

The Signs of the Times.

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"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.]

'AS ONE WHOM HIS MOTHER COMFORTETH.'

"AS ONE his mother comforteth"
In sadness and unrest,
As one who lays his weary head
Upon his mother's breast,
And findeth there a tenderness,
The truest and the best,
So God, our God! we look to thee,
When earthly care and care,
And all the petty ills of life
Seem more than we can bear,
Laying our head upon thy breast
We find our comfort there.

"As one his mother comforteth"
When darkness fills the skies,
And shadows overbrood the way
Before the doubting eyes,
Looks forth, and sees a better land
In which his future lies;
So God, our God! we look to thee
When storms of life assail,
And mercy hides her heavenly face
Behind a shrouding veil,
Through all the storms and darkneses
We see thy love prevail.

"As one his mother comforteth,"
Oh tender words of grace!
In which a hidden soul of love
The weary heart may trace,
And find a sweetness in the words
For all our fallen race.
So God, our God! we turn to thee
In darkness and unrest,
And find the one who comforteth
Upon his loving breast
Above our earthly comforters,
The truest and the best.

—E. Norman Gunnison.

General Articles.

The Ark Restored.

BY MRS. E. G. WHITE.

WHEN it was proposed among the Philistines to return the ark to its own land, there were some who stood ready to oppose the plan. Such an acknowledgment of the power of Israel's God would be deeply humiliating to the pride of Philistia; some way to evade it was eagerly sought. Many urged that none would dare risk their lives in removing that which had brought such destruction upon the land. Still others denied that their calamities had been caused by the ark, and protested against surrendering so famed a trophy.

The "priests and diviners," whose counsel had been sought on this occasion, admonished the people not to imitate the stubbornness of Pharaoh and the Egyptians, and thus bring upon themselves still greater afflictions. A plan in which all concurred, was now proposed, and immediately put in execution. The ark, with the golden trespass-offering, was placed upon a new cart, thus precluding all danger of defilement; to this cart, or car, were attached two kine, upon whose necks a yoke had never before been placed. Then, their calves having been tied up at home, the cows were left free to go wherever they pleased. If the ark should thus be returned to the Israelites by the way of Beth-shemesh, the nearest city of the Levites, "then," said the Philistines, "the God of Israel hath done unto us this great evil; but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us."

No sooner were the kine set free than they turned from their young, and, lowing as they went, took the straight road to Beth-shemesh.

Guided by no human hand, the patient animals kept on their way. The Divine Presence accompanied the ark, and it passed safely on to the very place designated.

It was now the time of wheat harvest, and the men of Beth-shemesh were reaping in the valley. With great joy they beheld the ark approaching; and when the kine of their own accord stopped near a great stone, some of the Levites present offered them up as a sacrifice to the Lord, the cart itself being used as fuel for the burnt-offering.

The lords of the Philistines, who had followed the ark to the border of Beth-shemesh, and had witnessed its reception, now returned to Ekron. The plague had ceased, and they were convinced that their calamities had been a judgment from the God of Israel.

The men of Beth-shemesh quickly spread the glad tidings that the ark was in their possession, and the people from all the surrounding country flocked to welcome its return. The ark had been placed upon the stone which first served for an altar, and before it additional sacrifices were offered unto the Lord. Had the worshipers, with penitence and humiliation, put away their sins, the divine blessing would have attended them. But they were not faithfully obeying the law of God; hence, while they rejoiced at the return of the ark as a harbinger of good, they could have no true sense of its sacredness as the repository of that law. Instead of preparing a suitable place for the reception of the ark, they permitted it to remain in the harvest-field. As they continued to gaze upon the sacred chest, and to talk of the wonderful manner in which it had been restored, they began to conjecture wherein lay its peculiar power. At last, overcome by curiosity, they removed the coverings and ventured to open it. Their joy was quickly changed to mourning.

All Israel had been taught to regard the ark with awe and reverence. When required to remove it from place to place, the Levites were not to so much as look upon it. Only once a year was the high priest permitted to behold the ark of God. The heathen Philistines had not dared even to remove its coverings. Angels of Heaven, unseen, ever attended it in all its journeyings. The irreverent daring of the people at Beth-shemesh aroused the anger of the Lord, and a great number were instantly destroyed.

The terror of the survivors was equaled only by their former presumption. Yet they were not led by this judgment to repent of their sin, but only to regard the ark with superstitious fear. Eager to be freed from its presence, yet not daring to remove it, the Bethshemites sent a message to the inhabitants of Kirjath-jearim, inviting them to take it away. They consented, and the ark was accordingly removed.

The spirit of irreverent curiosity still exists among the children of men. Many are eager to investigate those mysteries which infinite wisdom has seen fit to leave unrevealed. Having no reliable evidence from which to reason, they base their theories on conjecture. The Lord has wrought for his servants and for the upbuilding of his cause at the present day as verily as he wrought in behalf of ancient Israel; but vain philosophy, "science falsely so called," has sought to destroy faith in the direct interposition of Providence, attributing all such manifestations to natural causes. This is the sophistry of Satan. He is asserting his authority by mighty signs and wonders in the earth. Those who ignore or deny the special evidences of God's power, are preparing the way for the arch-deceiver to exalt himself before the people as superior to the God of Israel.

Many accept the reasoning of these would-be wise men as truth, when in fact it undermines the very foundations which God has laid. Such teachers are the ones described by inspiration, who must become fools in their own estimation, that they may be wise. God has chosen the foolish

things of this world to confound the wise. By those who are guided only by human wisdom, the simplicity of his mighty workings is called foolishness. They think themselves wiser than their Creator, when in fact they are victims of finite ignorance and childish conceit. It is this that holds them in the darkness of unbelief, so that they do not discern the power of God, and tremble before him.

Though the ark had brought judgments both upon the inhabitants of Philistia and of Beth-shemesh, yet the men of Kirjath-jearim welcomed it with joy. They knew that while it was a precursor of wrath to the transgressor of God's law, it was the pledge of divine favor to the obedient and faithful. With solemn gladness they brought it to their city, and placed it in the house of Abinadab, a Levite. This man appointed his son Eleazer to take charge of it, to see that it was kept from injury or pollution. Thus it remained for many years.

The Israelites as a nation still continued in a state of irreligion and idolatry, and as a punishment they remained in subjection to the Philistines. During this time Samuel, who was already recognized as a prophet, visited cities and villages throughout the land, seeking to turn the hearts of the people to the God of their fathers. He faithfully set before them the claims of the divine law and their sin in transgressing its precepts, the long-suffering and mercy of God, and his assurance of favor to those who confess and forsake their sins.

These efforts were not without good results. The hearts of the faithful were encouraged, and apostates were led to return to the Lord. The mirror of God's law, held up before the sinner, gives him a correct view of his own character. The greater the reverence felt for that law, the keener will be the sense of condemnation on account of sin. Every willful transgression is an act of rebellion against its Author. Every one who assumes this attitude, is by his practice saying to the people, "The requirements of God are exacting and severe, a yoke of bondage. Let us break this yoke from off our necks, and be at liberty."

The law of God was not given to the Jews alone. It is of world-wide and perpetual obligation. "He that offendeth in one point is guilty of all." Its ten precepts are like a chain of ten links. If one link is broken, the chain becomes worthless. Not a single precept can be revoked or changed to save the transgressor. While families and nations exist; while property, life, and character must be guarded; while good and evil are antagonistic, and a blessing or a curse must follow the acts of men—so long must the divine law control us. When God no longer requires men to love him supremely, to reverence his name, and to keep holy the Sabbath; when he permits them to disregard the rights of their fellow-men, to hate and injure one another—then, and not till then, will the moral law lose its force.

How easy is pen-and-paper piety, for one to write religiously! I will not say that it costeth nothing; but it is far cheaper to work one's head than one's heart to goodness. Some, perchance, may guess me to be good by my writings, and so I shall deceive my reader. But, if I do not desire to be good, I most of all deceive myself. I can make a hundred meditations sooner than subdue the least sin in my soul. Yea, I was once in the mind never to write more for fear lest my writing at the last day prove records against me. And yet why should I not write, that, by reading my own book, the disproportion betwixt my lines and my life may make me blush myself (if not into goodness) into less badness than I would do otherwise. That so my writings may condemn myself; that so God may be moved to acquit me.

—Thomas Fuller.

The Sinner's Wages.

BY PROF. C. W. STONE.

OUR next proposition is, that after the Judgment the wicked will be punished on this earth. Where should they be punished if not where they commit their crimes? If a man commits murder in Vermont he is not taken to New Hampshire to be hung; but he expiates his crimes within the same dominion in which it was committed. Will God take men to the moon to punish them? To what globe will they be taken? Where is located that burning lake of fire into which we have been taught our impenitent friends have gone? Ah! the Bible nowhere locates it, nor speaks of it—it does not yet exist.

There is no text which says that the wicked shall ever leave this world; but there is one that proves our proposition. "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11:31. The Universalist will say, that means in this life. I reply, it does not say so. It simply shows *where*, and not *when*, rewards and punishments shall be realized. Let us look at the idea that it is in this life that men receive punishment for their sins. We admit that men suffer much in consequence of sin; but between consequence and punishment there is a wide difference. An incendiary burns a poor man's house. The poor man suffers as a consequence. If the incendiary is not discovered he does not suffer; if he is, he suffers as a punishment. But to the point. Here is a poor invalid. He is a devoted Christian. He suffers from pain and poverty. Opposite lives his rich neighbor, a profane, selfish, ungodly man. He is surrounded with plenty, he has all that heart could wish. He takes his ease, and fares sumptuously every day. Now I ask, is this sinner receiving his punishment as he goes along? Truly Solomon declared what we have all seen illustrated, when he said, "There be just men unto whom it happeneth according to the work of the wicked; again, there be wicked men unto whom it happeneth according to the work of the righteous." Eccl. 8:14. But Prov. 11:31 declares that both classes shall be rewarded in the earth. We have seen that it is not in this life; therefore it must be in the next.

This conclusion is in harmony with the words of Christ in John 5:28, 29. "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Thus the rewards of both classes are to be given after the resurrection. Peter states very plainly that the wicked shall be punished in the earth. "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. 3:7. That is to say, The same fire in which the wicked shall meet their punishment is to melt and purify the earth in the great day of the Lord; and he states that in that day "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat." Verse 8. When the elements of this old earth are thus melted, then will truly exist that lake of fire in which the impenitent will expiate their crimes, their violations of God's law.

In that fire the wicked will be utterly consumed, reduced to ashes. If a man be caught in a burning building, he is soon smothered in the flames, and burned to ashes with the falling timbers around him. These same bodies are coming up from the grave in the resurrection; the wicked, to the resurrection of damnation (John 5:29), whose fate it will be to suffer the second death. Therefore, when the wicked are found in the flames of that mighty conflagration, there is but one result to be looked for, namely, that they shall be burned up like the man in the burning building.

This conclusion is also plainly stated in the Bible. Jude says that the cities of "Sodom and Gomorrah" are set forth for an example, suffering the vengeance of eternal fire." Verse 7. And Peter says that God turned "the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that should after live ungodly." 2 Pet. 2:6. Christ says that the wicked shall be punished in everlasting fire, or eternal fire, the words eternal and everlasting coming from the same Greek word. Matt. 25:41. From these texts we learn, 1. That the wicked are to be punished in fire like that

2. That they were made an ensample to them that should after live ungodly; that is, just as they were burned up, so will the ungodly finally be consumed. 3. That they were reduced to ashes. And we are driven to the conclusion that the wicked will by a process precisely similar be reduced to the same condition; and this is just what the prophet Malachi declared more than two thousand years ago: "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." "And ye [the righteous] shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1, 3.

Were I called upon to state in unequivocal terms the utter destruction of the wicked, and could I choose wisely from the strongest terms in the language, I do not suppose that I should be able in as few words to state the doctrine with any more force than it is given in the inspired language of Malachi. We notice that he compares the wicked in that day to stubble. Other Bible writers also compare them to the most combustible substances. Let us notice some of their statements.

"While they be folden together as thorns they shall be devoured as stubble fully dry." Read Nahum 1:1-10. That would be very strange language for the prophet to use if he intended to teach eternal misery.

John the Baptist compared the wicked to chaff, and said of Christ, "he will burn up the chaff with unquenchable fire." Matt. 3:12. Chaff is easily burned. But some who seem unwilling to part with the doctrine of eternal torment, take refuge under the term *unquenchable*. Now it appears to me that it would make little difference what kind of fire one should put chaff into; the chaff would be burned up in any case. I think that the term *unquenchable* is used expressly to teach that the combined hosts of the wicked with the devil and his angels to aid them will be unable to quench, or put out, that fire; and thus the text warrants their utter destruction. The Saviour compares the wicked to tares. Matt. 13:38. He says as men burn these obnoxious weeds at harvest time, so shall the wicked be burned in the end of the world. See verse 30, 38-42. In John 15:6 he compares them to withered branches, which men gather, and cast into the fire, to burn them.

The psalmist compares them to the fat of lambs. "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37:20. The Jews could readily comprehend this illustration, for often did they see the fat of lambs consumed by the fires on the altar of burnt offerings. We all know how very certainly such a substance will burn up if put into the fire. In just that manner shall the wicked burn up. Fearful fate of the sinner! Who would not give all he possesses to be released from being burned at the stake, were this a punishment awaiting him tomorrow? And, yet, with the certainty of the Judgment before us, the glorious inheritance of the servants of God on one hand, and the wages of sin—to be burned alive on the other hand, the careless sinner continues to break God's law, and the lukewarm professor, with oars at rest, floats down the current that will soon dash him on the deadly rocks below. But to-day there is mercy. Christ loves you, he died for you, and he will gladly plead your cause with the Father. The Father loves you—"he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John 3:16. He who has done this for us, will in no wise turn away those who come to him through faith in his Son.

These texts which speak of the burning up of the wicked do not, as some would argue, refer simply to the body, while the soul is to survive, and suffer eternally. In the first place the Bible nowhere teaches that there is an intelligent entity or an immortal soul, that survives the death of the body. Our text says, "The wages of sin is death." I read in Ezekiel 18:4, "the soul that sinneth, it shall die." We learn from Isa. 10:18 that the wicked shall be destroyed, "both soul and body." God has never endowed us with sufficient vitality to endure his wrath as our opponents say the wicked are to do to all eternity, and yet not die; neither does God propose to exercise that wrath so long. Thus he says: "For I

will not contend forever, neither will I be always wrath: for the spirit would fail before me, and the souls which I have made. Isa. 57:16. The simple fact is that men have gotten up a theory of punishment which nobody can stand, or, more properly, a punishment which would require a continuous miracle, to enable the wicked to endure it, for endure it they must eternally. This text promptly forbids the entertainment of an idea so dishonoring to a holy God.

The destiny of the wicked is that they shall be brought to nothing, so far as existence as intelligent beings is concerned. Jeremiah says, "O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing." Jer. 10:24. But the fury of his anger is to be poured out upon the wicked. Isaiah says of the wicked, "They shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing and as a thing of nought." Isa. 41:11, 12. "Shalt not find them." If they were to exist forever in plain sight of the righteous, as we have been taught, it would not be difficult to find them. But, "they shall be as though they had not been." Obad. 16. God's anger will cease in their death. "For yet a very little while, and the indignation shall cease, and mine anger in their destruction." Isa. 10:25. "For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Ps. 37:10. No place even for the eternal misery of the wicked.

After that great burning day in which the wicked are to be destroyed, the earth having been melted in the fervent heat, shall come forth a "new earth, wherein dwelleth righteousness." 2 Pet. 3:13. Rev. 20:14, 15; 21:1. This new earth shall be the abode and heritage of the redeemed, and Christ, their King, shall dwell with them. Rev. 21:2-5. "The meek shall inherit the earth." Ps. 37:11; Matt. 5:5.

Then, when the cursings of the wicked shall have been hushed for eternity in the second death,—then, when not a discordant note shall mar the grand symphony—then shall saints and angels and all creation raise a song of universal joy and adoration to the great God and to the Redeemer of men. John in holy vision heard the notes of that great anthem. "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 honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

Would you join in that happy chorus? "The gift of God is eternal life through Jesus Christ our Lord." Repent toward God, for you have sinned against him; then look to Jesus—"look and live."

No Use for It.

WHEN Dr. Legge, of the London Missionary Society, had been working for some time in Hong-kong and had obtained a number of converts, it seemed to be time to have the Westminster Catechism translated, and he got the help of his preacher and teacher to put it into Chinese. The work proceeded very nicely until they came to Question 20, the answer to which is:—

"God, having out of his mere good pleasure, from all eternity elected some to everlasting life, did enter into a covenant of grace to deliver them out of the estate of sin and misery and to bring them into an estate of salvation by a redeemer."

The preacher began it, but threw down his pen, with the words: "I can't translate that." "Why not?" asked Mr. Legge. "Because," said he, "we have been preaching that anybody might come and be saved, and this says that only those can who have been elected. I can't translate this." In telling the story, Dr. Legge concludes by saying: "I put the Catechism upon a shelf and there it stays." When Dr. Burns, the distinguished Free Church of Scotland missionary to China, was once asked, "What do you do with Calvinism in China?" He replied, "I don't say anything about it. The Chinese don't need it." And we believe he was himself a genuine Calvinist, as well as a grand evangelist.—*Independent*.

EVERY religious habit gone through irreligiously, ministers to harden the heart and deaden the evidence of things not seen.

A Talk About Talking.

THERE has been a time when conversation was considered an accomplishment worthy of cultivation, but the newspapers and circulating library are helping us to read ourselves into a silent race, and conversation is almost relegated to a place among the lost arts.

The ability to converse well is rare. Few have the scintillating wit of Sheridan; not many are endowed with the genial flow of spirits and the dramatic and picturesque power of Scott; and where can be found the genius that can hold his listeners spell-bound by the magic of his words like Coleridge?

Some one has said that no particular method or rule can be applied to talking; yet the brilliant Madame de Stael studied conversation as an art, and she could so intoxicate an audience with the wine distilled from thought as to make it unconscious of a thunder-storm raging without.

An attempt to imitate any great converser would only end in failure, but an adaptation of good points to one's own individual power and the observance of certain obvious requirements would surely lead to some success.

How to talk and of what, are questions of importance in this connection. We are forbidden to talk "shop," yet if one cannot speak of what he knows, how much does he contribute to general knowledge?

A monologue is not conversation. Good conversation is illumined by "brilliant flashes of silence"—pauses in speech are "like rests in music; sounds following silence are always sweetest."

Etiquette demands polite listening as well as agreeable talking. Swift's maxim was to talk as many half minutes as possible, but never talk more than half a minute without pausing and giving others a chance to strike in. Questions are a stimulus to conversation. Bacon says, "He that questioneth much, shall learn much, and content much."

Argument and satire hold no place in pleasant converse.

Sound discourse based on a knowledge of a subject, or desire for it, enlivened by wit and appropriate anecdotes, is most entertaining.

See the picture the Sage of Concord draws: "In excited conversation we have glimpses of the universe, hints of power native to the soul, far-darting lights and shadows of an Andes landscape, such as we can hardly attain in lone meditation. Here are oracles sometimes given to which the memory goes back in barren hours.

Do not bottle up brilliant ideas for the sake of letting them off with a "pop" in a magazine article; remember, "a pleasant thought repeated becomes a loaf whereby a multitude is fed." To steer safely between the Scylla of egotism and the Charybdis of self-distrust is necessary to successful conversation; minuteness of detail on unimportant subjects is to be avoided, and, to quote Emerson again, "There is one topic peremptorily forbidden to all well-bred, rational mortals, namely, their distempers."

The Bible gives the best general rules for conversation. "Let your speech be always with grace seasoned with salt, that you may know how you ought to answer every man." "Speak evil of no man." "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying." "A word fitly spoken is like apples of gold in pictures of silver." "By thy words shalt thou be justified, and by thy words shalt thou be condemned."—*Northwestern Christian Advocate.*

THE learned tell us that the nineteenth century requires advanced thought. I wish the nineteenth century was over. I have heard it bragged about so much that I am sick of the nineteenth century. We are told that this is too sensible a century to need or accept the same gospel as the first, second, or third centuries. Yet these were the centuries of martyrs, the centuries of heroes, the centuries that conquered all the gods of Greece and Rome, the centuries of holy glory. And all this because they were the centuries of the gospel; but now we are so enlightened that our ears ache for something fresh, and under the influence of another gospel, which is not another, our beliefs are dwindling down from Alps to ant-hills, and we ourselves from giants to pigmies. We will want a microscope soon to see Christian faith in the land, it is getting to be so small and scarce.—*Spurgeon.*

Affliction Beneficial.

TO ALL who are wondering why a loving God has subjected them so often to the furnace, my only answer is that *God owns you and me*, and he has a right to do with us just as he pleases. If he wants to keep his silver over a hot flame, until he can see his own countenance reflected in the metal, then he has a right to do so. It is the Lord, it is my loving teacher, it is my heavenly Father; let him do what seemeth him good. He will not lay on one stroke in cruelty or a single one that he cannot give me grace to bear. Life's school-days and nights will soon be over. Pruning-time will soon be ended. The crucibles will not be needed in Heaven.

So, to all my fellow-sufferers who are threading their way through the tunnels of trial, I would say: Tighten your loins with the promises and keep the strong staff of faith well in hand. Trust God in the dark. We are safer with him in the dark than without him in the sunshine. He will not suffer thy foot to stumble. His rod and his staff never break. Why he brought us here we know not now, but shall know hereafter. At the end of the gloomy passage beams the heavenly light. Then comes the exceeding and eternal weight of glory!—*Cuyler.*

HOPE.

NEVER despair! The darkest cloud
That ever loomed will pass away;
The longest night will yield to dawn,
The dawn will kindle into day.

What if around thy lonely bark
Break fierce and high the waves of sorrow;
Bend every oar—there's land ahead,
And thou wilt gain the port to-morrow.

When fortune frowns, and summer friends,
Like birds that fear a storm, depart,
Some, if the breast have tropic warmth,
Will stay and nestle round thy heart.

If thou art poor, no joy is won,
No good is gained by sad repining.
Gems buried in the darkened earth
May yet be gathered for the mining.

"Acquainted With Grief."

THERE are some of us who have *tasted* sorrow; we have perhaps at times known bitter grief, and look back upon a day of bitter anguish, or a night when a horror of great darkness sat upon our souls. But our griefs were transient; we did not become accustomed to sorrow in a day, or acquainted with sadness in an hour. But of him who was touched with the feeling of our infirmities, and tempted in all points like as we are, who tasted the bitterness of earthly sorrow, and bore our sins in his own body on the tree, it was said, "He is despised and rejected of men, a man of sorrows and acquainted with grief."

He knew what grief was. By day and by night he shared its bitter companionship; year after year he bore upon his heart the burden of human sorrow, human anguish, and human guilt. He endured misunderstanding, misrepresentation, reproach, betrayal, desertion, scorn, shame, mockery, crucifixion, and death. He measured the heights of human anguish, and sounded the depths of human woe. He was "acquainted with grief;" and having become acquainted with our sorrows, he offers to make us acquainted with his eternal joys. How mighty the change, how rich the privilege! But how vast the price the Saviour paid, when, that he might bring many sons to glory, he, as the Captain of their salvation, was made perfect through sufferings, bearing our griefs and carrying our sorrows, and by the grace of God tasting death for every man.

"Oh, for such love let rocks and hills
Their lasting silence break!
And all harmonious human tongues
Their Saviour's praises speak."
—*The Christian.*

Clean Money.

As a godly merchant lay upon his dying bed, he spoke to his children of the little property which he had acquired and was leaving behind him. "It is not much," said he, "but there is not a *dirty shilling* in it."

There is such a thing as clean money. It may be earned by diligence in business, by honest labor of hand or mind, or by the severest toils in occupations which are not esteemed as either easy or genteel; but there *is* money, even in the purses

and coffers of many who profess to be followers of Christ, which all the waters of Jordan could not make clean. There are the wages of unrighteousness, the gains of ungodliness, the hoarded spoils wrung from the thin hands of the poor and needy; there are revenues from the traffic in strong drink; there are rents paid to church members for places that are used as traps and pitfalls to ensnare unwary men; there are gains acquired in a thousand ways which are blackened with the stain of sin and with the curse of God. Thousands on thousands have thus laid up wealth which shall curse them in life and in death; which shall ensnare their children and beguile them to their ruin; and which shall finally eat their flesh as it were fire, when the Judge who standeth before the door shall come to make inquisition for blood, and to punish the ungodly in the last great day.

O man of earth, as you look upon your gains and treasures, as you count your hoards and estimate your possessions, ask yourself the question, *Is this clean money?* and decide that as God shall give you grace and help, nothing which you possess shall deserve the curse that follows the wages of unrighteousness, the gains of those who know not and fear not God.—*The Armory.*

The Time to be Pleasant.

"MOTHER'S cross!" said Maggie, coming out into the kitchen with a pout on her lips. Her aunt was busy ironing, and she looked up and answered Maggie: "Then it is the very time for you to be pleasant and helpful. Mother was awake a great deal in the night with the poor baby."

Maggie made no reply. She put on her hat and walked off into the garden. But a new idea went with her. "The very time to be helpful and pleasant is when other people are cross. True enough," thought she, "that would do the most good. I remember when I was sick last year, I was so nervous that if any one spoke to me, I could hardly help being cross; and mother never got cross or out of patience, but was just as pleasant with me! I ought to pay it back now, and I will." And she sprang up from the grass where she had thrown herself, and turned a face full of cheerful resolution towards the room where her mother sat soothing and tending a fretful teething baby. "Couldn't I take him out to ride in his carriage, mother? It's such a nice morning," she asked.

"I should be so glad if you would!" said her mother. The hat and sacque were brought, and the baby was soon ready for his ride. "I'll keep him as long as he's good," said Maggie, "and you must lie on the sofa and take a nap while I am gone. You are looking dreadfully tired!"

The kind words and the kiss that accompanied them were almost too much for the mother, and her voice trembled as she answered: "Thank you, dear, it will do me a world of good too. My head aches badly this morning." What a happy heart in Maggie's bosom as she trundled the little carriage up and down on the walk. She resolved to remember and act on her aunt's good word: "The very time to be helpful and pleasant is when everybody is tired and cross."—*Well-Spring.*

Religious Scolding.

THERE is truth in the following extract, which is worthy of consideration:—

"No man was ever scolded out of his sins. The heart, as corrupt as it is, and because it is so, grows angry if it be not treated with some management and good manners, and scolds again. A surly mastiff will bear, perhaps, to be stroked, though he will growl even under the operation; but if you touch him roughly, he will bite. There is no grace that the spirit of self can counterfeit with more success than a religious zeal. A man thinks he is fighting for Christ, but is fighting for his own notions. He thinks he is skillfully searching the hearts of others, when he is only gratifying the malignity of his own, and charitably supposes his hearers destitute of all grace, that he may shine the more in his own eyes by the comparison. One thing, in the meantime, is certain: the *folly* and *feuds* of the professed disciples of the gospel, have been more dangerous to its interests, than all the avowed hostilities of its adversaries."

"REJOICE in the Lord always."

Power of The Truth.

BY ELD. J. B. GOODRICH.

"For we can do nothing against the truth, but for the truth." 2 Cor. 13:8.

On entering new fields of labor I have often been reminded of this scripture. Men will arise and oppose the plain teaching of the word of God, thinking thereby to stop the work. But they who engage in opposing the truth engage in an uneven warfare. "Truth crushed to earth will rise again." What is truth? David said: "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119:142. Jesus said: "Sanctify them through thy truth; thy word is truth." John 17:17. And the Apostle Paul said: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. God spoke the ten commandments with his own voice, and wrote them on the tables of stone with his own finger. Deut. 4:12, 13. These are his law—they are the truth. They are given to men as moral agents; they are God's moral law, and of course cannot be changed or repealed.

Paul says of some that they "changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen." Rom. 1:25. A lie never changes and becomes a truth by reason of age. Neither does truth grow old and turn into a lie. "Holy and reverend is his name," will always be truth, and it will be equally true that "the Lord will not hold him guiltless that taketh his name in vain." So it will always be truth that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." The fourth commandment still speaks the truth—and truth which will remain as immovable as the throne of Heaven.

But the Catholic power thought to change the divine command, and substitute another day for the hallowed rest day of God. The first-day Sabbath rests on no divine authority. God revealed to his servant Daniel the work which that power would do, and what it would think to do. And all history, as well as that power itself, testifies that it has done that very work as described in the prophecy.

And God has just as distinctly spoken through his prophets, describing the work of restoring the Sabbath. He has shown that the true people of God will be keeping his commandments and the faith of his dear Son before Jesus comes. Isa. 58:12, 13; Rev. 12:17; 14:12; and 22:14. So the Lord is causing a proclamation to be given to the inhabitants of the earth; a message is going forth calling for Sabbath reform; and they who oppose this work are engaged in an unequal warfare. They will yet be made to realize that their efforts are vain. God, who can make the wrath of man praise him, has said they can do nothing against the truth. Their opposition will only open the way "for the truth."

We have a forcible illustration of this in Paul's experience. The Lord sent him to labor in Macedonia. With full assurance that he was called of God to that field, he commenced his work in Philippi. He preached on the Sabbath day by the river side, and one household was converted. As he was there certain days, a damsel having a spirit of divination troubled him, and he rebuked the unclean spirit and cast it out. This enraged the masters of the damsel, and they brought Paul and Silas before the rulers; and after many stripes were laid upon them they were thrust into the inner prison and their feet made fast in the stocks. Then their enemies thought they had them secure, and they would have no more trouble with them and their doctrine; they imagined that the disturbance caused by their preaching would soon die out, and the city would again have peace and quiet. But did not the Lord send Paul to preach the truth to that people? He did. And did not Jesus say, "Lo, I am with you unto the end of the world?" Yes. Will the purpose and promise of God fail? No, never. The Lord by an earthquake shook the foundations of the prison, and the doors were opened, and every one's bands were loosed. When the jailor was about to kill himself Paul cried out, "Do thyself no harm, for we are all here."

Had they been put in prison for theft, or murder, or any crime, they would probably have done as the guilty do now—they would have secreted

themselves. But Paul knew that the effort made to crush the truth would, in the Lord's own time, serve to advance it, and be the means of saving souls for whom Christ died. And so it was. The jailor asked for instruction in the way of salvation, and believed the word spoken, and he and all his house were baptized that same night. All their malice and persecution of the servants of God could do nothing against the truth. And so we now may say, "If God be for us, who can be against us?" Rom. 8:31.

Hartland, Maine.

A Hard Question.

It was Sunday. Mary had been twice to church, and to Sunday-school. From the latter she had drawn a book, in which was a picture of good old Nehemiah in Jerusalem (represented by a Scotch Puritan), rebuking and flogging the Jews for trading on Sunday. The picture was apparently after the Lord's Day Observance Society's own heart. Looking up to her mamma in child-like perplexity, she asked: "Mamma, where is it the Bible says we must keep Sunday instead of Saturday?" "Mary," said her mother, sharply, "It is time you were in bed and asleep; come, shut that book, and be off to bed immediately." Will some mamma or papa, possessing a little more patience, answer Mary's question? If not, we hope that such will cease to teach that Sunday is the Sabbath or Lord's Day. Parents! To the law and to the testimony for instruction for your little ones, and not to tradition which falsifies them.—*Sabbath Memorial*.

Their Witness Agreed not Together.

WHEN Jesus stood before Caiaphas, the high priest, there was no lack of witnesses, but they confounded each other by their own contradictions. Jesus had no need to explain, for they were self-refuted. There was a general agreement between the witnesses and the scribes and elders, that Jesus was to be disposed of by any kind of testimony obtainable. It was intended that the court and the multitude should be misled by the false witnesses, for they had no other. One witness after another was called, and each one destroyed the testimony of the preceding, till the whole malicious story, self-canceled, fell to the ground.

There is a class of men who affect that the religion of Christ is upon its trial to-day, before the court of public opinion; but the witnesses, like those who appeared against our Lord, agree not together. Among the witnesses against the Bible there are no masters of moral or of mental philosophy; for the world knows now that both heart and brain attain their highest and best, when swayed by the mind that was in Christ. Social science cannot be tortured to say anything else than that to live under Christ enthroned in the heart, and in the family, and in the community, would be the happiest condition of life. Political economy knows that the golden rule would adjust all the conflicting human interests as sweetly as gravitation balances and marshals the stars of heaven. These witnesses refuse to testify except for the defence. The witnesses against the Bible are all from the school of natural science. Their very sameness is suspicious. But as of old their witness agrees not together. The geologists assert that the record of rocks contradicts that of Moses, especially upon two points, viz., that the earth is probably a thousand million years old and that man existed before the time of Adam.

These experts come into court each one contradicting all the rest. No three anti-Bible geologists agree either in their facts or their theories. There is one class called the catastrophists, who believe that King Accident has always ruled this planet, and another called progressionists, who hold that law is king of matter. These differ endlessly among themselves. Then, as to the earth which now is, Hopkins proves that its crust is eight hundred miles thick; Lyell asserts that it cannot exceed twenty-four; De Beaumont thinks its crust thinner in proportion than the shell of an egg; Cordier teaches that the central heat must be 450,000 degrees; while Davy thinks that so great a heat would melt the crust, like thin ice over boiling water. Among these Hugh Miller rises and says: "There are no calculations more doubtful than those of the geologist." Sir John Lubbock, President of the British Scientific Association, says, "The theory of an interior fluid is un-

tenable;" and Professor LeComte says, "The whole foundation of theoretic geology must be reconstructed."

Now let us rest on the old foundations, and breathe awhile until these men reconstruct their foundation. Our old Book is the defendant, having gained a right by thousands of years of possession, and we have little to fear as long as each new assailant drives all his predecessors away. Geologists, when attacking revelation, lack modesty as much as their theories want confirmation.

If the chief priest wanted the truth, why did he not call Peter and James and John; why not examine Jairus, or the widow of Nain, or Lazarus of Bethany, or somebody else that knew, and would tell the truth? But no, they wanted a certain kind of testimony, and they employed men to make it; and their witness agreed not together. If truth is the object in reference to the relations of science to revelation, why not call up the men who are best acquainted with both? Why do they not call into court such witnesses as Sir David Brewster, Rev. Dr. Thomas Chalmers, Rev. Dr. John Pye Smith, President Edward Hitchcock, Dr. Taylor Lewis, Prof. J. S. Jewell, Leibnitz, Carpenter, McCausland, Hugh Miller, and their like, if their like ever lived. Meanwhile we shall rest without a fear on the old foundations of revealed truth: and after they shall have reconstructed the whole foundations of geology, it will be time enough to ask if it can teach us anything in accord with revealed truth.—*Golden Censer*.

Never Leave off Study.

A MAN who has had a fair start in an education ought never to leave off studying. A minister who rests upon the knowledge achieved in early life will dry up like an old corn stalk. He may rattle around, but he cannot grow any more, nor be profitable for anything. A student at sixty or seventy may keep fresh by hard study. The late Taylor Lewis was entirely deaf but full of wisdom to the last, pursuing the highest studies with zest amid increasing physical infirmities. Lord Beaconsfield read and wrote and studied to his last day.

Gladstone, the present illustrious Premier of England recently gave astonishing proof of his knowledge of Greek and interest in Homer.

We have known young men to quit college and their books at the same time. They knew less of the classics at forty than at twenty. What a terrible shame that is for a lawyer, doctor, or minister. Rufus Choate always kept up his classical studies. Adam Clarke was a prodigy of learning. John Quincy Adams renewed his youth by perseveringly gaining knowledge to the last.

If you want to dry up like a puff-ball, quit studying. If you prefer to die early, lay aside your books and fold your hands and take it easy. If not, keep the best fixtures, Bibles, dictionaries, commentaries, text-books, periodicals. Consult the highest authorities, study for yourself at original sources. The ablest leaders, scholars, statesmen, and ministers in Europe are old men, over sixty, and some of them over eighty. We must not give up too soon; give up, never, not even to death. We beseech our ministers to keep themselves supplied with the best reference books, and to study hard and never stop. Keep all you have, and gain more constantly.—*California Christian Advocate*.

THERE is a tendency in many quarters to misuse the word science, which ought to be avoided. Thus a contemporary says: "The scientists are at it again, trying to indict the Bible," and a noted preacher only the other day spoke of "our latter day science, which is the nurse of irreligion," while a contemporary affirms that science "says the heavens declare the glory of Galileo, Kepler, and Newton." All this is not only misleading, it is unjust and untrue. Science proper is the apprehension of knowledge by the senses. Essentially it is not irreligious, and indeed may be said neither to have an irreligious or a religious side; it is the determination of truth; and though scientists may advance hypotheses which are unproven, and as we are assured, wholly false, it will not do to dignify such with the name science.—*Christian at Work*.

RICHARD BAXTER said a good thing when he said of some who lived in his day, that they had a "wheelbarrow religion"—they "went when they were shoved."

The Sabbath-School.

Comments on Lesson for January 28.

This lesson is found in Luke 11 and Matt. 23. On the first portion of the lesson, the power of persevering prayer, we take the following comments from Clarke:—

The prayer related here by Luke is not precisely the same as that mentioned by Matthew; and indeed it is not likely that it was given at the same time. That in Matthew seems to have been given after the second passover, and this in Luke, was given probably after the third passover, between the feasts of tabernacles, and the dedication. It is thus that Bishop Newcome places them in his Greek "Harmony of the Gospels."

There are many variations in the MSS. in this prayer; but they seem to have proceeded principally from the desire of rendering this similar to that in Matthew. Attempts of this nature have given birth to multitudes of the various readings in the MSS. of the New Testament. It should be remarked also, that there is no vestige of the doxology found in Matthew, in any copy of St. Luke's Gospel.

Verse 6. *In his journey is come*—Or, perhaps more literally, A friend of mine has come to me out of his way, which renders the case more urgent—a friend of mine benighted, belated, and who has lost his way, is come unto me. This was a strong reason why he should have prompt relief.

But if we persevere knocking; This sentence is added to the beginning of verse 8 by the *Armenian, Vulgate, four copies of the Itala, Ambrose, Augustin, and Bede.* On these authorities (as I find it in no Greek MS.) I cannot insert it as a part of the original text; but it is necessarily implied; for as Bishop Pearce justly observes, unless the man in the parable be represented as continuing to solicit his friend, he could not possibly be said to use importunity; once only, to ask, is not to be importunate.

Verse 9. *And (or therefore) I say unto you, Ask*—Be importunate with God, not so much to prevail on him to save you, as to get yourselves into a proper disposition to receive that mercy which he is ever disposed to give. He who is not importunate for the salvation of his soul, does not feel the need of being saved; and were God to communicate his mercy to such, they could not be expected to be grateful for it; as favors are only prized and esteemed in proportion to the sense men have of their necessity and importance.

The terrible denunciation of the Scribes and Pharisees is thus eloquently paraphrased by Geikie:—

"Woe unto you, Scribes and Pharisees, actors! Ye plunder the houses of desolate widows left without protectors, and to hide your doings, make long prayers while at such work! For you say in your hypocrisy, 'Long prayers make a long life,' and some of you boast that you pray nine hours a day! Believe me, ye will receive for all this the greater damnation hereafter.

"Woe to you, Scribes and Pharisees, actors! ye stand in the gateway of the kingdom of Heaven, that kingdom I have come to set up, and not only do not yourselves enter, but even close the doors I have opened, that ye may keep those from entering, who wish to do so.

"Woe to you, Scribes and Pharisees, actors! Instead of helping men into the kingdom of the Messiah, ye compass sea and land to make one proselyte, that your party may profit by him, and when he is gained, what do you make of him? A son of hell, by your example, two-fold more even than you are yourselves.

"Woe to you, blind guides, who say, 'If any one swear by the temple, it is not binding; but if he swear by the gold which belongs to the temple—the gilding, the golden vessels, or the treasure—he is bound by his oath.' Fools and blind! for which is the greater, the gold, or the temple that sanctifies the gold? You say, in the same spirit, 'If any one swear by the altar, his oath is not binding on him; but if he swear by the gift that he has laid on the altar, he must keep his oath.' Fools and blind! for which is the greater, the gift, or the altar that sanctifies the gift? He who swears by the altar swears by it, and by all the things on it, and he who swears by the temple swears by it, and by him that dwells in it. And he who swears by Heaven swears by the throne of God and by Him who sits on it.

"Woe to you, Scribes and Pharisees, actors! for ye affect to be so strict in observing the law that you pay a tenth to the temple of even the sprigs of anise and cummin in your garden borders, and yet at the same time you neglect the great commands of the law: to do justly, to love mercy, and to walk humbly with your God. You ought certainly to attend the lighter demands of law, but surely not to leave the far greater neglected. Blind guides who strain out the gnat from the wine and swallow the camel! Sticklers for worthless trifles, regardless of matters of moment.

"Woe to you, Scribes and Pharisees, actors! Ye make clean the outside of the cup and the dish, but, within they are full of robbery and incontinence. Blind Pharisee, clean first the inside of the cup and dish, that the wine taste no more of plunder and lust, and that the outside may not only seem clean by your washing it, but *be* clean, by the taking away of that defilement which your life gives it, in spite of your cleansings.

"Woe to you, Scribes and Pharisees, actors! You are like the whitewashed tombs all over the land—fair outside, but full within of the deadliest uncleanness—the bones of men, and all corruption. You pass yourselves off as religious, but in your hearts you are full of hypocrisy and iniquity."

Over against the eastern hall in which Jesus now stood, and from which he looked down into the valley of the Kedron, lay, on the slope of the Mount of Olives, the tombs of the prophets, the southmost of which is yet known as the tomb of Zechariah. In sight of these monuments, ranging his eyes from grave to grave, he burst out afresh—

"Woe to you, Scribes and Pharisees, actors! Ye build fine tombs over the old prophets, and beautify those of the saints, and say, 'If we had lived in the days of our fathers, we would not have taken part with them in their martyrdom of these holy men.' But when you call them 'your fathers,' you bear witness that you are their sons—and you are, not only in natural descent, but in your spirit. You are of kin in heart to the prophet murderers! Fill up, therefore, the measure of iniquity your fathers before you filled in their day—by slaying me and those I shall send to you! Serpents! brood of vipers, for vipers your fathers were, and vipers are ye, how can ye escape the judgment of hell! That ye may not do so, behold, I send to you prophet-like apostles, and rabbis, and scribes. Some of them ye shall kill and crucify; some ye shall scourge in your synagogues, and persecute from city to city—that on you, the leaders of the people, may come the punishment of all the innocent, righteous blood shed on the earth, from the blood of righteous Abel to that of Zechariah, the son of Berechiah, who was stoned by command of King Joash in the court of the temple, between the shrine and the altar. Believe me, all these things will come in this generation." Zechariah, of old, had denounced the sin of Israel, as Jesus had that of the priests and rabbis. "Why transgress ye," he had asked, "the commandments of the Lord? Ye cannot prosper! Because ye have forsaken Jehovah, he hath forsaken you."

"O Jerusalem! Jerusalem," he continued, "that killest the prophets, and stonest those sent in love to thee; how often have I desired to gather thy children, as a hen gathers her chickens under her wing, and ye refused to come under my loving protection, by accepting me as the Messiah. Behold, your house is left to you! I go from it. The time of the divine help and guard, over you and your city, which I was sent to offer, is past.

"I tell you ye shall not see me henceforth, after my death, which is near at hand, till I appear again in my glory. Then you shall be only too eagerly willing to hail me as the Messiah, though now ye refuse even to let others thus hail me. Then, when too late, you will cry, as the crowds did when I entered your city, 'Blessed is he that cometh in the name of the Lord.'"

Thus the breach between the future and the past was finally made complete. The whole hierarchy, from the high priest its primate, to the Levite its curate, and the rabbi its university professor or tutor, had been denounced before the people in language which they must resent if they were to retain any authority at all. Either Jesus, or the church as it was, with all its innumerable personal interests, must perish. It had come to this, indeed, before this last tremendous indictment of the system; and the certainty that nothing could avert his being sacrificed to the fanaticism and vested interests arrayed against him,

had alone caused such a protest. He had no reasons for further reserve. It was fixed that he must die at their hands, and the irreconcilable opposition between the system for the sake of which he was to be martyred, and his own character and work must once more, for the last time, be brought out in full contrast, that every one might choose for himself, for which he would decide.

Special Preparation.

No MAN can teach either old or young who trusts to his general knowledge and his fluency of speech. Less can he do so with the young. The truths to be taught must not only be familiar, but prepared so as to be intelligibly communicated to the youthful mind. When the late Dr. Chalmers was professor of moral philosophy at St. Andrews, he kept a Sabbath-school, and his biographer informs us that, though the scholars were of the poorest children in the neighborhood, "Dr. Chalmers prepared as carefully as for his class in the University; some stray leaves still existing on which the questions for the evening are carefully written out." A teacher must gather materials for aiding his work of educating the young. He must not serve God with that which cost him nothing. He should have beaten oil for the sanctuary lamp which he holds before the young.—Steele.

My son, forget not my law; but let thine heart keep my commandments.

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Justification and Salvation.

It is said that Martin Luther rejected the letter of James, because he thought it disagreed with Paul's letter to the Romans on the doctrine of justification. It is not surprising that Luther, just emerging from the darkness of Roman superstition regarding the merit of church rituals, should take extreme ground in the other direction, and feel alarmed at what appeared to be a dangerous error in the letter of James on justification by works. But the present generation of Protestants ought to be able to take a more calm and consistent view of these letters. There is no discrepancy between the teachings of Paul and James; but there is, even to this day, a sad misunderstanding of what Paul really teaches. We propose to show that the modern "holiness" teachers argue concerning sanctification exactly as Paul does concerning justification.

Now while Paul's position on justification is perfectly consistent with reason and with the principles of justice and of government, to apply the same argument to sanctification is subversive of justice and government. It leads to the rankest and most dangerous form of "antinomian perfectionism."

It must be admitted that at first view, or on a superficial reading, of the writings of Paul and James, there seems to be a contradiction between the letter of James and that of Paul to the Romans. Paul says that a man is justified by faith without the deeds of the law, or without works. James says a man is not justified by faith alone without works. Can these be harmonized? They can; and their harmony may be easily shown.

Carefully examining the argument of Paul we find that he was discoursing of the sinful condition of the human race, and of the utter inability of a sinner to relieve himself by the law. The law is a rule of right; of course it condemns all wrong. Some find fault with the law because it condemns, but will not justify, the sinner. But for this very fact we respect it and love it. We could not respect a law which justified wrong-doing. It condemns the sinner only because he deserves condemnation. In this it does right. The wrong is in the transgressor—not in the law. Now Paul affirms that "all have sinned, and come short of the glory of God." And then he immediately presents the remedy. This is the blood of Christ, and faith in his blood. As Christ is the gift of God's love (John 3:16), justification is "freely by his grace." But the subject of the argument is not for a moment lost sight of, though it is strangely overlooked by many modern theorists. He is speaking of sinners condemned, and therefore the justification of which he speaks is "for the remission of sins that are past. In this is found the solution of the apparent difficulty; Paul speaks to the Romans of justification from past sins; James does not; he has quite another subject for his discourse.

It must be evident to all that our present or future conduct has no influence over our past life. Present obedience meets only a present demand, and we can do no more than our duty to-day. It is required of us, every moment of our lives, to love the Lord our God with all our heart. Less than this is short of duty, but more than this we cannot do. Now if we fail to love the Lord with all our heart to-day, can we make amends by loving him with more than all the heart to-morrow? The idea is absurd. Man can do nothing whatever toward relieving himself of the burden of guilt for past sins. Therefore in regard to remission of sins that are past, justification is, and of necessity must be, without the deeds of the law—entirely outside of our own works. "Freely by his grace."

James, to the contrary, says not one word about the remission of past sin. He is speaking of what is necessary to the formation of character. And his remarks on this subject are as evidently true as are those of Paul on the subject of remission. We can form character by our actions as regards the present and future; but we cannot reform the past. That is gone, beyond our control. We must all give assent to that which James says

as readily as we assent to that which Paul says. A rich man's prayer for the suffering poor will doubtless be accepted, but only just as far as he puts forth an effort to relieve their sufferings. All must accept the truth that "faith without works is dead, being alone;" that it is better to show our faith *by our works* than to assert our faith without works.

Paul, so far from contradicting this, asserts the same thing in the very strongest terms; stronger, if possible, than the expression of James. No writer in the Bible pleads for obedience and good works more vehemently than does Paul. Thus in Phil. 2:12; "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." How Martin Luther could reject the letter of James and accept this, we cannot understand. Nor can we understand how the modern "holiness" teachers can take the ground which they do, in the face of such exhortations or injunctions as this of Paul to the Philippians, except on the ground of the well-known fact that hobby-riders seldom realize the necessity of being consistent.

Now if the question is asked, why did not Paul speak in Rom. 3:28 as he did in Phil. 2:12? the answer is at hand: He was speaking on another subject. It was because he made the just and proper distinction between justification and salvation. Justification is not of or by works; it only fits a person for working; it places him where he can work to divine acceptance. But if he refuses or neglects to work, he forfeits his justification, and falls from the grace whereby he was "freely justified." Justification is for past sins, or for their remission; salvation is future, and is conditioned upon "patient continuance in well-doing." Rom. 2:7.

It must be remembered that justification, referred to in these remarks, is in the sense used by Paul, that is, a releasing from the condemnation of sin. James uses the word in quite another sense: as showing one's self to be right, or conforming to justice. Though Webster gives his *third* definition as the "theological" one, his second is equally so, namely, "To pronounce free from guilt, or blame; to absolve; to clear." Now it is evident that James does not use the word "justify" in this sense at all. Webster's *first* definition will exactly meet the case, namely: "To prove or show to be just, or conformable to law, right, justice, propriety, or duty." This explanation is necessary to prevent misunderstanding of the term as used by the two writers.

Now we are prepared to examine the error of the "perfectionists." A writer on holiness recently gave as one means "to prevent the spread of holiness" among the people, the following: "Imbue them with the idea that they are to be holy by striving to do right, to keep the law of God." This position is unscriptural; it is not evangelical. We would supplement it with this statement: If you would spread fanaticism among the people; if you would fasten upon them the chains of "antinomian delusion," imbue them with the idea that they can be holy without obedience to God's commandments; that they can be good without *doing good*. The words of the apostle John are very appropriate here: "Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous." 1 John 3:7.

Holiness is by obedience. But these modern "holiness" teachers make no just distinction between justification and sanctification. As we have before remarked, they treat sanctification precisely as Paul treats justification in his letter to the Romans. Paul says that justification is without works, or without the deeds of the law. They say that holiness is without works—without the deeds of the law. But their declaration is contrary to the Scriptures; contrary to every principle of justice and of government. Again they make sanctification and salvation identical; but Paul's idea of "working out your own salvation" is, in their estimation, a great error, and to be greatly avoided. Their ideas of the gospel of salvation are partial or one-sided. The gospel makes provision for the past and for the future. For the past it offers justification or remission; for the future, it takes away the carnal mind, which is not subject to the law of God, and leads to obedience to the law. For the past it absolves from sin; for the future it prevents sin. If it does not this it does nothing to prepare us to stand in the Judgment of the great day. To prevent sin is to prevent the transgression of the law, "for sin is the transgression of the law." Now if a sense of duty to obey God's commandments is detri-

mental to holiness, then a sense of license to transgress the commandments of God must lead to an increase of holiness. But transgression is sin; and, hence, in this modern holiness system, sin and holiness are closely allied; they are nearly convertible terms. We do not wish to be unjust, or even severe. But what else can we say when it is boldly avowed that the idea of being holy by obedience to God's law is detrimental to the cause of holiness?

But they might say they believe in obedience, but not in holiness acquired by obedience. We give them the benefit of our own supposition, and then declare the position unscriptural. We repeat the quotations: "Work out your own salvation." "He that doeth righteousness is righteous." "For not the hearers of the law are just before God, but the doers of the law shall be justified." We will examine this point more particularly. As concerning moral character, holiness, sanctity, and purity, mean the same thing. The Saviour prayed thus to his Father: "Sanctify them through thy truth; thy word is truth." John 17:17. We inquire, What is necessary to fulfill this prayer? No man can be sanctified by merely hearing the truth. To the contrary, a knowledge of the truth increases the condemnation of the hearer if he does not accept it. Neither is a man sanctified by merely believing the truth. Many are convinced of the truth, and really believe it, but it has no influence on their lives, and they are not benefited by it; their faith is dead and profitless. Peter shows how the work is accomplished: "Seeing ye have purified your souls *in obeying the truth*." 1 Peter 1:22. It is obedience which purifies or sanctifies. In obedience to the word of God the prayer of the Saviour is answered in us. To sanctify the disciples of Jesus through the truth, is to lead them to obey the truth.

Once more: the truth which is directly sanctifying in its nature is that which calls for obedience; it is the law of God. The soul is not purified by a truth which we cannot obey. Take for illustration the very important truth, "There is one God." Of this James says: "Thou believest that there is one God; thou doest well; the devils [demons] also believe, and tremble." This truth must be believed, but cannot be obeyed; it is declarative, not preceptive. The demons do as "well" with it as we—they believe; and do even better than some men—they tremble, but are demons still. If to their belief they would inquire for the will of the "one God," and walk in obedience to his commandments, they would cease to be demons. And so would all sinners—transgressors of law—cease to be sinners, and become saints of God, if they would cease to transgress and become obedient. He who speaks disparagingly of obedience to the law of God disparages true holiness and presents a false standard of righteousness. It is fanaticism, and not holiness. All such are self-deceived—"vainly puffed up by the fleshly mind," or carnal mind, which is not and cannot be in harmony with the law of God.

Of course it is understood that no one pleads for obedience independent of faith in Christ. Justifying faith is that which leads to obedience and enables us to obey, or to do good works. To teach obedience as the means of justification from past sins would indeed frustrate justifying grace; for obedience can answer no demand of past short comings. If the "holiness" teachers will apply their declarations to unconverted sinners and to the subject of justification, no one could reasonably dissent. But as applied to sanctification they are every way unscriptural, fanatical, and subversive of true Bible morality.

Sunday Law Infringement on Religious Rights.

WHEN we published our argument on the enforcement of the Sunday law, we were not aware that any one had ever considered the point that the Sunday law is oppressive to the conscience of the Sabbath-keeper, and really amounts to a prohibition of the observance of the Bible Sabbath, because it would compel many to work on the seventh day to gain a livelihood. We find the same presented to the Supreme Court of California in the Brief of Mr. Brandon, as follows:—

"Now, in view of the struggle for existence which exists in all civilized countries; in view of the intense competition which exists in all branches of business in the present age, it needs no argument to show, that in that strife and competition, a citizen cannot suspend his business occupations during two consecutive days and yet hope to secure a livelihood for his family, a

result, indeed, oftentimes hardly attainable by the most diligent and assiduous labor during six days. In this condition find themselves numerous citizens of our State, both Israelites and Seventh-day Christians, who are entitled to claim from the State the same paternal care, protection, and consideration vouchsafed to citizens of other religious denominations. Struggling to provide a living for themselves and families, to retain their children as upright, honorable citizens of the Republic, and entitled to have secured to them the elevating and moral influences of the religious observances that pertain to their faith; unable scarcely to earn that hardly-battled-for living in six days' labor, the compulsory Sunday law requiring them to suspend their labors or business on another day immediately succeeding the one specially enjoined by divine command, presents to these men the alternative of either seeing their families need many of the necessaries of life, or of yielding in their conscientious observance of what they esteem a divine command. Can it be said, I ask, in all candor, in all justice, that an obstacle is not here interposed to the exercise of the religious observance, or worship of their citizens. I think no one but he whose sense of right and truth was blinded by religious zeal for the faith whose predominance was sought, but would answer in the affirmative.

"It does present an obstacle; and an obstacle of so serious a nature that thousands, aye, tens of thousands have been compelled to yield in their conscientious observance, because they found it utterly incompatible with the peremptory command of the State. With that sacrifice made, there is lost to these men the elevating, moral, and religious influences conceded by all thinking minds to be due to its setting apart of certain recurring periods for spiritual things—influences the necessity and benefit of which are continually and urgently insisted on by ministers of the Christian faith when advocating the observance of Sunday by the members of their own Churches;—but of which these wronged and oppressed citizens are deprived. For it must be remembered, that to these men it is not a matter of choice or selection what day of religious rest shall be observed. Their religion does not prescribe the setting apart of a seventh part of time, or any recurring seventh day as a day of religious observance, but a special definite day only is enjoined. A day that cannot be supplanted by another. Hence it is, that not observing that day, and no other day having any religious sanctity, they lose all the sanctifying and beneficial influences to be derived therefrom, as the result of the interference of the State, and its attempted enforcement on them of the observance of a religious observance of another creed, under the flimsy device of a sanitary regulation."

The Entrance of Death.

"BECAUSE thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, . . . cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3:17-19.

We have in these words the exact sense of the penalty of the law which was threatened in the probation under which Adam was first placed. The very first act of disobedience must bring this period of probation to a close; for it could last only while man maintained his innocence, and when he committed his first transgression, he made the penalty of the law inevitable. Now he was a fallen being under sentence of death. He was excluded from Paradise, and he must henceforth lead a dying life till he should return again to the ground from which he was taken.

Adam now possessed a sinful nature, and because of God's curse upon him for his sin, he bore within himself the seeds of death. The irrevocable sentence of death was pronounced upon him in the day of his transgression; but before passing this sentence on him, the Judge promised a Redeemer, and of necessity with that Redeemer did secure to man a second probation. To show that God was in earnest with man he makes death his certain portion. But in giving man the opportunity to recover his lost innocence and to regain Paradise, the execution of the penalty was deferred till space for repentance could be first secured.

Adam's nature being sinful, he could transmit to his posterity no purer nature than himself possessed. In the loss of Paradise he stood as the representative of his race. When he was excluded from it we also were ex-

cluded. Paul says that "it is appointed unto men once to die." Heb. 9:27. This appointment was made when God said to Adam, "Dust thou art, and unto dust shalt thou return," which proves that this sentence of death concerned Adam and his posterity alike. He now possessed only a dying life, and all who are descended from him can by nature possess no higher life than this. The sentence of death is upon all mankind, not for the actual transgression of each person, but because they possess only a forfeited life, the right of the race to live being lost when man lost his innocence, and when his first probation ended in having sentence of death passed upon him.

Now he lives by sufferance, the sentence of death hanging over him, but its execution being deferred in the case of each generation to give space for repentance. The entrance of death was an attestation that his innocence was lost and that the first probation of the race was a failure. And as death has been the portion of mankind without respect to character during the whole period of man's fallen state, it is plain that its present infliction upon men is not the punishment for their own personal transgressions. They are upon a second probation, and this involves a day of judgment at its close which shall determine the case of each individual, and shall award immortality to those who are worthy to receive it, and shall consign all others to the lake of fire and the second death. Rev. 20:14, 15; 21:8. This second death is the penalty for personal transgression under the second probation of our race. Rom. 6:23. We shall hereafter see that it is, in the measure of suffering involved, incomparably awful, and in no measure to be placed on a level with the death which comes in consequence of Adam's transgression.

We believe these statements respecting the origin of death, and concerning the relation which mankind sustains to it to be so just that Bible students will acknowledge their truthfulness. But there are important questions involved in this which some are not able to treat with candor.

What place had death in our world while man was innocent? Not any. What brought death into the world? Sin. On what ground does sin occasion the death of man? Simply this, that when man violated the law of God, he forfeited his right to live. God told Adam that disobedience would bring death. His innocence was his title to life. Sin was the occasion of death. If sin gives death admission to our world is it reasonable to think that death gives us admission to Heaven?

Death was not the doorway to Heaven while man was innocent, for then there was no death. If Adam had continued in his uprightness, and God had seen fit to take him to Heaven, we have in the translation of Enoch an example of the manner in which he would have done it. Translation is the door by which Enoch and Elijah entered, and by which all shall enter who are alive at the coming of Christ. There was no occasion for sin to make a new door to Heaven by introducing death. Moreover, the character of death, which is that of an enemy, is no better fitted to inspire our confidence than is its parentage. And can we believe that death is the gate to endless joys when it has such an *origin* and such a *character*, and when Paul and John declare that *it shall be destroyed*? 1 Cor. 15:26; Rev. 20:14. That death is not the doorway of Heaven will be further evident when we study the doctrine of the resurrection.

J. N. A.

What is Your Motive?

YOU wish with all your heart the success and triumph of present truth? Why? There are many reasons which are laudable and good, but there is one particular in which there may be danger of our cherishing a wrong spirit, and to this we therefore wish to call attention.

To those who are whole-hearted in the truth, nothing upon earth is more precious than this cause. Their best interests center upon it. The strongest cords of their love entwine around it. Their hopes are bound up in it. In its prosperity they rejoice; in its adversity they mourn. The toils and sacrifice necessary to carry it forward, they welcome as desirable burdens to bear for its advancement.

But this cause has its foes. Its promulgation has developed an unusual number of the same characters from whom Paul prayed to be delivered, and whom he styles "unreasonable and wicked men." These are bitter in their opposition to this work. They labor to arrest its progress. Over every indication of its decline,

they raise a shout of exultation. They predict its failure. They greedily seek for flaws in the private lives or public walks of its defenders. And they would fain persuade themselves and others that our course is folly, and our hope a phantom.

Now it would be very much in accordance with human nature for personal feelings to arise in our hearts against such individuals, and for us to wish for the success of this work for the gratification of these feelings, that their mouths might be stopped, their folly be made manifest, and we feel that a triumph had been achieved over the enemies of the truth.

If any of us are in any degree inclined to such feelings, let us immediately commence to guard against them. We know the truth is destined to triumph, and we desire its immediate advancement; but there is a better motive for this than the one above mentioned. This is the last message of mercy to a perishing world; and sinners are lying all around us in darkness and danger. Carelessly and ignorantly they are hastening to the Judgment. They must be warned.

Then let us work and pray for the success of this cause, not that we may triumph over our opponents, but that souls may be saved, and God's name be thus glorified. This is the great object. This should be the all-absorbing motive. Let us make every other consideration subservient to this, seek to realize the value of souls, and their startling danger; and earnestly desire the prosperity of the cause of truth, that the warning may be wide spread, the honest receive the light, and so be saved in the impending day of the Lord Jesus.

U. S.

Who Are Christians?

THOSE who believe in Christ, follow his example, obey him, and keep his Father's commandments; they are those who "keep the commandments of God and the faith of Jesus." Christ is the "Author of eternal salvation to all them that obey him." Heb. 5:9. Said he, "If a man love me, he will keep my words." Again, "Ye are my friends if ye do whatsoever I command you." John 14:23 and 15:14. Again, "Whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother." Matt. 12:50.

The apostles, who were commissioned to disciple all nations, made a good beginning on the notable day of Pentecost; and the three thousand that "were added to the Lord" on that day heard and obeyed these words: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Their sins were their violations of the law of God; for "sin is the transgression of the law." To repent of their sins was to turn from their transgressions of God's law, and their immersion in the name of Christ was an acknowledgment of their faith in Christ "for the remission of sins that are past" (See Rom. 3:22-26); and both these were necessary in order to obey Christ, and become his disciples and friends, according to the words already quoted. In order to be in full a Bible Christian, it is necessary to keep the commandments of the Father and believe on and obey the Son.

Open communionists adopt the motto: "No test of Christian fellowship but Christian character." In this, we are happy to agree with them. But the question arises, What is Christian character? Perhaps it is replied, "To deal justly with men, giving all their dues, invading none of their rights, and being benovolent to the poor and needy." We reply, it is all this, and it is more. Besides all this, it is to acknowledge both the Father and the Son, and to "continue in the Son, and in the Father;" for "he is Antichrist that denieth the Father and the Son." John 2:21-24. "All men should honor the Son, even as they honor the Father." John 5:23. There is one special act of honor to the Father required in the moral law of God; and that is, to remember the day of his rest from the creation of the world to keep it holy. He honors the Father who yields to his authority. And we may, so far as human eyes can discern, keep every precept of the decalogue except the Sabbath, and not be known to do one act of special honor to the authority of God. But the name of God, as the Creator, is found only in the fourth of the ten commandments; and therefore to keep the Sabbath is equivalent to a profession of loyalty to the Creator. And it is a special act of honor to the authority of the Son to be "baptized in the name of Jesus Christ." However moral a man may be in the eyes of the world, how can he have a *Christian* character without taking

upon him the name of Christ in the Lord's appointed way? A good Mohammedan may be as honest in deal as his religion of the Koran requires; yet his is not a Christian, but a Mohammedan character.

A true Christian is teachable. Apollos, "an eloquent man and mighty in the Scriptures," was zealously preaching the truth, so far as he had learned it; but Aquilla and Priscilla, having heard him, "took him unto them, and expounded unto him the way of the Lord more perfectly." Instead of rebuking them for presuming to instruct a minister, he received the advancing light, and immediately began to preach the gospel of Christ in its then present state of development. If a man asks Christian fellowship who openly violates one of the ten commandments, and consequently has not repented of all his sins, or has not submitted to Christ by being baptized in his name, we will teach him the way of the Lord more perfectly, expecting that if he desires above all things to be a Christian, he will do what Christ says. Said Jesus, "Why call ye me, Lord, Lord, and do not the things which I say?"

But here comes in the plea, "We differ in regard to baptism and the Sabbath. We do not see these things as you do."

We certainly ought not to differ. "Can two walk together, except they be agreed." It is the will of Christ that Christians should be perfectly united. He prayed that his disciples might be perfectly united in one even as he and the Father are one. John 17:20-23. Do the Father and the Son differ in regard to the Sabbath and baptism? Where then is the fault? Is it in the word of God? Are the ten commandments so expressed that we cannot understand and obey them? Is it impossible to know what the gospel requires, when it commands us to be baptized? My friends, the fault is not in the Bible; but men have come to the conclusion that something else will do just as well. The difference on these points is that some hold to what is said, while others hold to substitutes. Let us illustrate this by a quotation from the learned Conybeare and Howson.

"It is needless to add," say they, "that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of the ordinance of baptism (though perhaps necessary in our northern climates) has rendered obscure to popular apprehension some important passages of Scripture."

Yes; and it is also to be regretted that a human substitute for the Lord's Sabbath has rendered obscure to the people the fourth commandment. Now who has a right to substitute something else, in any climate, for what the Lord has said? And who has a right to say to those who do this, It is just as well; we can call you good Christians, while you make the word of God of none effect by your traditions? Has God failed to express the ten precepts of his moral law so as to be understood by those who desire to understand him? And are the precepts of the gospel left obscure, so that of necessity honest seekers for truth must differ? We cannot thus traduce the word of God. We dare not; hence we are bold to charge the fault to sinful men; men who would be heirs of the promises, while they justify themselves in keeping their traditions in preference to the word of God.

As long as Christians so widely differ on points of duty, there is need of reform; and a reform will be considered worthless, so long as its advocates seem to esteem it of no importance. Imagine Luther, if you can, pleading for open communion with the Roman church, while at the same time he was exposing her corruptions of the word of God.

True Christians will learn of Christ, follow his example, obey his word, and honor his Father.

R. F. COTTRELL.

"Doth God exact day-labor, light denied?"
I fondly asked. But Patience, to prevent
That murmur, soon replies, "God doth not need
Either man's work or his own gifts; who best
Bear his mild yoke, they serve him best; his state
Is kingly. Thousands at his bidding speed
And post o'er land and ocean without rest;
They also serve who only stand and wait."

—Milton.

A RELIGIOUS paper in the East not long since discussed at some length the question: "Did Paul have the proper qualifications for a pastor?" It was finally decided that he had not. Poor man! And he died, too, without finding out that he had mistaken his calling.

The Missionary.

Among the Churches.

HEALDSBURG.

AFTER leaving Petaluma, I visited the church at Healdsburg. Accompanied by Sr. Rogers, I made the journey with my own horse and carriage, hoping thus to receive benefit healthwise. After a ride of thirty-three miles, we were warmly welcomed to the home of Bro. and Sr. Harmon. These friends furnished me a convenient room, where I could write or rest undisturbed, and did all in their power for my health and happiness.

I was far from well, yet felt a duty to write upon important matters that would not admit of delay. Being unable to sleep more than a few hours at night, I would rise at three A. M. and write by lamplight. Such a strain upon mind and body could not be long endured. Intense pain in my eyes soon compelled me to lay aside my writing.

This was a severe trial. My thoughts seemed consuming me. I felt an unceasing anxiety for the cause of God, especially for the institutions which his own hand has established. There is a great lack of spiritual life among us. Religious declension is seen and felt everywhere. As the faithful standard-bearers fall at their post, who will come up to fill their place, and to work with unselfish interest in the cause of God? As I thought of these things, my soul was troubled day and night. I felt the need of my husband's help. The future looked dark and lonely. Weighed down by disease and by a heavier burden of care, anxiety, and sorrow, I knew that unless the Lord should come to my help, and the balm of Gilead should be applied to soul and body, I could no longer labor.

Yet the thought of becoming useless was too terrible to be entertained for a moment. It seemed to me that death would be preferable. Satan was determined that my testimony of warning, encouragement, and reproof, should not reach the people. I felt urged to go forward, but seemed powerless. Night after night I dreamed that my husband and myself were laboring together to bring souls to Christ, and awoke to find that I was alone, wrestling with the powers of darkness. Oh, how I longed for rest in Christ! I thought how he once hushed the tempest-tossed waves of Galilee, and I prayed that his voice might speak peace to my soul. I humbled myself before God, and earnestly presented my petitions at the throne of grace. My faith was tried to the utmost. I received no direct evidence that my prayers were answered, but I decided to go to work as though I had received the help so greatly needed.

On the Sabbath I attended meeting, trusting in God for support. In speaking to the church, I was comforted and refreshed. The Lord gave me peace and rest in him. I felt burdened for the youth, and my words were addressed especially to them. They listened attentively, with serious faces and tearful eyes. At the close of my remarks I requested all who wished to become Christians to come forward. Thirteen responded. These were all children and youth, from eight to fifteen years of age, who thus manifested their determination to begin a new life. Such a sight was enough to soften the hardest heart. The brethren and sisters, especially the parents of the children, seemed to feel deeply. Christ has told us that there is joy in Heaven over one sinner that repenteth. Angels were looking with gladness upon this scene. Nearly all who came forward spoke in a few words of their hope and determination. Such testimonies ascend like incense to the throne of God. All hearts felt that this was a precious season. The presence of God was with us.

I sought to impress upon fathers and mothers their duty to lead these inexperienced youth into the path cast up for the ransomed of the Lord. They now need special care and tenderness and earnest prayer. In the Christian life they have everything to learn, and they should daily have patient, faithful instruction. The young cannot be gained to the service of Christ by faultfinding or compulsion. They must be won by love. This requires time and effort. Parents must arouse from their carnal security. They cannot afford to waste precious hours in dress and gossip. They must close their ears to the temptations of the world, the flesh, and the devil. They must begin

in earnest to work for Christ—begin to be missionaries at home, themselves closely following in the Saviour's footsteps, that they may give a right example to their children.

Fathers and mothers, will you not make this effort to save the souls of your loved ones? Have you not a sufficient incentive? Is not this work of infinitely greater consequence than your temporal affairs? To gain the whole world would be no compensation for the loss of a soul. You need daily the spirit which moved our Saviour to come to earth to suffer and to die for us. He wept and agonized and prayed, that lost man might be redeemed. What will you do to save your own souls and the souls of your dear children?

There is need of earnestness and zeal in this work. The juvenile depravity which is everywhere so painfully apparent, spurning restraint and defying law, should arouse every parent to decided, effectual action. The corrupting influences in our great cities should alarm us. And yet fathers and mothers are asleep. How many move from the country to these cities, which are hot-beds of vice, in order to educate their children! Like Lot, they choose that which seems most agreeable, irrespective of moral influence. Like him they see too late the sin and folly of their course. They place their children where the temptations to dissipation and crime are almost irresistible, where they daily associate with youth of dissolute habits and corrupt morals, and then are not careful to give them proper instruction and wholesome restraint. If balanced by religious principle, the youth might pass the ordeal in safety; but unless they have learned to look daily to God for strength, they will be overcome. The work of ruin is gradual. The children's feet are set in a path which diverges from the way of purity, integrity, and holiness, and the parents, blinded by pride and the customs of the world, do not discern the danger till a great gulf yawns between them; and then it is too late.

We should bring our children early to Christ, and teach them that he alone can keep them from the tempter's power. I know that parents are not doing what they might do in this work. Unceasing watchfulness and prayer are the weapons by which we must overcome the foe. Parents, do not permit Satan to take the children from your hands. He will often urge, "You must indulge children, in order to keep them with you;" but, on the contrary, it is this unwise indulgence that separates your children from you, and leads them into the ranks of the great deceiver.

I look back with interest to the Sabbath spent at Healdsburg. May the Lord bless all who that day had moral courage to lift the cross. Temptations will assail them as surely as Satan lives. They must seek strength from Christ to resist the power of evil. We fear that the older members of the church were not all prepared to guide these youth in the path to Heaven. It is difficult for those who have cherished a self-righteous, Pharisaical spirit, to come down to the simplicity of humble, experimental religion. They need to have their own hearts softened and subdued by the Holy Spirit, and then they will be able to win the children to Christ.

We should seek to enter into the feelings of the youth, to sympathize with them in their joys and sorrows, their conflicts and victories. Jesus did not remain in Heaven, away from the sorrowing and sinful, but he came down to this world that he might become acquainted with the weakness, the suffering, and temptations of the fallen race. He reached us where we were; that he might lift us up. Such should be our work. We must come to the youth where they are, and make their case our own, if we would benefit them. If these youthful disciples are overcome by temptation, I hope that you who are older in experience, who have yourselves shown but little strength to resist the tempter's power, will not deal with them harshly, or regard their efforts with indifference. I entreat you to be as patient with these lambs of the flock as you wish others to be with you. God has so constituted us that even the strongest desire sympathy. How much more then do children need it. Even a look of compassion will often soothe and strengthen the tried and tempted child.

Jesus calls to every wanderer, "My son, give me thine heart;" "Return unto me, and I will return unto you, and will heal all your backslidings." The youth cannot be happy without the love of Jesus. He is waiting with pitying tenderness to

hear the confessions of the wayward, and to accept their penitence. He watches for some return of gratitude from us, as the mother watches for the smile of recognition from her beloved child. The great God teaches us to call him Father. He would have us understand how earnestly and tenderly his heart yearns over us in all our trials and temptations. "Like as a father pitieth his children, so the Lord pities them that fear him." The mother might sooner forget her child than God forget one soul that trusts in him.

The young should be constantly growing in grace, and in a knowledge of the truth. The Creator of all things, with whom are all the treasures of wisdom, has promised to be the guide of their youth. He who has conquered in their behalf all the powers of evil asks for their homage. There can be no higher knowledge than the knowledge of Him whom to know aright is life and peace; no purer, deeper affection than the love of our Saviour.

Many parents have through mistaken fondness permitted their children to grow up with habits of selfish gratification, perhaps have indulged them because this required less effort than the exercise of proper restraint. They should now labor earnestly and prayerfully to undo their own past work, and to form aright the character of their children. These fathers and mothers enter the field to engage in a hand to hand combat with Satan and his angels. There are temptations on every hand to ensnare the feet of the unwary. Ungodly, corrupt youth exert a strong influence to lead others into forbidden paths. These are among the most successful agents of Satan. If parents would detect and successfully resist the advances of the wily foe, their own perceptive and reasoning powers must be quickened and strengthened by the Spirit of God. Every member of the church is pledged to stand as a faithful sentinel. The lovers of the world will often approach under a garb of friendship, and attempt to introduce its customs and practices. Let every true soldier stand ready to resist these allurements.

When the youth attempt to break away from Satan's control, he will redouble his temptations. Taking advantage of their ignorance and inexperience, he attempts to obscure the distinction between right and wrong. He transforms himself into an angel of light, and beguiles by promises of pleasure in a forbidden path. If the youth have formed the habit of following inclination rather than duty, they will find it hard to resist temptation. They do not see the danger in indulging even once in forbidden pleasures.

The suggestions of Satan will stir every lingering element of depravity in the heart. The eager desires which the parents have not guided in the right channel, wrong habits which have been indulged until they have become second nature, will arouse as an armed man to second his temptations. Too often reason and conscience remonstrate in vain. Oh, then will there be fathers and mothers in Israel, to rescue these youth from Satan's snare? Will there be wisdom to out-general the enemy, and guide the wandering feet into the narrow path of holiness?

The older members of the church should give the youth an example of Christian firmness and self-control, of patient, cheerful submission to the divine will. God forbid that the fathers and mothers of children whose help we need so much should themselves be overcome by Satan. There are many professed Christians who are as fitful and moody as the weather of a California winter. There may be a few sunshiny days, but you may look oftener for fogs and rain. Children are critical observers. They mark the caprice, the petulance, the sullenness. They cannot desire a religion which bears such fruit.

There is no excuse for a man, with a man's reasoning powers and a man's experience, to yield to his feelings and cast a gloom on all around him. Says Christ, "To him that overcometh will I grant to sit with me in my throne." Satan attacks us at our weak points; but we need not be overcome. The assault may be severe and protracted, but God has promised help for us, and in his strength we may conquer. I entreat my brethren to become established, rooted and grounded, in the truth. Study the Bible diligently and prayerfully. The precepts and promises of God's word will arm you with divine power to resist the enemy. "Thy word," says the psalmist, "have I hid in mine heart, that I might not sin against thee." Satan will be baffled and defeated when he finds the heart preoccupied with the truth of

God. We need also to be often found at the throne of grace. Earnest, persevering prayer, uniting our human weakness to Omnipotence, will give us the victory.

The Lord would have the church at Healdsburg become strong in him. They may be thus if they will hide self behind the cross of Christ. Those who cherish self-love and a desire for self-exaltation open the soul to temptations that set aside reason and weaken judgment. Let us humble ourselves under the mighty hand of God, and he will exalt us in due time. There is work to be done for our Master. There are souls who may be by our influence be led to Christ. Who is ready to engage in this work with all the heart?

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "And he that reapeth receiveth wages, and gathereth fruit unto life eternal."

"Thine is the seed-time; God alone Beholds the end of what is sown; Beyond our vision, weak and dim, The harvest time is hid with him; Yet unforgotten where it lies, The seed of generous sacrifice, Though seeming on the desert cast, Shall rise with bloom and fruit at last."

E. G. WHITE.

Napa, California.

I HAD the good privilege to attend the quarterly meeting with the church in this place January 6-8. I gave six discourses, two business meetings, celebrated the ordinances, and enjoyed a good social meeting at the calling of the church roll.

The church had been greatly revived by the short series of meetings recently held, and two took a decided stand on the truth. Some names were dropped from the roll of membership because of their disorderly walk. The church now is quite well united, and have the good of the cause at heart. All were prompt in paying their tithes and offerings to the church and the T. and M. Society.

May this church let its light so shine that others may see their good works, and be led to glorify the Father in Heaven. I. D. VAN HORN.

Santa Rosa, Cal. Jan. 12, 1882.

Salinas and Castroville, California.

It was our privilege on the last Sabbath, to meet with the company in Salinas, and also visit some in their homes. We enjoyed the presence and power of the Lord. All seem determined to press on to the "mark of the high calling." One name was added to the covenant, and one other met with us for the first time, for the purpose of observing God's holy day.

In Castroville, where we are engaged in the work, the interest continues good. Two persons have begun the observance of the Sabbath of the Lord. Others are convinced of duty, for whom we entertain strong hopes that the light of present truth will brighten their pathway to eternal life. Brethren, pray for us that we faint not.

January 9, 1882.

FRANK LAMB,
J. G. HURLEY.

Kernville, California.

WE closed our meetings in Kernville, December 31. Three adults from different families, signed the covenant. Of these families we organized a Sabbath-school of thirteen members.

ISAAC MORRISON,
ANDREW BRORSEN.

General Conference.

FROM the concluding report of the business proceedings of the General Conference, we extract the following resolutions, which are of general interest:—

WHEREAS, Our publishing house and our Sanitarium are somewhat burdened by the debts which rest upon them, and—

WHEREAS, The lack of means in other branches of the work renders it impossible to meet the many urgent calls for light and help which are coming to us constantly from nearly every portion of the civilized world; therefore—

Resolved, That we recognize in this state of things the unmistakable voice of God calling upon those who love his cause to contribute liberally of their substance

to relieve the same from the present indebtedness, and to furnish the necessary means for more extended missionary effort.

WHEREAS, It is, according to the light which God has given us, very necessary that men, qualified by experience and education to engage in the work of colporters, should be employed in large numbers in various parts of the field; therefore—

Resolved, That we call the attention of the tract societies, and of our brethren everywhere, to this subject, and that we exhort them to take steps immediately in the direction of carrying out the duty enjoined.

Resolved, That we hereby express our sympathy for those laboring in the European missions, and that we acknowledge with gratitude the opening providence of God before the work in these countries.

WHEREAS, Different points in Great Britain furnish extensive fields for ministerial labor and for ship missionary work, and

WHEREAS, Those laboring in this field are so few that the removal of any one to other fields of labor would cripple the mission; therefore—

Resolved, That we recommend the General Conference Committee, with the assistance of Eld. Loughborough, to procure such assistance as is needed in both of these fields of labor, that they may be gaining an experience with those now working in the mission.

WHEREAS, The nature of the work connected with our European missions, and the difficulties and wants of those who are laboring therein are but partially understood by our people in this country, which has prevented their giving all that assistance to those missions which the circumstances demanded, and

WHEREAS, No one would be qualified to set before the brethren in various States the necessities of that branch of the work, unless he had visited those countries and learned the peculiarities of the situation by personal observation; and our missionaries cannot remain away from their work to set these matters before our people generally; therefore—

Resolved, That we recommend Eld. Haskell to visit those missions at his earliest convenience, for the purpose of acquainting himself with the situation, that he may aid and encourage the missionaries there, and be able to set forth more fully to our people in this country their duty in relation to them.

WHEREAS, The Holy Spirit has emphatically condemned the adorning of the person with "gold or pearls, or costly array" (1 Tim. 2:9; 1 Pet. 3:3); therefore—

Resolved, (1) That we re-iterate the former exhortations of this body to plainness of dress on the part of our people, and that we express it as our solemn conviction that no person can disregard the positive injunctions of Scripture upon this point, without exposing himself or herself to the frown of Heaven.

Resolved, (2) That we commend to the careful and prayerful attention of our people the remarks which are made upon this subject in Testimony No. 30, pp. 151-178.

Resolved, That we express it as the judgment of this body that attendance upon circuses, theaters, trotting matches, humorous lectures, and entertainments of like character cannot be reconciled with the plain teachings of the word of God, and the faith which we as a people hold respecting the near coming of Christ, and the session of the Judgment.

WHEREAS, Eld. Geo. I. Butler, though in feeble health, has been elected President of the Publishing Association, and re-elected by us to the position of President of the General Conference; therefore—

Resolved, That we owe it to him and to the cause which we represent to make his case the subject of earnest prayer, to the end that God may impart to him strength and wisdom sufficient to enable him to bear up under the arduous labors, and to meet the weighty responsibilities which will devolve upon him for the year to come.

WHEREAS, There are brethren and sisters in different churches who do not for weeks attend religious meetings, and allow quarter after quarter to pass without being present at the ordinances; therefore—

Resolved, That the Chair be empowered to appoint a committee of two to write an article to be published in the Review, setting forth the wrong of such a course of action.

Resolved, That we express it as the judgment of this body that the use of domestic wines as a beverage, or the manufacture of the same, in order that they may be employed for that purpose, should be discontinued at all times by members of our denomination, as being contrary to the plain teachings of Scripture, and the highest interests of society.

It was recommended that Eld. E. W. Farnsworth, of Iowa, labor in Nevada; Eld. M. B. Miller, of Michigan, in Vermont; Eld. E. W. Whitney, of New York, in Texas; Eld. O. A. Johnson, of Wisconsin, among the Scandinavians in Nebraska; and Edward Olsen, among the Scandinavians in Iowa.

DR. JOHN HALL says that in England the people are divided into churchmen and dissenters, but that in America they are divided into churchmen and absenters.

The Home Circle.

TRUST.

A PICTURE memory brings to me—
I look across the years, and see
Myself beside my mother's knee.

I feel her gentle hand restrain
My selfish moods, and know again
A child's blind sense of wrong and pain.

But, wiser now, a man gray grown,
My childhood's needs are better known,
My mother's chastening love I own.

Gray grown, but in our Father's sight,
A child still groping for the light,
To read his works and ways aright.

I bow myself beneath his hand;
That pain itself for good was planned,
I trust, but cannot understand.

I fondly dream it needs must be
That, as my mother dealt with me,
So with his children dealeth he.

I wait, and trust the end will prove
That here and there, below, above,
The chastening heals, the pain is love!

—J. G. Whittier.

A Faulty Link.

"I CAN'T see it: and it can't be so," said the blacksmith. He was leaning at his ease against his forge chimney, for it was past six o'clock, and he had knocked off work for the day. His shirt sleeves were still tucked up, however, and his arms were folded carelessly over his broad chest. He was strong of limb and voice, and the words he had just uttered had rolled out in firm, deep tones. Parsons the blacksmith, was not by any means an ill-tempered man, but he was positive in a slight degree; perhaps his consciousness of superior power made him peremptory.

"But it is so, Parsons," said the carpenter, who had also finished his work, and had looked in at the blacksmith's shop about a job he wanted done on the morrow; "you can't go against Scripture, anyhow."

"I should think not," interposed the village shoemaker, who had brought in his tea-kettle to boil his water for tea at the unextinguished forge fire, seeing that it was summer-time, and his own kitchen fire was still unlighted. "It would be as bad as being an infidel at once to contradict what the Bible says."

"Ah, but," added Everest, the tailor, who, seeing Wicks the carpenter entering the blacksmith's shop, and Rands the shoemaker, following him, had determined to make one of the party, and nimbly leaping off his board, had stepped across the road in time to join in the good-natured argument. The carpenter set it on foot, and it took its rise from a sermon they had all heard on the previous Sunday. It may be premised that the tailor liked to side with the blacksmith, if possible, in all disputes, as if he had a feeling of security in going with the stout and firm Tom Parsons. "Ah, but," said Everest, "there are different ways of looking at a thing, and various interpretations of Scripture."

"I don't know," rejoined Mr. Wicks, doubtfully; "we are told, you remember, that no Scripture is of private interpretation."

"Which does not mean that we are to have no thoughts about the Bible for ourselves, I suppose, neighbor Wicks; and that we are to leave it all to ministers to put what interpretation they like upon different parts of it, and we are to have ne'er a voice of our own in the matter."

"Well, well, I don't hold with that either," said Mr. Rands, hurriedly, "Free inquiry is every man's birthright—every Englishman's, at any rate."

"And so it brings me back to what I said," continued the blacksmith; "I can't see it in the light that Mr. Gresham does. Why, he made out, or tried to make out, that a man might be next to an angel—"

"Stop, Parsons, he didn't say that a man might be, exactly; he said if it were possible for a man to be so and so," interposed the carpenter.

"It comes to the same thing, Wicks, but, put it in your way, if you will, that if it were possible for a man to be perfect in everything, and yet should commit one sin in all his life, he would be on the same level with the terriblest sinner as ever lived and breathed on the earth. Wasn't that it?"

"Yes, pretty near it, Parsons. On the same

level, he said, as wanting salvation by grace, and not earning Heaven by works. I think these are nearly Mr. Gresham's own words," replied Wicks.

"Uncommon hard lines, though," cried the tailor; "and so, because a man makes a slip or two as he goes along, he is to be put down with the biggest rogues. This may suit Mr. Gresham, but—"

"But what does the Bible say, Everest?" demanded the shoemaker, in some haste. "You know Mr. Gresham is not the preacher to say anything at random, without having Scripture to back it, and you remember the texts he brought out to prove his words, such as, 'Cursed is every one that continueth not in all things which are written in the book of this law to do them,' and 'Whosoever shall keep the whole law, and yet offend in one point, is guilty of all.' You can't say that Mr. Gresham said more than this, anyhow."

"That's all very well, Rands. I know the Bible says that, and I don't mean to go against the Bible; but to my way of thinking, those texts must have a different meaning than he puts upon them. It does not stand to reason that—" and then the blacksmith repeated the objection he had before urged in pretty nearly the same words.

"I don't see, however," said the carpenter, in reply, that it makes much difference to us, Parsons, because I fancy we are not among the almost perfect ones who don't need salvation by grace, as you seem to think. Maybe the whole don't need a physician, but only such as are sick, as the Lord Jesus Christ said; but then we aren't whole, you know."

"That's neither here nor there, Wicks. I am standing up for the principle of the thing, and according to my views there is a hitch somewhere."

"And what is the hitch, friend Parsons?" The voice was a grave, pleasant voice; and when the disputant looked around, behold, Mr. Gresham himself was at the open door. The men looked rather confused at first; they did not know, while they were engrossed with their dispute, that the living subject of it was so near them.

"Maybe you heard what we were talking about, sir," said the blacksmith, rather suspiciously. "Not a word of it, my friend, till you said, 'There is a hitch.' I should not have heard that but for your strong voice, friend Parsons."

"I beg your pardon, I am sure, sir," returned the blacksmith apologetically; "I did not suppose that you had been intentionally listening."

"Thank you for your good opinion of me. I certainly was not listening; I came about my well chain. Shall you be able to make a job of it?"

"Yes, sir there is very little the matter with it; there is only one link defective. It will be ready to-morrow, sir."

"And quite safe, then, you think, for the man going down the well to venture his life upon it?"

"I'll warrant it to bear the weight of three men when that link is set right," replied the blacksmith. "But about this hitch, sir; if you would not mind spending five minutes," added Parsons, who was after all, partial to his minister, and knew that though he was rector of the parish, Mr. Gresham had no pride about him, as he often said, and would as readily stop to give a word of counsel, or advice, or comfort, or instruction to a poor man or woman, or even a child on the highway, as to a squire or a lady in their drawing room.

So, in short, Mr. Gresham stepped freely into the blacksmith's shed, and heard all about the "hitch" plainly and manfully stated by the doubter.

"You have done me great honor and kindness by speaking so freely to me about my sermon," said Mr. Gresham, when the explanation was finished. "If hearers would do that oftener, and in the kind spirit you have shown, ministers would often be the better for it, and they would very likely preach better sermons into the bargain. Well, now about this 'hitch.' But first of all I want a few words with you respecting my well-chain. Business first, you know," and he smiled pleasantly.

The blacksmith was all attention.

"You say you examined it, Parsons?"

"Yes, sir, link by link."

"You see it is necessary for Diver to go down the well to clean it out; and as he is a reckless sort of a man, I determined to have the chain well examined before he ventures his life upon it."

"A good thing you thought of it, sir, for the faulty link was almost asunder, and the weight of such a man as Diver would have finished it."

"And only one link in the whole chain is faulty, you say, Mr. Parsons."

"Only one, sir; I'll warrant all the rest to be sound."

"Is it not singular, though?"

"There is no accounting for such things, sir," said the blacksmith, speaking confidently on a matter connected with his daily calling: "It is seldom that a chain like this"—and he put his foot on a huge coil on the floor—"is of the same quality throughout. There are mostly some links weaker than others, and that wear out first, or maybe break when there is too much stress. The wonder is, that in a chain of this length there are not more faulty links than one."

"True, it is a long chain, and my well is a very deep one."

"Two hundred feet or more, sir. I ought to know, for I plumbed it, and have been down to the bottom of it before now, sir; into the bargain."

"And how many links to a foot, Parsons," asked Mr. Gresham.

The blacksmith took out his foot rule and measured. "Eight, sir," said he.

"There will be sixteen hundred links in the chain, then," rejoined Mr. Gresham, who seemed absorbed by this matter of business with the blacksmith, while the other three men stood looking on.

"Over sixteen hundred, sir; nearer eighteen, reckoning the overplus."

"True, I had forgotten. Well, and every one of those sixteen or eighteen hundred is perfect, Mr. Parsons? You are quite sure."

"All but one, sir, as I said before. Yes, sir, as sure as can be."

"You will be kind enough, then, to send the chain back to-morrow."

"Yes, sir, as soon as I have taken out the faulty link, and made the chain safe."

"Oh, never mind about one link being faulty, Parsons," said Mr. Gresham.

"Sir!"

"What is one link? What can it signify that one link in sixteen or eighteen hundred is wrong, if all the rest are right?"

The blacksmith rubbed his head. He saw the drift of Mr. Gresham's question, but he did not like to own it. "I should think it would make all the difference, sir, if I were in Diver's place, and had to trust my life to the chain."

"Do you mean that you would not go down my well at the end of a chain that had, let us say, seventeen hundred and ninety-nine strong, sound, and trustworthy links in it, capable, as you said just now, of bearing the weight of three such men as you in perfect safety?"

"Not if there was one weak link in, sir, that I felt sure, would not bear half of my own weight; as well all be faulty, as one, every bit as well, sir, for any safety there would be in the chain."

"If you really think so—"

"I certainly do, sir; I am sure of it."

"Well, being sure of it, perhaps you may as well set the chain to rights after all. And now, to change the subject, we will go back to this 'hitch' of yours, my friend, if you please."

The carpenter smiled; the shoemaker rubbed his hands; the tailor put his in his pocket; the blacksmith rubbed his forehead, and then he said in a subdued tone, "You have beat me, sir. I see what you mean; and looking at it in the light you put it in, there's not any hitch, sir, that I can see."

"Ah, I fancied you would say so," replied Mr. Gresham kindly; and I think you can understand how it must be that though we may keep the whole law of God—the good and perfect law—seventeen hundred and ninety-nine times, or seventeen million times, and fail only once, we can no longer depend on our uniform obedience for eternal safety; but if we are saved, must be saved by grace alone, as much as though every link in the chain of obedience were rotten throughout."

"I see it, sir—I see it now," said the blacksmith frankly.

"And yet," said Mr. Gresham, after a moment's thought, "the two cases do not agree in all points, as generally happens when people try to illustrate great truths in figurative language. Do you see where the difference is, any of you?"

"I think I do partly, sir; but I would rather you should say where it is," said the carpenter.

"Well, our friend Parsons can repair the defect in my well-chain, and make it as good and serviceable as ever; but one single transgression of the divine law cannot be repaired. The link is broken,

and the poor soul depending on that faithless chain, is already falling—falling.”

“I see, sir, I see,” said the blacksmith almost with a shudder, as the idea presented itself to his mind of a man falling down a well. He had been down a well, and could realize the horror of such a situation.

“But then the almighty arm of divine mercy plunges down, reaches to the lowest depths of human misery and hopelessness, and—But perhaps you would not lay hold on that gracious hand, my friend, seeing that only one link had broken, while all the rest were sound?”

“Wouldn't I, sir? wouldn't I grip it? Yes, sir; and you have beat me out and out,” said the honest, hearty blacksmith; “and I see now that salvation must be of grace.”

“And not of works, lest any man should boast,” added Mr. Gresham; and then the little group thoughtfully dispersed.—*British Workman.*

Religious Notes.

—Moody and Sankey expect to go to Paris, where there is plenty to do.

—Three French missionaries have been murdered near the oasis of Ghadamas, in the Sahara Desert.

—Major Whittle and Mr. McGranahan have just commenced a series of revival meetings in San Francisco.

—The Presbyterian and Reformed Societies of Japan have 2,000 members and eighteen churches, from nine years' labor.

—It is reported that in North China the largest number of converts are obtained where the Scriptures are most faithfully circulated.

—The converted Jews of New York have established a weekly prayer-meeting, in the hope of bringing many of their people to acknowledge Christ.

—Rev. Dr. C. H. Malcolm, of the Baptist Church, has been ordained to the priesthood in the Episcopal Church, by the Bishop of Rhode Island.

—Col. Geo. R. Clarke gave a Christmas dinner to 500 poor people, at the Pacific Garden Mission, Chicago. The Colonel is a zealous missionary among the destitute of that city.

—The conversion of the Roman Catholic Canon of St. Peter's, at Rome, continues to attract much attention, and it is said to have a strong influence on the religious of that country.

—The *Jewish Times* of San Francisco speaks of “that immortal Jew known in history as Jesus Christ,” and says: “Though there is no record that he ever wrote a line, yet more has been written concerning him than has, in all probability, ever been written about any other person, and one of the most widespread and extraordinary systems of religion ever founded has been established in his name.”

—A New York correspondent of the *Boston Watchman*, (Baptist), speaks in becoming terms of condemnation of the church fairs, or “turning houses of prayer into places of merchandise.” He speaks of a week's church work as “a week of nonsense, frivolity, cheating, and gambling.” Of Talmage's church he says: “The Tabernacle was turned into a mammoth showcase, and the boys and girls held as wild a carnival as was ever seen in Rome. Other churches followed—the Baptist among the rest.” And all this as evangelical Christianity!

Items of News.

—The school authorities of Washington, D. C., have refused to admit colored pupils to the schools for white children.

—It is stated by good authority that \$16,000,000 are paid out annually in Chicago for liquor, and there are 5,000 saloons.

—A Swedish mail steamer sunk recently in Calmar Sound, Sweden, while on a trial trip. Fifteen persons were drowned.

—The ignition of a dry Christmas tree in a house in New York caused the destruction of twenty oil paintings valued at \$10,000.

—Great excitement prevails at El Paso, A. T., and neighboring villages, small-pox having broken out. Fifteen cases are reported.

—It is reported that cold weather prevails on the Sahara Desert, and that hundreds of camels and many soldiers have perished in consequence.

—Advices from Tabrez, Persia, state that the Russian garrison at Askabad has been increased to 8,000 men, and the outposts are advanced forty miles eastward.

—A fire in Galveston, Texas, the 13th, destroyed property to the extent of a million dollars. The county library and the libraries of the Judges of the Supreme Court were burned.

—The latest advices from Venezuela are that a revolutionary conspiracy has been discovered. A strong guard surrounds the house of the President, who has 10,000 men at his disposal.

—The Czar has signed a ukase, in accordance with which payments by peasants on account of lands they received at the time of their emancipation will be reduced by 12,000,000 roubles a year.

—In Ventura County, Cal., considerable damage to property has been done by the recent gales. Eleven barns, two dwellings, and a great number of other buildings, fences, windmills, etc., have been destroyed.

—The outrages committed in Ireland in December, numbered 574. In Cork, recently, the police discovered a case buried in the ground, which contained a large number of Snider rifles and a quantity of dynamite, gun cotton, and ammunition.

—The largest steel sailing ship afloat, registering 2,220 tons, has just been launched at Belfast, Ireland, from the yard of Ismay, Imray & Co., managers of the White Star Line. It is named *Garfield*, and will be employed in the Australia and California trade.

—The California Powder Works at Pinole Station, Contra Costa Co., eighteen miles from Oakland, were blown up on the 11th. Two men were killed and several injured. All the buildings in Oakland were shaken by the explosion as though by an earthquake.

—Quite an excitement prevails in Germany over the Emperor's edict. The *Allgemeine Zeitung* has been seized for calling it a *coup d'etat*. Other papers have been suppressed. It is stated that the Emperor has decided to proclaim Crown Prince Frederick William Regent, on the 22d of March next.

—The steam-ship *Lion* was lost at sea, recently, on a trip from St. Johns to Trinity Bay, N. F. Forty-three persons were on board, of whom eighteen were passengers. No one can account for the loss as the time necessary for the trip was only eight hours, and there was no storm. No survivors remain to throw light on the mystery.

—Quite extensive damage was done in different parts of the country on the 10th inst., by fires. At Denver, Col., a fire destroyed \$200,000 worth of property and caused the death of two persons; two children were burned to death in a house at Knife Falls, Minn., and Los Angeles, Cal., was visited by the most destructive fire ever known there.

—The weather in California last week was what might be termed phenomenal. A cold, northwest wind swept over the State, having its usual drying effect. Wheat has been injured considerably. In the southern counties the cold was very severe. In San Bernardino snow fell to a reported depth of eight inches. More than a few scattering flakes were never seen there before. In other places considerable snow fell.

—January 13, a terrible accident happened on the New York Central Railroad, near New York. The express train from Chicago, heavily loaded, having eight palace coaches, was run into by a special train. Two palace cars were telescoped and burned. Eight persons were killed, and very many injured. Senator Webster Wagner, proprietor of the Wagner Palace Cars, was one of those burned to death. The accident is charged to the carelessness of a brakeman, who has been arrested.

—In regard to the Campbell-Cannon contest for a seat in Congress as Delegate from Utah, it is thought that both will be rejected—Campbell because he was not elected, and Cannon because he is a polygamist. It is stated that no polygamist will hereafter be allowed a seat in Congress. This, although good in itself, will have no effect on the evil, for the Mormons can send a man to represent them who is not a polygamist, but who will work for their interests. Entire disenfranchisement of all who believe in or practice polygamy would doubtless be as effectual as anything.

—The advocates of the Sunday law in California are beginning to move on the enemy's works. The proprietors of the Opera Garden in Oakland have been arrested for keeping open on Sunday night. A jury trial was demanded and the case is now in Court. The proprietors are members of the “League of Freedom,” and a stubborn fight is expected. It is said that whichever way the case is decided it will be appealed. Twenty-three business men of San Leandro, Alameda Co., have been arrested for violation of the law. In Arcata, Humboldt Co., the saloon-keepers had formed a combination to fight the law, but after they had been arrested and convicted on four different charges, they gave it up and will close in future on Sunday.

Obituary.

DE FOREST.—Eva A. De Forest, oldest child of George and Emma De Forest, died in Oakland, January 9, 1882, aged 5 years, 5 months, and 9 days. Her disease was whooping-cough and pneumonia, and her sufferings were great, but were borne patiently. She was always a kind, cheerful, and obedient child, and since her parents embraced the Sabbath, manifested a love for it remarkable in one so young. Brother and Sister De Forest have the sympathy of the church in their affliction, and are sustained by the hope of a happy meeting at the soon-coming resurrection. E. J. WAGGONER.

BORLAND.—Died in Lafayette, Contra Costa Co., Cal., January 9, 1882. George Borland, aged 20 years, 5 months, and 10 days. The cause of his death was hemorrhage. (*San Francisco papers please copy.*)

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Address, SIGNS OF THE TIMES, Oakland, Cal.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JANUARY, 19, 1882.

IN making an effort to correct the error in our church in Oakland, of members absenting themselves from the ordinances, we were not aware that the minds of others were exercised on the same subject. We are pleased to learn that the General Conference took notice of it, and placed the matter in the hands of a committee for consideration.

LAST Sabbath Sister White spoke in San Francisco. It was a good day for that church. All were strengthened and encouraged.

We spoke in Oakland in the morning. In the afternoon three were baptized. The first Baptist Church, of which Dr. Abbott has been pastor for some time past, kindly tendered us the use of their baptistry. This is not the first time that church has shown us a favor which is highly appreciated by the S. D. A. Church of Oakland.

Tract on Sanctification.

FOR several weeks our book-room has been out of the excellent tract on "Bible Sanctification," by Mrs. E. G. White. We are happy to inform our readers that a new edition has just been printed at this office, and all orders will be promptly filled. See advertisement in this paper.

Review and Herald.

THE *Advent Review and Sabbath Herald* is the "church paper" of the Seventh-day Adventists, and as such it ought to be found in every family of the denomination. A recent premium offer is worthy of the attention of all. It is, to send the *Review* for 1882 to new subscribers, with the "Life of William Miller" for \$2.25. The book is a bound volume of over four hundred pages, and sells for one dollar, and is well worth the price.

Meetings in Oakland.

DURING the first two years of our labor here we preached regularly in Oakland the second and fourth Sunday evenings of each month. During the last year the district meetings of the church have been held Sunday evenings. These have proved very profitable, and cannot be dispensed with. But the signs of the times and the present state of the work seem to demand that public meetings be resumed in this city, and the matter is now under advisement to alternate between district meetings and preaching on Sunday evenings. This arrangement will probably commence in February, provided the members are ready to sustain the preaching meetings by their presence.

The Spirit of It.

A BROTHER in Indiana gives us a little chapter of his experience which shows the real animus of the movement which has for its apparent object a reverence for Sunday. If it is not simply opposition to the Sabbath, then indications are not what they seem. This brother has a neighbor who neither fears God nor regards man, but profanes every day by obscenity and infidelity. During the past eighteen months, there have been but few Sundays in which he has not worked at his regular business, and no fault is found with him and no move made about it. But this brother, one who had religiously observed the seventh day, one bright, warm Sunday took his wagon into the back yard to give it a coat of paint—a work which would neither attract attention nor cause disturbance, but he was instantly threatened with arrest for breaking Sunday.

From this, two inferences are easily drawn:—

1. Had this brother been a profane, godless man, he could have broken Sunday with impunity.

2. His keeping of the Sabbath was his real offense.

A case exactly parallel to this happened not long since in Michigan; and the lesson such circumstances affords is not to be mistaken.—*Review and Herald*.

Terrific Explosion.

THERE have been four or five powder explosions in the vicinity of San Francisco Bay within the time of our sojourn upon this coast. But the last, on Wednes-

day, January 11, a few minutes before 12 o'clock, was the severest of all. We were in the street, and the sharpness of the report induced the belief that it was a heavy gun within the city, not far off; and great was our surprise to learn that it was at Pinole Station, on the C. P. Railroad, eighteen miles north of this city. It was at the Hercules Powder Works. From the reports we have not been able to learn the exact cause. It was at first supposed to have originated in the explosion of a steam boiler in one of the buildings, reported under a pressure of thirty-five pounds. If this were true we can but say that the idea of working in a powder mill connected with a boiler which could explode at that pressure cannot be particularly pleasing. A number of buildings were demolished, of one of which it was said not a timber remained. As the hands had just gone to dinner the loss of life was small. Two Chinamen killed, and a few persons injured.

The damage to buildings not connected with the works was considerable. Many people in Oakland were much frightened, supposing it to be a heavy earthquake. San Rafael, across the bay, was well shaken.

The English Mission.

THE visit of Eld. Loughborough from England will ever be remembered as a pleasing feature of our late General Conference. His narrative of the work in that country was full of interest, and his rehearsal of the obstacles met, and the providence of God manifested in overcoming them, inspired new hope and courage in all hearts. He goes back to his field of labor with an increase of help. The General Conference Committee have proposed that Bro. John of Illinois go to assist him in the preaching of the word, that Sr. Jennie Thayer assist in the missionary work, and Bro. Drew of California in ship labor; while Bro. and Sr. Ings may return to this country, their services being called for in another important field.

Bro. Loughborough will take with him to England his two children, who will very soon be important helpers in the work there; and the prayers of all those who heard his good words of faith and courage, will accompany him to his post of duty, and ascend to the throne of grace for all other laborers in foreign fields.

The above we find in the *Review* of January 3. Also the following resolutions bearing on the same subject:—

WHEREAS, It appears from the condition of the work in England that a paper especially adapted to the demands of the cause is needed in that country, and

WHEREAS, We are not prepared to furnish sufficient help to publish such a paper without greatly interfering with other branches of the work; therefore—

Resolved, that a special edition of the SIGNS OF THE TIMES be printed at the expense of the English mission fund, until such time as the way may open for the issuing of a paper in England; and we further suggest that Eld. J. N. Loughborough and W. C. White be a committee to consider the propriety of a change of name.

Resolved, That in our opinion Eld. J. N. Loughborough should for the present have as many copies of *Good Health* as he can use to advantage in the mission in England, at the expense of the English mission.

Question.

WHAT did the Saviour mean by not casting pearls before swine? Do his words place any restriction upon missionary work?

M. E. A.

The entire passage to which reference is made reads thus: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." This cannot be understood as limiting missionary work, because, (1) Such a construction is forbidden by other texts. The gospel commission is: "Go ye into all the world, and preach the gospel to every creature." See also Titus 2:11; 1 Tim. 2:4; John 1:9, etc.; and (2) a careful consideration of the text shows the individuals represented as dogs and swine have heard the truth, and willfully turned from it. The swine is the embodiment of filth, and "dog" is used in the Bible as a term of the deepest reproach. It is used to represent, (1) false teachers, Isa. 56:11; (2) persecutors, Ps. 22:16; (3) the devil, Ps. 22:20. Paul says they are to be shunned, Phil. 3:2, and our Saviour says that their lot will finally be without the holy city, in the lake of fire, Rev. 22:15. None will be outside the city but the incorrigibly wicked.

In general, then, a dog represents one who knows the truth to some extent, or who may possibly have accepted it, but who rejects it with scoffing, returns to his evil ways; and rails at those who by precept or example

condemn him. This view is sustained by Prov. 26:11, and 2 Peter 2:22. God does not try to force men to be saved against their will. Labor with such individuals is not missionary work, but controversy; and the truth can only be injured by such controversy.

Dr. Clarke comments on this passage as follows:—

"As a general meaning of this passage, we may just say: The sacrament of the Lord's supper, and other holy ordinances which are only instituted for the genuine followers of Christ, are not to be dispensed to those who are continually returning like the snarling, ill-natured dog to their easily predominant sins of rash judgment, barking at and tearing the characters of others by evil speaking, back-biting, and slandering; nor to him, who, like the swine, is frequently returning to wallow in the mud of sensual gratifications and impurities."

E. J. W.

Prof. Bell's Grammar—Hearsay Evidence.

WE cannot speak from personal examination of the book; for this we have not had opportunity; but it gives us pleasure to record what others say, whose opportunities have been better than ours. We readily believe every word spoken in favor of the "Natural Method," because it has been our privilege to notice Prof. Bell's class practice, and to note the progress of students under his tuition. A young man who is now attending a "Business College" in Oakland—a College not confined to business alone, but embracing general branches of a thorough education—took to his school the Grammar of Prof. Bell. The Principal soon told him that his progress was greater than it could have been with the use of any other book, and that it was his intention to adopt it in his school as the text-book on grammar. We are confident that this will be the result in other good schools where this "Method" becomes known.

Weather in California.

THAT well-known personage, "the oldest inhabitant," is lost in astonishment at the recent weather in California. And well he may be. The wind in Oakland reminded us of our experience in Illinois. From San Buenaventura a gale is reported which demolished buildings, windmills, etc.; the damage was great, and a large number of buildings, mostly barns, were destroyed. At San Bernardino the snow fell to a depth of nearly a foot. The hills about Santa Barbara were covered with snow. It is reported that at Sacramento the thermometer fell lower than at any previous time in twenty-five years. This will give our readers an idea of the phenomenal weather period through which we have passed. Not much rain yet. The wind was a "norther," and much damage was feared to the wheat.

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