

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, AUGUST 5, 1875.

NUMBER 39.

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 Saviour Is Coming.

Rejoice! for the Saviour is coming.
Sound the glad tidings abroad.
All ye who are watching and waiting,
Make ready to welcome the Lord.

As we read the sweet promise of summer
In the opening buds of the trees,
Even so, in the earth and the heaven,
The signs of his coming we see.

He is coming! a king in his glory,
The Lamb who for sinners was slain;
No longer for us interceding,
On earth he is coming to reign.

Alas! for my robes are not spotless,
Alas! for the fine gold is dim,
Swiftly the moments are speeding,
And I am not ready for him.

Then press thy way now to the fountain,
While its waters are flowing so free;
Delay not for earth's vain allurements,
The Saviour is pleading for thee.

Haste ye, oh, haste to proclaim it—
There's a refuge for all from the strife
Haste ye, there are thousands that perish
For a draught from the river of life.

Already the bright beams of morning,
Are guiding the hilltops afar,
Soon we shall behold in its glory,
The rising of Bethlehem's Star.

MARY A. DAVIS.

Battle Creek, Mich.

The Sermon.

THE LAW OF GOD.—No. 10.

BY J. H. WAGGONER.

MUCH proof might be brought from the Old Testament in addition to that which has been given. Were we to rest the argument without going further to examine the New Testament, we feel that it might, with safety to our position, be left to the decision of every unprejudiced mind. But it is not our intention either to try to exhaust the evidence or to merely prove our point, but to present an outline of the prominent proofs in both Testaments.

In the teachings of our Saviour he has given us some very decisive utterances respecting the law. This was only to be expected, inasmuch as he came to glorify his Father, to do his Father's will, and to bring back rebellious men to obedience to his Father's government; and Paul says that God set forth his Son to vindicate his justice while he justifies the believer in Jesus. The first words our Saviour spoke concerning the object of his mission to earth were an affirmation of the perpetuity of the law. When a reform is introduced to the attention of any people it is but natural that they should inquire in regard to its intention and what effect it will have upon existing customs and institutions; whether, if carried out, it will reform abuses or subvert government and justice. This inquiry our Saviour met at the very outset, and well knowing that his enemies would charge him with the crime of overthrowing the religion of their fathers which was committed to them by the Lord himself, he gave assurance of his loyalty to heaven in the following words:—

MATT. 5: 17-19 EXAMINED.

"Think not that I am come to destroy the law." On this we notice:—

1. The law of which he spoke was then in existence, and known to them to whom he spoke. This need not be argued; the converse too plainly involves an absurdity.

2. He identified the law which he did not come to destroy by quoting and confirming certain precepts of the decalogue. The enemies of the law have said that he removed or set aside the sixth and seventh commandments, and substituted something more entirely spiritual in their places. This is far from the truth. He taught the spirituality of those precepts by affirming that, in the sight of God, he who hates is guilty of violating one, and he who harbors lust in his heart is guilty of violating the other. The position of the objector is just this: The Saviour taught that hatred is wrong, but he abolished the law which forbids murder; he taught that lust is wrong, but he abolished the law which forbids adultery! and hence, in this dispensation it is not wrong to kill your neighbor if you do not hate him, and it is not wrong to commit adultery if you have no lustful desire! If the absurdity of this is equaled by anything else, we are ignorant of it; and we challenge all the opposers of the law to show that our conclusion from their premise is not just. And is it possible that men of ordinary intelligence who profess to love the Saviour, and to be called of God to preach his word, can boldly teach as gospel truth that which involves such impious and absurd conclusions? We could mention names of men who stand high with their associates as men of ability, who have taken the position noticed above. "Lord, how long?"

3. The Saviour did, in this sermon revoke certain teachings, but not those of the decalogue. The ceremonial law was then soon to be met by its antitype; the civil system was soon to be taken from their hands, as they were no longer to have a national government under the sanction of the Lord; besides these their own customs and traditions had made void the commandments of God, and perverted all that the Lord had committed to them. All these could be consistently set aside, but not the moral law.

4. He taught that the consequences of violating and of keeping the law extend into the kingdom of Heaven. Whatever idea may be entertained of the kingdom of Heaven, no one will confine it to the Jewish age; it must extend into this, the gospel, dispensation, if not into the world to come. This certainly makes their right to the kingdom of Heaven very doubtful who avowedly disregard these commandments and teach men so. We are aware that this bears strongly against the standing of some who make high professions of piety, and who loudly proclaim their faith in Christ. But Jesus has told us to know them by their fruits, not their professions; and he has pointed out the fruit required, that is, to keep those commandments and teach men so. He also has pointed out the uselessness of professing faith in him, when they do not the will of his Father. May the Lord open the eyes of the deluded ones, to understand their duty, and the danger of their present position.

5. It will not do to evade the Saviour's words, as some have done, by saying that, though he did not come to destroy the law, he did abolish it; for there is no such distinction. When a law is abolished nothing more can be done to destroy it; it is destroyed. They who take that position would destroy the veracity of our Saviour; for how could his hearers regard him, if they first heard him endorse the law and avow that he did not come to destroy it, and then saw him put it out of existence? Nor will it do to say, as some have said, that there is a difference between abolishing law and having it expire by bringing in its antitype, and that Christ did not destroy or abolish the law, but that it met its antitype and expired; for the ceremonial law did expire by the introduction of its antitype, and yet Paul says that the Saviour abolished it, and took it out of the way. Therefore the language of Paul contradicts their conclusion.

6. Nor is the objection based on the word "fulfill," of any avail. For, (1.) To fulfill in the sense of removing by introducing the antitype is to destroy, as we have already seen, and therefore this would make the Saviour contradict himself. (2.) The word is elsewhere used where it is impossible to understand it to mean to destroy, to abolish, or in any manner to set aside, Matt. 3: 15.

"Thus it becometh us to fulfill all righteousness," but not to abolish it, or make it void. Gal. 6: 2: "Bear ye one another's burdens, and so fulfill the law of Christ," not to make it void. And so in Matt. 5: 17. The Saviour fulfilled the law; he kept his Father's commandments; but he did not destroy or make it void. He set us an example to obey his Father, and in so doing we shall sin no more.

7. Having shown the utter impossibility of the abolition of the law according to this text, the full force of verse 18 is readily seen: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The word rendered *all* may be correctly rendered *all things*; and this has been variously interpreted to mean all things in heaven and earth, or, indeed, heaven and earth themselves, which is a strong affirmation of the perpetuity of the law; or if all the law or all things in the law, it then teaches that every part of the law, every jot and tittle of it, shall be obeyed. This again is strongly against those who evade one commandment. But if they affirm against all the evidence in the case, that the Saviour meant that it should not pass away till it met its antitype, which was three and a half years, then we should have in our Saviour's language this ridiculous climax: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till three years and a half!"

Such being our Lord's introductory address in regard to the object of his mission, of its effect upon the stability of his Father's law, and of his intention respecting it, we should be greatly surprised if we should discover anything in his life or in his after teachings which would disparage that law, or fail to meet the words of the prophet: "He will magnify the law, and make it honorable."

There is yet more evidence in this sermon on the mount. The golden rule has been claimed as being peculiar to the New Testament; as evidence that there is a higher standard of right erected in this, than was given in the past, dispensation. But the Saviour says: "This is the law and the prophets." We have furnished from the Scriptures, and from both Testaments, abundant proof that the rule of right and morality—the law—in the Old Testament was the rule of holiness, the condition of life, was perfect, contained the whole duty of man, was profitable even to furnishing the man of God unto perfection and to all good works. And here the Saviour affirms that the golden rule is the outgrowth of the law and the teachings of the prophets. This emphatic endorsement of the law ought forever to put to rest all the assertions of its enemies that the law was not moral and spiritual, and that the morality taught in this dispensation is above that taught in the past. Such assertions are as contrary to reason as to Scripture.

MATT. 7: 21-23 EXAMINED.

Again, in the same sermon, Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven."

1. That the will of his Father refers to the law of God, will be definitely proven when we examine Paul's letter to the Romans.

2. This text, as the golden rule, is but a reiteration of the plain statements contained in the Old Testament. Saul committed the serious error of making obedience subordinate to sacrifice, and thereby lost his kingdom. Jeremiah said the sacrifices of Israel were not acceptable to the Lord, because they rejected his law. Solomon wrote that his prayer should be abomination who turned away his ear from hearing the law. These texts show the relation of the law and faith, which is the same in all dispensations; the sacrifices of the Old Testament were typical of the sacrifice of Christ, and the relation which they sustain to the law who offered those sacrifices, illustrates the relation we sustain to the law who present Christ as our sacrifice. Their sacrifices were not acceptable, and even their prayers were abomination, who turned from the law of God. Even so, our confession of Jesus as Lord, our claiming

him as our sacrifice is vain, if we do not the will of the Father. "The commandments of God and the faith of Jesus," go together. Without "repentance toward God," whose law we have transgressed, "faith toward the Lord Jesus Christ," the mediator between God and man, is of no avail. Were it not that opposition to the law of God has a tendency to both blind the mind and harden the heart, this testimony of the Saviour would arouse every one to flee from such a dangerous position.

In verses 22, 23, Jesus said that, notwithstanding his endorsement of the law, and his declaration that faith without obedience is vain, many will come in that day appealing to him in behalf of their strong faith in him, reciting the great works they have done by their faith in him; yet he will disown them as "workers of iniquity."

1. "That day" has no antecedent to which it can refer except to the time of entering into the kingdom of Heaven; verse 21. It therefore has reference to the closing scenes of this dispensation.

2. Those who thus appeal to him have made a very high profession of faith in Christ; in his name they have done many wonderful works.

3. Their profession and their experience are only a deception and a delusion; he never knew or acknowledged them as his; for they united working iniquity with their faith.

4. Jehovah, in the second commandment, has clearly defined iniquity to be violation of his commandments. Of course, the ten commandments are there referred to, in the second of that code. Thus he said: "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments." Here are described two parties, occupying exactly opposite positions. One hates God and works iniquity; the other loves God and keeps his commandments. As love is the opposite of hatred, so is keeping God's commandments the opposite of iniquity.

5. This conclusion is sustained by the language of the text in the original. Iniquity is from *anomia*, which is defined by Greenfield, "Violation of a law." As the Saviour had before said, in the same sermon, that he did not come to destroy the law, thus directing their minds to the law then existing, this text, Matt. 7: 23, has unmistakable reference to that pre-existing law of God, which now so many who loudly profess faith in Christ declare he did destroy. And this fact points them out as the very ones spoken to in the text, which may justly be rendered, "Depart from me, ye breakers of the law, I never knew you."

MATT. 15: 1-9 EXAMINED.

In Matt. 15 the Lord Jesus gave another clear testimony in favor of the law, in reproving those who make the commandment of God of no effect by their tradition. And what he said to the Jews of their treatment of the fifth commandment will now apply to the body of professed Christians in their abuse of the fourth. They taught that it was more acceptable to God to follow a *pious tradition* than to strictly follow his commandment. So, now, we are told that it is evidence of greater piety to keep Sunday, a day instated by human tradition, than to keep the seventh day, the Sabbath enjoined in God's commandment. The Lord characterized this as drawing nigh to him with their mouth and honoring him with their lips while their hearts are far from him. More expressive language than this could not be used, as the love of God is found in keeping his commandments. Obedience is the only test of love, and the profession is false and the worship vain where this is wanting.

MATT. 22: 37-40 EXAMINED.

Here we have another strong endorsement of the law by the Son of God. While one apostle says that "love is the fulfilling of the law," Rom. 13: 10, and another, that "this is the love of God that we keep his commandments," 1 John 5: 3, the Lord himself not only lays the foundation for these expressions, but he shuts out all evasions by saying that

right direction, or she would have seen the necessity of moulding the minds and manners of her children, and educating them to have symmetrical characters and lovely tempers.

If the mother had let these things which she has allowed to claim her first attention come in secondarily, she would have regarded the physical, mental, and moral training of her children of almost infinite importance. Those who take upon themselves the responsibility of mothers should feel under the most solemn obligation to God and to their children, to so educate them that they will have amiable and affectionate dispositions, and that they will be pure in morals, refined in taste, and lovely in character.

The mother loves her children. This is right. She cannot help it. But this love is frequently misapplied; for it leads her to indulge her children to their injury.

For years I have looked upon these children with feelings of sadness, sometimes repeating to myself these words: "That which ye sow, ye shall also reap." These children have needed the influence of a calm, well-balanced mind. The mother's time could not be more profitably spent than in seeking heavenly wisdom, and in studying how to train her children for God. If she would succeed she should have a firm trust in God, and that cheerful, hopeful mind and peaceful temper which flows from pure religious principles. Every effort made in this direction will repay her tenfold.

If mothers neglect to properly educate their children, their neglect is reflected back upon them again, making their burdens and perplexities harder than they would have been if they had devoted time and patient care in training their children to obedience and submission. It will pay in the end for mothers to make the formation of the characters of their children their first and highest consideration, that the thorns may not take root and yield an abundant harvest. God calls upon mothers to become co-workers with him in the formation of the character of their children, instead of wasting their time in needless labor to make display in their houses for the eyes of visitors, while their children are coming up with characters that are warped and deformed. They are not trained for usefulness, and their minds molded that they may have self-denial and self-control, having beautiful characters that angels can love. The inward adorning the ornament of a meek and quiet spirit God values. In comparison with this, outward ornamentation is of but little consequence.

Mothers have a sacred mission in directing and educating the minds of their children. They should not be so engrossed with the artificial and burdened with care that they cannot have time to educate their children from God's great book of nature, impressing their young minds with the beauties of opening buds and flowers. The lofty trees, the lovely birds caroling forth their happy songs to their Creator, speak to their senses of the goodness, mercy, and benevolence of God. Every leaf and flower with their varied tints, perfuming the air, teach them that God is love. All that is good and lovely and beautiful in this world speaks to them of the love of our Heavenly Father. The character of God they may discern in his created works. Parents should improve every opportunity to impress their children by connecting in their minds God with the things of nature, that they may look up through nature to nature's God. Lead your children to regard God as the Creator of all things, and to reverence and fear him who is exalted above the heavens, and to love him because he first loved them. The evidences of his love they have on every hand, speaking to them through the glories of nature. Your temporal matters may be neglected rather than the heart wants and culture of the minds of your children.

E. G. WHITE.

Right Use of Things.

FROM the absence of health, and the prevalence of sickness and suffering, it is evident that there is a great disregard of the principles that underlie health. It is as true in physical as in spiritual things that every transgression receives a just recompense of reward. If the principle of obedience were recognized, and people would cease to do evil and learn to do well, hearts that now are dreary like the desert would blossom as the rose. Common sense is defined, "good sense in little things."

The manner in which men, women, and children are related to the few, simple, health-giving agents, air, food, light, sleep, clothing, exercise, rest, water, temperature, and the condition of the mind, are chiefly the things that procure to them the blessing of health, or its opposite, disease. Good

sense manifested in attention to these things so little considered makes, in a great measure, the joy of life. No person is actually happy when sick; though, through grace, he may be enabled to rejoice in hope. Nor is there actual wretchedness, under ordinary circumstances of life, when in the possession of a sound body and a sound mind. Man, created upright, has sought out many inventions which mar his joy, in the misuse and abuse of things that God pronounced good.—*Health Reformer.*

What Will Make Good Teeth?

It is an old and common saying that bread is the staff of life. The maxim must have originated many generations back, when bolting mills were unknown, and sieves but little used, when bread was made with all the ingredients of the grain included. Such bread is the staff of life. The bread of our time is, most of it, the handmaid of disease. If there is in it any staff, it is weak and brittle, which will soon let a man down. Wheat, more than any other grain, perhaps, contains all the elements needful for the nutrition of the system. To have this affect, however, all its properties must enter the bread made of it; none must be bolted or sifted out, nor must the stone grind it too fine. . . . It is our duty to be instructors to the heads of families, who, with their children, are our patients, in relation to the matters herein treated. When we discover children's teeth defective and decaying, we ought most earnestly to exhibit both the cause and the remedy, and urge instant and continued attention to our counsels and instructions. We are bound to recommend the use of proper food, such as oatmeal, barley, unbolted wheat, peas, beans, and other food designed to make strong bone, good teeth, and healthy bodies.—*Dental Register.*

Religious Miscellany.

—Two hundred Jesuit priests, driven out of Germany, are expected in Quincy, Ill., shortly.

—There are 721 Young Men's Christian Associations in the United States and the British Provinces.

—The law subjecting priests and divinity students to military service has passed the Italian Senate.

—The total membership of the United Presbyterian church of Scotland is 187,761. Its income last year was \$1,730,000.

—There are 21,000 Protestant converts in China, and in India there are more than twelve times that number.

—Six converts to the true Sabbath were baptized, June 27, at Neuchatel. Eld. Andrews is much encouraged in his work.—*Sabbath Memorial.*

—It is estimated that the pope's income from 1861 to the present time has not been less than \$100,000,000, and the humble successor of Peter, lives on this small income!

—It has been decided in England that it is unlawful for a clergyman of the Church of England to take part in any religious service other than that of that church, or in any place licensed for dissenting worship.

—A sum amounting to between £6,000 and £7,000 has been presented to Cardinal Manning on behalf of the leading Roman Catholics in England, as a congratulatory testimonial on his recent elevation to the Sacred College.

GENTILE JEWS.—"Mohal" David Klein, of New York, says he has recently performed the rite of circumcision on 38 Christian adults who have desired to be admitted to membership in the synagogue. But a rich bride was the cause of each of these conversions.

—There are in the cities of Buenos Ayres and Montevideo sixteen Protestant places of worship, in twelve of which the English language is used and Spanish in the remainder. More than fifty thousand copies of the Bible in Spanish have been circulated in South America in late years.

—Popular ministers in our large cities now receive from \$5,000 to \$15,000 per year. For this they preach one and sometimes two sermons per week, each from fifteen to forty minutes long. Then they have a summer vacation of six weeks or more with all expenses paid. "Verily they have their reward."

—Of church choirs the *Examiner and Chronicle* says:—

"It looks a little odd to see solo performers who lead the worship of God in fashionable churches Sunday mornings, making the

chief attractions of their Sunday night [theatrical] entertainments."

—The amount of church property exempt from taxation in Erie County, N. Y., alone exceeds in valuation the sum of \$4,000,000, and in the United States the value of such property so exempt reaches the enormous sum of \$650,000,000. The probability is that laws will soon be passed to tax this church property.

—The Old Catholic movement in Germany, though aided by the government does not make much progress. The reason is plain. There is not enough of reform in it to commend it to earnest, progressive men. Those who accept so much of Roman dogmatism can accept more. Those who reject infallibility are inclined to reject the system entire, and find supply for their religious desire in the Protestant denominations.

—Companies of banished German Jesuits arrive at intervals in New York and scatter in various directions. Several Franciscan priests, about fifty students, and a few nuns, landed in New York a few days since, some going to Cleveland, others to Cincinnati and Buffalo, these three cities apparently being the centers of the order. The movement southward proceeds quietly, and no doubt it is the policy of the Catholic Church to gain a hold in that direction, especially among the freedmen, with as little display as possible.

—The attitude of the nations toward the Roman church is thus described by the *New York Tablet*, a Catholic paper:—

"Again she finds herself in the midst of a hot and almost world-wide persecution. After a long era of her benificent supremacy, men have grown weary of her gentle yoke. They have even turned to hate her to whom they owe civilization, liberty, mental and moral enlightenment—whatever, in short, they possess. And with an ingratitude not less than diabolic, they are bent on crushing out of existence their benefactor."

—The Russian government has appointed a commission to report on the advisability of abolishing many of the church holidays, and other reforms are in contemplation. The St. Petersburg correspondent of the *Globe* says:—

"Plans are being prepared for increasing the pay of the rural priests, and for giving them a better education than they receive now, and the Holy Synod promises to publish the Old Testament, which it is now translating into Russian, in the course of a few months. One of Lord Radstock's converts, a millionaire of the name of Pashkoff, distributes 1,000 copies of the New Testament among the moujiks every month."

—In Massachusetts, where the Baptists were once so severely persecuted, they are now raising a centenary fund of \$350,000. In connection with this fact the *Post* makes a note of the fact that in Cambridge, where the first President of Harvard College, the Rev. Henry Dunster, who was inaugurated in 1640, was persuaded in 1654 to resign his office on account of his having adopted the principles of the Baptists, there is now a very handsome and costly Baptist church of solid granite; and several prominent Massachusetts Congregationalist churches, whose ministers have been educated at Cambridge, have consented to allow baptism by immersion to all who wish to receive it in that form.

D. M. C.

News and Miscellany.

—The French residents of New York, have contributed \$5,000 in aid of their countrymen in France who have suffered by the recent floods.

MADRID, July 23.—The Constitutional Committee yesterday adopted the article of the proposed Constitution establishing religious toleration.

—A mail was received in San Francisco, July 31, which was but fifteen days in coming from London here, and but fourteen days from Dublin. This is the fastest time on record. All of which goes to show that the Old World is rapidly approaching the western shores of the New.

—Dispatches dated Knoxville, July 31, announce the death of Ex-President Andrew Johnson. The cause was paralysis. He desired that his winding sheet should be the flag of his country. Of his death the *New York Post* says, ten years ago his death would have agitated the country to its depths; to-day it makes scarcely a ripple on the surface of the political arena.

—The only colored graduate of Harvard College (Richard T. Greener) distinguished himself both as a speaker and as a writer,

won more prizes than any classmate or coeval, was an excellent scholar in some departments, was on terms of intimacy with the best persons in his class, and left a record of memory every way honorable. He has now a professorship of logic in the university of South Carolina, and were all our academic chairs as well filled, it would indicate an educational standard very far above the average of our (so called) colleges and universities.—*Dr. Peabody.*

—A terrible ice storm visited Geneva, Switzerland, on the night of July 7. The hail came in an almost solid sheet of ice, demolishing street lamps, smashing in, not only the glass, but the whole windows, sash and all, filling rooms with fragments of ice which at once compacted themselves into a solid mass. It totally ruined the vegetable gardens, upon which a large portion of the poor people depend for a livelihood. Vast numbers of small birds were killed by the storm, and bodies of several foxes have been found.

—The failure of the delegation to Washington, and the increased incursions of lawless whites, together with the cruel frauds of the agents in issuing rations, have thoroughly aroused the Sioux, who are now beginning to make serious work with the miners in the Black Hills. A letter to the *Omaha Herald* from the Red Cloud Agency states that on the 9th inst. a well-armed and well-equipped body of Uncapapa Sioux were on the war-path in the Black Hills, with the avowed determination to cover the country with horses' hoof-tracks. From Indian sources we learn that they have had two encounters with white men (miners), and killed seven of one party that they met and three of another.

FAMINE IN ICELAND.

Further accounts of the earthquake in Iceland, and its effects upon the crops and pasturage, state that famine is imminent among a large part of the inhabitants. Two hundred square miles of the island is covered with lava. From a description of the event by the Rev. Dean Sigard Gunnarsson, a resident of the devastated district, we take the following:—

"On Easter Monday, early in the morning, loud rumbling noises were heard to the westward, and apparently traveled toward the northeast. Presently the sounds turned backward. The air was heavy and jet black toward the north and northeast. About 9 o'clock whitish-gray scoriaceous sand began to fall from the sky, the particles averaging the size of a grain, but in shape longer. The dark column moved on nearer and nearer, and the darkness rapidly increased, while the scoriaceous hail thickened at the same rate. A full hour before noon candles had to be lighted in the houses, and at noon the darkness was as dense as that of a windowless house. * * *

"For four consecutive hours it was necessary to have lighted candles in the house. During that time the ashes and sand were falling thick and fast. Lightning and claps of thunder were at the same time seen and heard in rapid succession, and everything seemed to tremble again. The air was charged with electricity to such an extent that pinnacles and staff-spikes of iron when turned in the air seemed all ablaze."

When the darkness passed away it was discovered that the surface of the island to an extent of nearly 3,000 square miles had been covered with a layer of ashes and scoriæ from one and a half to eight inches deep. In many places pumice boulders as large as the fist had fallen. The ashes came down hot with a sulphurous smell, but both heat and odor were soon dissipated.

Before the fall of the ashes, the fields were snowless and the pasturage plentiful; but after it not a creature could be let out of doors, and the sheep, if let out, would run as if mad, in all directions.

As the pasturage was destroyed, and as it was upon that that the sheep and cattle lived, famine stared the inhabitants in the face. The result has been that the people, hastily abandoning their homes, have fled into the neighboring districts, which, though untouched by the eruption, are but scantily provisioned, and so the overcrowding threatens starvation to all. It is to save the Icelanders from this impending calamity that the cry goes up from the chief men of Reykjavik for help. In England, subscriptions are received by the Lord Mayor of London.

CHRISTIANITY is not a thing to put on or off at pleasure. It is part of the life of the man—the good in him developed—and this it takes time to do: it is growth. We may be enamored with it momentarily; it is not enough: it must be made the controlling principle of life.

