

The Signs of the Times.

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

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The Signs of the Times.

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

FROM A SERMON.

BY JULIA E. LLOYD.

ONE thing of all the woes that might await me,
I could not, could not bear.
One thing that would be sent by powers that hate me,
I must not, must not share.

I can bear weary pain and want and losses;
For these will sometime end:
Not long, not long the time of care and crosses,
On earth we sadly spend.

I calmly speak, and know what I am saying;
For grief my heart has torn,
Sad, minor music on its strings oft playing,
Yet I have firmly borne.

But Oh! to hear Christ's words of dread decision—
"I know you not; depart!"
Gone all the hopes of blessed life elysian,
That oft had filled my heart!

Loved friends to meet in resurrection never!
No harvest sheaves in sight!
Gone glorious sun and moon and stars forever!
Gone each blest ray of light!

I cannot bear that he who now is pleading
In my behalf above,
Shall leave his gracious work of interceding,
No more to plead in love.

But I may share faith's blest and full fruition,
A robe of righteousness;
The Saviour's love and faithful recognition,
When he his own shall bless.

East Oakland, Cal.

General Articles.

A PRAISEWORTHY EXAMPLE.

BY MRS. E. G. WHITE.

AFTER Joshua had executed the divine sentence upon Achan, and had thus turned away from Israel the wrath of God, he was commanded to marshal all the men of war and again advance against Ai. The armies of Heaven now fought for Israel, and their enemies were put to flight.

Mindful that their only hope was in obedience to God, Joshua now assembled all the people as Moses had commanded, and rehearsed to them the blessings which would follow their obedience to the law, and the curses that would fall upon them should they disregard it. Then he repeated before them the law of ten commandments, and also all the statutes and precepts which Moses had recorded. Again Joshua led Israel forth to battle with their enemies. The Lord wrought mightily for his people, and their armies pressed forward, gaining fresh courage with every victory.

Seven years after their entrance into the promised land the whole congregation assembled, and the sacred tabernacle, which had been so long borne with them in their journeyings, was permanently set up at Shiloh. The land was now divided among the several tribes, and the conquest went on with renewed vigor, until "Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war." The glorious promises which God had made to Israel had been fulfilled. "There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass."

Joshua now summoned the men of war who had chosen their inheritance on the east side of Jordan, and commended them for their courage and fidelity. They had fully kept their pledge to Moses, having shared all the conflicts of their brethren, and now they were at liberty to return to their families and their homes.

As these tribes were to dwell at a distance from the tabernacle, Joshua feared that they might lose their interest in its services and thus be led to depart from God. With deep solicitude he exhorted them: "Take diligent heed to do the commandment and the law which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul."

When these tribes had returned to their possessions, they united to erect a large altar near the place where the Israelites had miraculously crossed the river. This altar was not designed for sacrifice or worship, but simply as a witness that, although separated by the river, they were of the same faith as their brethren on the other side, and were entitled to equal privileges in the tabernacle at Shiloh and the services there performed.

Although those who engaged in erecting this altar were actuated by the most worthy motives, yet it threatened to cause serious difficulty between them and their brethren across the Jordan; for the latter, hearing what had been done, supposed that this altar was designed to take the place of the tabernacle at Shiloh, and that it would thus lead the people away from the true faith and bring the wrath of God upon the whole nation.

The congregation of Israel became excited and indignant, and determined to make war upon the offenders at once. But men of caution suggested the better plan of sending a representative from each tribe to require an explanation of their motive in erecting this altar. Phinehas the high priest, and ten princes, one from each tribe, were sent. They considered the guilt of their brethren already proved, and met them with sharp rebuke. They accused them of rebelling against the Lord, and bade them remember how the wrath of God had been visited upon Israel for joining themselves to Baal-Peor. Notwithstanding the terrible judgments upon the guilty on that occasion, many were still cherishing the same sins, and Phinehas and his companions feared that their brethren, being surrounded by the worshipers of this idol, might again be led to partake of their iniquity.

The Lord had positively commanded that no sacrifice should be offered except at the door of the tabernacle. In behalf of all Israel, Phinehas stated to the children of Gad and Reuben that if they were unwilling to abide in that land without an altar for sacrifice and worship, they would be welcomed to a share in the possessions and privileges of their brethren on the other side. Again he warned them not to depart from God. Achan and his whole family had perished because they transgressed the commandment of the Lord, and for that one man's sin, all the congregation of Israel had suffered. What, then, would be the dire result if that large company should be disobedient to God?

The Reubenites and their associates courteously permitted Phinehas to finish his discourse before attempting to make their defense. Then they replied to his accusation in a manner which not only does them the highest credit, but teaches a forcible lesson of Christian forbearance. They expressed no anger or resentment at the ungrounded suspicions and sharp rebukes of their brethren; but in the most sincere and solemn manner they declared their innocence, and appealed to the Lord, who knew their hearts, to testify against them if they were at fault, declaring that if guilty of the sin attributed to them, their lives would justly be forfeited.

Then they proceeded to explain their motives and intentions in the building of the altar. They had feared that in future years their children might be excluded from the tabernacle by their

brethren on the other side, as having no part in Israel. Then this altar, erected after the pattern of the altar of the Lord at Shiloh, would be a witness that its builders were also worshipers of the living God.

The ambassadors readily accepted this candid explanation and expressed great joy that the hearts of their brethren were still true to the God of Jacob. The tidings were immediately carried back to the congregation of Israel, and all thoughts of war were dismissed, and the people united in heartfelt rejoicing and praise to God.

Had the suspected tribes stood upon their dignity and answered their accusers in a defiant manner, war would have been the result, and many lives must have been sacrificed. But their willingness to explain, their forbearance and courtesy, settled everything without a rupture.

Upon their altar the children of Gad and Reuben now placed an inscription pointing out the purpose for which it was erected, and they said, "It shall be a witness between us that the Lord is God." Thus they sought to prevent future misunderstanding concerning their religious faith and their connection with Israel, and to remove anything which might be a source of stumbling to their brethren.

The difficulties and misunderstandings that still arise among the people of God are often similar in their nature and results to those that threatened to prove so disastrous to Israel. The ten tribes were filled with fear lest the people whom God had accepted as his own, should become divided in interest and worship, hence their promptness in rebuking at once the supposed defection of their brethren. Yet in that very effort to maintain the honor of God and the purity of Israel, we see what serious and even fatal results might have followed from a simple misunderstanding.

Men who were honestly seeking to promote the cause of true religion were misjudged and severely reprimanded. The wisdom manifested in their course under these trying circumstances is worthy of imitation. What great evils might be averted if such a course were followed by the members of all our churches. An individual may be unjustly suspected or censured by his brethren, but he should not for this reason yield to anger, or cherish a desire for retaliation. Such an occasion furnishes an opportunity for the development of the precious grace of meekness and forbearance.

Care should be exercised by all Christians, to shun the two extremes, of laxness in dealing with sin on the one hand, and harsh judgment and groundless suspicion on the other. The Israelites who manifested so much zeal against the men of Gad and Reuben remembered how, in Achan's case, God had rebuked the lack of vigilance to discover the sins existing among them. Then they resolved to act promptly and earnestly in the future; but in seeking to do this they went to the opposite extreme. Instead of meeting their brethren with censure, they should first have made courteous inquiry to learn all the facts in the case.

There are still many who are called to endure false accusation. Like the men of Israel, they can afford to be calm and considerate, because they are in the right. They should remember with gratitude that God is acquainted with all that is misunderstood and misinterpreted by men, and they may safely leave all in his hands. He will as surely vindicate the cause of those who put their trust in him, as he searched out the hidden guilt of Achan.

How much of evil would be averted, if all, when falsely accused, would avoid recrimination, and in its stead employ mild, conciliating words. And at the same time, those who in their zeal to oppose sin have indulged unjust suspicions, should ever seek to take the most favorable view of their brethren, and should rejoice when they are found guiltless.

The great diversity of religious faith, and the

alienation of feeling existing among professed Christians, are serious hindrances to the progress of the gospel. Happy will it be for God's people when they shall be able to unite zeal and firmness with meekness and forbearance. As religious controversies are usually conducted, they are productive of more harm than good. In many cases there is manifested so little Christian humility and forbearance that the unbeliever is confirmed in his doubts and prejudices. Sinners are gratified to see the differences and animosities existing among the professed followers of Christ. Many of the unconverted point to these wrongs to excuse their own neglect.

It is the will of God that union and harmony should exist among his people. Our Saviour prayed that his disciples might be one, as he is one with the Father. It should be our constant aim to reach this state of unity; but to do this we are not to sacrifice one principle of truth. It is through obedience to the truth that we are to be sanctified; for while Jesus prayed that his followers might be one, he prayed also, "Sanctify them through thy truth; thy word is truth." We are exhorted to keep the unity of the spirit in the bonds of peace. This is the evidence of our discipleship. "By this shall all men know that ye are my disciples, if ye have love one to another;" and conversely, our Saviour desired that his disciples might be one, that the world might know that the Father had sent him. What a thought! that the love and unity among Christians are presented as proof of our Saviour's divine mission to the world.

THIS GENERATION.

BY WM. PENNIMAN.

(Continued.)

THE following from *The Traveler's Record*, published at Hartford, December, 1880, taken from *Detroit Free Press*, will give some idea of recent storms on the lakes: "Do you know what it is to be at sea with a gale blowing eighty miles an hour? You may read of the wrecks which today strew the shores of every lake; you may read of the rigid bodies cast up on the sand, you may cast your eyes over hulk and spar and battered plank, but yet you cannot realize the fury of that awful gale of Saturday. Vessels on Lake Michigan were bowling along before a topsail breeze, when almost in a moment, the gale came howling down from another quarter, bringing a terrible sea with it. Sails were split into ribbons before a rope could be loosened, and masts went overboard like broken sticks. *No man living ever saw such waves on our lakes before.* In an hour after the gale set in they were running twenty-five feet high, and they ran with the speed of a race-horse. The gale caught them as they reared up, and tons of foamy water were broken off and hurled down into the trough, to mingle with the base of the next wave. One of the largest propellers on the lakes, standing twenty feet out of the water, had to put about before the gale was an hour old, and even while running before it at full speed the waves swept over her entire decks. Seamanship availed but little. Schooners were almost picked up bodily by the wind and flung ahead, and the biggest barks were knocked about like chips. When day broke Saturday morning those out at sea must have realized the wrath of death. Every plunge of an ordinary schooner rolled floods of water over her decks, to pour from the scuppers as she climbed at an angle of forty-five degrees. Men had all they could do to save life without moving a finger toward navigating their crafts. The loudest shout could not be heard two feet away, and the roar of the sea was awful to hear. The passengers on the *Alpena* were roused from sleep when the gale reached her. It brought such a sea that no one could have slept longer. When the fourscore souls aboard were told that death was near, they looked out on that howling, roaring, hungry sea without a shadow of hope that one of them would ever land again. Rafts and boats would have been blown about like feathers. Life preservers buoyed up corpses until they were cast ashore to be identified. Those who put them on in the final grasp for life could not have lived an hour in the keen wind and icy water. Men who lived out the gale still speak of it with terror. Only once again will the door of death open wider to them. Spars and hulks are beating to pieces on the rocky shores, and beaten and disfigured corpses are thrown upon the sandy beach, to be wept over and buried. It was the wrath of death

turned loose upon the wild wastes, and that a single vessel escaped destruction seems almost a miracle."

Still these wonders and terrible events continue to come on both land and water. The *Chicago Tribune* of Feb. 16, 1881, comments thus upon "A Year of Horrors": "If good old Mother Shipton, instead of frightening timid people with the prophecy that the world would come to an end in 1881, had announced that it would be an extraordinary year, and that the natural elements would be in unusual commotion, involving vast destruction of property, and entailing great human suffering over wide areas, and that an era of casualties would set in occasioning severe loss of human life; and that violence, murder, and suicide would run rampant, she would have hit much nearer the mark. There yet remains ten months and a half of the year, and if the destruction which has been caused during the past six weeks continues in anything like the same proportion for the rest of the year, it will be set down in all future time as the year of horrors.* The winter seems to have accumulated its ravages since the first of January. Fierce blizzards have continuously swept down from the arctic regions via Manitoba, piling up snow almost mountain high, and burying many victims beneath its avalanches, while numerous others have frozen to death, exposed to its pitiless blasts. Continuous rains have inundated the Pacific coast, and have washed out several mining towns. The ice gorges have burst with great violence in the thaw, and flooded Washington, Toledo, and other cities, involving damages to property that amount up to millions. A large part of New Orleans has been under water for days. Innocent little brooks and creeks in the rural districts, that have barely life enough to run in the summer, have been transformed into raging torrents, and have swept away mills, farm-houses, bridges and fences, and have inundated quiet country villages. Railroads have been blocked up, and supplies of food and fuel have grown scarce, and prices have mounted upward with astonishing velocity. The ocean has been strewn with wrecks. Not satisfied with their damage in their own region, the snow blizzards have crossed their natural boundaries and devastated unfamiliar regions killing the fruit. Disease has followed in the path of these extraordinary natural manifestations, and epidemics of scarlet fever, small-pox, diphtheria, and other diseases, have spread with fearful fatality. Every element of destruction seems to have been let loose. In this country alone the railroads have killed 102 persons, and severely maimed 120 others. By marine disasters 470 persons have lost their lives. By explosions and other casualties 205 persons have been killed in this country, as reported by telegraph which only takes cognizance of larger casualties. Not content with the loss of life by natural and unavoidable causes, eighty wretched persons in this country have taken their own lives, and 118 others have been murdered in six weeks' time, and these figures only include those whose names have been mentioned in the telegraphic news, which, of course, only includes a part of the whole number." It is no wonder that the editor of the *Chicago Tribune* calls this the "Year of Horrors," when the first six weeks have set in so ominously.

We read (Isa. 29:6): "Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire;" and in Acts 2:19: "And I will show wonders in heaven above, and signs in the earth beneath, blood, fire, and vapor of smoke." We give one or two testimonies from the many which might be cited showing the fulfillment of these prophecies. The *Detroit Post*, under the head of "The Great Fires Supernatural," says: "Those who were exposed to the terrible tornado during which Chicago, Peshtigo, Manistee, White Rock, and other towns on Lakes Michigan and Huron were burned, testify nearly unanimously that 'the air seemed to be on fire.' These words are almost invariably used in describing the phenomenon. The fire did not spread gradually from tree to tree and house to house, but a great sheet of flame, overcoming them like the clouds, and moving with the rapidity of a hurricane, rushed upon them without warning. It surrounded them. The atmosphere seemed filled with fire. Many people who inhaled the

hot air fell dead. Corpses were found without a trace of fire upon them, or even upon the clothes which still covered them. There were frequently no marks of fire among the adjacent trees and fences. Many were killed in compact masses as if by a blast of death. They were found huddled together away from trees and buildings. Fish were killed in the streams by the intense heat. Many of these people believed that the last day had come; as well they might. The roaring of the whirlwind which preceded the blaze sounded enough like the last trump to suggest a prelude to the final catastrophe. The black midnight sky suddenly burst into flame."

The following account of "a storm of fire" will be found in "Facts for the Times," p. 180:—

"Milwaukee, Oct. 15.—Later accounts from northern Wisconsin confirm all previous reports and rumors. The loss of life in the neighborhood of the burnt district of Peshtigo will reach over 1,800, and 15 per cent. of those injured can not recover. The fire tornado was heard at a distance like the roaring of the sea. Balls of fire were soon observed to fall like meteors in different parts of the town, igniting whatever they touched. People rushed with their children in their arms for a place of safety, but the storm of fire was upon them, and enveloped them in flames, smoke, and cinders, and those unable to reach the river were suffocated and roasted alive. This terrible scene happened on Sunday night, the 8th of October, already made famous by the Chicago horror. The fiery cyclone swept over a tract of country eight or ten miles wide. Every building, fence, and all the timbers were licked up clean by the tongue of fire. The town of Peshtigo numbered 2,000 inhabitants, one third of whom perished in that fearful night. Reports from the east shore of Green Bay place the loss of life as high as at Peshtigo."

This is not only an age of wonders, but also an age of great disasters. The grand and truthful thought that the Almighty rides upon the storm is the consolation of the Christian. The fearful and fateful bolts of wrath descend upon land and sea. The swift lightning, the swelling flood, the tempest of fire, the crushing ice, the destructive cyclone, gaunt famine, the pestilence that walketh in darkness, and the quaking earth testify alike to a power which man can not control and to the instability of even the earth on which he stands.

One of the greatest wonders of the nineteenth century is that there are so many who do not see the hand of God in these wonders. If the news should come to-day that the whole eastern continent had become an ocean, no doubt some of the skeptics, scientists, and philosophers of our land would attribute the calamity to natural causes, and probably the great mass would not heed the warning, thinking our hemisphere all right for thousands of years. But denying God's hand in this great event, should it happen, would be no more strange than that men will blaspheme God under the pouring out of the seventh and last vial of wrath upon the earth. Rev. 16:21.

Another remarkable sign of the end is the fulfillment of Nahum 2:3-5, in which the prophet says: "The chariots shall be with flaming torches (margin, or fiery torches) in the day of his preparation." Mark that the prophet says, *in the day of his preparation*. As the railroad is a modern invention (the first in the United States was constructed in 1833) and as there is abundant evidence that this is the time of which the prophet speaks, this can also be numbered among the latter day signs. Adventists are not the only ones who see the fulfillment of the prophecy in the railroad car. Talmage preached in Brooklyn, N. Y., on the Tay-bridge disaster, and took for his text Nahum 2:4: "The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings." The *Inter-Ocean* reports him as saying: "If that be not an express rail train under full headway at night, what is it? While reading the text you hear the clasp of the car coupling, the roar of the wheels, and the terrific velocity which at any night may be heard on the iron track between New York and Buffalo, between Cincinnati and Pittsburg, between Charleston and Savannah, between Edinburgh and Dundee."*

Events which are especially connected with the people of God and are now taking place, plainly

*Perhaps this is all that is necessary to publish from the *Tribune*, yet it all seems to be to the point.

*See tract entitled "Sign of the Day of God," published at THE SIGNS OF THE TIMES Office, Oakland, Cal.

teach that "in the day of his preparation" the end is near. As the opening of the seven seals represents a completeness in the events of the Christian age, the seven trumpets and the seven last plagues, the fullness of the woes and of the plagues upon the earth; so the seven churches correspondingly represent the condensed and entire history of the Christian church to the end. Rev. 3:14-22 is Christ's message to the Laodiceans. This message should be read prayerfully and heeded by all of God's people, as it will prepare them for the final judgment. Laodicea signifies "the judging of the people"; or, according to Cruden, "a just people." The language, "These things saith the Amen," implies that this is the final message to the last stage of the Christian church, and brings to view the closing scenes of probation. (See "Thoughts on Revelation," pp. 58-73.) The first and second angel's messages have already gone forth, and the third or closing message is now going before the world, to "peoples, nations, and tongues." Nahum's chariots and ocean steamers are carrying hundreds of tons of reading matter far and wide, and the living teachers have gone into nearly all parts of the earth.

It is during the Laodicean stage of the church and the sounding of the seventh trumpet that Rev. 11:19 is fulfilled: "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." A condensed and yet comprehensive view of the events included in the opening of the temple is as follows, on page 200 of "Thoughts on Revelation": "The temple is opened; the second apartment of the sanctuary is entered. We know it is the holy of holies that is here entered; for the ark is seen, and in that apartment alone the ark was deposited. This took place at the end of the 2300 days, when the sanctuary was to be cleansed, the time when the prophetic periods expired, and the seventh angel commenced to sound. Since then the people of God have seen by faith the open door in Heaven, and the ark of God's testament there. They are endeavoring to keep every precept of the holy law written upon the tables therein deposited. They have received the reed, and are measuring the temple, the altar, and them that worship therein. They are uttering their last prophecy, before nations, peoples, and tongues. And the drama will soon close with lightnings, thunderings, voices, an earthquake, and great hail."

The reader who is not already familiar with these truths is earnestly requested to read and compare carefully Isa. 56:2; 58:12, 14; 8:16; Rev. 7:1-8; 14:9-12 with what is now being fulfilled. In short, do not these texts teach that a reformation is to take place in the last days bringing people back to the observance of the ancient Sabbath? The context of the texts referred to in Isaiah teach plainly that these texts refer to the last days, when men have got their feet upon the Sabbath and are trampling upon God's law, and that God in mercy is restoring his seal to his broken law. Rev. 7:1-8 describes the rising or ascending message, and the company sealed. Rev. 14:9-12 describes the terrible fate of those who reject the message, and again brings the company to view who are to have patience, and keep the commandments of God, and the faith of Jesus.

The very fact that such a work is now going on, and that God is restoring his seal to his broken law, and that thousands are receiving it in their foreheads (minds) preparatory to the coming of Christ; that the dragon is wroth with the woman, and has gone forth to make war with the remnant of her seed who keep the commandments of God and have the testimony of Jesus Christ; that the testimony of Jesus Christ, the spirit of prophecy (Rev. 19:10), is now in the church (teaching that this is the last generation); and that while comparatively few are receiving the genuine seal, the evidence is continually increasing that millions will soon receive the counterfeit "mark (Rev. 13:16) in their right hand or in their foreheads," are strong proofs that the end is near. As there seems to be no end to the evidence which might be given that the end is near, we will briefly close this part of the subject by giving a brief synopsis or recapitulation of some of the principle signs of the end, enumerating some facts or events which have not already been presented. We are living in the time

of which the prophet Isaiah speaks (Isa. 24:5, 6): "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth;" in the time when "they will not endure sound doctrine," but "shall turn away their ears from the truth" "unto fables," 2 Tim. 4:3, 4; when *perilous times have come*, 2 Tim. 3:1-8.

(To be Continued.)

THE BATTLE OF MAGOG.

HARK! all ye brave soldiers of Jesus Immanuel;
The war-whoop of Satan distinctly I hear:
Gird on the whole armor; behold the bright banner
Of Jesus, our Captain and Saviour, is near.

The last dreadful battle of Magog is gathering;
And Hell's broad battalions are mustering around;
The church is divided; but few are decided;
While preachers and people are proving unsound.

The ranks of opposers are rapidly filling
With hypocrites, scoffers, and proud Pharisees.
While Christians are sleeping, destruction is sweeping,
And threatening all who are in Zion at ease.

Spread over wide regions, are Satan's black legions,
The beast and false prophet are leading the van;
Now joined is the battle, the war arms do rattle,
While the blood of the martyrs is drenching the land.

The saints, in great numbers, now wake from their slumbers,
And loudly lament for the witnesses slain;
They call on the Saviour, implore his kind favor,
The cause of his people and church to sustain.

Then swift and stupendous, with thunders tremendous,
The Saviour is seen coming down from the skies;
The foes are soon scattered, their bulwarks all shattered;
The church now triumphant in grandeur will rise.

When earth shall be drained, the dragon fast chained,
The beast and false prophet imprisoned in hell,
No more shall deceivers seduce unbelievers
Against the commandments of God to rebel.

—Rev. Phineas Bailey, 1841.

PAINFUL FACTS.

PERHAPS no age in the Christian era has been so badly cursed with the spirit of compromise as our own. Satan seems to have abandoned the idea of crushing out the church by persecution: he now seeks to court her favor, and thus secure by flattery what he could not gain by force. The most plausible arguments are employed to induce the people of God to give up their positive testimony against popular sins. The arch enemy has no serious objection to the multiplication of churches, provided he is allowed to dictate the policy on which they are to be run. His mightiest energies are exerted to form a peaceful alliance between the church and the world. If he can succeed in dazzling the church with worldly blandishment, decking her with worldly vanities, and setting her on a chase after worldly pleasures, he is abundantly satisfied.

Oh, when shall we have in this favored land a revival of religion so radical and scriptural as to cure the churches of their pride and their pleasure-taking propensities? Considerable effort is made every winter, in almost every community, to arouse the people to a sense of their imperiled condition. Special meetings are held, special sermons are preached, and not unfrequently special "revivalists" are employed to add the weight of their influence in converting sinners from the error of their ways. That some good results from these various efforts we are glad to believe; but the joy of gratitude is too often mingled with sadness, as the spirit of revival seems to be so easily and so soon supplanted by the spirit of revelry. What is the trouble? Can we never get the old gospel plow in deep enough to break up the "fallow ground?" Must we continue the yearly process of skimming over the surface, and as the result, reap more noxious weeds than grain?

There appears to be a set purpose on the part of many members in our churches—and those too, who strangely assume to be the only "evangelical" churches in the country—to run these institutions on a worldly-policy basis. They seem willing, if not anxious, to lower the Christian standard to the level of those who are confessedly the enemies of God. A few earnest souls enter their protest against the persistent attempt to form a partnership between Christ and Belial, but their pleadings are either hushed or ignored, and policy proves to be mightier than piety. The prayer-meeting is too often a dry and poorly attended affair, but the place of festivity rings with the joyous shouts of the interested throng. Something is wrong.

Satan himself chuckles in triumph when he beholds consecrated temples of worship turned into scenes of feasting, hilarity, gambling and worldly traffic. More or less of these foolish and piety-killing performances almost invariably accompany church fairs and festivals. But it is not on this account alone, that they are to be condemned. They are wrong in principle. God's people are called to a higher and holier work; they are to renounce the world, deny themselves, and be zealous of good works. Real Christians are expected to support the Lord's cause from the love they bear to it, without any necessity for an appeal to the stomach. When the professed followers of God project a splendid spree, of course the fashion-following and pleasure-loving will gladly pay their money to participate in the fun; but the more thoughtful of the unconverted that are enticed to such places, will retire from the scene with the solemn and perhaps ineffaceable impression that Christianity is a humbug! Alas for the cause of Christ, when it falls into the hands of such representatives.

It was long ages ago predicted that in the last days "perilous times" should come. One indication of such times was to be the fact, that those "having the form of godliness, but denying the power thereof," would be "lovers of pleasures more than lovers of God." Judged by this test of inspiration, where are we to-day? Instead of the church converting the world, is it not terribly true that the world is converting the church? The moral aspect is truly alarming. It is high time for the church to disavow all allegiance to Belial, and to swear eternal fealty to Christ.—*Bible Banner.*

"WE SHALL SEE HIM AS HE IS."

"We shall see him as he is." Glorious anticipation! how it should strengthen our hands while fighting "the good fight of faith," and comfort our souls when wounded in the conflict. Here the clouds sometimes hide the face of our Redeemer, and we remember then that *once* the Father's face was hidden from him. Sometimes shadows and mists, growing out of weakness of faith and the infirmities and imperfections of our natures, in a degree separate from "the joy of the Lord," which is our "strength." We do not always dwell in the unclouded brightness of the Sun of Righteousness. There are times, even, when the "Father's House" seems far away; and as our thoughts stretch on to the years which lie between us and our eternal home, we grow faint in spirit at the prospect of continuous trial and temptation; we are ready to say with David, "Oh, that I had wings like a dove! for then would I fly away, and be at rest."

What, then, shall cheer us in moments of despondency? The remembrance that at the end of the journey, the goal of the race, we shall see Jesus; "we shall see him as he is"—as he is to us, a compassionate, loving Redeemer; the Pardoner of our sins, the Sanctifier of our nature, the faithful, tender Shepherd of the sheep, the Guide of our pilgrimage, and our Welcomer at the gate of the city of God.

"We shall see him as he is" to the angels—a glorious King, the Lamb upon Mount Zion, the receiver of praise from every tribe and tongue. No thorns on the majestic brow, nor wounds in the hands, no more of grief and humiliation; but as the crowned monarch of rejoicing thousands, who ascribe praise unto him who has loved them, and washed them from their sins in his own blood.

And more—oh, soul-sustaining thought! "we shall be like him." These poor, earth-weary natures, worn with conflict, and bearing the marks of "many a storm, of many a fray," shall be transformed, by his own will and power, until they reflect his image and likeness. Serene and effulgent with his divine calm, there will be no traces left upon the brows of the saved of the storms through which they have passed, the memory of which shall only form the theme of more rapturous praises. Strong with a strength to be nevermore shaken, because nevermore tried, what fields of unattained glory lie before them! Pure as the light of that pure heaven shall be every heart, and there will be heights of knowledge to scale, and depths of love to sound, through the grand, eternal ages. While, then, "we look not at the things which are temporal," let us ever bear up our spirits with this reflection, "we shall be like him." So, Moses-like, may we endure, as seeing him who is invisible.—*Sel.*

IS SIN ETERNAL?—NO. 2.

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

ST. JOHN tells us that "Sin is the transgression of the law." 1 John 3:4. The most comprehensive definition of law, is "a rule of action." Sin, then, is not an entity or being, but the wrong action of the creatures of God's creation in their deviations and departures from the rule of right God has given for their instruction and government.

In human jurisprudence it is deemed essential for maintaining the dignity of law, that penalties should be affixed to those laws, such penalties to be inflicted upon the disobedient; thus, while the law is made a terror to the evil doer, it is the praise of them that do well.

In the divine economy the revealed law of God has its penalties, and said penalties will not fail of their execution upon the finally impenitent. "The wages of sin is death," "The soul that sinneth it shall die," are samples of Scripture statements of the ultimate doom of the ungodly.

As in human laws, so with the divine, there is time, place, and manner to be considered in the execution of penalties. Rev. H. O. Mackey, of Southampton, in his second sermon on future punishment, told us that "Both heaven and hell are in the soul." He cannot surely mean to be understood that both righteous and wicked are simply to "be left to themselves" with no local habitation; the one to be happy and the other to be miserable as the result of their own reflections. The abode of the righteous called "Heaven," and the kingdom of Heaven we would suppose to be a literal place. We cannot conceive of the existence of a being, although it may be immortal, without a place for such existence. As there is a place of future reward for the righteous, so there must be a place where the ungodly shall be punished. When the Bible tells us "the wicked shall be turned into hell, and all the nations that forget God," we are hardly prepared to say it means simply that they shall all "be left to themselves."

By the language of Scripture we conclude the wicked are not now being punished, but that punishment is to be executed upon them after the Judgment. The patriarch Job says, "Have ye not asked them that go by the way? and do ye not know their tokens, that the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath." Job 21:29, 30. From the words of the prophet Daniel we should conclude that this bringing forth to the day of wrath is at the resurrection: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." Dan. 12:2. Our Saviour said, "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. St. Paul says, "For we must all appear before the judgement seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. St. Peter says, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of Judgment to be punished." 2 Pet. 2:9. In the prophetic vision of the Judgment, given to St. John, we read: "And the sea gave up the dead which were in it; and death and hell (the grave—margin) delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:13-15.

If the wicked dead are raised with literal bodies before punishment is inflicted upon them, it would seem that the body is in some way to be a sharer in the punishment inflicted. If these literal resurrected beings are to be turned into hell, into the place of final punishment, it is important to inquire what and where is this place of punishment. Our Saviour calls it *hell*: "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched." Mark 9:43. If, as we admit, "right hand" and "right eye," in the text, mean those earthly things as dear to us as the right eye or the right hand, which must be sacrificed in obeying God, must we, therefore, call hell simply a figure? Shall we not rather seek its

meaning by an understanding of the term used? The word used by our Saviour, and here rendered hell, is *gehenna*. It is the term employed by the writers of the New Testament to designate the place of future punishment of the wicked. What is the meaning of the word *gehenna*? Greenfield, in his lexicon, says of the term: "*Gehenna*.—The valley of Hinnom, south of Jerusalem, once celebrated for the horrid worship of Moloch and afterward polluted with every species of filth, as well as the carcasses of animals and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning."

Much of our Saviour's teaching was by object lessons. In the vale of Hinnom the consuming flames and devouring worms were accomplishing their work on the carcasses of criminals, and he takes occasion to point his disciples to the fate of the finally impenitent, where there will be no death of the worm, or quenching of the fire, as sometimes happened in the scene before them. There will be no arresting of God's judgement on the ungodly.

When our Saviour said the wicked should go into *gehenna*, it was not simply into this fire of human kindling, but into that which this represented. What else could it represent, but those fires in which the ungodly shall at last perish. These fires of *gehenna* were near Jerusalem, and, according to the testimony of St. John (Rev. 20), as he has a view of the ungodly after their resurrection, they came "around the camp of the saints and the beloved city, and fire came down from God out of heaven and devoured them." Is not this then the *gehenna* of punishment to which our Saviour refers?

As to the place of final punishment for the ungodly, Solomon says: "Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. 11:31. Some quote this text to prove that all have their recompense for their good or evil deeds in this life, as they go along. Such claim that if a man is good he will have good things in this world, but if he does evil he will suffer for his evil deeds here, and in the end both classes will be saved. Solomon does not say that the righteous and wicked are recompensed in the earth, as though it were in the present state; but they *shall* be recompensed—future.

The Psalmist had no idea of the ungodly receiving their recompense in this life when he penned the seventy-third psalm. He says, "Truly God is good to Israel, even to such as are of a clean heart. But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men." Ps. 73:1-5. Though the sinful of the earth may have apparent peace and prosperity now, there is a certain doom which awaits them, of which we read in the same psalm: "As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image." verse 20.

So also in Ps. 37, we read: "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity," verse 1. The present state is not the time of rewards and punishments; but when the Master returns it will be to recompense to all according to their deeds. He says, "Behold, I come quickly; and my reward is with me to give every man according as his work shall be." Rev. 22:12. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27.

St. John, in the Revelation, has a view of Christ's coming, with its results: "And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into the lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." Rev. 19:19-21. In the above we learn that the nations are cut off at Christ's coming. We further see,

as shown in the next chapter, that at the end of the thousand years the wicked rise from the dead, constituting the nations then found in the four quarters of the earth: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them." Rev. 20:7-9. The mind of the inspired apostle is then again carried over the scene of the Judgment. This time he calls this place of punishment "the lake of fire," to which all are consigned who are not found written in the "book of life" (verses 14, 15), and all who are cast into this lake of fire die the "second death." Passing this scene of the final execution of the Judgment the next chapter opens with a view of the new earth, where there shall be no sorrow, sin, curse, or death. Taking the subject of these two chapters in connection we learn that the fire and brimstone rained from heaven upon the resurrected ungodly nations of earth who come around the camp of the saints and the beloved city, at the end of the thousand years, constitute the lake of fire, the *gehenna* of Christ's discourses; and that this same fire in which the wicked meet their doom purifies the earth. This seems also to be the statement of St. Peter in his contrast of the earth, past and present, with the future new earth. Speaking of those who in the last days shall scoff at Christ's coming, he says they shall say, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation. For this they willingly are ignorant of that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men." 2 Pet. 3:4-7.

As the people of the Noachian world were cut off from the earth by water; and as the atmospheric heavens and the earth at that time underwent a change, so the wicked of the earth are to be cut off by fire at the day of Judgment, when the "perdition of ungodly men" shall come, and our present earth and atmospheric heavens shall be changed. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:10-13.

The manner in which St. Peter has connected his subject shows conclusively that he is speaking of literal things. The earth before the flood with its inhabitants was literal. The present earth is a literal one, so will be the new one in which the righteous shall dwell when, as Solomon said, "they shall be recompensed." The waters that deluged the old world were literal, so the fire that renovates the earth and "devours" the ungodly will be. This is in perfect accord with St. Peter's use of the ensample of Sodom and Gomorrah. Literal fire came from heaven and consumed them on the very spot where they had sinned. So the ungodly in Noah's time met their fate on the same earth where they had sinned. Why should we not conclude with Solomon that the ungodly shall be recompensed on the very earth in which they have sinned and defamed their Maker?

The prophet Malachi makes a plain statement of the case when he says: "Behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts; that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with

healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4: 1-3.

In his sixth discourse on "Eternal Hope," Canon Wilberforce said of the inhabitants of the Noachian world and their fate: "If we follow out the mysterious hint given in the first four verses of the sixth chapter of Genesis, they were the worst of sinners, the perpetrators of an exceptional lawlessness, perhaps not known since the flood, perhaps to be known again before the second advent." So much for the people, but what became of them? He also says: "The flood was a signal evidence of His love; seeing man wandering farther and farther from him, in the days of Noah, increasing the separation, aggravating the lawlessness, this love sent the flood to arrest their wanderings from rectitude and to convey them to another sphere of education." It is true the Canon has asserted that God removed the antediluvians to another sphere of education, but where is it asserted in the Scriptures that they were removed for this purpose? Our Saviour said of them, they "knew not till the flood came and took them all away." Matt. 24:39. But he did not say, took them to another sphere of education. God had sent them a faithful warning through Noah. They scoffed at him, slighted his message, neglected a preparation for the flood, and they met the consequences, and "thus," said our Saviour, "shall it be in the day when the Son of man is revealed."

We see then that the time of the execution of penalties upon the wicked is at the end of the one thousand years, after their literal resurrection from the dead. The place of execution is on this earth as they are gathered around Jerusalem. The manner is after the ensample of Sodom and Gomorrah, "fire and brimstone" being rained from heaven upon them, and this fire thus brought upon them constitutes the "gehenna" or "lake of fire," and that this fire also renovates the earth and prepares it to be the blessed, eternal abode of the saints. Then is brought in that state of which the Lord said to Moses: "But as truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14:21. A state of things which had not been brought about in the days of the prophet Habakkuk who spoke of it as an event still future: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14. The prophet Jeremiah, in speaking of the final results of the new covenant of which Christ is minister, shows to what extent this shall be realized: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Jer. 31:34.

It seems then that on this earth, at least, sin is to end with the purification of the earth, and that this purification is not the conversion of the ungodly, but their destruction.

SPIRITUAL VITALITY.

WHEN the celebrated Neander was asked the cause of the defection of the German churches from sound doctrine, he replied, "A dead orthodoxy." There is nothing that can so guard the purity of the Christian faith as spiritual vitality in the church. Alas, for us, when the holy fire ceases to burn upon the altars of our spiritual Israel. We may then have our costly and magnificent edifices of worship, graceful in their proportions, beautiful and imposing in their architecture; their seats may be thronged with refined and wealthy congregations; their vaulted arches may reverberate with the choicest strains of music; the school of human learning may contribute eloquent and refined thought, to feast the intellect and tickle the fancy of the gathered multitude; and the ceremonies of religion be performed with increasing pomp and splendor; but, alas! the whole would want vitality; and under its Lethan influence, souls would be lulled to sleep, and slumber on, till roused by the angry surge rolling up on the dark shores of perdition; the mighty stream of death would lave the very threshold of the sanctuary, and on its bosom multitudes would be borne from the church of God to the gates of hell. May God avert so fearful a calamity from our spiritual Israel!—*Bishop D. W. Clark.*

The Sabbath School.

LESSON FOR PACIFIC COAST.—MAY, 14.

Matt. 5:38, to 6:15.—Sermon on the Mount Continued.

LESSON COMMENTS.

A DETACHMENT of the Roman troops was encamped near by, on the sea-shore, and Jesus is now interrupted by the loud blast of the trumpet which is the signal for the soldiers to assemble on the plain below. They form in the regular order, bowing in homage to the Roman standard which is uplifted before them. With bitterness the Jews look upon this scene which reminds them of their own degradation as a nation. Presently messengers are dispatched from the army, with orders to various distant posts. As they toil up the abrupt bank that borders the shore, they are brought near to the listening crowd that surrounds Jesus, and they force some of the Jewish peasants to carry their burdens for them up the steep ascent. The peasants resist this act of oppression, and address their persecutors with violent language; but they are finally compelled to obey the soldiers, and perform the menial task required of them. This exhibition of Roman authority stirs the people with indignation, and they turn eagerly to hear what the great Teacher will say of this cruel act of oppression. With sadness, because of the sins which had brought the Jews into such bondage, Jesus looks upon the shameful scene. He also notes the hatred and revenge stamped upon the faces of the Jews, and knows how bitterly they long for power to crush their oppressors. Mournfully he says:—

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

The example of Jesus was a practical illustration of the lesson here taught; contumely and persecution never caused him to retaliate upon his enemies. But this was a hard saying for the revengeful Jews, and they murmured against it among themselves. Jesus now makes a still stronger declaration:—

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in Heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?"

The manifestation of hatred never breaks down the malice of our enemies. But love and kindness beget love and kindness in return. Although God faithfully rewards virtue and punishes guilt, yet he does not withhold his blessings from the wicked, although they daily dishonor his name. He allows the sunshine and the showers to fall upon the just and the unjust, bringing alike worldly prosperity to both. If a holy God exercises such forbearance and benevolence toward the rebellious and the idolatrous, how necessary it is that erring man should manifest a like spirit toward his fellow-men. Instead of cursing those who injure him, it is his duty to seek to win them from their evil ways by a kindness similar to that with which Christ treated them who persecuted him. Jesus taught his followers that they should exercise a Christian courtesy toward all who came within their influence, that they should not be forgetful in deeds of mercy, and that when solicited for favors, they should show a benevolence superior to that of the worldling. The children of God should represent the spirit that rules in Heaven. Their principles of action should not be of the same character with the narrow, selfish spirit of the world. Perfection alone can meet the standard of Heaven. As God himself is perfect in his exalted sphere, so should his children be perfect in the humble sphere they occupy. Thus only can they be fit for the companionship of sinless

beings in the kingdom of Heaven. Christ addresses to his followers these words that establish the standard of Christian character: "Be ye therefore perfect, even as your Father which is in Heaven is perfect."—*Spirit of Prophecy, vol. 2, pp. 222-225.*

Jesus throws down the dividing prejudices of nationality, and teaches universal love without distinction of race, merit, or rank. A man's neighbor, henceforth, was everyone who needed help, even an enemy. All men, from the slave to the highest, were sons of one Father in Heaven, and should feel and act towards each other, as brethren. No human standard of virtue would suffice: no imitation of the loftiest examples among men. Moral perfection had been recognized, alike by heathen and Jews, as found only in likeness to the divine, and that Jesus proclaims as, henceforth, the one ideal for all humanity. With a sublime enthusiasm and brotherly love for the race, He rises above His age, and announces a common Father of all mankind, and one grand spiritual ideal in resemblance to Him.

Almsgiving had been exalted by the Scribes to an act in itself meritorious before God. The words "alms," and "righteousness," were, indeed, used interchangeably. "For one farthing given to the poor," said the Rabbis, "a man will receive heaven." The words, "I shall behold thy face in righteousness," were rendered in the gloss "because of alms." "This money," said others, "goes for alms, that my sons may live, and that I may obtain the world to come." "A man's table now expiates by alms, as the altar, heretofore, did by sacrifice." "He who gives alms will be kept from all evil." In an age when the religious spirit was dead, outward acts of religion were ostentatiously practiced, at once to earn a reward from God, and to secure honor for holiness from men. Religion was acted for gain, either present or future. Against such hypocrisy Jesus warns his followers. "Take heed that ye do not your righteousness before men, to be seen by them, otherwise ye have no reward with your Father who is in Heaven." They were to draw no attention to their charity, by having it proclaimed in the synagogue, or by ostentatiously giving it in the streets, to earn praise of men, but were to hide it as if they would not even let their left hand know what their right hand was doing. Sincerity only, gave charity value. The amount was not essential; the spirit was all. Insincerity had no reward but the empty honor from men, got by deceit; sincerity was rewarded by their Father in Heaven, who saw the secret deed.—*Geikie's Life of Christ, pp. 436-438.*

THE TEACHERS' MEETING.

Do you have a Teachers' Meeting for your Sabbath school? If not, you are losing much; your school is lacking in many respects.

1. Nothing succeeds well without order. System, method, is essential to the success of the school, and if the teachers improve the opportunity to consult with the Superintendent and with one another, they can best secure this end.

2. They will learn the condition of each others' classes, and thus come into sympathy with one another. There is nothing like a well ordered Teachers' Meeting to unite the forces of the school.

3. They will come to their class exercises better prepared than would be possible without the meeting. It is well known to all students that class exercises are more profitable than solitary study. These exercises for the teachers are obtained in the Teachers' Meeting.

4. It insures harmony of sentiment as well as unity in methods. Sometimes questions arise upon which there may possibly be disagreement among the teachers. Such questions should never come up before the school. The Teachers' Meeting is the place to settle them. To argue a point before the full school is certain to demoralize your classes.

If you have a Teachers' Meeting, do all the teachers attend it? If not, why not? It is the duty of each teacher to do all he can to secure the prompt and constant attendance of each member of his class at the school. Even so it is his duty to attend the Teachers' Meetings. Let the Superintendent inquire the reason, personally, of any being absent.

EDITOR.

UNTIL a man knows himself to be justly lost he can never know himself to be graciously saved.

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.

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

OAKLAND, CAL., FIFTH-DAY, MAY 12, 1881.

A DAY OF FASTING AND PRAYER.

"AND Jesus said unto them, Can the children of the bridechamber mourn as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast." Matt. 9:15.

Fasting is an expression of sorrow. It would not have been fitting while the Lord of life and glory was with his own. It is specially fitting in times of moral declension, backsliding, and when the cause of God is in deep affliction. All through the Bible we have such instances. When Israel fled before their enemies, they fasted. Josh. 7:7; Judges 20:26; 1 Sam. 7:6.

Moses, Elijah, and Christ, fasted even forty days. Ex. 34:28; 1 Kings 19:8; Matt. 4:2. When God's people fell into sin, and he could not consistently bless them because of this, fasting was one special means of grace to bring them into God's favor. Ezra 8:23; Neh. 1:4; 9:1. The most devoted servants of God, in times of anguish and spiritual darkness, have fasted and prayed for the outpouring of the Spirit. Dan. 9:3; 10:2; Acts 27:33; 2 Chron. 6:5; 11:27.

We have reached an age of great spiritual darkness. The possession of the form of godliness, with little of the power, is that which marks the age in which we live as the "last days" of the earth's history in its present state. In spite of all the light we have as a people, we are deeply afflicted with this spiritual apathy. We are very near the day of God, and do not sense it. We greatly need to humble our hearts before him with fasting, weeping, and earnest prayer. While others are rushing on with carelessness, surfeiting, and love of pleasure, we ought to feel our need of God, and seek him with all the heart.

Our camp-meeting season is just before us. How exceedingly important it is that these meetings should be spiritual seasons of great encouragement. Satan's power to harden the heart and make people unfeeling, seems to be stronger and stronger, so that our sermons do not have the success of former years. We must have, at least, a proportionate increase of God's blessing, to do the work committed to our hands. Our faithful missionaries are struggling hard to break through the barriers of long entrenched error, and let in the precious light of truth, to gladden honest souls. They have a hard battle to fight. They need the prayers and sympathy of all who love God, especially our beloved Bro. Andrews, one of the faithful pioneers in this work, who is struggling with disease which human power can never cure. Consumption seems to have marked him for the grave. But our God is a mighty God. He greatly blessed and strengthened him at the time of fasting last appointed; and we will continue to hope that he will hear the united prayers of our people in his behalf, and spare him to help us in this great work before us. Just at this juncture, when he has learned the language and become familiar with the situation, and has had encouraging success, his loss would be very great. God is blessing him spiritually with great peace and courage. His articles were never more clear or weighty. Shall not our united prayers, as a people, ascend to God in his behalf, for restoration to help as long as he lives? Shall we not fast before God, and humble our hearts before him, that we may not lose the valuable labors of this faithful man?

In accordance with these suggestions, we hereby appoint Sabbath, May 21, as a day of fasting and prayer. We recommend our people, when they can, to assemble in their places of worship, and read such portions of Scripture as relate to fasting and special answers to prayer, and that all our people humble their hearts before God, and seek him with all the heart. Pray that he may forgive our sins as a people, and bless our camp-meetings, encourage our ministers to labor faithfully in the work, and give us an outpouring of his Spirit; that he may bless our missionaries, and especially our beloved Bro. Andrews, if living,

and raise him to health again. May God greatly bless this appointed fast to the good of our people everywhere.

GENERAL CONFERENCE COMMITTEE.

THE LOST TRIBES.

WE have received several publications with a request to notice, in which the writers endeavor to prove the "Identity of the British Race with the Lost Ten Tribes of Israel."

Some years ago we spent considerable time in studying about "the lost tribes," and came to the conclusion that these identity theories are fallacious, and useless if they were not fallacious. And we have never seen reason to change from that conclusion. That they are useless is easily shown.

John the Baptist began his preaching by warning his hearers against attaching any importance to their descent from Abraham. Paul, to the Romans, said he is not a Jew who is one outwardly, but who is one inwardly; that there is no difference between the Jew and the Gentile as to privileges; that the Gentiles are fellow-heirs of the same promises, (Eph. 3:6); and that they are truly Abraham's seed who are Christ's. Gal. 3:28, 29. Also the new covenant was made with the house of Israel and the house of Judah; Heb. 8:8-10. In the latter verse Israel alone is specified. And in chapter 9 we learn that this covenant was ratified by the death of Christ. By comparing Acts 3:25, 26, and 13:44-46, with the prophecies of Jer. 31, and Dan. 9, we learn that this promise to Judah and Israel has been fulfilled; the covenant was ratified and confirmed to both houses before the apostles turned to the Gentiles.

The Saviour himself taught the same thing. He said they are children of Abraham who do the works of Abraham. He also said to a Gentile that he was sent only to the lost sheep of the house of Israel; and when he first sent out his apostles he told them not to go to the Gentiles, nor to the Samaritans, but to the lost sheep of the house of Israel. We believe they fulfilled their commission, and that the ten tribes were lost in the same sense that all mankind were lost, and in no other.

It is of no manner of interest to us to find that we are of Israelitish origin. The Gentiles have equal privileges; are made of the same body; are partakers of the same promises; the Israelites and the Gentiles are constituted heirs of the promises by the same process; for in the gospel there is neither Jew nor Greek, or Gentile, barbarian, Scythian, bond, nor free. Our sole interest is to have assurance that we are Abraham's seed and partaker of the promises in Christ. All efforts to prove that we are Abraham's seed by birth, or natural descent, are time and strength wasted on us. And we think the writers, who show so great zeal to prove natural identity, would show a zeal more according to knowledge if they spent their time in leading their readers to become the children of Abraham through faith in Christ. If they value such heirship, or know how to obtain it, we would scarcely learn the fact from their writings.

About the future gathering of Israel we have our views clearly defined in our own mind, in harmony with the truths which we have here so briefly presented. The subject admits of a clear Scriptural solution without resorting to conjectures or even proofs of natural descent.

In looking over a *resume* of the arguments for that theory, we were sorry to find an expression for which there can be no possible excuse. It is as follows:—

"6. St Peter and St. James in their epistles speak of the Ten Tribes as 'scattered and dispersed' in their day. (1 Peter 1:1; James 1:1)."

Peter, in the text cited, addresses "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." But he says nothing at all about the ten tribes, or the lost tribes. He speaks to these strangers as then known—not lost; and speaks of them as having obtained mercy through faith in Christ. This term, "strangers," is applied in the Scriptures to those who were "afar off," that is, those who were Gentiles, not descended from Israel. See Eph. 2:11-22. There is not the least shadow of a reason for saying that Peter speaks of the ten tribes.

And the error is still more marked in the case of James; for the assertion in this *resume* is a direct contradiction of the words which James wrote. His text cited says: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad." Are there twelve lost tribes? Are we not

right in saying there is no excuse for such statements as are put forth by the teachers of this identity theory? It looks like mere recklessness—a determination to make a case, though the utility of the case, if it were made, we are unable to discover. If ever we are made to change our faith on this subject it will be by different arguments and methods from any which we have yet seen.

On the return of Israel, and the promises to Israel in general, we may present an argument in the SIGNS when we find more time than we have at present for its preparation.

CONDITION OF THE WORLD.

THERE is a belief generally prevailing that the world is approaching a time of trouble, fitly represented by the words of the prophet—"such as was not since there was a nation." Dan. 12:1. The kings of the earth are in great perplexity. The words of the Saviour appear to be fast fulfilling: Luke 21:25-35.

The condition of Russia is truly deplorable. Only a few years ago she was one of the very strongest powers on the earth. It was only by the combined action of the other great powers that she was prevented carrying out the largest schemes of conquest. To-day she is humbled to the dust,—not by the action of other governments, but—by the disintegrating forces within her own body; by her own people. One emperor,—and one who did much to elevate his people; who began the work of their emancipation from serfhood—has just been murdered, and his successor has imprisoned himself as the only means of escaping from the murderers. He dares not appear in the streets of his capital. About 12,000 criminals have lately been sent to Siberia, but the plague of rebellion is not stayed. From the schools it has spread abroad, until whole districts are ready to refuse allegiance to the Czar. A war among the other nations, making encroachments upon her rights, might divert the minds of the Russians and cause them to rally in defence of the government. But even this seems doubtful. The popular cry is for a Constitutional Government; but the Nihilists, who hold the officers of the empire in terror, are fighting against all forms of government. Anarchy, entire lawlessness, is their aim. Religion, law, and personal rights, are all detested by them. They have chosen the means best suited to such base designs,—assassination. Innocence is not regarded by them, and virtue is not respected. Evil is their good. With such feelings and sentiments fast spreading among the people, who can predict the future of Russia? Who does not tremble for her fate?

At the time of the late war between Prussia and France, the former proved her strength to be not a whit less than that of any of the first powers of earth. The intelligence and training of her soldiery gave her victory on every battle-field. The war ended gloriously for her. Valuable territory was acquired, and her enemy, the Emperor of France, was a prisoner. Seemingly she could ask for no more. But in the very day of her glory, in the midst of her victories, her sun passed its meridian and began to decline. They who observed closely could not fail to perceive that the feelings of triumph were not heartily shared by the soldiers themselves. They manifested their repugnance to war even while their enemy was being humbled at their feet. The like, perhaps, was never seen before. It was generally supposed that the French Emperor hastened on the war as a means of stilling the murmurs of discontent among his people. Among them a slight victory created unbounded enthusiasm. But it was not so with the Germans. Proverbial for their devotion to their fatherland, they seemed suddenly to lose their pride in her elevation, and plainly manifested their desire for peace and home. When the war closed there immediately commenced such an emigration as had never been witnessed. And still it progresses and increases. Villages are almost entirely deserted. Multiplied means of transportation are taxed to their utmost to carry away the people, and still they cannot leave as fast as they wish.

And this is not all. The communistic or rebellious sentiment is fast growing with those who remain. Opposition to religion and to all authority manifests itself in every class, from the peasant to the legislator. Should a war break out at this time between Prussia and any strong power, we should not be surprised to see her humbled as completely as France was humbled before her.

England has her own perplexities to meet. Her

national pride, or the influence of her landed aristocracy, or both combined, will not suffer her to take steps which might save her from great disasters which are impending. Her statesmen are strongly at variance. Perhaps not more so than at many other times; but the present is a time of no ordinary trial for her. Ireland can only be subdued or held in check by a strong force. The Irish, as well as the Russians, are resorting to assassination to accomplish their purpose to destroy the present landlord system, and to hold the officers of the law in terror.

The late wars in Afghanistan and Africa have failed to add to either the strength or glory of England. The majority of her people are evidently dissatisfied with them both. As the Germans, they fail in enthusiasm over their wars, especially when the objects and the means are so questionable as they were in those we mention.

What need we say of Turkey and Greece? Peace—short-lived peace—is purchased by deception and falsehood. But the mutterings of dissatisfaction are like the rumblings of thunder before the approaching storm. It is not by any vitality of health that Turkey still survives. Disease is festering in every fibre of her system. She lives by the sufferance of those nations who are waiting anxiously to prey upon her carcass. All would willingly see her fall were it not that they all dread the strife which must follow. For this they are making the greatest possible preparation.

To all appearance our own beloved country is free from these elements of strife which would tend to an overthrow. But we fear that appearances are deceptive. We have had the evidence, in 1876, that that which was designed to be a peaceable change of administration, may become the means of strife and disunion. The same dangers exist, and the same feelings of opposition, of discord, are ready even now to fan the smoldering fires into a flame. Beside this, we are harboring many enemies of free schools, free government, and freedom in religion, who would gladly see the work of destruction of our free institutions, and cheerfully assist in that work.

We are not playing the role of alarmists. Do we not speak the truth? Who can deny it? It is folly to cry "Peace and safety," when destruction is impending. 1 Thess. 4:13-18; 5:1-5. Better to be warned and prepare, than to have these things come upon us unawares.

CHARITY.

[From *Les Signes des Temps*.]

CHARITY or love is that one word which expresses the accomplishment of everything commanded in the law of God. Rom. 13:10; 1 Tim. 1:5. Sin is that one word which expresses the transgression of everything which the law commands. 1 John 3:4. The most of the commandments simply forbid the commission of certain sins, and many persons suppose that they keep these commandments when they refrain from the outward acts which the commandments forbid. They have kept, as they think, the first commandment, if they have not worshiped any false god. But something more than abstinence from outward transgression is necessary, for Paul says that love is the fulfilling of the law. If love is the fulfilling of the law, then love must be that which the law requires, and consequently that without which we shall stand condemned by the law.

Therefore when the first commandment says, "Thou shalt have no other gods before me," it means not merely that we should refrain from false gods, but that we should cleave to the true God and love him supremely. When the law says, "Thou shalt not kill," it does not mean merely that we should refrain from taking the life of our fellow-men, but it means that we should love our neighbor as ourselves, and that his life should be precious in our sight. It is thus with all the commandments.

The law requires us to love God with all the heart, and soul, and mind, and strength. Deut. 6:5; Matt. 22:36, 37. It is not possible for God to make a higher demand than this. The gospel cannot demand more than this. Those, therefore, who think that the gospel requires something more sacred than the law are wholly mistaken, for the law requires that we love God with every power of our being, and it is impossible that the gospel should require a greater degree of love than this. This is, in fact, the perfect love of which the New Testament speaks. But, on the other hand, the gospel cannot require less love than is required by the

law. The gospel cannot say that men shall be saved if they love God with only a part of the heart, for this would be to promise salvation to those who love God in some degree, but who also love the world, and self, and sin. It is therefore evident, that in this respect, there is no difference between the law and the gospel. God requires supreme love in the law, and in the gospel he does not abate this claim in the least degree.

But there are two things in which the gospel differs from the law with respect to this subject of love. The law shows how much love God requires from us, while the gospel shows that God's love toward us is infinite.

Men may ask, "Why should we love God with every power of our being?" The gospel answers this question by revealing the immensity of God's love toward man. The law differs from the gospel in another respect. The law demands supreme love and condemns man for not manifesting it; the gospel also demands supreme or perfect love, and renders to man that assistance which enables him to obey this command. It changes his nature by what is called conversion, the circumcision of the heart, or the new birth; and it bestows on man that degree of grace which is necessary in order that he may love God with all the heart.

Selfishness is the opposite of charity or love. All our troubles arise from selfishness. We imagine that we should be happy if we could have our own way, and if we could secure our own advantage at the expense of others. Selfishness teaches us to look out for our own wants and let others look out for themselves. Selfish people are always unhappy, and they make every one unhappy who is so unfortunate as to be associated with them. Selfishness is the cause of all the trouble in the church, and, in truth, of all the trouble in the world. Selfish people seek to please themselves without regard to what is right. They grieve away from themselves the Spirit of God. They refuse to take reproof when they have done wrong. Nothing can be done with selfish people until they are converted, but they would think it an insult to be told that they needed conversion. It is a miracle of God's grace when one of them is ever converted, and yet without a thorough conversion to God not one of them will ever enter the holy city.

Love banishes selfishness from the heart of man. Where love reigns, envy and jealousy and selfishness are wholly excluded. The man in whom love really dwells seeks not his own interest but the interest of others. Phil. 2:4. The good Samaritan is an example of this love. Luke 10:30-37. He sought the good of one whom he might with some reason have counted his enemy, and he tenderly cared for him. He might have said, "The wounded man is a Jew, and the Jews treat the Samaritans as dogs. I will not kill this man, but I will leave him to his fate." But the Samaritan well knew that this would be to transgress the law of God. He knew that it was not enough to refrain from inflicting injuries upon the wounded man, but that the law also required him to love the man, and the Samaritan possessed and exercised this love.

The life of St. Paul is a wonderful exemplification of that love which the law requires. He felt himself to be a debtor to all mankind, because of the heavenly treasure committed to his trust, and devoted his life to the payment of this debt. Love toward God and toward man governed all his acts. He has described this love in 1 Cor. 13. He says that love suffers long and is kind. 1 Cor. 13:4. But many who call themselves Christians fly into a violent passion and speak bitter words the moment anything displeases them. Such persons are not Christians, and unless they overcome this evil disposition they will be cast into the lake of fire. Paul says that this love does not envy. That is, it is not made unhappy when others prosper more than we do. He says that it does not vaunt itself; that is, is wholly free from a boastful spirit. He says that it is not puffed up; that is, it esteems others better than itself. Phil. 2:3. He also says that it thinks no evil; that is, it is wholly free from the spirit of surmising. This is that excellent love which the law of God commands us to manifest in all the relations of life. Every one that dwells in the new earth will possess this spirit, and none who do not possess it will ever enter the kingdom of God. The chief excellence of that kingdom will be that selfishness will be unknown and that love will be universal and eternal.

J. N. A.

Bale, January, 1881.

CHARITY is the bond of perfectness.—PAUL.

WALKING WITH GOD.

BY ELD. GEO. I. BUTLER.

"WHAT doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" The Lord then requires us to walk with him. This expression signifies a close union and communion with God. When two persons walk out with each other it is a sign of companionship and love and harmony. They go in the same direction, over the same ground. They converse of things of mutual interest. They are one in spirit. Man cannot, of course, literally walk with God, as friend with friend, in the sense of physical companionship. "But Enoch walked with God three hundred years." His piety was not of the spasmodic sort, which we generally see in modern revivals, with religious interest apparently up to fever heat, to relapse in a few weeks or months to the temperature of an iceberg. It was steady, earnest, faithful service every day, for three hundred years. What an example was this! And he lived in an age of moral corruption which soon required the cleansing waters of the deluge to wash away the sinners to destruction. Yet he was contaminated not by it all.

Is not God the same to-day? Is he not just as powerful? Have we not equal facilities, means of grace as potent, as Enoch had? Is it not for God's glory and men's good that they should walk with him? Should we not find God a precious companion? It was for this purpose that God created man, that he should participate in his goodness and enjoy his blessing. God "hath made of one blood all nations of men for to dwell on all the face of the earth, . . . that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Acts 17:26, 27.

It is not for our good or the Lord's pleasure that we live at a distance from him in coldness and barrenness, backsliding and spiritual death. He would be greatly pleased if we would draw near to him and dwell in the sunshine of his favor. Those who gain this experience he will bless with his grace here, and take at last, as he did Enoch, to the kingdom of glory above. There seems to be a sort of progression in the prophet's expression, doing justly, loving mercy, and walking humbly with God,—a sort of climax. Justice is the first and fundamental principle of true religion. Any character not built upon that, is founded on sand. We must love righteousness and hate iniquity, and see to it that we do right in all things. To "love mercy" is a harder requirement for human nature to learn than to be just. To be kind, forbearing, and forgiving under abuse, keeping the spirit sweet and tender, we must partake of Christ's nature. These must be both practiced before we can walk with God in communion of soul to any great degree. When this experience is learned, what more remains but the finishing touch of immortality and being transferred to a world where sin can never come? Thus it was with Enoch. "He was not, for God took him."

The marginal reading of our text, which is the literal Hebrew, seems to shed light on this point. Instead of, "to walk humbly with thy God," the margin reads, "to humble thyself to walk with God," making the humbling of the heart a necessary prerequisite before we can walk with him in sweet companionship. Other scriptures seem to imply the same. Christ teaches us that before we can enjoy true rest in him we must first learn the lesson of meekness and lowliness. "Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." He indicates the lesson we must learn before true rest and peace can be obtained. "Thus saith the high and lofty One that inhabiteth eternity whose name is Holy: I dwell in the high and holy place, with him also that is of a humble and contrite spirit, to revive the spirit of the humble and to revive the heart of the contrite ones." Isa. 57:15. It is plain, from this text, with whom the Lord will dwell. Our hearts are too full of pride, self-complacency, and conceit; and there is too much of the love of the world in them; too much desire to have our own way, for God to dwell with us. "The Lord beholdeth the proud afar off." "Every one who is proud of heart is an abomination to the Lord." Should he come to us with power, and enable us to do anything marked in his service, we should be in danger of taking the credit to ourselves which belonged to him. "Humility is a sense of our unworthiness on account of imperfection and sinfulness." When we realize how poor and weak and unworthy we are, and

feel our utter helplessness, and our great need of the Lord's help to be right in his sight, or to accomplish anything in his cause, then we have come to the very point where he loves to bestow his blessing upon us. Then he will use us and work through us.

So it was with Moses. He thought he could go out and interfere in behalf of his people and lead them out of the land of bondage, inasmuch as he was a man "mighty in word and deed." But it took forty years for the Lord to take the self-conceit out of him. When he did call him to go, he felt his utter weakness, and excused himself. Now the Lord could and did use him. David had to go through the humbling experience of trial and persecution before he was permitted to fill a high position. Joseph must become a slave and spend weary years in prison before being exalted to a princely station. God causes his servants to pass through bitter trials to teach them this lesson of self-humiliation, before he can use them in important trusts. Humbling the heart before God must precede the special presence and communion with him. It is only then we can really feel our need of Divine help. Could we feel this need as we ought, we might enjoy much more largely of his blessing. Before we can "hunger and thirst after righteousness" and "be filled," we must realize our weakness, depravity and utter unworthiness. Poor Jacob, when brought into great straits, where life and all he had was hanging in doubt before Esau and his four hundred men, felt he must have help from God, and wrestled for his life with energy born of helplessness and faith. He "prevailed" and was called Israel.

We are living when the "love of many has waxed cold." When the "form of godliness" has taken the place of the "power." When professors of religion are "lovers of pleasure more than lovers of God." When general lukewarmness prevails, and God is about to spue out of his mouth, in disgust, many who call themselves his. Living, persevering faith is becoming very scarce. It is a dangerous age. Evil prevails everywhere. Skepticism is becoming prevalent even in the professed church of Christ. Few, comparatively, believe in vital godliness. The world courts the church and the church courts the world, and they are fast uniting in spirit.

But God is unchangeable. He requires us to walk with him, and we must humble our hearts before him to do so. We are in the perils of the last days. God has precious jewels, here and there, hidden in the rubbish of the world, who are sighing and crying for the abominations done in the land. These must be scarched out, and brought to the Lord. Though skepticism does come in like a flood, God's word is just as true as it ever was. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." "It is easier for heaven and earth to pass" away than one word of his to fail. He requires us to walk with him. How reasonable this is. If we hope to live with him eternally, should we not seek to become acquainted with him beforehand? Should we esteem it a hardship to commune with our best friend? Should we not esteem it an infinite condescension for him to permit us to come to him and to walk with him? How grievous it must be in his sight for us to prefer the world and its vain pleasures to his society and presence. If we do thus we come not up to his requirement, and can never dwell in his presence.

God will take nothing less than our heart's best affections. Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength. This is the first and great commandment of all. When we do this, the Lord will come in to us and sup with us and we with him. He will give us joys a thousand times more precious and satisfying than any this world can give. The peace of God will rule and reign in our hearts, that peace which passeth all understanding. How precious is the love of Christ. How sweet to commune with him, and to know that our ways please him. When his spirit witnesses with ours that we are the children of God, we fear not the future, we can sleep well with a conscience at peace with God, we are prepared to live or die. The king of terrors hath no terror to us. Earth's joys are unsatisfying. Fleeting and passing away are they all. Like the apples of Sodom, they look attractive but are ashes within. God's love is a peaceful sea, deep and pure. Why will we not learn to walk with him? This he requires of every one of us.

"MAKE no friendship with an angry man."—Prov.

The Missionary.

KNOX LEAVES ENGLAND.

BY ELD. S. N. HASKELL.

It was only by the entreaty of friends that John Knox was induced to leave England, even after Parliament had repealed all laws in favor of the Reformation. The day had passed, after which all persons holding to that faith were liable to the pains decreed against heretics, and still he continued to preach. His enemies, who had previously failed in their attack upon him, now had the law and the support of royalty on their side, and it became evident to his friends, and himself as well, that should he remain in the kingdom, his life would be sacrificed. No sooner however, did he reach a foreign shore, from which his mind turned to his fellow preachers, whom he had left immured in dungeons, and the people lately under his charge, scattered as sheep without a shepherd, than he began to reproach himself for the course he had taken, and his desire to return was almost irresistible. In writing to his mother-in-law he thus expresses himself:—

"The spiritual life of such as sometimes boldly professed Christ, is to my heart more dear than all the glory, riches, and honor in earth; and the falling back of such men as I daily hear do fall back to that idol again, is to me more dolorous than I trust corporal death shall be, whenever it shall come at God's appointment. Some will ask then, Why did I flee? Assuredly I cannot tell. But of one thing I am sure, the fear of death was not the chief cause. . . . But my fleeing is no matter: by God's grace I may come to battle before the conflict be ended. And haste the time, O Lord! at thy good pleasure, that once again my tongue may praise thy holy name before the congregation, if it were in the very hour of death. . . . I would not bow my knee before that most abominable idol for all the torments that earthly tyrants can devise, God so assisting me, as his Holy Spirit presently moveth me to write unfeignedly. And albeit that I have in the beginning of this battle, appeared to play the faint-hearted and feeble soldier, yet my prayer is, that I may be restored to the battle again." Farther on he says, "For a few sermons by me to be made within England, my heart at this hour could be content to suffer more than nature were able to sustain."

During this season of retirement he had time to review his past life, and carefully consider the manner in which he had discharged the sacred trust committed to him as a minister of Jesus Christ; and it appears from his writings at this time that however others may have regarded him, he himself found much reason for self-condemnation. In speaking of his labors, which had been almost incessant, he says: "I satisfy peradventure, many men in the small labors I take; but I satisfy not myself; I have done somewhat, but not according to my duty." He reproaches himself for not having been more diligent in visiting "the ignorant and distressed, and administering to them the instruction and comfort which they craved;" for not having been sufficiently plain in admonishing offenders, etc. "Besides these," he continues, "I was assaulted, yea infected with more gross sins; that is, my wicked nature desired the favors, the estimation, and praise of men."

He did not, however, in this hour of adversity and solitary meditations, cease to labor for the cause he so much loved. Not able to instruct the people orally he seized the pen as a means of communication with them. In this way he warned his brethren in England against defection from the religion which they had professed, appealing in the most impressive and eloquent manner to their consciences, their hopes, and fears; adjuring them by all that was sacred, and all that was dear to them, as men, as parents, and as Christians, not to turn back from their good profession, and plunge themselves and their posterity into the gulf of ignorance and idolatry.

SOUTHERN CALIFORNIA CAMP-MEETING.

This meeting, to which some reference was made in last week's paper, closed Tuesday morning May 3. To say it was a good meeting, does not fully express our estimation of it. It was a season not to soon be forgotten by those present. The cause in that part of the State was quite generally represented, and those who attended seemed fully determined to improve the time, and to derive all the benefit the occasion afforded.

This was especially noticeable on the part of some who came to the meeting discouraged, and desponding. Everything said, calculated to inspire hope and courage, was eagerly appropriated by these, and all their efforts seemed to be bent in one direction—to increase their faith in the truth, and become more imbued with the spirit of the work. And, judging from the warm, earnest testimonies borne toward the close of the meeting, they were not altogether unsuccessful in their efforts.

The outside interest, especially on Sunday, was not so great as might be desired, yet many of the people of Fresno attended quite regularly, and seemed much interested, enough at least so that quite a number subscribed for the SIGNS. Three took their stand fully for the truth.

The several branches of the work were duly considered in their order. While reviewing the work of the Tract and Missionary Society, the providence of God in connection with the efforts of his people in this work seemed more prominent than ever before, especially in relation to sending the truth to other nations. Grateful acknowledgement of this was made by many of the brethren, not in words alone, but by acts also, which showed their desire to co-operate in the good work of proclaiming the truth to the world.

Bro. Haskell spoke of the necessity of all our people having the *Review and Herald*, as it is our church paper and contains just such matter as all the brethren ought to have in connection with the SIGNS, in order to build up in the truth. A good number of subscriptions were taken for the *Review*. The clubs of the SIGNS were also increased by one hundred and seventy-five copies.

The providence of God has opened the way for a work for the Spanish people. This was referred to, when some desired to see a fund raised to carry that branch forward as the providence of God might seem to open the way. One hundred and sixty-five dollars were immediately subscribed. The amount might easily have been swelled to one thousand dollars, had an effort in that direction been made.

One meeting was devoted to the Sabbath-school work. All the brethren seemed to take a deep interest in the discussion of the important question, What can be done to make the Sabbath-school work more interesting and effective? All listened attentively to the many good suggestions of Bro. W. C. and Mary K. White upon this point. It was an interesting and profitable occasion.

The last morning, before parting, a social meeting was held in which many touching testimonies were borne, and in which solemn vows were exchanged to be faithful in the service of God. It would be impossible to tell all the good things that were spoken, much less to describe the effect they seemed to have upon each other. It is enough to say that it was good to be there, and we trust the good impressions received on the occasion will not be allowed to fade away and be lost.

The meeting is now in the past, and its privileges with the vows made by each on the occasion are matters of record above. It now remains to be seen what disposition those who enjoyed the meeting will make of the time still left to them. Brethren, the cause of God is moving, and with its onward march we must keep pace if we expect to triumph with it. Now is the time to lift in this good cause. Soon the work will close, and all our opportunities be ended. May we all prove faithful to the end. J. O. CORLISS.

AN UNPUBLISHED LETTER.

(From the *Herald of Truth*.)

[We give below an unpublished letter of Nancy Judson, known as the greatest missionary heroine of the nineteenth century. This letter of Ann Hazeltine Judson—as she is familiarly spoken of—has been kindly loaned to us by Mrs. P. D. Browne, of Oakland, into whose hands it has fallen, as a precious gift from a niece of its beloved and honored author. It will be read with great interest.—Ed.]

(EXACT COPY.)

RANGOON, April 29, 1819.

MY DEAR SISTER: Being left alone in my room this afternoon, I know not how I can spend it more pleasantly than in writing to a dear far-distant sister, whom I never expect to meet again, until we arrive at our Father's house in heaven. Tho' it is now long years since I left my native land, and scenes of my earliest years, they are as fresh in my recollection as tho' it were but yes-

terday, and the wound then inflicted every now and then opens and bleeds afresh. I believe very few females who have left their native country have had it in their power to make such sacrifices as myself. When I think of my pleasant home, our dear Bradford girls, the flattering prospects and sources of enjoyment which I left, I am often led to wonder how I was ever brought willing to forsake them, and deliberately embrace a life so replete with vicissitude as the present. But, my dear sister Mary, a little sacrifice for the cause of Christ is not worth making, and I felt it a privilege of which I am entirely undeserving to have had it in my power to sacrifice my all for Him who hesitated not to lay down his life for sinners. I rejoice that I had a pleasant home, dear friends, and flattering prospects to relinquish, and that once in my life I had an opportunity of manifesting my little attachment to the cause of Christ. I know you often wish to know *certainly* whether I still approve of the first step I took in the missionary cause, and whether if I had the choice again to make, with my present knowledge, and views of the subject, I should make the same. Well, I frankly acknowledge that I should do just the same, with this exception, that I should commence such a life with much more fear and trembling, on account of my unfitness, and should almost hesitate whether one so vile, so poorly qualified, ought to occupy a sphere of so much usefulness. I do at times feel almost ready to sink down in despair when I realize the responsibility of my situation and witness my shortcomings in duty. If I have grown any in grace since I left America, it has consisted entirely in an increasing knowledge of my unspeakably wicked heart. As to my real religious enjoyment, I think, generally speaking, I have not experienced more than when in America. I do hope, however, vile as I am, to obtain an inheritance in that better world where Jesus has prepared mansions for his followers, and will introduce them there himself, sprinkled with his blood, and clothed in his righteousness.

Relative to the Mission, it is gaining ground slowly, but I hope surely. We have a place erected for public worship, where Mr. J. and myself spend the day in conversing with all who call, he with the men, and I with the women. On the Sabbath we have regular public worship in the Burman language. The building is situated on one of the public roads, which on account of its being lined on both sides with pagodas, is called "Pagoda road." This last week has been a very interesting one to us, on account of having had several very hopeful inquirers, who really appear to be a prepared people for the Lord. I have a meeting every Wednesday evening with the females, many of whom appear attentive and inquisitive. Why cannot you at Bradford have a prayer-meeting Wednesday morning, that you may meet at the same time we do, and pray for these perishing females? Write me word by the first opportunity whether you will adopt the plan or not; and also write a letter to these females, which I will translate and read to them. It may be the means of awakening some of them, and in this way you may be instrumental of converting some without coming here. Mention the plan of prayer-meetings on Wednesday mornings to others of our female friends.

I have been attending to the Siamese language for a year and a half. It is a language easy of acquisition when one has a teacher they can understand. I have found it nothing so difficult as the Burman, but it has been owing probably to the teacher being a Burman, as well as a Siamese scholar. There are several thousands of Siamese who live in Rangoon and who speak and write the pure language of Siam. With the assistance of the teacher I have got a translation of the Burman catechism, tract, and Matthew. I also nearly completed a translation of one of the celebrated books into English. It is an account of the incarnation of one of their deities, when he existed in the form of a great elephant.

Give my love to our parents. Tell them I wish to receive a letter from them both. Tell mamma to keep a kind of journal, write in it every day, and send it to me. It would very much please me. I hope Hall has become a Christian; give my love to him, and tell him to write. Remember me as ever affectionately to Mr. and Mrs. Allen, and all the Bradford girls and Hall's family. Write, my dear sister, by every opportunity, and I will surely give you credit for it. I wrote a long letter to sister Emerson a few months ago;

hope she has received it. My love to her and Mrs. Atwood. Mr. Judson desires his love to you all, would gladly write if he had time, but he is busy all day and part of the night. Pray constantly and fervently for your ever affectionate sister,
NANCY JUDSON.

LOS ANGELES.

WE continue to have fair audiences. Last Sabbath we organized a Sabbath-school with fifty-one members. Spirituality is at a low ebb in this place, as well as elsewhere. The Roman Catholics control a great part of the place. And some of those who call themselves Protestants, are not far out of Rome. Some ministers have forbidden their people going to the tent. And as a sample of how little they regard the truth, I give the following:—A minister claiming to be free from sin, stated that he procured a tract here, denying the divinity of Christ. The following will show as samples of ignorance. One company who claim to keep the first day in honor of the resurrection, have come to the conclusion that the week begins on Monday, and so Sunday is the seventh day as well as the first. One of our missionary workers met a young woman who informed him that she understood these things. That she was a member of the — church and taught a class in their Sunday-school, and her business is tending bar, which she does on Sunday the same as other days, after she has taught her class in Sunday-school. Surely Babylon is becoming the habitation of devils, and the cage of unclean birds. Rev. 18:3.

But there are intelligent honest souls here for whom we labor, and believe they will come out from such confusion. About forty have signed the covenant.
W. M. HEALEY.
J. G. HURLEY.

GLEANINGS FROM THE FIELD.

OHIO, *Darlington*.—Under date of April 20, Eld. A. M. Mann, says he has visited nearly all the churches in the district once or twice during the last quarter. Three have embraced the truth. He raised two clubs for the SIGNS, of ten copies each; received on book sales, \$38.56; for periodicals, \$20.60.

MAINE, *Portland*.—Bro. J. B. Goodrich writes; Since my last report two more have united with the church, and regular Sabbath meetings have been established at the Sons of Temperance Hall, 565½ Congress street.

AROSTOOK COUNTY.—Bro. R. S. Webber reports his labors in this county. Some who had been discouraged have started anew, and seven were baptized.

Most of the ministers report great difficulty in laboring on account of bad weather and roads, which have prevented people attending meetings. As these difficulties remove, and opportunity is again given, it is to be hoped the brethren will see the necessity of "redeeming the time," and working with renewed zeal and activity.

Temperance.

EIGHT REASONS WHY I GAVE UP SMOKING.

1. WHEN I saw church members paying from six to ten dollars for tobacco, and only two to four for the gospel per year, I thought that if a man will rob God of his tithes and offerings from love of his pipe, it was high time to cast to the moles and bats "idols" that claimed such a supremacy.
2. It often seemed to me that smoking clouded the light of God's countenance in Christian experience, and dampened the fire of love and zeal in God's cause.
3. When I saw preachers seeking a secret place to "puff," I would think if the deed is justifiable, why not do it publicly, or was it that they felt guilty and ashamed to be seen?
4. When I saw boys and young men, and women too, smoking the pipe, I felt that I could not say anything against it.
5. When I saw the drunkard and profane likewise, I would say; "I am a companion with those characters, in the pipe at least," then my conscience would smite me.
6. That for the church wholly to abstain from both smoking and drinking, and set an example of total abstinence to the world, would remove two great hindrances to a more general outpouring of the Spirit of God, and hasten the latter day glory.

7. Then when, at devotion, I smelled my own breath, so smoky, I wondered if God would accept the incense of tobacco.

8. That if it be as hard for the drunkard to give up drinking as for me to give up smoking, then I should have more feeling for the poor drunkard, and how can I consistently advocate total abstinence while I am intemperate in smoking?

After duly weighing all these facts and arguments, I determined to try to abandon the pipe. After I got the victory I could not help praising God for the deliverance I had often wished for but never thought I could obtain; and now I feel better in health, more lively in spirits, less peevish and fretful—have a clearer intellect and better memory, a peaceful conscience, a brighter and sweeter evidence, and nearer communion with God and his church. And I now say to all: If I have conquered, so may you, only rely on divine strength; for you will need it, if smoking is as hard a habit for you to give up as it was for me. The victory will be yours and the result the same.—*Extract.*

THE GROG-SELLER'S DREAM.

[In one of our exchanges we find a long piece of poetry under this head, recounting a dream-land visit of Satan to the grog-seller. The latter was much afraid that the devil had come to carry him away, but assurance was given to him in the words following.—Ed.]

"Ho, ho!" said Nick, "'tis a welcome cold
You give to a friend so true and old,
Who has been for years in your employ,
Running about like an errand boy.
But we'll not fall out; for I plainly see
(And it's very strange), you're afraid of me.
Do you think I've come for you? Never fear,
You can't be spared for a long while here!

"There are hearts to break, there are souls to win
From the ways of peace to the paths of sin;
There are homes to be rendered desolate;
There is trusting love to be turned to hate;
There are hands that murder must crimson red;
There are hopes to crush; there is blight to be shed
Over the young and pure and fair,
Till their lives are crushed by the fiend Despair.

"This is the work you have done so well,
Cursing the earth and peopling hell,
Quenching the light on the inner shrine
Of the human soul till you make it mine!
Want and sorrow, disease and shame,
And crime that even I shudder to name,
Dance and howl in their hellish glee,
Around the spirits you've marked for me!

"Oh, selling of grog is a good device
To make a hell of paradise!
Wherever may roll that fiery flood,
It is swollen with tears, it is stained with blood,
And the voice that was heard erewhile in prayer,
With its muttered curses stirs the air,
And the hand that shielded the wife from ill,
In its drunken wrath is raised to kill.

"Hold on your course! You are filling up
With wine of the wrath of God your cup;
And the fiends exult in their homes below
As you deepen the pangs of human woe!
Long will it be, if I have my way,
Ere the night of death shall close your day;
For, to pamper your lust for the glittering peli,
You rival in mischief the devil himself!"

A FOOLISH CUSTOM.

ONE of the most absurd of all foolish customs is that of inviting a crowd of friends or strangers up to the bar "to take something at my expense." Some one has sensibly said:—

"Now, boys, if you want to be generous, and treat each other, why not select some other place besides the liquor shop? Suppose as you go by the post-office, you remark, 'I say my dear fellow, come in and take some stamps;' these stamps will cost no more than drinks all around. Or go to the clothier's and say, 'Boys come in and take a box of collars.' Walk up to a grocer's, free and generous, and say, 'What kind of coffee will you have?' Why not treat to groceries by the pound as well as liquors by the glass? Or take your comrades to a cutler's and say, 'I'll stand a good pocket-knife all around.' This would be thought a strange way of showing friendship; but would it not be better than to offer to your friends a maddening, poisonous, deadly draught?

Suppose a man should keep a den of rattlesnakes, and allow men to come in and be bitten at sixpence a bite: would it be a sensible thing for a man to invite all his friends in to be bitten at his expense? Is it worth our while to turn our friends into brutes, maniacs, and murderers, and their homes into hells of trouble and distress, by giving them "something to drink at my expense?" "At last it biteth like a serpent, and stingeth like an adder."

The Home Circle.

GRANDMOTHER.

SHE is old, and weary, and full of cares,
And her form is bent, and her step is slow;
But she reads her Bible, and prays her prayers,
Just as she did in the long ago.
And while she sits in the rocking-chair,
And reads, or works, as the case may be,
I think she is praying the same old prayer
She used to offer to God for me.

Though wrinkled, her face is sweet and dear,
And her voice, though tremulous, still is strong,
And still, thank God, her eye is clear,
And sweet as ever her motherly song.
Her laugh has the same old silvery ring,
And her love shines out in a thousand ways,
And it does me good to hear her sing
The good old songs of my youthful days.

As slyly I steal to her sunny room,
Or listen a while at the half-closed door,
And hear her about with her brush or broom,
I feel, and must tell her, I love her the more.
Her sweet, loving nature is brimming with fun,
She holds to her girlhood with heroic stay,
And gives out her cheerfulness, just as the sun
Illumines the earth, making cheerful the day.

God bless and protect her, our grandmother dear!
May she nothing know of the world's wasting strife!
Give beauty for ashes, and mellow and cheer
And lighten and sweeten the remnant of life.
We will tenderly lead her, and love to the last,
And cherish the lessons of wisdom she gave,
And while we remember the love of the past,
We'll gather the roses to lay on her grave.

—Selected.

THE LOST LETTER.

JACOB CARTER and Albert Harrison were merchants living in adjoining towns. The strong friendship existing between them in boyhood had not declined in manhood. Each possessed sterling traits of character, though the two men were quite unlike.

Mr. Carter was much beloved for his gentle nature and kindly qualities. The short-comings of his fellow-men were always viewed by him with a charitable eye. Mr. Harrison, on the contrary, though an honest, true man, was harsh and inflexible, and quick to condemn any deviation in others from the code of rectitude laid down for himself.

One bright morning he said to his son, as he sealed a letter he had just written:—

"Paul, I want you to carry this letter to the post-office. Don't stop on the way. It must go out on the next mail."

Paul took it, put on his hat, and went whistling down the street. On his way, he had to pass the home of Caleb Parker, his most intimate friend.

"Halloo!" called Caleb from the piazza. "I've just had a streak of luck. Uncle Roger has given me a splendid Newfoundland dog."

"Oh, that's jolly!" returned Paul, eagerly.

"Come in and see him," urged Caleb.

Paul glanced at the clock on the church steeple. It lacked a full half-hour to mail time. Thoughtless of the disobedience he was committing, he yielded to the temptation before him. A few minutes could be easily spared.

He hurried with Caleb to the shed where Rover was tied, and spent five minutes admiring and praising the "splendid puppy."

Then he continued his walk; but on reaching the post-office he found, to his great dismay, that the letter was missing.

He was sure he had carefully put it in his pocket. What should he do? He remembered pulling out his handkerchief while talking with Caleb, and thinking it was probable it fell out then, he quickly retraced his steps to Mr. Parker's house. He told Caleb his trouble, and the two made a thorough search. But the letter could not be found. Paul was in agony.

"I'd about as soon be killed as to go home and tell father. He told me not to stop by the way, and he'll whip me awfully."

"Do you know what was in the letter?" inquired Caleb, after thinking a little.

"Yes. Father wrote to Mr. Carter to send him twenty barrels of flour, to last till he gets a supply from the West."

"Then save yourself a whipping by holding your tongue. Don't say a word to your father about it. Come to my room and write another letter, and sign your father's name to it. 'Twont do any harm, and 'twill bring the flour all the same. Only keep whist."

Paul hesitated. He knew Caleb was a wrong counselor; that a frank and straightforward course was the only right one.

But he had twice been severely punished for small acts of thoughtless disobedience, and the pain of the blows was fresh in his memory.

"Well, on the whole, Caleb, I guess I'll follow your advice. I can't see what hurt it can do."

They went into the house. Paul took the offered pen and ink, and quickly wrote thus:—

"Merritown, May 9, —,

"MR. CARTER—*Dear Sir*: I wish to purchase of you twenty barrels of good flour, to be sent immediately.

A. HARRISON, *per P. H.*"

Paul had seen his father's clerk write letters on business, and sign them in this way.

Ten minutes later he deposited the letter in the post-office and went home.

"Did you get my letter in before the mail went?" asked Mr. Harrison, as Paul entered the parlor.

"The letter was there in time," was the evasive reply.

A growing uneasiness now took possession of the boy's heart, and he really felt sorry that he had not braved his father's displeasure, and owned the truth. He had been guilty of crooked dealing, and his act (as such acts always do) left something to dread. It was too late now, he reasoned, to retrieve the mistake; but what might come of it, he could not tell. He grew more and more unhappy in thinking about it. Three days afterwards, Mr. Harrison received twenty barrels of flour from the wholesale house of Mr. Carter.

It was a great relief to Paul's mind. The letter substituted had apparently fulfilled its purpose as well as if it had been the original.

A week went by. One morning Mr. Harrison said to his wife at the breakfast table:—

"I sent a check of one hundred and fifty dollars to Mr. Carter. Don't see why it hasn't been acknowledged."

Terror and dismay instantly overspread Paul's face, and he quickly left the table. It had not before occurred to him that the lost letter held a check, which was lost too. The thought appalled him, and terrible forebodings tortured his soul.

Late in the afternoon of that day, as Paul sat alone in the library, the door-bell rang, and a moment after, he heard his father cordially greet Mr. Carter, and invite him into the parlor.

They held a low, earnest conversation together. Mr. Carter seemed to be giving some important information which astonished Mr. Harrison.

The door was closed, but occasionally part of a sentence came out distinctly to Paul's ears. He heard the words, "check;" "stolen from a letter;" "State-prison offense;" "young for such a crime."

He looked out of the window into the street, and a strong impulse seized him to flee from the house, but his limbs were powerless to act.

Suddenly Mr. Harrison opened the door.

"Paul, come here," he said. "Mr. Carter wishes to talk with you."

The boy went into the parlor, nervous and trembling. One glance at the weary, serious expression of Mr. Carter's face seemed to assure him of his coming doom. Faintly, and with a palpitating heart he returned the good man's salutation.

"I want to ask you a few questions," began Mr. Carter. "Can you tell me—why, how you shake! What's the matter?"

"Nothing—I—I don't know," stammered Paul.

"I want you to tell me all you know about"—

"O, sir," interrupted Paul quickly, "I know nothing about it! I haven't stolen the check! I didn't know there was any in the letter!"

Mr. Carter and Mr. Harrison exchanged glances in surprise.

"O father," pleaded Paul, pitifully, "I never told you a lie! *never!* NEVER! and I hope you'll believe me now!"

"Believe what, my son?"

"That—that—I didn't steal the check! I—I lost your letter—but—but—I didn't know it held a check!" stammered Paul, with chattering teeth.

"Lost my letter! what letter? Out with the truth!" commanded Mr. Harrison.

"The one you wrote to Mr. Carter. You gave it to me to carry to the post-office. There was plenty of time before the mail closed, and I stopped a few minutes to look at Caleb's new dog. The letter was dropped somewhere, and I couldn't find it,—and—and I thought it was only an order for flour, and I wrote another and signed your name to it. I knew 'twould bring the flour all the same, and it did."

Paul began to cry.

"I received that letter and forwarded the flour at once," put in Mr. Carter.

"Go on, Paul. So you forged a letter for me. What else have you done?" asked Mr. Harrison, in a severe tone.

"That's all I have to tell,—nothing else," sobbed the boy.

"Your father's letter, with a check of one hundred and fifty dollars, came to me. I had two letters, one a few days after the other," said Mr. Carter. The lost letter had been picked up and forwarded according to its written direction." A look of mingled relief and surprise suddenly came on Paul's face.

"Why did you suspect me of stealing the check, then?" he asked, drying his tears.

"Don't see what led you to think I did suspect you. What did?" questioned Mr. Carter.

"Because I heard father and you talking about a check that had been stolen from a letter, and just after that you mentioned my name."

Mr. Carter burst into a hearty laugh, and even the knitted brows of Mr. Harrison relaxed. Paul's face flushed crimson.

"You were more frightened than hurt, my boy," said Mr. Carter, laying his hand on Paul's shoulder. "Your course was not right, and guilt is a loud accuser, and is easily alarmed. No one has suspected you of stealing, Paul. I was only telling your father that Abel Phillips, the son of one of our friends, has lately forged on a stolen check, and is likely to go to prison."

"But something was certainly said about me."

"Yes; I asked to see you, to inquire about your school-mate, Ned Lee, who wants a place in my store."

Paul gave Mr. Carter all the information he wanted about his school-mate, while Mr. Harrison sat thinking. He was not quite ready to change the subject. "Paul" said he sternly, "how comes it you are so late in owning that you lost my letter?"

Paul hung his head.

"'Twasn't right, I know, father. I hated to hide it, but I thought 'twould—'twould save me from a beating."

Paul left the room, and the merchants were again alone.

"Albert," said Mr. Carter, earnestly, "we have been friends from boyhood, and I hope you won't take offense at my plain speaking. Don't you see that you are helping to make your son a rogue?"

"A rogue! What do you mean?"

"That's what the end will be. Paul is a little thoughtless and impetuous, but a good boy in the main. It was dread of punishment, you see, that forced him to act underhanded in this thing. Encourage frankness in him by keeping him less under fear. He has taken his first lesson in artifice. God grant it may be his last."

Half an hour later Mr. Carter went away, and Mr. Harrison sat long, absorbed in thought.

A revelation had been made to him. He arose and went to Paul's room.

"Well Paul," said he, "you have paid a heavier penalty for concealment than if the truth had been told at first."

"Indeed I have father; I never had anything in my life worry me half so much."

"Always be true and open, Paul, and you need have no fear of me."

Father and son had both learned an important lesson.—*S. P. Brigham, in Youth's Companion.*

LEARNING IN YOUTH.

DANIEL WEBSTER once told a good story in a speech, and was asked where he got it.

"I had it laid up in my head for fourteen years, and never had a chance to use it till to-day," said he.

My little friend wants to know what good it will do to learn the "rule of three," or to commit to memory a verse of the Bible. The answer is this: "Sometime you will need that very thing. Perhaps it may be twenty years before you can make use of it in just the right place; but it will be just in place sometime. Then, if you don't have it, you will be like the hunter who had no ball in his rifle when the bear met him."

"Twenty-five years ago my teacher made me study surveying," said a man who had lost his property, "and now I am glad of it. It is just in place. I can get a good situation at a high salary." The Bible is better than that; it will be in place as long as we live.

ITEMS OF NEWS.

—The national debt was reduced nearly \$10,000,000 during the month of April.

—The Marquis of Salisbury succeeds Beaconsfield as leader of the Conservatives.

—Hon. Ansel Briggs, the first Governor of Iowa, died May 5, at Omaha, aged seventy-five years.

—The Postmaster-General says that he will not rest until every official implicated in the Star-service frauds is dismissed.

—A Catholic congress will be held in Madrid, Spain, in October, which will be attended by Catholic notabilities from every part of the world.

—Mayor Harrison, of Chicago, refused to attempt to enforce the closing of saloons on Sunday. He says he "takes no stock in Sabbatarian nonsense."

—The Chinese immigration treaty and the commercial treaty were both ratified by the Senate on the 5th. There seems to be equal rejoicing by both Americans and Chinese.

—While some school-children were playing under a small tree, in a yard eight miles east of Winona, Miss., on the fifth inst., lightning struck the tree and instantly killed three of them.

—Over 150,000 persons visited Central Park, New York, Sunday, May 8. The fair weather induced large crowds to resort to Coney Island and other seaside places in the vicinity.

—About 500 switchmen employed in Chicago on the various railroads have struck for an advance of wages. If persisted in, incalculable damages will result to shippers and the railroad companies.

—May 7, a fire broke out in the shaft of a coal mine near Scranton, Osage Co., Kan., cutting off the supply of air from the miners, of whom there were 22 in the mine. The total loss of life was 10.

—Mrs. Fletcher, an American "medium," has been convicted of imposture in London and sentenced to imprisonment for twelve months. Her "psychic force" was believed by the jury to be a fraud.

—The Anti-Jewish crusade in the old country is not diminishing. Two hundred persons were injured in the riots at Elizabethgrad, Russia. In West Prussia fresh excesses have been committed, and many families have fled for their lives.

—May 4, the British sloop of war, *Doterel*, was blown up in the Strait of Magellan. Eight officers and one hundred and thirty-five men were killed; three officers and fourteen men escaped. It is supposed that the boiler burst and exploded the magazine.

—May 6, a freight train on the Texas Pacific railroad went through a bridge, killing the engineer and fireman, and wounding the conductor and a brakeman. In another wreck at Katula, on the same road, the engineer, a brakeman, and a telegraph line contractor were killed.

—A Baltimore dispatch says: Henry Ward Beecher, in passing through here, was served with a summons to appear and answer in a suit against him by the Directors of the Western Maryland Agricultural Fair, for failing to perform his part of a contract which bound him to lecture before the Fair last October.

—A dispatch from Deer Lodge, Montana, says that the Grand Jury has indicted ten Mormons, including two Bishops, for unlawfully voting in Montana for delegate to Congress. One hundred Mormons residing in Utah and Idaho are said to have voted for the Democratic candidate in Montana under assurance of protection.

—The *Herald* says: The sense of the city and the country has been so fully taken upon the proposal to have an International World's Fair in New York, to be held in 1883, that there need be no misapprehension as to the public opinion. The idea is not popular, nor does it grow in popularity. The wisest plan now is to abandon it altogether.

—The vast treasure which had been amassed by the Sultan Abdul Aziz, mysteriously disappeared after his assassination, and the Ministry gave out that it had been used for war expenditures. Recent inquiry, however, seems to show that a considerable part was appropriated by high officials connected with the palace, and who are supposed to have been the instigators of the assassination.

—Dillon, the agitator, has been arrested. In his speech a day or two before his arrest he advised the people to keep within the law, not because he respected it or thought they respected it, but for the sake of preserving their organization. He said they must exercise their ingenuity to sail as close to the line as possible. It is said that his arrest has had a quieting effect upon the people.

—The Utes in Colorado are getting troublesome. The Commissioners have no influence over them, and dare not go among them for fear of inciting them to an outbreak. The Indians are held in by threats to remain in the valleys, and they regard the prospect of a fight with the soldiers with derision, and boast that they can defeat all the soldiers that the Government is likely to bring into the fight.

—Troy, N. Y., is suffering from the lack of a Police Superintendent. A dispatch from there, May 4, says: "The Police Commissioners balloted eleven times to-night for a Superintendent, without result. There is

talk of a Vigilance Committee in South Troy, if the depredations are continued. In the absence of a police force to-day, the roughs fired a load of straw, burning that and a tenement.

—Hostilities continue in Tunis. A fight occurred recently in which the French are reported to have suffered the greater loss. It is said that the mountains are alive with Arabs armed with flintlock guns, each man carrying thirty charges of ammunition. It is impossible to calculate their number. At the bombardment of Tabarca, Tunis, by the *Freret*, 58 Tunisian soldiers and a large number of non-combatants were killed.

—In the Baltic provinces of Russia there is much agitation among the peasants, who desire absolute ownership of land now held on lease. The Lutheran pastors in many parts of Estheland have refused to administer the oath of allegiance to the Czar, or do so with manifest reluctance. Handbills have been distributed, calling upon the inhabitants not to swear allegiance until the Czar has granted them lands and land rights equal to those possessed by the Russian people.

—The flood at St. Louis, which was fast driving the people from their homes, has subsided sufficiently for business to be resumed. A dispatch of May 7 says that several of the railroads leading out of the city have done wonders within a few days in repairing the damages incident to the late inundations. The Kansas City, St. Joseph, and Council Bluffs run trains regularly to Atchison and north to Bigelow. The St. Joseph and Western are running as usual, and the Missouri Pacific announces the opening of its entire line.

—A dispatch from Fond du Lac, Wis., says that gold-bearing quartz has been discovered a few miles from that city, in a ledge of lime rock. The quartz shows nine feet above the surface of the ground, and reaches to an unexplored depth below. Some specimens taken from the top of the drift assayed \$21 per ton; others, taken from six feet below the ground, assayed \$148 per ton. A company of Boston capitalists have secured the working on a lease of the farm, and have a stamp mill and other mining machinery on the way. They expect to begin operations within two months.

—Turning to the Universalist Year-Book for 1881, for the statistics of 1860, we notice a marked decline since that time in the number of their parishes. In 1860 they reported 1,264 parishes in the United States; in 1880, 856—a decrease of 308, or about twenty-five per cent. in twenty years. Of this decrease 133 were outside of New England, and 175 in New England; as follows: In Maine, a loss of 48; in New Hampshire, 43; in Vermont, 18; Massachusetts, Rhode Island and Connecticut, lost one-third, and New Hampshire more than one-half of their Universalist parishes since 1860, according to the figures given in their own Year-Books.

—Secretary Lincoln is reported to be the most beset of any of the Cabinet officers. His visitors, however, are mainly of a different nature from the office-seeking hordes that throng the doors of the other Secretaries. They come to pay their respects to him as the son of the greatest President. A legion of the lowly are waiting in the corridors of the War Department every day, and when the Secretary appears they reverently shake his hand and look upon him with devoted eyes; and, with the same kind heart and consideration that so endeared his father to these people, Robert Lincoln has time and kind words for the poorest and most infirm of them.

—The Queen of Madagascar is a Christian woman who adorns her profession and honors her throne. Under a former treaty with France importations of rum were allowed, and a portion was assigned to the government as revenue. She has forbidden her people to drink it, and warned them of the evil consequences of its use. Better than all she caused the barrels of liquor received as revenue to be broken and the contents to be poured upon the ground. "I cannot take a revenue from anything that will debase and degrade my people." These words are worthy to be printed in gold, and presented to every so-called Christian ruler in the world, many of whom derive millions of revenue from the tears, and groans, and crimes of their people in the shape of liquor.

—The popular pastor of Surrey Chapel, London, has an article on revivals in the *New York Independent*, in which he expresses his full agreement with his friend, Rev. Dr. Cuyler of Brooklyn, that "the progress of the church does not keep pace with that of population." In London, he says, as in the most of the large towns, there is a diminished attendance. There are not sittings in the churches for more than one-fourth of the population, and these sittings are now not more than half filled. His conclusion, after much inquiry, is that as to church members there is "not only no increase to announce, but a very large diminution to lament; and this with a rapidly increasing population." He is quite unable to agree with Dr. Cuyler, however, in saying that most of the accessions to his church have been the result of special revival effort. Of the 2000 received on profession of faith during the 26 years of his pastorate, not 25 had been brought in through revivals, including that under Mr. Moody, of whose converts he has not more than three remaining in a membership of 1300. As the result of a six months' revival in Hull, 1000 members were added to the churches in one district. In three years "not fifty remained on their books." His conclusion is that revival "machinery is but mockery." What is needed is "the steady, quiet prayerful work of the church."

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 12, 1881.

**** NOTICE** the appointment of a day of fasting and prayer.

MISSIONARY.

WE recently enjoyed a call from Rev. J. F. Whitney, missionary to the Marshall Islands in the South Pacific Ocean. He had a hymn book printed at our printing house, a specimen of which—a temperance hymn—we will print next week, with a translation. The piece of poetry on the third page of this paper, *Battle of Magog*, was furnished to us by Bro. Whitney. It was written by the father of sister Whitney, who loved the doctrine of the Lord's coming. We love to meet with those who give their lives, and give up the society of friends, for the missionary work. May the Lord imbue us all with the same spirit.

WHO IS IT?

A LETTER dated Howard, Dakota, contains 75 cents, and says: "Please mail me one *Geikie's Life of Christ*," and adds, "I intend to canvass." But there is no name signed to the letter. Who is it?

J. N. Tucker says he has ordered his paper stopped, and that it continues to come. He gives neither post-office, county, nor State. Where does he live?

If people would take the time to read over their letters before mailing them, they would save themselves and others much trouble.

YOUNG DISCIPLES.

WE have received an interesting letter from John W. Ross, of Nevada City, Cal. He says he is ten years old; signed the pledge last January, and keeps the Sabbath with his father, mother, and sister.

It always gives us pleasure to see the young take hold of the truth and walk in obedience to God. It is too often the case that children are looked upon with distrust if they offer to walk in wisdom's ways of peace; or, if accepted by the church, it is expected that they shall lay aside the ways of youth and act like old people,—which is to say that they are expected to show a more radical change of life than is expected of old people. This is a sad mistake. It is a mistake, because children do not need to show such a decided change of life as old sinners who have long been fighting against God. And it is an unfortunate mistake, because it serves to discourage the little hearts which are often anxious to grow up into the ways of God. Religion never was designed to make old people of children. Time is required for that. But it is designed to make them *good children*; and it is the duty of parents, teachers, pastors, and all who can, to assist them in learning the way of truth and walking in it. God bless the little ones who "fear God and keep his commandments," and give their hearts to Jesus, the children's Friend and Saviour.

IN WHAT WAY?

A CERTAIN preacher, writing to a certain (professedly) religious journal, speaking of the Seventh-day Adventists, says:—

"Thus this seventh-day system spreads infidelity."

Webster defines infidelity thus: "Disbelief of the inspiration of the Scriptures, or the divine origin of Christianity." We could safely challenge the world to show a single individual who was ever caused to doubt the inspiration of the Scriptures, or the divine origin of Christianity by the seventh-day system, either in the teaching or the practice of its adherents. We know of scores of infidels who have accepted the Bible as the word of God, and entered upon lives of prayerful obedience to him, under the preaching of Seventh-day Adventists. Some of these had lived many years under the influence of other denominations, whose systems had failed to lead them away from infidelity.

Again, if the seventh-day system leads to infidelity, we should expect to see infidels accepting its teachings and keeping the seventh day, as *infidels*. But was an instance ever known of an infidel keeping the seventh day *because he was an infidel*? It is not a rare thing to hear infidels, who remain infidels, say that the seventh day is the right day to keep, if the Bible is true. All that prevents their accepting the seventh day in practice is their infidelity.

Was it ever known that an infidel was converted to a belief of the Bible by the teaching of the observance

of "the venerable day of the sun?" No; they are converted on other grounds, and in spite of this relic of sun worship.

But there is no need to follow up such unreasonable talk. It betrays not only prejudice, but recklessness in statement on the part of the writer. If goodness of character is measured by obedience to God's commandments, and we know of no other correct rule of measurement, then such writers fulfill Paul's prediction where he speaks of the last days—they are "despisers of them that are good," as they are certainly "false accusers." 2 Tim. 3:1-5.

WELL ANSWERED.

THERE is nothing more out of place than the accusation often made against those who practice only immersion in the gospel ordinance, that they "make too much of water," for of all denominations they are the least addicted to this fault. The *Michigan Christian Advocate* (Methodist) having asked the *Baptist Teacher* if "Baptists ever get water on the brain, the latter replied as follows:—

"We are obliged to reply, that we think it highly probable that some Baptists do, for, like other denominations, we have all sorts of people, and some of them, with such big heads and such little wits, as to suggest the suspicion that their skulls are not filled with brains entirely, but with either wind or water. But we have never known Baptists of any sort to be so afflicted with water on the brain, as to imagine that the soul of a dying child would go to heaven any more surely if a few drops of water were sprinkled on the brow, where death already was imprinting its seal.

"We never send off at midnight, for a minister to come and administer the ordinances to a dying man, as if he could not be saved by faith in the blood, but must also have the water. We believe in submission to the ordinance of Baptism—to the ordinance just as Christ appointed it, and not to any man-made modification of it—but we do not attribute to water any such magical, mystical, and saving virtue, as do many others who use less of it, but make a great deal more of what they do use."

PHILOSOPHY OF DEATH.

THIS was the subject of a lecture lately delivered in San Francisco by "Prof." Denton. The report in the *Chronicle*, said:—

"The professor began with the novel statement that death was certain."

Reading thus far, we thought the reporter had cleverly used a bit of irony; but further on we came to the following words of the scientific professor:—

"Walt Whitman was right when he sang, 'I know that I am deathless.'"

This brought down our ideas of irony on the part of the reporter, and at once convinced us of the entire novelty of the first statement. For is it not novel, even to a wonder, that death is certain to a man who is deathless? The contradiction itself is not novel as to rarity, for the same paradox may be heard almost any Sunday from any "orthodox" pulpit in the land. Much as Mr. Denton dislikes preachers and their preaching, we believe he received his knowledge of this very novel fact, that man is deathless, notwithstanding that death is certain, from the same source from which the preachers get theirs. If this is a part of the philosophy of death, it is a strange philosophy, and most bewilderingly self-contradictory. But the lecture was a popular one, as might be supposed; for the popular ministry have so long dealt out the self-same contradictions to the world, that it is generally thought they are reason, science, philosophy, and gospel combined, even when dispensed by an infidel or an atheist.

N. P. CONFERENCE CAMP-MEETING.

ACCORDING to previous notice in the *SIGNS* this meeting will be held this year at Cornelius, Washington county, Oregon. There is a beautiful grove at this place of small oak and fir that can be fitted up with small expense. It is in the midst of a thickly settled farming country and midway between the two beautiful towns of Hillsboro and Forest Grove. We shall be likely to have as large an attendance here as at any other convenient place in the Conference.

The time already appointed, from the evening of June 22 to the morning of the 28th will suit all parties better than any other.

We have obtained permission from the Railroad Co.

for all who attend the meeting, and pay full fare to be returned free by receiving a certificate from the Secretary of the Conference.

Our Conference is small, and in order to have a good and successful meeting, extra efforts to attend must be put forth by all our people. We hope none will feel too poor to attend, nor allow any circumstances to hinder them from coming.

It should be remembered by all that the yearly session of the Conference, T. and M. Society, Sabbath-school Association, and H. and T. Association are to be held in connection with the camp-meeting. In fact the camp-meeting is appointed for this very purpose in order to secure as large an attendance as possible to do the business of these yearly meetings. How necessary than that every one who loves the truth and desires its prosperity should make an effort to be present.

Spiritually, we all need reviving. If we neglect this we shall soon lose our interest in the truth and become an easy prey to Satan. One special sign of the last days is the working of Satan with all power, and signs, and lying wonders, insomuch that if it were possible he shall deceive the very elect. We very much need the Spirit of God abiding with us continually that we may be able to resist the power of our great adversary. These large gatherings are especially adapted to meet our spiritual wants. We go out from our homes, leaving our work and worldly cares behind, to spend a week in the worship and service of God. What can be more pleasing to God than to see his people sanctify a few days of their time, assemble together in some beautiful grove made pleasant and attractive by neatness and order, to offer up to him humble worship, thanksgiving, praise and honor. Surely it can be made a season of great spiritual benefit and blessing.

Come, then, one and all get ready for the camp-meeting. We want those present whose hearts are already warm with the love of God. And those, who feel a coldness and lack of interest creeping over them to be sure and come. And a special effort should be made to have our unconverted friends and children on the ground. Begin now to get ready for the camp-meeting.

I. D. VAN HORN.

Appointments.

UPPER COLUMBIA CAMP-MEETING.

THE Upper Columbia Conference will hold its first annual Camp-meeting, the Lord willing, in Jesse Day's Park, at Dayton, Columbia county, W. T., June, 1-7, 1881. Eld. J. H. Waggoner is expected, and others are also invited. We expect God's blessing. Let there be an earnest effort to attend this annual gathering of the Seventh-day Adventists of this new field.

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|------------------|-------|
| G. W. COLCORD, | U. C. |
| WM. GOODWIN, | Conf. |
| AMBROSE JOHNSON, | Com. |

UPPER COLUMBIA T. AND M. SOCIETY.

THE first annual meeting of the Upper Columbia T. and M. Society will be held at the Camp-meeting at Dayton, June 1-7, 1881. All officers and members are requested to make an effort to attend that will be in keeping with the importance of this branch of our work.

G. W. COLCORD, Pres.

UPPER COLUMBIA CONFERENCE.

THE first annual meeting of the Upper Columbia Conference of the Seventh-day Adventists is appointed to be held on the Dayton Camp-ground, June 1-7, 1881. All of our churches should elect their delegates in season, provide them with credentials, and furnish them with reports of the standing and condition of their respective bodies. Let each partially organized company send a representative. CONFERENCE COMMITTEE.

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