

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.]

TO-DAY.

TO-DAY is added to our time,
Yet, while we sing, it glides away;
How soon shall we be past our prime,
For where, alas! is yesterday?

Gone—gone into eternity!
There every day in turn appears;
To-morrow—Oh, 'twill never be,
If we should live a thousand years!

Our time is all to-day, to-day,
The same, though changed: and while it flies
With still, small voice the moments say,
To-day, to-day, be wise, be wise!

General Articles.

GIDEON CALLED.

BY MRS. E. G. WHITE.

ALAS, that in the history of God's chosen people the sorrowful story of apostasy and its punishment must be so oft repeated! Forty years of peace elapsed after the destruction of Sisera and his host, and again "the children of Israel did evil in the sight of the Lord, and the Lord delivered them into the hand of Midian seven years." Heretofore the hand of the oppressor had fallen but lightly on the tribes dwelling east of the Jordan, but in the present calamities they were the chief sufferers.

The Midianites and Amalekites, who dwelt on the eastern borders of the land and in the deserts beyond, were still the bitter and unrelenting enemies of Israel. These nations had been well-nigh destroyed by the Israelites in the days of Moses, but they had since increased greatly, and had now become a numerous and powerful people. They had thirsted for revenge, and now the opportunity had come.

Because of their sins, the protecting hand of God was withdrawn from Israel, and they were left to the mercies of their enemies. The wild, fierce inhabitants of the desert, "as grasshoppers for a multitude," came swarming into the land, with their flocks and herds, and pitched their tents in plain and valley. They came as soon as the harvests began to ripen, and remained until the last fruits of the earth had been gathered. They stripped the fields of their increase, and robbed and maltreated the inhabitants, and then returned to the deserts. Thus the Israelites had been forced to abandon the open country, and to congregate in the walled towns; and many had even found shelter in caves among the mountains.

For seven years this oppression continued, and then in their distress the people remembered Him who had so often delivered them; and they cried unto the Lord for help. But while they were very desirous to be relieved from their oppressors, they did not exercise true repentance for their sins.

God could not help them in their state of impiety. But through his prophet he addressed them in words of warning and reproof, and the message was publicly proclaimed from city to city throughout the land. "Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage. And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land. And I said unto you, I am the Lord your God; fear not the gods of the

Amorites, in whose land ye dwell. But ye have not obeyed my voice."

We might expect the Israelites to harden their hearts against the reproofs of the prophet. We listen to hear them respond, "We do not wish to be continually reminded of our sins. Speak to us words of peace, encouragement, and hope, but do not keep ever before us the dismal relation of our backslidings." How often do the professed people of God at the present day turn away from instruction, and neglect oft-repeated warnings. They dislike to be reminded of their defects of character. They are unwilling to be reproofed for their pride and idolatry in turning from the requirements of God to seek the gains, friendship, or pleasures of the world.

Such was the manner in which some of the Israelites received the message of reproof. Had the people been enjoying prosperity, this feeling of rebellion would, no doubt, have been general; but in their distress from the oppression of their enemies, with want and even starvation staring them in the face, they felt their need of help from God. They knew that unless he whom they had so dishonored should manifest his power for their deliverance, they must perish. In deep humility they accepted the message of reproof, confessed their sins, and implored the mercy of the Most High.

Their prayers were heard, and again the Lord sent forth the man of his choice to act as deliverer for Israel. The one thus selected was Gideon, of the tribe of Manasseh. The Midianites had swept like a devouring plague over the land. It was only with the greatest difficulty that the Hebrews could secrete sufficient food to save them from actual starvation. Gideon had, however, retained possession of a small quantity of wheat, and fearing to beat it out in the threshing floor, he had taken it to the vineyard, near the wine-press. The time of ripe grapes being far off, the attention of the Midianites would not be directed to that place.

As he thus labored in secrecy and silence, he sadly meditated upon the condition of Israel. He thought of her glorious triumphs in the past, of her present abject condition, and of the still darker prospect for the future, and his spirit was stirred within him. With deep earnestness he considered how the oppressor's yoke might be broken from off his people. To all appearance this was impossible. The Israelites were disheartened and discouraged. They had dishonored God by their idolatry, and they felt little confidence that he would work for them.

Gideon almost despaired of inspiring the people with faith or courage, but he knew that the Lord would work mightily for Israel as he had done in the past. His whole soul cried out after God. He felt that although he might stand alone, yet if he had the assurance that God was with him, he would not fear to strike a blow against the oppressors.

While Gideon's mind was absorbed in meditations like these, suddenly an angel of the Lord appeared to him and addressed him with the words, "The Lord is with thee, thou mighty man of valor."

The melancholy nature of Gideon's thoughts is revealed by his answer, "O my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites."

The messenger of Heaven replied, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites. Have not I sent thee?"

With a sense of his own unfitness for so important a work, Gideon exclaimed, "O my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house."

Then the angel gave him the gracious assurance, "Surely I will be with thee, and thou shalt smite the Midianites as one man."

Gideon desired some token that the one now addressing him was the same that spoke to Moses in the burning bush. The angel had veiled the divine glory of his presence, but it was no other than Christ, the Son of God. When a prophet or an angel delivered a divine message, his words were, "The Lord saith, I will do this," but it is stated of the Person who talked with Gideon, "The Lord said unto him, I will be with thee."

Desiring to show special honor to his illustrious visitor, and having obtained the assurance that the Angel would tarry, Gideon hastened to his tent, and out of his scanty store prepared a kid and unleavened cakes, which he brought forth to set before him. Gideon was poor, yet he was ready to use hospitality without grudging.

As the gift was presented, the Angel said, "Take the flesh and unleavened cakes, and lay them on this rock, and pour out the broth." Gideon did so, and then the Lord gave him the sign which he desired. With the staff in his hand, the Angel touched the flesh and the unleavened cakes, and a fire rose up out of the rock and consumed the whole as a sacrifice, and not as a hospitable meal; for he was God, and not man. After this token of his divine character, the Angel disappeared.

When convinced that he had looked upon the Son of God, Gideon was filled with fear, and exclaimed, "Alas, O Lord God! for because I have seen an angel of the Lord face to face."

Then the Lord graciously appeared to Gideon a second time and said, "Peace be unto thee, fear not, thou shalt not die." These gracious words were spoken by the same compassionate Saviour who said to the tempted disciples upon the stormy sea, "It is I; be not afraid,"—he who appeared to those sorrowing ones in the upper chamber, and spoke the selfsame words addressed to Gideon, "Peace be unto you." The very same Jesus who walked in humiliation as a man among the children of men, came to his ancient people, to council and direct, to command, to encourage, and reprove them.

The family to which Gideon belonged was grievously infected with idolatry. His father erected at Ophrah, where he dwelt, a large altar to Baal, at which the people of the towns worshipped. Gideon was commanded to destroy this altar, to cut down the groves that surrounded it, and in its stead to erect an altar to Jehovah, over the rock on which the offering had been consumed, and then to offer a sacrifice unto the Lord. Gideon faithfully carried out these directions, performing the work by night, lest he should be compelled to desist if he attempted it by day.

The deliverer of Israel must declare war upon idolatry before he went to battle with the enemies of his people. He must esteem the honor of God above the credit of his father, and regard the divine commands as more obligatory than parental authority.

The offering of sacrifice unto the Lord had been committed to the priests and Levites, and had been restricted to the altar at Shiloh; but He who had established the Jewish economy, and to whom all its services pointed, had power to change its requirements. In this instance he saw fit to depart from the ritual appointment. It was of great importance that the deliverance of Israel should be preceded by a solemn protest against the worship of Baal, and an acknowledgment of Jehovah as the only true and living God.

When the men of the city, early in the morning, came to pay their devotions to Baal, they were greatly surprised and enraged at what had taken place. Soon it was known that Gideon had done this, and then nothing but his blood could satisfy those deluded idolaters. They at once began to put forth efforts to take his life.

Gideon had told his father, Joash, of the Angel's visit, and the promise that Israel should be delivered. He also related to him the divine command to destroy the altar of Baal. The Spirit of God moved upon the heart of Joash. He saw that the gods whom he had worshiped had no power even to save themselves from utter destruction and hence they could not protect their worshippers. When the idolatrous multitude clamored for the death of Gideon, Joash fearlessly stood in his defense, and endeavored to show the people how powerless and unworthy of trust or adoration were their gods: "Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning; if he be a god, let him plead for himself, because one hath cast down his altar."

He reminded them that the penalty of death would justly rest upon themselves instead of Gideon, for they had broken the law of God against idolatry.

The whole transaction, with the stirring appeals of Gideon, produced a powerful effect upon the people of Ophrah. All thoughts of violence were dismissed; and when, moved by the Spirit of the Lord, Gideon sounded the trumpet of war, they were among the first to gather to him. He then sent messengers throughout his own tribe of Manasseh, and also to Asher, Zebulun, and Naphtali, and all cheerfully obeyed the call.

(1) Gideon deeply felt his own insufficiency for the great work before him. He dared not place himself at the head of the army without positive evidence that God had called him to this work, and that he would be with him. He prayed, "If thou wilt save Israel by mine hand, as thou hast said, behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou has said."

The Lord granted the prayer of his servant. In the morning the fleece was wet, while the ground was dry. But now unbelief suggested that wool naturally absorbs moisture when there is any in the air, and that the test was not decisive. Hence, he asked a renewal of the sign, humbly pleading that unbelief might not move the Lord to anger. His request was granted.

(1) The Lord does not always choose for his work men of the greatest talents, but he selects those whom he can best use. Individuals who might do good service for God, may for a time be left in obscurity, apparently unnoticed and unemployed by their Master. But if they faithfully perform the duties of their humble position, cherishing a willingness to labor and to sacrifice for him, he will in his own time intrust them with greater responsibilities.

Before honor is humility. The Lord can use most effectually those who are most sensible of their own unworthiness and inefficiency. He will teach them to exercise the courage of faith. He will make them strong by uniting their weakness to his might, wise by connecting their ignorance with his wisdom.

God will accept the services of all who will work in obedience to his will, who will not for any consideration bring a stain upon the conscience, who will not permit any influence to lead them from the path of duty. If we choose, we may make the record of our lives such as we shall not be ashamed to own when the secrets of all hearts shall stand revealed, and every man's work shall be weighed in the balances of truth. The Lord employs men as his co-laborers, but let none imagine that they are essential to the work of God, that they cannot be dispensed with.

The teachable and trusting ones, having a right purpose and a pure heart, need not wait for great occasions or for extraordinary abilities before they employ their powers. They should not stand irresolute, questioning, and fearing what the world will say or think of them. We are not to weary ourselves with anxious care, but to go on, quietly performing with faithfulness the work which God assigns us, and leaving the result wholly with him.

If they but preserve their sincerity, their meekness, and humility, the poorest, weakest, and humblest of Christ's followers, working in love, may start waves of blessing that shall go on widening and deepening, to refresh and bless the world. In order that they may do this, Christ must shine forth in their character. Let the daily life be a reflection of the life of Christ, and the testimony thus borne to the world will have

a powerful influence. Heaven alone will reveal the fruits of an unselfish, holy life. The great contest of truth against error must be carried forward by men who kindle their taper at the divine altar. Evil may seem for a time to prevail, but in the end righteousness will gain the victory. Every righteous act will be recorded in the book of life, and will be remembered and rewarded of God.

IS SIN ETERNAL?—NO 6.

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

THERE is much inquiry at the present time on the above question, and many are repudiating the doctrine of eternal conscious misery to the ungodly. While a fair proportion of these are accepting the Scriptural doctrine of no eternal life out of Christ, others seek, some by one process of reasoning, and some by another, to prove that all mankind will at last be saved.

It is very evident that the major portion of thinking minds are appalled with the idea of an infinite period of conscious sufferings, either mental or otherwise, for a few months or years of finite sins. Many undoubtedly feel as did the learned Bishop Newton when he said, "Imagine a creature, nay, imagine numberless creatures produced out of nothing . . . delivered over to torments of endless ages without the least hope or possibility of relaxation or redemption. Imagine it you may, but you can never seriously believe it, nor reconcile it to God and goodness." *Dissertation No. 60.*

The learned Bishop further says, "Nothing can be more contrary to the divine nature and attributes than for a God, all-wise, all-powerful all-perfect, to bestow existence on any being whose destiny he foresees and foreknows must terminate in wretchedness and misery, without recovery or remedy, without respite or end. God is love, and he would rather have not given life than render that life a torment and curse to all eternity." *Newton's Works, Vol. VI.*

The agony of many minds who have not as yet discovered the true Scriptural solution of this question is well expressed in the words of the learned Dr. Dick, who said: "When I consider the boundless nature of eternity, when I consider the limited duration of man, I can scarcely bring myself to believe that the sins of a few brief years are to be punished through a duration that has no end."

The learned and pious Dr. Edward Beecher, speaking of this theory of eternal torment, said: "It involves God, his whole administration, and his eternal kingdom, in the deepest dishonor that the mind of man or angel can conceive."

"The human mind cannot be held back from abhorring such a theory, except by the most unnatural violence to its divinely inspired convictions of right." *Conflict of Ages, pp. 225, 306.*

We are happy to discern a solution of these difficulties without adopting either the extreme of eternal torment to the ungodly, or the final salvation of all as set forth in the theory of "Eternal Hope." No being can have either eternal suffering or eternal salvation unless he live eternally, and in the Scriptures such eternity of existence is only promised to the righteous, while, as we have shown in former articles, it is positively stated that the ungodly shall not have such an existence, but be "cut off" and "perish."

Rev. C. E. Steward, in his "*Larger Hope*," makes an admission, as follows: "We cannot conceive the immortality of man as belonging to him by any inherent power of his own nature, but as sustained by the continued will of God. There is but one of whom it is written that God hath given him to have life in *himself*. (St. John 5:26.) Of all others, we believe God to be the Creator and Preserver; his power is represented as 'upholding all things,' supporting them as air supports combustion; withdraw the air, the flame goes out; withdraw God's will, man goes out, is extinct; if he but leave us alone we are not." p. 4.

God has not promised to sustain the wicked eternally in life, but he has told us plainly by the Psalmist, that, in "a little while and the wicked shall not be." Ps. 37:10. As Canon Wilberforce said in his second discourse, "Those who are found faithful are to be partakers of the endless life of God, who is everlasting." Yes, as St. Peter expresses it, those who escape the corruption that is in the world through lust are to be made "partakers of the divine nature." 2 Pet. 1:4.

It seems to me there is no proposition more

plainly stated in the New Testament than that those who believe in Christ are to obtain eternal life, while those who do not believe in him shall not have that life, but perish. If we interpret that life as meaning conscious existence, then the righteous alone shall have eternal conscious existence while the ungodly perish and become extinct,—"As though they had not been."—Obad. 16.

It is true, as stated above, that God has given to but one (Christ) to have life in himself, but it is also true that God has "given him power over all flesh that he should give eternal life to as many as the Father hath given him." St. John 17:2. According to our Saviour's testimony this eternal life is to be given in the world to come. "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren and sisters, and mothers, and children, and lands, with persecutions; and *in the world to come* ETERNAL LIFE." St. Mark 10:29, 30.

Eternal life in this text is not simply the state of love enjoyed by God's people here, but relates to the reward to be given in the world to come. The *world to come*, according to St. Paul's testimony to the Hebrews, is that state when Christ shall have fully accomplished the work of overthrowing the devil, sinners, and death. (Heb. chap. 2.) In that resurrection state there will be a complete fulfillment to God's people, of the promises made them. St. John in his address to those who already have knowledge of both the Father and the Son, says: "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father. And this is the promise that he hath *promised* us, even *eternal life*." 1 John 2:24, 25. He does not say to those who have already a knowledge of the Father and Son, that they have received the fulfillment of the promise, but they have *eternal life* promised to them. One of these promises we may find in St. Paul's letter to the Romans, where, referring to the day of judgment, he says: "And thinkest thou this . . . , that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds, to them who by patient continuance in well doing seek for glory and honor and immortality, *eternal life*." Rom. 2:3-7.

This accords with our Saviour's promise of a reward in the resurrection, "Thou shalt be recompensed at the resurrection of the just." St. Luke 14:14. "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." St. John 5:28, 29. As examples of how the Scriptures contrast the giving of eternal life with the final punishment of the ungodly, we read: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." St. John 3:14-16. Of this same subject of giving eternal life at the resurrection, we read, "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am that living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." St. John 9:48-51, 54. Compare this with the following: "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." Verses 39, 40. Christ proposes to give his followers eternal life at the resurrection. If

then they are not raised they will not get the eternal life which it is the Father's will that they should have. If they are not thus raised to get this eternal life they will be lost. This seems to be the plain statement of the case.

St. Paul, in his epistle to Timothy, speaks also of eternal life as the future reward, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his time he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting, Amen. Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6: 12-19.

How plain it is from these words that those who are faithful in the Lord's service here are thereby laying up in store for themselves the reward of eternal life which Christ will bestow upon them when he comes. To such the apostle says, "For ye are dead and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3: 3, 4.

With these statements let us compare that made by St. John in his epistle, "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." 1 John 5: 11-13. This shows that believers have eternal life; have it by sure promise. It is in Christ, and when he appears it will be bestowed upon them. Like a man who has a promissory note for a sum of money, who says I have so much money, whereas he only has the promise of the money, but when pay-day comes he will no longer have the money by promise, but in reality. So in this matter, God "only hath immortality" (1 Tim. 6: 16), but he has given to his Son to have life in himself" (St. John 5: 26), and "given him power over all flesh, that he should give eternal life" (St. John 17: 2) to whomsoever seeth the Son and believeth on him (St. John 6: 40); and he will raise them up at his coming that they may have eternal life (St. John 6: 39, 40).

Other terms are used in the Scriptures to denote endless existence, but these are never applied to the wicked. The terms are *immortal*, and *immortality*, but like the term *eternal life*, they are never applied to the existence or final doom of the ungodly.

A RACE FOR THE PRIZE.

"Just what things must I give up?" To this the Bible answer is, that you must surrender everything that hinders your growth in grace. If certain practices, or an attendance upon certain places, hinder your spiritual progress, then be done with them! We are inclined to believe that church members slip into the theater oftener than in former times. They are not apt to come out holier than they went in; and their example helps to increase the tide towards the play-house door. Wherever there is a doubt in your mind in regard to an amusement, give your Master the benefit of the doubt, and stay out of it. Just on this doubtful territory it is that we see so many unhappy falls.

We also firmly believe that Christians ought to surrender very often their rights to lawful things; for by so doing they may remove stumbling-blocks out of the path of others, and strengthen their own graces. The Greek racer denied himself many lawful indulgences. So should a follower of Jesus whenever self-denial will increase his spiritual sinew. Too much is said in these days against "asceticism;" but the danger of the

church does not lie in that direction. Satin cloaks are more in vogue than "hair shirts."

Daily food is a lawful indulgence. But fasting is sometimes profitable for both body and soul. Many luxuries of domestic life are lawful in themselves; to give them up in order to have more money for benevolent uses, or in order to discourage social extravagances, is a dictate of pure Christianity. John Wesley had a right to own silver plate, yet he nobly refused to possess more than two or three silver spoons "while so many poor people were lacking bread." An excellent man in my congregation sold his carriage just as soon as he found that his horses were eating up his charity fund too fast. My friend is no ascetic. He is a very sensible and sunshiny Christian. If the same spirit which actuated him was more common in the church, there would be fewer luxurious equipages, fewer wine bottles, fewer card tables, fewer sumptuous evening parties; but there would be more missionaries in the West, and more Bibles in China and Japan. Self-indulgence lives under the clouds. Self-denial soars above them.—*Dr. Cuyler.*

EXAGGERATION.

EXAGGERATION is not only a vicious but a silly habit. The end aimed at is to deepen the impression the speaker or writer wishes to produce, but instead of that, it weakens the impression. A simple sentence goes to the mark like a bullet; and if there is an idea in it, it tells for all it is worth. The simplest statement of a matter of fact, as brief and crisp as it can be made, is the most impressive. Nothing is better than the simple truth about a thing. The man who overstates may gain a temporary advantage, but the cool second thought will produce a revulsion of feelings which will injure his cause and himself. In the long run, not only will nothing be gained, but much will be lost. The plain truth, on the other hand, makes a forcible impression at the first, and the impression deepens afterwards. Hence it is that plain, strong style leaves its marks on one who reads it, while a florid and exaggerated style may amuse and charm for a time, but soon palls on the taste, and is rejected by the judgment. Hence it is that an orator who, like Lord Beaconsfield, is always ready to sacrifice everything for the mere impression of the moment, is never able to gain any hold on the moral sense of a nation, and remains to the last only a clever party leader. Hence it is that a man whose imagination always gets so far the better of his judgment, that he cannot tell a plain fact precisely as it happened, or repeat a conversation just as it occurred, so that he can never be fully believed by those who know him, until they have some corroborative evidence of the truth of his statements, can never make the mark on the world that his abilities would lead one to expect.

Of all the faults usually classed among "the small vices" there are few, if any, that are more reprehensible than habitual exaggeration. "It is as easy as lying," said Hamlet to the courtiers who protested that they could not play on the recorders. How hard it is to tell the exact truth we all know, but it is a virtue worth striving for with unwearied perseverance.—*New York Examiner.*

HONORARY TITLES.

THE editor of the Philadelphia *Presbyterian*, in giving an account of the trouble they had at their Assembly meeting in Madison, Wis., in undertaking to deal with the question of using such flattering titles as D. D., narrates the following:—

"There is no more delicate and agreeable method of conveying 'the praise of men' than by the bestowment of flattering titles. We were once in a printing office where a parcel of proofs, or something of the kind, were being made up to be sent to a minister.

"'Shall I put on D. D.?' said the clerk. No one seemed to know, and the writer remarked, 'I think he is not a D. D.,' but the shrewd manager said,

"'Put it on; it never gives offense.'
"There are doubtless men who wear such titles without thinking much of them. But there are others who do think of them, and covet them, and disgrace themselves to gain them. That New York Sunday-school teacher may have worn her jewelry without great personal harm, but the

poor little girl who saw it, and was brought into the police court for stealing something of the same kind to imitate her teacher, could tell better how the system works.

"We would not insinuate that all who wear these honorary titles are Pharisaic in their character, but we would affectionately ask them to read our Saviour's words concerning those who, in other days, were called Rabbi or D. D.; and his commandment to his own disciples in view of the evil which he rebuked."

ROMAN CATHOLIC TESTIMONY.

CATHOLICISM will one day rule America, and religious freedom will be at an end.—*Roman Catholic Bishop of St. Louis.*

It will be a glorious day for the Catholics in this country, when, under the laws of justice and morality, our school system shall be shivered in pieces.—*Catholic Telegraph.*

If the school laws be modified to secure denominational education for all, Catholics will cheerfully pay their proportion of the school fund. If this wise amendment cannot be made, taxation for school purposes must cease.—*Catholic Telegraph.*

Resolved, That the public schools, ignoring all supernatural authority, and making God the first, knowledge the last thing to be learned, are a curse to our country, and a floodgate of atheism, and of sensuality, and of evil, and of social and national corruption.—*Resolutions passed by Irish Catholics at St. Louis, Oct. 17, 1873.*

THE Jesuits, driven out of France and Germany, find a readier field in the United States than anywhere else. We drive out the Chinese, and it is proposed to legislate directly against them, but they are innocence and sweetness itself compared with the Jesuits. Superintendent Warren, of California, says:—

"Their schools are everywhere, and number probably 2,000 in the State. Their new College of St. Ignatius is the largest, finest, best equipped of its kind in the United States. Three years ago the property of the Roman Catholic church in San Francisco out-valued the sum total of the Protestant churches, parsonages, asylums, schools, and Young Men's Christian Association by \$47,000. To-day the excess is probably more than three times as much. They blow no trumpets, are sparing with statistics, but are at work night and day to break down the institutions of the country, beginning with the public schools. As surely as we live so surely will the conflict come, and it will be a hard one."

"THE monkey was once employed to paint portraits. He painted to the life. He gave the ass his long ears; the lion his shaggy mane; the tiger his blood-thirsty appearance; the wolf his sly, deceitful look. The result was, criticisms were abundant, and complaints loud. The fox took up the profession. He shortened the ears of the ass; gave the lion a look of more majesty and less terror; took away the blood-thirsty appearance of the tiger; and the wolf could hardly be distinguished from the faithful house-dog. The fox became popular as a painter, and the monkey had no employment but to paint sheep, horses, and useful animals of that sort."

THE showers that fell a thousand years ago watered the earth and rendered it fruitful for the men living. They cannot now be gathered up and made available for us. They did not constitute a reservoir for the supply of future generations. In like manner the unrecorded teachings of Christ and his apostles did their work. They were not designed for our instruction. It is as impossible to learn what they were, as it is to gather up the leaves which adorned and enriched the earth when Christ walked in the garden of Gethsemane.—*Dr Hedge.*

DR. JOSEPH PARKER, of London, says: "It is uncertain whether geologists contradict Moses, but it is positively certain beyond all doubt that geologists contradict one another."

FOUR things belong to a judge: to hear cautiously, to answer wisely, to consider soberly, and to decide impartially.—*Socrates.*

THE most blinding dust ever thrown in men's eyes is gold dust.

PROMISE TO THE FATHERS.

(Continued.)

The passage last quoted, Eph. 1:13, 14, cannot be explained on the supposition that the earth is not to be renewed, and is not to become the inheritance of the saints of God. There can be no difference between the inheritance and the possession in this text. The token or earnest extends to the fulfillment of the promise; after that the sign or assurance can have no more significance. But the apostle says the seal of the Spirit, "is the earnest of our inheritance until the redemption of the purchased possession." The inheritance of the saints, as well as the saints themselves, is waiting for redemption.

Note the similarity of expression in regard to the saints and to their possession. "Ye are not your own. For ye are bought with a price." 1 Cor. 6:19, 20. "Feed the church of God, which he hath purchased with his own blood." Acts 20:28. "Denying the Lord that bought them." 2 Peter 2:1. The purchase price has already been paid for us. It is the precious blood of Christ. But our redemption is future; for that we yet "groan within ourselves." Rom. 8:23. We shall not be glorified till "Christ who is our life shall appear." Col. 3:4.

And thus also our inheritance: it is a "purchased possession." Jesus bore the curse of the earth as well as that of man. The Lord said it should bring forth thorns, because of the sin of man. And when Jesus was "made a curse for us" on the tree, he wore a crown of thorns—the curse of the earth. And the words of the apostle are no more emphatic in favor of the purchase of the earth than of its redemption. No "possession" of man, either present or prospective, needs redemption, except the earth. And that is still "groaning" under the curse. Pain and death, thorns and thistles, are evidences of Satan's triumph. But it shall not continue forever.

When the earth was created, it "was without form, and void, and darkness was upon the face of the deep." Gen. 1:2. When first called into existence, it was a chaotic mass, in confusion and darkness. When the old world—"the world that then was"—was destroyed by water, it was turned again to a desolate waste. And among the changes which it is yet to undergo, it will once more be returned to that desolate condition, preparatory to its entire renewal and restitution. David prophesied of this in the following words:—

"Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease, unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still and know that I am God; I will be exalted among the heathen, I will be exalted in the earth." Ps. 46:8-10.

Thus, and thus only, will wars be made to cease upon the earth; the Lord will destroy the weapons of war in the day of destruction and desolation.

Isaiah foretold these things, as follows:—

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. * * * The land shall be utterly emptied and utterly spoiled; for the Lord hath spoken this word." Isa. 24:1, 3.

Jeremiah gives a vivid description of the condition into which the earth is to be brought:—

"I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou has heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled; suddenly are my tents spoiled, and my curtains in a moment. * * * I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the birds of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:19-27.

Though the "destruction" is complete, so far as the works of man and the beauty and formation of the earth are concerned, yet, says the Lord, "will I not make a full end." As the material was all reserved for future use when the old world perished by water, so will it be in the

destruction which is now future. The Lord did not create the earth in vain. He who says: "I am God; my counsel shall stand," will have his designs ultimately accomplished, whatever may, for a time, interpose.

Ezekiel had a view of the same condition of the earth, though briefly stated in his prophecy:—

"The fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." Eze. 38:20-22.

Other quotations might be given from the Old Testament, but we pass to the New, wherein this overwhelming ruin is located. When the Saviour spoke of his second coming he said:—

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:29-31.

Here it will be noticed that the Saviour locates the shaking of "the powers of the heavens," just before his coming. This is the ushering in of that "great day of the Lord," of which the prophet says:—

"That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." Zeph. 1:15.

The apostle Paul speaks also of this shaking of the heavens, and says it will be produced by the voice of God when he speaks from Heaven. After describing the terror of the day when God spoke his holy law from mount Sinai, he says:—

"See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from Heaven; whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. 12:25, 26.

This testimony informs us that the shaking of heaven and earth will be caused by the voice of God speaking from Heaven, and, also, that this will take place but once. Therefore, wherever we find these, or either of these, events spoken of in the Scriptures, we know it is the same that was foretold by the Saviour in Matt. 24, and to occur in immediate connection with his second coming. That the same event is spoken of in Rev. 16 is very evident:—

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of Heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found." Rev. 16:17-20.

By reading the preceding verses, it will be seen that "the great day of God Almighty" is then near, and—that the Lord Jesus announces his speedy coming. The seventh angel is the last, and this plague finishes the wrath of God upon the last generation of the sinful race. God's voice is heard from Heaven; the heavens and the earth are shaken; since men were upon earth so great a convulsion of nature had never taken place; the whole face and surface of the earth is changed into wasteness and desolation; "every island fled away, and the mountains were not found."

This day of battle, and its effect upon the hearts of the men of this world who have not secured an interest in the blood of the Life-giver, is described briefly in another scripture thus:—

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:14-17.

The terrors of that day are awful to contemplate. Not only that "the earth shall reel to and fro like a drunkard, and shall be removed like a cottage," Isa. 24:20, that the convulsion shall be so great that the isles of the ocean shall sink, the mountains be cast down, and the pleasant valleys filled with the wreck of matter; though these would appall the stoutest heart, and overwhelm the bravest with fear; but it is that the day of "the wrath of the Lamb" is come; the terrible thought, that, in this hour of the world's great calamity, there is no refuge—no hope! Few are so hardened but that they are ready to call upon God in the hour of great peril and bitter anguish. Though men revile the name of Christ, there is left in their hearts a consciousness of his availing mercy, which reveals itself in time of danger. But oh! the agony of the soul when the conviction is forced upon the rich, the proud, the great, the admired of the world, that there is no Saviour! that he who has so long plead the sacrifice of his life in their behalf, who has so long beseeched them to turn and live, has "put on the garment of vengeance," and will no longer listen to their cry.

"Where will the sinner hide in that day?
It will be in vain to call.
Ye mountains, on us fall,
For his hand will find out all,
In that day."

How forcibly the question is presented to the rich, the great of the world:—

"And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?" Isa. 10:3.

Oh! that we could fully realize that that day of wrath is near to come. EDITOR.

THE PIETY THAT PINCHES.

The best test of piety in our times is that it will consent to be pinched without grumbling. The man who only goes to church when he is "baited" by attractive preaching; who gives a donation to the cause of charity only when he can see his name in the papers; who works only when he can take the lead; and who prays only when he is "called on," gives but poor evidence of a changed heart. Yet our church rolls are cumbered with hundreds of persons who answer to the above description, as face answereth to face in a mirror.

This self-indulgent religion is to-day the most fatal plague from which the church of Christ is suffering. It completely nullifies the most faithful efforts of the most faithful pastor, to win sinners to the service of God. Such a pastor is constantly driven to say to himself, "Why need I labor for days upon this discourse, when the people for whom it is intended will not stir an inch towards the sanctuary, if the weather is disagreeable? Why need I appoint a week of special prayer while half of my members will be attending a round of evening parties? Why arrange for a temperance effort when an audience can only be secured by attractive music, or the novelty of some famous speaker? Why preach the claims of foreign missions, or the tract society, or the Bible cause, while so many hold on to their carriages and good dinners, and only 'cut down' their expenses when the contribution box goes around?"

The crying sin of the day is self-indulgence. It eats into the heart of the church like a canker. It is constantly betraying the Master to his enemies. It robs God in order to keep on good terms with the world. It is often ready to deny Christ, but seldom ready to deny self. The most unpopular doctrine to preach, and the most difficult grace to practice, is the good old apostolic grace of self-denial. The daily battle is with

that cunning, greedy, and godless sinner, "self." The truest victory which the religion of Jesus can gain, is when it lays this many-headed monster in the dust.

If we were asked in what respect the churches of our day need a revival most urgently, we would answer that it is in regard to Christ-like self-denial. This touches the core. Jesus never held out bribes to enlist followers, and never offered easy terms of discipleship. The call for recruits was in these clear, sharp words, "Whosoever will not take up his cross daily and follow me, cannot be my disciple." Every single impulse and lust of the human heart, was required to bear a pinch. But the man and the woman who could bear this pinching cheerfully, wrought glorious results. I often think that if we had only one single church made up of such timber as Silas, Dorcas, Aquila, Onesiphorus, and Barnabas, it would shake Boston, New York, or Chicago, to their foundations.

Not in grand or heroic exploits, is this grace of self-denial demanded; but in the hundred acts of every-day life; in the constant display of loyalty to Christ. Occasions for sublime sacrifice are rare. The days of Smithfield martyrdoms are over; and it is well that they are, for we fear that the piety which will not get its feet wet on a rainy Sunday, would cut but a poor figure before a blazing stake.

Brethren, let us go down into the dust, and pray for the spirit that will "drink of Christ's cup, and be baptized with his baptism." Let us put the knife to our besetting sin of self-indulgence. Let us pray for the grace that "goes against the grain," and pinches our selfishness. The only victory that overcometh the world, is the victory that lays self at the feet of Immanuel.—*T. L. Cuyler.*

SPIRITUAL "NIHILISM."

Who of us does not feel pity for the Czar of Russia, as we read the bold and continued attempts at his life? Have we ever tried to put ourselves in his place? Think for a moment what each day of his life must be! Who, of all his attendants, can he feel sure of? What meal can he sit down to and feel safe? What can he take into his hands but with the thought that some fiend, in human shape, may have charged it with death? What building can he enter but with the horrible thought that his going in may be the signal for the explosion of a "mine"? On what path can he set foot, or on what road can he ride, but with the feeling that the next step may be into eternity? We are told that "he eats and drinks nothing that has not been tasted in his presence; that he never steps into a bath until it has been examined, and seldom approaches a stove or fireplace lest some explosive material concealed among the fuel should burst." Oh, surely such a life must be dreadful in the extreme!

And this organized fiendishness, ever spreading its nets for him, is called "Nihilism." We draw a sigh of relief at the thought that few, comparatively, are the victims of such cruel malice as is the crowned head of Russia! But what, now, if it should be proven that we, each of us, were encompassed by a "Nihilism" more artful, more cruel, deadlier by far, than that of which we have been speaking; and having in purpose for each a loss, a ruin, beside which the mere loss of the physical life would be of but a feather's weight? And that such is the fact have we not the most abundant proof in God's word? Yet how blind, how dull, to this truth of infinite moment to us we all are! In nothing else do men show such criminal indifference. They are keenly alive to the dangers of material losses by fire, or flood, or frost; the dangers to the body by contagion, epidemic, disease; the dangers to society by bad men and women, and other evil influences; but to the most powerful, best organized, vigilant, super-human scheme of evil, and bearing with next to infinite power upon themselves, men are asleep!

What is the remedy? Paul wrote the Corinthian Christians that "he was not ignorant of Satan's devices." A knowledge of our enemy and his "devices" is the first thing to be gained in order to successfully meet him. Clearly, then, we must come first, and chiefly, to the Bible, for our knowledge of these. And we would suggest to Christians that they take this theme as the topic of Bible study, after the manner that Mr. Moody and others recommend. Let our ministers preach upon it, and let it come up in our social meetings, till we give it the place in our thoughts

that God gives it in his word. Paul was afraid that Satan might "gain an advantage" over the Corinthian church; and we are satisfied he has gained a tremendous advantage over the churches of our own day, because they have "let slip" the revealed truths concerning him and his co-workers.—*Christian at Work.*

The Sabbath School.

LESSON COMMENTS.

THE lesson for schools on the Pacific coast for Sabbath, July 2, includes a review of the miracles and teachings of Christ, from the time of the sermon on the mount, to the open conflict with the Pharisees, when they accused him of casting out devils through Beelzebub, the prince of devils. The manner in which our Lord's mother and brethren sought to draw him away from the exciting scene which followed, is thus spoken of by Rev. Wm. Hanna, D. D., in his "Life of Christ":

"The exciting intelligence that in the presence of a vast multitude Jesus had been accused by the Pharisees of being nothing else than an emissary and ally of the devil; that, not satisfied with defending himself against the charge, he had in turn become their accuser, and broken out into the most open and unrestrained denunciation of their whole order; that the feud which for months past had been secretly gathering strength had ended at last in an open rupture, was carried to the house in which Mary and the Lord's brothers were dwelling. A fatal thing it seems to them for him to have plunged into such a deadly strife with the most powerful party in the country. They will try what they can to draw him out of it. They hasten to the spot, and find the crowd so large, the press so great, that they cannot get near him. They send their message in to him. 'Behold,' says one who is standing next to Jesus, 'thy mother and thy brethren stand without, desiring to speak with thee.'

"A mother who, if fond enough, was yet so fearful, who once before had tried to dictate to him, and had been checked at Cana; brethren who thought that he was beside himself, none of whom as yet believed on him—what right had they to interrupt him at his work—to move him from his purpose? 'Who is my mother?' said he to the man who conveyed to him the message, 'and who are my brethren?' Then pausing, looking round about on them which sat about him, stretching forth his hands towards his disciples, 'Behold,' he exclaimed, 'my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.' A woman in the crowd, who has been standing lost in a mere human admiration of him, hears his mother spoken of, and cannot in the fullness of her womanly emotion but call her blessed. 'Yea, rather blessed,' said Jesus to her, 'are they that hear the word of God, and keep it.'

"So, when in the very heart of his mission-work on earth they spake to him about the closest human ties, his nearest earthly relatives—close as these were, and willing as he was in their own mode and sphere to acknowledge them, so resolutely did Jesus waive them aside, so sublimely did he rise above them, setting himself forth as the elder Brother of that whole family in heaven and earth named by his name, and who are followers in the footsteps of Him who came not to do his own will, but the will of Him that sent him. The earthly and heavenly bonds, the common and the Christian ties, do not always coincide, neither are they always in harmony. If ever they interfere—if mother, or brother, or sister, or dearest friend, should once tempt us away from him in nearness to whom standeth our eternal life—then let us remember the scene in Capernaum, and ask our Lord to give us of his own Spirit, here as everywhere to follow him."

PARENTS IN THE SABBATH-SCHOOL.

BY MRS. E. G. WHITE.

THE Sabbath-school affords precious opportunities and privileges for the young. Parents should highly prize these advantages, and show their children that they appreciate them. If they manifest no decided interest in the school themselves, they cannot expect their children to do so. In the Sabbath-school, parents may be learners as well as the children. Both parents and children should seek to have a knowledge of

the Scriptures. Other books should be secondary to the word of God. Christ has said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." We ought all of us to be better acquainted with the prophecies than we are, and to have a more thorough knowledge of the practical lessons of Christ. If we merely read the Scriptures uninterestedly, we cannot become intelligent in the truths therein contained.

Parents should search the Scriptures with their children. They should become familiar with the lessons themselves, then they can assist their children in learning them. Every day some portion of time should be appropriated to the study of the lessons, not merely in learning to mechanically repeat the words, while the mind does not comprehend the meaning; but to go to the very foundation, and become familiar with what is brought out in the lesson. The indifference of the children, in very many cases, is chargeable to the parents. They are indifferent, and the children catch the same spirit. If parents show that they attach importance to the Sabbath-school, by giving it respect and prominence, the children will generally copy their example.

Parents should have a thorough understanding with their family that the sacred hours of the Sabbath are to be spent to God's glory. They should be up with the sun, and have plenty of time to prepare for Sabbath-school without getting into a rush, and perhaps losing self-control. If the proper preparations have been made the previous day, there will be abundance of time to review the lesson studied during the week; and both parents and children can go to the school with the assurance that they have the lessons well learned.

Jesus was interested in children. He did not step into our world a fully matured man. Had he done this, children would not have had his example to copy. Christ was a child; he had the experience of a child; he felt the disappointments and trials that children feel; he knew the temptations of children and youth. But Christ was in his child life and youthful life an example to all children and youth. In childhood his hands were engaged in useful acts. In youth he worked at the carpenter's trade with his father, and was subject to his parents, thus giving in his life a lesson to all children and youth. If Christ had never been a child himself, the youth might now think that he could not sympathize with them. But he lived their example, and all children and youth may find in Jesus one to whom they can carry all their griefs and all their disappointments, and in him they will find a friend who will help them.

Jesus loves little children. When the mothers brought their children to Jesus, the disciples attempted to send them away. But Jesus rebuked them, and said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." He then gathered them in his loving arms and blessed them. Those parents and teachers who have no love or patience with children are to be pitied, for they have not the mind of Christ. Those who are seeking to gather the children into the Sabbath-school are doing a good work, the very work the Master would be pleased to have them do. The expanding minds of even small children may comprehend very much in regard to the teachings of Christ, and may be taught to love him with all their ardent affections. Teachers and parents should sow beside all waters, and if faithful they may have a harvest of souls by and by. And when they shall see the souls for whom they have labored, around the great white throne, with crowns and white robes and harps of gold, they will feel then that their efforts were not lost. The well done, good and faithful servant, will fall upon their ears as sweet music.

THE Sunday-school attached to the Regent Street Presbyterian church, London, is to have regular examinations, the first of which has been held. The scholars were arranged in three divisions. The examination of the junior division was oral; of the middle, partly oral and partly written; and of the senior, entirely written. The written examinations were conducted by means of printed papers, the subject being the lessons for the last quarter of 1880. The object is to test thoroughly the quality of Sunday-school teaching.—*Selected.*

IMPROVE the time you really have, and you will not have to account for what you did not possess.

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 23, 1881.

REST REMAINING.—HEB. 4.

TWO LETTERS of inquiry have lately been received, concerning Heb. 4, the seventh day, and the rest which remains to the people of God. One of them speaks thus:—

"It seems to me that the Jewish Sabbath was typical of the Christian's rest, as baptism by water was typical of spiritual baptism."

We have already pointed out the error of the latter idea, and shown that baptism, being a gospel institution, a commandment of the Saviour, could not be a type of anything in the gospel. No gospel institution can be a type, unless there is to be a future dispensation which is foreshadowed by the gospel dispensation. But we think no one will affirm this. Baptism being a gospel institution, it must continue as long as the preaching of the gospel continues. This conclusion is so reasonable, that we should accept it even if we did not find it directly taught in the commission given by Christ, and in the Acts of the Apostles.

And the statement concerning the Sabbath is equally erroneous. It is not a type. Not a text in all the Bible which speaks of the seventh-day Sabbath, will justify us in considering it a type. It has not a single characteristic of typical institutions.

But the question arises, Has the seventh day any relation to the rest which remains, spoken of in Heb. 4? We answer that it has; but not the relation of a type. This is easily understood when we have learned what is that rest which remains, into which the faithful alone can enter.

First we remark that the seventh day was sanctified as the day of Jehovah's rest before sin came into the world, before the gospel was required, and before types could have had any significance. It is true that Adam is called a "figure of him that was to come." Rom. 5:14. This is the nearest approach to a type that we find in Eden. But he was not a figure in such a sense as to destroy his literality as a man, as a subject of gospel privileges, and as the recipient of eternal life in the kingdom of God. A figure, yet not a type in the sense in which the word type is generally used.

Next we consider the remark of the apostle in Heb. 4:3: "Although the works were finished from the foundation of the world." God made promise of the land to Abraham and to his seed. Gen. 12:7; 13:14, 15, and others. To this promise we are heirs if we are Christ's. Gal. 3:29. Of the promise, or covenant, to Abraham, circumcision was given as a sign. Gen. 17:11. Then we find three points for consideration in this covenant:—

1. The promise of the land.
2. The seed, the heirs of the promise.
3. Circumcision, the token of the covenant.

These were first presented to their minds as the land of Palestine, the natural descendants of Abraham, and circumcision in the flesh. But in the gospel we find an enlargement of each of these subjects:—

1. Abraham and his seed are heirs of the world. Rom. 4:13. Compare Ps. 37:11, Matt. 5:5, and others.
2. All the faithful in Christ are Abraham's seed, and heirs of the promised inheritance. Gal. 3:9, 29.
3. Circumcision is not outward, but of the Spirit, in the heart. Rom. 2:28, 29; Col. 2:11.

But as Abraham did not receive the promise, and will yet receive it, Acts 7:2-5; Heb. 11:8-16; and as the heirs, when they inherit the earth, will also "delight themselves in the abundance of peace," Ps. 37:11; it is clear that this promise will not, and cannot, be fulfilled in this present state. It will be after the resurrection of Abraham, and in the new earth, "wherein dwelleth righteousness." 2 Peter 3:13.

In connection with this take the words of our Saviour, the King, when he sits upon the throne of his glory, then will he say unto his people, the heirs, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The earth renewed is that inheritance; the earth when it was made,

"very good," not yet under the curse, was the kingdom prepared. Gen. 1:26. Of this, the seventh day stands, not as a type, but as an enduring monument; a sufficient proof.

Is there anything given in the Scriptures bearing the relation of type to the rest which remains to the people of God? There is; but it is not the seventh-day Sabbath. It is the rest which Joshua gave to the children of Israel. Moses, Joshua, and Aaron, are the three personages presented in Paul's argument in his letter to the Hebrews; all bearing the same relation to Christ. Moses, a prophet and teacher; Joshua, a leader into the land of promise; and Aaron, a priest. The inheritance which Joshua gave them, was typical of the inheritance of all the faithful seed of Abraham; as much so as the sanctuary where Aaron ministered was a type of "the sanctuary and true tabernacle, which the Lord pitched, and not man," where our High Priest ministers, in Heaven. Heb. 8:1-5. Joshua in the Hebrew, is Jesus in the Greek. Hence the Jesus of the authorized version of Heb. 4:8, is Joshua. See margin. The following scriptures show that the inheritance given to Israel by Joshua, was called *their rest*:—

Deut. 3:18-20: "And I commanded you at that time, saying, The Lord your God hath given you this land to possess it; ye shall pass over armed before your brethren the children of Israel, all that are meet for the war. But your wives, and your little ones, and your cattle (for I know that ye have much cattle), shall abide in your cities which I have given you; until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan; and then shall ye return every man unto his possession, which I have given you."

Deut. 12:9, 10: "For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you. But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety," etc.

Josh. 1:12-15: "And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying, Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land. Your wives, your little ones, and your cattle, shall remain . . . until the Lord have given your brethren rest, as he hath given you, and they also have possessed the land which the Lord your God giveth them; then ye shall return unto the land of your possession, and enjoy it," etc.

Josh. 21:43, 44: "And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers; and there stood not a man of all their enemies before them."

Josh. 22:4: "And now the Lord your God hath given rest unto your brethren, as he promised them; therefore now, return ye, and get you unto your tents, and unto the land of your possession."

But after the children of Israel had been in this rest or possession about four hundred years, David, in Psalm 95, or the Holy Ghost by David, see Heb. 3:7, exhorts them to hear the voice of the Lord, and not to harden their hearts, as did the children of Israel who fell in the wilderness, and to whom God swore that they should not enter into his rest. The record of this oath is given in Num. 14:26-35, from which we quote:—

"As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you; your carcasses shall fall in this wilderness; . . . doubtless ye shall not come into the land concerning which I swore to make you dwell therein," etc.

That possession which in Num. 14 is called the land, in Ps. 95 is called the rest. From these words of the Holy Ghost by David, Paul draws his conclusion that the rest given by Joshua was not the rest, the final rest, contemplated in God's promise, but that a rest remains to the people of God. A few points we will notice, which will confirm this argument, and satisfy all as to what was the type of the rest which remains to the faithful, and that it was not the Sabbath:—

1. It was a rest which they who fell in the wilderness did not receive. But they did all receive the seventh-day Sabbath.

2. It was a rest which Joshua gave to the children of Israel. But Joshua did not give them the Sabbath.

3. It was a rest which God swore they should not receive who rebelled against him. But God never swore that they should not keep the Sabbath; to the contrary, he had the rebellious put to death for not keeping the Sabbath. But he did swear that they should not enter into the land of Canaan.

Paul's argument is reasonable. Apply it alike to the three personages brought to view, and to their work:—

If Moses were sufficient as a prophet and teacher, why should there arise another prophet, whom all must hear under penalty of being cut off? Deut. 18:15-19.

If Aaron had truly made atonement for their sins, why should there arise another priest to mediate for the transgressions which were even under the first covenant? Heb. 9:15.

If the true rest were given to Israel by Joshua, why were they who possessed that rest exhorted in David, "after so long a time," not to follow the example of those who fell in the wilderness? and why are we, by Paul, warned against the same unbelief, lest we should likewise come short of the rest?

We fully believe that it is the duty of God's people to keep the weekly Sabbath of the Lord, which commemorates the work of God, "finished from the foundation of the world." We also believe that there is a "rest and an inheritance," which remains to the people of God, which is the peaceable possession of the land of promise, which, not Joshua, but "the captain of the Lord's host," will give to all the saints. Though prepared from the foundation of the world, it has a long time been groaning under the curse. But not much longer will it groan. Soon will our Joshua return; the purchased possession will be redeemed; Eph. 1:13, 14; all things will be made new; Rev. 21:1-5; righteousness shall dwell in the earth; 2 Peter 3:13; and the meek shall inherit the earth, and delight themselves in the abundance of peace. Ps. 37:11. And may we all "fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. 4:1.

CAMP-MEETING IN DAYTON, W. T.

In several respects this camp-meeting was held under quite unfavorable circumstances. The crops last year were nearly a failure; heavy freight charges, and good crops elsewhere, brought the prices down, and much of the scanty crop remains unshipped. Long-continued dry weather was ruining the crop of this year, and a heavy depression had settled upon almost everybody. Not nearly all the Sabbath-keepers of the Conference were present at the meeting. I was informed that a number of those present came on borrowed money.

However, the rain came in the early part of the meeting; with high winds, and cold. But the discomfort was not complained of, as the rain was such a blessing to the country. A business man of Walla Walla said to me, that if it had continued dry three weeks longer, the whole valley would have been nearly bankrupted. As it is, crops will be light; but something will probably be secured where nothing was expected a week ago.

The business of the Conference and of the several associations was expeditiously and harmoniously transacted, and the religious interest was given a large part of the time.

Sabbath was devoted entirely to exercises for the benefit of the brethren and sisters present. In the afternoon we had a most interesting and profitable meeting. A large number came forward, for the size of the meeting. The confessions were not so general as usual on such occasions, but pointed; each one seemed to have a specified object in view, and worked toward it. We had made a special effort on the subject of family prayer, having reason to believe it was largely neglected, and quite a number confessed to this neglect, and made hearty promises of amendment. Several young and middle aged people started in the service of the Lord. It was considered by all a decided victory for the cause of truth in this Conference, and great encouragement was the result. Thirteen were baptized on Sunday afternoon, and one on Tuesday morning, just at the breaking up of the meeting.

The camp-ground was in a cottonwood grove, with a good spring in the midst, and a beautiful mountain

stream running through it. We did not have to leave the camp for baptism.

Sunday was a clear day; our congregations were good in size, and attentive. Also on Monday night, our last public meeting. A good impression was made on the community, and prejudice was removed where it had existed.

Elder Colcord has become now pretty well acquainted with the field, and is interested deeply in the work in its several branches. Just at present it does not offer large money inducements, but Bro. C. is finding the hearts and sympathies of the people, which is worth more than money. Sister Colcord is proving herself an earnest worker, and her labor cannot fail to be appreciated here. My visit to this field has been pleasant and profitable to me, and I hope it may prove of profit to the cause. It has afforded me much pleasure to form so many new acquaintances in this country; and my interest in the work in this Conference is thereby increased. My prayer shall be for its prosperity.

EDITOR.

DIVES AND LAZARUS.

It is probable that no one portion of Scripture has stood more in the way of people in general when the doctrine of the sleep of the dead is first brought to their notice than the account of Dives and Lazarus. Luke 16:19-31. This is deemed a clear, minutely circumstantial, and decisive proof of man's conscious existence in death: The righteous during the state of death being happy in the bliss of Heaven; the wicked tormented in the flames of hell. Yet even to the common theory of conscious existence in death, this text presents very serious difficulties.

If Lazarus was in Heaven, and Dives in hades, how could they converse together? Is hades in the third Heaven somewhere in the sight of the New Jerusalem? Oh! no; hades or sheol,* the place of the dead, is IN THE EARTH BENEATH. Though it is rendered grave thirty-one times, it is not the word usually so rendered in the Old Testament; for it embraces the interior of the earth as the region of the dead and the place of every grave. Eze. 32:18-32. All the passages which speak of the location of sheol, or hades, represent it as *beneath*. It is always in the interior of the earth; sometimes it is in the nether parts of the earth. Num. 16:30, 33; Ps. 141:7; Isa. 5:14; 14:9-20; Eze. 31:15-18; 32:18-32. Referring to the fire now burning in the heart of the earth, which shall at the last day swallow up the earth in its fiery gulf, Moses represents the Almighty as saying, "For a fire is kindled in mine anger, and shall burn into the lowest sheol, and shall consume the earth with her increase, and set on fire the foundation of the mountains." Deut. 32:22. Jonah went down into sheol when, in the belly of the whale, he descended into the depths of the mighty waters, where none but dead men had ever been. Jonah 1:2. Korah and his company went into sheol alive; that is, the earth swallowed them up while yet alive. Num. 16.

The righteous do not praise God in sheol. Thus David testifies: "In death there is no remembrance of thee; in sheol who shall give thee thanks?" Ps. 6:5. And Hezekiah, when delivered from death in answer to prayer, expresses the same great truth: "I said in the cutting off of my days, I shall go to the gates of sheol; I am deprived of the residue of my years. . . . Behold, for peace I had great bitterness; but thou hast in love to my SOUL delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For sheol cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth." Isa. 38:10-19; Ps. 115:17; 146:1-4.

The wicked in sheol are silent in death. Thus David prays: "Let the wicked be ashamed, and let them be silent in sheol." Ps. 31:17. See also 1 Sam. 2:9; Ps. 115:17, last clause.

Sheol is a place of silence, secrecy, sleep, rest, darkness, corruption, and worms. "So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. Oh! that thou wouldst bide me in sheol, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time and remember me. If a man

die, shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." Job 14:12-15. "If I wait, sheol is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father; to the worm, Thou art my mother and my sister. And where is now my hope? As for my hope, who shall see it? They shall go down to the bars of sheol, when our rest together is in the dust." Job 17:13-16; 4:11-19; Ps. 88:10-12.

There is no knowledge in sheol. Thus writes the wise man, the Spirit of inspiration bearing testimony through him: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in sheol, whither thou goest." Eccl. 9:4-6, 10.

Such are the great facts concerning sheol, or hades, as revealed to us in the books of "Moses and the prophets." Yet we have several cases in these same writings in which the dead in sheol, in the nether parts of the earth, converse together, and are comforted or taunted by each other, or in which they weep bitterly, refusing comfort.

The case of the king of Babylon is a noted instance of this. When he is overthrown, and goes down to sheol, the DEAD (for sheol has no others in its dark abode) are stirred up to meet him. The kings that have been conquered and destroyed by the king of Babylon in the days of his prosperity, now rise up from their thrones in that dark abode, and mock him with feigned obeisance as in life they had rendered real homage. Now they taunt him, saying, "Art thou also become weak as we? Art thou become like unto us?" Those that see him shall narrowly look upon him, saying, "Is this the man that made the earth to tremble, that did shake kingdoms?" Isa. 14:9-20.

Pharaoh and his army, slaughtered in battle with the king of Babylon, are set forth in this same manner. The slain upon the field of battle being buried indiscriminately, and friend and foe cast down together into pits, into the "nether parts of the earth," into sheol, "the strong among the mighty shall speak to him out of the midst of sheol." And this sheol, in the nether parts of the earth, full of the dead, is contrasted with "the land of the living." These slaughtered soldiers went down to sheol with their weapons of war, and their swords they "laid under their heads." Pharaoh, lying among them, and seeing the multitude of his enemies that were slain, is "comforted" at the sight. See this remarkable prophecy, Eze. 32:17-32; 31:15-18.

Perhaps the case of Rachel is even more remarkable than these. Long ages after her decease and entrance into sheol, a dreadful slaughter of her posterity takes place. Upon this, Rachel breaks forth into lamentation and bitter weeping, and refuses to be comforted, because her children are not. Then the Lord says to her, "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord." Jer. 31:15-17; Matt. 2:17, 18; Gen. 35:18-20.

That Rachel did literally weep and shed bitter tears at the murder of her children nearly two thousand years after her entrance into sheol, no one will assert. Nor will it be maintained that the slaughtered Egyptians and Chaldeans lying in sheol with their swords under their heads were able to converse together in the nether parts of the earth; and that one was literally "comforted," or the other literally "ashamed." Equally difficult is it to believe that the kings who had been overthrown by the king of Babylon were literally seated on thrones in sheol, deep in the earth, and that when he was cast down to sheol they arose from their thrones and mocked him, declaring that he was now become weak as they. Please compare the following texts on the king of Babylon: Jer. 51:39, 57; Dan. 5:1-4, 30; Isa. 14:4-30.

Taking our leave of "Moses and the prophets," whose testimony on this subject has the direct indorsement of our Lord, let us now return to the case of Dives and Lazarus. Luke 16:19-31. Lazarus lived in the deepest poverty; too helpless to walk, or even to stand, he was laid at the rich man's gate; he had no other food than the crumbs, perhaps grudgingly bestowed, from the table of the rich man; and no other nurses than the dogs which licked his sores. In process of time, death comes to his relief; but his burial is not mentioned, though that of the rich man, who died soon after, is distinctly named. It is likely that the dead beggar, covered with sores, was disposed of with

as little trouble as possible; in the sight of man, he had the burial of a dog; but this poor man, forsaken of all earthly friends, and apparently unnoticed of Heaven, had, unseen to mortal eye, such a burial as the wealth of the whole world could not command. The angels of God took part as his bearers to that quiet resting-place from which, by-and-by, when hades gives up the righteous dead, at the sound of the last trumpet, they shall take him up through the air, to meet his triumphant Redeemer. Till that time, we leave him asleep in Jesus, resting in hope, with Abraham, the father of the faithful, and all the ancient worthies who have not yet received the promises. Heb. 11:8-16, 39, 40.

The rich man lived in luxury, faring sumptuously every day. To the eye of all beholders, his lot was to be envied, and that of the beggar to be despised. But he dies also, and of him it is recorded that he was buried. All that wealth could purchase, all that pride could exhibit of earthly pomp and grandeur, were, no doubt, displayed at his funeral. But there were no angels of God to participate in it. He had lived for himself, neglecting the great preparation for the future. He goes down to hades a lost man, there to wait until the resurrection to damnation. As the Douay Bible reads, "he was buried in hell," *i. e.*, in hades, or sheol. There he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. Then, as though calling to mind the littleness of the favors he had bestowed on Lazarus, he asks a favor at the hands of the despised beggar—the smallest indeed that he could ask—that Lazarus should dip the tip of his finger in water and cool his tongue. This being denied, he asks that Lazarus may be sent to warn his brethren. And this also was refused, because they had Moses and the prophets, whose testimony was sufficient.

This scene transpires in hades, or sheol, which, as we have seen, is in the nether parts of the earth. The place is one of darkness and silence, where there is neither wisdom nor knowledge. It is the place of the dead, and those who are therein are called "the congregation of the dead." Prov. 21:16. In the utter darkness of hades, how can men see each other? "In the land of forgetfulness," how can they remember the events of their past lives? In a place where there is no knowledge, how could Dives know Abraham, whom he had never seen? Where there is no work, nor device, how could he devise a plan to warn his wicked brethren? And in hades, where there is no wisdom, how could Abraham give such wise answers? In hades, where the wicked are silent in death, how could Dives converse? As the righteous cannot praise God in hades, and do not even remember his name, how does it happen that they can so well understand and converse on everything else? J. N. A.

(Concluded next week.)

It is said that when Cyrus had conquered Armenia, he said to Tigranes, the conquered king's son, "What would you do to save your wife from slavery?" He replied, "I would willingly lay down my life to save her from such a fate." Upon this Cyrus released and restored them to power. After Cyrus was gone, one praised his beauty, another his clemency, another his valor; when Tigranes, turning to his wife, asked what she thought of Cyrus. "Indeed," said she, "I did not observe him." "What then were you looking at?" he asked in surprise. She answered, "At him who offered to lay down his life for me." How many for whom Christ died look first at any other object, in preference to him who gave his life for them. What ingratitude! How base and degraded is man to neglect his Saviour!

THERE are some who are waiting for some great impulse to come and compel them to do Christian work. They confound a service of love with one of feeling. Mere duty is hard and repulsive to them. They do not know that performance of duty is the basis of a service of love. They forget that we are to "endure hardness as good soldiers of Jesus Christ, that we may please Him who has called us to be soldiers." There are many things, consulting his own feelings, a good soldier would rather not do, but love for his country compels him to do his duty bravely. There is no room in this world of sin and stern reality for those who vainly strive for the romance of Christian work. There is the loud call for prompt action in practical duty; and if we are not in the line of such work, we are but cumberers of the ground.—Y. M. C. A. Bulletin.

*The sheol of the Hebrew Old Testament is identical with the hades of the Greek New Testament. The texts here cited have sheol or hades in the original.

SCALING DOWN.

It is sometimes the case that merchants are obliged to reduce the valuation of their stock, in order to keep on a par with the present market value. Prices sometimes change from fluctuations in trade, or goods depreciate in value. Paper currency is sometimes exchanged for gold, and a re-adjustment of prices on the basis of existing currency becomes necessary. Some persons yield with great reluctance to such necessity. A man, for instance, has a stock of goods invoiced at ten thousand dollars, but he cannot sell them, no one will buy; his customers are all leaving and purchasing elsewhere, and at length his clerk or manager tells him, "You cannot do business in this way. What you need to do is to scale down these goods, and reduce your prices from fifty to sixty per cent., and then you can do business." A man would naturally hesitate to take such a step. His goods were worth ten thousand dollars years ago, and he is loth to admit that they are not worth as much now. But one thing he becomes certain of, they will not sell at present prices; and so, after trying every other means, he accepts the situation, reduces prices on all his goods till he can sell them, and taking his reduced capital, purchases new stock, and endeavors to transact business upon a cash basis.

There are churches in this world which are laboring under a similar difficulty. They carry too much dead stock. Everything is rated far above its market value. Fictitious prices are the rule. The church has, perhaps, five hundred enrolled members, of whom, it may be, not one in ten is an active, faithful Christian; many know that they are unconverted; others do not know whether they are converted or not, and their most intimate friends share in their uncertainty in this respect.

A church in this condition, in order to work effectually, may need to be scaled down. Gideon's army of thirty-two thousand was too large; his host of ten thousand was too large; it was only when the whole had been reduced to three hundred men, that the Lord gave them command to go forth to battle, and crowned them with victory.

The church at Laodicea had their estimate of their real value. They were, first, "rich;" second, "increased in goods;" third, they had "need of nothing." This was Laodicea's inventory of her church property. But the "faithful and true Witness" had a book in which it was set down differently. In His estimation they were, first, "lukewarm;" second, "wretched;" third, "miserable;" fourth, "poor;" fifth, "blind;" sixth, "naked." This was their rating in the Lord's book of account. Now it was evidently impossible for them to transact business with or for the Lord on such a fictitious basis. They were either overvalued by themselves or undervalued by the Lord. Their stock was rated so high that there was no chance for dividends. The only course open to them was to come down to the divine valuation, acknowledge their poverty, blindness, and nakedness, and then buy of the Lord gold well tried in the fire, that they might be rich, white raiment, that they might be clothed, and to anoint their eyes with eye-salve, that they might see. If they were willing to do this, they could once more take their position with a reduced capital, and do business on a solid basis.

There are churches to-day that need to undergo this kind of purgation. The vine may stretch its branches hither and thither, but how long is it since it has been pruned? How many of the branches are dead, and fit only to be cut off and gathered for the flames? There are men who, on the church books, are in good and regular standing, but on the Lord's book, perhaps, are hypocrites, guilty of secret iniquity and open transgression. There are men who, in the church inventory, are rated as ministers of the gospel, when in fact, they are time-servers, mere worldlings, who have intruded themselves into the sacred calling of the ministry for a piece of bread. There are sermons preached, which, in the sight of men, are eloquent and finished productions, but in the sight of God are empty, void, and vain, and are utterly lacking in honesty, sincerity, and truth. There are experiences related which are thirty and forty years old, out of date, dead, musty and mouldy as the bread in the sacks of the Gibeonites of old; and yet they suppose that all these old, worn-out experiences are really marketable goods. There are prayers offered which were out of date long

ago, last year's prayers, prayers for the year before last, prayers that have been sent forth a hundred times, and never brought back even an olive leaf for an answer; prayers that are as dry as dust, and that bring no blessing to those that offer them. If these prayers were scaled down until there was nothing left of them but, "God be merciful to me a sinner," there might be some answer.

If we are to do business in the Lord's market, we must do it on the basis of actual values. The publican's short petition has more value than the Pharisee's boastful oration. When we come down to the actual condition of things, the actual facts in the case, we shall find the Lord ready to hear and answer and succor us. But no deception avails with him, no over-valuation is allowable; we must be rated at what we are worth, without hypocrisy, deception, or disguise, and must serve the Lord in simplicity and godly sincerity, with reverence and godly fear.—*The Armory.*

The Missionary.

MY WORK.

I COULD not do the work the reapers did,
Or bind the golden sheaves that thickly fell;
But I could follow by my Master's side,
And watch the marred face I loved so well.
Right in my path lay many a ripened ear,
Which I would stop and gather joyfully—
I did not know the Master placed them there—
"Handfuls of purpose" that he left for me.

I could not cast the heavy fisher net;
I had not strength or wisdom for the task;
So on the sun-lit sands, with spray-drops wet,
I sat, and earnest prayers rose thick and fast.
I pleaded for the Master's blessing where
My brethren toiled upon the wide world sea;
Or ever that I knew his smile so fair
Came shedding all its radiance on me.

I could not join the glorious soldier band,
I never heard the ringing battle-cry;
The work allotted by the Master's hand
Kept me at home, while others went to die,
And yet, when victory crowned the struggle long,
And spoils were homeward brought both rich and rare,
He let me help to chant the triumph song,
And bade me in the gold and jewels share.

O Master dear, the tiniest work for thee
Finds recompense beyond our highest thought;
And feeble hands that work but tremblingly,
The richest colors in the fabric wrought.
We are content to take what thou shalt give,
To work or suffer as thy choice shall be;
Forsaking what thy wisdom bids us leave,
Glad in the thought that we are pleasing thee!

—Selected.

CHRISTIANITY ESSENTIALLY MISSIONARY.

THE apostle of the Gentiles, said: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." The goal of its missionary ambition and hope is, that it goes forth to save. Not that it simply aspires to save, but it does save. To this result, as well as to this intent, it is the wisdom of God and the power of God.

Many Christians doubtless interest themselves in missions sentimentally, not seeming to understand that they are bound to be missionaries if they would be in full sympathy with their Lord, build up a well developed Christian character, and have an unclouded title to the Christian name.

Some there are, we do know, who urge objections, saying the missionary character does not belong to Christianity as such, but only to certain types of Christianity, and to Christians of peculiar constitutions.

Thousands of private Christians show no missionary spirit whatever. The same is true of many whole churches. We affirm here and now—modestly, though positively—that Christianity is inherently, essentially, necessarily, a missionary religion. We do so for the following reasons:—

Christianity recognizes the authority of its ascended Lord, who not merely authorizes, but commands, his disciples to go and preach.

Christianity possesses the spirit of the Lord Jesus, and hence it must be a missionary religion. Christ said, "Lo, I come to do thy will, O God!" He was obedient to the last intent of a command. A church filled with his Spirit, would not want his parting charge only as a sanction, not as a summons, to an unanticipated work. Perfect, loving devotion, can but seek to save like its Lord.

Christianity is endued with power from on high, hence it is essentially missionary. So it was with the early church. It waited in Jerusalem for this power, and it came.

The Christianity of the Bible believes that the mission of Christ to the world was really a needful one, and that this, his "commission" to the church, was a sequel to his personal work; hence, it is a missionary Christianity. We conclude the paper in the words of Dr. Aiken:—

"Is the world a lost world? If not, you need not preach the gospel to every creature; but your Lord made a mistake, to say the least, in coming to save it. He was needlessly alarmed, or his church needs to be more alarmed about the state and prospect of the world; that is the alternative.

"May other names be preached as efficaciously as his, or other instrumentalities be employed as efficaciously as preaching? Then he was in error when he enjoined 'that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Perhaps the impulsive Peter had jumped to wrong conclusions, and after all was not 'filled with the Holy Ghost,' when he said to Annas, Caiaphas, and the rest, 'Neither is there salvation in any other.' Then the great missionary work that began at Pentecost has not only been a great superfluity and waste, but a great libel on human nature. And must not the Lord fairly be held responsible for this folly and wrong in the conduct of his servants?"

"If, then, in so many ways, Christianity is shown to be, not accidentally, but inherently and essentially, a missionary religion, what of the church that is not a missionary church, and the Christian that is not a missionary Christian? Is not so much wanting to a clear, full title to the Christian name? And if the defect be examined, it is found to touch the disciple's loyalty to the Lord's authority, his sympathy with the Lord's spirit, his appreciation of his Lord's gifts, his regard for the obligations of trust, his solicitude for his Lord's glory, his conception of the nature and necessity of his Lord's work. Surely the title of that disciple needs strengthening."—*London Christian.*

NORWAY AND SWEDEN.

WE are laboring to build up the interest in Christiana, as well as to get out printing work in a good condition. We are losing Sabbath-keepers by the strong tide of emigration, but new ones are stepping into their places. The outside interest is improving. Between three and four hundred persons have attended the meetings on Sundays, and about one hundred and twenty on the Sabbath. Several keep the Sabbath and meet with us who have not yet been baptized.

I have purchased a cylinder press that can print a sheet 20x35, as well as smaller forms. It will turn out one thousand impressions in an hour. It cost \$590. It has been used some; otherwise it would cost much more. We shall receive instructions and practice in using it six weeks before it is moved. We sold our home in America, and put the money thus obtained into this press, hoping that there will be work for it unto the end. We do not ask the mission some time to take this off from our hands, but beg the privilege of using it for the spread of the truth. To this the General Conference Committee have agreed.

In Sweden Bro. Rosqvist is laboring, and others besides him. In Grythytted, seven have been added to the church, and the outside interest is good. But the authorities have called Bro. R. before a church council, and we expect that they will stop his public work in that vicinity. We are waiting to hear the result.

May the Lord abundantly bless his own work and truth everywhere. J. G. MATTESON.

Christiana, Norway, May 16.

GLEANINGS.

CONNECTICUT, Norfolk.—May 10, Eld. D. A. Robinson visited this church, the members of which, according to his report, "live in six towns and two States, and are consequently much scattered. I spent several days with that company, remaining over two Sabbaths. Our meetings were excellent. Eleven were baptized, and thirteen united with the church. Last Sabbath the ordinances were celebrated, it being the first time that several of the church had ever participated. The season was a most precious one."

MICHIGAN, *Arcadia*.—Eld. A. O. Burrill, May 16, reports his meeting with this church as follows:—"I spent Sabbath and first-day at Arcadia, with Bro. Kellogg. We organized a church of sixteen members, nearly all of whom were the fruits of his labor. Our meetings were good; the preaching was nearly all practical. An elder was ordained."

NEW YORK, *Clark's Corners*.—Edgar Russell, who commenced labor in this place April 4, reports that five Sabbath meetings have been held, and that eleven are now keeping the Sabbath.

WEST VIRGINIA, *Jerry's Run*.—"The organization of this church," as reported by Bro. Isaac Staats, "was completed May 22, by Eld. J. R. S. Mowrey. An elder and deacons were chosen. Two more signed the covenant. This church numbers sixteen members; others are keeping the Sabbath, and will unite with us when the way seems more clear to them. All are firm in the faith, and encouraged to diligence in the service of the Lord. Several wish to receive baptism who were not ready at this time."

NORTH CAROLINA, *Soda Hill*.—Sabbath and Sunday, May 14 and 15, Bro. L. P. Hodges visited the Dutch Creek settlement. He says: "Found all firm in present truth. Preached four times. Baptized nine on the Sabbath, all Lutherans. Others will be baptized as soon as their health will admit. I organized a church of eleven members on Sunday. It is known as the Bethel church. Others will unite with them at their next meeting the second Sabbath and Sunday in July next."

Temperance.

WRONG TO SELL TOBACCO.

THE following resolutions by a store-keeper on selling tobacco are worth quoting as an example for others:—

1. I will not sell tobacco, because I consider the habit of using it degrading, selfish, sensual, indolent, and injurious, and feel it to be my duty to do all I can by example and precept to put an end to a practice pernicious and detestible.

2. Because smoking has been the means of ruining thousands of young men with bright prospects, who have received excellent and religious educations; but who, to imitate the fop, have, during a walk after the hours of business, taken the cigar or the pipe; the mouth has become dry, the tongue parched, and to allay which, they have resorted to the saloon; the glass has been called for, and emptied; another glass is taken, and thus the novice becomes a habitual smoker and drinker, and in time falls a prey to intemperance with its inevitable consequences—loss of character, health, property, body, and soul.

3. Because I believe it to be wrong to encourage a custom which necessarily occasions a sinful waste of property, when so many distressed families, benevolent societies, and the cause of the Redeemer, require pecuniary assistance, and are dying for it.

4. Because I believe that much valuable time is squandered upon the pipe by professing Christians, and even by ministers, which might and ought to be devoted to the distribution of tracts, the instruction of the young, visiting the sick, and doing good.

5. Because it is a well-ascertained fact that a large proportion of those who have been reclaimed from intemperance, and have returned to their former habits, have attributed their downfall to the continuance of the practice of smoking. The temperance cause cannot advance while tobacco hedges up its way.

6. Because experience has proved to me that I could not effectually induce the smoker to abandon his habit while I continue to sell, the usual reply being, "If it is wrong to buy, it is wrong to sell."

7. Because I feel assured that though it may be a loss to me in a pecuniary view, still I shall be more than recompensed for the sacrifice made, by an inward satisfaction of having acted conscientiously, and with a sincere desire to promote the welfare of my fellow-men. A Christian woman says, "I and my husband have brought up eight children, and, as you say tobacco is injurious, if we give up the sale of it, I know that God will provide something else for us to sell

instead of it. We will sell no more." "Set a mark," said God to the man with the writer's ink-horn by his side, "upon the foreheads of the men that sigh and cry for all the abominations that be done in the midst of Jerusalem;" and will not he, the righteous God, observe those who forego the gains from tobacco for conscience sake? He will observe; yes, and observe, too, the callous venders of the pernicious drug which mars the visage, demoralizes the soul, and exchanges health and happiness for sickness and domestic sorrow. Let all who derive gain from selling tobacco, remember that theirs is a course in opposition to the command, "Thou shalt love thy neighbor as thyself." Tobacco tends to destroy both body and soul.—*Christian Statesman*.

PRAYER, AND TOBACCO RAISING.

JOHN COLLINGSWORTH was a member of the South Carolina Conference. He is said to have been in some respects a remarkable man—pre-eminently so as a man of prayer. His faith, at times, seemed well nigh almighty. There is a story told of him which should not be allowed to pass into oblivion. On one occasion he was passing through Virginia and seeing so much land given up to tobacco growing, he became greatly stirred in spirit. In a sermon which he preached, after denouncing in unmeasured terms the wickedness, he offered an earnest prayer to God, in which he besought him to convince the people of their great error in spending their time, means, and toil in the cultivation of so noxious a weed. He prayed the Lord to manifest his disapproval of their course by destroying the crops, then in a most flourishing state, if nothing else would convince them. During that same afternoon a violent hail-storm passed through that section of the country, blasting the prospects of the Virginians for a bountiful crop. The fields were literally torn up, and the tobacco utterly destroyed.

An old, ungodly planter, who had been a great sufferer, hearing of the Methodist preacher's prayer, resolved to follow and chastise him for the evil done. Overtaking him, full of wrath, he inquired, "Are you, sir, the Methodist preacher who prayed the Lord to destroy my crop of tobacco?" The preacher replied, my name is Collingsworth: I preached yesterday in the neighborhood, and prayed the Lord to show his disapproval of raising tobacco."

"Well sir, you are just the man I am after. I am ruined for this season, and I have come to take my revenge on you, sir!" and at the same time brandishing a frightful-looking wagon whip, with which the whipping was to be done.

The minister commenced slowly to dismount, coolly addressing the planter as he did so: "Well, if I must be whipped for it, I suppose I must submit, but take care that before you have done, I do not pray the Lord to overtake you with something worse than overtook your crop." That thought had never entered the planter's mind. Wishing to get as far away from such a man's prayers as possible, he put spurs to his horse and galloped off with all possible speed. Would that more such prayers might be offered in these times for the destruction of the vile weed.—*Advocate of Christian Holiness*.

BENEFITS OF VEGETABLE DIET.

NOT long ago we received a pamphlet advocating a vegetable diet as a cure for alcoholism. We beg the pardon of the author for having mislaid his tract; but we have a strong belief that the only cure for alcoholism is to refrain from the use of alcohol. We would not, however, disparage vegetarianism; it is one of the coming reforms. Should civilization succeed—and it has not succeeded—we shall make an end of wars, famines and pestilences; and then we shall want room on the earth for the people who now perish in these barbaric calamities. With a vegetable diet, twice as many people can subsist from the same soil as from a mixed diet; and there is very little doubt that people can live happily on vegetable food. * * *

We have met with some sensible suggestions on this subject in the *London Spectator*. It points out that great progress has been made by the vegetarians. "Not so very long ago, vegetarians were regarded as a kind of gentle monomaniacs, whose one objectionable characteristic was the illogical advocacy of an inoffensive crochet. Now, under the mask of enlightened dietetics, their tenets are preached far and wide by the

high priests of science, and the cultured classes, without knowing it, are gradually being imbued with doctrines of the vegetable-feeders. How long the fashion will last, or how far the process of conversion will go, cannot as yet be very well estimated." Physicians are increasing who say that flesh is not necessary to nutrition, and is often unwholesome.—*Methodist*.

NICOTINE POISONING.—A rather unusual case of poisoning by nicotine has occurred lately in a Paris suburb. The victim, a man in the prime of life, had been cleaning his pipe with a clasp knife; with this he accidentally cut one of his fingers subsequently, but as the wound was of a trivial nature he paid no heed to it. Five or six hours later, however, the cut finger grew painful and became much swollen; the inflammation rapidly spread to the arm and shoulder, the patient suffering such intense pain that he was obliged to betake himself to bed. Medical assistance was called, and the ordinary remedies proved ineffectual. The sick man, questioned as to the manner in which he cut himself, explained the use to which his pocket knife had been applied, adding that he had omitted to wipe it after cleaning the pipe. The case was now understood, and the patient's state becoming alarming he was conveyed to the hospital. There the doctors decided amputation of the arm to be the only hope of saving the patient's life, and this was immediately done.

EFFECTS OF TEA ON THE SKIN.—If you place a few drops of strong tea upon a piece of iron, a knife blade for instance, the tannate of iron is formed, which is black. If you mix tea with iron filings, or pulverized iron, you can make a fair article of ink. If you mix it with fresh human blood, it forms with the iron of the blood, the tannate of iron. Take human skin and let it soak for a time in strong tea, and it will become leather. Now, when we remember that the liquids which enter the stomach are rapidly absorbed by the venous absorbents of the stomach, and enter into the system by the skin, lungs, and kidneys, it is probable that a drink so common as tea, and so abundantly used, will have some effect. Can it be possible that tannin, introduced with so much liquid-producing respiration, will have no effect upon the skin? Look at the tea-drinkers of Russia, the Chinese, and the old women of America, who have so long continued the habit of drinking strong tea. Are they not dark colored and leather-skinned?—*Selected*.

"I DRINK to make me work," said a young man. To which an old man replied: "That's right; thee drink and it will make thee work! Hearken to me a moment, and I'll tell thee something that may do thee good. I was once a prosperous farmer. I had a good loving wife, and two as fine lads as ever the sun shone on. We had a comfortable home, and drank ale to make us work. Those two lads I have laid in drunkard's graves. My wife died broken-hearted, and she now lies by her two sons. I am seventy-two years of age. Had it not been for drink, I might now have been an independent gentleman; but I used to drink to make me work, and mark, it makes me work now. At seventy-two years of age I am obliged to work for my daily bread. Drink! Drink! and it will make you work."—*Ex.*

THE people of Edwards county, Illinois, decided twenty-five years ago that no intoxicating liquors should be sold in that county, and since that time they have sent but one person to the penitentiary, and he committed a crime while drunk with whisky procured in an adjoining county; they support but two or three paupers, and their jail is empty most of the time. Their taxes are thirty-two per cent. lower than the adjoining counties, and their terms of court occupy but three days in the year, while their tax rolls show that they return more property than any other county in the State of equal population.

A JUSTICE holding court in London, has had a young lady, recently a public school teacher in the vicinity of that city, come to him begging to be committed to the Sherburne woman's prison for a year, lest she be taken on the street and go through station-house and court for the drunkenness which has grown irresistible from beer taken medicinally.

The Home Circle.

HEAVIER THE CROSS.

HEAVIER the cross, the nearer Heaven;
No cross without, no God within—
Death, Judgment, from the heart are driven
Amid the world's false glare and din.
Oh! happy he with all his loss
Whom God hath set beneath the cross.

Heavier the cross, the better Christian;
This is the touchstone God applies.
How many a garden would be wasting,
Unwet by showers from weeping eyes!
The gold by fire is purified;
The Christian is by trouble tried.

Heavier the cross, the stronger faith;
The loaded palm strikes deeper root;
The vine-juice sweetly issueth
When men have pressed the clustered fruit;
And courage grows where dangers come,
Like pearls beneath the salt sea foam.

Heavier the cross, the heartier prayer;
The bruised reeds most fragrant are;
If sky and wind were always fair
The sailor would not watch the star;
And David's psalms had ne'er been sung
If grief his heart had never wrung.

Heavier the cross, the more aspiring;
From vales we climb to mountain-crest;
The pilgrim of the desert tiring
Longs for the Canaan of his rest:
The dove has here no rest in sight,
And to the ark she wings her flight.

Heavier the cross, the easier dying,
Death is a friendlier face to see;
To life's decay one bids defying,
From life's distress one then is free.
The cross sublimely lifts our faith
To him who triumphed over death.

Thou Crucified! the cross I carry,
The longer may it dearer be;
And lest I faint while here I tarry,
Implant thou such a heart in me
That faith, hope, love may flourish there,
Till for the cross my crown I wear.

—From the German.

MRS. GASTON'S "DAY."

MRS. GASTON was one of the cheeriest, liveliest, most hopeful little women that ever lived. But on this particular morning her brow was shaded by something that resembled a frown, her voice had lost its cheerful ring, and there was a mopeishness about her movements that did not agree with her usual briskness. To tell the truth, Mrs. Gaston had an attack of the blues.

As soon as her daughter Maud, a bright girl of twelve, had given her a good-by kiss and started to school, and Mr. Gaston and their son were safely out of the way, Mrs. Gaston sat down on the edge of the bed, drew a letter from her pocket, and began to read. But the shade on her brow deepened, and the lines about the pleasant mouth increased, as her eye ran over the page. Then she folded the letter and said aloud: "It's too bad, anyway. I'm not envious, but it is hard to think that Ellen can have everything, while I must drudge and drudge, and have nothing after all. If we had only stayed in Boston, I believe we might have been well off to-day. Just to think of her presents on New Year's—a diamond ring and a silver tea set, and a piano for Mary! I don't want a silver set nor a diamond ring, but I do care for the children. What will they ever be, brought up in the society about here? And as for myself, I am just rusting out."

She sat for a long time with her hands folded in her lap and her countenance the picture of discontent, until, glancing at the clock, she saw it was time to prepare dinner. Getting up in a listless sort of way, she put the room in order and went to work at the dinner, all the while contrasting her humble three-roomed house, with its humble furniture, to her sister's stately mansion in Boston. True, that mansion stood on a very poor foundation, for Henry Graham, her sister's husband, was a wholesale liquor dealer, and by no means an abstainer himself. A very different man from John Gaston, for he was "almost a fanatic about temperance," the neighbors said.

Then, as she thought of the diamond ring, she glanced down at her own hard, stumpy, brown hands, and thought of Ellen's soft, white ones, and sighed again. But her eyes caught sight of the gold band on her finger. It was worn thin, but it was as bright as on the day when John had slipped it there and called her his queen. It was just like John—plain, and honest, and pure; and the sight of it led her back to the days when she and John were first wed.

He was then a book-keeper in the same store where Harry Graham was clerk. But the confinement of his position was wearing on his health. The doctor had said that a change must be made or he would soon be a consumptive. She remembered distinctly how she had urged him to sell out their stock of worldly goods and seek a home on the free wild prairie. John had objected at first to going. He knew what it meant to be a farmer in a new country, and was loth to take her away from kindred and society to bear the toils and privations of a poor farmer's wife. But the subject of his health was dearest to her heart, and she overruled every objection, and hopefully, bravely, urged the change.

But somehow even this failed to comfort her this morning, and time after time she found herself sighing and wishing they were back in Boston.

A loud knock at the door startled her. She opened it quickly, and saw her nearest neighbor.

"Good morning, Mis. Gas'on."

"Good morning, Mr. Thomas. Walk in."

"I can't; I reckon my feet's too muddy," he replied, glancing down at his number tens in a questioning way. "I come over, Mis. Gas'on to git ye to come over to our house a spell this afternoon."

"Is Mrs. Thomas or the children sick?" inquired Mrs. Gaston.

"Waal, no. You see the ole woman's kind o' down in the mouth. Got discouraged like, and wants cheerin' up a bit; and you're just the one can do it," and a wan smile lit up the man's face as he glanced at Mrs. Gaston, whose heart palpitated faster as she thought what a poor condition of mind was hers to think of cheering up any one.

But she answered: "Well, I'll come over a while after dinner, Mr. Thomas."

"All right. Thankee. Pears like she's got onsatisfied or sumthin'."

"Oh, no, she hasn't," said Mrs. Gaston, cheerily. "She just wants to talk to some woman. We'll have a good chat. I'll go over as soon as I can, after dinner."

"That's the blessedest little body that ever got into this yer country," soliloquized Mr. Thomas, as he trotted his angular nag over the smooth prairie road. "She never gits down in the mouth, I know she don't, cause there's never a wrinkle in her face, and her hair is never tumbled lookin', and she's allers got a collar on, and John Gaston allers looks like a 'squire instead of a farmer. Mighty high folks fur this country."

Somehow the idea of cheering up poor Mrs. Thomas, and the pleasant intercourse of the family while at dinner, went much towards restoring Mrs. Gaston's spirits, and setting things to rights again.

It was not the first time she had gone to Mrs. Thomas on a similar errand. They had been neighbors for some years, and to Mrs. Gaston's friendly counsel and helping hands they owed many of their comforts. Formerly, they had no ambition beyond bare floors and dusty windows. Mrs. Gaston had suggested rag carpet, and even helped to make one. Then they had taken pattern from her own neat home, and had put forth an effort to make their own home more attractive. Hanging baskets, winter bouquets and rustic frames, had found their way to these rude homes, and now adorned the once dingy, cobwebby walls.

It was like a gleam of sunshine crossing the threshold when Mrs. Gaston appeared before Mrs. Thomas that day. The sad look vanished as she said: "I'd ruther see you comin' in than my mother. The sight of your face always does me good."

"Then I am glad I came. How nice your curtains look!" said Mrs. Gaston, glancing at the windows.

"Yes. I took your plan, and made them out of old sheets and things. They look a heap better'n paper ones; but I reckon they'll need washin' 'bout every week," replied the woman, a flash of gratification lighting up her eyes.

"Oh, they're very little trouble to do up," said Mrs. Gaston. "Then they always look as nice as new when they're clean."

Then sitting down, Mrs. Gaston drew her knitting out of her pocket and commenced knitting away vigorously while she told Mrs. Thomas about the temperance society the young folks and old folks, too, were talking about forming. Then of Mrs. Tucker's new baby; and when everything else was exhausted, she told her about

her sister's letter. Told in a way that made her listener think how wonderfully Mrs. Gaston was blessed in receiving such pleasant letters.

"You have given me a world of comfort," said Mrs. Thomas, as her visitor at length rose to go. "Somehow I always feel stronger after having talked with you."

"Do you? Well then we'll have many a good chat, won't we?"

As she walked briskly homeward, she wondered why her heart felt so full of joy, and how even the sunset clouds, which had grown purple and dark in the short twilight, were seemingly tinged with a soft beauty.

"It must be because spring is so near," she said half aloud, as she glanced over the wide prairie, which was already covered with greenish gray, a token that vegetation was beginning to spring up under the warm March sun.

That evening, as the family were all gathered around the cheerful fire, Mr. Gaston said:—

"Mother, what do you think I heard neighbor Stines say to-day?"

"What was it?" asked Mrs. Gaston, while the children looked up from their books in questioning surprise.

"He said John Gaston's wife was the bravest, cheeriest, helpfulest woman in the neighborhood. That his wife would have been discouraged and gone back East long ago only for her. She was always on the bright side and never got the blues."

"We all knew that before, didn't we mother?" said Maud, laying her head in her mother's lap.

But Mrs. Gaston did not reply. She was thinking of her "spell" of the morning, so she only stroked the bright young head and inwardly rejoiced that she had not betrayed herself to them.

"I believe mother's secret lies in this, she is always counting her blessings," said Mr. Gaston, smilingly.

But that night in the quiet of their own room, Mrs. Gaston told her husband her experience of the morning.

"I was wishing myself back, John. I was envious of my sister's comforts, and in cherishing my envy, lost sight of you, of myself, and God. I could not see any Providence in our being out here, deprived of society and friends. But I see now, and am satisfied to fill my appointed place, and God will see to it that our children fill theirs also."

"ALMOST."

KITTY had a birthday present which pleased her very much indeed. What do you think it was? A sandal-wood work-box from Uncle Curtis, with scissors, thimble, needles, and everything it was proper for a complete work-box to have. It gave a great spur to Kitty's love of sewing. She did not like a needle and thread before; now, she did. And Kitty undertook to hem a dozen towels. A dozen towels was a pile, to be sure; but she well knew it was only a stitch at a time; and a stitch at a time is perfectly within the compass of a small child to do. Kitty was on the first towel, doing it all herself, even to turning down the hem, and had hemmed half of one end when she took it to her papa.

"Papa," she asked, "is not that hem even?"

Papa took his eyes from his newspaper, looked at the hem, then looked at his little Kitty as much as to say, "Do you think it is, Kitty?"

"Don't you think it is almost even?" asked Kitty, guessing his meaning, and blushing.

"What is almost even?" asked papa, stroking his little girl's hair.

"What is almost even?" repeated Kitty, with a look of surprise in her blue eyes.

"Yes," answered he.

Kitty thought a moment, and her father waited for the thought.

"It is uneven," replied Kitty.

"Yes," replied papa; "almost even is uneven. The hem is uneven."

"Then it must be picked out and done over," said Kitty, with a disappointed hitch; "I want to do it right."

"Of course," replied her father.

"Papa is setting himself up to be a great judge of hems," thought Kitty. She did not believe her mother would be so exact. However, since she asked him, she could not do less than act on his judgment. Kitty went back to her window-seat, picked out her stitches, which nobody allows to be pleasant work, and carefully began the second time. She did not dare to go beyond

two inches before coming to show it. Her father took the towel in his hand and examined the hem. "This is even," he said; "the stitches are in a straight line; the work is done right."

And Kitty, I am sure, was more pleased than if she had succeeded at first; and much more than if her father had thoughtlessly said, "Very well," when it was done ill.

"Kitty," said papa, taking her small hand in his, "there is a straight line running through life, and on one side of it is the wrong side; on the other is the right side; and everything is on one side or the other. There is no such thing as almost right. Almost right is always wrong; almost good is bad; almost true is an untruth, a lie; as almost even is uneven."

"Yes, papa," Kitty added, "and an almost perfect lesson is an imperfect lesson. I told the girls so. Because, if you miss once you lose your place."

"Exactly so," said papa; "and as God is a truth-loving God, he likes to have things called by their right names. He wants us to see the truth, and to speak the truth; and, in order to do so, we must be exact in our words and expressions."—*Congregational Journal*.

ITEMS OF NEWS.

—There are 124 theological seminaries in the United States.

—There are 385 missionaries of all denominations now laboring in Africa.

—Niagara county, N. Y., has shipped 1,500,000 barrels of apples to Europe during the past year.

—It is estimated that Iowa farmers will lose \$2,000,000 this year, in consequence of using bad seed.

—In the three days ending June 18, there were ten cases of sunstroke in New Orleans, six of them fatal.

—On Friday, June 17, the steamer *Rodgers* left San Francisco for the Arctic regions, in search of the *Jeanette*.

—A Havana dispatch says that the Home Government will send \$1,000,000 for the relief of the Cuban Treasury.

—There are now 50,000 tons of wheat at Mission Rock, S. F., and 30,000 have been loaded from there since January 1st.

—Twenty-six Frenchmen, belonging to the department of the Inspection of Telegraphs, have been massacred in Algeria.

—In the Chamber of Deputies recently, a grant of 14,000,000 francs for the Tunisian expedition, was unanimously voted.

—Forty persons were injured, thirteen of them dangerously, by an explosion of gasoline, at Springfield, Mass., on the 1st of June.

—On the 15th, a fire in a bonded warehouse in Brooklyn, N. Y., resulted in the loss of two lives and \$300,000 worth of property.

—A Catholic school building in Honolulu recently fell, killing one boy. The priest and the architect were both charged with manslaughter.

—Since the local option law went into effect in Massachusetts, 46 towns have voted not to grant liquor licenses, and eight towns to license sales.

—By the recent fire in Quebec, 642 houses were burned, 1,211 families and 6,025 individuals rendered homeless, and mostly without provisions.

—The number of persons engaged in the fisheries of the Pacific States and Territories, is 16,745. The total value of boats, outfits, etc., is \$1,788,383.

—James H. Marr, chief clerk in the post-office department in Washington, celebrated his 50th anniversary of service in that department, June 1.

—The exports of domestic breadstuffs for the 11 months ending May, 1881, were \$244,955,370, against \$253,876,826 for a corresponding period last year.

—The South Dublin guardians have resolved to send 37 able-bodied paupers to America. They have been in the work-house from three to twenty years.

—In Uruguay a decree has been issued, forbidding newspapers to discuss politics, under penalty of a heavy fine. Two printing-offices have suspended publication.

—A cotton-mill in North Carolina, containing 4,000 spindles, 100 looms, and employing 200 hands, was burned June 16. The fire was caused by the explosion of a lamp.

—A telegram states that 100 persons have been killed, and 60 injured, by an earthquake which recently devastated a number of villages in the Pashalic of Van, Armenia.

—The German Government, having prohibited the use of tobacco to boys under sixteen years of age, is now considering the matter of interdicting the use of beer in the army.

—The ex-president of the First National Bank of Brattleboro, Vt., has been sentenced to six years imprisonment in the House of Correction, for making false returns to the government.

—According to the report of the special census agent on wealth, debt, and taxation, the net debt of the

309 cities of the U. S., exclusive of Washington, having a population of 7,500 and upwards, is \$570,471,373.

—The bill imposing a tax of one dollar a head on immigrants arriving in New York, has become a law. The tax is to be collected from the steamship companies, who deny the constitutionality of such a law.

—H. F. Nebas, father of the five children who were run over and killed at the railroad crossing, near San Lorenzo, on the 2d day of May last, has filed a complaint in the Superior Court to recover the sum of \$101,100 as damages.

—Sixty thousand Jews talk of emigrating from Russia to Spain. The king of Spain has sent word to the Spanish minister at Constantinople that he will gladly receive in his dominions all the persecuted Hebrews who desire to leave Russia.

—It is estimated that the number of mission schools at present exceeds 12,000, and that the Bible has been translated into 226 languages and dialects, while its circulation during the past eighty years has reached an aggregate of 148,000,000 copies.

—A number of dead bodies, many of them bearing marks of violence, have lately, at intervals of a few days, been discovered in the Missouri river at Kansas City. It is suspected that there is an organized band of desperadoes at some point above.

—The pneumatic tube system is being well developed in Paris, and giving satisfactory results. Fifty miles of tubing are now being operated from six central stations, and about 400,000 packages a month are being sent at an average cost of less than ten cents.

—The "Salvation Army" in Great Britain and Ireland, has now 6,180 trained speakers, and 3,770 services are held every week. The number of buildings occupied is 224, having accommodations for 141,900. The number of people reached in the open-air gatherings, is 3,000,000.

—A North-western Canal Convention has just been held in Iowa, in the interest of a proposed canal from the Mississippi to Lake Michigan, starting at Rock Island, and joining the present Illinois and Michigan Canal at its terminus, La Salle. The cost of this water-route is estimated at \$4,500,000.

—An Italian mob recently broke into the Protestant church at Marsala, carried out the books and furniture, and made a bonfire of them on the piazza, and tried to kill the minister. They afterwards entered the Roman Catholic cathedral, and received the solemn benediction of the archbishop and clergy.

—The London Religious Tract Society recently held its eighty-second annual meeting. The total circulation of books, tracts, and periodicals, during the year was 81,089,460. Total, since the formation of the Society, 2,012,047,900. The tracts, and other publications, were printed in about 150 different languages.

—Morillo, Dictator of San Domingo, says that every citizen attempting to disturb the actual order of the political institutions legally established, shall be tried by Court-martial as a conspirator. Also, that every citizen apprehended with arms in his hands shall be condemned to death after identification and proof of guilt.

—Several States have lately been visited by severe hurricanes. Of one in southern Kansas, which resulted in the loss of several lives and a great deal of property, the dispatch says: "During the cyclone, large hailstones fell in immense quantities and a hot wind prevailed, making it difficult to breathe, and turning the leaves of corn as black as dirt."

—During the four years from July 1, 1873, to June 30, 1877, the number of postal cards issued was 550,619,500; from July 1, 1877, to June 30, 1881, the number will reach about 990,000,000; and for the four years commencing July 1, 1881, it is estimated that the number required will be 2,000,000,000. The contract for supplying them for the next four years has just been awarded to a New York firm.

—Russia has fallen upon a period of great financial depression. The cotton mills have nearly all been compelled to close, the imports of raw cotton have largely decreased in consequence, the cloth and iron trades are at a stand-still, and many English merchants, after enduring for five years bad trade and political uncertainty, are closing up their affairs preparatory to removal from the country.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 23, 1881.

SABBATH, June 18, the church at Oakland listened to a sermon from Eld. Corliss on Christian duties as given in Matt. 18. The meeting was a profitable one. On Sunday evening he again spoke to a large and attentive audience on the "Time of the End." The interest of these meetings was heightened by the fact that Eld. Corliss was about to leave for the East. Although he expected to make California the field of his future work, failing health has compelled him to desist from active labor. He left for the East on Monday. We deeply regret the necessity for his departure, and the prayers and best wishes of all will follow him.

CHRISTIAN (?) UNION.

"WHO is antichrist?" asks the *Presbyterian*. It ought to know. See Westminster 'Confession of Faith,' chapter xxv, sec. vi.: 'The Pope of Rome . . . is that antichrist, that man of sin and son of perdition, that exalteth himself in the church against Christ and all that is called God.' But the *Presbyterian*, which does not read the Confession so much as it ought, and has forgotten what it contains, says: 'The papal church has never, in our judgment, been the antichrist, the man of sin which is to be revealed.' It declares that, in its opinion, the antichrist is international socialism, and that its first assault will be on the papal church, and that the antagonism 'will yet bring the whole Christian church, Protestant and Catholic, into nearer confidence and affiliation, in resistance to the last and most terrible of foes. Common persecution has often made fast friends of enemies, and joined them in self-defense, and we believe this, as between Catholics and Protestants, is in the future, when that man of sin shall be revealed.' This is not according to the Book; but it may be so. It might be worth an irruption of antichrist to have the church, Protestant and Catholic, brought into a closer sympathy, and we are greatly encouraged in our own labors toward fraternity to see this remarkable utterance of the *Presbyterian*. We shall feel strengthened to pursue our less startling effort to bring about a fellowship of Protestants who love our Lord Jesus Christ."

The above is from a prominent religious journal, and expresses a common, modern idea of Christian union. No matter if the *Presbyterian's* definition of the "man of sin" is not according to the "Book," it tickles the fancy with its "liberality," and that is enough. To say nothing of other characteristics which would identify the Papacy with the "man of sin," the fact that it exalts the worship of saints, images, and the virgin Mary, above the worship of Christ, is sufficient proof. Gavazzi stated that in one town in Italy there were 3000 shrines to Mary, and only one to Christ; also that the people were commonly taught by the priests of Rome that those who seek to gain Heaven through Christ very frequently fail, while those who apply to Mary, invariably succeed. Such practice and teaching as this, unmistakably stamp Romanism not only as unchristian, but as anti-Christian. It is a fact well understood in Rome, that the Pope expects to gain in this country the power he has lost in Europe; so that, however friendly Protestants may be, the Pope has no idea of union except such as takes place when the hungry wolf meets the unsuspecting lamb. The desire of the early church for "union" resulted in the great apostasy, and any union that is not the "unity of the faith," must necessarily result in spiritual declension. There can be no union between Christ and Belial.

CRIME IN NEW YORK CITY.

THE *Examiner and Chronicle* has the following:—

It is rather a startling fact to learn that in 1880, one out of every four hundred and fifty persons in this city of twelve hundred thousand souls was arrested and held to account for a felony, one out of one hundred and fifty-five for a misdemeanor, and one out of thirty-three for minor offences. Think of that! But worse still, of over twelve hundred thousand souls, one in every eighteen was under arrest, and nearly one in every twenty-seven was held for some violation of the law! What a record of law-breaking that is for the chief city of a Christian land. What a field for reformation of character it opens up to view. What stronger proof of the need of religious influences in lower New York could be given than this?

Now for a few bald figures. In 1880 the total number of persons arraigned was 68,477, against 65,344 in 1879, an apparent increase in crime of 3,133 cases. Of the whole number arraigned 49,801 were males, 18,676

females, and 46,358 were held for trial. The increase was wholly among the males. In the classification of crimes, it appears that there were 3,776 arrests for felonies, which include burglary, felonious assault, robbery, and homicide; 13,539 for misdemeanors, which include assault and battery, violations of the excise law, petit larceny, etc.; and 50,208 under the head of summary proceedings, which include drunkenness, disorderly conduct, wife-beating, vagrancy, and the whole run of minor offences. Of the 18,676 female prisoners, 16,687 were arrested under summary proceedings, and 488 for felonies. There were 1,119 excise cases, and the number of these now awaiting trial at the General Sessions is said to be above 9,000. The burglaries numbered 824 against 691 in 1879.

These things speak for themselves, and no comment can deepen their impressiveness. As a people we have a yet more pressing need than that of clean streets—the need of clean homes and clean hearts.

LOS ANGELES.

THE tent meetings continue here. Forty-six have signed the covenant. Several others are keeping the commandments. Six have moved away from the place. A few who started with us have proved unfaithful. Seven have been baptized and others probably will be soon. We intend to move the tent next week and pitch on the corner of First and Alameda Sts., one mile from our present location. We feel assured that many prayers have gone up in behalf of the cause here, and we hope they will not be lessened now.

W. M. HEALEY,
J. G. HURLEY.

TO THOSE who think that prohibitory laws are good for every kind of crime except for the crime of liquor-selling, we commend the following letter written by Governor St. John, of Kansas: "I have the honor to state that so far as I have been able to ascertain, there is not now an open saloon in Kansas, nor do I know of any place where intoxicating liquors are being sold in violation of law. Although it is not at all likely that the prohibitory law will have the effect of entirely suppressing the sale of intoxicating liquors as a beverage, yet it will come as near doing so as the prohibition against larceny does the suppression of horse-thieves."

REV. DR. CUYLER enumerates in the *New York Christian Intelligencer* several "causes of the present wide spread spiritual declension." He says: "One is an increasing conformity to the world among a majority of church members. A much larger percentage of wealth is spent on luxury and self-indulgence; a much smaller proportion is consecrated to Christ. There is an increasing neglect of God's house. Prayer-meetings decline in numbers, and in unction and fervor. Far more professing Christians go to the theater and other unchristian places of amusement than there did thirty or forty years ago, and 'advanced thought,' and 'liberalism' are creeping into the bones and blood of too many ministers."

THE *New York Independent* declares its utter lack of faith in the soundness of the demand to recognize God in our Constitution, enforce the teachings of Christianity in the public schools, and cause the "headship of Christ" to be recognized by the civil authorities. According to the *Independent*, the duties of State, and of the church, are quite distinct, and while each should recognize and respect the other, any effort to intermingle their several functions, can only result in injury to both.

Appointments.

DISTRICT QUARTERLY MEETINGS.

DISTRICT No. 8 will hold its church quarterly meeting on Sabbath, July 2, and the district T. and M. meeting on the evening after the Sabbath. As matters of more than usual interest are to be transacted at these meetings, we hope all the brethren and sisters will be present.
M. C. ISRAEL.

DISTRICT No. 6 will hold its quarterly meeting at Red Bluff, Sabbath and Sunday, July 9, 10. We expect Elder Briggs will be with us. A general attendance is requested.
D. S. HEMSTREET, Director.

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

DISTRICT No. 1 will hold its quarterly meeting at Healdsburg, July 9, 10. Let there be a good attendance.
T. M. CHAPMAN, Director.

RELIGIOUS PUBLICATIONS.

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