

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.]

"MASTER, SAY ON!"

MASTER, speak! Thy servant heareth,
Longing for thy gracious word,
Longing for thy voice that cheereth;
Master, let it now be heard.
I am listening, Lord, for thee;
What hast thou to say to me?

Master, speak in love and power;
Crown the mercies of the day,
In this quiet evening hour
Of the moonrise o'er the bay,
With the music of thy voice;
Speak, and bid thy child rejoice.

Often through my heart is pealing,
Many another voice than thine,
Many an unwilling echo stealing
From the walls of this thy shrine;
Let thy longed-for accents fall;
Master, speak! and silence all.

Master, speak! I do not doubt thee,
Though so tearfully I plead;
Saviour, Shepherd! Oh, without thee
Life would be a blank indeed;
But I long for fuller light,
Deeper love, and clearer sight.

Resting on the "faithful saying,"
Trusting what thy gospel saith,
On thy written promise staying
All my hope in life and death;—
Yet I ask for something more
From thy love's exhaustless store.

Speak to me by name, O Master,
Let me know it is to me;
Speak, that I may follow faster,
With a step more firm and free,
Where the Shepherd leads the flock,
In the shadow of the Rock.

Master, speak! I kneel before thee,
Listening, longing, waiting still,
Oh, how long shall I implore thee
This petition to fulfill!
Hast thou not one word for me?
Must my prayer unanswered be?

Master, speak! Though least and lowest,
Let me not unheard depart;
Master, speak! for Oh, thou knowest
All the yearnings of my heart;
Knowest all its truest need;
Speak! and make me blest indeed.

Master, speak! and make me ready
When thy voice is truly heard,
With obedience glad and steady
Still to follow every word.
I am listening, Lord, for thee:
Master, speak! O speak to me!

—Frances Ridley Havergal.

General Articles.

DEFEAT OF SISERA.

BY MRS. E. G. WHITE.

In the northern part of the land of Canaan, near Lake Merom, lay the possessions of Jabin, king of Hazor, and one of the most powerful and formidable of the enemies of Israel. In the days of Joshua, this monarch united with other kings against Israel, but was utterly defeated and his city was burned.

After some years, however, the Canaanites recovered from their defeat, and rebuilt the city. A new king, Jabin, reigning like his predecessor in Hazor, rose into great power. The commander of his armies, Sisera, was an able and successful general. His forces were well equipped and powerful, including nine hundred chariots of iron.

The Israelites, having again separated themselves from God by idolatry, were grievously oppressed by these enemies. The property and even the lives of the people were in constant danger. Hence the villages and lonely dwellings were

deserted, and the people congregated in the walled cities. The high-roads were unoccupied, and the people went from place to place by unfrequented by-ways. At the places for drawing water, many were robbed and even murdered, and to add to their distress, the Israelites were unarmed. Among forty thousand men, not a sword or a spear could be found.

For twenty years, the Israelites groaned under the yoke of the oppressor; then they turned from their idolatry, and with humiliation and repentance cried unto the Lord for deliverance. They did not cry in vain. There was dwelling in Israel, a woman illustrious for her piety, and through her the Lord chose to deliver his people. Her name was Deborah. She was known as a prophetess, and in the absence of the usual magistrates, the people had sought to her for counsel and justice.

[The Lord communicated to Deborah his purpose to destroy the enemies of Israel, and bade her send for a man named Barak, of the tribe of Naphtali, and make known to him the instructions which she had received. She accordingly sent for Barak, and directed him to assemble ten thousand men of the tribes of Naphtali and Zebulun, and make war upon the armies of King Jabin.]

[Barak knew the scattered, disheartened, and unarmed condition of the Hebrews, and the strength and skill of their enemies. Although he had been designated by the Lord himself as the one chosen to deliver Israel, and had received the assurance that God would go with him and subdue their enemies, yet he was timid and distrustful. He accepted the message from Deborah as the word of God, but he had little confidence in Israel, and feared that they would not obey his call. He refused to engage in such a doubtful undertaking unless Deborah would accompany him, and thus support his efforts by her influence and counsel.] "Deborah consented, but assured him that because of his lack of faith, the victory gained should not bring honor to him; for Sisera would be betrayed into the hands of a woman."

[Barak now marshaled an army of ten thousand men, and marched to Mount Tabor, as the Lord had directed. Sisera immediately assembled an immense and well-equipped force, expecting to surround the Hebrews and make them an easy prey. The Israelites were but poorly prepared for an encounter, and looked with terror upon the vast armies spread out in the plain beneath them, equipped with all the implements of warfare, and provided with the dreaded chariots of iron. These were so constructed as to be terribly destructive. Large, scythe-like knives were fastened to the axles, so that the chariots, being driven through the ranks of the enemy, would cut them down like wheat before the sickle.]

The Israelites had established themselves in a strong position in the mountains, to await a favorable opportunity for an attack. Encouraged by Deborah's assurance that the very day had come for signal victory, Barak led his army down into the open plain, and boldly made a charge upon the enemy. The God of battle fought for Israel, and neither skill in warfare, nor superiority of numbers and equipment, could withstand them. The hosts of Sisera were panic-stricken; in their terror they sought only how they might escape. Vast numbers were slain, and the strength of the invading army was utterly destroyed. The Israelites acted with courage and promptness; but God alone could have discomfited the enemy, and the victory could be ascribed to him alone.

When Sisera saw that his army was defeated, he left his chariot, and endeavored to make his escape on foot, as a common soldier. Approaching the tent of Heber, one of the descendants of Jethro, the fugitive was invited to find shelter there. In the absence of Heber, Jael, his wife, courteously offered Sisera a refreshing draught,

and opportunity for repose, and the weary general soon fell asleep.

[Jael was at first ignorant of the character of her guest, and she resolved to conceal him; but when she afterward learned that he was Sisera, the enemy of God and of his people, her purpose changed. As he lay before her asleep, she overcame her natural reluctance to such an act, and slew him by driving a nail through his temples, pinning him to the earth. As Barak, in pursuit of his enemy, passed that way, he was called in by Jael to behold the vain-glorious captain dead at his feet,—slain by the hand of a woman.]

Deborah celebrated the triumph of Israel in a most sublime and impassioned song. She ascribed to God all the glory of their deliverance, and bade the people praise him for his wonderful works. She called upon the kings and princes of surrounding nations to hear what God had wrought for Israel, and to take warning not to do them harm. She showed that honor and power belong to God, and not to men, or to their idols. She portrayed the awful exhibitions of divine power and majesty displayed at Sinai. She set before Israel their helpless and distressed condition, under the oppression of their enemies, and related in glowing language the history of their deliverance.

The destruction of Sisera and his forces, effectually subdued the Canaanites. After this, the land had peace forty years. But prosperity did not bring Israel nearer to God.

EMOTION AN AID TO RELIGION.

An intellectual age has assumed, too hastily, as we think, that powerful emotion hinders the perception of truth, and fills the mind with passion, when its whole energy should rather be absorbed in dispassionate observation. This view is brought forward to tell against religion, which is so much a matter of the heart and where the sentiments and affections play so important a part. We are bidden to distrust the views of life, truth, and duty which open to us in exalted moments of spiritual communion.

There is every difference between a mind filled with passion and disqualified for reasonable action, and that state of high emotion which is awakened by the kindling effect of the truth which the mind is endeavoring to apprehend. Isaac Newton described eloquently the glowing enthusiasm amid which he pursued his investigations. It is fair to doubt whether, with a cold mind, he could have made the intellectual spring which was required to raise him above all other minds and lead the world's intellect on the path of discovery.

So, in ordinary matters, the utmost that any one can do will be accomplished when emotion adds strength to his powers or raises them to their highest point of achievement. Why should we distrust the aid which awakened feeling brings to religion? Is divine truth so open and so easily attained that a cold mind can trust itself to explore it thoroughly, or even sufficiently? Shall we deny that those deep emotions which the contemplation of religious themes and the cultivation of religious sympathies awaken will raise the power of the mind to grasp spiritual realities and classify its intellectual atmosphere? The indulgence of mere sensation may drug the higher powers of the soul; but, without emotion, it is vain to hope to raise the whole man to the limit of his ability or to bring the totality of his capacities into operation. Of all subjects in the world, then, we are not to contemplate religion with the pure white light of reason alone. It requires aid from an awakened and glowing heart. When the spirit descends and love glows, the eye enjoys its most "precious seeing." But when the heart is cold, and the spirit fled, and the mind turns passionless to these themes, then is the time to doubt yourself.—Independent.

IS SIN ETERNAL?—NO. 5.

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

THE third text which is taken to prove eternal suffering, reads, "The smoke of their torment ascendeth up forever and ever." Rev. 14:11. In this case, torment is spoken of as the portion of the finally impenitent. According to our Saviour's testimony, this torment, or the "stripes" upon the wicked will accord with the magnitude of their guilt. "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." Luke 12:47, 48. This does not disagree with St. Paul's statement, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. Comparing these texts we should conclude that the fate of the ungodly will be the second death, and that each will also receive torment or stripes according to the amount of willful, personal sins committed by them. We notice also that this torment of our text is said to be "in the presence of the holy angels, and in the presence of the Lamb." St. Paul says of the punishment, "Destruction from the presence of the Lord and from the glory of his power." A comparison of these texts will show that the torment is to end, not in the conversion of the sinner, but in his destruction.

David said of the wicked (Ps. 37:20), "The enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." While thus consuming they are tormented. The smoke of their torment ascendeth up forever and ever, not that they are to be tormented eternally, but a complete and final work is accomplished on them. After thus consuming into smoke there is no resurrection to again unite these dissolved elements and bring them to life. No! The smoke ascends up forever.

The fourth text is Rev. 20:10, "Tormented day and night forever and ever." A casual reading of this text might seem to convey the idea of eternal torment to the devil and his hosts of sin. Let us look at it carefully and see if it will bear such construction. This scene is presented as transpiring "in the lake of fire." In this lake of fire, as we have already learned, the wicked are to die the second death. Here the sinner is to meet his "perdition," 2 Pet. 3:7, illustrated by the reduction of Sodom and Gomorrah to ashes. 2 Pet. 2:6. The devil is one of those said in the text to be tormented forever and ever. St. Paul in his epistle to the Hebrews says Christ was manifested that "through death he might destroy" the devil. Heb. 2:14. If the devil is to be destroyed with all his works; and if the strong (Satan) is to be as tow, and his work (sinners), as a spark, and are both to burn together with none to quench them (Isaiah 1:31), what can be the meaning of the statement that in the lake of fire they are to be "tormented day and night forever and ever"?

The Greek here is *Ais tous aionos ton aionon*. *Aionos* and *aionon* are both in the plural number. How is this? To give it a rigidly literal translation, following the form of the text, we should have them tormented day and night *forevers of forevers*. If one forever in the text means eternal, what is the force of it in the plural? Are the wicked and the devil to be tormented eternities of eternities? This cannot be, for there is but one eternity—duration endless. This Greek word *aion*—age—here rendered forever must then be understood in this case in its literal sense of *age*, or *period*, and that period here is of less duration than endless, because there cannot be a multiplication of eternities. It has been by some scholars translated "for ages of ages." In that case the obvious meaning would be this; they have periods of torment in the lake of fire corresponding to the periods of their sin, and this would accord with the words of Christ respecting the few and many stripes. Let it be borne in mind that this torment of the ungodly is *in the presence of Christ*, (Rev. 14:11), and that this torment must close as they are to be destroyed *from his presence*. 2 Thess. 2:8, 9. To be out of God's presence must be out of existence. See Ps. 139:7-10.

It is further claimed that the wrath of God abiding on the sinner must mean that the wicked are to exist eternally, and be conscious of God's wrath. Is this a necessary conclusion? "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life;

but the wrath of God abideth on him." John 3:36. Before adopting any hasty conclusions from this text it may be well for us to examine what the Bible says of the wrath of God, and what that wrath will do for the sinner. 1. The Scriptures declare that the anger of God will cease. 2. The effect of that anger on the sinner is to be his destruction and not his conversion.

On the first point, the cessation of God's anger, we read (Ps. 103:8, 9), "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger forever." "He retaineth not his anger forever, because he dealeth in mercy." Isa. 57:16. "For I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made." This text shows plainly that if God's anger were to be continued, it would be the destruction of all his creatures both spirit and soul. For this reason he declares that his anger shall cease. We now inquire second, Is the fact that his anger is to cease, any source of encouragement to those who shall be found at last impenitent? Is the wrath of God of such a nature that it is to accomplish their salvation? What saith the Scripture? We read, Ps. 56:1, "Who may stand in thy sight when once thou art angry?" and in Nahum 1:6, "Who can stand before his indignation? Who can abide in the fierceness of his anger?" In Zeph. 3:8, "For my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy."

What is this indignation of the Lord which is to be poured at last upon all nations? This we may learn by turning to Isa. 26:20, 21. "Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

We see, then, that this greatest manifestation of God's anger against the ungodly, when he pours out his indignation upon them, will be at their final resurrection, for it is at a time when "the earth shall no more cover her slain." Though this wrath of God abides on the sinner, he will not be always contending with them, but, as expressed in Isa. 10:25, "For yet a little while and the indignation shall cease, and mine anger in their destruction." The fact that the wrath of God abides on the sinner is a proof that they are not restored to God's favor, and is another strong evidence of their utter destruction.

One of the latest publications in Southampton, on the subject of future punishment, is a pamphlet of 24 pages from the pen of Rev. C. E. Steward, Vicar of St. Peters, entitled "Divine Punishment, and the Larger Hope." I should denominate the production an *apology* for the "Eternal Hope" theory, as put forth by Canon Wilberforce. Although the writer of the pamphlet does not declare himself as fully with the advocates of eternal hope, he certainly wishes us to understand that probably the doctrine is true. He claims that punishment is only of a reformatory character, and so is like the fatherly corrections of the parent who hopes to reform the wayward child.

His position is unmistakably against the doctrine of eternal conscious suffering to the wicked. In speaking of the tendency of the age to the more liberal view of the fatherly dealing of God with all his creatures, he inquires: "Is it not inevitable, then, that to an age saturated with such ideas, the doctrine of eternal torment should assume the proportions of simply the most gigantic difficulty in the Bible, or out of it?"

He takes the position that what is called punishment in the Scriptures, is no direct infliction from God, but only a natural spiritual "consequence," as physical dissolution is a necessity of the human constitution. He says, "The misapprehension to which I refer, is this: that the so-called punishment of sin need be anything else than its natural results; that it involves any annexed or super-added infliction, being the simple consequences of spiritual disorganization." To express his thoughts in our own words, it would be that the mental anguish of the sinner will be measured by the time it takes him to spiritually die; the same as the duration of the physical pain consequent upon the physical dis-

ease of the body, depends on the length of time intervening before physical dissolution. We are left to infer that by this spiritual death he means the subduing and conversion of the sinner, as set forth by advocates of "Eternal Hope." These may be consoling thoughts to those who do not choose to repent now; but he who advocates this theory of no "execution" against the sinner, will meet in his readings of the Scripture, many denials of his theory. One in particular, I will notice. A statement made by that holy man, Enoch, who "walked with God three hundred years," and was, therefore, more likely to know the truth of what he stated, than those in this age, who would frame their theory to human reasonings. St. Jude, when comparing the ungodly to wandering stars, "to whom is reserved the blackness of darkness forever," says: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all." Jude, verses 14:15. To this, we may be allowed to add one other testimony: "God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. The Lord is slow to anger, and great in power, and will not at all acquit the wicked." Nahum 1:2, 3.

The Vicar makes some admissions, which we must notice. On page 13, he says: "The theological literalist indeed, must admit that the condition of the lost is never represented as an *existence* at all. 'Destruction,' 'death,' and the like, are expressions which require to have a certain amount of force put upon them, before they will mean 'keeping alive forever in pain.' Hence, Archbishop Whateley, after showing that the letter of Scripture makes not for eternal misery, but more for the final extinction of evil souls, adds: 'On the whole, therefore, I think we are not warranted in concluding, as some so persistently have done concerning this question, as to make it a point of Christian faith to interpret figuratively, and not literally, the death and destruction spoken of in Scripture as the doom of the condemned, and to insist on the belief that they are to be kept alive forever.' Unless destruction means preservation, the rigid adherence to the letter involves the doctrine of annihilation; it certainly does not really countenance eternal existence in misery."

With the exception of the use of the word *annihilation* in the above quotation, I think its conclusion must commend itself to every candid reader of the Scripture. Annihilation is not a Scriptural term, so I prefer not to use it. Although the wicked may become extinct as conscious beings, the matter of which they were formed is not annihilated, but changed in the form of its existence. The Scripture terms are that they shall "die," "perish," be "consumed," "be as though they had not been," etc.

We think the theory of the final salvation of all, grows out of a misapprehension of the real restitution work of Christ, and what is to be accomplished by it. They claim that Christ's work is to restore all the finally impenitent to God's favor, and thus clear the universe from sin, while we suppose the Scriptures to teach that God will bring upon the sinner the most merciful punishment that will meet their deserts. He is a God of love, but he cannot look upon sin with any allowance. Hab. 1:13. He is a God of *mercy*, but as he has threatened the wicked with an overthrow, may it not be death, in their case, as with Pharaoh? "But overthrew Pharaoh and his host in the Red Sea; for his mercy endureth forever." Ps. 136:15.

It seems to me the trials and temptations of this life are all making us fit for the life to come—building up a character for eternity. You have been in a piano manufactory: did you ever go there for the sake of music? Go into the tuning-room and you will say, "My dear sir, this is a dreadful place to be in; I cannot bear it; I thought you made music here." They say, "No, we do not produce music here; we make the instruments and tune them here, and in the progress much discord is forthcoming." Such is the church of God on earth. The Lord makes the instruments down here, and tunes them, and a great deal of discord is easily perceptible, but it is all necessary to prepare us for the everlasting harmonies up yonder.—*Spurgeon*.

SHUT IN.

SHUT in, shut in from the ceaseless din
Of the restless world, and its want and sin;
Shut in from its turmoil, care, and strife,
And all the wearisome round of life.

Shut in with tears that are spent in vain,
With the dull companionship of pain;
Shut in with the changeless days and hours,
And the bitter knowledge of failing powers.

Shut in with dreams of the days gone by,
With buried joys that were born to die;
Shut in with hopes that have lost their zest,
And leave but a longing after rest.

Shut in with a trio of angels sweet,
Patience and grace all pain to meet,
With faith that can suffer and stand and wait,
And lean on the promises strong and great.

Shut in with Christ! Oh, wonderful thought!
Shut in with the peace his sufferings brought;
Shut in with the love that wields the rod.
O company blest! shut in with God.

—Methodist.

SIGNS OF THE TIMES.

BY ELD. CHAS. L. BOYD.

WHEN about to leave the disciples, the Master soothed their sorrow with the assurance that the separation of which he had spoken should be followed by his return. Do we inquire, "When is he coming?" No definite time is given to satisfy our anxious mind; but he has given certain signs which are to indicate that it is near. And this is one of the most interesting themes toward which we can turn our attention.

To know the day when this "blessed hope" will be realized has not been granted to men nor to angels. The prophets who foretold, even the angels who taught the prophets, whom Peter (1 Pet. 1:12) says desired to look into the hidden things of God, were never permitted to know when *that day* shall burst upon a wondering world.

On the mount of ascension the angels reiterated the promise that Jesus shall come again. To those who inquire how he is coming, the angels answer, "In like manner as ye have seen him go into Heaven." Clouds of glory received the risen Saviour; angels of God conducted him to the right hand of the Father. Clouds of glory will then form the stairway for the descending Lord.

Yes; he is coming. Blessed truth. From the signs we may not learn the definite time, but we may learn what great events are past which were once the subject of prophecy; what are future, and between which of these our lot is cast.

In journeying from New York to San Francisco there are certain great cities through which we must pass. The names of these cities and their respective distances from New York we know; between which of these cities we are at any given time we know; but the exact distance to the next city we may not know.

The terminus of this probationary journey is that city whose walls are of jasper, whose gates are of pearl, whose streets are paved with gold, and whose King is the Redeemer of the world. The prophets foretold five great kingdoms; four temporal, the fifth eternal. By a knowledge of the signs of the times we may know between which of these kingdoms our lot is cast.

The Jews were rejected of God because they were carelessly ignorant of the signs of the times. The same dangers which proved their ruin are threatening us.

Let us seek to so relate ourselves to God and to so understand his word, that, being warned by their overthrow, we may be saved from falling over the same stumbling-stone of ignorance and unbelief.

SILENT FORCES.

WORKMEN in the stone quarries sometimes find a very hard kind of rock. They pick little grooves for the iron wedges, and then, with great sledge hammers, drive and drive the wedges into the flinty rock. And yet, once in a while, they fail to divide the solid mass. The iron wedges and the sledges prove useless, and the workmen wonder at the stubborn rock. But there is yet another way. The iron wedges are removed from the narrow grooves. Then the little wooden ones of a very hard fibre are selected. The sharp well made wooden wedges are first put into water. They are then inserted in the grooves tightly, while wet, and water is kept in the grooves, and no sledge is needed to drive them. They would break under the severe blows of the ponderous

hammer. But the workmen just let the wet wedges alone. They will draw what the driven iron failed to do. How so? The damp wood swells. The particles must have room to enlarge. And the granite heart of the rocks cannot withstand this silent influence. In a little while the solid rock parts from top to bottom and the workmen's will is accomplished. It is often so in other things. What noise and visible effort fail to do, some quiet power, when applied, will surely accomplish. Teachers may remember this fact in mechanics, and manage some very stubborn natures by the application of the silent forces. The iron and the sledge hammers often fail; but tears, prayers, and a patient example never fail.—*Rev. A. Clark.*

TRIBULATION.

THERE is a latent poetry in this word which, besides being very beautiful, will assist us to discover the use and design of tribulation.

It is an Oriental harvest time. There is the threshing floor. It is hard and smooth and broad—formed of the living rock or of earth closely trodden together. Here come the reapers bending beneath their loads of gathered grain. They cast the grain down upon that threshing floor. And here comes the *tribulum*—that is, the threshing instrument. It is a heavy wooden platform. On the under side it is studded thick with bits of broken flint or with savage iron teeth. Oxen are yoked to it. See, they drag it back and forth over the prostrate grain. Now look; all the wheat sheaves are sadly bruised and split. The wheat itself is broken out from the enfolding and useless straw. Every where on the threshing floor you can see multitudes of clean kernels. Now they push aside the straw. Now with fans they blow the chaff away. There lie the wheat kernels—the real thing they have been after through all the sowing and the reaping and the threshing, fit now to be ground and manufactured into bread for human use. But they could not have gotten the wheat had it not been for the *tribulum*.

Tribulation takes its name and meaning from that instrument—the *tribulum*. Tribulation is the divine threshing of man. And Christ tells us that in this world we must have it. The world is a threshing floor, and on every threshing floor, there is tribulation. Blows of pain must break off the evil husks, hindering what is good and noble in us. The useless straw must be beaten away from the golden kernel.

"Now no chastisement, for the present, seemeth to be joyous, but grievous," says the Scripture. Threshing is never pleasant. "Nevertheless, afterwards it yieldeth the peaceable fruits of righteousness to them that are exercised thereby"—the true and valuable grain appears.—*Rev. Wayland Hoyt, D. D.*

THE SERMON OF "DICK" THE CANARY BIRD.

A LITTLE STORY WITH A BIG MORAL.

WHEN I was settled in Cleveland, I had a pet canary whose name was "Dick." He and I were on the most intimate terms. We roomed together; his cage was inside *my* cage, for he knew no home but my study. I always gave brother "Dick" the largest liberty, even granting him an "open door," when once in the room with *my* cage door closed. How often he used to sit on my slipper and eat his seed supper, and sing "grace" in his own bird way. In the midst of the preparation of my sermon, I would hear a sort of an interrogatory chirp, and "Dick" would be right at my elbow on the desk, those little bead eyes on me, and the chirp evidently saying "Hyatt, how are you getting along?" He was a bird of Baptist habits with that little bath-tub of his, and sure I am that he and I enjoyed much "close communion."

However, as a faithful chronicler of my departed friend—for dear "Dick" has long since died—I must say that he had one prominent, and to me, cruel failing. Although we were on terms of all possible intimacy, and never exchanged an unkind chirp or word, there was one positive disagreement which no manifestation of love on my part could remove. So often as I would put my hand into his cage to fill his seed cup, simple "Dick" would hop down from his perch and pick my fingers. All my acts of love could not convince him that the taking out of that seed cup was right. The cup filled and restored to its place, then all was right again, and "Dick" would

feed his fill, and repay his master with a song of praise.

Preacher "Dick!" Dear, feathered brother! How often I think of your seed-cup sermon! It is daily repeated by my featherless brethren. When the heavenly Master sends "the snow and the rain upon the earth to give seed to the sower and bread to the eater," what murmurings and complaints do I hear. "Isn't this abominable weather!" "What is the use of all this snow and rain?" And in the autumn, when the harvests come in, and barns are filled to bursting, how loudly my featherless brethren sing the harvest hymn!

It is a rare exercise of faith to sing the song when the hand of infinite love appears in life's strange cage to fill our seed cup. Foolish Dicks that men are to pick the fingers that come only to "give us this day our daily bread." Oh, for a faith that can trust the hand, anticipate the gift, and sing when the seed cup *seems* to go away!—*J. Hyatt Smith.*

"THOUGH THE EARTH BE REMOVED."

THE traveler Humboldt gives an interesting account of the first earthquake he witnessed. He was at Cumana, in South America. The first shock came after a strange stillness. It caused an earthquake in his mind, for it overthrew in a moment all his life-long notions about the safety of the earth. He could no longer trust the soil which up to that day had felt so firm under his feet. He had only one thought—universal, boundless destruction. Even the crocodiles ran from the river Orinoco, howling into the woods; the dogs and pigs were powerless with fear. The whole city seemed "the hearth of destruction." The houses could not shelter, for they were falling in ruins. He turned to the trees, but they were overthrown. His next thought was to run to the mountains, but they were reeling like drunken men. He then looked toward the sea. Lo! it had fled; and the ships, which a few minutes before were in deep water, were rocking on the bare sand. He tells us that being at his wit's end he looked up and observed that heaven alone was calm and unshaken. Many strange things are yet to come upon the world—earthquakes, overturnings, upheavings. But amid them all, the Book tells us the Christian shall look up to the Heavenly One: "Jesus Christ, the same yesterday, to-day, and forever," and to his heavenly home which cannot be moved.—*Selected.*

SNIPPED.—Dr. John Gill was a wit, and often used it in disciplining his flock. An old lady, a member of his church, once called upon him with a grievance. The Doctor's neck-bands were too long for her ideas of ministerial humility, and after a long harangue on the sin of pride, she intimated that she had brought her scissors with her, and would be pleased, if her dear pastor would allow her, to clip them down to propriety. The Doctor not only listened patiently to her lecture, but handed over the offending white bands for her to operate upon. When she had cut them to her satisfaction and returned them, it was the Doctor's turn. "Now," said he, "my good sister, and you must do me a good turn also." "Yes, that I will, Doctor; what can it be?" "Well, you have something about you which is a deal too long, and causes me no end of trouble, and I should like to see it shorter." "Indeed, dear sir, I will not hesitate; what is it? Here are the scissors; use them as you please." "Come, then," said the sturdy divine, "good sister, put out your tongue."

WHEN the Emperor Trajan insisted on Rabbi Joshua showing him God, who he said is everywhere, the Rabbi led him out into the open air and said, "Suppose you first look upon one of his ambassadors," and bade him look at the sun. "I cannot see," said Trajan, "the light dazzles me." Then said the Rabbi, "Thou art unable to bear the light of one of his creatures; how then couldst thou look upon the Creator? The sight would annihilate thee."

NEVER attempt to convey the impression that you are a genius, by imitating the faults of distinguished men. Because certain men were poor penmen, wore long hair, or had other peculiarities, it does not follow that you will be great by imitating their eccentricities.

THE wise shall inherit glory.—Prov.

PROMISE TO THE FATHERS.

(Continued.)

BUT it may be asked if we believe that the inheritance of the saints will be confined to the literal land of Palestine. To this, we answer that it will embrace the land of Palestine, but not be confined to it. That the promise embraces "the land" cannot be denied. And there is a significance in the assertion of Paul in Heb. 11, that Abraham, Isaac, and Jacob, dwelt in the land of promise as in a strange country, confessing themselves strangers and pilgrims on the earth. Though all was theirs by promise, they actually inherited nothing on the earth. And to the same intent are Paul's words to the Romans: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.

Here the heirship is said to be "of the world." This construction does no violence to the promise; for in the promise, as made in Gen. 12:7; 13:15, 17; 15:7, 18; etc., the word rendered *land* is the same that is rendered *earth* in Gen. 1:1, and in a multitude of other cases. While this, of itself, would not be decisive as to the extent of the inheritance, it does admit of the apostle's construction, as in Rom. 4:13.

There is an argument of analogy that is very conclusive on this subject, and must be admitted by all who claim any relation to Abraham, and to the covenant made with him. In that covenant were three prominent points, as follows:—

1. There was a promise of the land.
2. It was to him and to his seed.
3. Circumcision was given as a token or surety of the faithfulness of God to fulfill his promise, as well as the token or evidence of their relation to the covenant as heirs.

Now the second and third points are universally acknowledged to have been brought over into this dispensation, with this important truth in connection: They are changed or enlarged so as to embrace more than was included in the first meaning of the terms given. Thus, it was at first believed that "the seed" embraced only the literal descendants of Abraham. But in the New Testament, we learn that this term refers primarily to Christ, and then to all who are Christ's by faith. And that the literal descendants, merely as such, are not heirs at all. Thus it is said:—

"He is not a Jew, which is one outwardly; . . . But he is a Jew which is one inwardly." Rom. 2:28, 29.

And again:—

"For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9:6-8.

And therefore the true heirs to the promise are not counted by natural descent, but are of all nationalities, as the apostle says:—

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:28, 29.

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ." Eph. 2:11-13.

"That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel." Chap. 3:6.

The Saviour taught the same doctrine before the apostle wrote. To them who claimed Abraham as their father, who yet rejected him, he said:—

"Ye are of your father the devil, and the lusts of your father ye will do." John 8:44.

Thus it is fully established that "he is not a Jew, which is one outwardly," and that the children of the flesh are not counted for the seed; and that all who are of faith are the children of Abraham and heirs of the promise. This will be

universally admitted; and so far the covenant with Abraham is embraced by Christians.

But the statement of the third point is equally evident, and is also acknowledged. Notice the following:—

(1.) The true circumcision of the covenant is not outward. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29.

"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Col. 2:11.

(2.) Circumcision was given as a "token of the covenant," Gen. 17:11; and is also called a "sign" and "seal" in the New Testament; Rom. 4:11; and this seal is explained as follows:—

"In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance." Eph. 1:13, 14.

The earnest is the same as the seal or token. Again it is written:—

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30.

"Who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. 1:22.

This is the circumcision of the heart; made without hands; in the Spirit; the true token or sign of our heirship. And as it was said to Abraham that the uncircumcised man child should be cut off—he had broken, or had no part in, the covenant—so it is now said: "If any man have not the spirit of Christ, he is none of his." Rom. 8:9. Such have not the seal or token of the covenant, and hence have no part in the covenant.

(3.) Circumcision was given to the male descendants of Abraham; but in the gospel, with the change that is effected, whereby circumcision becomes an internal, instead of an external, seal, a change is also made in respect to the subjects of the rite. Of this, Paul speaks:—

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:28, 29.

This reference is unmistakable. The Greek, or Gentile, by "the circumcision of Christ," has the seal of the covenant made with Abraham; and so also the female. The distinctions which formerly existed in this respect exist no more.

Now, as before remarked, all classes of New-Testament believers accept these truths, and so far acknowledge their relation to the Abrahamic covenant. But it seems strange that so many who claim to be the children of Abraham reject the promise made to Abraham. While they earnestly claim to be "heirs according to the promise," they as earnestly claim that the inheritance belongs to somebody else, and not to themselves.

But to the analogy. If the seed, and if circumcision, be found plainly recognized in the New Testament, should we not expect that the subject of the promise—the inheritance or the land—would also be found in the New Testament? And again, if the second and third terms of the covenant are enlarged in the New Testament, should we not expect that the first term, when found, would be equally enlarged? Certainly we should. And consistent with this, we have seen that Paul speaks of Abraham as "heir of the world." Rom. 4:13. And the Saviour makes this one of the beatitudes in his "Sermon on the Mount," saying, "Blessed are the meek; for they shall inherit the earth." Matt. 5:5.

This promise looks to the future; it is, indeed, a promise—not the statement of an existing fact. Of this present world, we may say with the poet,

"This gloaming earth is too dark and drear
For the saints' eternal home."

If Christ is to "destroy the works of the devil;" if the covenant to Abraham is to remedy the effects of "the fall," then we may look for a "restitution," a restoration of that blessed "dominion" which was given to man in the beginning.

But here another objection is raised. It has been claimed that this promise of the Saviour is fulfilled in this present life: that the blessings and enjoyments of this world belong to the righteous.* But it seems strange that learned men,

*Pres. Mahan, discussion with Charles Fitch.

eminent Bible teachers, should ever advance such a proposition, so directly is it at variance with all the Scriptures. On this we notice:—

1. "The poor of this world" are "heirs of the kingdom which God hath promised to them that love him." Jas. 2:5.

2. The prophet said, "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:11. This is not the case at present, as we all know by observation or experience, and as is proved by our Saviour's words, as follows:—

3. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16:33. The enjoyment or blessing of the Christian is not from the world, but from Jesus' work of overcoming the world for us. So far from the meek having "abundance of peace" in this world, they have persecutions and afflictions; their life is only a "warfare," in which they are speedily overcome if they lay off the armor.

4. The wicked inherit more of this world than the righteous, the latter being "the poor of this world." This, if the promise is fulfilled in this world, would invalidate the scripture which says: "Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman." Gal. 4:30. If the inheritance is in this present world, the son of the bondwoman has the larger share.

5. As Abraham did not inherit the land, so it is very evident that he does not possess it now. Hence the promise to him is assuredly to be fulfilled in the future.

6. Paul says that Abraham and others did not possess the land, but were strangers and pilgrims on the earth. But Peter says that Christians are "strangers and pilgrims" even now. 1 Pet. 2:11.

The prophet says the Lord created not the earth in vain. Isa. 45:18. When he made the earth, he pronounced it very good. But through Satan's wiles and man's rebellion it was brought under a curse, and now it is not "very good," as it was at first. According to the terms of the curse it now brings forth "thorns and thistles." Poisonous herbs grow out of it, and deadly miasms rise from its surface. It refuses to "yield its increase" to man's toil, causing him to pine away; or with convulsive throes swallows up its inhabitants in a sudden destruction. Instead of being a place of only beauty and life, it is a scene of corruption and of death, with but here and there traces of its original loveliness. But this shall not continue forever. If God created it not in vain, then his original purpose will be fulfilled, and Satan's triumph shall come to an end.

We have read in the Scriptures that the righteous shall be recompensed in the earth; but we have seen that this has not been, and is not now, fulfilled. The Saviour said the meek shall inherit the earth; but they are strangers in it yet, even as their father Abraham was. As Abraham had to buy a burying place in the land of promise, so his faithful children now are only suffered to abide in the land on their paying tribute to wicked men. The psalmist said the meek shall inherit the earth, and shall delight themselves in the abundance of peace; but now the wicked possess the earth, and the life of the just is a life of persecution and affliction, and "he that departeth from evil maketh himself a prey." Isa. 59:15. But we toil and suffer in hope, for there remains a rest for the people of God; a rest, or resting-place, which they have not yet reached. This is no other than the peaceable possession of "the land of promise" which shall yet be given "to Abraham and to his seed."

We turn again to Paul's words respecting the circumcision of the covenant—the token or earnest of the faithfulness of God to his promise. He says:—

"After that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance." Eph. 1:13, 14. And this is just the light in which it was presented in Gen. 17. It was the assurance to Abraham that God would fulfill to him the promise of the land. The object of circumcision is not changed; it is still the token, the earnest, or the assurance, "of our inheritance."

But here another objection is urged on 1 Pet. 1:4, where it is said our inheritance is "reserved in Heaven." Abraham, said Paul, "looked for a city which had foundations, whose maker and builder is God." Heb. 11:10. This is that "Jerusalem which is above." Gal. 4:26. John, in prophetic vision, saw it "coming down from God

The Sabbath School.

LESSON FOR PACIFIC COAST.—JUNE 25.

Christ Accused of Casting out Devils Through Beelzebub.—
Luke 8:1; Mark 3:19-21; Matt. 12:22-42.

LESSON COMMENTS.

OUR Lord's second circuit through Galilee, if not more extensive, was more public and formal than the first. He was now constantly attended by the twelve men whom he had chosen out of the general company of his followers, while certain women, Mary, Joanna, Susanna, and many others, some of them of good position, waited on him, ministering to him of their substance. The crowds that gathered round him wherever he went; the wonder, joy, and gratitude, with which his miracles, particularly those recent ones of raising the dead, were hailed; the impression his discourses had created, and the steps that he had now obviously taken towards organizing a distinct body of disciples, fanned into an open flame the long-smouldering fire of Pharisaic opposition. On other occasions Jesus had satisfied himself with rebuking on the spot the men by whom the charges had been preferred. But he had not yet broken with the Pharisees as a party, nor denounced them either privately to his disciples, or publicly to the multitude. But now, at the close of his second circuit through Galilee, after nearly a year's labor bestowed upon that province, the collision came.

Early in the forenoon of one of his longest and most laborious days in Capernaum, there was brought to him one possessed with a devil, blind, and dumb. The man could hear as well as others, and once he had spoken as well as they. But from the time the devil entered he had been tongue-tied, had tried to speak but could not. A new and horrible kind of dumbness had come upon him, the closing of his lips by an inward constraint that, struggle as he might, he could not overcome. St. Luke speaks only of the dumbness, as if in it more than in the blindness lay the peculiarity of the case. Luke 11:14.

The casting out of devils had been one of the earliest and most common of our Lord's miracles; always carefully distinguished by the evangelists from the healing of ordinary diseases. If the testimony of Josephus is to be credited, demoniac possession was common at this period, and exorcism by the Jews themselves, not unfrequent. But when a dumb devil was cast out, and instantly the man began to speak, we are told that in one instance "the multitude marvelled, saying, It was never so seen in Israel." (Matt. 9:33); and in another, "All the people were amazed, and said, Is not this the Son of David?" Matt. 12:23. Here, almost for the first time, was an open expression of faith in Jesus as the Messiah, who was known and spoken of all over Judea as the Son of David. Whatever his words and actions might have implied, Jesus had not publicly taken this title to himself; but now the people of themselves begin to think that it must be so—that by none other than he could works like these be done. The man whose character the Pharisees had been attempting to malign, whose influence with the people they had been doing their utmost to undermine, is not only hailed as a teacher sent from God, but as a prophet, nay, more than a prophet, the very Son of David. What is to be said and done?

The facts of the case they do not, they cannot deny. That the man's dumbness had been nothing but a common dumbness, that there had been no evil spirit in him to be cast out of him, they do not venture to suggest. Those ingenious scribes that have come down from Jerusalem can see but one way out of the difficulty. They do not hesitate to suggest it, nor their friends beside them to adopt it; and so they go about the crowd that is standing lost in wonder, saying contemptuously, "This fellow doth not cast out devils but by Beelzebub, the prince of the devils." A wine-bibber, a gluttonous man, a friend of publicans and sinners, a Sabbath-breaker, a blasphemer, they had called him, but here is the last and vilest thing that calumny can say of him—that he is in league with Satan, and that it is to his connection with the devil, and to that alone, that he owes all his wisdom and his power.

How does Jesus meet this calumny? How does he speak of and to the men who were guilty of forging and circulating it? They were busy among the crowd secretly propagating the slander, but they must not think that he was un-

conscious or careless of what they were saying of him. He calls them unto him (Mark 3:23), and they come. His accusers and he stand forth before the assembled multitude, fairly confronted. First, in the simplest, plainest manner, obviously for the sake of convincing any of the simple-minded people who might be ready to adopt this new solution of the secret of his power, he exposes its foolishness and injustice. There was, he assumes, a prince of the devils, who had a kingdom of his own, opposed to the kingdom of God. That kingdom of darkness might admit of much internal discord, but in one thing it was and must ever be united—in its antagonism to the kingdom of light. No more than any other kingdom, or city, or house, could it stand, were it, in that respect, divided against itself. Yet it was such kind of division that these Pharisees were attributing to it.

Their own sons undertook to cast out devils; was it by Beelzebub that they did it? If not, why cast the imputation of doing so upon him? None but a strong one could enter the house of the human spirit, as the devil was seen to enter it in these cases of possession. It must be a stronger than he who binds him, and casts him forth, and strips him of all his spoils. This was what they had just seen Jesus do; and if he, by the mighty power of God, had done so, then no doubt the kingdom was come unto them—come in his person, his teaching, his work. He that was not with him was against him; he that gathered not with him, was scattering abroad. Much there was in the spirit and conduct of many then before him, whom the application of this test must bring in as guilty; but let them know that all manner of sin and blasphemy might be forgiven. In ignorance and unbelief they might speak against the Son of man, and yet not put themselves beyond the pale of mercy; but in presence of that divine Spirit and power in which he spake and acted, not only to ignore it, but to misrepresent and malign it, as these Pharisees had done, was to enter upon a path of wilful, perverse resistance to the Spirit of God, which, if pursued, would land the men who took and followed it in a guilt for which there would be no forgiveness, either here or hereafter; no forgiveness, not because any kind or degree of guilt could exhaust the divine mercy or exceed its power, but because the pursuers of such a path, sooner or later, would reach such a state of mind, and heart, and habit, that all chance or hope of their ever being disposed to fulfill, or capable of fulfilling, those conditions upon which alone mercy is or can be dispensed, would vanish away. The blasphemy against the Holy Ghost, which never hath forgiveness, lies not in any single word or deed. Jesus, though not obscurely hinting that in the foul calumny that had been uttered, there lay the elements of the unpardonable offense, does not distinctly say that the men before him never would or could be forgiven for uttering it. His words are words of warning, rather than of judgment. A monstrous accusation had been made, one in which, if the men who had made it persevered, they would be displaying thereby the very temper and spirit of such blasphemy against the Holy Ghost as never could be forgiven. It was out of an evil heart that the evil word had been spoken. It was by a corrupt tree that this corrupt fruit had been borne, and the heart would get worse, the tree more rotten, unless now made better. Such bitter words of ungodly malice and despite as the Pharisees had spoken, were but outward indices of the state of things within. Yet such good signs were words in general, that "Verily," said Jesus, "I say unto you. . . . By thy words thou shalt be justified, and by thy words thou shalt be condemned."—*Hanna's Life of Christ.*

A TEACHER who habitually neglects to study his lesson, will soon degenerate. The cistern that is always letting out and taking little in, will very soon be dry. He is an ill mower who never whets his scythe; he spoils both his work and his weapon. The unstudious teacher making little progress himself, his scholars will make less. Ten years hence, you shall find him pursuing the same well-worn track of thought, quoting the same texts of Scripture, and telling the same stories. The habit of teaching remains, but he has lost interest in it. It now costs him nothing to teach, and we generally value anything by what we pay for it.

out of Heaven." Rev. 21:2. Therefore, Peter's words are true as referred to the city, but they do not apply to the earth which the meek shall inherit, and upon which the holy city comes down. Look once more at Paul's words in Eph. 1:14. He says this circumcision of the heart, the seal of the Spirit, "is the earnest of our inheritance until the redemption of the purchased possession." While Peter's words will not apply to the earth, these words will not apply to the city of God in Heaven. But they will apply to the earth, which was made very good; and is to be given to the children of men; upon which the righteous shall be recompensed; which the meek shall inherit; but which is now under the curse, and is groaning for redemption. Rom. 8:22. The subject of the redemption of God's creation is a most glorious one; the mere thought of it fills the heart of the pilgrim with "joy unspeakable." But this must be reserved for future consideration. EDITOR.

DO YOU LOVE YOUR BIBLE?

READER, love of the word of God is one great mark of a true Christian. Give me leave to ask whether you know anything of this love. Is the Bible sweet and refreshing to your soul? Do you love your Bible?

There never was a man or woman converted, from one end of the world to the other, who did not love the revealed will of God. Just as a child born into the world desires naturally the milk provided for its nourishment, so does a soul born again desire the sincere milk of the word. This is a common mark of all the children of God—they "delight in the law of the Lord." How is it with you?

Show me a person who despises reading, or thinks little of Bible preaching, and I hold it to be a certain fact he is not born again. He may be zealous about forms and ceremonies. He may be diligent in attending daily services. But if these things are more precious to him than the Bible, I cannot think he is a converted man.

Tell me what the Bible is to man, and I will generally tell you what he is. This is the pulse to try, this is the barometer to look at, if we would know the state of the heart. I have no notion of the Spirit dwelling in a man, and not giving clear evidence of his presence. And I believe it to be a signal evidence of the Spirit's presence when the word is really precious to a man's soul. When there is no appetite for the truths of Scripture, the soul cannot be in a state of health. There is some serious disease.

Reader, what is the Bible to you? Is it your guide, your counselor, your friend? Is it your rule of faith and practice? Is it your measure of truth and error, of right and wrong? It ought to be so. It was given for this purpose. If it is not, do you really love your Bible?—*J. C. Ryle.*

SAMARIA.

In their territory the Samaritans certainly possessed some of the richest legacies of Jewish history. When the Israelites entered into the promised land after their long wanderings, it was their first duty, according to Moses' command, to rear on Mount Ebal an altar of stones, and on this altar inscribe the law. Then with six tribes posted on the slope of Ebal, and six on that of Gerizim, the Levites pronounced the curses and blessings of the law—the curses from Ebal, the blessings from Gerizim. Ancient Shechem, regarded as the most beautifully situated city of Palestine, lay in the valley, directly between the two mountains, and was the frequent rallying-point of the nation. In that valley Joshua gathered the people in solemn assembly to renew their covenant with God; there the sanctuary was set up and revered even centuries later, when Jerusalem had become the sacred capital of the nation; there Rehoboam, son of Solomon, received his crown; there Jeroboam, first king of the ten tribes, set up his kingdom. And after two hundred and fifty years, and after the destruction of the northern kingdom, a new race and sect—the Samaritans—came to revive there a temple and altar dedicated to Jehovah, and to claim title to the name of Israel, that rival kingdom to Judah which became an idolatrous and apostate nation, and utterly perished at the hands of the Assyrian invaders who carried its people bodily out of the country.—*Sel.*

How narrow our souls become when absorbed in any present good or ill! It is only the thought of the future that makes them great.—*Richter.*

The Signs of the Times.

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

J. H. WAGGONER, EDITOR.

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

OAKLAND, CAL., FIFTH-DAY, JUNE 16, 1881.

WILLINGLY IGNORANT.

THE apostle Peter, speaking of those who, in the last days, will try to deny or to evade the truth in regard to the Lord's coming, says they will be "willingly ignorant" of certain things. The revised version uses a singular expression—they will willfully forget." The idea is just. Willing ignorance is only willfulness. In this important matter, fortunately, ignorance is not necessary, for abundant evidence is given in the word of God to afford assurance to the humble seeker for truth.

A lady in one of the Eastern States having advocated the doctrine of the Lord's near coming, the editor of the village paper replied as follows:—

"Since 'the day of the Lord shall come as a thief in the night,' and no man is to know 'the day or the hour when the Son of man cometh,' and since, as Jesus himself has said, 'of that day and hour knoweth no man: no, not even the angels of Heaven, but my Father only,' is it not sheer presumption in any person to talk of 'signs' indicating its approach? We are positively assured by Jesus himself that no man, not even the angels, can possibly know anything concerning his second coming, and yet here is an intelligent, estimable, and sincere lady raising a warning cry, and insisting that that end is just around the corner, as it were, all the astronomers to the contrary, notwithstanding. Indeed, she as good as intimates that the astronomers themselves are gradually coming round to her way of thinking."

Now we could readily excuse the ignorance betrayed in the above paragraph, were it not for the self-assurance manifested by the writer, which gives so strong a coloring of willfulness to his language. And yet we are not surprised at the position taken by this editor, for we have known the same ideas to be put forth from the pulpits of orthodox churches. We pity the secular editor where we would blame the minister. The former may not be expected to examine Biblical questions closely; but the latter has taken upon himself the most solemn obligation to do so,—to search the Scriptures and to give the mind of the Spirit of God to the people, as it is revealed in his word. Let us briefly examine these points put forth with so much confidence, and see to what they amount.

1. The day of the Lord will come as a thief in the night. True, but to whom? The Saviour says his coming will be as unexpected to the world as was the coming of the flood to that generation. But it did not come unexpectedly to those who were saved. And all to whom it did come as a thief were lost. And "so will it be when the Son of man is revealed." Paul, speaking of that day, says, "But ye, brethren, are not in darkness that that day should overtake you as a thief." Did the opposers ever read and consider this text? It will come as a thief on the careless, the indifferent, the worldly, the faithless.

2. Of that day and hour knoweth no man. True again. All Adventists fully accept this statement, and he who quotes it against them does it to no purpose. While we accept this, why is it that the opposers will not accept the words of the Saviour in immediate connection with this? He says that when they see certain things come to pass, then they may know he is near even at the doors—"just around the corner," if you like the expression better. More than this, it is in the imperative form in the original—it is a precept, "know ye that he is near." It is both the privilege and the duty of Christians to know that it is near. And he who refuses to know it; who speaks against it, is, in the same chapter, called an evil servant.

3. "We are positively assured by Jesus himself that no man, not even the angels, can possibly know anything concerning his coming." What a statement is this! We are astonished that any man has the presumption to pen it. When the Saviour himself gives the signs; commands us to know; gives an illustration from nature which is almost unequalled for certainty; and says so surely must we know when it is near; how is it that a man who has the ability to read the texts, dares to say that we "cannot possibly know anything

concerning it." Jesus said nothing to that import, but decidedly to the contrary. The day and hour he did not reveal; the signs of its nearness he did not reveal. And he who denies or covers up this truth incurs the fearful penalty for taking from the words of Scripture.

4. "The astronomers to the contrary, notwithstanding." This is enough to cause any one to smile, who has any just idea of the subject. The truths of astronomy have no bearing whatever on the doctrine of the second advent, more than they had on the first advent. He who intimates that astronomy knows anything of facts of this nature shows only his own folly. Inspiration points to this very kind of opposition to this truth. There shall come "in the last days scoffers, walking after their own lusts, saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But we do not learn concerning "the power and coming of our Lord Jesus Christ" from the works of creation, or the changes in nature, but from the "sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." When men shut their eyes against this light, when they would rather than not be ignorant of its teachings, because they do not coincide with their feelings, we cannot wonder that they run to great lengths in error. We pity them; and much more we pity those who are blindly led by them to reject the truth of God in matters which pertain to our salvation.

We have already said enough to prove that it is the Lord's will and intention that we shall know when his coming is near. We will add but a little to this evidence.

By the prophet Joel the Lord commands that an alarm shall be sounded when the day of the Lord is near. "The day of the Lord" is a period of time which is to immediately succeed "the day of salvation." As to the nature of that day, see Isa. 13:6-13; Joel 2:1, 2; 1 Thess. 4:13-18; 5:1-4; 2 Peter 3:3-10. These texts not only show what is the nature of that day, but also connect its coming with the second advent of our Lord, who will then take "vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." But who shall sound the alarm, and warn the world of its near approaching, if we "cannot possibly know anything concerning it"? This prophecy of Joel can no more fail than any other word of the holy Scriptures. The alarm must and will be sounded, "whether they will hear, or whether they will forbear." The world will be warned, notwithstanding evil servants may say, "My Lord delayeth his coming," and scoffers may deridingly ask, "Where is the promise of his coming?"

Paul to the Hebrews, says that to them that look for him shall he appear the second time without sin unto salvation. Following this he counsels them to faithfulness, "and so much the more as ye see the day approaching." If they pay heed to the Saviour's answer to the question, "What shall be the sign of thy coming, and the end of the world?" they cannot fail to see the day approaching; they will be able intelligently to sound an alarm. Instead of saying, "You cannot possibly know anything concerning it," the Lord said that as surely as we know that summer is nigh when the trees put forth their leaves, so surely may we know, when we see these signs, when he is near, even at the doors. This is quite plain enough to satisfy faith. To the evil servant, and to the scoffer, nothing would be satisfactory. Rejecting the words of prophecy, they would not believe though one rose from the dead.

Why will people set themselves against the doctrine of the second advent! What is there in it to displease them? It is the time when the saints shall appear in glory, Col. 3:4; when they shall inherit the kingdom, Matt. 25:31-34; when they shall receive a crown of glory, 1 Peter 5:4; when they shall receive the reward of all their labors, Matt. 16:27; Rev. 22:12; when we shall be restored to the sweet companionship of our friends who sleep in Jesus, 1 Thess. 4:13; when the righteous shall triumph over death and the grave, 1 Cor. 15:51-55. It is the blessed hope. Titus 2:11-14.

What more need we say to incite every lover of Jesus to love his appearing? Who can read these Scriptures and not heartily say, "Even so, come, Lord Jesus"? May the Lord by his Spirit and his truth prepare us for that day—day of joy and of glory to every faithful soul—day of terror and alarm only to the worldly, the unfaithful. Rev. 6:15-17; 2 Thess. 1:6-10.

WHERE IT LEADS TO.

THAT a church has the right in any way to modify the ordinances committed to its keeping by our Lord, has always been strenuously denied by Baptists. Many pedobaptists hold to this same position, though they differ widely from us on the question of fact as to what are the ordinances of the church. But there has been a growing tendency among pedobaptists towards the theory that a church has the right to use its discretion as to obeying Christ, and when it sees fit to do so, may substitute something entirely different for what he has commanded.

For a time this tendency was confined to the ordinance of baptism. Certain pedobaptist scholars have not scrupled to declare that while the Scriptures command immersion, any church may substitute affusion if that appear a more convenient and seemly ceremony. But it has become evident that if this principle is valid at all, its application cannot be restricted to baptism, and it has been reserved for the *Christian Union* to take the last step, which it does in these words: "Any church has a right to substitute unfermented grape juice or milk or water, or whatever it will, in the place of wine. In our belief it has the right to dispense with the Lord's Supper altogether, if in its Christian judgment exigencies arise in which that ordinance becomes a means of danger, not a means of grace."

It is scarcely necessary to point out the fact that this declaration amounts to a complete surrender of the whole theory of Protestant Christianity. If the "Christian judgment" is to be the umpire in all cases, there is no valid defense against the claims of the Romish church on the one hand, and a bald rationalism on the other. The Romish church has always embraced the larger part of Christendom, and for many ages was substantially the whole of Christendom. If "Christian judgment" is to decide questions of doctrine and practice contrary to the New Testament, the judgment of the great majority of Christians must be assumed to be sounder than that of the minority. If Scripture can be set aside by any human power, no man can refuse to become a Romanist, except on the ground that his judgment is more likely to be right than that of the great majority of Christian men, which is not a valid reason. It is strange that men cannot see this, that they can continue to be blind to the logical issues of such a declaration as that above quoted. The rejection of the absolute authority of the word of God compels a man to seek authority either in the church or in his own reason. The one is Romanism, the other is rationalism; both are anti-Christian.

We are glad of the opportunity to give the above our cheerful indorsement. It is from the *Examiner and Chronicle*, which is a thoroughly Baptist paper; and the doctrine of the article is genuine Baptist doctrine. It was by just such utterances as these, that we were induced to sacrifice the association of the church of our parents, and all of that way of teaching, and to unite with the Baptist church, in our youth. That this is correct as a theory of Christian duty, we do not see how any one can deny, who has even a moderate degree of reverence for the authority of the word of God.

But we have for years insisted that this is Baptist doctrine only, and not strictly Baptist practice. We think the *Examiner* is correct in its judgment that the pedobaptist doctrine cannot consistently be restricted in its application to baptism. It may apply to the Lord's Supper just as well. And we think the position laid down by the *Examiner* holds good in regard to all matters of duty enjoined in the word of God. It was because the Baptists took pedobaptist ground on the fourth commandment that we separated from them. They openly and freely acknowledged the binding obligation of the decalogue, fourth commandment not excepted, but claimed the right as a "Christian privilege" to disregard the strict letter of the commandment, and to substitute as obedience something not embraced in the commandment. If they are right in their manner of observing the Sabbath, then the pedobaptists are right in their treating the subject of baptism in like manner. Or if not, why not? But if the principle is wrong, why not reject it in its application to every precept in the divine word?

When we pointed out this inconsistency in the practice of the Baptists, to a brother in the church of which we were a member—and who was, also, a most rigid and strenuous Baptist—he justified their course on the ground of long-continued practice in the churches, and used the following language:—

"If I had as good traditionary evidence for infant baptism as I have for Sunday, I would be willing to be a pedobaptist."

This, in effect, is the present position of the Baptists as a denomination; but it is subversive of every principle of action held sacred by them. It is not a rejection of tradition as such, but a rejection of tradition on some points because they have not enough of it to

satisfy the demand. But let no one who keeps Sunday without "an express warrant of Scripture," plead longer for "the Bible and the Bible alone," to the exclusion of tradition, as "a sufficient rule of faith and practice."

At the time of the conversation referred to above, we were not sufficiently informed on the subject to judge correctly as to whether infant baptism or Sunday has the best claim on the weight of tradition. But we have examined that ground; and we have been surprised that infant baptism was so well fortified by tradition. Surprised because we had supposed, as the Baptist brother with whom we conversed, that even tradition itself, in favor of infant baptism, was somewhat meager. But tradition entrenches infant baptism as early as the days of Tertullian and Cyprian. This does not add one whit to its authority in our mind; we believe it is unscriptural and antiscritural. No amount of tradition—not all the testimony of all "the Fathers"—can elevate it in our estimation, to a level with "the law and the testimony" of divine record. But consistency demands that it shall have some weight with those who accept "the venerable day of the sun" as a substitute for "the Sabbath of the Lord;" who virtually make void the commandment of God by tradition, and justify the innovation. The Lord by Isaiah says, when they speak not according to the law and the testimony it is because there is no light in them. Isa. 8:19, 20; and by Paul, that the Scriptures thoroughly furnish us unto all good works. 2 Tim. 3:16, 17. Where is the law for keeping Sunday? What scripture "thoroughly furnishes" us with evidence for Sunday as a sacred day, to be sacredly observed? We earnestly wish that our brethren of the Baptist church would wisely consider this matter.

But, allowing that they are wrong, that their practice is inconsistent, this does not prove that the pedobaptists are right. No one can be right and rest on tradition as a ground of duty.

THE WORLD'S EXPECTATION.

OVER fifteen years ago, Mr. David N. Lord, of New York, penned the following language:—

"There has been no period for ages, probably, when there was so general an expectation among evangelical Christians of all classes, that either the advent of Christ is at hand, or else some great measure of Providence, by which a new era is to be introduced to the church; and what is equally remarkable, no time before in which other men of all creeds and classes—atheists, infidels, apostates, formalists, nothingists, were also looking as they are now, for a regeneration of the world after their several schemes of perfection and blessedness. Among the signals that Christ is at hand, one of the most striking is the skill and success with which Satan is working with all power and signs and lying wonders, and deceivableness of unrighteousness in them that perish; and their abandonment by God to strong delusion, that they may show forth their true character as his enemies, and make the propriety manifest of the condemnation and destruction with which they are soon to be overwhelmed."

The rapidity with which great and significant events are crowding in upon us, has increased in geometrical ratio since the above was written. The working of Satan with signs and lying wonders, to which reference is made, has gone forward with long and rapid strides since that time. The development of evil has been so steady and constant, that the world has become somewhat familiarized with it, and it makes less and less impression upon the general mind. But could there have been an instantaneous transition from the state of the world and society as it was thirty years ago, to what it is at the present day, all classes would have stood aghast, paralyzed and dumb with amazement at the terrible change.

The ranks of those who have pleasure in unrighteousness, have greatly swollen in numbers; and some have so far thrown off the power of restraint and the mask of decency, as to publicly avow and defend their vile practices, glorying in, as Paul declares, and foaming out, as Jude adds, their own shame. Verily the Judgment of such cannot much longer linger, nor their damnation slumber.

With greater success than ever, Satan is working with his signs and lying wonders; and if fifteen years ago this was a sign that Christ is at hand, it is now evidence of his soon coming which cannot be overlooked nor mistaken.

U. S.

THE most hopeful thing said of Saul of Tarsus was, "Behold he prayeth." The late sainted Sprague said he doubted if any sinner was ever lost who kept up the habit of continuous prayer. Prayer is the Archimedean lever that moves the spiritual world.

GOD'S PURPOSE IN CREATING MAN.

THERE was a time when the human race had no existence. But when it seemed good to God, he called man into being from the dust of the earth. The gift of life was conferred by Him who is the source and fountain of life. Without doubt, there was a special purpose in the mind of the Creator. He did not create man because he was under the necessity of doing it; and he certainly did not do it without thought, or in an accidental manner. He had reasons of the noblest, purest, holiest character. The four and twenty elders in the act of worshiping before the throne of God state the object of the Creator in these words: "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:10, 11.

The pleasure of God in the work of his hands was the object which he purposed to accomplish in the creation. God is a being of infinite perfections. His benevolence has connected his own pleasure with man's highest well-being. His purity forbids that he should take pleasure in wickedness. His justice demands that sin shall be adequately punished. God cannot take pleasure in wickedness, neither shall evil dwell with him. Ps. 5:4. To sinful men, God says: "Oh, do not this abominable thing that I hate." Jer. 44:4. These statements being acknowledged, it is certain that the majority of mankind in all ages have failed to answer the end of their existence. Adam and Eve, though created in uprightness, did shortly afterward rebel against their Creator. Cain, their first-born, was a murderer. Only one family was worthy to escape the deluge. From Noah's time till our own, truth and righteousness have been in a minority, and wickedness has borne rule in the earth. And our days are, as predicted by Christ, like the days which were before the flood, when violence filled the earth, and all flesh had corrupted his way upon the earth. Gen. 6; Matt. 24.

Persistent rebellion fills up the lives of the greater part of mankind. Now, God did not create man for such an existence as this. He can take no pleasure in such men. The end of their creation is not answered in the lives which they lead. And yet, without doubt, God foresaw that mankind in general would make this deplorable failure. To answer the end of their existence, it was necessary that men should be subjected to trial. God saw that while the most would refuse salvation, there would still be, as the final result out of all generations, a sufficient number of the redeemed to fill his house. These persons alone will fill the purpose of the Creator, for they will glorify him forever, and he will take pleasure in them to all eternity.

And now what shall we say of those who would not be redeemed by the blood of Christ? They certainly have not in their lives of sin fulfilled hitherto the pleasure of the Creator, though it was for this purpose that he created them. God's work in the creation of the race is not a failure, for he secures out of the vast host of mankind a sufficient number of overcomers to people the new earth. But there are just as many more human beings than there would have been had man never sinned, as there are in number of the finally impenitent.

These persons, by their own fault, have rendered the Creator's work in their individual cases a failure. They have persisted in rebellion, and have absolutely refused to fulfill his gracious pleasure concerning them. And now what shall we say respecting them? The gospel of Christ having failed to change their sinful nature, there is no remedy that can reach their cases. They were created for the pleasure of God. They have never answered the end of their existence. They never can answer that end, after having once passed their day of grace.

Now what shall we say concerning the endless existence of the lost? Must those exist forever who only dishonor Him who created them? Manifestly, everything depends on the action of the Creator when he gave existence to the human race. If he then gave to man the possession of absolute immortality, or if he, by fixed decree, determined that man should live to all eternity, then he did, so to speak, tie his own hands. For though God gave to man existence for a certain determinate purpose, and though the lost have absolutely failed to fulfill that purpose, and can never in all the ages to come fulfill it, yet God must

still suffer them to continue in their immortality of wickedness.

But is it not a plain truth of inspiration that God put man upon trial to see whether he would answer the end for which he gave him existence? Is it reasonable to assert, what the Scriptures certainly never do assert, that God gave to man an absolutely endless existence when he created him, and then put him on trial to see whether he would answer the object for which he was created? We cannot charge God with folly, and certainly if tried by any principles which man can comprehend, such action on his part would be in the highest degree absurd.

We must conclude that He who created, can, if he see fit, uncreate; and that He who gave to man existence for a certain object, can take away that existence if that object be not gained. Not one who acknowledges the Bible can doubt that God foresaw that a very large part of mankind would, as the result of their trial, form sinful and rebellious characters. Now shall we claim, as do some, that God gave immortality to all these before their trial, and so, whether he can take pleasure in them or not, has hidden them exist to all eternity? Or shall we say that God first waits, that he may see who will glorify him, and then gives endless existence to these and to no others? Is not immortality precisely in place as God's gift to men when they have been proved with respect to his pleasure? And is it not best that this should be withheld until that trial is past? What say the Scriptures respecting this? J. N. A.

FORMALITY AND FANATICISM.

BY ELD. R. F. COTTRELL.

DEAD formality and seething fanaticism—the rock Charybdis and the whirlpool Scylla—are both alike to be avoided. The successful navigator must carefully sail between the two. He must not fear the whirlpool so much as to dash his vessel upon the rocks, neither must he, to shun the rocks, rush into the whirlpool. Death is imminent on either hand; but there is a channel through which the mariner may steer his vessel in safety.

The formalist trusts in a lifeless form of words and ceremonies; the fanatic in the teaching of the Spirit. Both have a spirit, but neither of them the Spirit of God. Those who would worship God acceptably must worship him in spirit and in truth. The word of truth is necessary, and the spirit of truth is no less so.

There is such a thing as a person unrenewed, having the carnal mind, conforming in a measure to the outward acts of religion, and at the same time being a stranger to the Spirit of God and experimental religion. On the other hand, there may be a remarkable experience, and impressions supposed to be from the Spirit of God, and yet the person be laboring under a delusion, not being led by the Spirit of God, but by the wild spirit of fanaticism. The one cries, "The word, truth, duty;" the other, "The Spirit, impressions, experience." Both are wrong; the one is being driven upon the rock, the other is being drawn into the whirlpool.

"Genuine sanctification follows the channel of Bible truth. It is not grounded on flights of feeling, but on the immutable truths of God's word. It is the truth received through the mind and practically carried out in the life. When the truth is thus received and carried out, there is a radical work, a change indeed; and those who receive and obey the truth are not destitute of good feeling. They have an inward satisfaction arising from a consciousness of well-doing, and enjoy the approbation and blessing of the Lord to encourage and strengthen them in their great and glorious work."

What we experience from the Spirit of God is for our own encouragement, and not for an evidence to others that we are truly converted. The best evidence possible to others is a life in harmony with the word of God; and this too is the best evidence to ourselves, for we may well doubt the most rapturous and ecstatic experience that flows from some other source than a sincere endeavor to know and do the revealed will of God.

It is good to enjoy the approving smiles of Heaven, the witness of the Spirit that we are truly converted. Let all seek and enjoy this. But when we are favored with some rich experience which is new to ourselves, let us not conclude from this that our brethren have never been converted to God. We should encourage a heart work, but our experience is not the measuring line. We have a better one in the word of God: "By their fruits ye shall know them." Our words and actions are the fruit we bear.

MANNER.

ONE of the most prominent men of our time lately said: "I have lived sixty-three years in the world, and have come in contact with all ranks and all quality of men; but I have never met one who, when I spoke to him with sincerity and courtesy, would not reply to me in like manner."

This testimony is the more valuable as it comes from a man who probably possesses more personal popularity than any living American, and who owes it to the magnetic charm of his sincerity and courtesy of manner.

Dorothy Dix, who visited almost every prison in the United States, said that she never once received a rude word from a convict, no matter how degraded he might have been.

"I showed them by my manner that I trusted them," was her secret.

There is no personal quality which young people are so apt to neglect as this, an attractive, magnetic manner, which is so much more potent and enduring a charm than the beauty of face and figure, which they prize so highly.

It is not a charm to be learned, for it is not attractive when artificial. All the world, down to your dog, knows by instinct when the suavity, the genial smile, the friendly word, are assumed.

The basis, the absolute essential, in a thoroughly well-bred manner, is that total lack of self-consciousness which not even the most expert actor can assume. Hence, all the awkwardness, the diffidence, the social mistakes of boys and girls. They are usually intensely self-conscious. The world, their knowledge, their very selves, are all so new to them; their opinions and thoughts and the part they mean to play in life, are so important to themselves, that they are apt to thrust them on others. After a while, when they learn how insignificant they are, they will begin to be considerate of others, easy, and unembarrassed.

"I ceased to be awkward," says Sydney Smith, "as soon as I discovered nobody was looking at me."

But sometimes a man most anxious to please, never finds out during a long life, that the manner which attracts is that which shows that its possessor forgets himself, and is generously interested in his companion.—*Youth's Companion*.

ABOUT GRUMBLERS.

THE *Sunday School Times* says: "Grumbling is rarely done by any one who has a fair show of reason for grumbling. Those who are worst off are, as a rule, least likely to complain of their condition. Whenever you hear a person tell of the hard lot he has, you can feel pretty sure that he is better off than most of his fellows—so well off that he has time to grumble. Here, for example, while the mercury is in the nineties, a set of men just across the street from us, in a close, upper room, with its low ceiling and its poor draught, are at work on metal-soldering with blow-pipes, over blazing gas-jets, with never a thought of growling about the weather. They laugh merrily, and take things easy. In the restaurant on the lower floor of a neighboring building, a stout gentleman of leisure sits in a wicker chair, with his shirt collar unbuttoned, and swings heavily a large palm-leaf fan, while he sips an iced lemonade, and groans out after each sip that this terrible weather is intolerable, and will be the death of him if it lasts two days more. And so it is all the way along in life. The more comfort, the more grumbling. That is the way of the world."

ONE IDEA.

It is generally a mark of reproach and a proof of narrowness to speak of a man as being a one-idea man. We hold a man responsible for being well balanced, that is, equally conservative on all subjects. If a man has a natural susceptibility in some directions more than in others, we generally call it a sign of weakness. This is a grand mistake. It is a source of strength to be able, easily, to summon all our faculties on a moment's notice, on any particular subject. Take away John B. Gough's one idea, and he would be weak like other men. The marvelous collection of machinery and product at the centennial exhibition is the gathering of the work of one-idea men. So also with galleries of art, there are grouped the works of men fit for one thing, but for nothing else. The broad-minded, many-sided, variegated men who, like Michael Angelo, excel in all arts, come only once in many ages. Once in an

age there rises a silent soldier, who has equal worth in councils of war or of peace, who can manage a farm, take a battery, or build a railroad. But not so with us all. He is a happy man who has a talent for doing one thing well. Let him use that one talent. The time may come when he will be glad he is not responsible for more.

Nature provides for individualness in all that lives. Flower, stem, and root, may all be perfect in their narrow line. A man whose education and talents prepared him for any forum or any court, turned from earthly honors of every kind saying, "None of these things move me." He defined for himself one unchanging pursuit, "This one thing I do." Few of us are able to accomplish more. There is but one world for a probation, one moment at a time, one object in life, one God to serve, one mission to fill. Singleness of purpose may make our path narrow, but it concentrates our energies. If we would make the most of ourselves, we should do some one thing well. When this is done, it will only be a waste of time to invent other modes of work. Every plant has a seed after his kind, and yet this singleness of quality makes the diversity of nature. The little allotment perfectly filled brings society the nearest to perfection, one whose talent compares with the great ones, as the fern leaf to the forest, yet serves equally well the Infinite One who formed it. Dignity comes not from the great things done, so much as from the great Being who is perfectly served.—*Golden Censer*.

"I PRESS ON."

"WHEN I read about the martyrs, I feel ashamed. How very few men and women are in dead earnest like Paul! I love to look at Paul, and never do it without thinking that perhaps it would take about a thousand Christians nowadays to make one like Paul. Did Paul compromise when he 'received those forty stripes save one?' 'Those Jews have beat you five times now, Paul. What are you going to do?' 'Do! do you think these light afflictions, which are but for a moment, move me? I'm pressing forward to the prize; these stripes don't hinder.' Then they stoned him with those cruel stones, until they thought he was dead. 'Don't you think, Paul, now, that you'd better go down into Arabia awhile, until this opposition has blown over?' 'No; I must press forward.' 'Yes; but it is costing you so much—that cruel scourging. Don't you think you'd better be careful? You know it makes the Jews mad to tell them about Jesus, the one they crucified. What are you going to do?' 'Do! I press forward.' Satan got his match when he got Paul. In Philippi he and Silas were cast into prison. He thought he had a call to go down there, in a strange land and in a prison; they sang praises, and the prison doors flew open. I am afraid Mr. Sankey would not sing praises, as he does now, in Paul's dungeon. He is among false brethren; we hear no complaining about stripes, and no looking back. He did not have ministers sitting on the platform behind him to back him up. There was no despondency, no gloom. He takes his pen and writes, 'Light affliction—it is but for a moment.' He takes his pen again and writes that last epistle. I love to read it. 'I have fought a good fight, I have finished my course, henceforth there is laid up for me a crown of righteousness.' Talk about Cæsar or Napoleon! That little tentmaker was greater than they all, and had a crown that they never had. His blessed work is not finished yet. It lives in this Book, and will live, until with Paul, we gaze upon him who is the light thereof."—*D. L. Moody*.

THE CHRISTIAN HILL.—The difficulties encountered by the faithful Christian were thus described in a prayer offered by a freedman in Georgia: He said, "O Lord, thou knowest how hard it is to do right. It isn't like steppin' on de train and goin' down to Jim Wost's, nor like gettin' in the omnibus and ridin' over to Hodges' station; but it's up hill all de way. O Lord, give us breff to hold out!" A true sentiment, expressed in homely phrase, indeed, but much better than speaking in an unknown tongue; for it was responded to by a hearty "amen."

"My will, not thine, be done," turned Paradise into a desert. "Thy will, not mine, be done," turned the desert into a paradise and made Gethsemane the gate of heaven.—*Dr. E. Pressense*.

The Missionary.

IN EARTHEN VESSELS.

THE Master stood in his garden,
Among the lilies fair,
Which his own right hand had planted
And trained with tenderest care.

He looked at their snowy blossoms,
And marked with observant eye
That his flowers were sadly drooping,
For their leaves were parched and dry.

My lilies need to be watered,
The heavenly Master said;
Wherein shall I draw it for them,
And raise each drooping head?

Close to his feet on the pathway,
Empty and frail and small,
An earthen vessel was lying,
That seemed of no use at all.

But the Master saw and raised it
From the dust in which it lay,
And smiled as he gently whispered,
This shall do my work to-day.

"It is but an earthen vessel,
But it lay so close to me;
It is small but it is empty,
That is all it needs to be."

So to the fountain he took it,
And filled it full to the brim;
How glad was the earthen vessel
To be of use to him!

He poured forth the living water
Over his lilies fair,
Until the vessel was empty,
And again he filled it there.

He watered the drooping lilies
Until they revived again;
And the Master saw with pleasure
That his labor had not been in vain.

His own hand had drawn the water
Which refreshed the thirsty flowers,
But he used the earthen vessel
To convey the living showers.

And to itself it whispered,
As he laid it aside once more,
"Still will I lay in his pathway,
Just where I did before."

"Close would I keep to the Master,
Empty would I remain;
And some day he will use me
To water his lilies again."

KNOX IN SCOTLAND.

BY ELD. S. N. HASKELL.

(Continued.)

THE reply which John Knox made to the Protestant noblemen, silenced all further remonstrance; and, the next day, he appeared in the pulpit and preached to a large assembly, including some of the clergy, without the slightest opposition or interruption. His subject, as usual, was pertinent to the occasion. Selecting the circumstance of Christ's driving from the temple those who sold oxen, doves, etc., as the basis of his discourse, he went on to expose the enormous corruptions that had been introduced into the church under the Papacy, and to point out the duty of Christians to remove them, as far as in their power. The three following days, he also preached in the same place; and as the result, the people harmoniously agreed to set up the reform worship in the town. Accordingly, the church was stripped of images and pictures, and the monasteries pulled down. This occurred June 14, 1559. The Regent hearing of these proceedings, attempted to come upon the reformers and take them by surprise; but those from other places rallied to their assistance, with so much speed and in such numbers, that she dared not risk a battle.

The example of St. Andrews was quickly followed in other parts of the kingdom. Within a few weeks, at Crail, Cupar, Lindores, Stirling, Linlithgow, Glasgow, and Edinburgh, the houses of the monks were overthrown, and all the instruments which had been employed to foster idolatry and image-worship, were destroyed. This destruction of property, and of many relics of ancient art, and valuable memorials of antiquity, has been severely censured, even by some who were not Catholics; but when we consider that it was largely by the magnificence of temples, and the splendid apparatus of its worship, that the popish church fascinated the senses and imaginations of the people, a necessity for the removal of such things, becomes apparent. "The best way to keep the *rooks* from returning, is to

pull down their nests," was a maxim which Knox is said to have inculcated.

Soon after this, Knox undertook a tour of preaching through the kingdom, which he accomplished in about two months. In speaking of him at this time, the historian says: "The wide field which was before him, the interesting situation in which he was placed, the dangers by which he was surrounded, and the hopes which he cherished, increased the ardor of his zeal, and stimulated him to extraordinary exertions, both of body and mind." Of this time, he, himself, thus speaks: "The long thirst of my wretched heart is satisfied in abundance, that is, above my expectation; for now forty days and more hath my God used my tongue, in my native country, to the manifestation of his glory. Whatsoever now shall follow, as touching my own person, his holy name be praised. The thirst of the poor people, as well as of the nobility here, is wondrous great; which putteth me in comfort, that Christ Jesus shall triumph here in the north, and extreme parts of the earth for a space. Time to me is so precious, that with great difficulty can I steal one hour in eight days either to satisfy myself, or to gratify my friends. I have been in continual travel since the day of appointment; and, notwithstanding the fevers have vexed me, yet have I traveled through the most part of this realm, where all men of all sorts and conditions, embrace the truth. Enemies we have many, by reason of the Frenchmen who lately arrived, of whom our Papists hope golden hills. As we be not able to resist, we do nothing but go about Jericho, blowing with trumpets, as God giveth strength, hoping for victory by his power alone."

At this period, the Reformation in Scotland becoming more intimately connected with political matters, we find Knox acting to some extent as a politician; not, however, from choice, but a sense of duty. "He felt," says his biographer, "that it was almost as difficult to preserve Christian integrity and simplicity, amidst the crooked wiles of political intrigue, as he had formerly found it to pursue truth through the perplexing mazes of scholastic sophistry. France, in whose court Catholicism prevailed, was plotting for the overthrow of Elizabeth's reign, and the suppression of the Reformation in England and Scotland. It was information of this kind that Knox wished to convey to the English court on his return to Scotland, when he was so rudely repulsed. Scotland was the only avenue through which France could make a successful attack upon England. French troops were accordingly sent to Scotland, to assist the Regent in her efforts against the Protestant party; and it soon became evident that the latter would not long be able to maintain the struggle without foreign aid.

Knox finally succeeded in securing a communication with the English court; but that country, wishing to avoid an open rupture with France, was slow in granting other than pecuniary aid, which it did secretly. Meanwhile, the zeal and activity of Knox in securing aid from England, and otherwise, exposed him to the deadly hatred of the Regent, and the Papists. A reward was publicly offered to the person who should seize, or kill him; and different persons were watching an opportunity to apprehend him. This, however, did not deter him from appearing in public, nor from traveling through the country when duty required. "His exertions at this period," says the historian, "were incredibly great. By day he was employed in preaching, by night, in writing letters on public business. He was the soul of the congregation; was always present at the post of danger; and by his presence, his public discourse, and private advice, animated the whole body, and defeated the schemes employed to corrupt, and disunite them."

A letter is said to be in the British Museum, which was written by Knox at this time, in which he says that of the twenty-four hours he has not four for natural rest. He also speaks of his last request for his mother, and of his need of a good horse; "for," says he, "great watch is laid for my apprehension, and large money is promised to any that shall kill me." The letter was written at midnight, and the last words are broken, as though the writer had fallen asleep while writing.

If the deepest and best affections which God has given us sometimes brood over the heart like doves of peace—they sometimes suck out our life-blood like vampires.—*Mrs. Jameson.*

Temperance.

REASONS FOR TOTAL ABSTINENCE.

THE young man who accepts and practices the principles of total abstinence is sure never to become a drunkard. The channel which total abstinence buoys out may not lead to Heaven, because to avoid one sin does not insure salvation. But it does lead to sobriety, and it infallibly leads away from all the disease, disgrace, and damnation caused by alcohol. In thousands of cases it has been the first step to the cross of Christ, and the full salvation of the soul. To these safe, sound principles I pledged myself in early boyhood and recorded a promise. I advocate a pledge for the reason that no gentleman will ask a pledged man to break it, and because it is a bond of union and organization. My friend over the ferry, in his widely circulated discourse, referred to a pledge as an ignominious "strait-jacket," and in another one he says, "It is a pernicious instrument for debauching the manly conscience." Is marriage a pledge? It is a two-fold pledge. The pledge is a binding instrument voluntarily taken to serve those ends. When before this pulpit many of you have stood up and pledged yourself to God, did you put yourself into an ignominious "strait-jacket," and so bind your free agency, and thereby violate your manhood or womanhood? When you signed your note or put your name on another man's note, did you do an unmanly thing? All commerce exists by pledges; mercantile credit stands on pledges. It is the government's pledge whereby you buy your real estate and pay your taxes. We merely adopt and carry out a pledge of union which binds the sense of obligation.

Again, the example to others in that very act is potent, and should not be disregarded. The unconscious influence wields a most powerful result. It is not what we say, but what we do, that carries the most weight. The example of refusing it is indicative of casting a vote on the safe side. We are responsible before God for what we do and say, and our example should be the best. The great Pauline principle of total abstinence is involved in the Greek word *Kalon*, which means, it is good, fair, beautiful and right. This means the surrender of a lawful privilege for the good of others. If there be a liberty to touch or let alone, is it a sacrifice of personal liberty to pledge yourself never to drink or to set before others an intoxicating cup? Brotherly love demands that that sacrifice be made to help your weaker brother, and in order to remove the stumbling-block from his path. I have a right to speak against this sin. If I went to the theater, though my motive might be pure, I could not warn any man in the congregation about going, as my lips would be sealed. I have withheld my vote from the institution, and I have a right to give my view. I dare not say to any young man that he must not attend a sensual place of attraction, if I have gone as a pastor to the institution, and thereby made myself its patron and advocate. He pleads my example and padlocks my lips. I know the principle which I advocate is ridiculed. My friend on the other side of the ferry has jeered at it. He says after all that it is no more than saying that all sick men die, because some men who are sick die. If some men will steal, why not lock up everybody in the penitentiary for the sake of keeping the thieves locked up? I answer, You are responsible for your influence and example. If a glass of wine on your table will entrap some young man, or some one who is inclined to stimulate, into dissipation, then you are thoughtlessly setting a trap for his life. You are his tempter. You give the usage your sanction, and to him the direct inducement to partake of the bottled demon that sparkles so seductively before him. If the contents of that sparkling glass make my brother to stumble, he stumbles over me. If he goes away from that table and commits some outrage under the effects of that stimulant, that act comes back on you in the eyes of God. For every crime that the drunkard commits, I believe in the last great day the dram-sellers will be held accountable. The man who puts the bottle to his neighbor's lips, is accountable for what comes from those lips under the influence of the dram, and is accountable, too, for every outrage that the maddened victim of the cup may perpetrate during his temporary insanity.

My friend, do you say that you "have a right to do as you please" in this matter of drinking?

I answer, You have no right to do as you please in anything, unless you please to do right. That is a moral law. Think of that! Write it on your memory, and test it when you go home; it will last you for a lifetime. Is it too much to ask of every professed Christian, and every lover of his kind, that they will wholly abstain from everything that destroys? For the sake of your children do it! Do it for the sake of your brothers and husbands, and do it for the sake of your friends. Do it for the sake of frail, tempted ones, who cannot say no! Touch not that which has the adder's sting and the serpent's deadly fang.—*T. L. Cuyler.*

THE SALE OF PURE LIQUORS.

THERE is hardly any phase of the temperance movement which we do not heartily wish God-speed. If men will not be total abstainers, we are glad to have them agree to put some limits to their drinking. If they have no objection to milder liquors, we commend them for refusing rum and gin. We have even expressed an approval of the movement—as far as it goes—of our English brethren, who pledge themselves not to take anything intoxicating "between drinks." But there is one proposal recently made in public by professed friends of temperance, for which we have no word of commendation, and that is, to promote the sale of "pure liquors." We don't want any more pure liquor sold. There is altogether too much of it on the market now. And pure liquor is no improvement on adulterated liquor. With all the vile mixtures which have been manufactured to make drunkards, nothing has yet been found so bad as the original article imitated. Pure whisky makes a man just as drunk as strychnine whisky, and when he is drunk on the one liquor he is quite as likely to commit a crime, and is fully as great a fool, as if he were drunk on the other. Within the last ten days a great criminal has confessed that his crime was committed while he was drunk on cider; and it has turned out that a number of young criminals in another State were helped to their crimes by the use of beer. Pure liquor may, it is true, prolong a drunkard's life, and enable him to commit more crimes and to prove more of a curse to the world than if he drank the vilest adulterations of liquor known to "the trade;" but we don't think it will pay to organize a society to bring that thing about. The worst thing on the face of the earth for a man to drink at any time is pure liquor.—*Christian at Work.*

A NEW PORK PARASITE.—A Berlin microscopist has recently discovered a new parasite in pork, which is described as "a small leech-like worm," which has not been heretofore known. The worms are found crawling about among the muscular fibers, sometimes moving very actively. A German microscopical journal of recent date contains a full description of the worms, with illustrations. Notwithstanding, pork and beans still holds its place as a standard article of diet among the masses, and ham and sausage are in as great demand as ever. It is evident that the pork-loving world has become reconciled to a "diet of worms." We prefer to eschew the scavenger; let those who will, *chew* him.

TOBACCO DISEASE.—A WRITER in *Boyce's Anvil* testifies as follows respecting tobacco as a cause of disease: "For eleven years my right hand was sorely afflicted with a most loathsome disease. Its first appearance was shortly after my *debut* as a telegraph operator, and consisted of four or five very small, watery pimples. They increased in number, however, till they could hardly be counted, and each day became more and more troublesome. Instead of a thin, watery fluid, they began to exude thick, offensive matter, and the physicians called it an aggravated case of salt rheum. My hand and wrist became one mass of sores and scabs. I spent some \$300 doctoring with physicians and patent medicines, yet nothing seemed to give much relief; but in three months after tobacco was stopped, the disease began to disappear, and to-day there is not a particle of it to be seen about me."

THE screen law in Massachusetts has been a severe blow to the traffic. One saloon-keeper in Cambridge asserted that the removal of the screens and blinds costs him \$50 a week. Sin likes to hide itself.

The Home Circle.

LIFE'S LESSONS.

DID we but view our daily path aright,
 Work would seem pleasure and our duties light;
 Our daily burden we should meekly take
 With this sweet motive—for our Saviour's sake.
 For thy sake, dearest Lord, the constant round
 Of common duties, oft so irksome found,
 Would glow with love, and faith, and joy divine;
 While the sweet consciousness that we are thine,
 Would make us active workers, striving ever
 By word and deed, thy name to glorify;
 Seeking thine aid in every weak endeavor,
 Knowing that thou canst all our need supply,
 And resting on thy faithfulness and love,
 Until we gain a perfect rest to come.

—Selected.

RICHLY POOR.

WHEN Charles Platt and Mary Dean were married, they had just three dollars in hand wherewith to begin life. Charles was clerk in a "general store" in a small inland town. Mary was a farmer's daughter who had taught district school for a living. They were now both orphans, and having known each other for many years had grown into love, rather than fallen into it, and were of the same mind that it was better to be happy together, than unhappy apart.

So Mary laid out her small savings in cheap furniture for two rooms, a few dishes, a good store of underclothes, two calico dresses and a merino; and Charles spent his on a stove, a clock, an ingrain carpet, a good bed for the bed-room, and a suit of Sunday clothes; this left them, as I said, three dollars; for Charles' salary was only just increased to such small extent as made his marriage possible.

In this little town of Durham, all the children in their early lives went to school together, and grew up friends as far as their natural traits permitted; but some of the wealthy manufacturers and professional men, when their sons and daughters grew older, sent them to the county town, or even farther, for better education and more polish than they could obtain at home.

When Charles and Mary were married and came into church the first time one November day, they were nodded at and smiled to by many a kindly face, and more than one young girl of her own age ran her eyes over Mary's bridal attire in a way not altogether pleasant to the bride; and she heard more than one whisper: "Nothing but a blue merino!"

Mary was a sensible girl, it is true, but she was a girl still, and she felt hot and uncomfortable. She would have liked a silk dress, but she could not buy one, and her mother's earnest advice to her from the time she first earned a cent had been, "Don't spend money you haven't got, Mary, or you'll buy trouble."

There were a good many other things that were hard to bear, sometimes they seemed the harder because the poverty was mutual. She could not go out evenings, for Charles was busy in the store. She had to give up her girlish frolics of nutting, rowing on the lake, berrying, and all such things, because she had her work to do; and she knew all the time that her husband needed air and exercise even more than she did. One afternoon in such a mood she picked up her sunbonnet, put her work into her apron, and ran out to see an old neighbor, a poor lame woman, whom she had known all her life, and whose greatest pleasure was to have people come in to see her, since she could never get out to see them.

"I didn't feel over and above chirk, Aunt Polly," she said, "so I thought I'd run in and have a talk with you."

"Dear me!" said Aunt Polly, "I thought you looked as bright as a butter-cup, Mary; ain't you well?"

"Yes, I am always well."

"What a thing to be thankful for!" said Aunt Polly, with a half-sigh.

"But sometimes I get down-hearted, aunty; we're so poor, and so shut up, somehow. I can't get out evenings, for Charley can't leave the store, and I hate to go away anywhere without him; and then I never do go anywhere since I was married, for there's work to do at home every day."

"I suppose you'd be happier if Charles was to leave ye for good an' all, then, and let you have liberty to go?"

"O aunty!" Tears choked her voice as she answered this seemingly cruel question.

"Mary," Aunt Polly began again, with deep

earnestness, "ef you're a Christian woman, and want to live a Christian life, jest you stop right here, and don't count your troubles no more, count up your marcies; it's them we had ought to look at; paid for with blood, not deservin'—His blood, who died that we might live."

Mary colored painfully. She had not thought of her troubles in this light, and being a sensible, true woman, she went home with a new resolution.

Charles Platt was not a strong man, or a cherry one; his tendency was to be careful and troubled, and Mary saw now that she had hindered, not helped, him. She was young, honest, candid, and eager to do right; she made new resolves, and lived up to them. She let fresh air into her house, since she had scarcely more chance than Charles to go out and get it; she let the sunshine come in, too; and the little posy-bed by the front door was allowed her by the landlord, since the women who kept the milliner's shop below had no time to use it. One neighbor and another gave her seeds and slips, and in winter her east window was gay with plants, and the south one gayer with her fresh face and bright smile. She made friends with everybody about her; for a kind word is like a caress, and she always had a friendly greeting, a kind inquiry, or a word of sympathy for all she met. Sometimes, of a holiday, she asked a few friends to come and spend the evening with her. She had the courage to offer them only a dish of apples, a basket of nuts, perhaps a bowl of popped corn, or, in sugar-time, a "sugaring off," that entertainment peculiar to the country of maple-trees. But her welcome was so warm and genial, her hospitality so genuine and simple, and Charles was always so glad to see all who came, that it was one of the treats eagerly looked forward to by the young folks of Durham, to spend an evening in those two cheerful rooms.

By and by the rooms grew smaller, for a baby helped furnish them, but she was far more welcome than the guests, even. Mary had hands and heart full now, but strength came with its need. She missed most of all her weekly evening meetings, but she lived so near the church she could still hear the old sweet hymns float over, and on Sundays Charles took care of baby while she went to her Sunday-school class, and on alternate Sundays they went, one or the other, to church. Whatever Mary gave in charity was as the widow's mite to her, for she was sorely pinched for the real needs of life. She could, and did, give away mended and faded garments; stockings she knit "between daylight and dark;" some food to the absolutely starving, some small delicacies to the sick poor; time to visit the lonely, the sad, and the ailing she also gave, for she could carry her baby along, and found over and over again that the bright unconscious face, the innocent smile, the unsympathetic calm and sweetness of the child, did really more good to sick or sufferer than her own words of feeling. Her life was so quiet, her opportunities so small, that it ran on like a hidden brook in a meadow, whose course you only trace by the greener and stronger grasses that conceal it. Yet there was not a sick or sad person who did not want to see Mary Platt, and her happy laugh did "good like a medicine," wherever it was heard. After several years they were able to take a little house to themselves, and from its garden, solely Mary's care, came the first strawberries, the freshest radishes, the crispest lettuce, not only to add to their own meals, but to share with the neighbors, and the one early apple-tree that shaded her kitchen door was a blessing to everybody who liked the fruit. "Give, and it shall be given unto you," was abundantly realized; when, time after time, the delicate baby sickened and fought its way back to life again with a tenacity babies only possess, watchers were always ready to take the mother's place at night, dainty food sent in, every kindness that country neighborhoods can show lavished upon her, for all her neighbors had some debt of kindness to pay.

Then her cellar never was empty, for one would send her a barrel of apples, another a bushel of potatoes, and still another a few parsnips, a head or two of cabbage, a jug of cider vinegar. "I never saw such good people in my life," she said once to Charles, with tears in her eyes; "they're always doing something for us."

"Strange, ain't it?" said Charles, smiling with a queer smile, but he said no more: he knew very well why they were so kind, but he would not tell Mary; he loved her with all his heart, but he was

too shy to praise her, after the reticent New England fashion.

So the days passed, carrying with them their little cares and little pleasures; and Charles and Mary found that if their life was not all sunshine, the sunshine which *did* come into it was all the sweeter because of the occasional shadow. The tastes of neither were expensive; they did not pine after luxuries which they could not afford, and were quite content with the even course of their quiet home life.

After a while Charles fell ill of a fever, and the extra necessities of sickness brought them into debt; this was a real trouble to Mary; to have all going out and nothing coming in seemed hard to her; her husband was not dangerously ill, but he could not work; it was four long months before he resumed his place in the store, and they were almost two hundred dollars in debt. But Mary's cheerful faith and courage held up her husband in this strait. If she was troubled he never knew it; she took in what sewing she could get, sold her vegetables and fruit to the tavern-keeper, instead of giving them away, and mended the old clothes for themselves instead of the poor about them: for she knew well justice is better than generosity. Slowly, almost cent by cent, she laid up a few dollars, and applied them in these small sums to their debts. Charles came home one night in a desponding mood enough; he had been dunned by the village apothecary for his bill, and though he did not mean to tell Mary, she soon coaxed out of him the secret of his weary face and aching head; she heard his story silently, and then went to the drawer where her coin accumulated, and brought out with the little box a bundle of bills,—for she had exacted a receipt even for the smallest sum paid in,—and now out of dimes, quarters, five-cent pieces, here and there a dollar-bill, she counted out ten dollars, and running over what she had already paid on account, found they were but five dollars in debt when that ten should be paid. The druggist was a careless man, and, eager for money, had gone to Charles with a bill on which none of Mary's payments had been entered. Here was a pleasant enough surprise for the cast-down man; to be sure there were still debts remaining, but there was an outlook of hope before him; and as he sat down that day to a meal of potatoes, corn-bread, greens, and a bit of salt beef so small it was but a relish merely for the vegetables, a literal "dinner of herbs," the text came involuntarily to his lips, and he smiled as he looked over at Mary and little Nelly, and repeated the words of the wise man; for he had indeed the love and faith that made poverty sweeter than many a rich feast.

Yet his naturally despondent nature gave way sometimes; he hated to see his wife working so hard, sparing so steadily, pinching in all her comforts, and one day the feeling found words, as he watched her thin fingers pulling in and out the little household dagger that has stabbed so many a life out with its countless thrusts.

"How tired you look, Molly!" he said sadly. "I hate the sight of a needle in your hands; it seems as if you were sewing yourself instead of Mr. Peters' shirts. Oh, if we were only rich!"

"Don't say that, Charley!" she answered, with a keen pain in her tone. "Don't wish for money; aren't we rich in ever so many things money don't fetch? What a lot of friends we have got all round; what a nice little house and lovely garden; and Nelly, and each other, and"—here her voice fell with feeling and awe—"and treasure laid up where moth and rust don't corrupt."

"I know it, dear; but sometimes, when you work so hard, I do wish I could give you some rest and pleasure."

"Why, I don't want any!" she answered brightly. "I have enough. Do you suppose Squire Smith takes half the comfort in his beautiful house, all shut up and dark for fear of sun to fade and dust to tarnish, that we do in our sunny, fresh old house? Or do you believe he takes half the pleasure in spending his money we do in contriving and pinching and planning? Why, I've been as gay as a bobolink all day because, when this shirt is done, I shall have money to spare for a new tin tea-pot; and the debts are almost all paid, if it is after three years' time. I'm happy every time I think of it. Why, Charley, I think we are the richest poor people that ever was!"

"I think I am the richest poor man, any way!" he answered. "Loving favor rather than silver or gold."—*S. S. Times.*

ITEMS OF NEWS.

—Carl Schurz is now editor of the New York *Evening Post*.

—It is estimated that there are now 10,000 Americans in Rome.

—Boston people have raised \$1,400 for the widow of John Brown.

—Petroleum wells have been discovered in Hungary and Bohemia.

—Iron ships are to be built at Cleveland for service on the lakes.

—The French troops in Tunis are suffering terribly from typhoid fever.

—Foreign merchants are now allowed to settle in the ports of Eastern Siberia.

—There are about 40,000 Spanish Jews in Constantinople, and 5,000 of other origin.

—A severe drought in Trinidad, West Indies, has damaged the sugar crop immensely.

—An elevator, with 50,000 bushels of wheat, was burned at Farebault, Minn., the 11th.

—The population of Liverpool, according to the census returns, is 648,988, being an increase since 1871 of 92,083.

—The number of grain sacks used in California during the year 1880, was 34,111,500; the number used in 1870, was 8,200,000.

—The Erie County Savings Bank at Buffalo, N. Y., has been robbed of bonds amounting to \$100,000, which were deposited in it.

—It is estimated that the Jews of Southern Russia lost \$65,000,000 by the destruction of their property during the late riots.

—It has come to light that bribery is employed in the Senatorial contest at Albany, N. Y. One Assemblyman was offered \$2,500 for his vote.

—The receipts of customs at the port of New York in the month of May amounted to \$11,600,398, against \$10,139,786 for the same month last year.

—According to President Green, of the Western Union Telegraph Company, the annual receipts for newspaper telegraphing amount to \$1,000,000.

—Brazil is experiencing a financial panic, which has been brought about mainly by an attempt made by the merchants and dealers to curtail the credit system.

—The Pope has instructed the sacred college to take action at once against Archbishop Croke and those priests who have identified themselves with agrarianism.

—A telegraph operator at Cedar Rapids, Ind., whose carelessness caused the collision on the C. & N. W. railroad, has been charged with murder by the coroner's jury.

—The village of Ludington, Michigan, was visited with a most destructive conflagration the 11th inst., which nearly wiped out the business portion of the town.

—An attempt was made, June 9, to blow up the Liverpool town hall. Two Irishmen, known to be Fenians, were arrested. They had a quantity of dynamite in their possession.

—King John of Abyssinia, wants to enter into direct diplomatic and commercial relations with the Christian States, and demands from the Egyptian Government the cession of a port in the Mediterranean.

—A collision occurred June 7, on the Peoria division of the Wabash railroad, near La Harpe, Ill., between two freight trains while running at full speed. Both engines and a number of cars were demolished. The loss will reach \$50,000.

—A Geneva dispatch says it is intended, if possible, to run trains on the railway through the St. Gothard tunnel by electricity, which is to be produced by the machines now employed in pumping air into the workings and for other purposes.

—Wednesday night, June 8, a fire broke out in Quebec, and, owing to the inefficiency of the fire department, upwards of 600 houses, including a few of the finest buildings in the city, were destroyed. Several hundred families are homeless.

—The great flood of the Mississippi valley has left something besides fertile deposits behind. Malarial diseases have set in, attacking both man and beast. Many cattle have died, and there is much sickness at Council Bluffs and other points.

—The Court-martial has sentenced three others of the ring-leaders of the anti-Jewish riot at Kieff to twenty, ten, and six years penal servitude, respectively, and two to be exiled to Siberia. Three have been sentenced to short terms of imprisonment.

—During a rain storm, June 8, a family living on Glenn's Run, near Wheeling, W. Va., were swept away in the night, the mother and five children being drowned, and the father carried on a log to one of the Sister Islands, where he was found in an insensible condition.

—A letter from Russia, June 7, states that about thirty army officers, including the Colonel of the Imperial Guard, were arrested during the month of May. Among the naval officers arrested, is a relative of Procurer-General Mouravieff, who conducted the prosecution of Rousakoff, and other Nihilists executed for complicity in the murder of the Czar.

—According to the latest dispatches from Constantinople, the plague has broken out with renewed violence at Neojeff, in Mesopotamia. The physician of the Sanitary Commission reports that during the week ending May 2, fifty-six persons died daily out of a population of about 6,000.

—A steam-tug, drawing 10,000 tons of grain, equal to 33,000 bushels of wheat, equal to 1000 car-loads, has just made the trip from St Louis to New Orleans in five and a half days. The freight and insurance were less than one-third as great as they would have been by rail to the Atlantic sea-board.

—Considerable change is being made in the Faculty of the State University. President Le Conte has resigned his office, and the chairs of Physics, Mathematics, and Chemistry, were declared vacant, by the regents. It was voted to discontinue the offices of Instruction in Spanish and Hebrew.

—A dispatch from Scio, June 11, says: "A renewed shock of earthquake occurred on this island to-day, and overthrew a minaret and several partly-ruined houses. Two men were injured." A shock of earthquake also occurred, on the 9th, in the valley of the upper Rhone, and extended to Geneva, Switzerland.

—The German Consul at New York is alleged to have written to a Prussian newspaper a letter, in which he represented the business of this country to be in a deplorable condition. Germany is much exercised over the immense emigration of her people to this country; and this is, doubtless, one of the means taken to check it.

—A break was discovered in section ten of the Erie Canal, two miles west of Albany, N. Y., on the morning of the 11th inst., caused by a defective culvert. Forty feet of the canal were soon torn away, and the water flooded all the adjacent section of the country, carrying away fences, bridges, and working destruction in general. The damage is estimated at \$30,000.

—Thursday, June 9, Kansas was visited by a terrible storm of wind and hail. The town of Americus, near Emporia, was almost totally destroyed. Two churches were torn to pieces, and nearly every house was damaged. In Emporia many houses, including the State Normal School building, were seriously injured. Great damage was done to crops in the surrounding country.

—A Mr. Walruff, of Lawrence, will make a test case before the United States Supreme Court, as to the power of Kansas to make his valuable brewer's property worthless to him by a law preventing him from manufacturing what it formerly encouraged and sanctioned. The Brewers' Association of Chicago has promised him aid to the amount of \$75,000, if so much is necessary.

—There are now eight thousand miles of underground telegraph wire in use in Germany. They have cost nothing for repairs, although in use for five years. The method of employing them consists in inclosing seven or more separately insulated conductors with a coil of moist hemp surrounded by a complete sheath of iron wire, which again is covered by a layer of hemp yarn impregnated with a protecting compound.

—A terrific hail and wind-storm passed over the city of Deadwood, D. T., June 6, doing great damage. Hail-stones the size of a hen's egg fell for over two hours. Hundreds of trees on the hillside were uprooted, and were hurled, in some instances, a distance of over five hundred feet. The telegraph poles were torn up for a distance of nearly a mile. One person was killed, and several severely injured. The whirlwind separated before it reached the thickly settled part of town, otherwise the destruction would have been terrible.

—The Executive Committee of the Nihilists have informed the Czar that his doom is certain. A plot to kill the Czar was recently discovered, and all the conspirators were arrested. The Czar's palace at Gatchina is a perfect arsenal. Cordons of trusty Cossacks surround the whole district, and the palace itself is guarded night and day by the police and picked officers of the line. All visitors, except the high officers of State, are searched, and at night there is a password and countersign, not only for the precincts of the palace, but for all the roads approaching it. There is an old tradition that in 1881 the dynasty will be overthrown, and the Czar, being superstitious, is much disturbed in consequence.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 16, 1881.

CAMP-MEETINGS FOR 1881.

MINNESOTA, Minneapolis, June 23-28
NORTH PACIFIC, Cornelius, " 21-28
DAKOTA, June 30 to July 5

TOO MUCH OF IT.

PROF. SWING has solved the problem of a "pocket Bible with large print." It is not likely, however, that the good old lady who wished for one would be satisfied with the article which the Professor recommends. His idea is to "set the Bible free from the weights which impede its progress," by "throwing away such portions as have no practical, every-day value." If all the "liberal minded" were permitted to act as a committee in such revision, we doubt not but that a vest-pocket edition of the Scriptures, with the largest print, might be obtained. To be sure there would be a great diversity of opinion as to what part of the Scriptures is of practical, every-day importance, but there can be no doubt as to what the "weights" are which "impede the progress" of the Bible. What hinders the progress of the Bible more than the ten commandments? Greater men than the poor colored preacher have found that they have a "dampening effect on the congregation." They say that to them they are a "yoke of bondage." Take these away, together with the teachings of Christ and the apostles in relation thereto, and how popular the Bible would become. It would be almost as "progressive" as the people of this generation. Then all the prophecies, the writings of Moses, David, etc., could be removed as having no practical, every-day importance, and if any portion were left it would be nothing more than the "essence" of which the Professor speaks. But people already do this in effect, and "make void the law" of God, even as they did in the time of David and Christ. "Nevertheless, the foundation of the Lord standeth sure."

THE CURSE OF THE CHURCH.

THE New Orleans Independent (Methodist) has been investigating with a view to discover the great cause of the present low condition of the Christian church, and has come to the conclusion that it is persistent indolence and indifference on the part of the majority of the membership. It says: "The majority of professors seem surprised that you expect any work from them. . . . As for visiting the sick, feeding the poor, gathering the destitute children, or speaking to the unsaved, they never try it—never make a single personal effort to do good from one year's end to another. It is surprising what easy Christians smart business men make. . . . A community of Christian farmers who know how to improve stock and make a farm pay, and who keep their own houses neat and trim, will let the house of God become shabby and the church die out, because as farmers they work, but as Christians they do not work. . . . The curse of the church to-day is a lazy membership."

MEXICAN PROGRESS AND CATHOLICISM.

REV. S. P. CRAVER, Methodist missionary in Guanaquato, Mexico, writes to the Chicago Christian Advocate that "American enterprise and the various lines of railway and telegraph springing into existence in that country have 'filled the people with bright hopes of rapid progress, work, and wages'; and that the common topics of conversation and newspaper comment, instead of being, as a few years ago, of revolutionary programmes and guerrilla depredations, are of railway concessions and surveys, mining reports, and increasing commercial relations. 'The very air seems filled with the spirit of change, peace, and progress.' The Catholic priests, he says, are not pleased with this change, in which they read their approaching ruin, and in sheer desperation they have inaugurated an anti-Protestant crusade in Morelia, Queretaro, Guadalajara, and other places, resulting in bloodshed. In Salamanca, Guanaquato, the Protestants were greatly threatened, but the timely action of the authorities prevented any overt acts. 'The American Minister is moving in the matter and we feel quite sure that the crusade will be short-lived. The inevitable influence of the great enterprises now begun and being carried rapidly forward will be to liberate Mexico's ignorant millions from their superstitious subjection to an unprincipled and corrupt priesthood.'

QUESTIONS ANSWERED.

"I WISH to know what you believe about little children—those that die before they come to the years of understanding, especially those that died of unconverted parents. I have been told that they were lost. I hear that the Seventh-day Adventists all believe them lost. Now if this is the case I want to know it."

R. M. S.

They who report thus are worthy of blame, they are bearing false witness. We have the plain testimony of the Scriptures that little children will be saved.

1. In Jer. 31:15-17 is a promise that the children shall be brought from the land of the enemy. These children were dead; or in the words of the text, "they are not." Death is that enemy from which they will be brought back. In Matt. 2:16-18 we learn that the children referred to by the prophet were all under two years of age.

2. Jesus called the little children to himself and blessed them, and said, "Of such is the kingdom of Heaven." He also said that we must become as little children in order to inherit the kingdom. It would be absurd to suppose that we, in order to be saved, must become as those who will not be saved.

3. We do indeed find special promises to the offspring of the faithful. But what should be inferred negatively from this we find no hint in the Scriptures. We leave it just where the Bible leaves it. We find a blessing upon little children. If any are excepted we are not informed of it. See on this subject in our pamphlets, "Thoughts on Baptism," and "Vindication of the Doctrine of the Resurrection of the Unjust."

In an interesting letter of queries by a correspondent, we find the following words:—

"It seems to me that baptism by water was a type of baptism by the Spirit. I believe that every Christian is baptized by the Spirit, and as we can have only one baptism, water baptism is a thing of the past, or the shadow."

That cannot be so, because baptism is commanded in the gospel. But the baptism of the spirit is *promised*, never commanded. One is *to be received*; the other is *to be done*. See our "Thoughts on Baptism," on this point. No institution of the gospel can be typical of something else in the gospel. We cannot believe that Peter, on the day of pentecost, by inspiration, commanded something to believers in Jesus which is now "a thing of the past." That duty is as extensive as the promise of the Spirit which is related to it—"to you and to your children, and to all who are afar off, even as many as the Lord our God shall call."

Peter was specially directed by the Spirit of God to go to the house of Cornelius, and he commanded them to be baptized *after* the Holy Spirit fell on them as it had on the apostles. The type could not follow the antitype. Nor did the apostles preach types of the gospel, but the gospel itself, of which the ordinances are a part. Jesus commanded his disciples to go into all the world and preach the gospel and to baptize. This commission reaches to the end of the age, and the age has not yet expired.

Another question by this friend will be answered soon.

CALIFORNIA CHURCH OFFICERS.

I HAVE received reports for the quarter ending April 1, from the following churches: Petaluma, Grass Valley, Freshwater, Woodland, Middletown, St. Helena, Red Bluff, Napa, Santa Rosa, Chico, Lone Oak, and La Fayette. Have received *only* the s. b. treasurer's report from Vacaville and Healdsburg, and *only* the "church quarterly" from San Pasqual. Will those officers who have not reported please send them in at once? The Gen. Conf. Secretary is waiting for my report: Some may have sent them and they have failed to reach me, in which case send me word and I will immediately forward other blanks. We are anxious to have complete reports.

J. D. RICE, Cal. Conf. Sec.

APPOINTMENT.

THE quarterly meeting for Dist. No. 2, will be held at Lemoore, July 9, 10. A general attendance is desired. All librarians in the district are specially requested to be present.

J. M. LOVELAND, Director.

HE needs strong arms who would swim against the stream.—Anon.

THANKSGIVING is good, thanks-living is better.—Henry.

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