass, as he sowed, some fell by the wayside, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth; but when the sun was up, it was scorched; and because it had no root, it withered away. And others fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And some fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some an hundred. And he said unto them, He that hath ears to hear, let him hear." * * *

The Pharisees understood the parable, but affected not to perceive its meaning. They closed their eyes lest they should see, and their ears lest they should hear; therefore their hearts could not be reached. They were to suffer retribution for their willful ignorance and self-imposed blindness. One reason why Jesus taught so much in parables was that the spies of the Jews were ever watching to find cause for complaint against him. He designed to expose their hypocrisy and evil deeds without laying himself liable to the danger of being arrested and imprisoned by them, and thus cut off from the work which he came to do among the people.

He could speak cutting truths in parables, reveal the iniquity that it was necessary to expose, without any fear of their laws. They could make the application, for they could not fail to recognize his meaning, yet they were powerless to condemn him for using a simple illustration in his discourse.

The great Teacher blessed his disciples because they both saw and heard with eyes and ears that believed. Said he, "Many prophets and righteous men have desired to see these things which ye see, and have not seen them; and to hear the things which ye hear, and have not heard them." Jesus then explained to his disciples the differ-

ent classes represented in the parable he had given them.

Christ, the Sower, scatters the seed. There are the worldly ones, whose hearts are like the hard-beaten highway, insensible to the teachings of divine wisdom. They love not the requirements of God, and follow their natural impulses. Many are convinced as they listen to the important lessons of Christ. They believe his words, and resolve to lead holy lives, but when Satan comes with his evil suggestions, they are overcome before the good seed has fairly sprung into life.

Had the soil of the heart been broken up by deep repentance for sin, they would have seen how wicked was their selfish love of the world, their pride and avarice, and would have put them away. The seeds of truth would have struck deep into the fallow ground prepared for them in the heart, and would have sprung up and borne fruit. But evil habits had so long held sway over their lives that their good resolutions had vanished before the voice of the tempter. "And these are they by the wayside, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts."

There are those who receive the precious truth with joy; they are exceedingly zealous, and express amazement that all cannot see the things that are so plain to them. They urge others to embrace the doctrine that they find so satisfying. They hastily condemn the hesitating and those who carefully weigh the evidences of the truth and consider it in all its bearings. They call such ones cold and unbelieving. But in the time of trial these enthusiastic persons falter and fail. They did not accept the cross as a part of their religious life, and they turn from it with dampened ardor, and refuse to take it up.

These persons could cultivate and enrich the soil of their hearts, if they would, so that the truth would take deeper hold; but this involves too much patience and self-denial. It costs them too much effort to make a radical change in their lives. They are easily offended by reproof, and ready to say with the disciples who left Jesus, "This is a hard saying; who can hear it?" "And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended."

Jesus represents the seed as falling into neglected borders and patches covered with rank weeds which choke the precious plants that spring up among them; they grow sickly and perish. Many hearts respond to the voice of truth, but they do not properly receive and cherish it. They give it a place in the soil of the natural heart, without preparing the ground and rooting out the poisonous weeds that flourish there, and watching every hour in order to destroy them should they again appear. The cares of life, the fascination of riches, the longing for forbidden things, crowd out the love of righteousness before the good seed can bear fruit. Pride, passion, self-love, and love of the world, with envy and malice, are no companions for the truth of God. As it is necessary thoroughly to cultivate the soil that has once been overgrown with weeds, so it is necessary for the Christian to be diligent in exterminating the faults that threaten his eternal ruin. Patient, earnest effort in the name and strength of Jesus, can alone remove the evil tendencies of the natural heart. But those who have allowed their faith to be overcome by the growth of Satan's influences, fall into a worse state than that which they occupied before they heard the words of life. "And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful."

Few hearts are like the good soil, well-cultivated, and receive the seeds of truth and bring forth abundant fruit to the glory of God. But Jesus finds some earnest Christians, rich in good works and sincere in their endeavors. "And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred."—Mrs. E. G. White, in *Great Controversy*.

unexplained way it will all be arranged by and by. They take counsel of their self-love and brutish indolence; and generally they fall into this mistake by abusing the simplicity and freedom of the gospel. They use the gospel to destroy that feeling of fear and need, without which the gospel appeals to us in vain. The gospel abused makes the gospel of none effect. While the gospel is simple and free, your salvation is a most momentous and anxious concern; for the righteous are scarcely saved.

The second mistake is this: Light-minded people apply to religion comparisons and ideas that don't belong to it. They fancy that progress toward Heaven is like walking along a solid road, and not like swimming through a deep river. They say to themselves, "Well, we are not all we should be, or might be, but still we have many good points. We have taken some steps heavenward. If we have not paid the whole debt, we have paid at least some instalments." They forget the essential distinction between lost and saved, accepted and condemned. They forget that to be almost saved is to be altogether lost; that the actions of the unregenerate are not well-pleasing to God; and that the new life must have, as its starting-point, a new birth. Somehow they manage to overlook the exceedingly plain and numerous statements of Scripture on this vital point. Christianity must be something more than a decent morality; remission of sin is not the whole of duty; conversion is not an education or a growth of nature, but the work of the Holy Spirit; half-way to Christ is not salvation; they who are not far from the kingdom are outside of it.—Rev. James Wells, Glasgow.

TEN MINUTES' DELAY.

ALL well-informed people are familiar with the sad account of the death of the young Prince Napoleon, who fell pierced by nineteen wounds by the Zulus, in South Africa, June 1, 1879.

Many will remember that Capt. Carey, in his published report, mentioned that after they had selected the camping ground—the object for which the squad of six had been detailed—and had had coffee, and rested, he suggested that they should remount and return to camp. But the young prince, who commanded the squad, said:—

"No, let's wait ten minutes."

Just as they were preparing to remount, at the expiration of that ten minutes, a body of Zulus came on them, and all fled but the prince, whose horse broke from him. After a desperate resistance, he fell, covered with wounds, and died, "in the tall grass of the douga."

I presume all do not know that this pleading for ten minutes' delay was a habit of the young prince from early childhood.

A correspondent of a leading Paris Journal interviewed the empress as she was upon the eve of departure for the scene of the tragedy that had wrecked all their earthly hopes, and drew her into conversation on the subject of her son. She talked freely during the interview, but with an evident anguish of spirit, which seemed only more sad from her effort at control. During this interview, while speaking of the childhood of her son, the prince, she unconsciously revealed the trait in his character that has caused all this woe—to her, wrecked hopes and a broken heart; to him, the probable loss of a throne, an earthly future, and his life.

After describing her as still lovely in her lonely grief, the writer from whom we quote, said: "The empress had now risen and stood, slightly trembling with emotion, when, stepping rapidly and gracefully across the room, she opened a cabinet, from which she took a pocket book, and read therefrom on a leaf, "Going with Carey"—the last words ever written by the prince; then she added:—

"Of all that Capt. Carey has ever written in regard to my son, those fatal ten minutes alone I hold to be true. It was ever his habit," she continued, "to plead for ten minutes' delay; so much so that I used to tell him they ought to call him 'Monsieur Dix Minutes.' It was always ten minutes more to sleep in the morning; ten minutes more at night to sleep in his chair; and when too much overcome with sleep to speak he would hold up his two little hands, the ten fingers representing the ten minutes more for which he pleaded."

The habit of procrastination is a deadly foe to all prosperity in temporal or moral affairs.

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 30, 1881.

HADES NOT HELL.

THE Greek word *hades* is not translated in the revised version of the New Testament. This has caused some useless comments, on which the *Christian at Work* has the following note:—

"In the parable of Dives and Lazarus, the new revision will have instead of the word hell, the Greek word untranslated, *hades*, thus: 'And in *hades* he lifted up his eyes, being in torments.' A prominent daily paper, in referring to this passage, and others where the Greek word *hades* is not translated but transferred to the English text, exclaims, 'The presumption appears to be that the old hell of our fathers has been abolished by the Committee on Revision.' Any Greek scholar would laugh at this remark. As well say that one had abolished fashions because in translating a French book, on coming to the word *modes*, instead of rendering it fashions, he simply introduced into his English, as American dressmakers do, the original French word, *modes*. The word *hades* means the place of the dead, both bad and good. The words 'in torments' define the part of *hades* where the wicked rich man was. It is as if I should say, 'He was in New York harbor on Blackwell's Island serving out a sentence.' The Greek word *gehenna* is the one properly translated hell."

These remarks of the *C. at W.* are somewhat mixed. It intimates that to give *hades* instead of hell is parallel to giving *modes* instead of fashions; that is, that it is giving the original instead of its English equivalent, and then adds: "The Greek word *gehenna* is the one properly translated hell." This is very true; and *hades* is not properly translated hell; and therefore its illustration by the words *modes* and fashions is faulty; it has no application.

Hades in Greek is the equivalent of *sheol* in Hebrew. This is proved by comparing Ps. 16:10 with Acts 2:27. *Sheol* in the Psalm, is rendered *hades* in Acts, "Thou wilt not leave my soul in *hades*." The authorized version improperly renders it *hell*.

"In torments" does not define any part of *hades*. It is so inferred from its use in a parable, in Luke 16. But parables prove no doctrines. Sometimes they are explained by inspiration itself, as in Matt. 13 the parable of the wheat and tares is explained; then the explanation is lawfully used to teach doctrine. The several parables of Luke are not explained, and may not thus be used. In parables, to inanimate things are ascribed or given the powers of animate creatures. Thus, in Judges 9 the trees are made to talk; and in Luke 16 dead men are made to speak; but in fact neither trees nor dead men ever speak.

That we are correct in this interpretation, and that dead men do not converse, or, that there is no animation or knowledge in *hades*, is proved by what is affirmed of *sheol* in the Old Testament. Thus, there is no work, nor device, nor knowledge, nor wisdom, in *sheol*; Eccl. 9:10; there is no remembrance of God in death, no giving of thanks in *sheol*; Ps. 6:5; *sheol* cannot praise God, death cannot celebrate him; Isa. 38:18.

It is true that *hades* means the place of the dead, good and bad, for all are in the same condition in death. That which is spoken of *sheol* in the texts above, is true of *hades*. In it is no knowledge, nor work, nor device; in it there is no remembrance of God; no giving of thanks or praise. Dr. Young, in his Analytical Concordance gives the same definition to *sheol* and *hades*—"the unseen state."

Dr. Young very properly distinguishes, under the word *grave*, between the cases where it is translated from *gever*, and from *sheol*. *Gever* is a place of burial, or a grave; *sheol*, often translated grave in the authorized version, is quite different in signification, and more nearly expresses *condition*, than *location*; hence the definition—"unseen state."

And this shows the error of those who divide *hades* into different apartments for two classes, in one of which the inhabitants are in happiness, in the other, in torments. It is an unscriptural theory, impossible as to its supposed facts.

Some affirm that the soul of Christ went to Paradise on the day of his death. But the Scriptures say he

went to *sheol* or *hades*. We raise the question: Is Paradise in *sheol* or *hades*? If it is, then there is no wisdom, nor knowledge, nor device, nor remembrance of God, nor thanksgiving, nor praise, in Paradise. We cannot consent to this. And another query: When "death and *hades* are cast into the lake of fire, which is the second death," will Paradise—as a part of *hades*—be cast into the lake of fire?

We are thankful that the revised version is proving the means of bringing this question so prominently into notice. Adventists have for years been pressing it upon the attention of the public that *hades* was improperly translated hell; that it does not denote a place of punishment; and that *gehenna* is the Greek word which is properly translated hell. In this they were sustained by some of the best authorities; but in this they were bitterly opposed by the host of interested theologians who seem determined to have it that *sheol* or *hades*, in which are all the dead, is a place of torment, and that the punishment precedes the Judgment. But God reserves the unjust to the day of Judgment to be punished; 2 Peter 2:9; and rewards the righteous at the resurrection of the just; Luke 14:14; and "gives reward to his servants the prophets," after, not before, the Judgment; Rev. 11:18. If this truth had been admitted by the ministry, who were supposed to have full knowledge of all the facts in the case, scoffers would have no chance to say that "the old hell of our fathers has been abolished by the Committee on Revision." And thus it becomes evident to all that they who teach false theories of the Christian faith are the ones who finally subvert the faith, and give the enemy occasion to reproach the word of God.

The *Christian at Work* is inconsistent in its remarks. Its use of the French word, *modes*, and fashions, with the Greek, *hades*, and hell, makes the latter synonymous. Then it is quite lawful to render its own expression thus: "The word hell means the place of the dead, both bad and good." But this is not true, in the true sense of the use of hell. It is true of *hades*; and if this word had never been translated hell, the confusion which now prevails on this subject would not have existed. For this confusion and its unhappy consequences the clergy are mainly responsible, because when the truth was presented to the people they hindered them from accepting it.

MARRIAGE AND DIVORCE.

It is much to be regretted that there is not a uniform law for all the States on the subject of marriage and divorce. As it now is, a person may get a divorce by collusion, by leaving one State and going to another, and there is no legal remedy provided. And, worst of all, our laws are so loosely framed that to evade the obligations of the marriage tie, a premium is placed on crime. A man may commit a crime for which the court will issue a decree of divorce against him, but the court has no further authority in the case to punish for the crime. It may appear to the satisfaction of the court that he was guilty; and the decree be based on that ground, but it brings no punishment. The only effect it works is to dissolve the marriage tie, which, it may be, was just what the criminal desired, as it enables him to contract marriage elsewhere. Here is a shameful abuse of marriage, if not directly legalized, yet made possible, and even protected, by the law. In this, our laws are wrong.

To a correspondent we reply that we did not wish to be understood, in a recent article on this subject, to say that a person who is divorced for crime has any right to marry again. We do not believe that is the case. But we are still of opinion that a person who obtains a divorce from a criminal party, has a right to marry again. Our friend says:—

"In St. Matthew the wording might lead one to think there was permission; but reading the other gospels, we find it expressed explicitly the sin of marrying one put away."

We do not, and have never intended to, justify the marrying of one put away; the only question of difference is, Has a person a right to marry again who puts one away for just cause? We think in such a case, one party may marry; the other may not.

The method of interpretation adopted by our correspondent, is certainly erroneous. We do not limit one text of Scripture by another not so extensive in its expressions; we must explain a text which is less definite, by the one which is more definite. The exception given in Matthew is not stated in Mark and

Luke. But the silence of these evangelists cannot neutralize the words of Matthew. If the testimony of the latter is reliable, our Saviour did give one reason for which a man may put away his wife, and marry another. It is a pity that his words are so greatly abused, and perverted to serve the purposes of the base and vile. The laws of the nation should prevent this.

We are not at all tenacious of our opinion. If it can be shown that *one marriage* is all that can be allowed to any person, even under the circumstances named, we shall cheerfully accept the decision. But we have not yet been able to so read the Scriptures.

EDITORIAL CORRESPONDENCE.

ON the Sabbath following the Dayton camp-meeting I preached in Walla Walla. The sermon was followed by a spirited social meeting. It was a good day to all in attendance. Meeting also in the evening after the Sabbath. Sunday forenoon, by invitation of the leader of the Health and Temperance Club, I gave a temperance address in Milton. The meeting-house was packed full, and all listened with interest. I think some of our temperance clubs, and our churches also, lose much by failing to properly circulate our temperance tracts on such occasions, and also in the meetings of other temperance societies. This class of literature not only meets with no prejudice, but it disarms prejudice, and brings us before the people in a manner to interest them in our work.

Riding part of the way through a heavy rain, we returned to Walla Walla, where I spoke in the evening. The congregation was not large, but larger than I expected, and I greatly enjoyed the privilege of setting before them the "blessed hope." This closed my work in Washington Territory. After a visit with Bro. Jones at the tabernacle of Bro. Colcord, I departed for the Willamette valley. Bro. Jones goes to Medical Lake, some distance north of Snake river, to hold a tent meeting; and Bro. Colcord, with Bro. Russel, will visit the churches and labor as Providence may direct.

Altogether I feel hopeful for the cause in that Conference. Eld. C. is blessed with a faithful helper, who is untiring in her efforts to keep the missionary work in an orderly and prosperous condition. Some trouble has arisen from those who came in for the purpose of introducing their notions of trine immersion; but that element mostly left when it appeared that their effort would prove a failure. It is astonishing how tenacious some people will be of an opinion which is so clearly proved to be unscriptural. The relation of baptism to the burial and resurrection of Christ, as set forth in Rom. 6, shows, without the possibility of contradiction, that a single baptism is all that can with propriety be administered. To be baptized three times is not being buried with Christ into death, nor is a three-fold rising from the water any likeness of his resurrection. It seems that all who are moved by Scriptural reasons more than by prejudice must see this. With such clear Bible evidence it is not consistent for our churches to have fellowship for that error.

The move made in coming forward on Sabbath afternoon at the camp-meeting was an important one. Besides several members of the Dayton church, and others in that section, brother and sister Nichols took an advanced step which we all trust will prove a blessing to themselves and to the cause in Milton.

Wednesday, June 15, I reached the residence of Elder Van Horn in Beaverton, Oregon. Sister Van Horn has been much afflicted in health of late. She was very sick, dangerously so, during his absence to the Dayton meeting. Her physician urgently advises a change of climate. They intend to go to the sea-coast for a season, after the camp-meeting, with perhaps a longer journey afterward if her health will permit and the providence of God shall seem to direct. The Lord has graciously heard prayer in her behalf, and we confidently trust that she will be able to attend the camp-meeting next week. The month of June, thus far has been wet, and the weather is yet cloudy. But we look for the blessing of God in the coming meeting. Our prayer is for much of that wisdom which "is profitable to direct." Brother and sister Van Horn are trying to make their afflictions work for them by renewing their consecration to God and his work. May his blessing attend their steps.

To-day, June 17, I go to Salem, to spend a few days before camp-meeting.

I must express the satisfaction and gratitude with

which I read a letter written by Eld. Loughborough, dated Bale, Switzerland, giving favorable account of the condition of Bro. Andrews. May our faith in a prayer-hearing God never fail. J. H. W.

DIVES AND LAZARUS.

(Concluded from No. 24.)

WE answer these questions precisely as we do those which arise from the testimony of "Moses and the prophets," to which we are in this parable referred. When Rachel, long dead, is represented as shedding tears and lamenting the murder of her children; when the mighty dead converse with Pharaoh in hades, and he is "comforted" with what he sees in the nether parts of the earth; and when the king of Babylon is mocked by dead kings who rise up from their thrones in hades and taunt him with his overthrow; when we read all this of that place where all is darkness, silence, secrecy, and death—a place within the earth itself, and when we consider that this parable relates to this very place, and cites us to these very testimonies for information on the subject, it becomes evident that one common answer pertains to all these questions.

The dead are personified,* and made to speak and act in reference to the facts of their respective cases as though they were alive. Why should not the Spirit of God do this when it has seen fit to personify every kind of inanimate thing? Thus the blood of Abel cried to God. Gen. 4. And thus in Job, the depth and the sea are made to speak, and even destruction and death are represented as saying that they have heard the fame of wisdom with their ears. Job 28:14-22. The stone by the sanctuary heard all the words of Israel. Josh. 24. The trees held an election and made speeches. Judges 9. The thistle proposes a matrimonial alliance with the cedar. 2 Kings 14; 2 Chron. 25. All the trees sing out at the presence of God. 1 Chron. 16. The stone cries out of the wall, and the beam answers it. Hab. 2. The hire of the laborers, kept back by fraud, cries to God. James 5. Dead Abel yet speaketh. Heb. 11. The souls under the altar, slain for their testimony, and who do not live till the first resurrection, cry to God for vengeance. Rev. 6:9, 10.

Thus, when Job sets forth the nature of that wisdom which is from above, he introduces four things destitute of life, two of them being the very opposite of life, to speak concerning the place of wisdom:—

"The depth saith, It is not in me; and the sea saith, It is not with me." "DESTRUCTION and DEATH say, We have heard the fame thereof with OUR EARS." Job 28:14, 22.

And, finally, death and hades are both personified—the one riding a pale horse, the other following, and both cutting down mankind. And this personification is still further carried out, when both, as though living enemies, are at last cast into the fire of gehenna. Rev. 6:8; 20:14; 1 Cor. 15; Hosea 13:14.

The apostle Paul has given us the key to all this, when he says of God that he "quickeneth the dead, and calleth those things which be not, as though they were." Rom. 4:17. And our Lord, in that remarkable discussion with the Sadducees, in which he proved the resurrection of the dead by the fact that God spoke of dead Abraham as though he were alive, gives us this same key, thus, "For all live unto him." Luke 20:38. Abraham, though dead, is spoken of as alive, because in the purpose of God he is to live again.

Lazarus died a beggar. But he rests in hope, an heir to the inheritance promised Abraham. Eternal life and endless felicity are his, and by personification it is said that he is "comforted." Dives lives in the greatest splendor, and dies an impenitent man. The lake of fire is to be his portion. By personification, he is represented as in it already. This is in accordance with the teaching of Paul, when he says of God that he calleth things that be not as though they were. That is, God speaks of things that exist only in his purpose just as though they had a present existence, because

they shall surely exist; even as he called Abraham the father of many nations, when as yet he had no son. Gen. 17; Rom. 4:16, 17. There is, therefore, the utmost propriety in thus presenting before the living the dead in hades, and giving them opportunity to speak just as they would, had they the powers of thought and utterance.

This is the more clearly seen when we consider that to Lazarus, in the silence of hades, there will not be a moment between his death, at the gate of the rich man, and his resurrection to eternal life; and not a moment to the rich man between the closing of his eyes in death, and his opening them in the resurrection to damnation.

That we have done right in hearing the testimony of "Moses and the prophets" on this subject, we have the authority of the parable itself to show. And we have this further evidence of the truth of this exposition that, without doing violence to a single text, we have a divine harmony on the subject of the dead in hades, in all that is said by Moses and the prophets, and by Christ and the apostles. These writers all place hades in the interior of the earth, and make it a place of utter darkness and silence, where there is no knowledge; yet they present several cases of the dead in this very place conversing, lamenting, or being comforted.

But, probably, no one thinks there are literally dead kings sitting on thrones deep in the earth, and holding discourse. The dead are not alive. Hades is not a place of thought, but one of utter forgetfulness and deep sleep.

When persons or things which have no life and no consciousness, are represented in the Scriptures as talking, how do we understand such declarations? Not that they do really have feelings, and thoughts, and powers of utterance, but that they are personified, and made to speak and act just as they would under the existing circumstances were they indeed alive and capable of thought and utterance. Things which in the purpose of God are to be, he can speak of as existing, simply because they shall exist.

This parable of the rich man and Lazarus is therefore in harmony with all the testimonies of the Bible relative to the time of recompense. The day of Judgment comes before God inflicts punishment upon wicked men. 2 Peter. 2:9; 3:7. J. N. A.

WHEN DOES THE SABBATH COMMENCE?

BY E. J. WAGGONER.

THIS has been a puzzling question to very many. They cannot understand why Sabbath-keepers should commence their rest at the setting of the sun, while other people regard the day as commencing at midnight. Some have thought that it was an arbitrary distinction, more for the purpose of peculiarity than anything else; but a little reference to the Scriptures will suffice to clear the subject of all doubts.

In the first place, we have evidence that the first day of time began in the evening. That is, the dark portion of the day preceded the light portion. "The evening and the morning were the first day." Gen. 1:5. That this was necessarily the case, may be seen from the order of events in the creation. Time, as distinguished from eternity, commenced with the first creative act of God. The first act was the bringing of the earth into existence. "In the beginning God created the heaven and the earth." Gen. 1:1. That this occupied but a brief space of time, and not a long, extended period, is proved by the context, also by Ps. 33:6, 9: "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. For he spake, and it was done; he commanded, and it stood fast." But at that time there was no light, nothing but intense darkness, for we read that "darkness was upon the face of the deep." The next act was to create light. "And God said, Let there be light, and there was light." Gen. 1:3. God then ordained that darkness and light should henceforth succeed each other in continuous round, and a period of darkness and one of light, called respectively night and day, should constitute one entire day. This completed the first day's work. The first day commenced with darkness, and ended as darkness began once more to overspread the earth. As though to establish beyond question the fact that this was to be the order of all days, it is stated of the first six days that the "evening and the morning" constituted the day. But if the first six days commenced with the

evening, and ended with the following evening, it is evident that every succeeding day, the Sabbath with the rest, must begin and end in the same manner. This is further verified by Lev. 23:32, where the Lord says, "From even to even shall ye celebrate your Sabbath."

Having settled the fact that the day begins and ends at evening, the only thing necessary to an understanding of the main question is to find when the evening commences. This is easily settled by the following passages: "But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even at the going down of the sun." Deut. 16:6. "And the king of Ai he hanged on a tree till eventide; and, as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree." Josh. 8:29. Also, Josh. 10:26, 27: "Joshua smote them, and slew them, and hanged them on five trees; and they were hanging upon the trees until the evening. And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees." These texts plainly show that the evening and the setting of the sun are identical. In the New Testament we have additional testimony. In the first chapter of Mark we have an account of the events of one Sabbath in the life of Christ. First he went into the synagogue on the Sabbath day, and taught. Verse 21. Here he found a man with an unclean spirit, whom he healed. Verses 23-27. Then he left the synagogue, and went to the house of Simon, whose mother-in-law he healed. Verses 29-31. The rest of the people, however, dared not ask him to heal their sick during the hours of the Sabbath, but waited till its close. We read in verse 31, "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils." Thus we see that the people unanimously regarded sunset as the close of the Sabbath, and, of course, of its commencement. This was the divinely appointed order.

The question then arises, How does it happen that people nowadays commence and end the day at midnight? The answer is this: When men became idolaters, and did not like to retain God in their knowledge (Rom. 1:28), they soon lost all knowledge of the institutions and commandments of God, so that their forms of worship and of daily life differed entirely from those of God's people. Each nation had gods of its own, and customs peculiar to itself. The Persians and Assyrians worshiped the sun, and commenced the day at sunrise. That the Jews, during their captivity, did not lose their reckoning, and conform to that of the Babylonians, is proved by the passage in Mark already quoted. The Romans, for some reason, selected midnight as the time for the beginning and ending of their day. The barbarous tribes that conquered Rome, accepted her customs, and transmitted them to their descendants. Thus the Roman method of commencing the day has become the settled custom in Europe and America. Since it is an established custom, it is necessary, in order to be understood, to conform to the usage in speaking with others, also in business, since the custom is fixed by law. But in the observance of the Sabbath, God's order is unchangeable. Those who accept the Sunday festival, which is a man-made institution emanating from Rome, may be allowed to keep it in such a manner as man decrees; but those who keep God's rest-day—the memorial of his creative power—will take the day just as God gave it, and not offer a substitute by patching a portion of two days together.

CAMP-MEETING AT DES MOINES, IOWA.

BY ELD. GEO. J. BUTLER.

FROM June 9-14, the annual camp-meeting of the Seventh-day Adventists of the State of Iowa, was held upon the new fair ground about three miles west of the center of the city. Between five hundred and six hundred camped upon the ground. It was a beautiful location for such a meeting, the place where the large State fairs are held, at the capital of the State. A fine grove, green sod, commodious buildings, and beautiful scenery were some of the pleasant circumstances connected with our meeting. It was probably the largest gathering of those who observe the Sabbath of the Lord ever assembled in the State of Iowa.

Eld. Uriah Smith, one of the editors of the SIGNS OF THE TIMES, came Thursday afternoon. Eld. White and wife and Eld. Haskell, came Friday afternoon, so we had an abundance of able help from abroad. The brethren

*Webster defines personification thus: "The giving to an inanimate being the figure or the sentiments and language of a rational being; prosopopoeia; as 'Confusion heard his voice.'"

He defines personify thus: "To give animation to inanimate objects; to ascribe to an inanimate being the sentiments, actions, or language, of a rational being or person, or to represent an inanimate being with the affections and actions of a person. Thus we say, The plants thirst for rain. 'The trees said to the fig-tree, Come thou, and reign over us,' Judges 9.

He defines prosopopoeia, or intense personification, thus: "A figure in rhetoric by which things are represented as persons, or by which things inanimate are spoken of as animated beings; or by which an absent person is introduced as speaking, or a deceased person is represented as alive and present. It includes personification, but is more extensive in its signification."

and sisters were greatly rejoiced to meet these faithful laborers and leading workers in the cause, and listen to their words of instruction. The preaching pertained almost entirely to practical instruction in true godliness and holy living and the importance of working in the Master's vineyard, working for him who has done so much for us. The dangers of worldliness, pride, the gratification of appetite and passion, and the indulgence of a spirit of fault-finding, murmuring, and gossiping, the evils with which the Christian world is cursed, were plainly set forth. These truths affected the hearts of many present. The last days are specially perilous because of the prevalence of these sins which eat like a canker and destroy their spirituality.

On the Sabbath, quite a large number came forward for prayers, and meetings were held after the preaching service in the tents, till nearly night. These meetings were profitable. On Sunday, the weather was very threatening in the forenoon, and in the afternoon we had one of the severest storms I ever witnessed on a camp-ground. Several tents were blown down, and it was with difficulty that our large tent 60-90, was kept up. The ground was drenched with water. But God mercifully preserved us from serious damage. In some places in the State it took the form of a tornado, and great loss of property resulted. Of course this hindered the outside attendance, which otherwise would have numbered thousands. Some came out in spite of the bad weather.

On Monday we commenced in the morning in the early meeting to talk of the cause and its institutions and the importance of our people sustaining them. As the meeting progressed, the good Spirit of our God came in, and our hearts were made to feel light in the Lord. At nine A. M., as we met for social meeting, we had a most precious season. Sister White was led out in speaking, and the blessing of Heaven came down upon us. It was by far the best meeting of all. The hearts of the whole congregation were moved. Backsliders who had almost wholly given up, wept like children and broke down before God in penitence and confessed their sins and returned to their allegiance. "The hearts of the fathers were turned to their children and the children's hearts to their fathers." It was a precious meeting indeed. It continued right along and swallowed up the time allotted for the usual preaching exercises, till afternoon. Between one and two hundred went forward for prayers, and many precious testimonies were given. Afternoon, after a discourse on baptism, twenty-six were buried with the Lord in the miniature lake upon the grounds, by Elders Washburn and Farnsworth. Camp broke up early next morning with a good social meeting and the ordination of our beloved brother, I. J. Hankins, to the work of the gospel ministry. The Lord witnessed to this act by his Spirit. And so our meeting closed. Our brethren went home encouraged in the Lord. Our ministers went forth with good hope to labor with the tents for the conversion of souls. Six tents will run this season in the State. May God bring many to his truth. Our Tract and Missionary work stands the best financially it ever did. The debt of several hundreds of dollars which has hung over us for years, is all paid and a balance of hundreds in the treasury to be used in the good work. The districts are mostly out of debt. Truly we have cause to thank God and take courage.

EZRA THE SCRIBE.

BY ELD. R. F. COTTRELL.

HE was a remarkable man. He had a peculiar trait, which was truly singular. "For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." Ez. 7:10. Few are the persons that seek the law of the Lord, in order that they may do and teach it. If men sought to know what God requires, they could find the way. But they seek to excuse themselves from doing what God commands, by willing ignorance of his law, or by persuading themselves that it has been abolished. One pleads ignorance of its claims that he may be excused from doing it; another cannot plead ignorance, and therefore claims that it has been abolished, so that he need not do it; and some make both these pleas, so that if one fails to excuse them from doing the will of God, they can fall back on the other; if the law remains unabolished and unchanged, they still fail to understand its requirements. It would be better, like Ezra, to seek the law of the Lord with a heart willing to do it. "Seek, and ye shall find." The will of God is plainly revealed. The absence of a heart of willing obedience is the great cause of ignorance and error.

The Missionary.

THE QUEEN REGENT DEPOSED.

BY ELD. S. N. HASKELL.

NOTWITHSTANDING the Protestant party in Scotland had resorted to the use of arms in their own defense, it was not until they had become fully convinced that the Regent was determined upon subverting the national liberties that they conceived the idea of making any change in the government, or of assuming the exercise of supreme authority. Knox, however, entertained enlightened ideas of civil as well as religious liberty. He maintained that a mutual obligation existed between sovereigns and their subjects, and that if this was violated by the former, so that they became habitual tyrants, notorious oppressors, and destroyers of the commonwealth, the people were released from their obligations to them, and were at liberty to resist them. The Queen Dowager held the regency by the authority of Parliament. The question, Might she not be deprived of it by the same authority? now claimed the attention of the reformers. Finally, a numerous assembly of nobles, barons, and representatives of boroughs, was called in Edinburgh, and Knox and Willoch, the latter then the minister at that place, were summoned to attend and give their opinion respecting the lawfulness of the measure. They replied that the Regent, by the introduction of foreign troops, and otherwise, having evinced a fixed determination to oppress and enslave the kingdom, might justly be deprived of her authority by the nobles and barons of Scotland, the native counselors of the realm, whose petitions and remonstrances she had repeatedly rejected. Accordingly the assembly proceeded to suspend her from her authority as Regent until the meeting of a free Parliament, and to elect a council for the management of public affairs during the interval.

Soon after this step was taken by the reformers, the prospect before them became dark and forbidding. A messenger on his way from England, to whom had been intrusted four thousand crowns, designed to aid the cause in Scotland, was attacked and robbed. The soldiers in the service of the reformers mutinied for want of pay; they were repulsed and worsted in several assaults and skirmishes with the French troops. Secret emissaries of the Regent were busy and also successful among them; their numbers were decreasing daily, and those who remained were becoming disunited, dispirited, and dismayed. Finally Edinburgh was abandoned, and a precipitate and disgraceful retreat was made to Stirling.

The dejection produced by these disasters was universal; but amid it all Knox remained steadfast and immovable. His undaunted spirit rose above the discouraging circumstances. God, he said, often suffered the wicked to triumph for awhile, and exposed his chosen congregation to mockery, danger and apparent destruction, in order to abase their self-confidence, and induce them to look to him for victory. If they turned unfeignedly to the Eternal, he no more doubted that their present distress would be converted into joy, and followed by success, than he doubted that Israel was finally victorious over Benjamin after having been twice repulsed with ignominy. The cause in which they were engaged would, in spite of all opposition, prevail in Scotland. It might be oppressed for a time, but it would ultimately triumph. In the same discourse, which was delivered the day after Edinburgh was evacuated, he stated that their forces were confounded, that their enemies had triumphed, and inquired the cause why God had permitted them to be thus oppressed with sorrow and shame. The situation of their affairs requires plain language, he said, and he would use it. Having, in his remarks, divided the congregation into two classes, those who had been connected with the cause from the beginning, and those who had recently joined themselves to it, he proceeded to point out what he considered blameable in each; and after exhorting all to an amendment of life, prayer, and works of charity, he concluded with an animating address.

The deep despondency which had rested upon the audience was dissipated, and the people dispersed with renewed courage. Another messenger was dispatched to London to supplicate more effectual assistance from Elizabeth. The disaster which the Protestant army had encountered at Edinburgh proved beneficial to their cause, as it

was by this means that the English court was led to abandon the cautious policy which had hitherto characterized it. An English army, consisting of two thousand horse and six thousand foot, was sent to assist the reformers, and with its aid the French were soon compelled to leave the country.

BALE, SWITZERLAND.

It was my privilege to spend a few days, during the month of May, with our dear Bro. Andrews at Bale, Switzerland. I am happy to report that Bro. A. is in much better health than he was last winter, although still feeble. He, with his devoted helpers, is doing all in his power to publish and spread the truth in the French language. The Lord gives them much encouragement in their work.

There is, to the student of the Reformation of the sixteenth century, under Luther, Melancthon, Zwingle and others, much of historic interest connected with the ancient city of Bale (German Basle). It was among the first cities of Switzerland to espouse the cause of Zwingle. Here Ocolampadius boldly proclaimed against the doctrines and corruptions of the Romish church. As we look back of this period we find steps had been taken in Bale, which, in the providence of God, had prepared the way for the Reformation to obtain a strong foothold there.

We look with interest on the famous Roman Catholic Council of Bale, called by Pope Martin V., and continued by Eugenius IV. It was opened July 23, 1431, and closed May 16, 1443. During these twelve years this council had forty-five sessions. In its thirtieth session the council declared that "a general council is superior to a Pope." The avowed object of this council was to reform the church of Rome. Pope Eugenius was determined to break up the council, but this only led the council to take even stronger grounds, against him. In the session held Feb. 15, 1432, it was declared that "the synod, being assembled in the name of the Holy Spirit, and representing the church militant, derives its power directly from our Lord Jesus Christ, and that all persons of whatsoever rank or dignity, not excepting the Roman pontiff himself, are bound to obey it; and that any person, of whatsoever rank or condition, not excepting the Pope, who shall refuse to obey the laws and decrees of this or of any other general council, shall be put to penance and punished."

Pope Eugenius issued a bull dissolving the council, but it refused to be dissolved, and called him to account, giving him only two months in which to revoke his bull. Meanwhile deputies arrived from Bohemia, demanding that the laity should be allowed the wine in the communion. This was granted them by the council. It gives us some idea of how far the doctrines of John Huss, the Bohemian (who had proclaimed against the papacy one hundred years previous), had gained ground, as we read that these deputies demanded of the council that all mortal and open sins should be corrected and punished according to God's law; that the word of God should be faithfully preached; and that the clergy should not possess authority in temporal matters.

In 1433, Eugenius issued another bull revoking all the decrees of the council against himself. Finding that the council had France and the Emperor to support it, in autumn of the same year he revoked all the bulls which he had issued for the dissolution of the council, and published one in which he declared that the council had "been lawfully continued from its commencement, and that it would be so to the end; that he approved of all that it had offered and decided, and that he declared the bull for its dissolution which he had issued, to be null and void." "Thus," as Bossuet observes, "setting the council above himself, since, in obedience to its order, he revoked his own decree made with all the authority of his See."

Notwithstanding this professed submission to the council, he still plotted for its overthrow, but the council went on reforming abuses. In the thirty-first session, January 24, 1438, the council suspended Eugenius from the exercise of all jurisdiction, either temporal or spiritual, and pronounced all that he should do, "null and void." In the thirty-fourth session, June 25, 1439, the council deposed Eugenius, making use of the strongest possible terms. On the 30th of October, Amadeus, duke of Savoy, was elected Pope, and took the name of Felix V. Alphonso, king of Aragon, the queen of Hungary, and the dukes of Bavaria and Austria, recognized Felix, as also

did the Universities of Germany, Paris, and Cracow. France, England, and Scotland, acknowledged the authority of the council, but still recognized Eugenius as Pope. Four years after Eugenius died, and Nicholas V. was elected Pope, whereupon Felix V. resigned, and thus the schism was ended.

This council had given Bale a spirit of protest against Roman corruptions, which doubtless was fostered until the full light of the Reformation broke upon them.

Bale must have been at one time a stronghold of Catholicism, for in the city and vicinity there existed eight convents, four for monks, and four for nuns. The earliest, *St. Albans*, was erected A. D. 1083, and the latest, *Karthanser*, in 1401. Some of these buildings are still standing. One, built for the Franciscan, or barefoot monks, stands near the great market-place. This convent was for many years occupied as the post-office. Directly in front of this, across the market-place, is one of the many drinking fountains of Bale. This fountain is surmounted by two images, which, on inspection, prove to be Delilah, with Samson sleeping on her knee; and she is shearing off his locks. The history of this I could not learn, but being in front of the convent, and of more modern date, it may have been erected by the Protestants as an emblem, to show that the papal church was the Delilah that had shorn Samson—the true church—of its strength.

In some other parts of the city are still remaining paintings, executed while the spirit of the Reformation was in its ardent youth. Near the smaller market stands the ancient *Roth House* (red house, being constructed of a reddish stone). It is now the place of the meeting of the city officials, containing the city offices. As we enter this inclosed court, and ascend the steps to the offices, there is spread out before us on the walls a large, distinct painting. It is a view of the final Judgment. The painting, as stated under it, was executed in 1519. It represents Christ upon the throne. At his right hand are angels, and a multitude of redeemed ones. In the foreground, the picture consists of a collection of characters being borne by devils to the flames of hell, at the left. One devil is represented with a Catholic priest over his shoulder. Another has a nun by the hair of her head, dragging her along. Another has a monk. Another has the Pope himself, by the collar of his robe, dragging him on. Tetzels money box is displayed, broken open, with coins of various sizes spilled upon the ground. Near this, the earth is opening with flames bursting out, and priests, confessors, monks, and nuns, going like Korah, "alive into the pit."

A building on which I looked with great interest was the Münster Cathedral, in which the Bale council, mentioned above, was held, and where is now shown the identical record book of the proceedings of the said council. In this Cathedral are the tombs of Ecolampadius and Erasmus. This building was first erected by Henry II. of Germany, in A. D. 1010. It was injured by an earthquake in 1346. Another earthquake, followed by fire, in 1356, laid it in ruins. In 1363, with the restoration of the city, the Cathedral was rebuilt. At its front corners are two towers, each a little over two hundred feet in height. In one of these towers there are seven bells, the largest of which weighs 5,900 pounds. In the other tower is a bell, given by Pope Felix V., cast from 1483 to 1493. This bell weighs 10,500 pounds. These Catholic bells now ring for Protestant service, as, be it remembered, most of the inhabitants of Bale are opposed to Romish doctrines and usages, and have been since 1505. That year the people of Bale entered into the Swiss alliance, and declared themselves in favor of the Reformation. That year, they drove out John Philip, the Catholic bishop. From this time it ceased to be the residence of the Romish bishops. It was in the year 1519 that Bale embraced with ardor the reform faith.

John Calvin resided for a few months at Bale, and it was here he wrote his famous "Christian Institutes." Ecolampadius, just before his death, drew up a Calvinistic confession of faith, which he first read in a speech at the opening of the synod of Bale, in September, 1531. This confession was adopted by the Protestants of Bale in 1534. J. N. LOUGHBOROUGH.

PRAYER is not overcoming God's reluctance; it is laying hold of his highest willingness.

UPPER COLUMBIA T. AND M. SOCIETY.

The first annual session of the Upper Columbia Tract and Missionary Society was called to order by the President, Thursday, June 2, 1881, at 3 p. m. Meeting opened with singing. Prayer by Eld. J. H. Waggoner. Minutes of the organization session were read and approved. The following committees were appointed: On Nominations, Ambrose Johnson, Wm. McCoy, and Hugh Barkley; on Resolutions, A. T. Jones, Wm. Russell, and M. O. Beck.

The report of labor done the past year was called for and read, as follows:—

DISTRICTS.	No. of Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. of Signs in Clubs.	Subscribers Obtained.	Pages of Tracts and Pam. Distd.	Periodicals Distributed.	Annals sold & given.
1.	29	52	5	197	152	32	95	16445	1251	28
2.	32	65	12	15	101	7	57	22341	780	43
3.	40	98	21	11	166	18	111	15042	1263	..
AGENTS.	4	11	4	440	275	..	33	6724	349	20
Total.	105	226	42	663	694	57	296	61152	3593	91

Elder Waggoner made interesting remarks in reference to the rise, progress, and importance of the work in general, but more particularly with regard to the same within our own field. He mentioned the fact that at present there is a great immigration to this part of the country, and that it behooves us to make greater efforts to properly meet the increasing demands of the times. Adjourned.

SECOND MEETING, Friday, 5 P. M.—The Treasurer read the following report:—

TREASURER'S REPORT.

RECEIPTS.

Received from Districts.....	\$371.85
Received on Reserve Fund.....	209.50
Received from Agents.....	117.82
Received from N. P. T. and M. Society.....	56.25
Received from Camp-Meeting Fund.....	6.51—\$761.93

DISBURSEMENTS.

Paid to Signs office.....	\$516.70
Paid to Review office.....	167.93
Paid for Library, postage and freight.....	43.23—726.86
Cash on hand.....	\$ 35.07

FINANCIAL REPORT OF U. C. T. AND M. SOCIETY, MARCH 31, 1881.

LIABILITIES.

Due Review office.....	\$ 17.50
Due Pacific Press.....	8.66—\$ 26.16

ASSETS.

Due from Agents.....	\$ 70.96
Due from Districts.....	51.60
Publications on hand.....	263.07—\$385.63
Due on pledges to Reserve Fund.....	144.00
Total, including pledges to Reserve Fund.....	\$529.63
Leaving a balance in favor of Society of.....	503.47

Report accepted. The following sentiment was considered and accepted: Though the financial condition of our Society is somewhat favorable, we should greatly increase our efforts to develop ripe fruits for God. Eld. Van Horn spoke in regard to the North Pacific T. and M. Society. Adjourned.

THIRD MEETING, Monday, June 9, at 9 A. M.—The committee on nominations reported as follows: For President, G. W. Colcord; Vice-President, A. T. Jones; Secretary and Treasurer, Mrs. G. W. Colcord. Directors—Dist. No. 1, B. F. Winkler; Dist. No. 2, Ambrose Johnson; Dist. No. 3, G. H. Beck. Nominees were elected.

Committee on resolutions offered the following:

WHEREAS, All that we deem necessary to the success of the tract and missionary work in our field is, by the substitution of the expression Tract and Missionary Society for Conference, well expressed in the resolutions adopted at Milton, Or., May, 1880, therefore

Resolved, That we recommend the indorsement of the same, with the above change.

Adjourned.

FOURTH MEETING was called to order at 4 P. M. Voted to divide Idaho Territory on the line of the Lapwai or Salmon river mountain range, apportioning the northern division to District No. 2, and the southern part to District No. 3. The session closed with interesting catechisms and instructions. Adjourned sine die.

G. W. COLCORD, President.
MRS. G. W. COLCORD, Secretary.

THAT man is a bad preacher in the pulpit who is not a good preacher out of it; and no man in the world has a right to stand up for God, if God has not adorned him with personal holiness. We should preach by what we are, as well as by what we say.—Rowland Hill.

COUNTERFEIT coin can never succeed in spoiling the character of gold; it only compels one to ring every piece on the counter. So pretence and sham never injure religion, but only make men more watchful.—Sel.

Temperance.

THE GOOD WINE.

SAID the governor of the feast to the bridegroom, "Thou hast kept the good wine until now!" He seems to have been struck with the goodness of that wine. And well he might, for Christ had just made it, and, as in his creative work at the beginning, he "saw that it was very good." If we had some of that wine, we would drink it unhesitatingly. It was really good wine—having been made by creative power out of pure water, without any process of "descending change." If it was a rich and ripe product of "ascending change," the climax of growth—a rare and luscious juice such as the chief butler had dreamed of handing to Pharaoh—then it was really good. Let any one in tropical climes, enervated with long-continued heat and fainting from thirst, quaff the delicious nectar, and say if it be not thoroughly and absolutely good. Nature in her wondrous laboratory, by the process of growth, has changed the sap of the vine, which is water, stage after stage of ascending change, into this ripe and rare result which is wine—the very topmost round of ascent. Did Jesus by his silent volition do the same, or did he produce a substance a step further on, and a step lower in the scale of nature, a substance that had commenced the process of descending change, a substance that had taken the first step of decay?

There may be those who think that nature's juices are better when they begin to rot (fermentation is the first step toward rottenness), but there are also those who think that nature's wine is perfect in the original packages; in the berry; in the cluster. Yes, it was good wine that the Saviour made—wine that had not begun to rot.—Rev. Charles Beecher, in the Advance.

WHERE DOES THE SIN COMMENCE?—To drink deeply—to be drunk—is a sin; this is not denied. At what point does the taking of strong drink become a sin? The state in which the body is when not excited by intoxicating drink, is its proper and natural state; drunkenness is the state farthest removed from it. The state of drunkenness is a state of sin; at what stage does it become sin? We suppose a man perfectly sober who has not tasted anything which can intoxicate; one glass excites him, and to some extent disturbs the state of sobriety, and so far destroys it; another glass excites him still more; a third fires his eye, loosens his tongue, inflames his passions; a fourth increases all this; a fifth makes him foolish and partially insane; a sixth makes him savage; a seventh or an eighth makes him stupid—a senseless, degraded mass; his reason is quenched, his faculties are for the time destroyed. Every noble and generous and holy principle within him withers, and the image of God is polluted and defiled! This is sin, awful sin; for "drunkards shall not inherit the kingdom of God." But where does the sin begin? At the first glass, at the first step towards complete intoxication, or at the sixth, or seventh, or eighth? Is not every step from the natural state of the system towards the state of stupid intoxication an advance in sin, and a yielding to the unwearied tempter of the soul?—John Bright.

HERE are Dr. Thomas Guthrie's excellent reasons for being a total abstainer: "I have tried both ways; I speak from experience. I am in good spirit because I take no spirit; I am hale because I use no ale; I take no antidote in the form of drugs, because I take no poison in the form of drinks. Thus, though in the first instance I sought only the public good, I have found my own also since I became a total abstainer. I have these four reasons for continuing to be one: first, my health is stronger; second, my head is clearer; third, my heart is lighter; fourth, my purse is heavier."—Sabbath Recorder.

In all the history of the world there is not an instance where a total abstainer from alcohol ever became a drunkard—ever will or ever can become a drunkard. A person who never goes in the water or on the water, certainly will never be drowned. Total abstinence from intoxicants is the only certain and infallible preventive of drunkenness on the globe, and will be the only one while human nature exists.—Cuyler.

ADD to temperance, patience.—ST. PETER.

The Home Circle.

ALTERNATIONS.

If all our world were one broad, level plain,
Each vale exalted and each hill made low,
The rivers then would stagnate, and the rain
Would turn the fields into a reedy slough.

If skies were cloudless, ever clear and bright,
And all our days were one incessant glare,
The flowers would droop just through excess of light
And dearth and death would meet us every where.

Or if the sky were always dark with cloud,
Making the sunlight only dull and dim,
The wail of famine would wax long and loud,
Earth's cup of sorrow filled up to the brim.

If all the seasons were one summer day,
With harvest ripening in the sunshine warm,
How we should miss the winter cold and gray,
And long to hear the voices of the storm!

If all our life were one exultant psalm,
With no soft interlude of minor tone,
Methinks its music soon would cease to charm,
And we would weary of its monotone.

If all our days were one unbroken joy,
The very joy would ripen it to pain;
For as the gold must have its base alloy,
So sorrow blesses, and our loss is gain.

Creation's law is still the law of life—
The evening and the morning round our days;
While through the changing chords of rest and strife,
Prayer sings responsive to her sister Praise.

—Henry Burton.

WAITING FOR THE GRIST.

"It is strange," said a gentleman who sat next to me in the ear, and with whom I had struck up quite an acquaintance, "what an influence a look, a word, or the little act of a perfect stranger will sometimes have upon a person."

"Yes," said I, "more than any of us realize."

"It was the simple act of a stranger that changed the whole course of my life."

"Indeed! How so?"

"When I was a boy, my father moved to the then far West—Ohio. It was before the days of steam, and no great mills thundered on her river banks, but occasionally there was a little grist-mill by the side of some small stream, and thither, whenever the water was up, the whole neighborhood flocked with their sacks of corn. 'First come, first served.' Sometimes we had to wait two or three days for our turn. I generally was the one sent from our house, for while I was too small to be of much account on the farm, I was as good as a man to carry a grist to mill. So I was not at all surprised one morning when my father said: 'Henry, you can get up old roan and go to mill to-day.'

"Saunders' mill was ten miles away; but I had made the trip so often that it did not seem far. I believe one becomes more attached to an old mill than to any other building. I can see just how it looked as it stood there under the sycamores, with its huge wheel and rough clapboard sides.

"When I arrived, I found the North Branch and the Rocky Fork folks there ahead of me, and I knew there was no hope of getting home that day; but I was not at all sorry, for my basket was well filled with provisions, and Mr. Saunders always opened his big barn for us to sleep in; so it was no unpleasant time we had while waiting for our grist. This time there was an addition to the number that had been in the habit of gathering from time to time in the old Saunders' barn—a young fellow about my age, probably a little older. His name was Charley Allen, and his father had bought a farm over on the Brush Creek road. He was sociable and friendly, but I instinctively felt that he had 'more manners' than the rest of us. The evening was spent, as usual, in relating coarse jokes and playing cards. Although I was not accustomed to such things at home, I had become so used to it that it had long since ceased to shock me, and indeed, I was fast becoming a very interested spectator.

"Well, boys, it is time for us fellers to go to roost," said Jim Finley, one of the greatest roughs on the Rocky Fork, as he threw down his pack of cards and began to undress. We all followed his example, although it was not much undressing we did to sleep on the hay mow; but we were so busy with our own affairs that we did not notice Charley Allen until Jim exclaimed: 'Heydey! we've got a parson here, we hev!' Charley was kneeling by the oats bin, praying. Jim Finley's jest met with no response. The silence was only broken by the drowsy cattle below, and the twit-

tering swallows overhead. More than one rough man wiped a tear from his eyes as he silently went to his bed on the hay. I had always been in the habit of praying at home, but I never thought of such a thing at Saunders' mill. As I lay awake that night in the old barn, thinking of Charley Allen's courage, and what an effect it had upon the men, I firmly resolved that in the future I would do right. I little thought how soon my courage would be tested. Just after dinner I got my grist, and started for home. When I arrived at Albright's gate, where I turned off to go home, I found the old squire waiting for me. I saw in a moment that something had gone wrong. I had always stood in the greatest awe of the old gentleman, because he was the rich man of the neighborhood, and now I felt my heart beginning to beat very fast. As soon as I came near he said, 'Did you go through this gate yesterday?' I could easily have denied it, as it was before daylight when I went through, and I quite as often went the other way. Charley Allen kneeling in the barn came to my mind like a flash, and before I had time to listen to the tempter I said, 'Yes, sir, I did!'

"Are you sure you shut and pinned the gate?" he asked.

"This question staggered me. I remembered distinctly that I did not. I could pull the pin out without getting off my horse, but I could not put it in again; so I carelessly rode away, and left it open.

"I—I—I—"

"Out with it, tell just what you did!"

"I left it open," I said, abruptly.

"Well, you let the cattle in, and they have destroyed all my early potatoes—a terrible piece of business."

"I'm very sorry, I'd—"

"Talking won't help matters now; but remember, boy, remember that sorrow don't make potatoes."

"I felt very badly about the matter, for I was really sorry that the old gentleman had lost his potatoes, and then I expected to be severely reprimanded at home; but I soon found that they knew nothing of the matter, and after several days had passed, I began to rest quite easy. Alas for human hopes, one rainy afternoon I saw the squire riding down the lane. I ran off to the barn, ashamed to face him, and afraid to meet my father. They sat on the porch and talked for a long time. At last my curiosity overcame my fear, and I stole back to the house, and went into my mother's room to see if I could hear what they were talking about. 'Why, the boy could be spared well enough, but he don't know anything about the business,' said my father. 'There is one thing he does know,' said the squire, 'he knows how to tell the truth.' He then related the circumstance which I so much dreaded to have my father hear. After he had gone, my father called me to him and told me that the squire was going to start a store in the village, and wanted a boy to help, and that I could go if I wanted to. I went, and remained in the village store until it blossomed out into a city store; and people say that I got my start in life when I entered Albright's store; but I will always maintain that I got it while I was waiting for the grist."—*Sunday School Times.*

THE LITTLE GIRL THAT NOBODY LIKED.

"WASN'T it lovely in Miss Hodge to give us such a short Latin lesson?" said Sue.

"I don't know as 'twas very lovely. She generally gives us long enough ones to make up," said Katie.

"Say, don't you think that new girl is pretty?" whispered Carrie.

"Not so very. Too many freckles," said Katie.

Katie walked home alone. Frankie was in the front yard, putting the last touches to a snow man.

"Look Kit, isn't he a big feller," shouted the little boy.

"I don't call him so very tremendous," said Katie. "You needn't throw that snow-ball at me, sir."

Katie went into the house, and found mamma and Aunt Eleanor talking with Mrs. Eldridge in the parlor.

"What red cheeks our little girl has!" said Mrs. Eldridge, pleasantly; "she must have been out in the cold."

"I don't think it's very cold to-day," said Katie, seating herself by the register.

"My Minnie has been out skating for the first time this winter," Mrs. Eldridge went on.

"Does she like to skate? I hate to."

Mrs. Eldridge said no more, but turned to Katie's mamma.

"Katie, I must show you the hood Mrs. Eldridge brought me," said mamma, after she was gone. "Don't you think it's pretty?"

"I don't think red's a pretty color a bit. What a queer shape it is! I've got to go and study."

"Eleanor, what shall I do with that child?" said Mrs. Wicks helplessly. "Do tell me what is the matter with her."

"Her food don't agree with her, I'm pretty sure of that," said grandma. "The child's stomach is out of order."

"I've talked and I've talked, and it does no good," continued Mrs. Wicks. "She contradicts from morning till night. I'll turn her over to you, Eleanor. I wish you would have a serious talk with her. But if you ever have children of your own, you'll find it not such an easy matter," sighed Mrs. Wicks, "to make little angels of them." Aunt Eleanor had heard this many times before. She laughed, and went on crocheting, but she did not forget her little niece with her sad infirmity.

That night they all sat in the parlor. Grandma was nodding over her knitting; papa complained there was nothing in the paper; Frankie was pulling the cat's tail; and Katie was groaning, "Oh, dear, I wish somebody'd play go-bang with me."

"Let's all play something," said Aunt Eleanor, throwing down her work. "I heard of a new game the other day. Let me tell you. First some one goes out of the room."

"Oh, let me go! let me go!" cried Katie.

"In just a minute, dear. The people left in the room decide on some adjective, like amiable, or conceited, or flattering; and when you come in, and say something to each one, he must be amiable, or conceited, as the case may be, in his answer. And you must guess by his manner what this adjective is. You all understand? There Katie dear, run out in the hall. We won't keep you long."

So papa and mamma and grandma begged Aunt Eleanor to tell them some adjective. They could really think of not another one in the language besides amiable and conceited and flattering, and those Katie had already heard.

"I have one," said Aunt Eleanor, and whispered something in the ear of each. "Come Katie."

Katie had been thinking up questions as she sat on the hall stairs, and started out bravely.

"Auntie, don't you think mamma's new bonnet is pretty?"

"Pretty!" said Aunt Eleanor, "I wouldn't be hired to wear such a looking thing."

Katie looked puzzled, and a little uncomfortable.

"Mamma, are we going to have that lovely pudding for dinner to-morrow?"

"I'm sure I don't know," said Mrs. Wicks, with a weariness which was quite sincere. "Who cares for pudding? I'd like never to see one again."

"Well, papa, you like it any way don't you? You said you did."

"A man's a right to change his mind, hasn't he?" said Mr. Wicks, gruffly. "I suppose I can eat it if I can't get anything else, though." Katie reddened. Had she not said that very thing at breakfast?

"Frankie," she went on, "you ought to go to bed. It's half past seven."

"I'm not going to bed till I get ready," said Frankie, as if the game cost him no great effort.

"You naughty boy! Now, grandma, how did you like the work-bag I gave you Christmas?"

Grandma looked troubled, but Aunt Eleanor gave her a warning.

"I thought, dear," said the old lady, tremulously, "that it was a very queer shape."

Katie could bear it no longer. "I don't know anything about your old game; but I know you are all perfectly horrid! You contradict everything I say. You don't agree!"

"Hurrah! you've guessed it. And a person who never agrees is what?"

Poor Katie! she stood still, looking from one to the other, then sobbed out, "I—I—suppose you—you mean disagreeable," and rushed out of the room.

When Aunt Eleanor went upstairs, a tearful

voice called, "Auntie, will you come here a minute?"

"Yes, dearie."

"Oh, Auntie, I know what you all meant. You played that game on purpose, so I could see how it sounded. I'm never going to be disagreeable again!"

It was a great promise to make, and it must be confessed that Katie sometimes forgot to keep it. At the end of a year, she was by no means a little angel, but she was quite as far from being "the little girl that nobody liked."—*Christian Register.*

ITEMS OF NEWS.

—There are 887 Episcopal churches in London.
 —There was 80 per cent. more tobacco produced in 1880 than in 1870.
 —A Washington telegraph company is laying its wires in the sewers.
 —The Italian Government is making preparations for specie payment.
 —The French have fixed the number of troops to occupy Tunis at 10,000.
 —Chili and the Argentine Confederation have agreed upon the draft of a treaty.
 —All the gambling houses in St. Louis have been closed under the new law.
 —Minnesota mills will grind 35,000,000 bushels of wheat during the fiscal year.
 —Twenty-three hundred and fifty-one immigrants arrived in New York June 22.
 —The Mayor of Cincinnati has prohibited picnics on Sunday within the city limits.
 —Belgium has adopted the postal savings bank system, with stamps for small deposits.
 —Mrs. Lincoln, widow of President Lincoln, is dangerously ill, and is not expected to live.
 —The Irish census shows a population of 5,159,849, being a decrease of 252,538 since 1871.
 —Hartmann, the Nihilist is intending to come to the United States. He is not needed here.
 —It is estimated that Connecticut raised tobacco enough last year to make 900,000,000 cigars.
 —Last year California sent \$1,000,000 worth of fresh fruit to the States east of the Rocky Mountains.
 —The foreign commerce of Boston during the month of May amounted to nearly fourteen millions of dollars.
 —It is reported that at Cornell university nearly all the students have signed a pledge of abstinence from tobacco.
 —The editors of the New York *Police Gazette* have been indicted by the Grand Jury for publishing lottery advertisements.
 —On Friday night June 24, the residence of Mr. W. Collins on Webster street, Oakland, was burned to the ground. Loss \$12,000.
 —Of 49,550 families in Georgia, who were visited by the colporteurs of the American Bible Society, 18,000 were without the Scriptures.
 —The earnings of the Union Pacific Railway Company for the first eight days in June, 1881, increased \$175,034 over the same time last year.
 —A dispatch from Dartmund, Prussia, says that an explosion occurred June 24, at the Liefban colliery. Seventeen persons were killed and five injured.
 —Tucson, A. T., was seriously damaged on the 27th by the explosion of a quantity of Tonite powder. Nearly every building in town was shattered.
 —The Methodist Episcopal church has in this country forty-five colleges and theological seminaries, besides ninety other high grade institutions of learning.
 —Several thousand workmen are on a strike in Stockholm, and riots are feared. Numbers of fires in Sweden recently are believed to be of an incendiary origin.
 —The revised New Testament has been adopted for all services in the theological seminary at Andover. President Porter has also introduced it in the Yale chapel.
 —In the afternoon of June 22, a fire destroyed a large portion of the city of Tombstone, A. T. The total loss is estimated at a quarter of a million. The fire originated in a saloon.
 —A whole train on the Morlos railroad in Mexico fell into the San Antonio river, June 25, on account of the falling of a stone bridge. Two hundred are reported dead, and many injured.
 —The proposed amendment to the Constitution of Pennsylvania, prohibiting the manufacture and sale of intoxicating liquor, has been defeated in the Senate by a vote of sixteen to twenty-four.
 —It is stated that of the sixty-eight cities that made weekly death reports to the national Board of Health, in 1880, Vallejo, Cal., is the healthiest city reported, and Norfolk, Va., the most unhealthy.
 —The Wisconsin Legislature has appropriated to the State University and experimental farm of that State, four thousand dollars for the purpose of conducting experiments in the production of sugar from amber cane.

—Thomas Garfield, an uncle of the President, was killed by a locomotive as he was crossing the railroad track near Cleveland, June 21. Mrs. Arnold, the President's sister, was injured, it is feared fatally.

—The ship *Franconia*, from New York, went ashore on the Farallones Friday morning, June 24, in a dense fog. All the crew were saved, but the ship with the cargo, valued at about \$300,000, was a total loss.

—Calcutta advices say: "A report has reached here from Central Asia that large bodies of Russian troops are assembling on the borders of Kashgar, and a conflict with Chinese troops cannot long be avoided."

—Philadelphia has been making a great effort to have the remains of William Penn removed from England to that city; but the trustees of the cemetery where he was buried, refused to grant the request.

—The largest elevator in the country has just been completed in Brooklyn, N. Y. It has cost nearly \$2,000,000, and has a storage capacity of 2,500,000 bushels. Half a dozen vessels can load from it at the same time.

—A dispatch from Ottawa states that Sitting Bull has commenced selling horses to keep his band from starving, and cannot hold out much longer. The Canadian Indians refuse to have anything to do with him.

—Mayor King of Philadelphia has prohibited the sale as well as the use of fire-crackers for the fourth of July. It would be well if all cities could invent some other than a Chinese method of celebrating our national holiday.

—Kansas was visited, on the 25th, by one of the severest storms of wind, rain, and hail ever known there. Five inches of water fell during the night. Orchards were stripped of their fruit, and thousands of acres of grain were cut down.

—The 9th of June was the centennial anniversary of the birth of George Stephenson, the originator of the railway locomotive. It was celebrated with great enthusiasm in England. Fifty years ago the English Parliament called him a lunatic.

—On the morning of the 20th the store of Dr. Timothy Conkling, at Centerville, Shasta county, was blown up with giant powder. The building was entirely demolished, and the Dr. was very seriously injured. The perpetrator of the deed is unknown.

—The relations of the Porte with the French Embassy at Constantinople are represented as very strained in consequence of the Tunis affair. The French Ambassador was unable to obtain an audience with the Sultan to present the usual complimentary message.

—The Utes are again on the war path. Several murders have been committed by them. A company of settlers that organized to resist them was overpowered and several killed. Troops have been dispatched to the seat of war, in San Juan county, Utah, and fighting is reported.

—The comet, which was discovered on Wednesday morning, June 22, has created a decided sensation, the more so as it was entirely unexpected, and was not first seen by the astronomers. From the change in its position during the night, many supposed there were two, but this has been disproved.

—June 22 a fire broke out in wheat-fields near the railroad, about eight miles from Merced, and in spite of the efforts of three or four hundred men, burned for several hours. The area burned over is estimated at two and a half miles in width, and four and a half in length. Standing grain, grain in sacks, machinery, and houses were destroyed.

—Serious complications are liable to grow out of the affair between France and Tunis. At Marseilles there have been furious encounters between the French and Italians. Quite a number of persons have been killed, and many wounded. Two factories which employed Italians have been burned, and many manufacturers have dismissed their Italian workmen. Large bodies of troops are required to keep the peace. A dispatch says: "There are signs of disorder at Lyons, where many Italians are likely to repeat the scenes of Marseilles. The fact that Italy is utterly unable to cope with France is the only thing which prevents her from listening to the voice of the people and declaring war." Bismarck, it is said, views with complacency the fact of a possible war between France and Italy. Meanwhile, France is planning an advance upon Tripoli.

Obituary.

WILLARD.—Died in Mountain View, Cal., June 20, Ethel May, daughter of Julian D. and Lovina Willard, aged four months and seven days. After much suffering the fair little one fell asleep in Jesus to rest until the Life Giver comes. The bereaved mourn not as those that have no hope.

Sweetly sleeps our little one,
 Guarded by the angels bright,
 Till God's work on earth is done,
 And we see the morning light.
 Then shall angels bear thee home
 To the mansions bright and fair,
 Ne'er from loving arms to roam,
 Then we hope to meet thee there.

Remarks at the grave by Bro. J. M. Loveland.
 MRS. C. J. HUTCHINGS.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 30, 1881.

NO PAPER NEXT WEEK.

THERE being only forty-eight numbers in a volume of the SIGNS, we decide to drop one number next week, as several of our employees wish to take a short vacation.

THE REVISED NEW TESTAMENT.

THE interest with which all classes regard the Bible is shown by the great numbers of the revised version of the New Testament which are being purchased. Although the sale was delayed until many thousand were accumulated in the Bible House of the authorized publishers, the demand was far too great for them to supply, and a dozen or more American editions have been issued by nearly as many publishers. Many of the American editions are very well printed, a few of them being on better paper and more substantially bound than the English editions at the same price.

A comparative edition has also been issued with the old and new versions on opposite and corresponding pages, thus making it very easy for the reader to compare them verse by verse.

A CORRECTION.

IN No. 23 of the SIGNS, p. 270, third line from top of second column, a serious error occurs in the print. Instead of, "The day and hour he did not reveal; the signs of its nearness he did not reveal," read, "The day and hour he did not reveal; the signs of its nearness he *did* reveal."

It is stated by an African explorer that King John of Abyssinia is rapidly going mad. As a proof of this assertion, he states that the king "cuts off the noses of those who take snuff, and the lips of those who smoke." If the king is really mad, there is certainly method in his madness. He is taking a summary and effective way of abolishing the tobacco nuisance. If he continues mad long enough, the Abyssinians will excel any other nation in cleanliness and decency. Let us hope that other and less despotic rulers will also go mad.

THE Boston *Congregationalist* says that "some of our spiritual teachers seem to be making it their principal business to be raising a fog around religion," and further says that as fog stands supreme as the enemy of navigation, so it must be detrimental to religion. As a specimen of theological fog, it cites the popular doctrine that it makes no difference what a man believes, or whether he belongs to any church or not, and says: "Away with all this fog, say we. Let us all have our convictions and have the courage of our convictions."

WHAT more can America desire? Her cup of fame is certainly full. In England, two horses ran a race in the presence of a vast multitude; and lo, it was discovered at its close that the horse which won was born and reared in America. And thereat there was great rejoicing. And yet again, two men in like manner walked a certain distance, and one of them walked faster than the other. And he too was an American. Is it not enough?

THE *Scientific American* gives an account of a journalist at Cleveland, O., who has a peculiar defect in his hearing. He can hear a whisper, but the shrillest whistle is inaudible to him; the upper notes of a musical instrument convey no sound to his ear, while the lower notes are heard without difficulty.

CAMP-MEETING AT NEENAH, WISCONSIN. BY ELDER GEO. I. BUTLER.

THIS meeting was held June 16-21, on the fair ground on the shores of Lake Winnebago. The grounds were pleasant. Some four hundred people encamped on the ground, about one-third of whom were Scandinavians. Two preaching services a day were held in that tongue. Eld. Haskell and myself reached the ground the first day of the meeting, and did the public speaking until Friday when Eld. and Mrs. White came. The people were greatly pleased at their presence among them, and listened with deep interest to their testimony.

On the Sabbath, after an earnest discourse from the

latter, there was a strong move among the people. Probably three-fourths of the congregation came forward for prayers, and deep feeling prevailed. There were many interesting testimonies given, and real good accomplished. There was a good audience on Sunday, which listened with deep interest.

On Monday an excellent meeting was held, and thirty or forty young people came forward for prayers, many of them for the first time. A discourse on baptism was given by Eld. White, and forty were baptized by him and Eld. Decker, in Lake Winnebago. The brethren dispersed with cheerful hearts, feeling they had had an excellent meeting. One marked feature of interest in the meeting, was the prominence the Scandinavian work assumed. There have been some influences which have tended to depress the interest among this people of late, in this country. Elder Matteson's efficient labors here are greatly missed this side of the Atlantic, though productive, perhaps, of more good in Europe. Eld. Hanson of Iowa, another efficient laborer, has been so unwell as to be unable to labor much for more than a year past. Eld. O. A. Olsen of Wisconsin, has, from the pressure of cares as president of the Conference, been unable to give much of his time to labor in this tongue. These, and other influences, have had a discouraging effect. Then again, there have been but few young men of that nationality entering into labor in that tongue, though quite a number of those who learned this as the language of their childhood, have been to school to qualify themselves to labor for the cause. But most of them speak in the English tongue. While multitudes of this people, the most moral of all our foreign population, were thronging to our shores, the outlook seemed dark for laborers to reach them; and the old brethren seemed discouraged at the prospect. But at this meeting new hope of a change for the better has sprung up among them.

Eld. O. A. Olsen has felt for some time the importance of giving himself entirely to the work among his own people. The Conference recommended him to do so. He will probably attend the Minnesota and Dakota camp-meetings, and labor in Dakota and Iowa as the cause shall seem to demand. This will be a great encouragement to the Scandinavians of those Conferences. Quite a number of young men of this tongue are entering the work, and the promise now seems hopeful of a good advance in this country among this people. We hope our dear Bro. Jaspersen, who has recently returned to this country, may also labor efficiently in the cause. May God bless our Scandinavian work. Eld. Olsen will probably take some sort of supervision over the Scandinavian work in this country, which we trust will greatly add to its efficiency.

BRO. A. D. BENTON writes from Salinas City that he has been holding meetings near that place in a school-house, once a week, on Sundays, with an average attendance of thirty. The interest to hear is good. Four have signed the covenant, and are keeping the Sabbath, and these with one other have signed the teetotal pledge.

Appointments.

DISTRICT QUARTERLY MEETINGS.

DISTRICT No. 1 will hold its quarterly meeting at Healdsburg, July 9, 10. T. M. CHAPMAN, *Director*.

THE quarterly meeting for district No. 2, will be held at Lenoore, July 9, 10. A general attendance is desired. All librarians in the district are especially requested to be present. J. M. LOVELAND, *Director*.

THE quarterly meeting for District No. 3, will be held at the church in St. Helena at the close of the Sabbath, July 9. A general attendance is desired. JOHN MAVITY, *Director*.

DISTRICT No. 6 will hold its quarterly meeting at Red Bluff, Sabbath and Sunday, July 9, 10. We expect Elder Briggs will be with us. A general attendance is requested. D. S. HEMSTREET, *Director*.

THE T. and M. quarterly meeting for District No. 7 will be held at Pacheco, Sabbath evening, July 9. Religious services in the daytime. The brethren and sisters from Lafayette are requested to be present. W. J. BOSTWICK, *Director*.

DISTRICT No. 8 will hold its church quarterly meeting on Sabbath, July 2, and the district T. and M. meeting on the evening after the Sabbath. As matters of more than usual interest are to be transacted at these meetings, we hope all the brethren and sisters will be present. M. C. ISRAEL, *Director*.

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