

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.]

CHRIST'S PASSION.

TRANSLATED FROM THE GERMAN.

BELoved Jesus, what law hast thou broken
That such harsh judgment o'er thee should be spoken?
What is thy guilt? For what crimes apprehended?
Wherein offended?

Why art thou scourged, thy brow with sharp thorns
crowned?
Smitten, insulted, by thy friends disowned?
With vinegar and gall thy parched lips plied?
Scorned, crucified?

Do I not know the cause of all these torments?
Oh yes! my guilt hath stained thy holy garments.
Lord Jesus, I this fearful suffering merit,
Yet thou dost bear it.

Thou kindest Shepherd, so thy flock to cherish,
That not the weakest lamb should stray and perish,
To pay his servant's debt the Master suffers,
His dear life offers.

Yes He, the Holy One and Just, committed,
Condemned; and man, frail guilty man, acquitted,
Who long defied his law, him he reclaimeth,
In death redeemeth.

O priceless love, and measureless! The Giver
Of life, a martyr He, us to deliver
From wrath; and on the cross e'en interceding
With wounds all bleeding.

Eternal One, great King of light and glory!
How can I rightly spread the wondrous story
Of sacrifice so pure, that mortals even,
May enter Heaven.

I cannot grasp it, reason is too feeble
To comprehend a love which made thee able,
For mortals thus to suffer every anguish,
Death's sting to vanquish.

Lord, I am all unworthy, sore distressed
With grief, yet is my heart no more oppressed
With sinful lust; from this will I endeavor,
To keep me ever.

But even this is not within my power,
Thy cross must be before me every hour;
Without the guidance of thy Holy Spirit,
I naught can merit.

Unto thy glory I would bring as offering
My all;—no cross, no trial, toil, no suffering,
Not death itself can tempt me now to leave thee,
Or willing grieve thee.

And yet I must still be thy heavy debtor,
How gladly would I come unto thee fitter;
Naught but thy grace and mercy can protect me,
Thou'lt not reject me.

Lord Jesus, when I reach thy kingdom holy;
And stand before thee crowned, my heart then truly
Shall praise the boundless love which hath received me,
Yea died to have me.

—Johann Heermann, 1630.

General Articles.

A BACKSLIDING PEOPLE.

BY MRS. E. G. WHITE.

(1) AFTER the death of Abimelech, the usurper, the Lord raised up Tola to judge Israel. His peaceful reign presented a happy contrast to the stormy scenes through which the nation had been passing. It was not his work to lead armies to battle and to achieve victories over the enemies of Israel, as the former rulers had done; but his influence effected a closer union among the people, and established the government upon a firmer basis. He restored order, law, and justice.

Unlike the proud and envious Abimelech, Tola's great desire was, not to secure position or honor for himself, but to improve the condition of his people. A man of deep humility, he felt that he could accomplish no great work, but he determined to perform with faithfulness his duty to God and

to the people. He highly valued the privilege of divine worship, and chose to dwell near the tabernacle, that he might oftener attend upon the services there performed.

Devotion and humility have ever characterized the men with whom God has intrusted important responsibilities in his work. The divine call to Moses in the desert found him distrustful of self. He realized his unfitness for the position to which God had called him; but having accepted the trust, he became a polished instrument in the hand of God to accomplish the greatest work ever committed to mortals.

Had Moses trusted to his own strength and wisdom, and eagerly accepted the great charge, he would have evinced his entire unfitness for such a work. The fact that a man feels his own weakness, is at least some evidence that he realizes the magnitude of the work appointed him, and this gives room for hope that he will make God his counselor and his strength. Such a person will move no farther nor faster than he knows God is leading him.

A man will gain power and efficiency as he accepts the responsibilities which God places upon him, and with his whole soul seeks to qualify himself to bear them aright. However humble his position or limited his ability, that individual will attain true greatness who cheerfully responds to the call of duty, and, trusting to the divine strength, seeks to perform his work with fidelity. He will feel that he has a sacred commission to battle against wrong, to strengthen the right, to elevate, comfort, and bless his fellow-men. Indolence, selfishness, and love of worldly approbation must yield to this high and holy calling.

Engaged in such a work, the weak man will become strong; the timid, brave; the irresolute, firm and decided. Each sees the importance of his position and his course, inasmuch as Heaven has chosen him to do a special work for the King of kings. Such men will leave the world better for their having lived in it. Their influence is exerted to elevate, to purify, and to ennoble all with whom they come in contact, and thus they help to prepare their fellow-men for the heavenly courts.

(1) Tola governed Israel twenty-three years, and was succeeded by Jair. This ruler also feared the Lord and endeavored to maintain his worship among the people. In conducting the affairs of the government he was assisted by his sons, who acted as magistrates, and went from place to place to administer justice.

To some extent, during the latter part of Jair's reign, and more generally after his death, the Israelites again relapsed into idolatry. The sacred record states, "And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the Lord, and served not him."

The divine judgments followed close upon the transgressions of Israel. The Ammonites made war upon them in the east, and the Philistines in the west. Other nations, also, united with these in the oppression of Israel, until they seemed again to be shut in by relentless foes. In the days of prosperity, God's people had forsaken him, and now he seemed to have forsaken them, and they knew not which way to turn for help. Thus was again fulfilled the word of the Lord by the mouth of Joshua, that the heathen nations, if not promptly destroyed, would prove to Israel as snares for their feet, and as thorns in their eyes.

When the sins of a nation are punished, the innocent often suffer with the guilty. Among apostate Israel, the Lord still had faithful servants. These labored to show Israel their transgressions, and that all their troubles were but the

results of their apostasy. But the words of warning seemed for a time to fall unheeded.

We repeat what has been so often said before, that among the people of God to-day are dangers similar to those that well-nigh destroyed Israel. The command, "Thou shalt have no other gods before me," was spoken from Sinai for every soul that should live upon the earth. We can no more free ourselves from the claims of God's law than we can hide from his all-seeing eye. Its precepts reached every case, and its claims rest upon all the children of men to the close of time.

Idolatry has separated the people of God from him; he has not the first place in their thoughts and affections. Professed Christians fail to realize their accountability to God. They forget that he is ever present, to assert his supreme authority, and to take cognizance of all their works, whether they be good or whether they be evil.

Satan once presented all the attractions of the world to Christ, to allure him from the path of duty. Having failed in this, the arch-deceiver tries the same device with the followers of Jesus, and meets with much better success. Thus Satan receives the devotion which God claims. How many employ all the Creator's gifts merely to glorify themselves. How many set their affections upon their worldly possessions, or seek above all else the applause of men. How many choose the atmosphere of vanity and worldliness, rather than that of sobriety, purity, and godliness. They are so far from God that they cannot discern the true value of eternal things. And there are some who glory in their unbelief, making this an excuse for their defects of character. Unbelief is the idol which they worship. They willfully grope in darkness constantly diffusing mist and fog to shadow their own path and the path of others. But still the voice from Sinai sounds in our ears, addressing this class no less than all others, "Thou shalt have no other gods before me."

Many who profess to be the disciples of Jesus seem as indifferent and careless in their religious life, as though no responsibility rested upon them to deny self and bear the cross. They do not realize their duty, by personal example and earnest effort to help others to follow in the same path. God would be to us the very help we need, if we would make him first, and last, and best, in all the purposes and events of life. Every plan devised should bear the high signet of Heaven, rather than the seal of worldly commendation.

The reason why so many are walking in darkness is that they pursue a path which leads directly away from God. Christ came to give the world an example of a pure and perfect life. He sacrificed himself for the joy of saving the lost. Whoever follows Christ will work the works of Christ. Pride and selfishness will not be cherished, every sinful indulgence will be put away, the soul temple will be cleansed from every idolatrous shrine. Until this shall take place, we cannot claim to be free from Israel's great sin of idolatry.

A BABE cannot possibly commit sin; but then, on the other hand, a babe cannot possibly perform a good act; it can only be—as long as it remains a babe—a creature in whom the possibilities of right and wrong-doing exist. Who, then, even among the most disheartened of responsible beings, can reasonably desire, as some souls do, to become mere babies—nodies, indeed, as to moral and spiritual things?—Sel.

HE who climbs above the cares of the world and turns his face to his God, has found the sunny side of life. The world's side of the hill is chill and freezing to a spiritual mind, but the Lord's presence gives a warmth of joy which turns winter into summer.—Spurgeon.

IS SIN ETERNAL? NO.—12

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

THE Canon inquires, "Do the dead sleep?" Bible writers, in more than one hundred places, have spoken of death as a "sleep," and not only so, but a sleep which cuts off all hope of future life except through the resurrection of the dead. St. Paul says, "For if the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:16-19. On the word *perished*, in the above text, Dr. Bloomfield says, "As if he had said, 'There is an end of them and all their hopes.' That the dead sleep is shown also by the following scriptures: 2 Sam. 7:12; 2 Chron. 26:23; Job 7:21; 14:12; Ps. 76:5; Dan. 12:2; Acts 13:36; 1 Thess. 4:13-15, etc.

The Canon speaks as though Lazarus and those raised with Christ came from *Paradise*. The Scripture writers say nothing of their coming from *Paradise*. The grave is not *Paradise* by any means. He further enquires, "Where is *Paradise*?" Every expression concerning it is too vague for us to venture upon localization. It is spoken of as a descent, a being in the lower part of the earth. It was underneath the earth that the Jews fixed the place of the departed. It is more likely that it is within our atmosphere, and the apostle's description of the 'cloud of witnesses' by which we are surrounded lends some color to this view. We are treading on firmer ground when we ask, *What is Paradise?* It is described under various names, each indicating darkness and mystery. In the Hebrew it is called *sheol*, in the Greek, *hades*, and in the English version of the Bible this is somewhat confusedly translated hell, from an old Saxon word *hel-am*, meaning a hidden or concealed place. 'Thou wilt not leave my soul in *hell*.' 'In *hell* he lifted up his eyes.' 'He descended into *hell*.' In each of these instances, as in many others, the word is *hades*, translated into the old Saxon word *hell* or hidden place."

The reader will observe that the above definition of *Paradise* is based on the supposition that it is the state of the dead. It seems to me this definition will not bear the test of Scripture. He has stated that *Paradise* is called in the Hebrew, *sheol*, and in the Greek, *hades*. Does he mean to tell us that *paradise* is a translation of those Hebrew and Greek terms? His language at least conveys that idea. I turn to my Greek Testament and find in every case where the word *Paradise* occurs in the English New Testament it is not *hades*, but *paradeisos*, or its equivalent; neither do we find an instance in the Old Testament where the translators have translated *sheol* by the word *Paradise*, or that in the New, have they in one single instance translated *hades* *Paradise*. It is true, however, that the words *sheol* and *hades* are the words for the state of the dead, but is it so certain that *Paradise* is the state of the dead that it may be asserted without Scriptural proof? The simple fact that the Jews, after mingling with the Babylonians and other nations, accepted some of their pagan ideas of a "nether world" of consciousness for the pious and wicked dead is not sufficient proof, being contrary to the Scriptures.

Dr. Campbell says, "Before the captivity, and the Macedonian and Roman conquests, the Jews observed the most profound silence upon the state of the dead, as to their happiness or misery. They spoke of it simply as a state of silence, darkness, and inactivity. But after the Hebrews mingled with the Greeks and Romans, they insensibly slid into their use of terms, and adopted some of their ideas on such subjects as those on which their oracles were silent."

It seems from the statement of Prideaux, that even the Egyptians did not get their ideas of the immortal soul by their association with Jews, but that Pythagoras went to Babylon and after remaining there twelve years, "The most important doctrine he brought from thence to Egypt was that of the immortality of the soul."

If, as Dr. Campbell states, the Jews had mingled pagan ideas with their religion, it will not do to decide upon the doctrines of Scripture simply by their sentiments, even if they are found in Josephus.

The question now fairly before us is, *What and where is Paradise?* St. Paul speaks of it in so familiar a manner we should conclude he thought

we would know what he meant by the term, "I knew a man in Christ . . . caught up into the third heavens . . . caught up into *Paradise*." 2 Cor. 12:2, 4. From these words we learn that *paradise* is up (not down in *hades*); we learn also that it is the "third heavens." What shall we understand by the *third heavens*? In the record of creation we learn that God made a firmament that divided the waters above from those beneath it, "and God called the firmament heaven." Gen. 1:8. As St. Paul was caught up, this would be heaven number one. For the second heaven we read the words of the Psalmist: "When I consider thy heavens, the work of thy fingers, the moon and stars, which thou hast ordained." Ps. 8:3. Calling the planetary system the second heavens, still upward the "*third heavens*" or *paradise* must be the dwelling-place of God. This is farther "up" than "our atmosphere" which the Canon suggested was *Paradise*.

For further testimony on the location of *Paradise* we will look at the testimony of St. John in the Revelation. Christ being the speaker, says, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the *Paradise* of God." Rev. 2:7. It seems from this that *Paradise* is where the tree of life is located. As to the location of that tree we find testimony in the same book. "In the midst of the street of it (the New Jerusalem), and on either side of the river was there the tree of life." Rev. 22:2. In the same chapter he says, "Blessed are they that do his commandments, that they may have right to the tree of life and enter in through the gates into the city. Verse 14. The tree of life being in *Paradise*, and in the city of New Jerusalem, we conclude that the New Jerusalem is in *Paradise*. This city is called 'The tabernacle of God.'" Rev. 21:3. If *Paradise* is the New Jerusalem it is not the place of the dead, for the dead "go down into *sheol*," but *Paradise* is "up" in the "third heavens," and so is "Jerusalem which is above," Gal. 4:26. Both St. Peter and St. Paul testified of David that he was "asleep," "dead and buried," and "not ascended into the heavens." See Acts 2:29, 34; 13:36. Our Saviour also said to Mary, on the morning of his resurrection, "Touch me not for I am not yet ascended unto my Father." St. John 20:17. He had not been to *Paradise*, but he had been to *hades*, to *sheol*, to the state of the dead.

It will doubtless be urged at this point that *Paradise* must refer to the state of the dead, because Christ told the thief on the cross that he should be in *Paradise* with him that day. I do not so understand Christ's words to the thief. The request of the thief was, "Lord, remember me when thou comest into thy kingdom." Luke 23:42. Christ was not then coming into his kingdom. It is when he returns, at his second coming, that he receives the kingdom. At the time of his ascension he was like the nobleman going "into a far country to receive the kingdom." It is when he returns that he will have "received the kingdom." Luke 19:11-15. That is the time of "his appearing and kingdom." 2 Tim. 4:1.

It is true that the answer of Christ to the thief, as punctuated in the authorized version, makes Christ say, "I say unto thee, to-day shalt thou be with me in *paradise*." This punctuation is of course man's work and not a part of inspiration. As now punctuated we see it makes this Scripture contradict the words of Christ to Mary. He had not been to his Father,—had not been to *Paradise*. If we punctuate the text as suggested in the margin of Griesbach's Greek Testament all is plain. He places the comma after to-day. It then reads, "Verily I say unto thee to-day, thou shalt be with me in *Paradise*." This would then be the meaning of Christ, I make you the promise to-day, that you shall be with me in my kingdom, yea, in the *Paradise* of God, in the city of New Jerusalem, where the throne of God, the tree of life, and the river of life are found. It does not then relate to the state of the dead, but to the future immortal kingdom of God, to that state of things which is to be after the second coming of Christ and the resurrection of the dead.

Theories of men borrowed from paganism may teach that *hades* is a place of consciousness, but what saith the Scripture regarding *sheol* and *hades*? In the words of Solomon we read, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave (*sheol*) whither thou goest." Eccl. 9:10. *Sheol* then is

a place of utter unconsciousness. This is very evident if we look at his previous statement as to the result of death. "This is an evil among all things that are done under the sun, that there is one event unto all; yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. For to him that is joined to all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward [It does not say they never will be rewarded. They will be rewarded at their resurrection, but they have no reward while dead] for the memory of them is forgotten. [They are not then, while in *sheol*, so keenly burned by memory as the Canon would have us understand, for their memory is gone]. Also their love, and their hatred, and their envy, is now perished; [If memory is the test of their identity, and love, or hatred, or envy, or thoughts and knowledge are essential to conscious existence, then surely the dead are unconscious, for, in that state, the dead are devoid of all these faculties] neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:3-6. This latter statement is not that they shall have no portion in that future kingdom of God which is to be "under the whole heaven," Dan. 7:27, but it is proof that the dead know nothing of what is now taking place. As stated in the book of Job, respecting one who has died, "His sons come to honor and he knoweth it not; they are brought low but he perceiveth it not of them." Job 14:21.

The Canon reasoned that *Paradise* must be in our atmosphere, because St. Paul says, "We are compassed about with so great a cloud of witnesses." Heb. 12:1. St. Paul is not stating, in this chapter, that Abel, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Gideon, Barak, Samson, Jephthae, Samuel, David, and a multitude as innumerable as the stars of heaven or the sands of the sea are literally surrounding us and bearing their testimony to us, for as we have just read from the wise man they are dead, and so have no portion in anything that is done under the sun. To the careful reader of St. Paul's testimony (Heb. chap. 11 to 12:1) it distinctly appears that his idea is this: Through faith in God's word we learn of the mighty acts of God in response to the faith of his worthies in the past, having given a summary of the wonderful dealings of God with his people and their deliverance from fire, sword, lions, etc., he speaks of these manifestations of God's power and mercy as a cloud of witnesses encouraging us to have faith in him. He says, "Let us lay aside every weight and the sin that doth so easily beset us [the sin of unbelief] and let us run with patience the race that is set before us." Heb. 12:2. As versified by another,—

"Where now with pain thou treadest, trod
The whitest of the saints of God!
To show thee where their feet were set,
The light that led them shineth yet.

"The foot-prints of the life divine,
Which marked their path, remain in thine;
And that great life, transfused in theirs,
Awaits thy faith, thy love, thy prayers."*

CHARITY.

WHATEVER plans of liberality we may have before us, it is well not to procrastinate, but to embrace the first opportunity of executing them. When Mr. Baxter lost a thousand pounds, which he had laid up for the erection of a school, he used frequently to mention the misfortune as an incitement to be charitable while God gives the power of bestowing, and considered himself culpable in some degree for having so long delayed the performance of a good action, and suffered his benevolence to be defeated for want of quickness and diligence.

Dr. Tillotson (afterward Archbishop) gave the most exemplary proof of his charity. The revocation of the Edict of Nantz having driven thousands of the Huguenots to England, many of them settled at Canterbury, where their posterity still continued. The king having granted briefs to collect alms for their relief, Dr. T. was peculiarly active in promoting their success; and when Dr. Beveridge, one of the Prebendaries of Canterbury, refused to read the briefs, as being contrary to the rubric, he was silenced by Dr. T. with this energetic reply, "*Doctor, Doctor, charity is above rubrics.*"

*Chapel of the Hermits, J. G. Whittier.

A wealthy merchant having lost by one shipwreck to the value of \$7,500, ordered his clerk to distribute \$500 among poor ministers and people; adding, that if his fortune was going by \$7,500 at a lump, it was high time to make sure of some part of it before it was gone.

Of Dr. Samuel Wright it is said that his charity was conducted upon a rule; for which purpose he kept a purse, in which was found this memorandum: "Something from all the money I receive to be put in this purse for charitable uses. From my salary as a minister, which is uncertain, a tenth part—from occasional and extraordinary gifts, which are more uncertain, a twentieth part—from copy money of things I print, and interest of my estate, a seventh part."

When a gentleman who had been accustomed to give away some thousands was supposed to be at the point of death, his presumptive heir inquired where his fortune was to be found. To whom he answered that it was "in the pockets of the indigent."

When some bedding was to be given away to the poor at Olney, a poor woman carried home two pair of blankets, a pair for herself and husband, and a pair for six children. As soon as the children saw them, they jumped out of the straw, caught them in their arms, kissed and blest them, and danced for joy. That same woman, the first night she found herself so comfortably covered, could not sleep a wink, being kept awake by the contrary emotions of transport on the one hand, and fear of not being thankful enough on the other.

A poor cottager, within a few miles of London, who had a wife and six children, was seized for his rent; and whilst the poor woman was imploring the mercy of the officers, a person came by, and inquiring into the cause of her distress, immediately discharged the debt, amounting to eleven pounds, and walked away. For this timely and truly generous action, the distressed family were indebted to a tradesman on Ludgate Hill. The name is concealed, but the action shall not be forgotten.—*Sel.*

THE IMPENITENT'S DESTINY.

THE DOCTRINE OF ANNIHILATION BY A REFORMED EPISCOPAL MINISTER.

MUCH interest has been excited among the attendants of St. John's Reformed Episcopal church in this city by a series of sermons by the rector, the Rev. J. D. Wilson, taking bold ground against the doctrine of eternal punishment. Mr. Wilson is recognized as one of the ablest thinkers in the Chicago pulpit, and his expressions on this subject have made some stir among his brother clergymen, some of whom look upon them as heterodox and dangerous, while others admit that they have long privately held similar views. A reporter of the *Tribune* has obtained from Mr. Wilson the following brief abstract of his argument, which in his sermons was fortified by numerous proofs from Scripture as well as from reason. He was very reluctant to express his views for publication, having a strong dislike to anything like notoriety or sensationalism, but had no hesitation in affirming his convictions. He said:—

I hold the view commonly called "conditional immortality,"—i. e., eternal life exists only in union with Jesus Christ. The argument will be from reason and Scripture.

1. Reason—First—There is a difference between right and wrong; believers and sin. They ought to be viewed differently by God and treated accordingly.

Second—It is evident that in the present state of things vice is not always punished nor virtue always rewarded. Hence a rectification is to be looked for,—a time of retribution.

Third—In what will that retribution consist? I answer: in such punishment as shall be just and right, ending with extinction. Eternal torment is not just. It is excessive, and a just God cannot inflict it. Moreover, eternal torment implies eternal sinning, and eternal sinning involves a defeat of God. It would make the devil as powerful as God, and virtually says there are two Gods, one of evil and one of good.

Fourth—All existing life in plants and animals shows that all such life has possibilities, but the attainments of those possibilities does not always follow. All blossoms are possible fruits, but only some come to fruition. All eggs are possible animals, but only some attain their destiny. So all men are possible immortals, but some fail to reach immortality.

Fifth—We cannot by reason prove man immortal; the best we can do is to prove that he is capable of immortality.

II. Revelation—But reason cannot prove much one way or other. God knows what is before us, and has told us all we need to know. Hence we are to look to the Bible for satisfactory information.

First—The Bible uniformly promises life only to the righteous.

"This is life eternal to know the only true God and Jesus."

"He that hath the Son hath life."

"He that believeth on the Son hath life."

"Wages of sin is death; gift of God is eternal life," etc., etc.

Second—The doom of the wicked is "destruction," "perdition," "everlasting death," "second death," "to be burned up," "made as though they had not been," "to vanish," etc.

No deviation from these distinctions can be found anywhere in the Bible. Some texts however need attention.

Matt. 25, last verse: "These . . . to everlasting punishment, but the righteous into life eternal."

Here "punishment" is shown to be just as long as "life,"—i. e., eternal. But the punishment is destruction, which is complete, entire, final, and without remedy.

If it be objected that destruction cannot be properly called everlasting, I answer the Bible called it so. "They shall be punished with everlasting destruction," etc.

Mark 9: 42: "Unquenchable fire." This means fire which cannot be put out till it does its work,—vide Isaiah, 24: 10; Jer. 17: 27; Ezek. 20: 47; Rev. 14: 10. "Smoke going up forever." This refers to some punishment upon the Beast before the Judgment Day, and means total destruction. Rev. 20: 10: "Tormented for ever and ever." This is the devil, not men.

Revelation 20: 12, and following verses, portray judgment. All who are not admitted to life are burned up, ended, destroyed. No sin is left anywhere in God's universe. God becomes all in all.

If it be objected that the soul cannot be destroyed, I answer: "Fear him which can destroy both soul and body in hell."

This is a very brief and very bold statement, but to a diligent student of the Bible, who compares text with text, it will show that from the day that death was threatened to the sinning Adam, the Bible is uniform in presenting the truth. John 3: 36: "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life."

I think the notion of the necessary immortality of souls came into the church from Paganism through Neo-Platonism in the third century.—*Chicago Tribune.*

AMUSEMENTS.

THE law of Christianity is not an iron-clad asceticism. Holiness signifies wholeness, *wholth*, or health; and health breeds innocent mirth. Recreation is not only innocent, it is absolutely indispensable. Martin Luther relieved his stern battles with the Pope by cheerful songs, and by decorating Christmas trees for his children. Gladstone, the king of living statesmen, recreates with his axe; Spurgeon, the king of living preachers, recreates with his games; the saintly McChesney with his gymnastic poles and bars. These were *men*, not angels.

No man lives who must not work, and who may not play. But what is recreation? We reply: It is everything which *re-creates* what is lost in life's daily frictions or fatigues. Whatever makes the body healthier, the mind clearer, and the power more vigorous, is Christian recreation. To deny ourselves this is hazardous; to restrain others from it is an infringement on Christian liberty. We lay down this principle, that whatever pleasure or play tends to improve the body, mind, and spirit, is right; but whatever play or pleasure inflames the evil passions of our nature, is a sinful amusement. The one is right; the other is wrong. The one, like pure water, refreshes and strengthens; the other, like alcoholic beverages, excites a morbid appetite, inflames the passions, and poisons the soul. Recreation is the Creator's pure water; sinful amusement is Satan's brandied beverage.

The theater, in these days, asks for suffrages and support of church members. But its advo-

cates always present to us, in argument, an *ideal* play-house, whose actors are virtuous people, whose dramas conform to Christian morality and which rigidly excludes every kind of sensual temptation. Such a Puritanic theater would be entitled, at least, to respectful treatment from the church. But every person of common sense that knows the actual average American theater is no more like this ideal play-house, than the average Pope is like St. Peter, or the average politician is like Abraham Lincoln. A Puritanic theater would become bankrupt in a twelve-month.—*Rev. T. L. Cuyler, in the Evangelist.*

CASTING ALL YOUR CARES UPON HIM.

IN the summer of 1878 I descended the Rhigi with one of the most faithful of the old Swiss guides. Beyond the service of the day, he gave me unconsciously a lesson for my life. His first care was to put my wraps and other burdens upon his shoulder. In doing this he asked for all, but I chose to keep back a few for special care. I soon found them no little hindrance to the freedom of my movements; but still I would not give them up until my guide returning to me where I sat resting a moment, kindly but firmly demanded that I should give up everything but my alpine stock. Putting them with the utmost care upon his shoulders, with a look of intense satisfaction he again led the way. And now, in my freedom, I found I could make double speed with double safety. Then a voice spoke inwardly, "Ah, foolish, willful heart, hast thou indeed given up thy last burden? Thou hast no need to carry them, nor even the right." I saw it all in a flash, and then as I leaped lightly on from rock to rock down the steep mountain side, I said within myself, "and even thus will I follow Jesus, my Guide, my Burden-bearer. I will cast all my care upon him, for he careth for me."—*Sarah F. Smiley.*

INDIFFERENCE OF THE CHURCH.

THAT the church professing Jesus' name, the church that ought to be conformed to things above in tastes and hopes, should be so little affected by, and feel so little delight in the prospect of the Lord's coming, demands the most minute inquiry. One reason may be found in the indisposition there is in all our minds naturally, to be conversant with things future and invisible, so as to be affected by them. The present is with us; and it is hard to leave these, and to look at "the things not seen, which are eternal;" this is a higher attainment than at first imagined. To do this, we need a counteracting principle, raising us above the present and visible into the future and invisible; this lever must have somewhat whereon to rest; or else all efforts will be inefficient. Grace hath found both these; the principle is faith, its resting-place is God's word; and it is only by taking hold of this that the soul can rise. "He that testifieth these things saith, surely, I come quickly." Faith is nothing more than so to believe the words of God, as to be affected by them, and influenced to act as they require.—*John Cox.*

KEEP YOUR TROUBLES SACRED.

A WORTHY wife of forty years' standing, and whose life was made up of sunshine and peace, gave the following sensible and impressive advice to a married pair of her acquaintance. The advice is so good and so well suited to all married people, as well as those who intend entering that state, that we here publish it for the benefit of such persons:—

Preserve sacredly the privacies of your own house, your married state, and your heart. Let no father or mother, sister or brother, ever presume to come between you two, or to share the joys or sorrows that belong to you two alone. With God's help build your own quiet world, not allowing your dearest earthly friend to be the confidant of aught that concerns your domestic peace; let moments of alienation, if they occur, be healed at once. Never, no never, speak of it outside, but to each other confess, and all will come out right. Never let the morrow's sun find you at variance. Review and renew your vow; it will do you good, and thereby your souls will grow together, cemented in that love which is stronger than death, and you will become truly one.—*Golden Censer.*

HAVING it LIGHT.—Many people regard religion very much as they regard small-pox. They desire to have it as light as possible, and are very careful that it does not mark them.

THOUGHTS ON DANIEL.

BY ELD. U. SMITH.

CHAPTER II.—THE GREAT IMAGE.

IN 677, B. C., Babylon became connected with the people of God by the capture of Manasseh, king of Judah, and is at this point introduced into prophecy.

The character of this empire is indicated by the nature of the material in that portion of the image by which it was symbolized—the head of gold. It was the golden kingdom of a golden age. Babylon, its metropolis, towered far above all its later rivals. Situated in the garden of the East, laid out in a perfect square sixty miles in circumference, fifteen miles on each side, surrounded by a wall three hundred and fifty feet high, and eighty-seven feet thick, with a moat, or ditch, around this, of equal cubic capacity with the wall, divided into six hundred and seventy-six squares, each two and a quarter miles in circumference, by its fifty streets, each one hundred and fifty feet in width, crossing each other at right angles, twenty-five each way, every one straight and level, and fifteen miles in length; its two hundred and twenty-five square miles of inclosed surface, divided as just described, and laid out in luxuriant pleasure-grounds and gardens, interspersed with magnificent dwellings—this city, with its sixty miles of moat, its sixty miles of outer wall, its thirty miles of river wall through its center, its hundred and fifty gates of solid brass, its hanging gardens, rising terrace above terrace, till they equaled in height the walls themselves, its temple of Belus, three miles in circumference, its two kingly palaces, one three and a half, and the other eight miles in circumference, with its subterranean tunnel under the river Euphrates connecting these two palaces, its perfect arrangements for convenience, ornament, and defense; and its unlimited resources—this city, containing in itself many things which were themselves wonders of the world, was itself another and still mightier wonder. Never before saw the earth a city like that; never since has it seen its equal. And there, with the whole earth prostrate at her feet, she sat, a queen in peerless grandeur, “the glory of kingdoms, the beauty of the Chaldees’ excellency,” fit capital of that kingdom which constituted the golden head of this great historic image.

Such was Babylon, with Nebuchadnezzar, youthful, bold, vigorous, and accomplished, seated upon its throne, when Daniel entered its impregnable walls to serve a captive for seventy years in its gorgeous palaces. There, the children of the Lord, oppressed more than cheered by the glory and prosperity of the land of their captivity, hung their harps on the willows of the sparkling Euphrates, and wept when they remembered Zion.

And there commenced the captive state of the church in a still broader sense; for, ever since that time, the people of God have been in subjection to, and more or less oppressed by, earthly powers. And so they will be, till earthly powers shall give way to Him whose right it is to reign. And lo! the day of deliverance draws on apace.

Into another city, not only Daniel, but all the children of God, from least to greatest, from first to last, are soon to enter; a city not merely sixty miles in circumference, but fifteen hundred miles; a city whose walls are not brick and bitumen, but precious stones and jasper; whose streets are not the stone-paved streets of Babylon, smooth and handsome as they were, but transparent gold; whose river is not the mournful waters of the Euphrates, but the river of life; whose music is not the sighs and laments of broken-hearted captives, but the thrilling peans of victory over death and the grave, which ransomed multitudes shall raise; whose light is not the intermittent light of earth, but the unceasing and ineffable glory of God and the Lamb. Into this city they shall enter, not as captives entering a foreign land, but as exiles returning to their father’s house; not as to a place where the chilling words of bondage, servitude, and oppression shall weigh down their spirits, but where the sweet words, home, freedom, peace, purity, unutterable bliss, and unending life, shall thrill their bosoms with delight forever and ever. Yea, our mouths shall be filled with laughter, and our tongue with singing, when the Lord turns again the captivity of Zion. Ps. 126:1, 2.

VERSE 39. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

It is almost with a feeling of regret, as we look at Babylon, raised to such a pinnacle of splendor, by so much care, and pains, and labor, that we turn to look at the picture of her downfall and desolation. But we must remember that the Chaldeans were the oppressors of God’s people, and were guilty of iniquities which challenged retribution at the hand of high Heaven. So said the Lord by the prophet: “And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.” Jer. 25:12.

Nebuchadnezzar reigned forty-three years, and was succeeded by the following rulers: his son Evil-merodach, two years; Neriglissar, his son-in-law, four years; Laborosoarchod, Neriglissar’s son, nine months, which, being less than one year, is not counted in the canon of Ptolemy; and lastly, Nabonadius, the Belshazzar of Daniel, son of Evil-merodach, and grandson of Nebuchadnezzar, with whom that kingdom came to an end.

In the first year of Neriglissar, only two years from the death of Nebuchadnezzar, broke out that fatal war between the Babylonians and the Medes, which was to result in the utter subversion of the Babylonian kingdom. Cyaxeres, king of the Medes, who is called Darius in Daniel 5:31, summoned to his aid his nephew, Cyrus, of the Persian line, in his efforts against the Babylonians. The war was prosecuted with uninterrupted success on the part of the Medes and Persians, until, in the sixteenth year of Belshazzar, Cyrus laid siege to Babylon, the only city in all the East which then held out against him. The Babylonians, gathered within their impregnable walls, with provision on hand for twenty years, and land within the limits of their broad city, sufficient to furnish food for the inhabitants and garrison for an indefinite period, scoffed at Cyrus from their lofty walls, and derided his seemingly useless efforts to bring them into subjection. And according to all human calculation, they had good ground for their feelings of security. Never, according to human probability, with the means of warfare then known, could that city be taken. Hence, they breathed as freely and slept as soundly as though no foe was waiting and watching for their destruction around their beleaguered walls. But God had decreed that that proud and wicked city should come down from her throne of glory; and his decrees, what mortal arm can hinder?

In their very feelings of security, lay the source of their danger. Cyrus resolved to accomplish by stratagem what he could not effect by force; and learning of the approach of an annual festival, in which the whole city would be given up to mirth and revelry, he fixed upon that day as the time to carry his purpose into execution. There was no entrance for him into that city except where the River Euphrates entered and emerged passing under its walls. He resolved to make the channel of the river his own highway into the stronghold of his enemy. To do this, the water must be turned aside. For this purpose he dug an immense trench around the city, and on the evening of the feast-day above referred to, he detailed three bodies of soldiers; the first, to turn the river at a given hour into a large artificial lake a short distance above the city; the second, to take their station at the point where the river entered the city; and the third, where it came out, with instructions that when, in the darkness of the night, they found the river fordable, they should enter its channel, and immediately urge their way to the palace of the king, where they were to meet, surprise the palace, slay the guards, and capture or slay the king. When the river was turned into the lake mentioned above, Cyrus also opened the trench he had dug around the city, drawing off the surplus water into that, which soon made the river fordable, and the soldiers detailed for that purpose, followed its channel into the heart of the city of Babylon.

But all this would have been in vain, had not the whole city, on that eventful night, given themselves over to the most reckless carelessness and presumption, a state of things upon which Cyrus calculated largely for the carrying out of his purpose. For on each side of the river, through the entire length of the city, were walls of a great height, and of equal thickness with the outer walls. In these walls were huge gates of solid brass, debarring all entrance from the river bed to any and all of the twenty-five streets that crossed the river, when closed and guarded; and

had they been thus closed at this time, the soldiers of Cyrus might have marched into the city along the river bed, and then marched out again, for all that they would have been able to accomplish toward the subjugation of the place. But in the drunken revelry of that fatal night, these river gates were all left open, and the entrance of the Persian soldiers was not perceived. Many a cheek would have paled with terror, had they noticed the sudden going down of the river, and understood its fearful import. Many a tongue would have spread wild alarm through the city, if they had seen the dark forms of their armed foe stealthily threading their way to the citadel of their strength. But no one noticed that the river suddenly became emptied of its waters; no one saw the entrance of the Persian warriors; no one took care that the river gates should be closed and guarded; no one cared for aught but to see how deeply and recklessly he could plunge into the wild debauch. That night’s work cost them their kingdom and their freedom. They went into their brutish revelry subjects of the king of Babylon; they awoke from it slaves to the king of Persia.

The soldiers of Cyrus first made known their presence in the city by falling upon the royal guards in the very vestibule of the palace of the king. Belshazzar soon became aware of the cause of the disturbance, and died, vainly fighting for his tyrannical and beastly life. This feast of Belshazzar is described in the fifth chapter of Daniel; and the scene closes with the simple record, “In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.”

Thus the first division of the great image was completed. Another kingdom had arisen, as the prophet had declared. The first installment of the prophetic dream was fulfilled.

But before we take our leave of Babylon, let us briefly glance forward to the end of its melancholy fall. It would naturally be supposed that the conqueror, becoming possessed of so noble a city, far surpassing anything in the world, would have taken it as the seat of his empire, and maintained it in its primitive splendor. But God had said that that city should become a heap, and the habitation of the beasts of the desert; that their houses should be full of doleful creatures; that the wild beasts of the islands should cry in their desolate dwellings, and dragons in their pleasant palaces. To this end, it must first be deserted.

Cyrus removed the imperial seat to Susa, a celebrated city in the province of Elam, east by south from Babylon, on the banks of the river Choaspes, a branch of the Tigris. This was probably done, says Prideaux (i. 180), in the first year of his sole reign. The pride of the Babylonians being particularly provoked by this act, in the fifth year of Darius Hystaspes, B. C. 517, they rose in rebellion, which brought upon themselves again the whole strength of the Persian Empire. The city was once more taken by stratagem. Zopyrus, one of the chief commanders of Darius, having cut off his own nose and ears and mangled his body all over with stripes, fled in this condition to the besieged, apparently burning with desire to be revenged on Darius for his great cruelty in thus mutilating him. In this way he won the confidence of the Babylonians till they at length made him chief commander of their forces; whereupon he betrayed the city into the hands of his master. And that they might ever after be deterred from rebellion, Darius impaled three thousand of those who had been most active in the revolt, took away the brazen gates of the city, and beat down the walls from two hundred cubits to fifty cubits. This was the commencement of its destruction. By this act, it was left exposed to the ravages of every hostile band. Xerxes, on his return from Greece, plundered the temple of Belus of its immense wealth, and then laid the lofty structure in ruins. Alexander the Great endeavored to rebuild it; but after employing ten thousand men two months to clear away the rubbish, he died in the midst of a beastly debauch, and the work was suspended. In the year 294, B. C., Seleucus Nicator built the city of New Babylon in its neighborhood, drawing from the old city inhabitants and material for the new. Now almost exhausted of inhabitants, neglect and decay were telling fearfully upon the ancient city. The violence of Parthian princes hastened its ruin. About the end of the fourth century, it was used by the Persian kings

as an inclosure for wild beasts. At the end of the twelfth century, according to a celebrated traveler, the few remaining ruins of Nebuchadnezzar's palace were so full of serpents and venomous reptiles that they could not, without great danger, be closely inspected. And to-day, scarcely enough even of the ruins are left to mark the spot where once stood the largest, richest, and proudest city the earth has ever seen. Thus the ruin of great Babylon shows us how accurately God will fulfill his word, and stamps upon the brow of skepticism the infamous brand of willful blindness.

ONLY TWO WAYS.

ONLY two ways—one broad, the other narrow; one leads to destruction, the other to life; many go by one, few by the other. Which is your way?

Only two sorts of people. Many sorts in man's opinion; only two in God's sight—the righteous and the wicked, the wheat and chaff, the living and the dead. Which are you?

Only two deaths; the death of the righteous and the death of the wicked. Which will you die? Which would it be if you were to die this moment? Only two sides at the day of Judgment—the right hand and the left. Only these two. Those on the right will be blessed—"Come ye blessed of my Father." Those on the left shall be cursed—"Depart, ye cursed." All must appear before the Judgment seat of Christ, to receive the things done in the body, whether good or bad. Only two destinies—the kingdom prepared from the foundation of the world, and the everlasting fire prepared for the devil and his angels. The marriage supper of the Lamb within the holy city, and the weeping and gnashing of teeth. Which shall be your portion?—*Sel.*

The Sabbath School.

LESSON FOR PACIFIC COAST.

Death of John, and Feeding of the Five Thousand. Matt. 14:1-21; Mark 6:14-44; Luke 9:7-17; John 6:1-14.

LESSON COMMENTS.

"WHEN Herod heard of the wonderful works of Christ in healing the sick, casting out devils, and raising the dead, he was exceedingly troubled and perplexed. His convictions were that God, whom John preached, was indeed present in every place, and that he had witnessed the wild mirth and wicked dissipation in the royal banqueting-room, and that his ear had heard his command to the executioner to behead John, that his eye had seen the exultation of Herodias, and the taunting and insult with which she had reproached the severed head of her enemy. And many things which he had heard from the lips of the prophet now spoke to his conscience in louder tones than the preaching in the wilderness. He had heard from John that nothing could be hidden from God, therefore he trembled lest some terrible punishment should be visited upon him for the sin he had committed.

"When Herod heard of the works of Christ, he thought that God had resurrected John, and sent him forth with still greater power to condemn sin. He was in constant fear that John would avenge his death by passing condemnation upon him and his house. 'And king Herod heard of him [Christ] (for his name was spread abroad); and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. But when Herod heard thereof, he said, It is John, whom I beheaded; he is risen from the dead.'

"The Lord followed Herod as is described in Deuteronomy: 'The Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear, day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would to God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart where-with thou shalt fear, and for the sight of thine eyes which thou shalt see.'

"In these words is presented a vivid picture of the criminal's life. His own thoughts are his accusers, and there can be no torture keener than the stings of his own guilty conscience, which give him no rest night nor day."—*Mrs. E. G. White in Great Controversy.*

"It is most wonderful that Herod and his courtiers should not have known of our Lord's preaching and miracles at an earlier period, especially as he spent most of his time in Galilee. Some think that Herod had been absent at Rome during the former part of our Lord's ministry; but if this were so, his nobles and counselors had not all been absent likewise. Others think that he at this time attended to the report, because Christ had just sent forth his disciples to work miracles in his name. But the supposition that Jesus was John the Baptist risen from the dead, implies that Herod had never heard of him before or known that such a person existed; for how could he who had lived about thirty years in Galilee, be John the Baptist who a short time before had been put to death? In fact, nothing can solve the difficulty but the consideration of the general disregard which persons in high rank show to the concerns of religion, and the astonishing ignorance in which most of them remain, of what goes forward in that respect."

"The fate of John might have remained undecided for a considerable time, had not an incident taken place, which determined it. The folly, the rashness, and the madness of such an oath as Herod's on so foolish an occasion, could be exceeded by nothing but the horrible purpose to which it was perverted. Herodias had a passion to gratify stronger perhaps than any other, when it takes full possession of the human heart, and that was *revenge*. She had been mortally injured, as she conceived, by the Baptist; and she not only felt the highest indignation at this insult, but was afraid that his repeated remonstrances might at length prevail. Herod conceiving himself, most absurdly, bound by his oath to comply even with this inhuman demand, preferred the real guilt of murder to the false imputation of perjury. Herodias 'had a quarrel against John,' according to the original 'she fastened and hung upon him,' and was determined not to let go her hold till she had destroyed him."—*Scott's Commentary.*

"As the sun was setting, Jesus saw before him five thousand people besides women and children, who had been all day without food. He inquired of Philip concerning the probability of obtaining bread for so large a number, that they might not return to their homes unrefreshed nor faint by the way. This he did to test the faith of his disciples, for he himself was at no loss how to provide food. He who would not work a miracle to satisfy his own hunger in the wilderness, would not allow the multitude to suffer for lack of food. Philip looked over the sea of heads and thought how impossible it would be to obtain sufficient food to satisfy the wants of such a crowd. He answered that two hundred penny-worth of bread would not be nearly enough to divide among them so that each one might have a little. Jesus inquired how much food could be found among the company. He was told that Andrew had discovered a lad who had with him five barley-loaves, and two small fishes. But this was nothing among so many, and they were in a desert place, where no more could be obtained.

"Jesus commanded that this meager store should be brought to him. This being done, he directed his disciples to seat the people upon the grass in parties of fifty and one hundred, to preserve order, that all might witness the miracle he was about to do. This marshaling of five thousand people into companies, was at length satisfactorily accomplished, and they were all seated in the presence of the Saviour. He then took the loaves and fishes, and, having given thanks, distributed them to the disciples and to the multitudes, in quantities sufficient to satisfy their appetites.

"The people had arranged themselves in the required order wondering what was to be done, but their amazement knew no bounds when the problem was solved, and they beheld food portioned out to that vast assembly from the slender store scarcely sufficient for a score of persons. The food did not diminish, as Jesus handed it to his disciples, who in their turn served the people. As often as they returned to him for a fresh supply, it was furnished them. After all had been satisfied, he directed the disciples to gather up the fragments that nothing might be lost; and the broken fragments filled twelve baskets.

"During this remarkable feast, there was much earnest reflection among those who were so miraculously served. They had followed Jesus to listen to words such as had never before fallen

upon their ears. His teachings had sunk into their hearts. He had healed their sick, had comforted their sorrow, and, at last, rather than send them away hungering, he had fed them bounteously. His pure and simple doctrine laid hold of their minds, and his tender benevolence won their hearts. While eating the food he had provided for them, they decided that this was indeed the Messiah. No other one could do so mighty a miracle. No human power could create from five barley loaves and two small fishes, food sufficient to feed thousands of hungry people. His teachings and work of healing had already nearly convinced them of his divinity, and this miracle crowned their growing conviction with entire belief."—*Mrs. E. G. White.*

FIRST REACH THE HEART.

FEW, even of teachers, appreciate fully the influence of the heart upon the head. How slow the mind is to receive or understand that to which the heart is averse. On the contrary, how readily we take in knowledge which is pleasing. Aversion to a subject, or to the person who presents it, has a sort of blinding influence upon the mental vision. A wise ancient has told us, indeed, that it is right to learn even from an enemy. But it is the very difficulty of so doing which has given to this saying its chief celebrity. Much of the up-hill work in the training of the young has been because the young have regarded, and often with good reason, the race of teachers as their natural foes. This unhappy idea, when it once takes possession of a child, has the effect of placing him in an attitude of resistance against instruction. Whatever knowledge the teacher succeeds in putting into the mind of such a child, is by the hardest labor. The skillful advocate before a jury knows that much of his success in producing conviction, depends upon his first creating a pleasant impression on their minds. Those advocates who are most successful, always pave the way for their arguments by adroit speeches, intended simply to gain the confidence and good will of the hearers. To the public speaker of any kind, the willing ear is an indispensable element of success.

Religious teaching, beyond every other kind of teaching, depends for its success upon the good will and affection of the pupil. There are many reasons for this. In the first place, attendance upon religious instruction is voluntary to a much greater extent than attendance upon other studies. Then, it is one of the direct effects of sin to make the mind averse to religious knowledge. Sin moreover has vitiated the taste, and corrupted the judgments, so that there are no topics on which even children have so much to unlearn, as they do on those connected with religion. The subject, therefore, more than most subjects, needs to be made attractive. Now nothing so gilds any theme, as love for the one who propounds it. Love is indeed a great beautifier. It makes the plainest picture comely, the dullest subject entertaining. The teacher who has the love of his scholars, may lead them through almost any path, however hard or strait. Wherever he goes, they will follow.—*J. S. Hart, in Thoughts on Sabbath-schools.*

In Chicago there are one hundred and thirty-six thousand children and youths between six and twenty-one years old. Of this number forty-seven thousand four hundred are enrolled in the public schools, twenty-two thousand six hundred in the private schools, and twelve thousand are engaged in work of one kind or another. This leaves fifty-four thousand unaccounted for. There are sixty-one thousand in Protestant Sunday-schools and seventeen thousand in Catholic schools. But while these are the names on the various school rolls, there are probably not over fifty thousand different children upon the average, in attendance upon all the schools in the city upon the Sunday. This leaves eighty-six thousand that are not in the Sunday-schools. One district was found with twenty thousand population where not ten per cent. attended church or Sunday-school. And in another district with fifteen thousand people there is no Protestant church or Sunday-school; and in still another district having twenty-six thousand people there is but one church where services are held in the English language.—*Golden Censer.*

"He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding."

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, AUGUST 11, 1881.

DEATH OF ELDER JAMES WHITE.

LAST Sabbath the intelligence came to Oakland by telegraph that Eld. James White was very sick and probably dying. This was speedily followed by other telegrams which gave hope of his rallying; but again grave symptoms returned, and before the sun went down we received the sad tidings of his death.

The news of this event filled our hearts and our houses with gloom. For us, who had stood so long connected with him in the work of the third angel's message, it was impossible to bring ourself to the belief that he would die in this sickness; and now, it is hard to realize that he is no longer one of our number. Twenty-nine years ago we began to correspond with him in the *Review*, which was then small but eagerly hailed by every Sabbath-keeping Adventist, and twenty-six years ago we became associated with him as Corresponding Editor of that paper. Almost the full period of an active life we have stood together in this work.

Last winter, while in his room in Battle Creek, we called his attention to the fact that very few whose names appeared in the early volumes of the *Review*, were yet remaining with us. One by one they have fallen. We both felt that it was an admonition to us, but we did not then imagine that he would be the next to pass away.

James White was born in Palmyra, Maine, August 4, 1821; at his death he was two days over his three-score years. In his youth he gave himself to the service of God, and most of his life has been spent in the ministry. One of the first to embrace the truths of the third angel's message, the providence of God placed him in the forefront of the work in which he literally spent his life. It was often remarked by those who were associated with him more than a quarter of a century, that we never knew a man whose being and personality were so entirely identified with his work.

He was a man of strong and ardent feelings. Consequently his disappointments, especially in individuals, were almost overwhelming to him. His position as leader in a work which was "everywhere spoken against," subjected him to the complaints and criminalations of opposers and the murmurings of the disaffected. He often suffered most keenly by these assaults of the enemy, knowing that these efforts were made to put down, not him, but the cause which he represented, and which was dearer to him than life itself. No man ever occupied a position where the careless would more readily misunderstand his motives. It was to his credit that they who stood with him the longest, and were most intimately acquainted with him, clung to him the closest and trusted him most fully.

About fifteen years ago he was stricken down with paralysis, which brought him very near to the grave; and as slighter shocks followed the first one, he never fully recovered from their effects. They who knew him only since that time cannot realize with what strength and energy he labored in this cause previous to that time. Coming from a strong and long-lived family, his afflictions made him appear like a man of fourscore years while he was yet in, what might have been, the prime of his life. He needed rest. He sleeps in peace. Our words of sorrow cannot reach his ears; his eyes cannot perceive our tears. If it shall be our happy lot to meet him at our Redeemer's side, we believe our association in this work will not be forgotten by us, even amid the joys and glories of the kingdom of God.

But it is not possible for us to express our feelings at this time in a mere obituary. His memory does not need our words. His memorial is engraven on faithful hearts all the way from Maine to California. The deep sympathies of all at the Office of the SIGNS OF THE TIMES go with Bro. and Sister W. C. and M. K. White as they take their journey homeward to attend the funeral of their father. Our prayer is that God will sustain the stricken family, and especially our dear sister E. G. White, upon whom this visitation falls so heavily. We feel assured that He who has guided

and upheld her in so many trials in life, will not desert her in this hour of her heart's anguish. And we know that the "pioneers" in this work will appreciate our feelings as we ask God to deal tenderly with our dear Brother Andrews, who, in the midst of his other afflictions, can but be sorely stricken by the tidings of the death of his life-long associate in the faith and work of the present truth.

THE REVISED VERSION.

THE English revisers were fifty-two in number, but twenty-seven were appointed to the Old Testament, and twenty-five to the new. The number of American revisers was about thirty; nearly two-thirds as many as the English. All the principal denominations were represented. The "Companion" well remarks:—

"No sectarian version can succeed even within sectarian limits. There is a commonwealth of Christian life and scholarship which transcends all sectarian boundaries, however useful and necessary they may be in their own place."

We have said that if a version could be made which would exactly and fully suit any one man, it probably would not suit any other man. In any accepted version we must consent to some things which we would prefer not to have retained. Of the Revision the Companion again says:—

"It is a compromise: every member had to sacrifice some of his preferences to the majority; but for this very reason it is more likely to prove generally acceptable to the churches."

There were two reasons why the American Committee had to make the greater sacrifice. 1. They were in favor of giving a more literal version and of making more changes than were the English. 2. They were in the minority, and it was possible for the English Committee to control the matter entirely. Yet, in justice to the English Committee we must say that they did not exercise their power in an unfair manner; indeed, the Americans seemed quite well satisfied with the consideration they received, which was as great as could reasonably be expected. A great many of the changes were suggested by both committees, each independent of the other, so that, if only one had been engaged in the revision, the result would have been much as it is. The following list of American suggestions adopted by the English will give a fair idea of the influence exerted by this Committee. In Matthew, 126; in Mark, 46; in Luke 62; in John, 84; making in the gospels, 318. And something over 100 changes in the epistles, suggested by the American Committee, were rejected; but all these, in the gospels and elsewhere, are put in an Appendix in every copy of authorized editions, where all may examine them who desire to do so.

To further show that the changes made are not novel,—that they did not originate altogether with these committees, Dr. Riddle, one of the New Testament company of revisers, and a contributor to Lange's Commentary, has counted the changes made in certain chapters, and given the number of the same which had previously been adopted in the Commentary, published 1864 to 1871.

In Matthew 25—changes 62; anticipated in the Commentary, 30.

John 7—changes 85; anticipated by Lange, 60.

In letter to the Ephesians, changes 314; anticipated, 229.

These were changes adopted by the first English revision, and the Commentary was the American edition. In some portions of the New Testament the correspondence is even greater than above.

There seems to be no doubt that the work of the American revisers is more faithful to the original than that of the English. The following from an English paper concedes this:—

"Several of the recommendations of the American Committee might have been adopted with advantage. The general excellence of the suggestions of the American revisers is undoubted, and they ought not to have been so often neglected. What is most obvious is the small amount of material change. A conservative spirit pervades it. Perhaps this was a prudent measure on the whole, when we consider the sensitive orthodoxy of the English church, or rather of those members whose influence was paramount among the revisers at the beginning, middle, and end. But might not one scholar of proved competence, belonging to that same church, have done as much within ten years? Probably, indeed, he would have considered it a waste of time to spend years on the homeopathic revision of a venerable translation. Yet the volume,

with all its shortcomings, will do good, exorcising from the minds of many simple people, the notion that the old version is infallibly inspired. It is a step in advance, preparing the way for a new and independent translation from another critical Greek text."

This conservatism on the part of the English was only to be expected. It is accounted for in the following words of the "Companion":—

"The Revision must be faithful first to the original Scriptures, and next to the idiom and vocabulary of the Authorized Version. Sometimes these two kinds of loyalty come into conflict. In unimportant or doubtful cases the English revisers allowed their regard for the old version and for English usage to overrule their regard for the Greek text, and felt bound to do so by the Canterbury rules. This is very natural, if we remember that the old version is largely incorporated into the liturgical and devotional literature, and that the Book of Common Prayer is a greater power in England than in the United States. The American editions of the Prayer Book depart from the English editions in some of the disputed particulars of language, for instance in the change of 'which' to 'who' in the Lord's prayer. The American Appendix then represents closer adherence to the Greek, and greater freedom from old English usage."

The *Examiner and Chronicle*, N. Y., has been gathering the opinions of Baptist ministers throughout the country. As a general thing they are quite favorable to the Revised Version. As a specimen, and one of the most briefly comprehensive criticisms among them, we copy the reply of Rev. Z. Grenell, Jr. of Detroit, Mich.:—

"The presumption is in favor of the New Version. It goes without saying that the outcome of ten years' work by such men as have made the Revision must be an improvement on the version of 1611. This expectation is justified by even the most superficial examination. If the Revision did nothing more than make such corrections as Christian scholars have for years agreed ought to be made, it were a great advance. It does this and much more, and is therefore worthy of first place in the pulpit, the school, and the home. And yet it is needlessly faulty. Conservatism and timidity have conspired to retain blemishes which ought to be found least in the book we call the best. Why the revisers should 'cloke' Matt. 5:40, set the most significant interrogation point of John 12:27 in the margin, and 'had rather' have bad grammar in 1 Cor. 14:19, like Paul, in Phil. 1:22, 'I wot not.' Such unreasonable retentions seem almost to merit the mysterious oburgation still found in Jas. 5:1, 'Go to now.'"

Our remarks on this subject, though brief, have already extended beyond the limit we at first marked out for them, except a few points for adverse criticism which we purpose to notice next week. We repeat, that we are greatly pleased that this work has been done, believing that it will add much to the knowledge of the people at large of the sacred Scriptures. It is to be expected that many will read from mere curiosity. But as Paul rejoiced at the preaching of the gospel of Christ even when it was preached of contention, so we rejoice when people search the Scriptures, whatever the present motive may be. For, they may be benefited while reading, in a manner which they did not anticipate; or they may lay a foundation of Bible knowledge which will give the preacher of the gospel, at some time, opportunity to awaken up their religious sensibilities and alarm their consciences.

And finally we again recommend to our readers the "Comparative Edition" as most convenient, and the surest means of becoming acquainted with the changes actually made. Many of these changes are suggestive, and open up a line of profitable thought to the reader. If you trust to two books, a separate copy of each version, your examination and comparison will not likely be very close, and you will suffer loss accordingly. If you have a copy of both constantly open before you, as is the case with the Comparative Edition, you can scarcely fail to compare the two in your daily reading. You will of course, read more slowly, and examine more closely, and this is exactly what most readers need to do.

GIVING A BAD NAME.

MANY people speak disparagingly of that which they cannot put down by fair means, and seem to feel justified in the course which they pursue, though they must know that the effect of a sneer or an insinuation is sometimes as fatal as a stab, and far more difficult to ward off. All have probably heard of the Quaker who wished to get rid of his dog. "I will not kill thee," said he, "but I will give thee a bad name." And so, turning him out he cried, "Mad dog," and the poor slandered animal was slain before he had passed three blocks.

The *Examiner and Chronicle* gives an example of the display of this spirit in the following paragraph:—

"One of the ways a certain class of men have, to show their dislike to a thing, is to try to fasten upon it some nick-name which they think will help to make it unpopular. Hence we have the 'Canterbury Revision.' But the name given to it by the Revisers, the men who made it what it is through so many years' work, is the 'Revised New Testament.' This is its authorized and true appellation."

We would like to ask the *Examiner and Chronicle* and a host of its religious associates, if it ever inquired into the motive which leads so many Christian people to call the seventh day "the Jewish Sabbath?" The Bible gives it the title of "the Sabbath of Jehovah thy God." The Lord says it is "My holy day;" "the holy of the Lord, honorable." For what reason do people "show their dislike" to that which the Lord so highly esteems, and "fasten upon it a nick-name," when the Lord invariably honored it with a most exalted title? Is it not prejudice—groundless and unreasoning prejudice?

There is quite a show of reason for calling the new version the "Canterbury Revision." The movement originated in Canterbury; and that which might be called the Canterbury Committee was largely in the majority among the revisers. They decided how far the recommendations of the American Committee should be adopted, and how far they should be rejected. And yet, for good reasons, we claim that it is not just to "nick-name" it the "Canterbury Revision." Though it originated there, the work was so largely shared by others—it so unmistakably shows the impress of other hands and minds, that that is proved to be a "nick-name," and as such should never be given to it.

But how is it with the seventh-day Sabbath? Does it bear the impress of Jewish origin? Not at all. Jehovah rested on it from all his work,—it was the rest day or Sabbath of the Lord alone. God only sanctified it; he alone put the divine benediction upon it. Why then, do people call it "the Sabbath of the Jews?" and rob God of the honor of his chosen memorial of his own work? "An enemy hath done this." It is his design to make the inhabitants of the earth forget the Creator, and deny to him the glory of his works.

O, ye Christian people; understand that nick-names are unworthy means of showing your dislike to the institutions of the Creator of the heavens and the earth. Cease this folly, and turn to keeping "his commandments; for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

TRINE IMMERSION.

We are permitted to copy the following from a private letter from one of our preaching brethren to another. The writer is one of our most highly esteemed ministers, always careful and judicious in his statements:—

"I do not know how it will strike others, but I do not see how we can send men out to preach who are not sound on the baptism question. For my own part I think trine immersion as much of a corruption of the ordinance as pouring, when we take into view the design of baptism, and the event of which it is a memorial. Of course it does not seem so to our Dunker friends; they are sincere as many advocates of sprinkling are."

These words we most heartily indorse. We have tried to examine the claims of trine immersion in a historical view, with care, and to treat it with candor. And it is certainly not to the credit of trine immersionists that they turn off our evidences with the remark that "it does not touch the point," as some have done, without making any effort to refute the facts or to meet the argument. We commenced the investigation of the subject with the conviction that they had a strong historical argument; but on reading we were surprised that they have really no foundation for some of their most important statements which are put forth in the most confident manner. If we are in error it could be shown; but we have the strongest assurance that it cannot be shown.

If they had the strength of argument with them on history, that would not convince us that they had the truth, because church history proves no obligation in the absence of Scriptural evidence. As the writer above says, their view is clearly shown to be erroneous, "when we take into view the design of baptism." No individual can consistently hold that view as a Seventh-day Adventist.

OUR WORK.

GOD has committed to the Seventh-day Adventists a work of immense magnitude and of vast importance. It is to give warning to the world of the near advent of Christ, and to teach the true preparation for that great event. Never was a greater responsibility committed to a body of men than that which God has given to this people. The time for this work is short. It can only be accomplished by the direct help of the Spirit of God.

We have the clearest evidence from the prophetic portion of the Scriptures that the Son of God will shortly return to our earth. There can be no doubt that we are responsible before God for this great light, to make it known to our fellow-men. The world has the utmost need to understand that the advent of the Saviour is swiftly approaching, and that it will very soon be witnessed. When God caused this great truth to be brought to our knowledge, he made us debtors to our fellow-men, to make known to them what he had given to us. This vast indebtedness is upon us, and can only be discharged by faithful, self-sacrificing efforts. And unless we make these efforts without growing weary in our work, we shall find that the blood of souls is upon us in the final reckoning. Those who attempt to teach others must understand the reasons and the facts on which the doctrine rests. And it is their duty to study to show themselves approved of God as workmen that need not to be ashamed. We should labor to prepare our minds for this sacred work by as thorough an understanding of the subject as we can possibly gain; and we should seek the help of the Spirit of God as that without which we can do absolutely nothing. God requires our earnest efforts, and he will bless them if we put them forth in humble dependence on his help.

Others besides ourselves are teaching the near advent of Christ. But they do not teach the commandments of God, nor do they show the true nature of that preparation which we must make in order to stand in the Judgment. They do not understand the three messages of Rev. 14. They do not understand the work of Christ in the sanctuary, nor the relation between the law and the gospel. They have no just idea of the work of the investigative Judgment, nor of the strict examination of our lives in the light of God's holy law when he shall bring into the Judgment every work and every secret thing.

We are called of God to teach these great truths in connection with the doctrine of the near advent of the Saviour. We shall not find it an easy work to perform; for it does not please the natural heart to understand how God regards sin, nor to know that our lives must be in every respect fashioned after the pure principles of God's holy law. Men love the religion of convenience, and do not love that which insists upon self-denial, faithful obedience, and the crucifixion of ourselves to the world.

Our time to work is short. The day of God is hastening. Ruin is coming upon a world lying in sin. Upon us rests the responsibility of setting forth the truth of God in its purity, and of giving to our fellow-men the message of warning which God has committed to us. We cannot hope to find it a work in which our circumstances will be congenial to our natural hearts. We must set ourselves to this work as those who labor to save the perishing, and who think not of their own ease, or convenience, or comfort. God calls us to labor and not to faint. Let us respond to this call.

J. N. A.

SHALL WE STICK TO OUR TEXT?

THE N. Y. *Independent* of June 2, 1881, prints a sermon preached by Washington Gladden, at Springfield, Mass., a little while previous to that date, on "The Failing Hill Towns," in which he dwells upon the decadence of religious interest and growth in the country towns of New England. He thinks that many of the smaller and weaker congregations should, instead of keeping up their independent organizations, unite and form one large and vigorous society. And he argues that they might properly do this, because their denominational differences have mainly disappeared. He says:—

"If the doctrinal differences between the sects were as deep and wide as once they were, there would be more justification for this state of things; but these intellectual barriers are pretty nearly broken down. Especially true is it of all the evangelical churches, that there is scarcely any difference among them in their methods of preaching the gospel. The same statements, substantially, are heard in Methodist, and

Baptist, and Congregationalist churches; the only noticeable differences are about some small matters of form and order."

It is to the fact stated in this extract that we wish to call attention: "The same statements, substantially, are heard in Methodist, and Baptist, and Congregationalist churches." This is true. Who, by listening to the preaching, merely, in any particular church, for almost any length of time, could tell to what denomination it belonged? That must be learned from other sources. Now should S. D. Adventist ministers preach in the same way, dealing only in the generalities, and dropping specific doctrines, in what respect would our case differ from theirs? If we have any excuse for a denominational existence, it is because a special truth is committed to us, and an advance movement is to be made, and a specific message and warning is to be given to the people, which others are not giving, and will not give. The third angel's message, according to the position of this people, is the light and truth for this time; and the burden of this message is a warning against the worship of the beast and his image, and the reception of his mark in hand or forehead. This involves an exposition of prophecy, and a presentation of various doctrines, line upon line and precept upon precept. The commandments of God and the faith of Jesus cover the ground of Christian duty; and the appearing of One like the Son of man coming upon the great white cloud to reap the harvest of the earth, is the scene which must be held up constantly before the eyes of men. If we prove recreant to this duty, God will raise up others to do this specific work. Would it not be better for us to stick to our text?

U. S.

SACRIFICE AND PROGRESS.

BY ELD. GEO. I. BUTLER.

THERE is a very close connection between sacrifice and progress—more than we discern by human senses. We are ready to agree that, if a sacrificing spirit is seen among those who labor for any object, they will of course make greater efforts to accomplish their purpose than they would if they had not such a spirit; and we of course should expect greater results in a corresponding degree, as their efforts would be more earnest. But this would be an increase growing out of merely human efforts. This is not what I mean to speak about. I refer to an increase of progress because of sacrifice on our part brought about directly by the spirit of God, and in no way traceable to human effort only as God witnesses to it that he is pleased with the same.

In our efforts to advance the cause of present truth, we can do very little unless God adds his blessing. But the Lord can and does affect hearts in communities by his Spirit, and prepares the way for his truth. Paul on one occasion undertook to preach the word in Asia; but the Spirit forbade him. Then he tried to go into Bithynia; but the Spirit suffered him not. After this he had a vision, and a man stood before him, saying, "Come over into Macedonia and help us." He went, and God greatly blessed his labors. Why was he thus directed. Because there were those whom the Lord's Spirit had prepared for the truth. Honest souls were there, but the Spirit of the Lord knew they were there; and as Paul lived near him, his light was communicated to him so that his labor could accomplish most. In our efforts we shall find that "it is not by might, nor by power, but by my Spirit, saith the Lord." This we must ever realize.

The progress of God's work is always by the union of human with divine effort. He has chosen not to have angels preach to men or write his words on the heavens, but to work through human agencies. But he will not work through such, unless those agents appreciate the sacredness or importance of his work. When they do this, they will feel glad to sacrifice for it. Sacrifices and offerings to God are but evidences on our part that we appreciate his claims upon us and are ready to respond by returning a portion to him. If we do realize that all we have is from God and belongs to him, and if we feel a sense of our obligations to him, we shall stand ready to sacrifice. God delights to work with those who appreciate his blessings and who will show this by works. And he will not work very largely with those who do not. If we all could realize this, it would stir us up to greater exertions.

THEY that sow in tears shall reap in joy.

The Missionary.

LAKEPORT, CAL.

BEGUN meetings in this place July 18, and have held eight services a week. Congregations have not been large, but there has been some interest from the first. For the past week we have been canvassing the law and the Sabbath. Quite a number are about satisfied upon the question and are thinking seriously of obeying all God's commandments. The editor of the paper published here has kindly granted us a column every week, which opportunity we shall endeavor to improve to set the truth before its readers.

There is considerable stir and searching of Bibles among the people since we came. We are trying to do what we can both "publicly and from house to house." We are of good courage and labor in hope.

The people kindly consider our temporal wants and keep us well supplied.

We ask a special interest in your prayers at this time.

Aug. 5, 1881.

J. D. RICE,
ISAAC MORRISON.

HEBRON, WISCONSIN.

We have been here nearly four weeks. Hebron is a small village in a good farming country.

Present truth has been before the community for more than twenty-five years. A company of about forty, as I am informed, was brought out upon the Sabbath by J. M. Stephenson. Many of these did not well represent the cause and by either giving up or doing worse, filled the minds of the people with prejudice.

Some have been faithful and by their lives have laid a foundation for a permanent work. At first we were received with suspicion, but by a careful effort, prejudice was made to give way, and we have had a candid hearing by the best of the community. We have presented some of the leading features of our faith and many are convinced, but it is to be feared will be slow to obey. The Methodist minister has preached once in support of the "Christian Sabbath" (?) and promised to do so again. Many not being satisfied with his effort, better talent has been sent for. The public mind is thoroughly aroused, and our prayers are for help from the Lord of the harvest.

G. C. TENNY,
GEO. STAGG.

July 29, 1881.

SHIP MISSION OF SAN FRANCISCO.

A BRIEF summary of the missionary work done on ships by Bro. H. C. Palmer of San Francisco, was included in the quarterly report of the State T. and M. Society given in the SIGNS last week, but knowing that more of the particulars in regard to the work during the quarter will be interesting we will give them as follows:—

No. Ships visited during the quarter,	79
No. copies of SIGNS given away	4,258
No. copies of <i>Good Health</i> ,	86
No. copies of <i>Tidende</i> ,	324
No. copies of <i>Harold</i> ,	335
No. copies of <i>Les Signes</i> ,	24
No. copies of <i>College Record</i> ,	20
No. copies of <i>Instructors</i> ,	37

Total

Pages of reading matter distributed,

Through the favor of the officers of the American Bible Society at San Francisco, we are able to supply Bibles in different languages to seamen who need them. During the quarter have furnished in English 1, German 1, Italian 1, Norwegian 1.

Packages of selected reading matter have also been sent to persons residing at Onalaska, and St. Pauls, St. Georges, and St. Nicholas Islands for distribution, through the kindness of Dr. McIntyre, President of the Alaska fur company per steamer, *St. Paul*. Through the kindness of ship owners and officers we can send packages of books and papers to any part of the world without expense.

There has been a greater interest manifested on the part of seamen to read our publications and periodicals than during any previous quarter. Many have given the names of their friends that the V. M. Societies might send the SIGNS to them, and some have paid for subscriptions themselves and ordered the SIGNS sent. On first visiting ships a few papers, *Good Health*, and sometimes a few tracts are distributed in the cabin and fore-cabin, and then after a time they are revisited to see

if any have become interested; if so it is followed up with conversation and reading matter. Before sailing, they are supplied with such books, papers, and tracts, including a variety on health and temperance reading, as they seem to need. Frequently some become interested enough to purchase such books as "History of the Sabbath," "Thoughts on Daniel" and "Revelation," etc. We might name twelve ships that have sailed from this port lately, each having on board quite a number of interested readers, and many of these will interest others by conversing with them and giving them papers and tracts to read.

The lines of steamers plying between this port and Australia, New Zealand, Japan, Panama, Oregon, and other places, are supplied every trip with a portfolio containing the SIGNS issued since their last departure, also *Good Health* and some others in foreign languages. A club of thirty copies of the SIGNS, thirty of *Good Health*, besides quite a number of the *Stimme*, *Tidende*, *Harold*, *Les Signes*, *Review*, and *Instructor* is taken for this work. The mission has recently secured half a ton of papers, tracts, and pamphlets from the East from Elder S. N. Haskell the President of our T. and M. Society. One of the stewards on the steamer *Oceanic*, Mr. Rickey, has for several years, attended to the distribution of our publications and periodicals during the voyage and at Yokohama, Japan. A barber in Yokohama is interested, and Mr. Rickey keeps him supplied with a bound volume of the SIGNS, also the latest numbers, with tracts and pamphlets for his English speaking customers to read as they visit his shop. A school-teacher there is an interested reader, also a Baptist Missionary who says we are right on the Sabbath question. Another clergyman was on board the steamer there and read the SIGNS and some tracts and is reported by Mr. Rickey to be much interested.

We might mention many encouraging items of interest connected with this mission but have not time and space at present. To systematize and facilitate the distribution of reading, four neat packages are put up at the SIGNS office, each having as good a selection as can be had for the price. No. 1, costing \$2.50, contains a bound volume of the SIGNS and *True Missionary*, Six "Life of Christ" and two "Apostles of Christ," pamphlets, "Bible from Heaven," "Modern Spiritualism," "Ministration of Angels," "Matthew Twenty-four," "Morton's Vindication," and "The Three Messages," also seven packages of tracts neatly bound containing about seventy-five pages each. In all two thousand one hundred and fifty-seven pages not including the SIGNS and *True Missionary*.

No. 2, cost \$1.00, contains five "Life of Christ," pamphlets, "Vindication of the true Sabbath," "Three Messages," and seven bound packages of tracts, one thousand and eighty four pages in all. No. 3, a 50 cent package contains seven hundred pages. No. 4, a 25 cent package, contains three hundred and fifty pages. Package No. 1 is used to supply whalers, and sometimes merchant ships on long voyages, or to send by captains to some place where they can be distributed to good account. The other packages are used according to the best judgment of the missionary, who keeps a record of every ship supplied and the number of pages of tracts or the periodicals left on board, the number of visits made, and also notes any items of special interest connected with his visits. In this way the work can be successfully followed up.

A good work is being done. The words of our Lord, that "the field is the world" are truly applicable to those interested in this mission. But we have arrived at a point where we need substantial aid to carry on the work successfully. The Mission is now in debt about \$850. At the camp-meetings last year the sum of \$5,200 was pledged to the Ship and Reserve Fund. One-third of this was for the Ship Fund. On the strength of this we have gone on with the work; but only one-third of the amount pledged has been paid. We ask all those who have not paid their pledges to do so at their earliest possible convenience, and others who wish to have a part in this good work to forward donations to the Ship Mission, in care of Pacific Press, Oakland.

M. C. ISRAEL.

FROM THE FIELD.

REPORTS of labor are generally encouraging. Not only is the interest to hear the truth good, but many are being converted to it.

NEW YORK, *Yorkshire Center*.—F. Peabody and E. Russell report: "Five have taken a firm stand

for the truth. These, with those already in the truth, will make a company of ten."

KANSAS, *Richland*.—Brn. Cook and Enoch report of this church: "Fears had been entertained that it might be necessary to disband the church; but to the praise of God we can say that the church was never in a better condition than at the present. The sum of \$75 was pledged on the T. and M. debt, and ten new members were added to the tract society. Thirteen united with the church,—three by letter, two by experience, and eight by baptism. As our meeting progressed, the children caught the spirit of it, and retired in groups to hold children's prayer-meetings. We hope many older ones will follow the example of these praying children."

TEXAS, *Granbury, Hood Co.*—Eld. R. M. Kilgore says, "Several are keeping the Sabbath, and many are fully satisfied that we have the truth."

MICHIGAN, *Charlevoix Co.*—Bro. John Sisley reports from this section; and though not much success is yet reported, his remarks contain such a valuable lesson that we copy it for the benefit of all concerned:—

"We see some omens of good for the cause of truth in this part of the State. Several have lately embraced the truth through missionary labor, and some seed that we sowed in weakness three years ago has germinated. We thank God and take courage.

"Our tent is pitched in the village of Charlevoix, a place of about six hundred inhabitants, besides hundreds of tourists. A terrible indifference to religious things reigns here. The novelty of tent-meetings failed to attract attention, and no one attended our first appointment. But the neat, plain dress of those who labor with us attracted the notice of a Christian lady, who thought that those who had the moral courage to dress plainly must have some truth she would like to hear. She attended our second meeting and has since labored hard to induce others to come. Without her influence, our meetings would have been a failure.

"Why, oh why, will not all our sisters who profess to be looking for the coming of the Lord, heed the light Heaven has sent us, discard fashionable dress, and wear modest apparel? Why should there be such a departure from primitive simplicity, and such conformity to the pride of this world? My dear sisters, think of these things, and return to the good old paths before the Lord turn quite away from us."

VERMONT, *Waitsfield*.—Brn. R. S. Owen and M. E. Kellogg report as follows: "We closed our meetings in the tent yesterday, having given twenty-nine discourses there, besides preaching several times in a school-house in Fayston. The attendance and interest has been good most of the time. Cold nights kept many away during the second week. Six persons have taken their stand upon the truth. As the interest was largely among those who came from Warren, and we received invitations to preach in the Union church in that village, which is five miles from here, we decided to take down our tent, and follow up the interest in that place."

NORTH CAROLINA, *Watauga and Bethel*.—Bro. L. P. Hodges reports from the churches in those places as follows: "The Watauga church held their quarterly meeting the first Sabbath and Sunday in this month, and it proved the best meeting we have ever enjoyed. The ordinances were celebrated on the Sabbath.

"The first quarterly meeting of the Bethel church was held a week later. This was an excellent meeting. Five united with the church, two of them by letter from the Watauga church. We trust others will join them soon. Two were baptized, and the ordinances were celebrated.

"On the 27th, Bro. Kime and myself intend to start for Unicoi and Carter counties, Tenn., and Mitchell Co., N. C. It will take us two weeks to fill the appointments we have out in these three counties. The interest is good in eastern Tennessee; we need laborers here."

MISSOURI, *Ash Grove, Greene Co.*—Elders J. G. Wood and H. Woodruff report that, although strong opposition was offered "some good was done. Eight signed the covenant to keep the commandments of God and faith of Jesus, one of whom is a leading physician in that vicinity. His wife and daughter were also among the number. The family is noted for piety. Several others are keeping the Sabbath. A few more are reading, earnestly seeking for truth.

"July 9 and 10, we held meetings at Lawrence-

burg, seven miles from Ash Grove, where Bro. Woodruff preached last winter. Some from each place were present. At the close of our last meeting, Sunday p. m., we went about four miles to Sac river, where six persons were buried with Christ by baptism, in the presence of a good assemblage of people."

Brn. G. M. Dimmick and D. C. Burch report from Warsaw, Rice Co., Minn:—

"Some are fully convinced of the obligation of the Sabbath, an interest having been awakened by papers and tracts which had been sent here by our V. M. societies previous to our arrival."

Those who have not had much experience of going into new and strange fields know not how to appreciate the service of the T. and M. societies in such work as this.

Bro. H. Nicola reports a good and increasing interest in Montezuma, Iowa. Also, Brn. Washburn and Hart the same in Fontanelle, Adair Co., Iowa. And Brn. Geo. B. Starr and C. P. Bollman report a good interest at Grand Island, Nebraska.

SHIP LABOR IN ENGLAND.

BY WM. INGS.

I WAS anticipating a greater showing of labor for this quarter than is herein appended, but circumstances have turned much of the trade from this port. Much of my work has been confined to the regular lines of steamers touching here. The North German Lloyd furnishes an excellent opportunity to send the truth to all parts of America. Each week their steamers are crowded with passengers. At times there are as many as fourteen hundred on board, but generally one thousand. They are made up principally of Germans, Swedes, Danes, and Norwegians, the Germans preponderating. Although many of this class regard not God, I find some who are susceptible to truth. Such are willing to purchase our publications, and what they pay for, they do not destroy. Thus our reading matter is carried to others of their own nationality, and if I am faithful, I expect to see fruit in the kingdom of God.

While I receive many jeers and scoffs from the emigrants, I always find some who make my heart glad. I often see groups of from ten to twenty huddled together, eagerly reading the precious truth; and some of them will grasp my hand, and point their finger up to Heaven. Others, who can speak a little English, will say, "The Lord sent you here to-day." And some, after reading our papers, buy others, and request me to post them to their friends.

We have ascertained the nationality of the people inhabiting the different islands visited by steamers leaving this port. During this quarter, we have sent out sixty-three packages of publications; and through the kindness of the officers of these boats, we have been enabled to send them free. Our mode has been to put up a few copies of the *Signs* and *Review*, a copy of *Good Health*, the *Instructor*, etc., with a few pages of tracts, and direct them to the agent of the company at the different stations, with a letter enclosed asking him to accept them, and, after selecting such as would be of interest to himself, pass the others to his friends.

This plan has worked well. As the result, a gentleman who is conducting a mission at Cape Haytien writes that a parcel was handed to him, and he himself was much interested in the *Signs*, and desired it sent to him regularly. He also wished other reading matter to circulate in his mission, and was willing to pay for it. A gentleman from Demerara writes, thanking us for the parcel. We expect to hear from many in due time. An officer who is on one of the West India boats has taken quite a supply of English, Danish, French, and Spanish publications to place in the hands of those who are journeying from one port to another.

Perhaps it would be an item of interest to learn where our publications have gone during the quarter. By taking a map, you can see that they have been sent to all quarters of the globe. The following are the ports that the sixty-three packages have gone to: Barbadoes, Jacmel, Kingston, Port Au Prince, Colon, Simon, Grey Town, Tobago, Trinidad, Demerara, St. Lucia, Martinique, Dominica, Guadeloupe, St. Kitts, St. Thomas, Porto Rico, St. Vincent, San Domingo, Grenada, Samana, Porto Plata, Havana, Port Cabello, Caril, Vigo, Lisbon, Maccio, Pernambuco, Bahia, Rio de Janeiro, Monte Video, Buenos Ayres, Cape Verde, and Cape Haytien. The above are chiefly

in the West Indies and South America. The following are in the East Indies, etc.: Gibraltar, Malta, Port Said, Suez, Aden, Bombay, Galle, Madras, Calcutta, Penang, Singapore, Shanghai, Queensland, King George's Sound, Adelaide, Melbourne, Sydney. The following are ports of the Cape of Good Hope, etc.: Maderia, St. Helena, Cape Town, Mossel Bay, Port Elizabeth, Port Alfred, East London, Durban, Mozambique, and Zanzibar.

We are contemplating sending the second lot to the places above referred to, and have them placed in the hands of those having charge of the missions. As the steamers leaving this port have more or less passengers, a packet is put up for their use. I am satisfied that our publications are accomplishing their work, as we learn from the following incident: I visited a ship named the "Salient," and placed a copy of the *Signs* in the hands of one of the men. To my astonishment I was informed that they had been reading that paper. On saying perhaps it was a paper with that name, printed in London, the men said, "No, it was a paper that had Mrs. White's articles in;" and they produced a copy that had been nearly worn out by reading. On further investigation, I learned that the papers were placed on the vessel at Alexandria, Egypt, by two men, one representing himself to be Dr. Ribton. The boatswain had been troubled about the Sabbath question, and although he had made many inquiries concerning it, he received no light until he read the *Signs*. The man bought Bro. Andrews' "Eleven Sermons," and was glad to take a supply of reading matter to distribute on the island of Sicily, and in other distant ports where they were going. On another ship I was informed that ten Armenians, one a preacher, had been passengers on their boat; and that they observed the seventh day as the Sabbath of the Lord. They were on their way to America.

I must not close this report without mentioning the kindness of those men who have charge of the ships while at this port. They have never lost their interest in assisting us in every way possible in the work of sending out our publications, and are just as much rejoiced on learning of any item of interest as we are ourselves. Surely the Lord has raised us up good, substantial friends; and I hope that they may receive a reward with the faithful, and be dwellers in the kingdom of God.

Southampton, England, July 4.

Temperance.

A TERRIBLE STATEMENT OF FACTS.

MEN are beginning to investigate the effects of the liquor traffic as never before. To a large extent what has passed as statistics of the crime have been heretofore too much in round numbers, and from conjecture more than from actual figures. The State of Massachusetts has set a grand example in this respect. Under instruction from her Legislature, the Bureau of Statistics devotes, in the Report just out, 240 pages of tabulated work to the general question of drunkenness and liquor-selling, and then 51 pages to the specific question of the influence of intemperance upon crime.

From the magnitude of the question, the inquiry under this head was necessarily confined to Suffolk county (Boston and vicinity). There it has had the most patient and thorough investigation ever made in America, with the following results. It covers only the one year, ending Sept. 1, 1880:—

Total number of convictions in the county, 16,897.

For the various grades of drunkenness, and for selling liquors unlawfully, 12,289.

For crimes, not included in the 12,289, there were in liquor at the time of committing, 2,097.

In liquor at the time of forming purpose to commit crime, 1,918.

Intemperance habits such as tend to induce crime, 1,804.

Of the entire 16,897 convictions, only 1,158 were total abstainers, and these were for such offenses as peddling without a licence, truancy from school, keeping unlicensed dogs, refusing to assist officers, selling tobacco without a license, forgery, and the like.

These figures are startling. They are not new to those who have given the subject some thought, but they must have some weight with those who

cannot be moved by the moral aspect of the question. And yet some men are indifferent to all these things! The lives and morals of their own children do not move them. But a better day is coming.—*T. A. Goodwin, in National Liberator.*

WASTE OF THE LIQUOR CURSE.

At the late anniversary of the National Temperance Society in New York, Dr. O. H. Tiffany delivered an address in which he presented statistics showing the waste of the liquor curse in this country, as follows:—

The waste of material was shown in the fact that the 27,000,000 bushels of grain used in the manufacture of strong drink in America during one year would supply 5,500,000 barrels of flour. Were these loaded on wagons, ten barrels to a load, and started in procession to Philadelphia, Pittsburg, Omaha, westward, the procession of wagons would extend from New York to Salt Lake City, and 150 miles beyond. The money spent in one year for alcoholic drinks, say \$596,000,000, would pay the taxes of all kinds throughout the land, care for all the paupers, give education to all who could neither read nor write, pay the entire wages in the building, iron moulding, clothing manufacturing, and agricultural implement industries, and then leave something over. Other figures and facts illustrated the waste of time, of muscular energy, and of animal vitality. On a visit to the penitentiary, the speaker learned, with surprise at first, that the higher grades of criminals were abstainers. Their work needed skill, and, as when wine is in wit is out, they let alcohol alone. The lower class of crimes were the fruits of strong drink. The ancients wisely crowned their wine-god, Bacchus, with ivy; for

"Ivy crowns the crumbling wall to decorate decay,
And throws its dark, deceitful pall o'er that which wastes away;"—

and the waste of drink brings want and woe in its train.—*Sel.*

A SINGLE ITEM.

THOSE who pretend to think that the opposition to the liquor traffic is confined to weak-minded sentimentalists, or to bigoted fanatics, willfully blind themselves to the widespread and mischievous evils which this gigantic and overpowering monopoly inflicts upon the whole body politic. Unlike any other business, it benefits only those engaged in it. It piles up fortunes for them by despoiling their patrons. What revenue it adds to the treasury of the State is immensely counterbalanced by the enormous drains caused by the poverty and crime it creates. It wastes, and robs, and ruins its victims, and yet, strange to say, it keeps its place and power as if it were the greatest blessing instead of the deadliest bane of society. Aside from the moral aspects of the question, it is most hopeful that business men are coming to look at its material and financial relations. At a recent Temperance Convention in Boston, Judge Aldrich called attention to the fact which the census discloses, that our annual consumption of alcoholic and fermented liquors amounts to six hundred millions of dollars. When the full force of this single item gains possession of the minds of statesmen and political economists, it is to be hoped that they will see the need of reforming this evil, which is sapping the industry, wasting the resources, and ruining the prospects of the producers of our national wealth.—*Christian at Work.*

THE brewers, lately in convention in Iowa, resolved that prohibition was a failure. They also resolved that if prohibition was adopted in Iowa, the four grain distilleries, and 150 breweries in that State would be stopped. Those brewers must have been fuddled on their own "temperance" beverage when they put those two resolves close together. If prohibition will accomplish just what it is intended to, it is not a failure, and they probably count too much on the stupidity of the public when they publish two such contradictory statements in such close connection.—*Sel.*

TO TAX saloon keepers for the coffins in which their victims are buried would relieve many a family, and often a county from an unjust expenditure. In fact, five coffins should go to every barrel of whisky. This would enable young men to stare at the awful fate of drunkards.—*Prohibitionist.*

The Home Circle.

DISCONTENT.

Two boats rocked on the river,
In the shadow of leaf and tree;
One was in love with the harbor,
One was in love with the sea.

The one that loved the harbor
The winds of fate outbore,
But held the other, longing,
Forever against the shore.

The one that rests on the river,
In the shadow of leaf and tree,
With wistful eyes looks ever
To the one far out at sea.

The one that rides the billow,
Though sailing fair and fleet,
Looks back to the peaceful river,
To the harbor safe and sweet.

One frets against the quiet
Of the moss-grown shaded shore;
One sighs that it may enter
That harbor nevermore.

One wearies of the dangers,
Of the tempest's rage and wail;
One dreams, amid the lilies,
Of a far-off snowy sail.

DON'T FRET.

Mrs. SHEPHARD lived in the large brick house on the hill; the one with the terraced grounds in front, the pretty fountain at the side, and all about such beautiful flowers, shubbery, and evergreens. Passers-by, in stopping to admire the beauty of the spot, would often notice a tall, fine-looking gentleman sitting on the veranda, with two bright and remarkably handsome boys by his side. Occasionally a lady would make her appearance, when the boys seemed to lose their freedom, would stop their noise and play, and sit quietly down, or slip away out of sight. The lady had a querulous, discontented and fretful look, and it was little wonder that the neighbors found her so unattractive that they seldom cared to visit her. Her conversation was one series of complaints; her servants furnishing her an un-failing supply in this line. No one, she was sure, ever had such trials as she; even her husband, in her opinion, fell far short of a model; in her boys she took little or no comfort, and it is very certain that with her constant fretting and worry they took but little in her.

Mr. Shephard had spared neither time nor money in making their home a beautiful one, but to her it seemed to be only a constant anxiety and worry. One room was too large for comfort, another too small for convenience, another had a north window where she would prefer a west; some rooms were too cold, others too warm; and then if she threw open her windows, admitting air and sunlight, her carpets were faded and her rooms rendered untidy by dust. If her windows were closed and darkened, must and damp collected and moths reveled in the costly furniture. Thus all of her surroundings, which were capable of giving so much pleasure to a person possessed of a bright, cheerful spirit, were to her only sources of annoyance.

For fourteen years she had searched the intelligence offices and scoured the country in the endeavor to secure a person who could cook a meal fit to be eaten; a second girl who could make a bed fit to be slept in, or tidy a room that would be even half-way respectable; or a woman who could laundry their clothes so that it would not be disgraceful to wear them, or who would not waste more soap, starch, and blueing than her wages came to.

To her it was a perfect wonder that other ladies could find competent servants, and retain them year after year, while she was continually changing and hunting for others. She probably had never heard, or was an unbeliever in, the adage that "a good mistress makes a good servant."

Her father, brothers, and various other gentlemen of her acquaintance were constantly being held up to her husband as persons far superior to him in their many good qualities. Mr. Shephard was a peaceable man, who never retaliated, never even held up his own sweet, loving mother as a contrast to this rasping woman whose scolding tongue was heard the first thing in the morning and the last thing at night; but he often sighed and grew sober as he thought that, with all his endeavors, he had not succeeded in making his wife happy.

The children inherited their father's bright, happy disposition, and this with perfect health gave them such exuberance of spirits and unceasing activity as kept their mother in a constant turmoil.

"John, come out of that tree, and never let me see you attempt to climb a tree again. I never in my life saw such an aggravating boy. You'll be the death of me yet; it does seem so strange that you can't sit down and be quiet! Henry, I should think you would have compassion on my poor head and walk more quietly through the house, and stop that everlasting whistling."

Poor boys; why couldn't, or rather wouldn't, their mother see that it was as unnatural for Henry not to run, sing, or whistle, or for John to "sit down and be quiet," as for her to live without breathing! But for her everything was wrong. Even the weather was always at fault, either too cold or too warm, too dry or too wet. If a refreshing shower fell upon the parched earth, delighting the hearts of all—even to the little flowers of her garden—she saw in it only the mud that would ensue, and the dirt that would be tracked here and there. If the shower was wanting, then "the heat was so debilitating and the dust intolerable."

And so she continued: ever fretting, complaining, and worrying, while the scowling furrows on her brow grew deeper and deeper, banishing every trace of beauty from her once fair face. At her husband's playful remark one day, that he intended trying the effect of a flat iron in pressing out those frowns from her forehead, he was met by such a shower of tears and volley of abuse as effectually closed his lips for the remainder of the day.

As we saw that woman in the midst of comfort and luxury, with so many blessings unstintingly showered upon her, and she, ever thankless, peevish, and petulant, while others in the midst of poverty, sorrow, and affliction were praising God for his blessings, we were tempted to doubt the justice of the Almighty in the eternal fitness of things. But "we saw as through a glass, darkly;" the time came when his wisdom and mercy were manifest even in these seeming incongruities.

A few years later, and on a bright summer day, as we were passing through the street, we noticed an excited crowd collected on one of the corners, and then a body reverently carried from their midst. It was the lifeless remains of John Shephard, who had been thrown from his horse and instantly killed.

This was Mrs. Shephard's first real trouble, and her grief was wild and vehement. She repulsed every attempt at consolation and considered herself as the most afflicted of mortals, on whom the Almighty seemed to delight in dispensing evil.

A year more of grumbling discontent, and word came that Henry, who was then a college student at a neighboring city, had been stricken with fever and was lying dangerously ill. A few days later and all that was left of the bright and promising boy was laid in the grave.

Mrs. Shephard was almost frantic under this second affliction, and it was with a rebellious and complaining heart that she drank of the bitter cup. Sympathizing friends again tried to comfort her, but she was inconsolable, and full of bitter mourning concerning her hard fate.

For many years after this we lost all trace of her as business called us away to a distant city. A few months ago, however, on returning to our former home, we entered a small millinery store, and were kindly waited on by a middle-aged lady upon whose face were lines of care and sorrow, but who wore an expression of peace, content, and hopefulness. Before I left the store we recognized each other. To find Mrs. Shephard in her present capacity as shopkeeper surprised me much; but her transformation from a scolding, fretful, sour-tempered woman into this kindly, cheerful, and attractive person, simply amazed me.

It was in a few words that she told me her story. Two years after the sad death of her second son, Mr. Shephard, in the financial crisis of that year, lost heavily. Their beautiful home was sold, and for the first time in her life Mrs. Shephard was brought face to face with poverty. Her husband struggled hard to rise once more to the surface; perhaps with a cheerful, helpful wife he might have succeeded; as it was, however, he utterly failed, and a few months later

died of disease of the heart, leaving his wife penniless and alone.

This last blow was to her the most severe of all; for with all her complaining, she had dearly loved her husband. But now from the depths of a sorrow-stricken heart, and not until now, was she enabled to say, "Thy will be done." The lesson was learned at last, and her rebellious, repining heart was filled with love and trust and sweet submission to the will of her heavenly Father.

"For years I repined without a cause," she said, "and murmured over imaginary troubles; so the Lord gave me cause for repining, and sent me *real* instead of imaginary trouble. He showered untold blessings upon me, and I was unthankful, unappreciative, and complaining; so one by one he has taken them all away from me; and now, after being stricken nigh unto death, I have a new song in my mouth, even a *thanksgiving* unto my God."—*Clara Knapp, in Christian Union.*

SPEAK PLEASANTLY.

The habit of speaking in pleasant tones to the sensitive hearts within our care, is of the utmost importance. If we would have them learn to speak gently and kindly to all, we must teach by precept and example in their early years, while their minds are so elastic as to be led to pattern after the influence which surrounds them.

I will relate a little incident of my own experience. I was unusually busy one morning preparing for company to dinner. My little son of four years was amusing himself with his playthings about the room. He, too, seemed hard at work, building bridges, block houses, and churches. He was continually coming to me asking questions, and requiring assistance. After a little time I noticed he had left his play, and was under the table, sobbing as though his heart would break.

I said, "Georgie dear, what is the matter?"

No reply.

When I repeated the question, the answer came between broken sobs, "You didn't speak pleasant to me."

"Well," said I, "don't cry; come and tell me about it."

So he came to me; I took him upon my lap and asked him to tell me just what I had said. Years have passed since then and I have forgotten all but the impression it made. A few pleasant words, the tears kissed away, and he was comforted and happy, and soon at play again, but I had learned a lesson never to be forgotten.

He is now grown up, and I would no more think of speaking unpleasantly or unkindly to him than I would to company who might be visiting me. On the other hand, a rude, selfish, or unkind word never passes his lips. His attentions toward me are always most respectful, kind, and loving. If we would gain respect and esteem from our children, we must also speak to them in a kind and courteous manner. As we teach, so they will learn.—*Sabbath Recorder.*

"A PLEASANT GIRL."

A TRAVELER in Norway last summer came to a village early one morning, and was struck by the air of gloom which pervaded the streets. Unable to speak a word of the language, he could not ask the cause of this, and concluded that some sickness or financial trouble had fallen upon the community.

As the day wore on toward noon, however, the houses were closed, shop windows were covered, all trade and business ceased. It was death, then.

Presently he saw the people gathering for the funeral. There were the village official, the nobleman from the neighboring *chateau*, and apparently every man, woman, and child in the village. It must be some dignitary of the church who is dead, or some other country official.

As he stood watching the crowds passing down the little, rocky street, he caught sight of the face of a German known to him. He beckoned to him.

"The town has lost some great man, apparently."

"Ah, no. It is only a young maiden who is dead. No. She was not a beautiful nor rich. But oh, such a pleasant girl, *monsieur*. All the world seems darker now that she is dead."

It is a singular fact that when we reach middle life and look back, it is not the beautiful, nor the brilliant, nor the famous people whom we have

known, that we remember with the keenest regret, but some simple, sincere, "pleasant" soul, whom we treated as an every-day matter while she was with us.

Go into a family or social circle, or even into a ball-room, and the woman who has the most friends there, as a rule, is not the belle, nor the wit, nor the heiress, nor the beauty, but some homely, charming little body, whose fine tact and warm heart never allow her to say the wrong word in the wrong place.

The "pleasant women" are the attraction that everywhere holds society and homes together. Any woman, however poor and ugly, may be one of them; but she must first be candid, honorable, unselfish, and loving. If she is this, the world will be happier and better for every day of her life, and as in the case of this poor Norwegian, it will seem darker when she is dead.—*Sel.*

THE APOSTATE'S CREED.

"I BELIEVE in a chaotic nebula, self-existent evolver of heaven and earth; and in the differentiation of this original homogeneous mass. Its first begotten product which was self-formed into separate worlds, divided into land and water, self-organized into plants and animals, reproduced in like species, further developed into higher orders, and finally refined, rationalized, and perfected in man. He descended from the monkey, ascended to the philosopher, and sitteth down in the rights and customs of civilization under the laws of a developing sociology. From thence he shall come again, by the disintegration of the culminated heterogeneity, back into the original homogeneity of chaos.

"I believe in the wholly impersonal absolute, the wholly un-Catholic church, the disunion of the saints, the survival of the fittest, the persistence of force, the dispersion of the body, and in death everlasting."—*The Independent.*

ITEMS OF NEWS.

—During the last fiscal year there were 567,386,982 cigarettes taxed.

—Bishop Haven died in Salem, Oregon, August 2. He was sixty years of age.

—The national debt was reduced ten million dollars during the month of July.

—Deadwood, D. T., was damaged to the amount of \$100,000, by fire, August 3.

—The corn crop in Illinois is liable to be much reduced on account of the drought.

—The Nihilists have decided not to attempt to murder the Czar until after his coronation.

—There are 45,000 post-offices in the United States, furnishing employment to 65,000 persons.

—In a recent actual canvass of 80 towns in Connecticut 50,000 people were found who never attend church.

—The Colorado Iron Works at Denver were recently destroyed by fire. Loss a quarter of a million dollars.

—It is reported that in the North Carolina election the anti-prohibitionists gained by a heavy majority.

—Postmaster-General James has reduced the expenditures of the post-office department about \$2,000,000 a year.

—Wm. G. Fargo, President of the American Express Company and Mayor of Buffalo, died August 3, at the age of 63 years.

—A brewers' war has begun in St. Louis, but unfortunately nothing will be destroyed but the rates. Beer will be more plentiful than ever.

—The Los Angeles Board of Supervisors have granted the Southern Pacific Railroad a wharf franchise for 3,000 feet front, at Wilmington harbor.

—The intense heat in the East continues. August 5 there were 39 cases of sunstroke in New York city. A proportionate number in other places.

—The strike among the driver boys and slate pickers of the Susquehanna coal company, has thrown two thousand miners and laborers out of employment.

—One of the two men who recently attempted to blow up the Liverpool Town Hall was sentenced to penal servitude for fifteen years, and the other for life.

—For offensive language, and for disregarding the authority of the Chair, Parnell was suspended from the House of Commons Aug. 1, by a vote of 112 to 14.

—Rev. Dr. Stephen H. Tyng, Jr., late pastor of the church of the Holy Trinity, N. Y., is now resident director in Paris of the Equitable Life Insurance Company.

—During a severe storm along the Hudson river the evening of the second, the new Capitol at Albany, N. Y., was struck by lightning and several workmen were injured.

—The American ship *Calcutta* with a cargo of sugar and hemp valued at \$200,000, was totally wrecked off the coast of Kaffraria, South Africa, June 3. Only three of the crew escaped.

—A Temperance Congress, under the auspices of the New York State Temperance Society, was held at Saratoga Aug. 4-8. Senator Blair, Neal Dow, and other speakers were present.

—Topeka, Kansas, with a population of 20,000 has had but one case of drunkenness since the prohibitory law went into effect. And yet some people say that prohibition is a failure.

—A railroad war in the East has been the means of furnishing many persons with cheap transportation. August 6, tickets from Indianapolis to New York were sold for ninety-five cents.

—Two steamers recently sailed from Yokohama, Japan, on the same day, each anxious to get its cargo of tea into New York first. So close was the calculation that both arrived in New York the same day.

—A dispatch from Newport R. I., Aug. 6, says: "The dense fog in this vicinity is doing great damage to shipping. Nine vessels have gone ashore at Block Island. Two came off this morning and sank immediately."

—It is found that it costs the State of California \$131 for each student instructed in the University, and \$5000 for each graduate. The institution has doubtless been more profitable to the regents than to the State.

—Bradlaugh made an attempt recently to take his seat in the House of Commons, and was forcibly ejected, receiving some injury. The members have doubtless over-tepped their rights. Bradlaugh intends to make another attempt.

—A Peoria, Ill., man named Crowe has been arrested for manufacturing the infernal machines that were recently shipped to England. The manufacture of infernal machines is said to be quite a business at Peoria, and is still going on.

—The 100th anniversary of the San Louis Rey mission, San Diego Co., is to be celebrated the latter part of this month. Among the exercises there will be horse and foot races, bull and bear fights, Indian dances, and minstrel and circus entertainments.

—Quite recently some desperadoes, supposed to be burglars who had been concealed in the vicinity of McKeesport, N. Y., and had become starved out, visited that place and demanded food. This was refused, when they commenced firing on the citizens, killing several.

—Latest advices from Honolulu say that the volcano Mauna Loa still continues active. The destruction of the town of Hilo is considered inevitable. The stream of lava is from one-fourth to one-half a mile wide, and is steadily progressing toward the town, devastating the country in its track.

—The town of Truckee, Cal., was nearly destroyed by fire on the 3rd, nearly every business house being burned. The total loss of property is estimated at \$50,000. The work of rebuilding has commenced vigorously, and it is thought that the damage will be fully repaired before winter.

—The Pope is uneasy over the recent disturbances in Rome over the remains of Pius IX. He says that he must now more than ever consider himself a prisoner in the Vatican. In a recent council he declared that the disturbances proved that the "Vicar of Christ" enjoyed neither liberty nor safety in Rome.

—Fresh outrages are reported of the Apaches in New Mexico. Government scouts report that Indians, supposed to be under the leadership of Nam, are coming north, killing everything in their way. A large number of defenseless whites are reported as killed already, and there can be no mercy expected for those yet to be encountered.

—August 1, an explosion occurred in a Government magazine at Mazatlan, Mexico. The explosion completely razed the magazine and destroyed many houses in the immediate vicinity, besides doing considerable damage to several others. The official report shows twenty-five deaths, thirty wounded, and twelve missing. The explosion was caused by sparks from the pipe of a guard.

—There is great excitement over the discovery of carbonates ten miles from Deadwood, D. T. Ore was brought in full of native silver and assayed \$2,600 to the ton. Big strikes have been made in the Lawrence, Utica, Amsterdam, Greenland and Jefferson mines. Miners are flocking thither from all parts of the Hills. A thousand people are already in a new city, which has been named West Virginia.

—Judge Belden, of San Jose, has filed an opinion denying the motion for a new trial in the case of Bland against the Southern Pacific Railroad Company. The case was tried a few months ago and a verdict was then rendered in favor of the plaintiff for \$7500 damages, for injuries alleged to have been sustained by being ejected from the cars of the defendants for refusing to pay 20 cents in addition to the regular fare, no ticket having been purchased.

—The investigation of the State prison at San Quentin reveals facts anything but flattering. It is testified that "gambling was going on among the prisoners; that they could always procure liquor; that gross favors from the outside were permitted to those criminals who possessed money; that some employes made as much as \$300 or \$400 a month in catering to those practices." The same witness agreed with Judge Freeman that the State, through the existing prison system, was responsible in a great measure for the large criminal element in this State.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 11, 1881.

CAMP-MEETINGS FOR 1881.

OHIO, Plymouth,	August 10-16
CANADA, Magog, P. Q.,	" 10-16
VERMONT, Morrisville,	" 18-23
MAINE,	" 25-30
ILLINOIS, Bloomington,	Aug. 31 to Sept. 6
NEW ENGLAND,	September 1-6
ALABAMA, Bladen Springs,	" 7-12
NEW YORK AND PENNSYLVANIA,	" 9-19
INDIANA,	" 21-27
NEBRASKA,	" 21-27
MICHIGAN,	Sept. 27 to Oct. 3
MISSOURI,	" " " "
KENTUCKY,	October 5-11
CALIFORNIA,	" 6-18
TENNESSEE,	" 13-18

CAMP-MEETING—THE TIME.

It will be seen by our list of appointments, that the California camp-meeting is appointed to commence the third day after that of Michigan would close. We suppose the sudden death of Elder White will make it necessary for Elder Haskell to remain in Michigan through all the meetings held in connection with the camp-meeting in Battle Creek. All will agree with us that Elder Haskell ought to be here at, and even before the commencement of our meeting. We presume that the California meeting will be postponed one week, and commence the 13th. We do not say it will be so. We only call attention to the circumstances that our brethren may not be taken by surprise if such change shall be made.

ALABAMA CAMP-MEETING.

We are pleased to be able to give the appointment this week for a camp-meeting in Alabama. It rejoices our heart to see the work enlarging in the southern States. We invite the prayers of all that this one may be well attended and that its influence may be such that the cause of truth may be greatly advanced, and an effectual door be opened for its more extended proclamation.

AN EXCELLENT MOVE.

DR. R. H. McDONALD, President of the Pacific Bank of San Francisco, has placed at the disposal of the Woman's Christian Temperance Union of San Francisco the sum of one thousand dollars, to be disposed of as follows: eight hundred dollars to be distributed in the public schools of the city as prizes for the best essays on the subject of the "Twin Evils, Intemperance and Tobacco;" two hundred to be awarded in the high schools of the State as *State prizes* for essays on the same subject.

The Union prescribes the rules under which the essays must be prepared, and suggests the following schedule of topics concerning the "twin evils;"—

1. Brief historical sketch of each evil.
2. How do they affect the wealth of individuals and nations?
3. How are they enemies to health and cleanness?
4. How do they affect the intellect?
5. How are they related to crime?
6. How do they affect home-life?
7. Illustrate the above as much as possible by facts from history and observation.

This will come before not less than 32,000 children in the city, beside all the high schools of the State, and their study into the nature and effects of these "twin evils" cannot fail to be productive of good. The Temperance Union recommend that a similar plan be adopted in every town in the State. And we recommend that it be adopted in every city in the United States.

Temperance Societies generally ignore the subject of the evil of tobacco. We are highly pleased that this execrable nuisance is to have its demerits so thoroughly examined.

HARDSHELL BAPTISTS.

SOME may have wondered why this name ever came to be applied to a church or people. A writer in the *Baptist Banner* makes the following statement which may go far toward solving the mystery:—

"The Enon Association, out here in Indiana, has a law which is as unchangeable as the laws of the Medes and Persians. The essence is this: 'We are opposed to the missionary spirit, in giving the gospel to the heathen; this article shall not be annulled!' I can produce it entire from the constitution of said association."

The distinction of Baptists in the South is mainly of "Mission" and "Anti-mission Baptists."

SAN FRANCISCO.

DURING the past week, Elder I. D. Van Horn has been holding a series of meetings with the church here which closed with two meetings on the Sabbath. The text from which he preached in the morning was Rev. 12:17. The remnant church, the commandments of God and the testimony of Jesus Christ. In the afternoon from Matt. 16:18, Christ the Rock.

The word spoken was sent home to the hearts of the hearers by the Spirit of God, and one of the most spirited social meetings followed that the church has enjoyed for some time. It was good to be there. At the close, Brethren H. C. Palmer and Andrew Brorson, who had been elected deacons, were ordained. The Lord is good and greatly to be praised. He comes near to us when we humble ourselves and take a step in the right direction. Brethren and sisters let us "go forward."

M. C. ISRAEL.

Appointments.

THE NEW ENGLAND CAMP-MEETING.

THIS meeting which has always been one of special interest to the friends in the New England Conference, will be held this year on the old South Lancaster, Mass., camp-ground commencing Sept. 1, and continuing to Sept. 6.

The ground is one of the pleasantest in New England, as those will testify who have previously attended the meetings held upon it; and also convenient of access from all parts of New England. Cars direct from Portland, Me., via Nashua, N. H., also Boston and Worcester, Mass., pass by, and will doubtless stop at the ground several times every day. The route from Fitchburg, Mass., and points north, is also direct via the Old Colony Road to Clinton, a station about one-half mile from the ground and on the Worcester and Nashua Road. The usual reduction of fare on these roads will be secured as heretofore, and doubtless on some of the roads leading to these large cities, over which our friends will pass. Persons coming from Danvers, Newburyport, Haverhill and that vicinity will come via Boston, and from thence, with all other passengers from Boston, over the Boston and Fitchburg road via Ayer. From Rhode Island and Connecticut via Worcester; from New Bedford, Mass., over the Old Colony road to Clinton.

Trains leave Worcester 6:30, 7:30, 11:15 A. M., 5 and 6:15 P. M. Sundays 7 A. M. Nashua 7:05, 11:55, A. M., 3:55 and 5:50 P. M. Sunday, 5 P. M. These trains all stop at Clinton, also at South Lancaster with the exception of the 7:30 train from Worcester.

This will probably be the largest camp-meeting of S. D. Adventists ever held in New England. All who are at all interested should commence at once to lay their plans to attend. A cordial invitation is extended to people of other denominations, especially such as may have become interested in our publications.

Speakers from abroad will be present. Provision will be made on or near the ground for man and beast.

S. N. HASKELL.

Those wishing to rent tents for the N. E. camp-meeting can do so by immediately corresponding with Eld. S. N. Haskell, South Lancaster, Mass.

CAMP-MEETING IN ALABAMA.

THERE will be a camp-meeting in Choctaw Co., Ala., eight miles west of Bladen Springs, commencing Wednesday, Sept. 7, and continuing till Monday the 12th.

C. O. TAYLOR.

NO PROVIDENCE preventing we expect to visit and hold meetings with the brethren at the following named churches, and request that all be present who can be. Meetings to commence on Friday evenings, at 7:30. Sabbath at 11 and at 2 P. M., and two meetings on Sunday if desired.

Woodland, Sabbath and Sunday,	Aug. 13, 14.
Vacaville, " "	" 20, 21.
Napa, " "	" 27, 28.
St. Helena, " "	Sept. 3, 4.

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