

The Signs of the Times.

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

VOLUME 1.

OAKLAND, CAL., FIFTH-DAY, JULY 15, 1875.

NUMBER 36.

The Signs of the Times

IS ISSUED WEEKLY BY THE

Pacific Seventh-Day Adventist
PUBLISHING ASSOCIATION,
OAKLAND, California.

TERMS: TWO DOLLARS a year to those who choose to pay a subscription price, and FREE to all others as far as the paper is sustained by the donations of the liberal friends of the cause.

Address, SIGNS OF THE TIMES, Oakland, Cal.

The Love of God.

CAN all the language we possess
The love of God in words express?
Oh! wondrous thought that from on high
Jesus should come to earth to die.

To fit a home for all the blest;
So they with him may ever rest;
To guide, direct, and dry their tears,
And reign with Christ a thousand years.

The months and years are passing by,
Look up, dear ones, redemption's nigh,
And all the mansions near complete
For all the saints to take their seat.

With all the angels in his train,
Soon our dear Lord will come again;
And shall I of that number be,
Who then that glorious sight shall see?

Oh! let us all by faith and prayer,
Be sure to gain admittance there;
So we may all with Jesus be,
And spend a long eternity.

E. T. B.

S. F.

The Sermon.

THE LAW OF GOD.—No. 7.

BY J. H. WAGGONER.

THE subject of the two covenants, which we have considered, brings us to a consideration of the change of dispensation. This, in the estimation of many, effects a change in, or abolition of, the divine law. We will first notice that

A CHANGE OR ABOLITION OF GOD'S LAW IS UNREASONABLE.

We have already shown that the holiness required in the present dispensation is identical with that required in the past dispensation, having the holiness of God himself for its model or foundation. He said, "Be ye holy, for I am holy." Holiness in the precept, "Be ye holy," cannot change unless holiness in the declaration, "For I am holy," shall change. But the holiness of God cannot change while his attributes remain unchanged; or we might say, while he remains God.

We have also seen that his law of ten commandments was the rule by obeying which they would be holy. In doing that law they would form right and holy characters, because that law is a holy law. It being an expression of the will of God, it is to us a revelation of the divine character or attributes. For there must be perfect harmony between the divine attributes and the divine will. God cannot deny himself, neither can he change. Our relation to God teaches the same thing.

Man is a moral agent; he is on probation to develop a moral character, and he will be judged at last on a basis purely moral, because God, the judge, is a moral governor. But moral law, emanating from the divine mind, cannot change, or pass away.

There can be no difference between the attributes of God and the principles of his government. As God is just, justice must be an attribute of his government. As God is love, so also must love pervade his government. As God is immutable, so also the principles of his government must be unchangeable. We cannot conceive of his possessing an attribute which does not shine forth in his government.

But as law is the basis of government, for there is no government where there is no law, so of course whatever applies to his government applies to his law. Therefore, to understand the attributes of God, we have

but to understand his will, or law, for the latter necessarily grows out of the former. And so our declaration is vindicated, that the law is a revelation of the attributes or character of God.

Now as God, the moral governor, cannot change, and as man is a moral agent, and is required to be holy because God is holy, and the law or will of God is given as the rule of holiness, or the means of forming his moral character, how can that rule change? We are constrained to believe that they who argue for the abolition or change of the law of God—the divine rule of right and morality—do so because they have been misled by superficial views of great principles, not having carefully examined the subject of the divine government, and our relation to it. Of course we now speak of those who have been misled, and who think they are "doing God service," even while advocating dangerous errors. There is another class, and we fear it is not small, whose opposition to the law of God is best explained by Paul where he says, "The carnal mind is at enmity against God; for it is not subject to the law of God neither indeed can be." Rom. 8 : 7.

This latter class dislike the law because it condemns, and will not justify, them. There is a conflict between them and the law; and the question arises, *Which party is right?* If they are right and the law is wrong, then the law ought to be put aside, they ought to be vindicated or justified. But if the law is right and they are wrong, then the law ought to be maintained, and they should be condemned. But observation, reason and Scripture, prove that they are wrong—they are sinners and deserve condemnation for their sins. Therefore, if the law condemns them, it does just what it ought to do. The very fact that they complain of the law because it condemns sin and sinners proves that they are worthy of the condemnation under which they rest.

We say that *reason*, as well as Scripture, sustain us in this position. These persons confess that there is a conflict between them and the law. They are opposed to it, and it condemns them. And this is the ground of their complaint, that it will not justify them. Now looking at the world of mankind, beholding the evil everywhere prevailing, and the evidences that man is a fallen, degenerate creature, can we reasonably conclude that a law would emanate from a holy God which morally considered, is lower than mankind? We cannot. Had man never fallen, had he always maintained his purity of character, the law of God would still have been superior to him, as no person can rise above the law to which he is amenable. Especially could not the creature rise above the law of the Creator. This being true, much more is it true that fallen, sinful creatures cannot rise above the law of a holy God, the law itself being holy. When a conflict arises, the sinful creature must stand condemned, and the law of God must be vindicated.

This argument, reduced to the following form, will show at a glance that our position is the only one which reason can approve:—

1. It is a reflection on the honor and justice of any government to abolish its law while there exists an open rebellion against it. For,

2. If the law was unjust it ought to be abolished. But this fact would palliate the action of the rebels, justify the rebellion, and prove that the governor, or lawgiver, was unjust. Or,

3. If the law was just it ought not to be abolished, but rather enforced, and the rebels either be made to submit to it or be punished. For a governor to abolish a just law in order to favor criminals, is to favor crime and to trample down right and justice.

And thus, whichever way it is viewed, they who argue the abolition of the law justify rebellion and reproach the government of God.

And that position is not only unreasonable and reproachful to God's government viewed in its effect upon the law, but it reflects dishonor upon the gospel, by perverting it to a system of *license*, instead of vindicating justice by a well-guarded *pardon*. In this respect they who preach the abolition of the

law, or denounce it because it will not justify the sinner, treat it as no man would presume to treat the law of the State in which he resides. Every one will confess that the law of the land is right in condemning the thief and the murderer; they do not find fault with it because it will not justify such criminals. No one will claim that the criminal can escape the penalty of the law but by means of the pardon of the governor. No one will argue that the pardon granted by the governor releases the pardoned one from obligation to obey the law he had transgressed. No one will affirm that the pardon thenceforward becomes the rule of life, or the means of condemnation for future transgression. It is a truth beyond dispute that abolition of law and pardon of the transgressor of that law cannot be united or go together. One would be a nullity if both were attempted. For a law cannot condemn a man after it is abolished, and of course an offer of pardon under such circumstances would be only mockery. Truly such a theory is more than a perversion of the gospel: it subverts the gospel by destroying its foundations.

ABOLITION OF THE LAW IS DISPROVED BY SCRIPTURE.

We shall present but a few points at present under this head, but all that has been said on the nature of the law and on the two covenants, and all that shall be said under various heads, is a confirmation of this proposition.

1. The proof that the law existed before the exode proves that it is not affected by a change of dispensation. As it did not originate with the introduction of the Levitical economy, so it did not cease when that dispensation passed away.

2. It has been shown that the law is the basis or condition of both covenants; that it was kept by Abraham, the father of the faithful; that it stands against the sinner, whether Jew or Gentile, to bar him from the blessing of Abraham; and that it was confirmed a law, an everlasting covenant to Israel. Therefore its abolition is impossible.

3. Jehovah said they would be holy if they kept it, which shows it to be a rule of holiness, and as such cannot pass away till the requirement to be holy can cease.

4. "The law of the Lord is perfect." Ps. 19 : 7. Perfection, in moral matters, cannot be improved. Were the law less than perfect it could not be a rule of holiness. Being perfect it cannot be changed without making it imperfect, nor can it be abolished without abolishing perfection and the rule of holiness.

5. This is strongly confirmed by Eccl. 12 : 13, 14 : "Fear God and keep his commandments; for this is the whole duty of man." When this was written man's nature and relations were exactly what they now are. The requirement to be holy was then just what it now is. It was and is, to be holy because God is holy. Man was on probation as a moral agent, to develop a holy character, to fit himself to stand in the Judgment before a holy God. What a monstrous absurdity to suppose, in the face of Scripture and reason, that a law which defines the whole duty of a moral agent should, for any cause, be abolished. That God to accommodate his government to the circumstances of rebels, should abolish the righteous laws which defined the whole duty of his subjects, would be truly a wonder. It might be very pleasing to them, but could not be to his glory. It would affect, not only the stability of his government, but the integrity of his character.

6. "My salvation shall be forever, and my righteousness shall not be abolished." Isa. 51 : 6. This refers to the law of God, and is a direct statement that it shall not be abolished. It must either refer to his law, or to his personal character. That it refers to his attributes or personal character is unreasonable, yes, impossible; for the idea of the abolition of his *personal righteousness* is too absurd to receive notice. But referred to his law, which is the foundation of his righteous government, the expression is reasonable and, as a revelation, is necessary. And there is proof that it has this application. In Ps. 119 : 172, it is said, "All thy commandments are righteousness."

Now as the character of the divine Law-giver is best revealed to us through the revelation of *his will*, and as his attributes must of necessity be shown forth in his government, the stability of his character must of course be shown by the stability of his government, or law. For it would be of little account to declare in words that he was unchangeable if he showed in his actions, in the administration of his government, that he was not.

This application of the text is confirmed, not only by Ps. 119 : 172—all thy commandments are righteousness—but, by the context of the verse under consideration. "Hearken unto me ye that *know righteousness*, the people in whose heart is *my law*." Isa. 51 : 7. And again, Rom. 3 : 21, which says that the law witnesses to the righteousness of God. This is sufficient proof of all that we have said concerning the relation of God's law to his attributes or character. Did the opposers of the law realize the full force and importance of this testimony we think they would pause in their mad career, and tremble at the bare thought of the result of their action.

7. "He will magnify the law, and make it honorable." Isa. 42 : 21. Magnify, says Webster, "to extol; to exalt; to elevate; to raise in estimation." Do they who oppose the law believe the Saviour did such a work as this? If they believe that scripture we should never learn this fact from their writings. Could it be extolled, exalted, or elevated by its abolition? Did he "raise it in the estimation" of those his professed followers who spare no pains to disparage it? Can they discover any harmony with this prophecy in their own actions? in their treatment of the law?

But again, "he will make it honorable." This does not mean that it was not honorable before; for we know that God always highly honored his law. The reason why the ark was so greatly honored and carefully guarded was that it contained the law of Jehovah. God ever honored those who honored his law, and turned away from those who rejected it. The text means that he will make it still more honorable; especially as it had been dishonored and rejected. He will rescue it from the reproach which men have cast on it, and elevate it, raise it in estimation higher than it had before been held. So Paul says in Rom. 3 : 31, "Do we then make void the law through faith? God forbid; yea, we establish the law." Thus we have both the work of Christ and the position of his true followers pointed out in these texts.

The law had been dishonored by transgression and rebellion. He came to vindicate its claims, to suffer its penalty, thereby showing its sacredness and perpetuity. He enforced it on men by openly declaring that he did not come to destroy it, and that they who keep it and teach men so will be greatly esteemed in the kingdom of Heaven; by teaching it as the rule of life; by showing that it hangs on the pinciple of love; and by writing it in the hearts of his people in the new covenant. His people join in his work by doing and teaching it; by loving it, by consenting that it is holy, just, good, and spiritual; by showing in all their life that it is written in their hearts.

On the other hand, how do the opposers say the Lord Jesus magnified the law, and made it honorable? By breaking it himself; by teaching others to do so; by abolishing it; by inspiring his apostles to denounce it as a yoke of bondage! If they are not shocked by the irreverence of their position, they ought at least to be struck with its absurdity.

8. "I delight to do *thy will*, O my God; yea, *thy law* is within my heart." Ps. 40 : 8. We learn by Heb. 10 that these are the words of the Son of God to his Father. And this shows that it was love of the law which led him to magnify it and make it honorable. As the Saviour loved the law—as it was in his heart—how can he also love those who despise and condemn it? As it was his work to glorify his Father by magnifying his law and making it honorable, by rescuing it from the reproach of men, how can he take delight in those who reproach it, and strive to bring

it into contempt? We think he cannot. We think when "God shall bring every work into Judgment, and every secret thing," that they who, in probation, "fear God, and keep his commandments," will find acceptance with him; they will have right to the tree of life, and will enter in through the gates into the city. But the workers of iniquity, however strong may be their profession of faith in Christ, will be caused to depart from him. Matt. 7:21-23.

Thus far we have considered the declarations of the Old Testament. Before giving direct testimony from the New, we will show the harmony between the two; that the New endorses and upholds the Old, but does not supercede or invalidate it.

Hope of the Gospel.

CHRIST'S COMING NOT DEATH.

Did the disciples understand that Christ meant death when he spake to them of his second coming? We have a most forcible illustration of the fact that they did not so understand it in Christ's words concerning the beloved disciple: "Then, Peter, turning about, seeth the disciple whom Jesus loved, following (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?). Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me." Did they decide that John the beloved disciple was going to die soon? Let us see: "Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but if I will that he tarry till I come, what is that to thee?" Here is the most positive evidence that the disciples of Christ understood his coming to refer to something besides death.

Calling death the coming of Christ would make an absurdity of the testimony of Paul to the Philippians, quoted above; for it would make him assert that our bodies were fashioned like unto Christ's glorious body when they go into the grave. Paul was not expecting to go to Heaven at death, but he was waiting for Christ to come from Heaven. Not when his body should go into the grave, but when the time should arrive for it to be changed and fashioned like Christ's body. His language in the same chapter plainly shows us what encouraged him to labor and suffer. "If by any means I might attain unto the resurrection of the dead." Verse 11. The Greek term employed in this text, and rendered resurrection, is *ex anastasis*, which signifies a rising from the dead, or, as Greek scholars say it might be rendered, "out from among the dead." Paul did not merely wish to rise, but he wished to have a "part in the first resurrection."

The testimony of Christ to his disciples as he was about to leave them, is important, when considered in its bearings upon this subject: "Little children, yet a little while I am with you. Ye shall seek me; and, as I said unto the Jews, Whither I go ye cannot come, so now I say to you." John 13:33. By looking at chap 7:33, 34, we shall see what Christ had said unto the Jews: "Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me; and where I am, thither ye cannot come." The testimony of Christ to the apostles, that they could not go with him, called forth earnest Peter who said, "Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake? Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice." John 13:36-38.

This testimony of Christ troubled the mind of the disciples. Their hearts had been endeared to him by his many acts of benevolence, but now he tells them he is going back to Heaven—going to return to his Father, and that they cannot go. But he gives a word of consolation to cheer their troubled hearts. "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." John 14:1-3.

This text is often quoted: "I go to prepare a place for you," "that where I am, there ye may be also," thus designing to convey the idea that the saints go to be with Christ at death. But the text presents no

being with Christ until he comes. "I will come again, and receive you unto myself."

James says: "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5:7, 8. This text shows that, as the husbandman reaps his harvest, so the people of God, the wheat of the earth (Matt. 3:12) are to be gathered when Christ comes.

Peter bears an interesting testimony on the subject of the hope as follows: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope [hope of life] by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Christ." 1 Peter 1:3-7. From the testimony of Peter, we learn that the saints' inheritance is reserved, to be revealed in the last time. Peter himself shows that the last time is the coming of Christ. It is at the coming of Christ that the lively hope, or hope of life, is to be realized.

In giving his charge to the elders, Peter uses words that have an important bearing on this question also: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ: and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lord's over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:1-4.

Christ is the Chief Shepherd; ministers of the truth are under shepherds, called upon to labor, endure, deny self, and suffer for the good of the flock. To encourage them in the self-denying way, Peter points them to the great fact that Christ, the "Chief Shepherd," is to return; that, when he returns, they shall "receive a crown of glory." Then the crown is not promised at death, but "at the appearing of Jesus Christ."

We have now shown that the unanimous testimony of the New Testament, as well as the Old, is, that at the coming of Christ is the time when the saints are to receive their reward.

THE RESURRECTION.

The manner in which the resurrection is treated in the Bible, is such as to show that the dead are not rewarded, or receiving the accomplishment of their hope, between death and the resurrection. We, of course, take the position of a literal resurrection of the body. We will examine still further upon this subject. We shall see that this resurrection is not being brought up from their reward, but brought up in order to receive their reward.

There are some who talk about the resurrection as the rising of the soul from the body, at death, to Heaven; or of the resurrection as a resurrection of the person from a state of sin to a life of holiness. But the resurrection of which we speak, and what we understand the Bible to present, is a resurrection of those who are asleep in death. In claiming that the resurrection is literal, we wish to be understood. We claim that the resurrection brings up the man, possessing the same identity as the man that goes down into the grave.

We shall not follow at length the finely-spun philosophical argument in regard to the passage of the matter of one body into the formation of other bodies, after decomposition. We consider it no objection to the Bible doctrine of the resurrection, 1. For the reason that not a thousandth part of such a decomposed body ever becomes an actual component part of another human body, even on their own hypothesis. 2. Because a substance lost to our sight, may, under the action of God's chemistry, be made again to appear, as well as for man, by his chemistry, to bring to light material that has disappeared from human sight. Notice the case of silver dissolved in aquafortis. Nothing is visible to human sight except what appears like milky colored water. A little common salt separates the silver from the solution, and causes it to fall on the bottom of the dish, from whence it can be gathered again,

and melted, with but a very slight loss of its former weight. So God may have materials in his laboratory that may be brought to bear to cause the dead to live again. 3. We do not consider it absolutely necessary to have every identical particle of matter to produce the identical individual in the resurrection.

If the particles of matter of which Abraham, Isaac, and Jacob, were composed, have entered into the formation of other bodies, God has promised that they shall live again. If in the resurrection three men are brought up preserving the identity of Abraham, Isaac, and Jacob, they will be Abraham, Isaac, and Jacob, and no one else in the universe; for they will think the same thoughts which they thought, remember that they had performed the same acts which they had performed in their lives, and realize that they are the same beings that (as it seems to them) a short time before, were struggling in the agonies of death.

The same class of reasoners who claim that the matter of our bodies enters into the formation of other bodies when decomposed, contend that there is a constant change going on while we are still living. Some claim that our bodies are all renewed about once in the space of seven years. According to their reasoning, my body has been changed about five times since the period of my remembrance. But still I am conscious that I am the same being that I was before. What produces this consciousness? I answer, The memory of those events connected with my past life.

The objector may claim that the identity is preserved by the soul, and, although the body changes, the mind does not lose its identity, and that it never ceases to think. This is not the fact. There are scores of cases on record, where persons have lost their identity, and in fact all consciousness, for days, weeks, and even months, through disease of the body or injury of the brain, and when the healthy action of the brain was restored, their identity was also restored. I have room to insert but one case here, which was related to me by William Humphrey, of East Townsend, Huron Co., Ohio, in August, 1858. He said to me, one evening, at the close of a lecture on this subject, "Elder, you have explained to-night eighteen days of my life that I never knew what to do with before." Why, said I, how is that? He said, "When I was about eighteen years of age, I was working in a turning shop in the town of Goshen, Litchfield Co., Conn. I was engaged one day in turning a large wooden drum wheel for a shingle machine. I had nearly finished the job, when a young lady came in who worked in the house of my employer, and asked, 'What are you doing, Bill?' I answered, 'Wait a minute, and I will show you. I was going to start the lathe and sand-paper off the drum, which completed the job. I carelessly hoisted the gate and let the water on to the water wheel; but perceived I had too much motion on the lathe. I thought, I will go and shut the gate; but, at that instant, the drum burst into four pieces, and a piece weighing about sixty pounds struck me on the breast, shoulder, and head, dislocating my shoulder, breaking the collar bone twice, and crushing my right temple so that the skull bones were badly depressed upon the brain. I was taken into the house for dead. Physicians said it was useless to undertake to trepan me, as I could not live. My skull was so badly fractured they could not raise it from the brain. I lay unconscious of all around me, yet taking some nourishment in the shape of gruel, which I swallowed when placed into my mouth. By the eighteenth day, the edges of the skull had knit together, the inflammation had subsided, and consciousness returned, of which I had been deprived during this whole period. I called out, 'Shut that gate; for the last I remembered was starting to shut the gate. Since that time when I have heard it preached that the mind of man exists independent of the body, and never loses its consciousness, I would think of these eighteen days, and I could not harmonize the two. But," said he, "It's all straight now."

The body preserves its identity. Although changes are taking place in the body, it is a gradual process. A minute cell-structure is broken down and destroyed, but immediately a new one takes its place, and so gradual is the process, that scars and marks on the body still remain. I have scars on my hands that were wounds thirty years ago. I do not urge this to prove that my body contains the identical particles of matter it did then, but it does prove that although the particles of which my body is composed may have been changed several times, there is an identity in the arrangement of the particles of the body. We meet a friend whom we have not seen in years, and yet we in-

stantly recognize each other's countenances, though unexpectedly meeting. How is this, if in the change of particles the body does not preserve its identity?

So in the resurrection, an identity of arrangement in man's organism, with what it was at his death, will constitute the identical man. He will look as he looked, think as he thought, remember having performed the same acts which he performed before his death. In God's book, all our members are written. Ps. 139:16.

But, as we have said before, with God's chemistry brought to bear, for aught we know, the essential particles may be produced. If it was left to us to raise the dead, of course we might say, "It can't be done." God has not left that for us to do, but proposes to raise them himself; and we do not conceive it to be any greater act of his power to raise man again than to create him at first.

Cavilers on this subject are well represented by Paul, who says, "Some man will say, How are the dead raised up?" To such we reply, They are raised by the power of God. Says Christ, "God is able of these stones to raise up children unto Abraham." And to the Sadducees, who are objecting to the resurrection, he said, "Ye do err, not knowing the Scriptures, nor the power of God." It is a lamentable fact, that even a great portion of the professed church of Christ, at the present day, deny the doctrine of the literal resurrection of the body; a doctrine so plainly taught by the Bible.

But we will notice a few more scriptures on the subject of the resurrection—scriptures of such character as to show us that there is no reward at death, and that without the resurrection there would be a failure of receiving the reward.

John gives an account of the sickness, death, and resurrection, of Lazarus. "After that he saith unto them, Our friend Lazarus sleepeth: but I go that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well." John 11:11. They supposed there was a favorable turn of the disease if he could rest. "Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe." Verses 14, 15. He was going to raise Lazarus, which would strengthen their faith, that they might believe. As they came near Bethany, Martha, the sister of Lazarus, met Jesus, and said, "Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth on me shall never die. Believest thou this?" Verses 21-26.

The idea we get from the above, by comparing it with the statements of other scriptures, is this: Martha had carried the attention of Christ over to the last day. Jesus gives her to understand that he is the power of the resurrection, and that, at the last day, those who were dead, believers in him, should rise, and those who were alive, and believed in him, should not die. As Paul states, They will be "changed in a moment," from mortal to immortal.

Jesus with the two sisters of Lazarus, came weeping to the grave. After praying to his Father, he turns his attention to the grave, and cries, "Lazarus, come forth!" To suit theories of the present time, he should have cried, O immortal spirit of Lazarus, come down from Heaven, and animate this lifeless clay! But we get no intimation from his language that Lazarus came from any place but the grave.

J. N. LOUGHBOROUGH.

(To be Continued.)

Do good to all men, as you have opportunity. Deal out kindness and favors with an unsparing hand. The cause you understand not, search out. If you cannot find happiness by direct search, try another plan. Make others happy, and see if that does not make you truly blessed.

A BAD LIFE.—Wilnot, the infidel, when dying, laid his trembling, emaciated hand upon the sacred volume, and exclaimed solemnly, and with unwonted energy, "The only objection against this book is a bad life!"

THE chain of habit is commonly too light to be felt until it is too strong to be broken. This maxim is worth remembering, and pondering; particularly by moderate drinkers and beginners in the use of tobacco.

Search the Scriptures.

"SEARCH the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." John 5:39. Dear brethren and sisters, in taking up the subject of studying the Scriptures, I do not know as I shall bring out any new ideas; but will try to refresh your minds, and stir you up to duty. What is meant by searching, or seeking; we are all well informed. When anything is lost the first thought is to "search for it." Webster thus defines to search: "To look over or through, for the purpose of finding something." "To inquire after, to seek for." Well, dear brethren, how is it; are we looking over the groundwork of our faith and hope, or are we carelessly drifting along with the current, or stranded upon some sand bar? Do we realize the time, and the responsibility that we are under to search the word of God? Hear Paul; in the Acts he brings to our view a class that were more noble than those in Thessalonica, and why? First, because they were more noble in that they received the word with all readiness of mind, and secondly, because they searched the Scriptures daily.

How many of us take up the Bible and read a chapter at the morning altar, perhaps we get one of the very shortest in the New Testament, and read it hastily, then offer a short—shall I say—prayer, and then comes a hurry and a rush for the cares of life. Again, in the evening, the same scene presents itself with perhaps this difference, that we are so worn out that it is almost impossible to keep awake. May we repent and seek that we may find pardon.

Isa. 8:20 says: "To the law and to the testimonies; if they speak not according to this word it is because there is no light in them." Why this testimony? Because the powers of darkness are great in the earth, and we must have a more thorough knowledge of the Scriptures. We must gird on the whole armour. Again, What are we to look for? We profess to be looking for the return of our Lord and Saviour, but can we expect to meet him in peace when we have neglected to search his word? In other words, should he now come would we have time to meet him in peace? I think not. Oh, says one, I have no time to read the Bible, I have so much to do, but I mean to make a change in my business; but then time flies, and no change. Oh! fatal delusion. Christ says in Matt. 6:33: "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. In Luke he says: "And I say unto you, ask, and it shall be given you; seek, and ye shall find."

Now, dear brethren and sisters, if we neglect this injunction, "Search the Scriptures," do we not do so at the peril of our lives? I think we do. There is a time coming when whosoever shall seek to save his life shall lose it. In Luke 13:24 we are admonished in stronger terms, if possible. He says: "Strive to enter in at the strait gate, for many I say unto you, will seek to enter in, and shall not be able. Will this be our lot, will we seek the Lord for a few days, and then cease the struggle, or shall we nobly strive on till victory shall turn on Israel's side? My prayer is that we may all drink deep at salvation's well, that we may, through the atoning blood of our Saviour, hear that welcome voice saying to us, "Well done, good and faithful servant," "enter thou into the joy of thy Lord." This is the earnest desire and prayer of you brother in Christ,
E. W. RICE.

San Francisco, July 3, 1875.

Testimony to the Truth of the Bible.

TYRE from its ruins, Sodom from its ashes, Rome in her apostasy, Jerusalem in her degradation, the Arab in his tent, the Jew upon our streets, all living and lasting, even if unconscious witnesses, proclaim that this book has God for its author, truth for its matter, as it has immortality and glory for its issues. Let me suppose for a moment, that a number of persons in different ages and places had been engaged in making various parts of a marble statue; suppose a person in Petersburg made a finger, a second in Rome a hand, a third in Edinburgh an ear, a fourth in Athens the body, and so on till the whole was completed, but all without communication with one another, and in different ages as in different lands. Suppose that when all the fragments were brought together they formed that magnificent statue, called the Apollo Belvedere; would you not say, that some superintending statuary must have guided and given an impulse to every chisel; that some *beau idéal*, some great archetype must have been placed before each of them, after the form of which they were

inspired constantly to work? in other words that they composed the parts, not as their own fancy prescribed, but as the presiding power directed? This is the fact in reference to the Scriptures. Let us take the portrait of our blessed Lord. Isaiah describes his sorrows, Malachi his triumphs; the dying patriarch proclaims his empire, and the sweet psalmist of Israel the extension of his kingdom; one prophet gives one feature, and one another; and looking at the parts in detail, irrespective of the original and comparing one with another, we should say they are so contradictory that they can never belong to the same being. At last, Bethlehem and Gethsemane rise above the horizon—Calvary lifts its awful head—the Son of God appears upon the cross—what prophets said is compared with what Christ is; and lo! all the parts delineated by the pens of prophets in distant and different centuries, at first apparently contradictory, come to be put together, and they constitute the "brightness of the Father's glory, and the express image of his person." By this alone it is proved that the prophets "wrote as they were moved and guided by the Holy Spirit," and that Jesus of Nazareth is the Messiah.—*Rev. J. Cumming, D. D.*

The Bible Tested.

DURING his protracted residence in Paris, Benjamin Franklin was once invited to meet a gay company, where most of the members of the court were present. By one of his bold strokes he made a deep impression, and gained applause by his frankness.

According to the customs of the country, after the usual ceremonies of the evening were over, the gentlemen engaged in free conversation, and the remarks of the company were directed against Christianity. They made the church ridiculous by every means in their power, and treated the Bible with unsparing severity.

They grew more and more excited in their sarcastic observations. One gentleman drew to himself universal attention, stoutly maintaining that the Bible was a book of impious lies, and without the slightest literary value. All the Frenchmen present heartily approved of this decision, but Franklin gave no sign of assent. Being at that time a favorite at court, it was not easy to endure the silent dissent of a man of his worth and influence. They all, therefore, asked his opinion. Franklin replied, in his usual way, that he was not exactly prepared to answer. But he had lately been occupied with the merits of a new book of remarkable excellence which he had just received; and as they had taken the liberty to make light of the literary merits of the Bible, perhaps they would be interested in comparing the value of his new purchase with it. If so, he would read them a short extract. They were all delighted to have the doctor read. With great formality he drew an old book from his pocket, and with the utmost impressiveness read them a poetical passage.

It had its effect. The admiring hearers said it was the best thing they had ever heard or read. "Beautiful!" said one. "How sublime!" said another. "There is nothing grander in the world!" was the general opinion. They all desired to know the title of the book, and whether this was a specimen of its contents.

"Really, gentlemen," said the doctor, chuckling over his triumph, "my book is full of such passages. It is no other than your despised Bible. I have read you the prayer of the Prophet Habakkuk, recorded in the 3d chapter."

Think Soberly.

If a man think himself to be something when he is nothing, he deceiveth himself; and in deceiving himself he may often most disastrously deceive others. For many have confidence in a man in proportion to his assurance, his self-confidence, or his position, without regard to his real character. If a man seems sincere they confide in him, forgetting that no men appear more sincere than those who have deceived themselves, and who now of necessity, and with apparent sincerity, deceive others.

It is a sad thing for an honest, well-meaning man to spend years of his life in earnest, zealous effort in a given direction and then awake to the horrible thought that throughout the whole he has been doing a deceiver's work, turning men from the right way, dividing, alienating, and destroying;—and all upon a basis of error, which is not of God for "no lie is of him."

To a conscientious mind it must be most distressing to reflect: "The course I have taken is wrong; the doctrines I have preached are proved false; the leaders I have followed

have gone astray and fallen into the ditch; the measures I have supported have proved disastrous; the men whom I have denounced have been in the right; the doctrines I have fought against still stand, but my followers and associates, whose faith I have undermined, and whose minds I have embittered against everything else, having been misled by me are like sheep without a shepherd, and I am powerless to remedy the ruin I have wrought."

Such might be the reflections of men who have pressed forward to positions of leadership for which they were unfit, who have aspired to teach, when they hardly knew enough to learn, and who have been looked up to as oracles, when in fact they are only blind leaders of the blind.

Unfortunately many of these thoughts will never enter into the minds of those who have been self-deceived. Ignorant, conceited, and self-sufficient, they know little of humility, of confession, of forsaking every wrong way. What they do is invested with a halo of self-confidence. Their very errors are better than ordinary truths. Their follies are marks of divine wisdom. Their wrongs are better than common people's rights. And so whatever position they may have taken, they never recede, never rectify, never confess, but push headlong on, until they plunge into the depths of ruin at the end.

The lesson from all this is, "Think soberly." He who honestly reviews his errors, his faults, his follies, and his sins, cannot think highly of himself, but will rather be clothed with humility. He who has any knowledge of the wisdom and holiness of God, will abhor himself, and repent in dust and ashes. Such a man will not come to the Lord's table and choose for himself the chiefest seat: he will not boast of his wisdom, his holiness, his faith, or his works. He will sit down in the lowest place, conscious of his own infirmity and unworthiness, and nothing but the persuading and commanding voice of Him that bade him shall call him to a higher place.

Let us learn this lesson of humility, for he that exalteth himself shall be abased, while he that humbleth himself shall be exalted; and all be subject one to another, for God resisteth the proud and giveth grace to the humble.—*Sel.*

Romanism.

REV. DR. J. LEIGHTON WILSON, Secretary of the Southern Presbyterian Board of Foreign Missions, has recently returned from an official visit to the missions of that Board in South America. Of Brazil he says:—

"Romanism has had the field entirely to herself for the last three centuries, but, by the common verdict of this present generation has been pronounced utterly wanting; not only has it failed to improve, to purify and elevate society, but it has plunged society into the very depths of ignorance and degradation. The great mass of the people, especially the more intelligent classes, admit the fact, but they are ready to cast from them a religion that only blinds and corrupts. The priesthood are denounced as the most ignorant and corrupt of mankind, and they have not even the self-respect to vindicate themselves; they are sometimes publicly flagellated in the streets. The bishops of Para and Pernambuco have been sentenced to four year's imprisonment in Rio Janeiro, and they are undergoing the penalty without any manifest disapproval on the part of the people. Since I have been in the country an imperial edict has been issued expelling the Jesuits, a considerable number of whom have already been deported. The newspapers expose the villainies and immoralities of the padres with unrelenting severity, and hundreds of thousands of families, while professing to be good Roman Catholics, never go to the confessional, nor attend any of their religious services.

"All the convents and monasteries in the country have been confiscated by the government, and with a few exceptions, they have passed out of the hands of the Romish party. The question of the dissolution of church and State will be agitated in the next parliament, and if the act is not then passed, it will be in the course of two or three years, and this will knock the last prop from the already tottering superstructure. Many thousand copies of the Sacred Scriptures have been disseminated among the people, and there is much reason to believe that they are extensively read. Constantly persons are coming to the different missionary stations to be instructed more fully in relation to the difference between the religion of the Bible and the Roman Catholic church. I have seen many persons of this class myself since I have been in this country, and I am painfully impressed with the fact, that the number of laborers in the field is utterly inadequate for the occasion."
D. M. C.

"Religion of the Day."

THE religion of the day is an *easy-minded* religion; a religion without conflict and wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the desperate struggle with the devil, day by day, making us long for resurrection-deliverance, for the binding of the Adversary, and for the Lord's arrival. It is a *second-rate* religion—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love. It is a *hollow* religion, with a fair exterior, but an aching heart—a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a *feeble* religion, lacking the sinews and bones of hardier times—very different from the indomitable, much-enduring, storm-braving religion, not merely of apostolic days, but even of the Reformation. It is an *uncertain* religion; that is to say, it is not rooted in certainty; it is not the outflowing of a soul assured of pardon, and rejoicing in filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working for pardon, but not from pardon. Hence all is bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of his commandments, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell on others; for it has not fully told upon ourselves. It falls short of its mark, for the arm that drew the bow was paralyzed.—*H. Bonar.*

The Waldenses in Italy.

THE Waldenses have extended a network of small evangelical communities over the whole peninsula of Italy, from the Sea-Alps (*Alpes maritimae*) to the Adriatic, from the valley of the Po to the Gulf of Naples and to Sicily.

Looking at the aggregate, we find that the field of the Waldensian mission in Italy contains, outside of the "valleys," thirty-three established communities, thirteen missionary stations, and thirty other stations more or less frequently visited. The working force of these communities and stations counts up to ninety-seven persons, of whom twenty-three are pastors, nine evangelists, ten junior ministers performing the duties of teachers, forty-nine elementary teachers, and six colporteurs.

The Waldensian Evangelization shows an average of 3,250 regular attendants to Sunday services and 2,165 communicants; the number of children of Protestant parentage belonging to the different communities is 1,300, and the primary schools are attended by 2,203 pupils.

The expenses of the last financial year, ending on the 12th of August, 1874, were not less than 200,000 liras (\$40,000 gold). One-twentieth part of this sum was raised in Italy; the balance was contributed by friends of the movement in all European countries and in America.

ANTS VERSUS CATERPILLARS.—The Belgian *Official Journal*, referring to the ignorant conduct of those who destroy all kinds of birds and insects indiscriminately, insists on the necessity of children in primary schools being taught to distinguish between useful and noxious insects, and thus to exercise their destructive faculties against the latter only. The writer proceeds to say that the ant, which is very disagreeable and inconvenient in many respects, does excellent service in chasing and destroying caterpillars with relentless energy. A farmer who had noticed this fact, and had had his cabbages literally devoured by caterpillars, at last hit upon the expedient of having an ant hill, or rather nest, such as abound in pine forests, brought to his cabbage plot. A sackful of the pine points, abounding in ants, was obtained and its contents strewn around the infested cabbage plants. The ants lost no time, but immediately set to work; they siezed the caterpillars by their heads. The next day heaps of dead caterpillars were found, but not one alive, nor did they return to the cabbages. The value of ants is well known in Germany, and although their eggs are in great request as food for young partridges, pheasants, and nightingales, there is a fine against taking them from the forests. The ant is indefatigable in hunting its prey; it climbs to the very tops of trees, and destroys an immense quantity of noxious insects.—*Sel.*

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, JULY 15, 1875.

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

The Minnesota Camp-Meeting.

We left the place of the Wisconsin meeting in season to reach the Minnesota camp-ground Thursday evening. But when we reached Winona, Minn., we learned that a severe storm the night before had washed out the road ahead of us in two places, eight miles apart, rendering transfer impracticable, and suspending travel upon that road till the following day. Our patience having endured the severe strain of twenty-four hours' delay in Winona, we started out on time Friday at 12:50, the break in the road having been repaired. After we had run out about 15 miles, our train suddenly came to a prolonged halt, and the not very entertaining information came to our ears that a freight had broken through the mended place in the road, and we must wait again for repairs. We stood there upon the track till toward nine that evening and reached the camp-ground at 3 o'clock Sabbath morning.

We found we had not been the only ones laboring under unfavorable circumstances. A very heavy rain storm had visited the encampment, the day and night before. This was a new experience for Minnesota, the weather in all their six previous camp-meetings, having uniformly been pleasant; hence it took some in a measure unprepared. However favorable the prospect may be in advance, a heavy, close tent, and a sheet-iron stove that can be used inside, in case of cold and wet, will be found a wise precaution.

Nevertheless, the people were of good cheer. The meeting had started in well. There were thirty-one tents pitched, and nearly four hundred brethren and sisters present. Two of the forty-foot tents were joined together, forming a pavilion forty feet by eighty. This furnished a pleasant place for meeting when the open ground could not be used. This audience room was well filled by the brethren present. Yet in point of numbers this meeting cannot be taken as an index of the strength of the cause in Minnesota, as it is estimated that there would have been fully two hundred more present, but for the financial embarrassment in this State caused by the grasshopper scourge.

Sabbath morning at 9, a very precious season was enjoyed in social meeting. The testimonies borne were to the point, and well wet down with tears. Bro. and sister White spoke the word in the forenoon and afternoon, with usual freedom. In the social meeting at 5 P. M., over one hundred came forward for prayers. Seventy-six of them spoke. Remarks from Bro. White fairly bore away the congregation on the wings of hope and courage. The season of prayer that followed was one of great freedom. The occasion could scarcely have been better.

At this meeting, as in the preceding, our hearts were made to rejoice over the work of the Lord among those of other tongues. We have spoken, in reports of the Illinois and Monroe, Wis., Camp-meetings, of the French, Danes, and Norwegians. Here we met an intelligent company of Swedes. Sunday, at 9 A. M., a service was held more especially for their benefit. Sister White spoke to them, her remarks being interpreted into the Swedish tongue by Bro. Lee. Thus all were edified, and many hearts were moved by the things they heard. It was clearly shown that the angels of God are moving upon hearts, not in this country alone, but in Europe and in different parts of the world, to call their attention to the golden coins of truth which have so long been buried up with the rubbish of error and tradition, but which are to be brought out for the church in the last days, that through obedience thereto, they may be sanctified and prepared for the coming and kingdom of our Lord. This message is going to the nations, tongues, and peoples of the world, and soon the whole earth will be lightened with the blaze of its closing glory.

In the night following the Sabbath, and during Sunday forenoon, a heavy rain-fall again came upon the encampment. But the brethren had been cheered by the meeting and blessed to that degree that they were raised above the influence of outward circumstances; and though the encampment might look to the outward observer, like a dreary and uninviting place, it was, nevertheless, the happiest spot in all Minnesota; and there was more joy in those drip-

ping tents than can be found in kings' palaces.

Not many from without were present on Sunday forenoon, but the storm abating, some one thousand or twelve hundred were present in the afternoon, who listened with the deepest attention to a discourse from sister White, which was well deserving of the consideration they gave it.

Monday, nature seemed vying with herself to produce one of her loveliest days, as if to make amends somewhat for the previous "unpleasantness." The work of various committees and officers of the Conference, and business matters generally, with the preaching of the word, filled up the day. Three discourses were given at the usual hours. And as the first part of the meeting had been in a measure interrupted by the rain, it was voted to continue it one day longer, till Wednesday morning.

Tuesday, at 9 A. M., Bro. White spoke on the subject of baptism. At 11, after a short discourse from sister White, backsliders and sinners again came forward for prayers, and the meeting reached a degree of interest, to which the brethren thanked God for having brought it.

In the afternoon Brn. Wm. B. Hill, George M. Dimmick, and L. H. Ells, were set apart for the work of the ministry. The congregation then repaired to a stream about a mile distant, and eighteen were buried in baptism.

In the evening, interesting remarks were made by Bro. and sister A. C. Spicer, S. D. Baptists. Bro. S. fully committed himself to the views and work of S. D. Adventists; and at the parting meeting the following morning, the congregation by a rising vote, responded to his remarks, receiving him as a member of the body. Credentials will be issued to him by the Minnesota Conference Committee.

Three new churches have been added to the Conference, and three other bodies are ready to join, when more fully organized. The membership has been increased some two hundred during the past year. Including the three ministers ordained at this meeting, they have seven ordained ministers, and eight licentiates, one minister and two licentiates being Swedes.

Through the counsel of Bro. White, and the liberal proposition he made to the Minn. T. and M. Society, touching their relation to the Publishing Association, they were greatly relieved from financial embarrassment, and much encouraged.

This meeting we believe will tell greatly for the advancement of the cause in Minnesota. All seemed exceedingly pleased with it, many regarding it as the best they ever enjoyed. For ourself, in addition to the general excellent character of the meeting, we acknowledge with gratitude the privilege of meeting many noble friends of the cause whom we never saw before. The memory of the happy acquaintance we have formed with them, will be a lasting pleasure. U. S.

Mission to Europe.

ADVERTISING IN HOLLAND.

IN response to advertisements in papers in the cities of Amsterdam and Rotterdam, Holland, I have received a considerable number of letters of inquiry, all of which I have answered as wisely as I was capable of answering. The correspondence has given me considerable labor, for I have had to procure the translation of these letters from the Holland or Dutch language, and the translation of mine into that language. The German language and the language of Holland are not the same, though often spoken of in America as the same thing. The language of Holland is Dutch; the German language is the Deutsch as called by the Germans. They are two distinct languages, though confounded sometimes because of some degree of similarity of the names. Very few persons here understand Dutch.

I will give some extracts from these Holland letters. My advertisement stated the object of my mission, the views of the people by whom I am sent, and it inquired after Christians who hallow the seventh day of the week as the Sabbath, or who may be interested to consider the subject. Here are some of the responses:—

"TIEL, PROVINCE OF GUELDRE, HOLLAND, MARCH 27, '75.

"To-day in looking over the *New Gazette* of Rotterdam, I have read an announcement concerning the celebration of the Sabbath, and this upon the seventh day itself. It will be very agreeable to me to learn the reasons of this observance, and this in respect to your position as missionary from America. In waiting your honored response, I am your devoted servant,
"H. A. VAN A."

The next letter is from three ladies.

ROTTERDAM, HOLLAND, APRIL 9, '75.

"It is with astonishment that we have read in the *Gazette* of Rotterdam that you have been sent from America to Europe as a missionary by Christians observing the seventh day of the week, or Saturday. We have reflected a long time upon this subject, and though we do not partake of your sentiments, we nevertheless respect them; for we are not able to give the subject a satisfactory explanation. For this reason we have requested our pastor, who is instructing us and preparing us for our first communion, to give us some clear light upon this matter. After having conferred much with him upon this subject, he at last counseled us to address you, and to request, if not too much trouble, that you answer the following question: Why do you not celebrate the resurrection of Jesus Christ, but, like the Jews, observe the seventh day of the week? Hoping to receive a response from you immediately, we are your devoted servants,

"D. M., H. O., AND M. M. VAN E."

Here is a third letter, and it is written by one who supposed that I must mean Sunday in my advertisement.

"MAASLUIS, PROVINCE OF HOLLAND, SEPTRIONALE (PAYS BAS), APRIL 1, '75.

"In consequence of an announcement in the *New Gazette* of Rotterdam, No. 3931, in which you request to be put in communication with those persons who feel the need to sanctify the Sunday, and as I am much in union with this idea, I desire more full instruction on this subject from you.

"I have the honor to be with esteem your devoted servant,
C. VAN R."

I answered each of these letters. When Mr. Van R. had read my answer, he changed his mind concerning the day of the Sabbath, and wrote a second letter as follows:—

"MAASLUIS, APRIL 19, '75.

"Your letter of the 11th instant has much interested me, and after having taken knowledge of the ideas which it contains, I must confess that I am perfectly of your opinion. But to obey is not possible for one who cannot live independent of others. Think a little of the case of a workman who must gain his bread at the house of another, and who takes for his day of rest the day instituted by God; his employer, who is not of his opinion, observes the first day of the week. He fails to receive from this workman two days of the seven, and yet the workman has been obliged heretofore to labor six days and sometimes seven, not to speak of the night, which he has had to pass at his work, to procure his daily bread. What sort of chance is there, then, for such a person to follow his own convictions of duty in this matter? You see that it is impossible for the workman. But if the employers and those who make the laws would set the example it would be possible.

"The only thing which I am able to do for the good cause is this: I will give you the address of two gentlemen to whom I have shown your letter and who have been touched with the truth of your sentiments. They will take your cause to heart, and as they possess much means with which to render assistance, they have invited me to give you their names. They are ready to enter into particular correspondence with respect to this subject, and if money is needed they are willing to help with their means. They will use French if you choose to have them. Their names are U. F. M. and E. M., both of Maasluis. Hoping that your work of Christian charity will succeed as you desire, I have the honor to be your devoted servant,
"C. VAN R."

I wrote these persons and received the following response:—

"ROTTERDAM, HOLLAND, MAY 18, '75.

"I have received your letter with pleasure, and have considered its contents. It is perfectly in accordance with my idea of the subject. I deeply regret the fact that the inhabitants of the earth do not understand, and will not accept, the seventh day from the creation, which is the only Sabbath that should be hallowed by mankind as sanctified by God. What to do in this case, each must know for himself. I am voluntarily of your views concerning the Sabbath and am able to act in harmony with my convictions of duty. I wish you to know that I shall do all in my power to set this subject before others as Mr. Van R. has set it before me.

"I remain your very devoted,
M."

To this gentleman I have sent a copy of nearly all the publications which I received in the box from America. To be sure they are in English and in French, but he understands French, and in Rotterdam he can certainly find those who can read to him from an English book.

But the feelings of my heart are inexpressible. How can the truth be got before these people in the Holland language? As soon as I began to receive letters from Holland I wrote to Battle Creek for copies of our Holland tract upon the Sabbath. I have watched for their coming with intense interest, but they have not yet arrived. I shall spare no pains to get the truth still further before these and other persons in Holland. It seems to me that here are indications of providence that labor should be bestowed upon that country, and that it would not be in vain. In my report from Germany, it will be remembered, I spoke of the manner in which this advertising was done. A gentleman in Gladbach, not a Sabbath-keeper, and not even a professor of religion, became so much interested in the truth to which he listened that he asked the privilege of doing this advertising at his own expense. He has been as good as his word, and this advertising has cost the mission funds nothing. I have from time to time reported to him the letters which I have received, and he has manifested interest to hear.

Though I desire to keep a file of the REVIEW and of our other papers for my own use and for reference, I find it impossible to do it. The REVIEW has many very valuable articles which I wish to read again. But before I have fairly read the paper once, I have had an opportunity to put it in the hands of some one who can read English, and who may, as I hope, be benefited by it; and so all the papers from the Office have gone. I give or send them with many prayers that God's Spirit may attend them to the reader. I feel confident that sometime I shall be able to report the result of this distribution of the papers.

In my last report, I spoke of the state of religion in these countries. The condition of things is such that it brings much sadness to my heart. Grace is to save men without obedience, and without changing their evil disposition, at least not till they lie down in death. The people are generally lulled to sleep in the arms of Satan. My words are not to be taken without exceptions, but there are fewer exceptions than I could wish. I attend the service of the national church once every week for the purpose of hearing French. Two things in the service are quite impressive. Each person before taking a seat bows the head for a short time in prayer to God. It is with many, perhaps, but a mere form, but it seems to me something very suitable for the house of God. While the bell is ringing in the morning, the school-master ascends the pulpit, and the moment that it ceases he arises and invites the people to listen to the reading of the law of God. Then he reads from Ex. 20 the ten commandments, and from Matt. 22:37-40 the two great commandments. The preacher sits at the foot of the pulpit stairs till the school-master has finished the reading of the law and retired. This service is, I suppose, designed to represent the order in which the law and the gospel perform their work in Christian experience. At all events, the people hear the law of God in every service, and I think it very much in place.

The Methodist brother of whom I have spoken will, I think, become a valuable helper. He is a man of good understanding and very much in earnest to learn the truth, and not less in earnest to teach others. He is a German, but understands some French, and is very anxious to read English. Himself and wife and four others, all newly converted to the truth within a few weeks, will be baptized shortly. It was publications that first interested this brother. I hope by the time of the baptism there will be still others to offer themselves as candidates. Though the work is prosecuted at present under difficulties, yet we have tokens of good.

J. N. ANDREWS.

La Coudre, Neuchatel, June 14, '75.

Stars.

It is not so much the large stars shining on a dark night that makes the sky luminous, but the multitude of little ones all doing their best in their separate places. There are comparatively few of the large ones—not enough by any means to light up the infinite reaches of space between us and them—and so here is the need of the little ones. Are you pining in your place for the honor of a large star? Be content; your mission is just as high a one as that of the highest orb that shines. Though not equal in size you may yet be in brightness. Keep steadily to your appointed place, making all the light you can, and you are the largest star in the eyes of the great God who ruleth over all.—*Meth. Recorder*.

Constantine.

(Continued.)

We must not lose sight of the fact that in making the church attractive Constantine was glorifying himself. While the bishops readily accepted personal favors and counted them as so much gained to the cause of Christ, they in turn seemed to think they were glorifying God by extolling the emperor, with much of the same feeling that actuates the followers of the pope to this day. Thus Neander says:—

"It flattered his vanity to be considered the favorite of God, and his destined instrument to destroy the empire of the evil spirits (the heathen deities). The Christians belonging to his court were certainly not wanting on their part to confirm him in this persuasion, having many of them come to the same conclusion themselves, dazzled by the outward splendor which surrounded the emperor, and which passed over from him to the visible church, and by looking at what the imperial power, which nothing any longer withstood, could secure for the outward interests of the church."

"Bishops in immediate attendance upon the emperor so far forgot indeed, to what master they belonged, that at the celebration of the third decennium of his reign one of them congratulated him as constituted by God the ruler over all, in the present world, and destined to reign with the Son of God in the world to come. The feelings of Constantine himself were shocked at such a parallel!"—*Neander*, pp. 22, 23.

Willard, *Universal History* says:—

"Surely it was not in the spirit of Christ who said, 'My kingdom is not of this world,' that Constantine made it the religion of the empire; and from henceforth we find its heavenly influence sullied by mingling with earthly things."

Whelpley, in his *Compend of History*, says:—

"From this period, the Christian church was loaded with honor, wealth, and power, nor did her virtue ever sustain a severer trial. The chief dignitaries of the empire could scarcely do less than imitate their master; and Christianity soon became a necessary qualification for public office. The church now no longer appeared in her ancient simplicity and purity; lords and princes were among her converts, and she was dressed in robes of state. Her ceremonies were increased; her forms of worship were loaded with pomp and splendor; her doctrines were intermingled with the senseless jargon of a philosophy equally absurd and vain, and the way seemed prepared, not only for the decay of Christian doctrine and morality, but of every science which distinguishes civilized from savage nations."—p. 206.

Guericke goes so far as to ascribe to Constantine and his unwise course the evils which befell the empire under Julian; and this not without a show of reason, as the following extract gives us to understand:—

"Julian, a nephew of Constantine the great, who, when a child, had seen his nearest kindred fall a sacrifice to the jealousy of Constantine, and had been trained up in solitude by worthless teachers for the clerical profession, soon learned to look with a secret bitterness upon the existing state of things, while a Christianity thus forced upon him by a hated court could not take root in his heart."—*Ancient Church*, p. 244.

With worldly preferments came bitter jealousies between the bishops, and from the time of the Nicene council there was unceasing strife and war of words about doctrines and forms. The example set by Constantine of compelling conformity was followed by the several bishops to whom he had given the power of determining causes in the State as well as in the church. And while his action in that respect was for the purpose of giving uniformity of faith to the churches, it had directly the contrary effect when imitated by a number of bishops as their creeds differed and their powers conflicted. Thus unmistakably does an evil tree bring forth evil fruit, however much men may admire it in its growth. It was in this age that the controversy between the Arians and Trinitarians raged fiercely, and the temporizing policy of Constantine who, in the vain hope of uniting them, now favored this party and now that, served to embitter both parties and to render them more determined and vindictive as their hopes and fears were raised alternately. We may be excused for giving at least one specimen of church literature coming to us from the age immediately succeeding that of Constantine, to show both the spirit and subject of the controversy. It is

from the "Orthodox," or Roman side of the question:—

"Since, then, Nestorius, that God-assaulting tongue, that second conclave of Caiaphas, that workshop of blasphemy, in whose case Christ is again made a subject of bargain and sale, by having his nature divided and torn asunder. * * * since, then, he thrust aside and rejected the term, Mother of God, which had been already wrought by the Holy Spirit, through the instrumentality of many chosen fathers, and substituted a spurious one of his own coining, Mother of Christ."—*Evagrius, History*, p. 4.

Such effusions as the above, by no means scarce in that age, are worthy of the place they occupied, standing as they did midway between the inquisition and the corrupting influence of Constantine's conformity acts, which paved the way for the inquisition.

We turn now to the consideration of the story of Constantine's vision of the cross. By those who are wont to ascribe to Constantine the qualities of a genuine Christian, and to extol his actions as of great benefit to the cause of pure religion, this vision has been dwelt upon as an event of the utmost importance, yes, as the very turning point in the struggle between paganism and Christianity.

It is to be regretted that so often idle stories will obtain general credence and pass into history for settled truth, because they are suffered to exert an influence which truth alone should be allowed to exert. There are few who have not heard the story that Alexander the Great, after conquering the world, wept because there were no more worlds for him to conquer, and the belief in this story has become so general that it is considered, in the minds of most people, a truth not to be disputed. Yet the story is utterly groundless. This will illustrate our remark. This story about Alexander, however, is entirely harmless. But not so the story of Constantine's vision of the cross. That has been used as an evidence that he was led by the Lord himself, even in his battles, and that he was the favorite of Heaven, chosen to establish the Christian religion in the Roman empire. Yet history plainly shows that it is only an idle tale.

And here, again, we should feel called upon to apologize for the amount of evidence offered were it not that we consider the subject one of real importance. For, surely, if Constantine did see such a vision, if Heaven thus miraculously called him to set up the cross of the Prince of Peace as the standard by which he should establish his empire and slay his enemies; if the life and acts of Constantine were not only favored but directed by the Lord, as his flatterers assumed, that fact should be well attested. But, on the other hand, if it was a mere fable by means of which a superstitious people were deluded into the belief that a selfish, jealous, ambitious warrior was divinely directed in his battles; and if this fable has been, and even yet is used to give influence to systems or forms of worship invented by Constantine or adopted from paganism and forced upon the church by imperial authority, then too much pains cannot be taken to expose the cheat, and thus to rescue the minds of men from the bewildering mazes of traditional error.

We may say here with the apostle Paul, "If any man be ignorant, let him be ignorant;" that is, any man may choose ignorance if it pleases him. But there is no necessity for remaining so, for no point seems to be made more clear. Whelpley speaks of it thus:—

"There are various accounts given and various opinions formed concerning the conversion of Constantine. Whether his mind was swayed by the power of truth, or by temporal, political, and interested motives, is not easy to determine. It is related and believed by some, that his conversion was miraculous. They say, that he saw in the heavens the sign of the cross with this inscription in radiant letters, *touto nika, i. e., "By this conquer;"* and that upon this, he immediately embraced Christianity. His life and conduct were by no means eminent for Christian virtue; nor was he wholly free from crimes of the deepest dye."—*Compend*, p. 206.

He discredits the story on the just ground that his life, neither past nor future, gave any evidence of being guided by Heaven or influenced by Christian principles.

And Milman says:—

"The silence not only of all contemporary history, but of Eusebius himself, in his *Ecclesiastical History*, gives a most dangerous advantage to those who altogether reject the story."—*History*, p. 287.

Neander takes the same view of the case that is given by Whelpley above:—

"But the supposition of a miracle here, is one which has in itself nothing to recommend it, especially when we consider, that the conversion, as it is called, of the Roman emperor, such as it really was, could in no wise possess the same significance in the sight of God, who respected not the person, but looked upon the heart alone, as an acceptable sacrifice, as it had in the eyes of men dazzled and deceived by outward show. In this particular way it is scarcely possible to conceive that a change of heart, which is the only change which deserves to be called a conversion, could have been wrought. Much rather might we presume that, in this way, the emperor would be misled to combine pagan superstition with a mere coloring of Christianity. And were we to judge of the end which this miracle was designed to subserve, by the general consequences of the emperor's conversion on the Christian church within the Roman empire, it might be questioned whether these consequences were really so benign in their influence on the progress of the kingdom of God, as they were imagined to be, by those persons who, dazzled by outward show, saw in the external power and splendor of the Christian church a triumph of Christianity."

And in this connection he gives an additional fact which is of great importance, namely, that the story was varied to suit the different tastes of the different classes in his army:—

"Pagans saw, in this case, the gods of the eternal city engaged to deliver them from the disgraceful yoke. Among them, accordingly, was circulated the legend of a heavenly army, seen in the air, and sent by the gods to the succor of Constantine. Among the Christians, on the other hand, the story was propagated of an appearance of the cross."—*Neander*, vol. 2, p. 9.

This proves that it was not an appearance which the soldiers professed to see, but merely the story of an appearance, varied to suit the various superstitions of the parties and to give them confidence in their leader in battle.

Waddington gives a view of the question as comprehensive as it is concise:—

"In the first place, the story which we have shortly given, is related by no contemporary author except Eusebius; next, it is related in his *Life of Constantine*, and not in his *Ecclesiastical History*; it is related in the year 338, or six-and-twenty years after the supposed appearance; it is related on the authority of Constantine alone, though it must have been witnessed by his whole army, and notorious throughout his whole empire; and lastly it was published after the death of Constantine. In an age, wherein pious frauds had already acquired some honor; by a writer, who, respectable as he undoubtedly is, and faithful in most of his historical records, does not even profess those rigid rules of veracity which command universal credit; in a book, which rather wears the character of a partial panegyric, than of exact and scrupulous history—a flattering fable might be published and believed; but it can claim no place among the authentic records of history, and by writers, whose only object is truth, it may very safely be consigned to contempt and oblivion."—*Church History*, pp. 82, 83.

It should be noted that the influence of "Eusebius, the great church historian," is brought to bear in favor of the story, but it is not related by Eusebius in his history, but only in his eulogy of Constantine, which is generally regarded as not worthy of credit.

Dr. Dowling, whose subject led him to a careful examination of this and other events in connection with Constantine's career, says:—

"For my part I have no hesitation in regarding the whole as a fable. It was not till many years after it was said to have occurred, that Constantine related the story to Eusebius, and in all probability, he did it then by the instigation of his superstitious mother, Helena, the celebrated discoverer of the wood of the true cross (?) at Jerusalem, some 250 years after the destruction of that city, and all that it contained, and the disappearance of the identity of its very foundations, under the plowshare of the Roman conqueror Vespasian. The subsequent life of Constantine furnished no evidence that he was a peculiar favorite of Heaven; and the results of his patronage of the church, eventually so disastrous to its purity and spirituality, are sufficient to prove that God would never work a miracle to accomplish such a purpose."—*History of Romanism*, p. 31.

J. H. WAGGONER.

(To be Continued.)

Extremes.

God loves unity and order. Satan delights in division and disorder; and since man has fallen under his power and influence, there is a tendency in men to take extreme positions, and thus perpetuate discord and confusion. The truth generally lies somewhere between two extremes.

Some are of a desponding, and others of a hopeful, turn of mind. The former see themselves so vile that they can scarcely hope in God's mercy; while the extreme hopefulness of the latter tends to presumption. Now Satan does not care which way he ensnares them, whether in fearfulness and unbelief, or in presumptuous confidence and spiritual pride. If he can discourage the one and flatter the other, his object is gained. If he can make the desponding think that it is impossible for him ever to attain to the sanctification and righteousness required in the word of God, he is satisfied, as long as he can hold him there; and if he can make the hopeful imagine that he has attained to a state of such perfection that there is no danger of falling, he has him in a snare which, if not broken, will prove his ruin. The one is condemned for fearing to trust God's word of promise, and consequently making no earnest effort to overcome; the other for a presumptuous confidence that renders such effort unnecessary.

"It is a wily, artful scheme,
It suits the serpent well,
If he can make the sinner dream
That he is doomed to hell.
Or if he can persuade a man
Decrees are on his side,
Then he will say without delay,
This cannot be untied.
The one he bindeth fast in pride,
The other in despair;
If he can only keep them tied,
Which way he does not care."

He that would overcome, must steer his vessel clear of the whirlpool on the one hand, and the rocks on the other.

R. F. COTTRELL.

Relapse.

In sickness nothing (except death) is more to be dreaded than a relapse; a return of disease is much more dangerous and difficult than the first attack; so in spiritual things, when a victory is followed by a falling back into sin, a recovery is often hopeless.

This is well described by our Lord in the account he gives of the casting out of the evil spirit, who, being cast out, wandered through dry places, seeking rest and finding none—says to himself, I will return to the place from which I came out. Doing this, and finding it empty, swept, and garnished, he takes seven other spirits worse than himself, and enters in; and the last state of that man is worse than the first.

The fort being taken, is left empty. Here is the fatal mistake. The enemy returns now reinforced, and holds it as his own.

In neglect of military rules, should a general thus proceed, he would soon be relieved of his command, and his fall would be certain. In spiritual things, there is a similarity in this respect, and to forget this principle is fatal.

In each victory there is a solemn consideration of future conflict with the powers of darkness, who will assuredly return to retake the citadel from which they have been driven.

Let us beware in our seasons of rest; for such seasons of peace and quiet may be followed by severe conflict. For Satan loves to attack us when we are off our guard; and any advantage he can thus gain, he will surely avail himself of. Let us not leave the house empty, unguarded, but seek for the guardianship of God's Spirit, and good angels.

JOS. CLARKE.

Humble and Humbled.

We should never forget the difference between being humble and being humbled. We are often humbled because we are not humble; and the wise Christian has learned that when exalted by the "flesh," he may next expect a thorn in the flesh. If something occurs to puff us up, something will be sure to occur to bring us down, for our Father loves his children too well to allow them to leave their place of entire dependence upon him, self-emptied in his presence. "If we would judge ourselves, we should not be judged," 1 Cor. 11:31; and the failure to keep humble often forces upon Him the necessity of humbling us into the dust, "for God resisteth the proud, and giveth grace to the humble." "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."—*Ex.*

Planting Hill by Hill.

"In the morning sow thy seed, and in the evening withhold not thine hand."—Ecc. 11: 6.

In God's furrowed fields around us,
He has work for all who will;
Those who may not scatter broadcast,
Yet may plant it hill by hill.

Yearning hearts are often near us,
Conscious of their Spirit-need;
These are hills prepared by Heaven
To receive the precious seed.

Shall we find these hills and plant them?
Shall we scatter while we may?
Or shall idle hands stand waiting
Till the seed-time pass away?

Glory waits the faithful workmen
Who perform their Master's will;
Then, O Christians! will ye weary
Of this planting hill by hill?

Soon life's spring-time will be over
And its autumn days will come;
Happy then will be those workmen
Who have sheaves to carry home.

—Guide to Holiness.

Missionary Department.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Ecc. 11: 6.

Talk—Its Worth.

It is said that "talk is cheap," which implies that words are of no particular value, and could they be made an article of merchandise, bought and sold, would bring but little, at the present time, as the market is full. It is true there is a certain kind of talk that the world is full of, the market is clogged, and is indeed cheap; it is compared to chaff which the wind carries away.

Talk is composed of words. They may be words of vanity, boastful, full of conceit and bigotry. They may be words of envy which from the natural heart, one not imbued with the divine Spirit, flows a stream of darkened water embittered with envious and sarcastic words that blast and wither as they go. These are "devouring words" that the deceitful tongue loveth. They are cruel and unmerciful words, like a "sharp razor" wounding, leaving hearts all lacerated and bleeding, without one healing touch. Of such talk the world is full; it cries, enough.

There is a kind of talk, however, that is never over abundant. It is a kind that the world is in perishing need of. The market will never be overflowing with this kind. Its price is high. It is invaluable—more precious than rubies. It is compared to "apples of gold in pictures of silver." It is that kind of talk that emanates from a heart renewed by the Spirit of God. It is that kind of talk that has healing in its wings. It is full of charity. It loveth mercy and has compassion. It pities the unfortunate. It comforts the afflicted and sorrowing. It supports the weak and trembling, and gives courage to the desponding. Such is its mission, and its field is a world-wide one.

Sorrowing, afflicted, and disappointed hearts are all around us, and while this is the case, shall we, members of the T. and M. Society, sit idly down and mourn that nature has been so sparing in its gifts to us in not endowing us with greater ability to do good? As we look over the vast missionary field as it extends from continent to continent, from ocean to ocean, and to the lone islands of the sea, and see the work that is being wrought, and hear the cry "come and help us," we wish for greater ability to do, and forget, perhaps, the work that lies at our own door.

There is work to be done. We need not stand idly by excusing ourselves from doing because we possess the one talent only. Shall we not rather bless the Father of all good that he has provided a way whereby all, both great and small, he having one talent as well as he who has ten, may and can work for him.

We may not be blessed with the gift of eloquent speech to persuade men to become reconciled to God, but we can have, by the blessing of Heaven, hearts to feel for others' woe, can weep with those who weep, and rejoice with those who rejoice, and more than this, we are provided liberally with tracts and papers that are written with the greatest care.

With a heart prepared for the work, watching for opportunities for a careful and wise distribution of these precious documents we will find work to do for the Master. And as these papers pass from our hands into others may a silent prayer ascend that God's blessing may attend. Let us not be weary in the work of the Lord; but ever bear in mind the injunction of the wise man, "Cast thy bread upon the waters; for thou shalt find it after many days."

May the work of the Tract Society widen

and deepen each succeeding week is the prayer of one who has an interest in the missionary work.

A. M. DRISCOLL.

One Year Ago and Now.

If the prospects of our cause on this coast were encouraging one year ago, they are ten times as cheering now. One year ago the third number of the SIGNS had just been printed. The paper was started amid many difficulties, and was sent out with the earnest prayers of its friends, for the obstacles in the way of making such a paper a success upon this coast, looked almost insurmountable. But it was sent out in faith, and now its weekly edition of four thousand copies, finds its way not only to all parts of the Pacific States and Territories, but to the eastern and southern states, to England, Spain, Switzerland, and Australia, bringing in scores of responses from those who from its pages have gained light on Bible truths, and are now rejoicing in a new hope.

One year ago, the tent-meeting in Oakland had drawn nearly to a close, and (July 14) twenty-three were baptized in Lake Merritt. To-day this church numbers fifty members. Last Sabbath, the Sabbath-school numbered eighty-five, scholars and teachers. Besides this a Bible Class of from twenty to thirty meet in the afternoon, to study the "Nature and Destiny of Man." In our last Sabbath meeting many were led to review the mercies of the year. With some it was the anniversary of their first Sabbath kept. Said one brother of the tent meetings: "It was the last call to the supper which forced and compelled men to come in. The truth was made so plain and clear, and was so forced upon our minds that although we did not wish to obey it, we could not resist its power."

One year ago Bro. and sister Van Horn had just begun the good work in Washington Territory. Now there is a commodious meeting-house built in Walla Walla, and the interest is spreading all through the Walla Walla Valley. Let the good work go on. Sister Canright says that Bro. C. reports twenty-five keeping the Sabbath in Gilroy, and these are talking of building a meeting-house. The tent may go to Hollister next.

W. C. WHITE.

The Work of the Lord in Other Tongues.

WE are receiving letters from time to time from different parts of this country and also from Denmark, which go to show that the silent messengers which have been sent there have done a good work. The Spirit of the Lord seems to follow the tracts and magazines, and persons who have never heard a sermon on the subject are embracing the truth from reading a few tracts or perhaps from reading the *Tidende* a half year or a year. And these persons who thus embrace the truth receive not only the theory, but also the love for it, and feel interested and anxious to have their neighbors and friends enlightened in regard to it. The following is a translation from a brother in Marquette Co., Wis.:

"Dear brother in the Lord: It must certainly encourage you to continue your labor in the vineyard of the Lord with zeal, when you learn something of the fruits of your labors in this vicinity. The *Advent Tidende* comes a welcome guest to our family circle. My wife and I have now commenced to keep the holy Sabbath of the Lord; and it is solely from reading the *Tidende* that we have been enlightened in regard to the truth that 'the seventh day is the Sabbath of the Lord thy God' under the Christian as well as under the Jewish and Patriarchal dispensations. The other truths advocated in the *Tidende* have been held by us for several years as precious truths of the Lord. There are several Danish families here who are respected for their uprightness and morality, and who seek to live up to the best light they have. Nearly all of them read the *Tidende*, and it is my prayer to God that they may 'come to a knowledge of the truth,' and that 'the truth may make them free.' May the Lord help us to work while the day lasts; the night cometh when no man can work."

Another brother writes that he has been reading the *Tidende* since the beginning of this year. He has also read the pamphlet entitled, "The New Testament Sabbath," and this, he says, has been the means in the hands of God of turning him from the pope's Sabbath to the Sabbath of the Lord. He writes also to inquire the price of sending the *Tidende* to Denmark, and says he will send it to all his friends who will read it. He also feels interested for his American neighbors and wishes some English tracts to scatter among them.

Another writes that some friend has sent him the *Tidende* since the beginning of the year, and although he does not know who it

is, he feels thankful to him. He finds truth in what he reads, and feels interested to investigate still further.

These things are encouraging to those who labor on the periodicals, and who feel interested in seeing the work go forward. If we are faithful in doing our part, the Lord will add his blessing.—A. B. OYEN, in *Review and Herald*.

Indiana.

BRETHREN LANE and Kenyon, who are now laboring with the tent in Ligonier, Noble Co., Ind., give the following interesting report of the work in that place:—

"The introduction of the Sabbath question has aroused not only the people in the village, but those in the immediate country for miles around. The congregations have ranged from two to seven hundred. Sabbath, the 12th, in the afternoon, held a Bible Class as our first Sabbath exercise. Quite a large number present.

"Last Sabbath, June 19, held our first Sabbath meeting; about one hundred present. At the conclusion of the discourse, took a vote to ascertain who had determined to observe the Sabbath. Our hearts were made to rejoice to see thirty-five arise. In the afternoon held a second Bible Class. Fully one hundred were present.

"There are some thirty families of Jews residing here. They have a synagogue, and each Sabbath they hold a morning service. Many of them are quite wealthy, and control, to a great extent, the business of this place, a town of about three thousand inhabitants. Some of them keep the Sabbath, but the business men keep open their places of business. Quite a number of them have attended our meetings. Some seem interested. The presentation of the Sabbath question has not only pleased but aroused them. Yesterday, first day, held a meeting to consider the idea of observing the Sabbath more strictly by closing their business houses. All agreed so to do with one or two dissenting voices. They expect, as soon as they get the consent of all, to publish a date at which time they expect to close up business on the Sabbath. Some of them who have attended our meetings have purchased books and are reading. I mention this to illustrate the power of the Sabbath reform in the light of the third angel's message, in affecting all classes and nations.

"Have sold thus far about sixteen dollars' worth of publications. The interest is still good and we trust through the blessing of the Lord that quite a number will be soundly converted and embrace the truth."

Harvest of Blessing from Seed of Sorrow.

THERE is not in the whole area of future life a single plot of stony ground which shall not yield us fertile harvests of joy. The hand of divine love transmute every trial and affliction into everlasting joy for his people. Two seeds lie before us—the one is warmed in the sun, the other falls from the sower's hand into the cold, dark earth, and there it lies buried beneath the soil. That seed which suns itself in the noontide beam may rejoice in the light in which it basks, but it is liable to be devoured by the bird; and certainly naught can come of it, however long it may linger above ground; but the other seed, hidden beneath the clods in a damp, dark sepulchre, soon swells, germinates, bursts its sheath, upheaves the mould, springs up a green blade, buds, blossoms, becomes a flower, exhales perfume and loads the wings of every wind. Better far for the seed to pass into the earth and die, than lie in the sunshine and produce no fruit; and even thus for thee the future in its sorrow shall be as a sowing in a fertile land; tears shall moisten thee, grace shall increase within thee, and thou shalt grow up in the likeness of thy Lord unto perfection of holiness, to be such a flower of God's own planting as even angels shall delight to gaze upon in the day of thy transplanting to celestial soil.—*Sel.*

No man can do an unmanly thing without inflicting an injury on the whole human race. No man can say, "I can do as I choose, and it will be nobody's business!" Every man's sin is everybody's business literally. Every sin shakes men's confidence in men, and becomes, whatever its origin, the enemy of mankind; and all mankind have a right to make common cause in its extermination.

HE that sedulously attends, pointedly asks, calmly speaks, coolly answers, and ceases when he has no more to say, is in possession of some of the best requisites of man.—*Lavater*.

The Golden Side.

THERE is many a rest in the road of life,
If we only would stop to take it;
And many a tone from the better land,
If the querulous heart would make it;
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the wintry storm prevaileth.

Better to hope, though the clouds hang low,
And keep the eyes still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted.
There was never a night without a day,
Or an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown,
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to Heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are swift and willing,
Than to snap the minute, delicate threads
Of our curious lives asunder,
And then blame Heaven for the tangled ends,
And sit and grieve and wonder.

—*Sel.*

Health Department.**Death in the Sirup Jug.**

A FEW months ago we called attention to some of the villainous adulterations practiced by manufacturers of sirup. It will be seen by the following paragraph from the *Western Rural* that the public is becoming somewhat aroused upon this subject. As previously stated, a convenient test for the spurious article is to pour a little into a cup of tea which will become black. Here is the article which appears under the heading given above.

J. H. K.

"Probably there are very few articles of daily consumption which are not adulterated in a more or less vile manner. One of the most scoundrelly impositions that unscrupulous rascals practice upon a long-suffering public is the scandalous compound sold as sugar sirup. It is asserted that nearly fifty per cent. of the articles sold under the seductive names of golden sirup, silver drips, etc., is a rank poison, formed by the action of sulphuric acid upon some of the substances containing the essential material of wood fiber. The quantity of sulphuric acid used to form sugar by this process is so great that it cannot be thoroughly extracted from the product. It leaves enough to be dangerous even to the stomachs of robust men—excessively so to the more delicate organizations of children, who use far more of the article than grown persons.

"Since public attention has been called to this rascality, many instances have come to light of mysterious sicknesses which disappeared on the use of this breakfast dainty being discontinued. Severe burning pains at the stomach and racking headaches are among the lighter symptoms of sirup-poisoning. A case is mentioned where the cork in a keg of sirup, sent for the use of a lumberman's camp was found to be nearly eaten away. Fancy a vile drug which will corrode cork, gnawing away at the coats of one's stomach.

"Fortunately, the detection of the pernicious stuff is easy. A small quantity of muriate or nitrate of baryta, mixed with water makes a clear solution. If to this be added a small quantity of sulphuric acid a white precipitate is formed, which is insoluble in water. Tannin also gives a black precipitate, unless the acid has been neutralized by albumen.

"If any of our readers have reason for looking upon their matutinal sirup with suspicion let them at once take a sample to a chemist and have it analyzed. If found to be dangerous, let the makers and retailers be prosecuted with the same vigor that wholesale murderers would meet with."

Another Warning.

AN exchange informs us that at the recent great cattle show in Islington, England, large numbers of cattle were seized with fatal symptoms of disease from the noxious character of the exhalations with which they were surrounded in densely crowded and ill-ventilated stables. This does not seem at all strange to any one acquainted with the conditions requisite to animal health; but the reporter adds that many of the animals died, and it was found necessary to slaughter more than fifty

of them in order to *save* their flesh! Quite likely the diseased carcasses are already consumed by unsuspecting flesh-eaters, and are doing their work of generating disease and hastening death.

An illustrated paper gives a revolting picture of several large hogs which were also exhibited on the same occasion, remarking that "their fortunate owner received a silver cup in recognition of his success in raising the most monstrous specimens of brutish obesity to be found in England." This eminent success had been attained by literally stuffing the brutes with mangel-wurzel and oil-cake. When we consider that such a condition is one the most thoroughly diseased, what reason can be given why the keepers of such monsters should not be fined for cruelty to animals, and the venders held accountable for the horrid train of ills which inevitably follow their use as food?—*Health Reformer.*

Away With Temptation.

HOW A MINISTER BECAME AN OSTLER.

A FEW years since a number of ladies and gentlemen were assembled in the elegantly furnished parlors of a wealthy man who resided near to one of the principal American colleges. The company had met to see Judge Fiddle, a member of Congress, whose son, was to be the valedictorian on the morrow, at the Commencement. By common consent, as the idol of his class, this position had been assigned to Leo. During the evening the conversation turned upon the subject of temperance. An advocate of total abstinence asked the Judge for his opinion, which he gave as follows:—

"I suppose my temperance friends will not consider me orthodox on that subject. I am utterly opposed to outside meddling with our domestic and family affairs, for I believe in every man tempering himself. Every person must be a law unto himself. I have the best of wines, and something stronger, too, on my sideboard. My children have always had free access thereto."

The next day the Commencement exercises occurred. The son of the Judge did much better than his warmest friends had expected. Old and young were alike delighted with his eloquence. That evening the host and hostess of the Judge gave a large party in honor of the graduating class. The temperance friend of the Judge, who had discussed that question with him on the previous evening, congratulated the Judge on having raised such a son. To which the Judge had the bad taste to reply: "Yes, yes; I am proud of that boy; but, do you know, he was brought up with the bottle?" If that father could have known what was transpiring at that moment in his son's room at the college, no such silly joke could or would have fallen from his lips.

After finishing his oratorical effort so creditably, Leo met by prior appointment, with a number of his young friends at his room. From beneath the bed he drew an old trunk, and from it he took out several bottles of wine and one of brandy. While his companions drank sparingly of the wine, he drank deeply of the stronger liquor. Before delivering his address he had taken several glasses to nerve him up for the day's work. Consequently this second recourse to alcohol very soon produced its necessary effect; so that while the others were only merry, he became boisterous, and even delirious.

The doctor was sent for, and came, to find the youthful hero of the day afflicted with incipient delirium tremens. The struggles of the liquor-infuriated maniac were so fierce that the strength of three athletic companions was severely tasked to hold the victim in bed. The doctor at once administered opiates and enjoined secrecy. At length the patient slept, and the danger was over. When he became fully conscious, thirty hours thereafter, of his critical condition, in reply to the doctor's inquiry how, when, and where he had acquired the taste for strong drink, for the doctor knew it was not recent, he said:—

"I began drinking wine when quite a child, from my father's sideboard, which lost its power to exhilarate me sufficiently as I grew older, and I took to drinking brandy; but this is the first time it got ahead of me, and it shall be the last."

The doctor was anxious to save the youth for many reasons, especially on account of his belief that an engagement existed between Leo and his own daughter. He therefore told Leo that his only salvation depended upon total abstinence—that he had never joined a temperance society, but would quietly unite with him in signing the pledge. Leo readily assented, and the old man of sixty and the young one of twenty organized a private association of their own. Both ex-

pected to keep it during life. The doctor did; but, alas! in the end Leo did not.

In consequence of Leo's having experienced a change of heart, and joined the church a few months after graduating from college, his father abandoned the idea of making a lawyer of him, and sent him to the Princeton Theological Seminary. After having been licensed, and having preached acceptably for a year, he married the daughter of the physician already referred to, and, accepting a call, became the pastor of a large and wealthy congregation. No person ever saw a more handsome or devoted couple.

After some time a beautiful boy was born to them. The nurse asked for liquor to put into the young mother's food. The young minister procured some liquor at a drug store. By accident the vial lost its cork and spilled its contents in his pocket. The fumes fired his brain. He tasted the alcoholic poison, then swallowed a glass of it. That night he led in his prayer-meeting. He was so unusually eloquent as to receive many congratulations thereupon. Thereafter he never went into the pulpit or into the desk of the lecture room without taking some alcoholic beverage. One evening, having taken too much, he fell upon the lecture room floor while attempting to sit down upon a chair.

All saw that he was drunk. The hearts of his people were nearly broken. They loved him truly, and were devotedly attached to his amiable wife. He was prevailed upon to resign to save the disgrace of expulsion. He returned with his heart-broken wife and their unconscious babe to his father's house. Soon after arriving he found the old sideboard, and became helplessly intoxicated. Then, for the first time, the eyes of the Judge were opened; but too late for poor Leo. His father and mother are now dead. His wife is earning her living by teaching school; but he, once so bright, once so eloquent, is now, or was quite recently, an ostler at a country wayside tavern.—*Ex.*

If I Had Leisure.

"If I had leisure, I would repair that weak place in my fence," said a farmer. He had none, however, and while drinking cider with a neighbor, the cows broke in and injured a prime piece of corn. He had leisure then to repair his fence, but it did not bring back his corn.

"If I had leisure," said a wheelwright last winter, "I would alter my stove-pipe, for I know it is not safe." But he did not find time, and when his shop caught fire and burned down, he found leisure to build another.

"If I had leisure," said a mechanic, "I should have my work done in season." The man thinks his time has been all occupied, but he was not at work till after sunrise; he quit work at five o'clock, smoked a cigar after dinner, and spent two hours on the street talking nonsense with an idler.

"If I had leisure," said a merchant, "I would pay more attention to accounts." The chance is, my friend, if you had leisure, you would probably pay less attention to the matter than you do now. The thing lacking with hundreds of farmers who till the soil is, not more leisure, but more resolution—the spirit to do—to do now. If the farmer who sees the fence in a poor condition would only act at once, how much might be saved. It would prevent breachy cattle creating quarrels among neighbors, that in many cases terminate in lawsuits, which take nearly all they are both worth to pay the lawyers.—*Annual of Phrenology and Physiognomy for 1875.*

Religious Miscellany.

—There is only one Catholic newspaper in the United States to every 300,000 Catholics.

JUNE 12, Eld. N. Wardner and wife, S. D. Baptists, sailed for Scotland as missionaries in the Sabbath cause.

—The sales of the Methodist book Concern, last year, at New York and Cincinnati, were \$1,552,048.

—The only church in the country where preaching may be heard in Irish, is said to be at Elmira, Ill.

—The number of pilgrims who visited the tomb of Mahomet at Mecca this year is said to have been one hundred and sixty thousand.

—The Troy (N. Y.) board of Education has ordered that the Bible be excluded from the public schools, and all religious exercises discontinued.

—The Protestant Episcopal Convention of South Carolina, after a two days' discussion, refused, May 14, to admit to representation a respectable congregation of colored Episcopalians of Charleston, which has a white pastor.

—The rising generation of Quakers are fast forsaking the old fashioned plainness of dress, speech, and other Quaker peculiarities, and are uniting in modern revivals, putting on fine dress, &c. Their glory is departed.

—In Maryland two presbyters of the Episcopal Church lately introduced a collect asking pardon for the sins of the dead. Some are alarmed at this long stride toward Romanism; but the Bishop refuses to do anything about it.

—The German government, apprehending disturbances, has prohibited, without exception, public religious processions among Roman Catholics. Processions were to have been held at various places in honor of the pope's jubilee.

Dr. N. H. Barbour "proclaims that the Lord has come and raised the righteous, but has not been seen by the living as yet, but has commissioned him [Barbour] and his followers especially to preach the gospel, yet seven years, and to proclaim the hour of his judgment." When will these time-setting fanatics have done with their folly?

—Spiritualism is on the top wave of popularity in Russia just now, and several scientific professors have avowed their belief in it. Thus the way is rapidly being prepared for the fulfillment of Rev. 16: 14: "They are the spirits of devils, working miracles, which go forth unto the kings of the earth and the whole world, to gather them to the battle of that great day of God Almighty."

—Father Boehm lives to his one hundredth birthday to tell us that he has been a Methodist traveling preacher for seventy-five years, that he has personally known every Methodist Bishop in America, that he was once a subject of George the Third, and that he remembers Washington's presidency. This venerable minister had his "centennial" in Jersey City on the 8th of June.

—The Papal delegate with his party lately visited the President and was received with high honor. On the journey to Washington the delegate and party had the exclusive use of the car of the President of the Pennsylvania railroad, through the kindness of the President, Mr. Thomas Scott. Thus the Catholics are coming to be highly honored in the United States.

—Cardinal Manning has prevailed upon the pope to allow English historians to search the private archives of the Vatican for historical information. Hitherto none but ecclesiastics have been allowed to have access to these precious manuscripts, Protestants being hardly able to see a single document they could name. The newly obtained privilege is expected to show some highly important results.

—Bishop Howe of the Episcopal Church gives figures showing that there has been in Pennsylvania a falling off in the number of candidates for holy orders by nearly one-half since 1871. There were 448 then, while in 1874 the names had decreased to 228. As to the reason of this difference, the Bishop could only speculate whether there was less self consecration now than formerly, or whether the world held out more inviting prospects in honorable callings. He urges the church to offer better material inducements for the ministry. Yes, that will bring them, for that is what the most of them are after.

—A discovery of great interest to Egyptologists and antiquarians generally is reported from Port Said. A learned archaeologist in that place has just found a monumental stone to Thotmes III., under whose reign the exodus of the Israelites is supposed to have taken place. The inscriptions which have already been deciphered contain more than four hundred geographical names, all recognizable, and for the most part belonging to Arabia, Armenia, Nubia, and the coast of the Mediterranean.

—A German deputation of 600 lately visited the pope. In their address to him they said, "O most blessed father! never can any human machinations separate or tear us from the legitimate Roman Pontiff, for the reason that we well remember that truthful saying, 'Submission to the Roman Pontiff is absolutely necessary to the salvation of every creature.'" The pope in his reply said, "Yes, he [Jesus] will say to them all that he who is not in union with the pope does not gather, but throws the seed to the winds, and will never produce fruits, or, if he does, they will only be fruits of iniquity." So there is no salvation for any one out of the Roman church. D. M. C.

It is in vain to please all alike. Let a man stand with his face in what direction he will, he must necessarily turn his back on one-half the world.

News and Miscellany.

—The number of youths under seventeen years old, in Oakland, shows an increase of over one thousand in the last year.

—A special from Paris says the *Memorial Diplomatique* newspaper announces that the Turkish students in Paris have been ordered to leave. The money hitherto devoted to the education of these youths will establish institutions at Constantinople, offering equal advantages to those of Paris.

FEMALE JOURNALISTS.—It is stated that there are fifty-seven women actually editing newspapers in this country. The female reporters, general writers, etc., engaged on the press are numbered by hundreds. Four women are now editing and publishing papers in California—one in Stockton, one in Santa Barbara, one in Mendocino county, and one in Folsom.

—A dispatch of June 8 reports that an insurrection has broken out against the Turks in Herzegovina. The women, children, and old men have been sent to Dalmatia for safety. Turkish troops are marching against the insurgents, Austria has sent two battalions of infantry to Mekorrrch on the frontier of Herzegovina.

MORE FLOODS IN FRANCE.—The rivers Touque and Orbiquet overflowed their banks July 8 inundating the town of Lisieux and environs. In consequence of the heavy and continual rains, floods are feared in the valleys of the Seine, Marno, and Soane. Subscriptions for the sufferers are being taken at various points. A meeting was held last week to start one in San Francisco.

A STRANGE STORY.—There is a young colored woman in Oskaloosa (Kan.) who has a strange history, if the story told by herself and friends be true. She is called Maggie Adams, and is about seventeen years of age. Until recently she had lived with a family named Allen in the south part of the county, who came from Missouri to Kansas. During all the years since the war she has been in a state of slavery, receiving nothing for her work, being compelled to do washing, etc., for various families, allowed no books or opportunities for learning, and kept in ignorance of the fact that she was no longer a slave. She was kept so jealously guarded that she knew nothing whatever of the abolition of slavery, and was only enlightened and her release procured by a young colored man who somehow learned of the facts and went to work to have her set at liberty.—*Leavenworth (Kan.) Times.*

ERUPTIONS IN ICELAND.—A report from London under date of June 12, gives the following account of recent violent subterranean phenomena in Iceland: * * * * *

It seems that the outbreak began on Christmas and has continued ever since with scarce any interruption. For seven weeks before Christmas the inhabitants were terrified by subterranean noises like thunder, which extended through nearly two-thirds of the island. Early in January followed earthquakes in all directions, and at last an old extinct volcano near Vatraykud, opened, and for four weeks continued to eject immense quantities of liquid fire, lava, ashes, and muddy fluid mass at boiling heat. The village, and some smaller hamlets and farms within a radius of twenty miles, were destroyed, and over a thousand people had to flee for their lives.

After four weeks this volcano ceased, but at that moment an extinct volcano, nearly a hundred miles away, near Myvatu, sent its burning mass upon the peaceful inhabitants around. This eruption lasted for several weeks. * * * Early in March there seemed to be a general upheaval of the earth in the whole central portion of the island; new mounds as it were, arose to the surface, some to a height of several hundred feet and over a thousand feet in diameter at the base, amid tremendous shocks of thundering beneath. They split open at the top and vomit forth their burning contents upon the surface around them, covering a distance of two hundred miles. * * * The world renowned Geysers have dried up since the terrible eruption began, and instead of water these mysterious funnels emit immense quantities of hot smoke and ashes, which, during the night, rising several thousand feet into the air, appear like gigantic columns of fire visible for hundreds of miles. It is said that no historic record of any volcanic eruption anywhere in the world compares with this, either in territory over which it extends, the number of newly opened craters, or the time of its duration. The Copenhagen government has issued an appeal for aid to the sufferers.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, JULY 15, 1875.

Grasshoppers by Measure.

AS we write these lines from the Minnesota camp-ground, in Eagle Lake, Blue Earth Co., June 27, 1875, the advance guard of the grasshopper army in this State is within five miles of us; and we learn some facts concerning them which are worthy of record. With true northern enterprise this county took measures to rid itself of this scourge, by placing a bounty upon the slaughtered remains of these pests. It was first fixed at 5 cents a quart, or \$1.60 a bushel. Under this offer they were brought in in such quantities that the bounty was reduced to \$1 per bushel, and the next day was taken off entirely, the treasury becoming exhausted by the demands upon it.

The result of this short war upon the insects shows more forcibly than any mere words could do it, the extent of the calamity now threatening this part of the country. The amount paid out in bounties reached the enormous sum of \$28,000.00, and the amount of grasshoppers killed falls but little short of *eighteen thousand bushels!*

The Mankato paper from which we gather these facts, concludes its account as follows:—

"The amount of grasshoppers killed in this county for which a bounty has been paid, cannot fall much short of 18,000 bushels. The number of hoppers in a bushel at different stages of growth have been variously estimated at from 160,000 to 320,000. Striking an average of 200,000 per bushel, the number killed in our ten day's war would amount to 3,600,000,000—an army large enough, when fully grown, to ravage whole counties. The living still outnumber the dead, and they are doing great damage to the wheat in Judson, Cambria, part of Butternut Valley, Lincoln, Garden City, and other small localities."

This, be it remembered, is in one county alone. Bro. Grant, the President of this Conference, states that on his journey to this place he passed through twenty-five or thirty miles of territory, where the grasshoppers were so numerous that it would be impossible to step without crushing a greater or less number of them, and in all the higher and drier portions they had collected three or four deep, devouring every green thing. And if a small portion of territory can present such facts and figures, what would be the result if all the other portions of this State were taken into the account, and all other States where this scourge is now felt? Is it not time for the people to begin to cry unto the Lord to stay in mercy the progress of this evil? u. s.

Preaching the Bible.

VERY many people find fault with our method preaching because we read so much Scripture in our discourses. Nothing seems to them like preaching but taking a sentence for a text and talking far from it, telling anecdotes, &c. This style of harangue, for it is not worthy to be called by the name of sermon, is more popular in America than in the old countries. The following is from an account of a discourse by Dr. Parker, of London:—

"The sermon was one of a series of Sunday evening discourses, in which he was expounding the book of Nehemiah. The expository style being so much more commonly used in Great Britain than by American preachers, this seemed a peculiarly favorable time to study it at its best. Especially were we glad to hear him in it, as Dr. Parker himself spoke with much enthusiasm of the necessity of feeding the people with 'great masses of Scripture,' and with some contempt of the opposite method of taking a mere pinch of Scripture words with which to flavor a very copious dilution of human speculation. Solid Gospel meat seemed to him much better than the poor water-gruel some ministers offer, on whose surface a text may float which has no vital connection with it."

That is an excellent picture of the modern essay style, which is called sermonizing. "A mere pinch of scripture words with which to flavor a very copious dilution of human speculation." And frequently popular ministers will talk on some passing event, or some political movement, quoting a text of Scripture so that it may be called preaching, the text, however, having no possible relation to the matter of discourse. When Paul preached he "reasoned out of the Scriptures." Perhaps we have not done ourselves and our cause justice in styling our discourses "Bible Lectures." They are gen-

erally expository sermons, and people should be led to look upon them in that light. There is something in a name, and we should recognize, it. As long as we call an expository discourse a lecture, we are fastening on the minds of the people the idea that an essay with a "mere pinch of scripture" to preface it is real preaching. Let us lead the people to respect, as a sermon, an argument or discourse which brings out and enforces Bible truth. J. H. W.

The Promises of God.

THE promises derive preciousness from the root and principle from which they spring. They are so many beams of Christ, the Son of righteousness, and impart a light which discovers his excellency. They are the crystal streams of that river of life which proceeded out of the throne of God and of the Lamb (Rev. 22:1), whose waters in time of drouth never fail, but with their overflowing plenty satisfy the thirsty, with their cooling virtue allay the heat of the wearied, and with their sweetness cheer and revive the drooping and dejected spirits.

They are precious objects of "precious" faith, as the apostle styles it (2 Pet. 1:1). True it is, that the quickening influence and virtue of the promises reach every grace of the Spirit. By them hope is kept alive in its expectation of good, patience is supported under difficulties, holiness is perfected, love is inflamed, and a blessed fear of God is preserved. But yet all this is not done by the immediate intercourse which these graces have with the promises; but by the intervention of faith, which first feeds upon them as the manna of the gospel, and then communicates the sweetness and virtue that it receives from them in a suitable manner to every other grace. As the root first sucks the juice and sap from the earth, of which it makes a concoction, and then sends forth a digested nourishment to the several branches and fruit that hangs upon the tree; so doth the radical grace of faith distribute to other graces that strength and life which it is partaker of from Christ and his promises. As we have nothing from God but we receive by and through Christ; so no grace is partaker of any virtue and influence from Christ but by the intervention of faith.—Sel.

The One Cherished Sin.

OFTEN from my window, on the seashore, I have observed a little boat at anchor. Day after day, month after month, it is seen at the same spot. The tides ebb and flow, yet it scarcely moves. While many a gallant vessel spreads its sails, and, catching the favoring breeze, has reached the haven, this little ark moves not from its accustomed spot. True it is that when the tide rises it rises; and when it ebbs again, it sinks; but advances not. Why is this? It is fastened to the earth by one slender rope. There is the secret. A cord scarcely visible, enchains it, and will not let it go. Now stationary Christian, see here your state, the state of thousands. Sabbaths come and go, but leave them as before. Ordinances come and go; ministers come and go; means, privileges, sermons, move them not—yes, they move them; a slight elevation by Sabbath tide, and again they sink; but no onward, Heavenward movement. They are as remote as ever from the haven of rest; this Sabbath as the last, this year as the past. Some one sin enslaves, enchains the soul, and will not let it go. If it be so, make one desperate effort in the strength of God. Take the Bible as your chart, and Christ as your pilot, to steer you safely amid the dangerous rocks, and pray for the Spirit of all grace to fill your every sail and waft you onward over the ocean of life, to the haven of everlasting life.—Ex.

Making the Best of It.

It is said that Cæsar once prepared a feast for his nobles and friends, but the day upon which it was appointed was so stormy that nothing could be done. He was disappointed and angry, and commanded his friends to take their bows and shoot their arrows towards heaven in defiance of Jupiter, their chief god, because he had brought this rainy weather. The Roman nobles obeyed, but the arrows shooting up into the sky fell short of the throne of Jupiter, and returning wounded those who shot them forth.

This little story is a good representation of the foolishness of murmuring and complaining about what we cannot help. When things do not go to suit us, and we are disappointed in our plans, it only makes ourselves and all around us unhappy for us to sit down and grumble about it. The arrows we shoot forth come back upon

our own heads. It is much pleasanter for us to try to make the best of everything.

As a little girl was eating her dinner the golden rays of the sun fell upon her spoon. She put the spoon to her mouth, exclaiming, "Oh, ma, I've swallowed a whole spoonful of sunshine." So some people seem to have sunshine in their natures, ready to let it shine forth when any trouble or disappointment darkens those around them. There are few disappointments over which we cannot let the sunshine of cheerfulness fall, so that there will be a bright side.—Sel.

PRAYER UNANSWERED.—The Rev. Mr. Kilpin passed a very profane man, and having failed to rebuke him, he awaited him in the morning at the same place. When he approached him, Mr. Kilpin said, "Good morning, my friend; you are the person I have been waiting for." "O, sir," said the man, "you are mistaken, I think." "I do not know you; but I saw you last night when you were going home from work, and I have been waiting some time to see you." "O, sir, you are mistaken; it could not be me; I never saw you in my life, that I know of." "Well, my friend," said Mr. Kilpin, "I heard you pray last night." "Sir, now I know that you are mistaken; I never prayed in my life." "O," said Mr. Kilpin, "If God had answered your prayer last night, you would not have been here this morning. I heard you pray that God would blast your eyes, and damn your soul." The man turned pale, and trembling said, "O sir, do you call that prayer? I did, I did." "Well, then, my errand this morning is to request you, from this day, to pray as fervently for your salvation as you have done for damnation; and may God in mercy hear your prayer." The man from that time became an attendant on Mr. Kilpin's ministry, and it ended in his early conversion to God.—Sel.

English Bibles.

We will send any of the following English Reference Bibles, by mail, post-paid, at their respective prices:

(1) Min. Ref. after verse, mor.,	\$3.00
(2) Nonp'r'l, Marg. Ref.,	2.50
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ALL letters or business for the SIGNS should be addressed "SIGNS OF THE TIMES, Oakland, Cal."

Appointments.

OAKLAND.—Regular services are conducted by the Seventh-day Adventists in their hall, corner of Twelfth and Broadway, Oakland, every Sabbath (Saturday) at 11 A. M., and each Sunday evening.

SAN FRANCISCO.—Seventh-day Adventist services each Sabbath (Saturday) in the A. P. A. Hall, Mission street near Third, at 11 A. M., and every Sunday evening.

We invite all the Sabbath-keepers in Santa Clara, San Jose, Watsonville, and Salinas, to meet with us in the tent at Gilroy, Sabbath and first-day, July 17, 18. This will be our closing meeting in this place, and we hope to see as many present as may be able to come. Come to take hold and work in prayer and social meetings. D. M. CANRIGHT. J. H. WAGGONER.

Business Department.

"Cursed be he that doeth the work of the Lord deceitfully," (margin, negligently). Jer. 48:10.

Received for the Signs.

\$2. EACH. Joseph H Scull 3-1, S B Breese 2-27, Abby Hoag 2-1, J E Pond 2-1, Mrs M A Craddock 2-1.
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MISCELLANEOUS. W C Lloyd 25c, John P Warren 50c, N V Waggoner \$2.50 2-38, Solomon Craven 25c, Solomen A Craven 25c.

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J W Cronkrite \$10, V J Willis \$50, Mary A Eaton \$1.50.

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