

The Signs of the Times.

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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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LIVE UP HIGHER.

BY HALLIE C. YOUNG.

Oh! 'tis darksome in the valley,
For the twilight hour is come,
And the glory of the sunset
Nestles in its mountain home.

Oh, 'tis dreary in the valley,
Where the mists and shadows lie;
And the clouds are gray and somber,
And the night-winds weep and sigh.

Oh, dwell not within the valley
Where the sable shadows wait;
Where the sun in gold and amber,
Hastens through the western gate.

Day-beams linger on the mountain,
High above the mists and snow;
And the sun in gold and amber,
Never, never fails to glow.

Let us live upon the mountain,
Near the starry vault of blue,
Through whose rifts, the blooming Aden
Flashes half its glory though.

Clarendon, Ark.

General Articles.

"The Fear of the Lord Tendeth to Life."

BY MRS. E. G. WHITE.

"Wisdom's ways are ways of pleasantness, and all her paths are peace."

THE opinion is widely held, that spirituality and devotion to God are detrimental to health. While this conclusion is radically false, it is not without apparent foundation. Many who profess to be Christians are ever walking under a cloud. They seem to think it a virtue to complain of depression of spirits, great trials, and severe conflicts.

But these persons do not correctly represent the religion of the Bible. So far from being antagonistic to health and happiness, the fear of the Lord lies at the foundation of all real prosperity. "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile; depart from evil, and do good, seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."

The consciousness of right-doing, is the best medicine for diseased bodies and minds. He who is at peace with God has secured the most important requisite to health. The blessing of the Lord is life to the receiver. The assurance that the eye of the Lord is upon us, and his ear open to our prayer, is a never-failing source of satisfaction. To know that we have an all-wise friend, to whom we can confide all the secrets of the soul, is a privilege which words can never express.

The gloom and despondency supposed to be caused by obedience to God's moral law, is often attributable to disregard of his physical laws. Those whose moral faculties are beclouded by disease, are not the ones to rightly represent the Christian life, to show forth the joys of salvation, or the beauties of holiness. They are too often

in the fire of fanaticism, or the water of cold indifference or stolid gloom.

The Saviour of mankind declared, "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life;" and he bade his disciples, "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." It is the duty of every Christian to follow closely the example of Christ; to cultivate peace and hope and joy, which will be manifested in unfeigned cheerfulness, and habitual serenity. Thus may they shed light upon all around them, instead of casting the dark shadow of discouragement and gloom.

Many are constantly craving excitement and diversion. They are restless and dissatisfied when not absorbed in mirth, frivolity, and pleasure-seeking. These persons may make a profession of religion, but they are deceiving their own souls. They do not possess the genuine article. Their life is not hid with Christ in God. They do not find in Jesus their joy and peace.

The vain and trifling amusements of the world may divert for a time, but when the excitement is past, when the mind reflects, and conscience arouses and makes her voice heard, then the pleasure-seeker feels how powerless are his pursuits to give health to the body or peace to the soul.

Undue excitement is invariably followed by corresponding depression. Transgression yields only disappointment and remorse. Those who walk in the path of wisdom and holiness, will not be troubled with vain regrets for their misspent hours; they will not need to plunge into the round of gayety or dissipation to banish gloomy or harassing thoughts. Useful, active labor that quickens the circulation and gives strength to the muscles, will also give tone and vigor to the mind, and will prove a most effective agent in the restoration of health.

The religion of Christ is first pure, then peaceable, full of righteousness and good fruits. Such religion is needed in the world to-day. Many young persons who profess to be followers of Christ, are indulging in romantic sentimentalism which is deteriorating in its influence, and dangerous in its tendency. They indulge day-dreaming and castle-building, and thus squander their precious hours, and unfit themselves for usefulness.

With great self-complacency many flatter themselves that if circumstances were only favorable they would do some great and good work. They do not view things from a correct stand-point. They have lived in an imaginary world, and have been imaginary martyrs, and imaginary Christians. Their character is destitute of sterling virtue, and real stamina.

Young ladies of this class sometimes imagine that they possess exquisite delicacy and refinement of character, and a keenly sensitive nature, which must receive sympathy and encouragement from all around them. They put on an appearance of languor and indolent ease, and imagine that they are not appreciated. These sickly fancies are an injury to themselves and to others.

Despondent feelings are frequently the result of undue leisure. Idleness gives time to brood over imaginary sorrows. Many who have no real trials or hardships in the present, are sure to borrow them from the future. If these persons would seek to lighten the burdens of others, they would forget their own. Energetic labor that would call into action both the mental and physical powers, would prove an inestimable blessing to mind and body.

Invalids should not allow themselves to sink down into a state of inaction. This is highly detrimental to health. The power of the will must be asserted; aversion to active exercise, and

the dread of all responsibility must be conquered. They can never recover health, unless they shake off this listless, dreamy condition of mind, and arouse themselves to action.

There is much deception practiced under the cover of religion. Passion controls the minds of many who flatter themselves that they have reached high spiritual attainments. Their experience consists of idle fancies and love-sick sentimentalism, rather than of purity and true goodness.

The mind should be trained to look away from self, to dwell upon themes which are elevated and ennobling. Let not the precious hours of life be wasted in dreaming of some great work to be performed in the future, while the little duties of the present are neglected.

The heart must be in the work or it will drag heavily, whatever it may be. The Lord tests our ability by giving us small duties to perform. If we turn from these with contempt or dissatisfaction, no more will be intrusted to us. If we take hold of them with cheerfulness, and perform them well, greater responsibilities will be committed to our trust.

Talents have been committed to us, not to be squandered, but to be put out to the exchangers, that at the Master's coming he may receive his own with usury. These talents have not been unjustly distributed. God has dispensed his sacred trusts according to the known ability of his servants. "To every man his work."

As he bestows his gifts upon each, he expects from each a corresponding return. If we faithfully perform our duty, the amount intrusted to us will be increased, be it large or small. All who thus prove their fidelity, will be accounted as wise stewards, and will be intrusted with the true riches, even the gift of everlasting life.

"No man liveth to himself." True happiness will not be found by those who live merely for self-gratification. He who would secure the highest, and most satisfactory enjoyment of this life, as well as a right hold upon the future immortal life, must make it his highest aim to glorify God, and do good to his fellow-men. "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee, and the glory of the Lord shall be thy rearward."

"Pure religion before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." True religion ennoble the mind, refines the taste, and sanctifies the judgment. It makes the soul a partaker of the purity of Heaven, brings angels near, and separates more and more from the spirit and influence of the world.

It reveals to man an infinite and all-wise Protector, a Redeemer from sin, a Comforter in sorrow, a Light in darkness, a Guide in obscurity. It invites man to become a son of God, an heir of Heaven. It fills the soul with "joy unspeakable, and full of glory."

This precious gift of Heaven is freely offered to all who will accept it. Our brightest hopes, our loftiest aspirations can ask nothing more complete, more noble, more exalted. The tokens of infinite love, the pleadings of divine mercy, are ever wooing us to turn to God. "Why do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me; hear, and your soul shall live."

IMPATIENCE is a proof of inferior strength, and a destroyer of what little there may be.--Landon.

God's Purpose Concerning the Earth.

BY ELD. J. N. LOUGHBOROUGH.

WE will now inquire, What is the purpose of God respecting the earth? In answering this question it will be of interest to trace the opinions of sages, and devout Bible students, but our final conclusion must accord with the plain statements of the word of God. If he has been pleased to reveal, in the Scriptures, his purpose concerning our earth, we shall surely not be on forbidden ground in the study of what is revealed.

Was it, then, we inquire, the plan of God that this earth should remain in the hands of the wicked for about six thousand years, and then be burned up, and exist no more? Is this system of planets thus to be thrown into confusion, and destroyed?

When we appeal to the Scriptures, they are not silent on this topic. They tell us not only why God made the earth, but also why he placed man upon it. We read, "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."¹ Here we have, plainly stated, the design of God in creating the earth, "He formed it to be inhabited." But, say you, It has been inhabited. Yes, but mostly by a race of rebels against him. Shall we conclude that the possession of the earth by such a class fulfills all of God's purpose?

That his purpose relates to an inhabiting of the earth by man is evident from the fact that when he had formed the earth he gave it to man as his kingdom. In the proposition for the formation of man we are plainly told why he was made: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth."²

The psalmist, in speaking of the creation of man, says, "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."³ St. Paul quotes this testimony when writing to the Hebrews, but comments on it in such a manner as to show that the state of things contemplated does not now exist, but that it will when Christ comes: "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him; he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."⁴

THE EARTH GIVEN TO MAN.

When the earth was "given to man,"⁵ he was in an upright state, and the Lord had pronounced him, with the rest of his creation, "very good."⁶ Solomon says, "This only have I found, that God hath made man upright; but they have sought out many inventions."⁷ As we think of the manner in which the Lord has dealt with man, we should conclude his purpose was that man, in an upright state, should possess the earth; for he was in an upright state when God gave him dominion over the earth. When he became sinful, he lost that dominion.

The purpose of God has not been frustrated by the fall of man. God's original design will yet be carried out, and the earth be possessed by man in an upright state. As St. Peter says, "We look for new heavens and a new earth [renewed earth] wherein dwelleth righteousness."⁸ Some paraphrase this text, "Wherein the righteous shall dwell," which probably gives the correct idea, and shows that God's purpose concerning the earth will be accomplished when he fills the earth with his immortal saints, composed of those who have believed and obeyed him.

From early times the opinion has prevailed that there is finally to be a renovation of the earth. This has not only been true of Jewish and Christian writers, but also of the heathen philosophers. These latter undoubtedly borrowed their idea from Bible teachings.

Josephus gives a singular tradition concerning Seth, who, he says, having found out the knowledge of the celestial bodies, and having received from Adam a prophecy that the world should have a double destruction, one by fire and the other by water, raised two pillars with inscriptions upon them to survive the fire, and so transmit their astronomical knowledge to posterity.⁹ "Which" says Burnett, "seems to imply a foreknowledge of this fiery destruction, even from the beginning." Burnett further says, "We find little in antiquity contrary to this doctrine." He quotes Plato as a sample of those so teaching.

Democritus and Epicurus taught a renovation of the earth. The Ionic philosophers among the Greeks taught the same. Origen, in his answer to Celsus, tells him, that his own (the heathen) authors did believe and teach the renovation of the world after certain ages or periods. Zoroaster, an ancient Persian philosopher, taught the appearance of a Sosioch (Messiah) under whose reign the dead are raised, judgment takes place, and the earth is renovated and glorified. The translation of a passage from Ovid speaks thus of the same event:—

"A time decreed by fate at length will come,
When heaven and earth and sea shall see their doom;
A fiery doom; and nature's mighty frame,
Shall break and be dissolved into a flame."

Rev. H. H. Milman says, "The future dominion of some great king, to descend from the line of David, to triumph over all his enemies, and to establish a universal kingdom of peace and happiness, was probably an authorized opinion long before the advent."

"Rabbi Gamaliel, the preceptor of St. Paul, was asked by the Sadducees whence he could prove that God would raise the dead, and he finally silenced them on the authority of Deut. 11: 21, 'Which land the Lord, moreover, sware he would give to your fathers.' The Rabbi argued, as Abraham, Isaac, and Jacob had it not, and God cannot lie, therefore they must be raised from the dead to inherit it."¹⁰

Of the vast number of Christian writers who have taught the future restoration of the earth as the abode of the saints, we have only room to note a few. As a sample of the sayings of the writers of the first four centuries, we quote from St. Augustine. In A. D. 490, he said: "By the change of things the world will not entirely perish or be annihilated. Its form, or external appearance will be changed, but not its substance."

As we come to the times of the Reformation, when there was such an eager search for Bible truth, we find abundance of testimony to the doctrine of an inheritance on the earth made new, by such men as Luther, Melancthon, and their associates. Hugh Latimer, who was made bishop of Worcester by Henry VIII., in 1535, in his third sermon on the Lord's prayer, said, "There will be such alterations of the earth and elements, they will lose their former nature, and be endued with another nature." John Bradford, who, with John Rogers and others, was burned at the stake at Smithfield, London, in 1555, said on Rom. 8, "This renovation of all things, the prophets do seem to promise, when they promise new heavens and a new earth."

In Cranmer's Catechism, authorized by Edward VI., A. D. 1550, we read, "The world, like as we see in the refining of gold, shall be wholly purged with fire, and shall be brought to its utmost perfection; man imitating, shall likewise be freed from corruption and change. And so, for man's sake, for whose use the great world was created, being at length renovated, it shall put on a face that shall be far more pleasant and beautiful."

John Calvin, in his notes on Isa. 11: 6-8, remarks, "He asserts here the change of the nature of wild beasts, and the restitution of the creation as at first;" and on Isa. 24: 23, he says, "Christ shall hereafter establish his church on earth in a most glorious estate." John Knox, the founder of the Presbyterian Church, of whom Queen Mary said she feared his prayers more than an army of twenty thousand men, said of Christ's work, "To reform the face of the whole earth, which never was, nor yet shall be till that righteous King and Judge appear for the restoration of all things." Acts 3. Thomas Goodwin, one of the "patriarchs of independency," quoting Heb. 2: 5, and 2 Pet. 3, as proof of his position, says, "God doth take the same world that was Adam's and make it new and glorious." The "illustrious Joseph Meade," of the English Church, writing

in 1720, taught the doctrine of a renovation of the earth and Christ's reign upon it. John Milton, who has been styled "The Christian Homer," said:—

"The world shall burn, and from her ashes spring
New heaven and earth wherein the just shall dwell,
And after all their tribulations long,
See golden days."

Richard Baxter, of Shropshire, England, born 1615, said, "I believe there will be a new heaven and earth on which will dwell righteousness."¹¹ John Bunyan, the Baptist of Bedfordshire, England, said, "None ever saw this world as it was in its first creation but Adam and his wife, and neither will any see it until the manifestation of the children of God; that is, until the redemption or resurrection of the saints."¹² The Baptist Confession of Faith, approved by 20,000 of their denomination, and presented to Charles II., in 1660, says of Christ's coming, "He will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his father David, on Mount Zion, in Jerusalem, forever." Phillip Doddridge, born in London, in 1702, in his "Rise and Progress of Religion in the Soul" says, "We shall go from the ruins of a dissolving world, to the new heavens and new earth, wherein righteousness forever dwells."¹³

John Wesley, the founder of Methodism, in his sermon on "the new earth," clearly sets forth the restitution. His brother Charles, commenting on Isa. 65, says, "We long to see Thy throne appear; bid the new creation rise; bring us back our Paradise, and create the universe fair beyond its first estate." Bishop Newton, born at Bristol, England, in 1703, writing of Christ's reign, says, "That the kingdom of heaven shall be established upon earth, is the plain and express doctrine of Daniel, and all the prophets, as well as of John; and we daily pray for the accomplishment of it, in praying, 'Thy kingdom come.'"¹⁴ Isaac Watts, born at Southampton, in 1674, in speaking of the coming of the burning day, says:—

"Yet, when the sounds shall tear the skies,
And lightnings burn the globe below,
Saints, you may lift your joyful eyes,
There's a new heaven and earth for you."

Compare with this his description of that redeemed earth, in the hymn commencing:—

"Lo, what a glorious sight appears
To our believing eyes."

Alexander Pope, author of the "Essay on man," says in his "Messiah," speaking of his reign:—

"Rocks fall to dust, and mountains melt away.
But fix'd his word, his saving power remains,
Thy realm forever lasts, thy own Messiah reigns."

Bishop Heber also, in his poems and hymns, advances similar sentiments.

The Commentators are, many of them, plainly of the same opinion. Says Matthew Henry, "Christ's second coming will be a regeneration (Matt. 19: 28), when there shall be new heavens and a new earth, and a restitution of all things." Dr. A. Clarke thus comments on 2 Peter 3: "All these things will be dissolved, separated, be decomposed; but none of them will be destroyed. And as they are the original matter out of which God formed the terraqueous globe; consequently they may enter again into the composition of a new system; and therefore the apostle says, 'We look for a new heaven and a new earth;' the others being decomposed, a new system is to be formed out of their materials." Cotton Mather, a voluminous writer on prophecy, said, "They who expect the rest promised for the church of God, to be found anywhere but in the new earth, and they who expect any happy times for the church in a world that hath death and sin in it,—these do err, not knowing the Scriptures nor the kingdom of God."

Thomas Chalmers said, "There will be a firm earth as we have at present, and a heaven stretched over it as we have. It is not by the absence of these, but by the absence of sin that the abodes of immortality shall be characterized. It will be a paradise of sense, but not of sensuality."¹⁵

If we come to our own times, there are scores and hundreds of devout writers teaching the same sentiments. The eloquent Edward Irving, in his orations says, "And cannot God create another world many times more fair, and cast over it a mantle of light many times more lovely, and wash

1. Isa. 45: 18. 2. Gen. 1: 26. 3. Ps. 8: 6-8. 4. Heb. 2: 8, 9. 5. Ps. 115: 16. 6. Gen. 1: 31. 7. Eccl. 7: 29. 8. 2 Pet. 3: 13.

9. Antiquities, book I, chapter 2. 10. Brooks on Prophecy, p. 33.

11. Baxter's Works, Vol. II, p. 513. 12. Bunyan's Works, vol. VI, p. 329. 13. P. 419. 14. Dissertation on Prophecy, vol. III, p. 331. 15. Sermon on the New Earth.

it with purer dew than ever dropped from the eyelids of the morning?" "Oh! what a thought! that the deluge of sin shall be baled out, that the long-covered hills and valleys of holiness shall again present themselves, that the slimy path of the old serpent shall be cleansed out of all nations, and the alloy of hell with fervent heat be burned out of the elements of the solid globe, that the kingdom, peopled with the redeemed, shall become meet to be presented in the presence of God, and remain forever."

The Bible Pure and True.

SOME men suppose they have made a great argument against the Bible, when they say there are portions of it unfit to be read in the family or in the congregation. Men who are themselves vile, in life and in speech, pronounce the Bible a vile, obscene book. Let us classify the replies to this.

a. There is not an obscene expression in it repeated with approbation. Deeds of vileness are only recorded to be condemned.

b. It could not give a true picture of human nature if it narrated nothing vile. The men who now traduce it for obscenity, if all vileness were expunged, would censure it for giving a false view of human life.

c. It is the purest book of the age. It throws a veil over the indecencies of the times through which it has passed. It is a shame to even speak of the things done in secret by the rejecters of revelation. Horace died eight years before Christ. The school-boy who reads his poems and epistles, unexpurgated, will be the bell sheep for obscenity in his class.

d. At the time of the translation into English, no book of poems, or plays, or anything else for the masses, was as pure in language as was the King James translation (1611). The poems of Chaucer, who died about A. D. 1400, called "a well of English undefiled," are so obscene that no one dare read a page selected at random, before a respectable audience to-day. There are books of Laurence Sterne, a clergyman, who died about 1780, that will not bear reading in public. Shakespeare, who wrote his plays while the English translators were at work, has to be carefully expurgated.

e. The Bible proposes to give the exact truth just as it was, and, of course, it will be expected that it will describe and denounce secret sins and vices, as well as public crimes.

f. No one has ever said that the study of law is a vile pursuit, or that the study of medicine involves obscenity, and yet there are laws, and treatises on medical science that no one would read before a promiscuous audience, or in the family.

g. The word of the Lord is pure. No sacred writer makes or shows a liking for the impure. Filthiness is denounced as a crime. No writers abhor it as do they.

h. No one who reads and loves the Bible is ever impure. Obscenity is found only among its enemies.—*Golden Censer.*

Velocipede Philosophy.

IN a home where the *Sunday School Times* is often read aloud, a little girl recently heard one of its editorial references to "a child philosophy." Mistaking one word for another, as so many hearers do, this child turned to her little brother, and said, as if in comment on the article just read; "Charlie don't you remember that *velocipede* that you had?" And the little girl is not the first person to confound "philosophy" and a "velocipede." A good many persons straddle their philosophy as they would a velocipede, with the idea that it will enable them to get on in life without using their feet and legs in steady walking; and here is where they make a great mistake. A wise philosophy may answer as a compass to show our polar bearing, but it is a poor velocipede as a means of getting over the road of duty. In fact, there is a gain in a real velocipede over a sham philosophy, if one must straddle the one or the other; the same gain that was pointed out by the lunatic, in the contrast of a horse and a hobby. "Do you know the difference between a horse and a hobby?" he asked of a surprised stranger whom he stopped on the street. "Well, I can't say I do," was the answer. "Why, if a man is astride of a horse he can get off; but if he is astride of a hobby he can't."—*S. S. Times.*

THE POWER OF PRAYER.

HAST thou climbed ambition's height,
Man of genius, man of might,
Seeing, from thy lofty seat,
All life's storms beneath thy feet,
Empire spread before thine eye,
Homage, fear, and flattery?
Amid the sounds that meet thee there,
Kneel, and seek the power of prayer!

Hast thou in life's loneliest vale,
Seen thy patient labors fail,
Felt ill-fortune's daily thrill
Waste thine energy of will?
Yet, without revenge or hate,
Wouldst thou stand the stroke of fate?
Wouldst thou bear as man should bear?
Kneel, and seek the power of prayer!

Hast thou, man of intellect,
Seen thy soaring spirit checked,
Struggling in the righteous cause,
Champion of God's slighted laws,—
Seen the slave or the supine
Win the prize that should be thine?
Wouldst thou scorn, and wouldst thou spare?
Kneel, and seek the power of prayer!

—*Dr. Croly, in Literary Microcosm.*

A Contrast.

IT was a cold night, and a snow-storm was abroad as we made our way to the church. The church was stately and beautiful; gothic arches and pillars, cushioned seats, brilliant lights, Christmas decorations, made everything attractive. As strangers we were welcomed, and made to feel at home, and we were prepared to enjoy the service which soon began. The music was sweet, and the hymns appropriate to the first Sunday of the year.

As we sat there, happening to look around, we saw a poorly-clad and weather-beaten man come in. His garb and his whole appearance declared too plainly for one to be mistaken that strong drink had been doing its deadly work upon him. Yet he did not seem intoxicated; he rather gave one the impression that he had been drinking hard, but that the influence of the drink was passing off. He came in and took his seat respectfully. As he sat there we could not but regard him with profound interest, and with the hope and prayer that the beautiful surroundings, the aspect of the church, the calm silence, the swell of the music, and by and by the voice of the preacher might have an influence over him, and might awaken some aspirations after a better life. Who could say but that chance straying into the house of prayer on the first night of the New Year might be the beginning of higher things? Perhaps he had come in there in obedience to some half-formed purpose of beginning a different life at the opening of the year.

We sat there thinking it almost tearfully over when a hymn was announced, and after a sweet prelude on the organ the congregation rose to sing it. The battered way-farer rose with the rest, and as he turned the leaves of the book to find the place, a gentleman standing near courteously and kindly gave him another book with the selected hymn under his hand. He took it, and was standing quietly, when a stalwart policeman in uniform came in, and touching him on the shoulder motioned him to follow. Without a word or gesture of remonstrance the poor fellow laid down the hymn-book, took his hat and followed the officer out of the church, and into the night and the storm. We could have cried out in our disappointment and distress. It was a going out into the outer darkness—would there ever be a return? If he had come in with some dull hope, and reached after good seen all uncertainly in the distance, would he ever seek it again? Having been led out by the officer of the law, would he ever again venture within a church? Did not that ejection close up forever any door of hope from the church? We were strangers, and not near enough, and the whole thing was so sudden that there was no opportunity for remonstrance.

Perhaps it was right. Perhaps those who summoned the officer, if he was summoned, knew the case better than we; perhaps they thought it unwise to have the man remain there. There was indeed danger that the carpeted floor or the upholstery of the pew would be injured. We do not know. But it seemed to us that we would have risked the danger even of unseemly behaviour by and by, in the hope, faint though it may have been, of good that might come to one so seemingly lost.

We were sure that the preacher, could he have seen and known it, would have demanded that he should stay. The sermon was just what the poor fellow needed to hear. Its warnings against the slavery of strong drink, its exhortations to subjugate the lower nature and propensities to the spiritual, its presentations of Christ as the great helper to every struggling soul, might have been to him a word spoken in season. But he had been taken away, so that he could not hear them. His last opportunity was forcibly removed. It was all so sad that the charm and the comfort of the service were gone for us. We wondered whether—no, not that; we were sure that Jesus, the Lord, would not have done so. He would not have ordered the man out from the sacred influences of that church into the hopelessness and chill of the storm-beaten street.

We contrasted this occurrence, which will forever be connected with the first Sunday in January, 1882, with another related once in our hearing by Newman Hall of London. He was preaching, one night, a week-day night, we think, to a crowded house, on the subject of temperance. Somewhat aside from his usual manner, he was treating his theme in a calm and even philosophic or scientific way. Suddenly the thought flashed through his mind, this is not what some one here may need. In an instant, and with a sort of undefined inspiration, he broke abruptly from the train of thought which he had been following, and exclaimed in some such words as these; "Perhaps there may be some poor wanderer all hopeless under the sway of intoxicating liquor who has strayed in here to-night. Perhaps he has reached the point where he is just ready, and on the way to take his own life as a refuge from the horrible bondage. To such an one I call, O poor and lost one, Christ is waiting to help and save. He can and he will save and help if you will but now call upon him in your trouble and sinfulness." Having made this sudden appeal he resumed his discourse.

Some weeks afterward his assistant came to him and said: "I have just met a very interesting and even strange case in my visitings. I have found a poor woman evidently near her end. She has been dissipated, and her disease is probably the result of her excesses, but she seems to be having a good hope in Jesus Christ, clearly resting on his salvation. She tells me this story. On a week night some months since she was on her way, in her despair and agony, to one of the bridges with a fixed determination to cast herself into the river. As she went toward the bridge she passed the door of our chapel. Seeing it lighted and hearing your voice she stopped, and stood at the door. Just then you looked up and spoke to her as if you knew what was in her mind; told her of the Lord Jesus, and urged her to come to him. She knew that you spoke to her, and she took the message to her heart. She seems by it to have been led to embrace him as her Saviour, and to be peacefully waiting till he shall take her to himself." The inspiration was explained. What if some policeman had ordered her at that moment to move on?—*Rev. William Aikman, D. D.*

A Note to the Minister.

THE Rev. James Scott said at one of Moody and Sankey's meetings, recently, "There was not far from here a very eloquent minister who used to preach splendid sermons—what would be called philosophical and ethical sermons, but not much of Christ in them. One day when he was in the pulpit a little note was handed up to him. It contained these words: 'Sir, we would see Jesus.' The minister thought over the message, and could not get it out of his mind. By and by he looked into his sermons, and he found there was not much of Jesus in them, though there was a great deal about other things. He changed his preaching, and began telling his congregation all he knew about Christ. He held him up day after day; and some time after he got another little note in the same hand-writing as before, and it ran thus: 'Then were the disciples glad when they saw the Lord.'"

DILIGENCE in any cause is commendable, but especially so in the cause of our Master. "Giving all diligence" is the open door to all the Christian graces. Be "not slothful in business, fervent in spirit, serving the Lord."

Thoughts on Daniel.

BY ELDER U. SMITH.

CHAPTER XI.—A LITERAL PROPHECY.

VERSE 41. He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

THE facts just stated relative to the campaign of the French against Turkey, and the repulse of the former at St. Jean d'Acre, were drawn chiefly from the *Encyclopedia Americana*. From the same source, we gather further particulars respecting the retreat of the French into Egypt, and the additional reverses which compelled them to evacuate that country.

Abandoning a campaign in which one-third of the army had fallen victims to war and the plague, the French retired from St. Jean d'Acre, and after a fatiguing march of twenty-six days, re-entered Cairo in Egypt. They thus abandoned all the conquests they had made in Judea; and the "glorious land," Palestine, with all its provinces, here called "countries," fell back again under the oppressive rule of the Turk. Edom, Moab, and Ammon, lying outside the limits of Palestine, south and east of the Dead Sea and Jordan, were out of the line of March of the Turks from Syria to Egypt, and so escaped the ravages of that campaign. On this passage, Adam Clarke has the following note: "These and other Arabians, they [the Turks] have never been able to subdue. They still occupy the deserts, and receive a yearly pension of *forty thousand* crowns of gold from the Ottoman emperors, to permit the caravans with the pilgrims for Mecca to have a free passage."

VERSE 42. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape.

On the retreat of the French to Egypt, a Turkish fleet landed 18,000 men at Aboukir. Napoleon immediately attacked the place, completely routing the Turks, and re-establishing his authority in Egypt. But at this point, severe reverses to the French arms in Europe called Napoleon home to look after the interests of his own country. The command of the troops in Egypt was left with Gen. Kleber, who, after a period of untiring activity for the benefit of the army, was murdered by a Turk, in Cairo, and the command was left with Abdallah Menou. With an army which could not be recruited, every loss was serious.

Meantime, the English Government, as the ally of the Turks, had resolved to wrest Egypt from the French. March 13, 1800, an English fleet disembarked a body of troops at Aboukir. The French gave battle the next day, but were forced to retire. On the 18th, Aboukir surrendered. On the 28th, reinforcements were brought by a Turkish fleet, and the Grand Vizier approached from Syria with a large army. The 19th, Rosetta surrendered to the combined forces of the English and Turks. At Ramanieh, a French corps of 4,000 men was defeated by 8,000 English and 6,000 Turks. At Elmenayer, 5,000 French were obliged to retreat, May 16, by the Vizier, who was pressing forward to Cairo with 20,000 men. The whole French army was now shut up in Cairo and Alexandria. Cairo capitulated June 27, and Alexandria, Sept. 2. Four weeks after, Oct. 1, 1801, the preliminaries of peace were signed at London.

"Egypt shall not escape," were the words of the prophecy. This language seems to imply that Egypt would be brought into subjection to some power from whose dominion it would desire to be released. As between the French and Turks, how did this question stand with the Egyptians? They preferred French rule. In R. R. Madden's *Travels in Egypt, Nubia, Turkey, and Palestine*, in the years 1824-27, published in London in 1829, it is stated that the French were much regretted by the Egyptians, and extolled as benefactors; that "for the short period they remained, they left traces of amelioration," and that, if they could have established their power, Egypt would now be comparatively civilized. In view of this testimony, the language would not be appropriate if applied to the French; for the Egyptians did not desire to escape out of their hands. They did desire to escape from the hands of the Turks, but could not.

VERSE 43. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps.

In illustration of this verse we quote the following from "Historic Echoes of the Voice of God," p. 49.

"History gives the following facts: When the French were driven out of Egypt, and the Turks took possession, the Sultan permitted the Egyptians to reorganize their government as it was before the French invasion. He asked of the Egyptians neither soldiers, guns, nor fortifications, but left them to manage their own affairs independently, with the important exception of putting the nation under tribute to himself. In the articles of agreement between the Sultan and the Pasha of Egypt, it was stipulated that the Egyptians should pay annually to the Turkish Government a certain amount of gold and silver, and 'six hundred thousand measures of corn, and four hundred thousand of barley.'"

"The Libyans and the Ethiopians," "the *Cushim*," says Dr. Clarke, "the unconquered Arabs," who have sought the friendship of the Turks, and many of whom are tributary to them to the present time.

VERSE 44. But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many.

On this verse, also, Dr. Clarke has a note which is worthy of mention. He says: "This part of the prophecy is allowed to be yet unfulfilled." His note was printed in 1825. In another portion of his comment, he says: "If the Turkish power be understood, as in the preceding verses, it may mean that the Persians on the *east*, and the Russians on the *north*, will at some time greatly embarrass the Ottoman government."

Between this conjecture of Dr. Clarke's, written in 1825, and the Crimean war of 1853 to 1856, there is certainly a striking co-incidence, inasmuch as the very powers he mentions, the Persians on the east and the Russians on the north, were the ones which instigated that conflict. Tidings from these powers troubled him [Turkey]. Their attitude and movements incited the Sultan to anger and revenge. Russia being the more aggressive party was the object of attack. Turkey declared war on her powerful northern neighbor in 1853. The world looked on in amazement to see a government which had long been called "the Sick Man of the East," a government whose army was dispirited and demoralized, whose treasuries were empty, whose rulers were vile and imbecile, and whose subjects were rebellious and threatening secession, rush with such impetuosity into the conflict. The prophecy said that they should go forth with "great fury"; and when they thus went forth, the profane vernacular of an American writer described them as fighting "like devils." England and France, it is true, soon came to the help of Turkey; but she went forth in the manner described, and, as is reported, gained victory after victory, before receiving the assistance of these powers.

VERSE 45. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

We have now traced the prophecy of the 11th of Daniel down, step by step, and have thus far found events to fulfill all its predictions. It has all been wrought out into history except this last verse. The predictions of the preceding verse having been fulfilled within the memory of the generation now living, we are carried by this one past our own day into the future; for no power has yet performed the acts here described. But it is to be fulfilled; and its fulfillment must be accomplished by that power which has been continuously the subject of the prophecy from the 40th verse down to this 45th verse. If the application to which we have given the preference, in passing over these verses, is correct, we must look to Turkey to make the move here indicated.

And let it here be noted how readily this could be done. Palestine, which contains the "glorious holy mountain," the mountain on which Jerusalem stands, "between the seas," the Dead Sea and the Mediterranean, is a Turkish province; and if the Turk should be obliged to retire hastily from Europe, he could easily go to any point within his own dominions, to establish his temporary headquarters, here appropriately described as the tabernacles, movable dwellings, of his palace; but he could not go beyond them. The most notable point within the limit of Turkey in Asia, is Jerusalem.

And mark, also, how applicable the language to that power: "He shall come to his end, and none shall help him." This plainly implies that this power has previously received help. And what are the facts? In the war against France in 1798-1801, in the war between Turkey and Egypt in

1838-1840, in the Crimean war in 1853-56, and in the late Russo-Turkish war, Turkey received the assistance of other powers, without which she would probably have failed to maintain her position. And it is a notorious fact that since the fall of the Ottoman supremacy in 1840, that empire has existed only through the sufferance of the great powers of Europe. Without their pledged support, she would not be long able to maintain even a nominal existence, and when that is withdrawn, she must come to the ground. So the prophecy says the king comes to his end, and none help him; and he comes to his end, as we may naturally infer, *because* none help him; because the support previously rendered is withdrawn.

Have we any indications that this part of the prophecy is soon to be fulfilled? As we raise this inquiry, we look not to dim and distant ages in the past, whose events, so long ago transferred to the page of history, now interest only the few, but to the present, living, moving world. Are the nations which are now on the stage of action, with their disciplined armies and their multiplied weapons of war, making any movement looking to this end?

All eyes are now turned with interest toward Turkey; and the unanimous opinion of statesmen is, that the Turk is destined soon to be driven from Europe. Some years since, a correspondent of the *N. Y. Tribune*, writing from the East, said: "Russia is arming to the teeth, . . . to be avenged on Turkey. . . . Two campaigns of the Russian army will drive the Turks out of Europe." Carleton, formerly a correspondent of the *Boston Journal*, writing from Paris, under the head of "The Eastern Question," said:—

"The theme of conversation during the last week has not been concerning the Exposition, but the 'Eastern Question.' To what will it grow? Will there be war? What is Russia going to do? What position are the Western powers going to take? These are questions discussed not only in the *cafés*, and restaurants, but in the *Corps Legislatif*. Perhaps I cannot render better service at the present time than to group together some facts in regard to this question, which, according to present indications, are to engage the immediate attention of the world. What is the 'Eastern Question'? It is not easy to give a definition; for to Russia it may mean one thing, to France another, and to Austria still another; but sifted of every side issue, it may be reduced to this: the DRIVING OF THE TURK INTO ASIA, and a scramble for his territory."

Again he says:—

"Surely the indications are that the Sultan is destined soon to see the western border of his dominions break off, piece by piece. But what will follow? Are Roumania, Servia, Bosnia, and Albania, to set up as an independent sovereignty together, and take position among the nations? or is there to be a grand rush for the estate of the Ottoman? But that is of the future—a future not far distant."

Shortly after the foregoing extracts were written, an astonishing revolution took place in Europe. France, one of the parties, if not the chieftone, in the alliance to uphold the Ottoman throne, was crushed by Prussia. Prussia, another party, was too much in sympathy with Russia to interfere with her movements against the Turk. England, a third, in an embarrassed condition financially, could not think of entering into any contest in behalf of Turkey, without the alliance of France. Austria had not recovered from the blow she received in her late war with Prussia; and Italy was busy with the matter of stripping the pope of his temporal power, and making Rome the capital of the nation. A writer in the *N. Y. Tribune* remarked that if Turkey should become involved in difficulty with Russia, she could count on the prompt "assistance of Austria, France, and England." But none of these powers, or any others who would be likely to assist Turkey, were in any condition to do so, owing principally to the sudden and unexpected humiliation of the French nation.

Russia then saw that her opportunity had come. She accordingly startled all the powers of Europe in the fall of the same memorable year, 1870, by stepping forth and deliberately announcing that she designed to regard no longer the stipulations of the treaty of 1856. This treaty, concluded at the termination of the Crimean War, restricted the warlike operations of Russia in the Black Sea. But Russia must have the privilege of using those waters for military purposes, if she would carry out her designs against Turkey; hence her determination to disregard that treaty right at the time when none of the powers were in a condition to enforce it.

The Sabbath-School.

Christ's Condemnation of the Jews.

LAST week's lesson ended with Christ's triumphal entry into Jerusalem. We think that the following comments on the events of the succeeding day will be of the deepest interest to all, whether Sabbath-school scholars or not:—

On the following morning the Sanhedrim was assembled for the purpose of deciding what should be done with Jesus. His singular invasion of the temple was so presumptuous and surpassingly strange in their eyes, that they urged the propriety of calling him to account for the boldness of his conduct in interfering with the authorized keepers of the temple. Three years before they had challenged him to give them a sign of his Messiahship. Since that time he had wrought mighty works in their midst. He had healed the sick, miraculously fed thousands of people, walked upon the boisterous waves, and spoken peace unto the troubled sea. He had repeatedly read the secrets of their hearts like an open book; he had cast out demons, and raised the dead to life; yet they still refused to see and acknowledge the evidences of his Messiahship.

They now decided to demand no sign of his authority for his bold action regarding the temple, but to confront him with questions and charges calculated to draw out some admissions or declarations by which they might condemn him. After carefully arranging their plan, they repaired to the temple, where Jesus was preaching the gospel to the people, and proceeded to question him as to what authority he had for his acts in the temple. They expected him to reply that God had invested him with the authority which he had there manifested. This assertion they were prepared to deny. But instead of this, Jesus met them with a question apparently pertaining to another subject: "The baptism of John, was it from Heaven or of men?" His questioners were at a loss how to reply. If they should deny the mission of John and his baptism unto repentance, they would lose influence with the people, for John was acknowledged by them to be a prophet of God. But if they should acknowledge that John's mission was divine, then they would be obliged to acknowledge Jesus as the Messiah; for John had repeatedly pointed him out to the people as the Christ, saying, "Behold the Lamb of God, that taketh away the sins of the world." John had spoken of Jesus as one whose shoe-latchet he was not worthy to unloose.

Jesus laid the burden of decision upon them as to the true character of John's mission. "And they reasoned with themselves, saying, If we shall say from Heaven, he will say, Why believed ye him not? But and if we say, Of men, all the people will stone us; for they be persuaded that John was a prophet." In their hearts they did not accept the teachings of John. If they had done so they could not have rejected Jesus, of whom John prophesied. But they had deceived the people by assuming to believe in the ministry of John; and now they dared not, in answer to the Saviour's question, declare that John's mission was divine, lest Jesus should demand their reason for not receiving the prophet's testimony concerning him. He might have said, If John was from Heaven, so am I; my ministry and work are so closely connected with his that they cannot be separated.

The people were listening with bated breath to hear what answer the priests and rulers would make to the direct question of Jesus, as to the baptism of John, whether it was from Heaven or of men. They expected them to acknowledge that John was sent of God; but, after conferring secretly among themselves, the priests decided to be as wary as possible; "and they answered, that they could not tell whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things." Scribes, priests, and rulers stood confused and disappointed before the people, whose respect they had lost in a great degree by their cowardice and indecision.

As they stood mortified and silent before the Saviour, humiliated in presence of the great multitude, he improved his opportunity of presenting before them their true characters, and the retribution sure to follow their evil deeds. He arranged the lesson in such a manner that the priests and elders should pronounce their own condemnation: "But what think ye? A cer-

tain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father?"

This abrupt question threw them off their guard; they had followed the parable closely, and now immediately answered, "The first." Fixing his steady eye upon them, Jesus responded in stern and solemn accents: "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward, that ye might believe him."

These terrible truths struck home to the hearts of the hypocritical priests and rulers. The first son in the parable represented the publicans and harlots, who at first refused obedience to the teachings of John, but afterwards repented and were converted. The second son represented the Jews who professed obedience and superior virtue, but insulted God by rejecting the gift of his Son. By their wicked works they forfeited the favor of Heaven. They despised the mercies of God. The most thoughtless and abandoned are represented by Jesus as occupying a more favorable position before God than the haughty and self-righteous priests and rulers.

They were unwilling to bear these searching truths, but remained silent, hoping that Jesus would say something which they could turn against him; but they had still more to bear. Jesus looked back upon the past, when his ministers, the prophets of God, were rejected and their messages trampled upon by the ancestors of the very men who stood before him. He saw that the sons were following in the footsteps of their fathers, and would fill up the cup of their iniquity by putting to death the Lord of Life. He drew from the past, present, and future to compose his parable:—

"Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first; and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?"

Jesus addressed all the people present; but the priests and rulers, not anticipating that the parable was to be applied to them, answered at once, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." Again they perceived that they had pronounced their own condemnation in presence of the people who were listening with rapt interest to Jesus. The Saviour referred to messenger after messenger that had been sent in vain to Israel with reproofs, warnings, and entreaties. These faithful bearers of truth had been slain by those to whom they were sent, even as the faithful servants were slain by the wicked husbandmen. In the beloved son whom the lord of the vineyard finally sent to his disobedient servants, and whom they seized and slew, the priests and rulers suddenly saw unfolded before them a distinct picture of Jesus and his impending fate. Already they were planning to slay Him whom the Father had sent to them as a last and only appeal. In the retribution visited upon the ungrateful husbandmen was portrayed the doom of those who should slay Christ.

In the parable of the vineyard Jesus brought before the Jews their real condition. The householder represented God; the vineyard, the Jewish nation hedged in by divine law, which was calculated to preserve them as a people separate and distinct from all other nations of the earth. The tower built in the vineyard represented their

temple. The Lord of the vineyard had done all that was necessary for its prosperity. So God had provided for Israel in such a manner that it was in their power to secure the highest degree of prosperity. The Lord of the vineyard required of his husbandmen a due proportion of the fruit; so God required of the Jews a life corresponding with the sacred privileges he had given them. But as the servants who demanded fruit in their master's name were put to death by the unfaithful husbandmen, so had the Jews slain the prophets who had come to them with messages from God. Not only were these rejected, but when he sent his only Son to them, the destined Heir to the vineyard, thinking to preserve the vineyard to themselves, and to secure the honor and profit accruing therefrom, the haughty Jews, the unfaithful servants, reasoned among themselves, saying, "This is the heir; come, let us kill him." Thus Jesus revealed in his parable the dark purposes of the Jews against himself.

After Jesus had heard them pronounce sentence upon themselves in their condemnation of the wicked husbandmen, he looked pityingly upon them and continued: "Did ye never read in the Scriptures, The stone which the builders rejected the same has become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

The Jews had often repeated the words of this prophecy while teaching the people in the synagogues, applying it to the coming Messiah. But Jesus connected the heir so cruelly slain with the stone which the builders rejected, but which eventually became the principal stone of the whole building. Christ himself was the originator of the Jewish system, the very foundation of the costly temple, the antitype to whom all the sacrificial services pointed. The Jews had watched with apparent anxiety for the coming of Christ. The scribes, who were learned in the law, and acquainted with the declarations of the prophets regarding his coming, knew from prophetic history that the time of looking and waiting for his advent to the world had expired. Through the parables which Jesus spoke to the Jews, he brought their minds to prophecies which had foretold the very things which were then being enacted. He sought by every means within his power to awaken their consciences and to enlighten their understanding, that they might consider well the steps they were meditating.

In these parables he laid the purposes of the Pharisees before them, together with the fearful consequences resulting. A solemn warning was thus given to them. And to leave the matter without a shadow of doubt, Jesus then dropped all figures and stated plainly that the kingdom of God should be taken from them and given to a nation bringing forth fruit. At this the chief priests and scribes were so enraged they could scarcely restrain themselves from using violence against him; but perceiving the love and reverence with which the people regarded him, they dared not follow out the malice of their hearts.—*Spirit of Prophecy, Vol. 3, by Mrs. E. G. White.*

THERE is one peculiarity about deeds, and thoughts, and words of impurity. It is the loathsome and stirring tenacity with which they cling to the mind. The vindictive man may become meek, and not a trace of the vengeful spirit remain. Thus it was with Paul, who, originally ireful and revengeful, learned to say, "Most gladly will I spend and be spent for you, though the more ardently I love you, the less I be loved." Unhallowed ambition may be replaced by the deepest humility. But unclean thoughts once harbored, never leave the soul empty and swept and garnished. There is always a taint. The gospel converts all sorts of men. But we believe that the impure man is the hardest to convert; and we believe that even when converted, there remains in his nature a rankness of odor, a coarseness of grain.—*SeL.*

"Out of the abundance of the heart the mouth speaketh." True; but also out of the emptiness of the heart the mouth can speak even more volubly. He who can always find the word which is appropriate and adequate to his emotions, is not the man whose emotions are deepest; warmth of feeling is one thing, permanence is another.—*SeL.*

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
J. N. ANDREWS, }
URIAH SMITH, } CORRESPONDING EDITORS.

OAKLAND, CAL., FIFTH-DAY, JUNE 15, 1882.

The Resurrection.

THE following remarks on the resurrection are from Dr. Dwight:—

"Against the resurrection itself there is no presumption, and in favor of it a strong one, from analogy. Many works of God naturally and strongly dispose the mind to admit the doctrine without hesitation. In this climate almost the whole vegetable world dies annually, under the chilling influence of winter. At the return of spring the face of nature is renewed; and all the plants, shrubs, and trees with which it was adorned, are again clothed with verdure, life, and beauty. In the insect creation, we find a direct and striking example of the resurrection itself. Animals of this class begin their existence in the form of worms. After continuing some time in the humble state of being to which they are confined by their structure, they die and are gone. In the moment of death they construct for themselves a species of shell or tomb, in which they may, with the strictest propriety be said to be buried. Here they are dissolved into a mass of semi-transparent water; the whole which remains of the previously existing animal, exhibiting to the eye no trace of life, and no promise of a future revival. When the term of its burial approaches an end, the tomb discloses and a winged animal comes forth, with a nobler form, often exquisitely beautiful; brilliant with the gayest splendor; possessed of new and superior powers; and destined to a more refined and more exalted life. Its food is now the honey of the flowers; its field of being, the atmosphere. Here it expatiates at large in the delightful exercise of its faculties, and in the high enjoyment of those sunbeams which were the immediate means of its newly acquired existence. Could there be a rational or even a specious doubt concerning the power of God, and his sufficiency to raise the body from the grave, this change in the world of insects, accomplished before our eyes, and for these animals not less extraordinary than that which we are contemplating is for man, puts an end to every such doubt, and place the possibility of this event beyond debate. In truth, this change is nothing less than a glorious type of the resurrection."

No cause is benefited by being advocated in a manner contrary to just reasoning. The above remarks present a popular, but by no means a Scriptural or reasonable, view of the resurrection. There is no analogy to the resurrection of the dead in any of the illustrations given. In each and all of them, that which dies does not live again, and that which shows life again does not die. The stalk which bears the flower dies and never lives again. The root which bore the stalk does not die, but lives to produce other stalks. The leaves die and fall from the tree; they never live again. The living tree produces other leaves. But if the tree dies it does not produce other leaves, nor does it live again. The insect or animal undergoes a transformation, and appears in another form. But if it dies—if the life become extinct—it never undergoes its transformation; it never reappears in any form.

Such is not the idea of the resurrection as taught in the Scriptures. In his resurrection Christ became "the first-fruits of them that are asleep." (Revision). 1 Cor. 15:20. In his case he "died, and rose, and revived." Rom. 14:9. It was not the dying of one part, and the revivifying of another part, as in the case of plants. So it was with Lazarus. He had been dead four days, and corruption was doing its work. But at the voice of Him who is "the resurrection and the life," "he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin." John 11:44.

The nearest to any analogy in nature is the example presented by Job; but he presents it as a contrast instead of a case of analogy. "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground." But its nearness to analogy is but in appearance. Often do we see a stump that is really dead above ground, and the main roots decaying, "yet through the scent of water it will bud, and bring forth boughs like a plant." And all because, as he said, "the tender branch thereof will not cease." It had not become utterly dead.

He then presents the contrast: "But man dieth, and is cut off [Margin—Heb.]; yea, man giveth up the

ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job. 14:7-12. By no process of nature, or natural process of his being, can man show signs of life, as the vegetables do. Nothing less than the direct power of God can awaken him; nothing but the voice of the archangel can call him forth and revive him.

That which sleeps in the dust of the earth shall awake. Dan. 12:2. "Thy dead men shall live; together with my dead body shall they arise." Isa. 26:19. "All that are in the graves shall hear his voice, and shall come forth." John 5:28, 29. There is no life-germ in a dead human body by which it may revive, and show signs of life. Where, then, is the analogy between the resurrection of the dead and the revival of the vegetable world in the time of spring? It does not exist. Such illustrations are entirely destitute of argument.

There are those who dislike this presentation of the case. If we would predicate the resurrection on some such process as nature presents in revivifying plants in the spring—something which they could accept on philosophic grounds—they say they would no longer object to the doctrine. And we think that is so; they would rather accept it upon the deductions of their own reasonings than upon the word of God's revelation. But we have neither science nor philosophy to meet either the facts of the resurrection as demonstrated in the case of Lazarus and others, or the doctrine as presented by the prophets, and by Messiah and his apostles. Did we not believe the Bible, we should reject the idea of the resurrection of the dead as readily as the unbelievers of Athens did when Paul preached it to them. A crucified Saviour was foolishness to the Gentiles because they did not believe in the possibility of his resurrection.

The ground taken by our Saviour in confuting the Sadducees, is that upon which we rest; upon which every Bible believer must stand. Said Jesus, "Ye do greatly err." Why? Because they could not reconcile Scripture with "true science?" Because they were not well versed in philosophy? No. They erred, "not knowing the Scriptures, nor the power of God." The Scriptures many times declare that the dead will arise. The resurrection was taught to Abraham, as Paul informs us in Heb. 11. It was taught to Moses, as Christ proves in Matt. 22, etc. Job, David, Isaiah, Jeremiah, Ezekiel, Daniel, and Hosea, each spoke of it in terms so plain as not to be mistaken. Surely they were in great error, and in great ignorance of the Scriptures, if they did not know these things. And as God has said that the dead shall arise, so he has power to fulfill his own word. Here the Saviour rested it; here we leave it with the full assurance of faith and hope. God has spoken; he is able to perform; and so we believe.

The Three Messages.

TIME WHEN THE PROCLAMATIONS OF REV. 14 ARE MADE.

WHOEVER will read attentively the proclamations embraced in the fourteenth chapter of Revelation, cannot fail to notice their vast importance. At whatever period in the history of the church these proclamations are made, from their very nature they must constitute the great theme of interest for that generation. Whenever the angels of this chapter are commissioned by God to announce to the nations of the earth that the hour of his Judgment is come, or to proclaim the fall of Babylon, or to utter against the worshipers of the beast the most dreadful threatening which the Bible contains, no man can disregard their work, or treat their warnings as non-essential, except at the peril of his soul. If it were merely possible that these warnings were addressed to ourselves, it would become us to examine this subject with serious attention. But if this point can be proved by decisive testimony, it is certain that we cannot too carefully attend to the warnings here uttered.

It was but a few years since, that all Advent believers were united in applying this prophecy to the present generation. But in the period of trial that has followed their disappointment, many of them have, to a great extent, lost sight of their original faith. A considerable number now contend that these angels are to utter their voices of warning in the future age; that is, in a period subsequent to the second advent. Another class attempts to show that they had their fulfillment many

ages in the past—the first angel beginning in the days of the apostles, the second, in the time of Luther, and the third, at a period somewhat later.

As proof that these angels belong to the future age, the fact is adduced that John saw them flying through the midst of heaven immediately after having seen the Lamb stand upon Mount Zion with the 144,000. As the latter event is future, it is concluded by them that the angels of this prophecy must be future also. If it were a fact that the events predicted in the book of Revelation were there given in consecutive order, there would be some force to this argument. But it is evident that that book is made up of many distinct views, usually introduced by the expression, "And I saw," or something of that kind, as in Rev. 14:6. The series of events, which begins in chap. 12, with the dragon, evidently extends through the work of the beasts in chap. 13, and ends with a view of the remnant in their glorified state, Rev. 14:1-5, upon Mount Zion. Then begins a new series of events with the angel of chap. 14:6.

The following reasons forbid the application of this prophecy to the future age:—

1. This view would make the angel with the everlasting gospel to every nation, kindred, and tongue, an angel from heaven with another gospel, Gal. 1:8, for the apostolic commission extended only to the harvest, which is the end of the world. Matt. 28:19, 20; 24:14; 13:24-30, 36-43. Paul participated in this commission, 1 Tim. 1:11, and he thus declares its import: that God "now commandeth all men everywhere to repent; because he hath appointed a day in the which he will judge the world in righteousness." Acts 17:30, 31. The apostolic commission extended only to the end—the day in which God shall judge the world by Jesus Christ. A gospel preached in that day would be another gospel than that preached by Paul, and one that has no Saviour in it. This would indeed show that the angel of Rev. 14:6, 7, was the very being on whom rests the curse of Paul in Gal. 1:8.

2. The second angel announces the fall of Babylon Verse 8. After this proclamation a voice is heard from Heaven, saying, "Come out of her, my people." Rev. 18:1-4. That the absurdity of placing this transaction after the second advent may be seen, please read 1 Thess. 4:16, 17. It is there plainly stated that at the coming of Christ, his people shall all be caught up to meet him in the air, and thenceforward be forever with the Lord. Will the Lord take his people to Babylon when he comes? Never. He says, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." John 14:2, 3. Then the Lord will not have occasion to call his people out of Babylon after the second advent; for from that time onward they are to be forever with him.

3. Let us now see whether the third angel's message can be applied to the future age with any propriety. Those who will compare Rev. 14:9-12; 13:11-17, will see at once that the warning voice of the third angel relates to the fearful scene when the two-horned beast is to act its part in oppressing the saints of the Lord. But if the third angel's proclamation relates to the period which follows the second advent, then the work of the two-horned beast must also transpire in the future age. And what a scene must the future reign of the saints present, if Rev. 13:11-17, is to be fulfilled in that time! But by turning to Rev. 20:4-6, it will be seen that the period for the triumph of the beast and his image, and for the reception of his mark, precedes the thousand years' reign of the saints. And when the reign of the saints commences, the triumph of the beast is past.

The beast doubtless represents the papal power. Rev. 13:1-10; Dan. 7:8, 20, 21, 25, 26. But by turning to 2 Thess. 2, we learn that the papacy is to be destroyed by the brightness of Christ's coming. Further, we learn from Rev. 19:19-21, that the final overthrow of the beast and false prophet, or two-horned beast, takes place in the battle of the great day of God Almighty, in immediate connection with the second advent. By these plain testimonies we establish the fact that the beast will be destroyed at the second advent. Therefore we ask, What danger will there be that men will worship the beast at a time when there will be none for them to worship? God will never send an angel to warn men against the worship of the beast when the beast does not exist.

The language of verse 12, "Here is the patience of

the saints," is sufficient of itself to overthrow the application of these messages to the future age. The following scriptures clearly teach that the patience of the saints refers to the present time, and not to the period of their future glorious reward. "Ye have need of patience, that after ye have done the will of God ye might receive the promise." Heb. 10:36. "In your patience possess ye your souls." Luke 21:19. "Be patient, therefore, brethren, unto the coming of the Lord." James 5:7. Will the saints have need of patience in the kingdom of God? Will they have to possess their souls in patience after they have received the promise, even life everlasting? 1 John 2:25. It is tribulation that worketh patience. Rom. 5:3; James 1:2, 3. Are the saints in tribulation after they are made immortal, and crowned with everlasting joy? No, never. Isa. 25:8, 9; 35:10; Rev. 7:13-17. But the saints are in their patience when the third angel's message is given. Hence that message does not belong to the future age.

But verse 12 concludes thus: "Here are they that keep the commandments of God and the faith of Jesus." It is evident that this refers to the period when the remnant are keeping the commandments of God, while exposed to the wrath of the dragon, Rev. 12:17, and that it does not refer to the period when the commandment-keepers shall have entered in through the gates into the holy city, Rev. 22:14; and that it refers to the period when the saints are living by faith, Heb. 10:38, 39, and not to the period when they shall have received the *end* of their faith, the salvation of their souls. 1 Pet. 1:9.

But verse 13, which pronounces a blessing on the dead which die in the Lord *from henceforth*, that is, from a point of time as late, at least, as the third angel's message, presents a testimony which cannot be evaded. It demonstrates that this part of John's vision relates to a period prior to the first resurrection; for the saints cannot die after being made immortal. 1 Cor. 15:51-56. Our Lord testifies that they can die no more, but are equal unto the angels, and are the children of God, being the children of the resurrection. Luke 20:36. If any are still disposed to locate these angels' messages in the day of God itself, let them carefully read the following scriptures: Matt. 24:37-39; Luke 17:26-30; Gen. 7:21, 22; Luke 21:35; Ps. 2:6-9; Rev. 2:26, 27; 19:11-21; 22:11, 12; 2 Thess. 1:6-10. J. N. A.

Without Excuse.

WE are drawing near to the day of God. The decisions of eternity are upon us. The Master standeth at the door. The day of the Lord is not an uncertain object in the dim and distant future; but it is, to him who reads aright the page of prophecy and history, a vivid reality, even now throwing the beams of its approaching glory, and the light of its consuming fires upon a slumbering world. It comes not without a numerous array of precursors and heralds; yet it will come to many suddenly and unexpectedly. With what real and unfeigned surprise will multitudes awake to their condition, as the terrible realities of this coming day burst upon them. So different from what they expected! So contrary to all their plans! So fatal to all that they had hoped for or believed! What astonishment, what amazement, what terror, will seize them! At once they find themselves in the unrelaxing grasp of eternity, its irrevocable decisions upon them, and they among the lost! And how many, in the agony of their despair, will put the question to their own souls, Why should I be found in this condition? And what would be their reply to such a question? Should the judge of all meet them with the solemn inquiry why they had not made preparation for that day, what answer would they return? What excuse would they render?

Would they say, Lord, this day of all days, this day which forever concludes all human history, this decisive day for all the human race, should have been clearly set forth in thy holy word; the answer would be, It was thus set forth. From Genesis to Revelation, that word was full of it. That solemn moment which should close probation and bring its terrible retribution to the ungodly, and its glorious reward to the righteous, was everywhere kept in view, with warnings and exhortations to all the race to prepare for its solemn scenes. Bibles were in your hands, and you could have read them for yourselves. Would they not thus stand speechless and condemned?

Would they say that signs should have been given

of so momentous an event, some strange phenomena in nature to mark the approach of the end; the answer would be, Such signs were given. The sun was to be darkened, the moon withdraw her shining, the stars fall from heaven, and strange sights appear above, and strange convulsions be felt below. And ere probation closed, while yet you could have escaped the coming wrath, the land was full of Bibles containing these predictions, and full of histories recording their fulfillment. Did you care to trouble yourselves to compare the two? And again they would stand speechless and condemned.

Would they say that the state of the world, moral and political, which was to mark the last days, should have been clearly described; the answer would come, It was so described. It was declared in the word of God that iniquity would abound, that evil men and seducers would wax worse and worse, that the nations would be angry, that there would be wars and rumors of wars, and that there would be distress of nations, with perplexity. And in your own days every paper groaned with a record of these things, and all the land was startled at the fearful spectacle which the world presented. Did you not see it, and wonder? And why did you not read its import aright? Would they not again stand speechless and condemned?

Would they say again that the history of nations, and the course of empire, in consecutive order, down to the end, should have been given, that the world might know when the last nations were on the stage of action, at the end of whose history the kingdom of God should be set up; again the answer would be, Such information was given in the prophetic word. Beginning 600 years before Christ, step by step, kingdom by kingdom, event by event, the student of prophecy is brought down even to the closing scenes of trouble, the dashing of all the nations to pieces, and the standing up of Michael for the deliverance of his people. And you saw the last kingdoms of earth in a condition such that even human foresight scarcely failed to discern the very day of their dissolution. Did you take the trouble to inquire what was to follow? And again they would stand without answer and without excuse.

Would they say further that messengers, divinely sent, should have given warning of the approach of the great and dreadful day; that the proclamation should have been made through all the land when that day was near; the answer would be again, Such proclamation was made. The world heard; the honest, humble seekers after truth believed; and scoffers everywhere raised the inquiry, Where is the promise of his coming?

Thus their last excuse fails them; for what could they say more? Speechless and condemned they stand throughout.

And, reader, so far as the evidences of the near coming of Christ are concerned, they stand to-day just as set forth above. The declarations of God's word, the signs in the natural world, the state of the nations, the moral condition of mankind, and the proclamation of the coming of the day of wrath, the last message of mercy, are all before us. And the eyes of all the world are now watching for the final destruction of those powers at the termination of whose career the Bible places the opening of the day of God. Look at the papacy and the Ottoman power. The prophet declared that as we reached the last days, the dominion of the little horn, the papacy, should be consumed and destroyed unto the end. And what has been the leading feature of its history for the past fifty years? Answer: The falling away, one after another, of its strong supports. And what was witnessed only as recently as 1870? The most sudden and tremendous revolution in Europe that has perhaps ever transpired in the world's history, the overthrow of France, the last prop of the pope's temporal power, in the Franco-Prussian war. And now his temporal dominion is taken entirely away, nevermore, as the king of Italy emphatically declared, to be restored to him again. This is an event which takes place in close connection with the end. At the same time we hear him uttering those great words (papal infallibility), in the Ecumenical Council of 1870, of which the prophet speaks, words which he utters in so close connection with his destruction by devouring fire that the prophet says that both the utterance of the great words and the destruction in the burning flame were to occur almost at one and the same time.

Equally startling is the aspect of affairs in the Ottoman Empire. That power we understand to be symbolized by the great river Euphrates, in Rev. 9:14, and 16:12, and to be referred to as the "King of the

north," in Dan. 11:43-45. When it meets its final overthrow, the sixth of the seven last plagues will be falling upon the world; for it is at that time, according to Rev. 16:12, that that river is to be clean dried up. But the Ottoman or Turkish Empire is tottering to its fall. Its speedy overthrow is on all hands expected. Russia, immediately following the humiliation of France in 1870, announced her intention to disregard the stipulations of the treaty of 1856. That treaty restricted, among other things, the warlike operations of Russia in the Black Sea. Her announcement was, therefore, simply a declaration that she was about to restore her armaments in those waters and on their shores; which she has since done; and this was tantamount to a declaration of war with Turkey; for it was for the purpose of making a conquest of the Turkish possessions in Europe, so long coveted by Russia, that this move was made. And the war which this foretold followed in 1877. And in what condition is Turkey to-day? It is well known that ever since the summer of 1840, when the Ottoman Empire fell, that power has been sustained by the influence and arms of other nations. She has not resources of her own to meet the emergency. And other nations which would be likely, from inclination or obligation, to come to her rescue, in case of future difficulty, are either crippled by recent wars or engaged in present ones. Turkey, therefore, cannot expect much aid from them; and if trouble comes, which now seems so imminent, there appears for her no hope. She must fall. And the fall of Turkey is the signal for the standing up of Michael, or the beginning of the everlasting reign of Christ. Dan. 12:1.

Such is the present condition of two powers, to say nothing of others, the history of which brings us to the end of all things. No observer can fail to see their doom approaching. But who takes the trouble to acquaint himself with what the word of God declares is to follow these events?

And to the thoughtful reader, we put the questions, What more evidence could God have given of these things than he has given? What other kinds of evidence could be given, or in what respect could that which is given be more full? And if these things are so, and you come to the Judgment unconcerned and unprepared, will you not be without excuse? U. S.

Probation.

BY JOSEPH CLARKE.

OUR first parents were perfectly happy in their Eden home, and might, with all their posterity, have been there still, in the enjoyment of all that is pure and holy, if they had appreciated the importance of that one word, "probation."

Webster defines probation, thus: "The act of proving." God was proving Adam and Eve; but having failed in this their first probation, they were placed on probation again; and we all believe that our first parents knew full well the value of such a favor, and let us hope they improved it. But few of their posterity valued probation; they believed the world to be their own, and in a few centuries, had so far forgotten its value, that they provoked the Lord, who gave them this precious boon, to destroy them by a flood.

So it has been all the way down the ages of time. The regularity of the seasons, and the exact movements of the heavenly bodies, and the greatness of God's works, tempt men to think that he will not care how so insignificant a creature as man, shall conduct his course. He believes that amid the multiplicity and magnitude of God's affairs, he will not notice how carelessly man may walk.

Probation signifies to us eternity of life or of death; it means a life of infinite glory and excellence beyond the eras of time; a life with God, and the good of all ages, and the companionship of angels, and an acquaintance with all of Jehovah's works; to see with our own eyes the vast universe of which the telescopes of Resse and others, give but the faintest outline. The distant stars, with all their glory, will all be within the scope of all who gain the prize of eternal life. Probation means to those who undervalue and neglect it, tribulation and wrath, anguish and sorrow, and finally the second death.

Dear to us are the joys of friendship and home, but far dearer to us are the moments as they fly rapidly into the dim regions of the past, never to be recalled. Swifter than an arrow, and unrelenting as death, is the passage of time. No wealth or influence can recall the

past. The past, if only yesterday, is a matter of history; the present is probation; the future is prophecy.

Dear reader, let us so value the present, that its history may be written by our recording angels, with tears of joy; and thus let us press into the present all we can of usefulness and devotion to the cause. Then shall our future light up with a radiance heavenly and divine. "Now is the accepted time, now is the day of salvation."

Am I Alive?

It is not a sufficient answer to this question to say, "I was once converted." Thousands were born ten years ago that are now in their coffins. Granting you were once made alive, *are you alive to-day?* If so, how shall you keep alive? First of all comes *prayer*, the daily and hourly intercourse of the soul with God. Prayer is just as vital to my spiritual life as water is to the "monthly rose." Prayer is the conduit pipe between my soul and Heaven. It is the outlet upward for gratitude and yearning desires for blessings; it is the inlet through which the supplies of grace pour downward into the heart. When the channel is allowed to freeze up, I am in the same condition with the house-keeper who inquires, "I wonder why the water does not *run* to-day?" The plumber is sent for and he soon explains the difficulty: "Your pipes are frozen up; the connection with the reservoir is stopped." Alas for the Christian who has broken his connection with Christ!

But with prayer the Master also coupled watchfulness: "I say unto all, watch." The oversight must be close, constant, and wakeful. If you were set to keep a canary bird on the open palm of your hand, you would understand what is meant by "keeping the heart with all diligence." You must not take off the spiritual eye for one instant. Watch the stealthy approaches of the tempter. Watch for the old habits of sin that will steal back again though they have been driven off a hundred times "from the premises." Watch for opportunities to do good. Let the *Mary* side of your religion be ever at the feet of Jesus in humble devotion; let the *Martha* side of your piety be ever abounding in the work of the Lord. Let us use our knees for prayer, our eyes for watchfulness, our purses for liberal giving, our tongues for confessing Jesus, and both our hands in hard work to do Christ's will, and to pull sinners out of the everlasting fires.—*T. L. Cuyler.*

SLIGHTLY SARCASTIC.—A correspondent of the *Christian Intelligencer* has a new theory of creation: "Mr. Darwin has discovered that earth worms bring to the surface from seven to eighteen tons of mold per acre annually; and this spread out evenly would produce in every ten years a layer of soil of from one to more than two inches thick. Suppose the layer to be only one inch thick. At this rate in 120 years the worms could raise the soil one foot; and in 633,600 years they would raise it one mile; and in 2,500,000,000 years they would raise the surface 4,000 miles—about the distance of the surface of the earth from its center. My hypothesis is that this earth was made by earth worms in the period mentioned. Of course the number of workers increased as the surface and room for working grew larger; so we may go back in the history of our planet and find it a mere lump of earth, and upon it a pair of worms at work. Whence the worms came, and where they got the lump of earth, are not explained by the hypothesis, which starts after they began their work. But every other hypothesis of creation also starts after the beginning, except the Bible account, which is by many regarded as more than a hypothesis. Other theories of creation have their difficulties; so has the one presented. To an unscientific mind, its difficulties seem little, if any, greater than those in the way of others that are celebrated. But this has advantages that should at once commend it to persons who are not satisfied with the Scriptural account; it is simple; it is built up with mathematical accuracy; it is based on facts, and, best of all, it is founded on the latest scientific discoveries."

"MANY that are looking at me may never die; we are near the end of this dispensation. The coming of the Lord in the clouds to take his church to be with himself, is the Christian's hope. Oh, to be ready! In the Master's name I tell you, be ready. I charge you to prepare for his coming."—*Henry Varley (1875).*

The Missionary.

Seaman's Mission, San Francisco.

ITEMS OF INTEREST FOR MAY.

ON the ship *C*—, a man in the fore-castle is much interested. He is a skeptic, but when certain points were explained he decided to investigate, and report when he got home. He seemed candid, but his mind had been turned away from religion by the conflicting teachings of different expositors. May our Heavenly Father direct him in his search for truth.

Ship *T*—*S*—. The cook on this vessel was interested. He was not a religious man himself, but said the SIGNS OF THE TIMES was a good paper, and asked to have some copies sent to his sisters in Dublin. Said he would get his sisters to write. He was promised extra reading matter, on condition that he would read it before giving it to his sisters. This he promised to do. May he see the light.

Ship *I*—. The men in the fore-castle of this ship seemed possessed of very inquiring minds, and anxious to know the truth. The first mate promised to visit me, but has not done so yet. The captain said he had read all our tracts and papers on his voyage from here home, last year, but had not decided what to do. He wanted to examine the Sabbath question more fully. There is a germ of religion in this ship, which may ripen into good fruit. We must pray for it.

The limited number of ships in this month, lessens the interest of the report, but we know that the seed of truth is being sown, and are not discouraged. A stewardess on a steamer is about to take a vacation, and she evinced much interest, and promised to investigate during her leisure. She said she would want further information.

Elder Loughborough writes from England, that six persons have bought books and subscribed for papers, as the result of the work here. Some of the names were obtained directly through the ship work, and this gives us courage and hope. He also writes, in answer to my inquiry, that ship work will be commenced in Liverpool as soon as laborers can be obtained. This is very necessary, so that interested readers on this side can be visited on their arrival there, and *vice versa*. There are some of the Lord's jewels on board the ships; may we, as his servants, have the privilege of finding them.

The time for the harvest is now, the working time is upon us. All our powers of mind and strength are necessary to advance the work of God. Diligence and the love of souls should stimulate us to see how well we can do the Lord's will. Can we read of his great love and devotion to man, without feeling a desire to follow in his footsteps, and submit to his guidance? Let our faith be looking forward to that hour when the King of glory shall say to his worthy people these words of welcome: "Well done, good and faithful servant." This should be our position before our Heavenly Father; we should be in such close connection, that our every hope should be centered in rescuing souls from darkness and bringing them into this great light. Mind, means, strength, all are the Master's; he has bought us; we are not our own. He has paid the price in his precious blood, and we must be so that His mind can direct everything we do.

This theme is a grand one, and we can pray that the Lord may purify us, so that we may be worthy to continue labor in his vineyard.

H. C. PALMER.

San Francisco.

THE meetings at the tent, corner of Larkin and Washington Streets, are increasing in interest. The average attendance is about 200. The same persons largely make up the congregation every evening. Some of these attended our Sabbath meeting at the church yesterday. During the last week quite a number have remained after the services, to talk with Elder Van Horn and others of the tent company, and to ask questions on Bible subjects. On Friday evening fifteen thus remained.

Brother and Sister McClure report quite a number of interested persons found in visiting. One family from Denver, Colorado, express thankfulness that in God's providence they are here and have attended the tent-meetings, and that their attention has been called to the truth.

A Brother Allison, from Arizona, who had received the SIGNS and *Review* from friends in the East, commenced keeping the Sabbath, came to the city, found the tent, and heard his first sermon. He expects to remain during the meetings, to learn more about the way of life, and how to become useful in the service of the Master.

In a box placed near the speaker's stand, for the purpose of holding the contributions of those who wish to help defray the expenses of the meetings, was found a five-dollar gold piece. This shows that some one is interested.

We feel to praise the Lord for the evidences we see of interest in these meetings, and we hope many precious souls will be made to see and obey the truth, as the result of them.

June 11, 1882.

M. C. ISRAEL.

Salinas, California.

OUR meetings continue with a degree of success that is quite encouraging. The temperance talks every Tuesday night, have taken hold of the people far beyond our expectations. Many are cutting off their tobacco by degrees, others have broken square off, and tea and coffee are going out of some families. And best of all, some begin to see the present truth and declare their intention of keeping the Lord's Sabbath hereafter. My health is better than it has been before in two years, and we continue to labor with courage and hope. Bro. Brorsen is with me.

June 6, 1882.

G. D. BALLOU.

From The Field.

TEXAS, *Prairieville, May 15.*—Our tent is now erected in this place, and we have spoken four times. The people are kind, and ready to help us by supplying our wants. *Prairieville* is a little country place containing only four stores, but the country around it is thickly settled. Judging from appearances last Sunday, a good interest has been awakened, which is largely due to our faithful vigilant missionary workers in sending the SIGNS here in advance of us. Dear brethren and sisters, if we are faithful to the end, then, whether sowers or reapers, we shall rejoice together. John 4:36-38. We ask an interest in your prayers.

A. W. JENSON,

WM. McCUTCHEN.

NEW YORK, *Steamburg, May 22.*—We have now held meetings here eight weeks. Sixteen have signed the covenant. Several others are keeping the Sabbath, who will soon unite with the class. The interest still holds good. We have received donations to the amount of \$16.75; book sales, \$10.65. Have received three subscriptions for the SIGNS, and are to have a club of ten *Instructors* for the use of the Sabbath-school.

J. E. ROBINSON.

DAKOTA, *Brookings, May 22.*—Since my last report, the weather has been unfavorable, raining much of the time; yet we have had some encouragement. Three families have decided to obey the truth. They give evidence of conversion, and are trying to consecrate themselves to the Lord. Others are very favorable, and almost persuaded. We have had two Sabbath meetings, in which nearly all present took part in prayer. The Lord was very near to us. May the good work go on.

Advent Tidende has done a good work here, in removing prejudice, and in making people willing to hear. May the Lord bless our Danish paper; and may we, as T. and M. workers, not grow weary, even though we do not see immediate results of our efforts.

M. M. OLSEN.

Northern Europe.

ON the Sunday after Easter, I again visited the friends in Moss, and held two meetings. The weather was unfavorable, and few met in the forenoon; but in the evening the meeting was well attended. We cannot, at present, obtain a suitable place for meetings, and they are postponed until we can find one. Not a few are interested, and read our books and periodicals. I will visit this place again as the way may open.

Last Friday I went to Tonsberg, about sixty miles distant. This is the oldest city in Norway. It is surrounded by a picturesque and beautiful country, presenting a variety of mountains and valleys, fruitful fields, and sounds or bays. Here I

met our colporteur, Bro. V. Berg, who had invited me to come to this vicinity. It is now three months since he left Christiana. In all that time he has been selling tracts and books, and getting subscribers, in the villages and country places between Christiana and Tonsberg. In that time, he has sold tracts and papers to the value of \$124 85. He goes to every house and family, and intends to go through all of Norway in this way. In most places they will take at least a tract on the coming of the Lord, the prophecies, the Sabbath, or the immortality question. Thus the truth finds its way into many homes; and although some oppose it and others are careless, yet some become interested and search their Bibles. Bro. B. seems to have put his whole life and energy into this work, and we pray that God may richly bless his efforts. He has always been a very successful colporteur. When I ask him what he considers the most necessary qualifications for a good colporteur, he answers, "Constant zeal, and true interest in the work."

We had one meeting in Tonsberg. It was but poorly attended. I could not find any interest in the city. On the Sabbath we went out in the country three miles, and visited some. In the evening we had a meeting on Huso. This was well attended, and a good interest manifested. Here we had another meeting Sunday evening. We found some who desired to be directed by the truth. In the forenoon we had appointed an outdoor meeting on Fojnland, another little island. No one would let us use their dwelling. The priest had warned them, and they were afraid. It was rather cold and rained a little, and besides there were services in the church. Nearly half an hour we were all alone, and could see no prospect of meeting. Then the people came from all sides, and the congregation numbered over seventy persons. Some sat on stones and pieces of boards, others stood up. Some had umbrellas. Now it was my turn. They did not seem to care for the weather. I spoke at first with some difficulty, being chilly, but commenced soon to warm up. By the blessing of God, the word made their hearts very tender, and much prejudice was overcome. I asked for a house to hold meetings in again in two weeks, but none dared to offer it, so I appointed meeting out-doors. But in the evening a man came and urged me to accept his house. He said he had plenty of room, and did not want to shut out the word of God. Both these islands are peopled mostly with seafaring men and their families.

On Monday we went to another place about four miles east of this. Found some large rooms for meeting, and went around inviting the people. The house was crowded in the evening, and there was a good interest to hear. The school teacher and a lay preacher were present. They had read several of our books, and were interested to know more about the truth. The people in this vicinity are mostly farmers. J. G. MATTESON.

A PROFITABLE LOAN.—While Pastor Gossner, the well-known evangelical minister of Northern Germany, was living with Fenneberg, another man of similar apostolic zeal, one day a poor traveler asked the latter to lend him three dollars, that he might be able to continue his journey, as he had expended all his money sooner than he had calculated. Fenneberg at the time possessed only three dollars, but as the poor man asked him in the name of Jesus, and with much importunity, he lent him all he had, even to his last penny. Some time after, when in extreme want, not knowing what to do, or how to help himself, he recollected this fact while at prayer; and with child-like faith and simplicity, said, "O Lord, I have lent three dollars, and thou hast not given them back to me, though thou knowest how urgently I need them. I pray thee return them to me." On that very same day a letter arrived, containing money which Gossner delivered to the good man with these words, "Here, sir, you receive what you advanced." The letter contained two hundred dollars, which were sent him by a rich man, at the solicitation of the poor traveler to whom he had lent his all. Fenneberg was quite overcome with gratitude to God.

THERE is no such thing as a menial office, when you put a true man into it. A menial office is an office with a mean man in it; and it makes no difference whether it is a king's office or a scavenger's office.

Temperance.

Must Reap What he Sows.

THE beautiful Antietam rises in the cold, rocky heights of the South Mountain, in Southern Pennsylvania. On the banks of this historic stream, many years ago, stood a large but old-fashioned mansion house. The land around it was the richest in the Cumberland Valley, and the grounds and buildings indicated wealth and comfort. The family was of German origin, but far more progressive and liberal than most of their neighbors. On their tables could be seen books and papers, and the facilities for study. The large family of children were industrious and refined, and withal so tenderly attached to each other that they formed the model family of the community. Everything gave the appearance of comfort and happiness, but one little fact—too well known—the father drank and advocated it at home and abroad; and yet he was only a moderate drinker, never known to be drunk, and generally did his drinking at home and before his own children. The boys grew up under this influence, and under his repeated statement that "he despised a man who could not occasionally take a glass and not be a drunkard," and yet they were so manly and withal so careful that they refused to give way to the habits and influence of their own father. But one day a great company gathered at the marriage of the eldest daughter. It was a joyous occasion, and the choicest liquors were placed on the table, and their age and fine flavor loudly praised. The oldest son, one of the most noble boys I ever met, then just entering manhood, yielded to the fascinating occasion, and drank of the tempting cup. Little more was thought of it till in a few short years he, too, stood beside the altar and was united to a lovely woman, and the occasion was so joyous that he drank again. When he was settled in his own home he must have his own side-board like his father, and he soon began to drink steadily, and drank deeply. His devoted wife wept and prayed and pleaded, but only to find that his solemn vows were broken. His father, awakening at last to the fearful reality, came to talk with his beloved boy, but only to learn the awful fact that it was his example and his words that had started him to ruin. Soon he was called to sit beside him, foaming in delirium tremens, and during the long dark night, amid screams and prayers and curses, he tried to pacify him. Then he thought it all over; what an example he had set, how often he had declared that he despised a man that could not take an occasional glass and not be a drunkard. As he looked backward on the past, he could realize as never before, that during all those years he had been sowing a fearful crop, and now he must reap it all, though it brought the tears and even the blood. His words and acts had all taken root, and he must reap in sorrow and shame the accursed crop. Then he looked forward to the death of his boy, that came so soon, and to the crop that he must reap of eternal shame. "Whatsoever a man sows that shall he also reap." Jacob had to reap the crop of deception and lying, even from his own sons. David had to reap his own crop of shame and death in the bosom of his family. Saul of Tarsus had to reap the crop of persecution, chains, and imprisonment, even though he became the very chiefest apostle. And think not, oh young man, that thou canst change the law of our nature, or avoid the penalty that we must reap whatsoever we sow.—*L. R. S., in Sabbath Recorder.*

A Vicious Ox.

READER, I live in one of the richest counties in Missouri. A little over fifty years ago, the U. S. Government put these lands on the market. Our fathers (hardy, honest pioneers), bought, paid for, and improved them. Since then, they and we (their children) have paid annual tribute, not only on them, but also on our improvements and farm products. We prospered—we were happy. Twenty-five or thirty years ago, certain persons seeing our "goodly tents," coveted them. They could have procured homes like ours by the same means, but, unfortunately, they had an aversion to labor—they would prefer to use their wits. Seeing that ours was a rich pasture, they applied to the government for permission to graze on our lands—to turn an ox into our fertile fields.

The government inquired:—
"What is the nature of your brute?"

The answer was given:—

"He is vicious, he is wont to push with his horns; he has gored many aforetime."

The government hesitated—said it doubted the right of treating peaceable, loyal, prosperous people in that manner.

The witty, lazy applicants replied:—

"But we will pay you big money."

That "made the mare go." The ox was turned loose upon us.

But oh! merciful heavens, what a change he hath wrought! The house of the Lord, built by our fathers, stands moss-grown and dilapidated, while the ox-owners hold liens on our once thrifty farms.

Our children are homeless, shiftless, and uneducated. Quite a number of the brightest of them having been gored by the ox, have been carried by broken hearts to infamous graves—"unwept, unhonored, and unsung."

Yea, the terrible beast gored to death a goodly brother and brother-in-law of mine, while a nephew, of extraordinary ability is mortally wounded, and only lives as a warning to others.

When, oh, when, will the people's government cease to devour the people? And when, alas, will the people in might demand the death of the ox?

To arms! to arms! that ox or our children must die? Which? Let the people say.—*Sel.*

To Liquor Dealers.

You try to make us believe that your business is an honorable one. If it is honorable, why do you seek to cover it up and screen it from the public gaze? Why those screens upon the windows, and extra doors in front of the place of business? Why not leave your place of business open, as the grocer and the butcher and the baker and the druggist and the dry goods dealer do? When my baker makes fine bread he puts it into the window in the most conspicuous place; when my butcher gets a piece of beef that makes the mouth water to look at it, he exposes it to public view; the grocer has his door open and his goods exposed. Why does the liquor dealer not do the same, if his business is honorable? When you make a successful work, why not expose it? When you have a man fixed up as only your business can fix him, why not lay him out where he can be seen? Why not put a pile of beer kegs on the sidewalk and lay the man on it, and say, I have been all day fixing him! For it takes all day in this lager beer business. Just look at the bloat! to-morrow morning he may have a tremendous headache! Then put out another man and say, It did not take so long with him; I fixed him up with brandy—it is more expensive at first, but the work is done more quickly. Then here is another; this poor fellow had not much money, so I gave him Jersey lightning, and I have to turn him over every fifteen minutes, for if I left him longer in one position the liquor would burn through him and escape. Why not put these men out and say, These are the results of my business—noble, honorable business! Will you answer now? Will you answer in the public papers?—*Rev. C. S. Woodruff.*

"THIS business removed to next door," is the placard fastened on the front of an old grog-shop in New York. The word *business*, somehow, sets forth the office and work of the liquor-dealer in a very instructive light. The business which has removed from the old stand to the new, is the business of lightening men's pockets and adding to their burden of care; of stealing away their brains, at the price of a wife's shawl or a child's shoes; of helping them to become worse citizens, and no Christians at all; of turning people from church doors towards police courts and barred windows. As one thinks of the "business" that will go on without change, in the new and more pretentious quarters of that "merchant" and "importer," the mind instinctively recalls the brimstone labels that suddenly flashed forth from the barrel-heads in Deacon Giles's Distillery. We do not wonder that liquor-dealers ransack the dictionaries for euphemistic titles, to be applied to their establishments. Plain English has an unfortunate habit of telling the truth; and therefore it happens that not all rum-shops bear, even unintentionally, such veracious placards as that which we have quoted.—*S. S. Times.*

The Home Circle.

DON'T WAIT.

"Go WITH niggardly words no longer,
For those who toil by your side,
Waiting without commendation,
Till the tired toilers have died.

Meet and greet them frankly,
Encourage them while they are here,
And see the face, sad and thoughtful,
Break into a smile of cheer.

Wait not till hope is banished,
Till hearts from neglect have bled;
Wait not till earth is dreary,
Till gloom gathers overhead.

Wait not till feet, worn and weary,
By the hand of fate are led,
Sad, and mutely despairing,
Down into the rest of the dead.

Then wait no longer—life passes,
Its hours will soon have sped,
Delay not your heart's kind prompting,
Don't wait till your friends are dead."

—L. S. Coan.

Demonstrative People.

COUSIN ROBERT and I were talking over this subject one day, when he said oracularly:—

"There are three kinds of folks in the world. One kind say a good deal more than they mean, are over-poweringly polite, are all gush and sentiment, and are always ready not only to thank you for any favor done them, but seemingly, for the privilege of living upon the footstool at the same time with yourself. The second class express just about what they feel, are polite and appreciative when occasion requires, and impress you with their sincerity and truthfulness. The third class shut themselves up like a clam shell. Whether they swing high or swing low is all one and the same to them, as far as any expression of their feeling is concerned. They speak neither of their joys nor their sorrows, and you might as well look for expression in a barn-door as to try to read their moods in their faces, for they have schooled themselves so that their faces tell no tales. I suppose I am too much that way myself. I can't, for the life of me, seem to express what I do feel. I suppose any quantity of people have done me favors, and have never had the least idea how grateful I really was, because I couldn't tell them," and he added the last almost with the air of one who had not been fairly treated.

"Bless the absurd man," I cried, "how can people know how you feel if you never tell them? Nobody knows your own heart but yourself, and how are people to know you have one at all, if you never show it?"

A slightly startled look crossed his face which would be handsome if he would allow his emotions to play over it, but which, from its fixedness, is in danger of losing all beauty of expression.

Now I have known cousin Robert long and well, and know that he is highly emotional, so do all his best and nearest friends, but a stranger would think him totally indifferent. I have regretted this exceedingly, for I know he is not aware how deep a hold this habit has upon him, and that he would be much happier if he would act his real self, and be much more beloved and respected. Then I can plainly see his influence on his young children, and I know his wife, Jane, keenly feels his manner, though she has such a bright, sunny, transparent nature, that it seems impossible that she could ever be made over into a cold, indifferent, reticent woman. I suppose I showed something of my thoughts in my face, for Robert is keen at reading other people's feelings, even if he does conceal his own.

"The fact is," he broke forth, "I wasn't brought up right. You know father was a hard, stern man, who didn't believe in sentiment or emotion. Mother was just the contrary. The smiles or the tears came very easy. I inherited all my mother's tenderness, with just enough of my father's hardness to make me think it unmanly to show my real feelings, especially as father always poked at us when we manifested any unusual emotion. It's bad for children to be brought up so!"

"Yes," I answered, "it is very bad. Your boy Fred was in here Christmas day, and I gave him a pair of bright wristers I had been knitting for him, and what do you think the little fellow did? After one short look of surprise and delight, which I had to watch sharp to catch, he thrust them into his pocket, cocked his head on one side, fixed his

eyes on the farthest point in the ceiling, and uttered the simple word, 'Thanks.' After a little he said, indifferently, 'Guess I'll be going,' ambled slowly out, and walked down the street with his hands in his pockets, whistling. During the day Frank came in, and I produced a similar pair of wristers for him. His face lighted up as he put them on, and said: 'Thank you, they are just what I wanted. All the school boys have them. But ain't they beauties, though? I must run home and show them to mother.' But he stooped in front of the window to hold up both wrists to me significantly, then threw me a kiss and ran away."

"Yes," said Robert, with a little chuckle, "Fred is just like me. It's his misfortune, and Frank is just like his mother. You wouldn't think they were born on the same continent, much less were brothers. I never thought so much about it as I have lately, but I do think Jane's way is the best, though I have sometimes laughed at her. 'Twas only a few days ago that Ed Shorey was in the yard talking to me. You know the Shoreys haven't an idea in common with Jane, as you may say, yet she came to the door and asked him how his family was, sent her love to his wife, and a pocketful of apples to the children. I asked her afterwards if she was not the least bit hypocritical. 'Why, no indeed!' she said, 'I am sure I feel kindly towards them, and I have got love enough left for all my friends. I haven't impoverished myself a bit, and those apples will do the children more good than a dozen lectures. Sometime, when I want to do them good and reach their hearts, I can do it twice as easy for my little entering wedges. When I ask the children, next summer, to come into my Sabbath-school class, I shall get them.'"

"Of course Jane's is the best way," I replied, "and since we are on the subject I may as well say my say. If Fred's manner is his misfortune it is certainly your fault. You are not to blame for what you inherited from your father, nor for your bringing up. You had no control over those things. But now that you are brought up and realize your deficiency, you should set yourself at work to remedy these defects by the use of your common sense. Neither could you help it that Fred should take on your nature, but you are to blame if you do not do your very best, by example and precept, to eradicate this miserable inheritance in yourself and your boy."

"Well, but, Charity, I am not so very bad as you make me. I feel as much as any one, and Fred is just as warm-hearted and affectionate as Frank, only he don't show it."

"That may all be true, and more's the pity, to spoil a fine nature by an unfortunate manner. Most people take one for what he appears to be. It is like a person with a handsome face wearing an ugly mask continually. People don't see beneath it. Beauty amounts to but little when it is concealed. You have no right to cover every good quality of mind and heart under a false mask, and you do your boy a grievous wrong if you allow him to go through the world doomed likewise. It is my belief that we should make of ourselves the best and most that we may. Cultivate the good and uproot the bad. We owe it to ourselves, our race, and our God. All the little kindly courtesies in the family and elsewhere should be made much of. There should be sympathy for all with whom we meet, either in their joys or in their sorrows. We should have a healthy interest in the affairs of others, an unselfishness which seeks not every good for one's self, but which pays us back many fold for all our sacrifices in the soul growth which comes to us."

"I know you are right, Charity, I must try to make a change. I'll go home and talk it over with Jane. Thank you for your plain talk. 'Faithful are the wounds of a friend.'"

So he went away. I felt greatly encouraged, for he had said much for him, and I knew him to be too conscientious and persistent to ever get back on the old ground again. Jane came over the next day, jubilant, and I knew the moment I saw her tell-tale face that she had good news for me. As soon as she was seated in her favorite chair before our open wood fire, I looked into her eyes and said, "Well?"

She looked back and began: "After the children had gone to bed last night, Robert told me about your conversation yesterday, and we had a long talk about our different traits and our duties in general, especially towards our children. I thought I knew Robert before, but he revealed depths of tenderness, love, and appreciation which astonished even me, who know him better, per-

haps, than any one else does. I think he has taken a long stride forward, and I shall have to use my small feet pretty lively to keep up with him. I hate to acknowledge it even to myself, but it has been the one dark spot in my married life, Robert's reticence and repression. There are so many great things and little things in everyday life where I have so missed the hearty and frank appreciation which I have always been accustomed to in my father's family. And while I have reason to know that Robert's brothers and sisters esteem and love me, I have been chilled by their manners. They are all alike, except sister Lizzie, who is as open as the day. To illustrate: Last Christmas I gave her a set of embroidery. I had made it myself, and wrought much love in with the dainty stitches. The next time I saw her she put her arms round my neck and gave me a kiss, saying, 'I thank you so much for my Christmas gift. It was just what I wanted. You were so good to make it for me.' I gave sister Laura a similar set. Her thanks came in this way. She had occasion to write me a business note, and at the close she added, 'Thanks for the embroidery.' Now I have a way of knowing that she was just as pleased as Lizzie was, and her 'thanks' probably meant as much to her as Lizzie's tender acknowledgment did to her. Yet I can never take quite the pleasure in gifts to Laura that I can to Lizzie. Is it a weakness in my make-up? Don't we all crave the expression of love and appreciation, and ought we not to have it? Should not this heart-want of ours be met and fed? Are the loving expressions wholly nature's gifts, or is it one of the 'family rights' that children be taught the necessity of a better way, until it is theirs by habit, if not by nature? Write about it, Charity."

So I can do no better than to tell you this little story, and let you find and apply the moral for yourselves, dear readers.—*Charity Snow, in the Household.*

Two Gentlemen.

I saw two young gentlemen on a street-car today. One of them was grown up. He was handsomely dressed in a gray business suit, and had very neat kid gloves and fine boots. The other was about twelve years old. His jacket had several patches, and needed more; and his shirt was of brown cotton and not very clean. Do you wonder how I knew he was a gentleman? I will tell you. The boy went through the car to give some message to the driver. As he returned, he gave a little jump through the door, and as he did so, his bare foot touched the grown gentleman's knee, and left a little mud on it. Turning round on the platform, he raised his straw hat, and said very politely, in a clear tone, "Please excuse me." Then the other gentleman bowed in his turn—just as he would have done to one of his own age—and said with a pleasant smile, "Certainly."

The Iroquois Indians, many of whom are very fine gentlemen, say sometimes of a rude person, "His mother did not teach him manners when he was young." I am inclined to think that the mothers of both my young gentlemen had taken a good deal of pains with their manners, because their politeness came so naturally and easily.—*Selected.*

Wonders of the Microscope.

A THOUSAND wonders in nature are lost to the human eye, and only revealed to us through the microscope. Think of dividing a single spider's web into a thousand strands, or counting the arteries and nerves in the wings of a gossamer moth. Yet, by the aid of the powerful lens of a microscope, it is found that there are more than four thousand muscles in a caterpillar. The eye of a drone contains fourteen thousand mirrors; and the body of every spider is furnished with four little lumps, pierced with tiny holes, from each of which issues a single thread, and when a thousand of these from each lump are joined together, they make the silk line of which the spider spins its web, and which we call a spider's thread. Spiders have been seen as small as a grain of sand, and these spin a thread so fine that it takes four thousand of them put together to equal in size a single hair.—*Methodist Recorder.*

No ONE is so blind to his own faults as a man who has the habit of detecting the faults of others.

Religious Notes.

—China spends \$150,000,000 annually in ancestral worship.

—The number of church holidays in Russia is about 160 a year. Knowing this fact, it will not be so difficult to understand why the Russians persecute the Jews. "Satan finds some mischief still, for idle hands to do."

—Quite a sensation has been made by the statement of an Episcopal Clergyman in Washington, D. C., that he repeated mass, recited prayers for the dead, had established auricular confession, and granted absolution.

—Three stations have already been established by the London Missionary Society on Tanganyka, and it is the intention of that organization to send out soon a steel steamer to navigate the lake and assist in maintaining more stations on its shores.

—Mrs. Bainbridge, of Providence R. I., says that going out from one of the mission-houses in Foochow, China, she met a man with a pole across his shoulders, with a basket on each end filled with girl babies, which he was trying to sell at 40 cents each.

—The *Sabbath Recorder* contains an article on "Lady Ministers." The writer thinks that their natural endowments are such as to make them most efficient ministers, and that the churches should seek for ministers among the devoted young women, and should educate them for that purpose.

—A recent visitor to the Modoc Indians in the Indian Territory found them in the front rank of progress in the temperance movement—the sale of intoxicating liquors entirely prohibited, and the name of every man and woman, and of every child old enough to sign, on the temperance pledge.

—The American Baptist Home Mission Society, in its late meeting in New York, "earnestly deprecated" the passage of the Chinese Bill. The report of the Committee on Chinese Missions said that such a law was not demanded by any actual peril to the American institutions or industries; it was brought about "by an unchristian race prejudice, and the rivalry of political parties ambitious for power, and will be an inextinguishable stain upon our national honor."

—The village of Bertola, near Turin, in Italy, has renounced the Roman Catholic religion, and accepted the Protestant faith. The archbishop suspended the priest and closed the church against the parishoners. The indignant villagers then invited the evangelical ministers of Turin to come and expound the word of God to them, which they have continued to do since early in January. The village, containing about 2,000 inhabitants, is now thoroughly Protestantized.

—If some ministers nowadays being installed were one-half as certain about what they do know and believe as they are concerning what they don't know and do not believe, there would be much better ecclesiastical timber put into some pulpits than we fear will get there. Your modern agnostic—evangelical of course—is a sort of theological fence-viewer; he cannot make up his mind what field to abide in and so straddles the fence. Easy for the fence, but rather hard for the man.—*Christian at Work*.

—Some time since we mentioned the establishment of a school in China, by the M. E. Church, South. Of the success of the school, Dr. Allen, the President, writes thus: "We have been forced to accept 400 pupils, and yet there are very many applicants for whom we can find no place. But the truly marvelous part of the whole is the class of boys and young men who apply, and their eagerness to get in, the crowning marvel being that while no tuition, as such, is charged, the subscriptions of the pupils, for every one subscribes, and the friends of the enterprise, already suffice for two years. There never was anything like this ever seen or heard of in China before. I had expected to open two high schools with some 100 boys to each the first year, but in less than four months from the first announcement of our plans, we are compelled to accept 200 each, with full 100 more on the reserve or expectant list."

News and Notes.

—A meeting of the National Prohibition Alliance is to be held in Chicago, August 22.

—Active preparations are being made for the shipment of grain from California to Europe via New Orleans.

—There are said to be 7,000 American students in Germany, who spend, it is estimated, about \$4,500,000 annually.

—Another appropriation of \$10,000 to the persons made destitute by the Mississippi floods, has been found necessary.

—Five hundred cattle that were to be shipped to England, were poisoned recently near Montreal, by eating a noxious plant.

—A gang of four counterfeiters, with 6,000 counterfeit dollars, tools, dies, etc., were captured in Chicago by the Secret Service officers, June 8.

—A bill has been introduced in the Chamber of Deputies providing for the immediate abolition of slavery in Cuba, and granting the slaves civil rights.

—A dispatch from Milwaukee, June 7, says: "Heavy forest fires are raging in the vicinity of Merrillton, Wis., and considerable damage is being done to standing timber."

—Another explosion occurred in the Powder Works at Stege Station, near Oakland, on the evening of the 8th. The building was blown to atoms, but no lives were lost.

—In Japan 90 per cent. of the people are able to read; in the United States only 80 per cent.; in England, 67; in China, 50; and in India 5 per cent. can boast that accomplishment.

—A State Prohibitory Organization has been incorporated in Wisconsin. Its objects are to secure the submission of a prohibitory amendment to the people, and to compel its enforcement.

—"White labor laundries" run solely by Chinamen, are among the tricks which the "heathen Chinese" adopts in order to secure the custom of those who are unfavorably inclined towards him.

—A severe hailstorm swept over Northampton County, N. C., and Southampton County, Va., June 6, demolishing houses and ruining crops. Some hailstones were said to be a foot long, and to weigh a pound and a half.

—There is no suspension of the outrages in Ireland. The latest is the shooting of a landlord and his escort, a soldier, by a party of men from behind a wall. Such events are getting so common as to scarcely excite remark.

—Reports from Patrick County, Virginia, state that owing to the drought last year, which ruined the corn crop, many persons are actually starving. The county is very mountainous and isolated, and distant from the railroad, which renders it difficult for assistance to reach the people.

—According to the official figures of the Internal Revenue Commissioner, the number of barrels of beer made in the United States, in 1863, was 1,765,827; the number made in 1880, was 13,147,110, an increase of over 11,000,000 barrels. What a shockingly temperate nation we are getting to be.

—A paper was read before a recent meeting of the New York Historical Society, in which it was emphatically denied that Thomas Jefferson wrote the Declaration of Independence, as is generally supposed. The original manuscript was brought forward to prove that it was written by one John Dennison.

—It is stated that the Khonds, an aboriginal tribe in the Central Provinces, have taken Bhowra Patra, the chief town of the tribe called the Cultahs, whom the Khonds accuse of agrarian encroachments. They robbed the treasury and murdered over four hundred people. Portions of the hair and flesh of the victims were distributed among the Hill Khonds to induce them to join the revolt.

—On the evening of the 4th inst., the schooner *Industry* capsized just outside the harbor of South Haven, Mich. All on board were drowned. The wreck was near the shore and was witnessed by hundreds of people, but owing to the terrible sea it was impossible to render any assistance to the drowning crew. A severe storm was raging all along the eastern shore of the lake at the time, and many wrecks are reported.

—It is said that the American Society of Civil Engineers is arranging a scheme for a standard time for the whole world. Among other changes, it is proposed to have only one series of hours in the day, extending from midnight to midnight and numbering from 1 to 24, without interruption; to number the hours between midnight and noon (1 to 12) precisely as at present, and to denote the hours between noon and midnight by letters of the alphabet.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 15, 1882.

Camp-Meetings.

MINNESOTA, Minneapolis, June 21-27.
DAKOTA, Parker, June 29-July 4.
TEXAS, Waxahachie, July 21-31.

TO THOSE who may wonder why personal letters to the editor of the SIGNS do not receive immediate attention, it may be necessary to state that he is traveling about in Oregon and Washington Territory, attending the camp-meetings, and cannot receive his mail regularly. The labor of the meetings, also, allows little time for correspondence.

WE have received No. 3 of the "British Department" of the SIGNS OF THE TIMES. This number shows a decided improvement over the preceding two numbers. It is full of interesting items in regard to the work in England, which cannot fail to interest our American readers, as well. Any person wishing it, can receive it for the year, direct from the English Depository, by sending address, with twenty cents, to Miss Alice Morrison, Pacific Press, Oakland, Cal.

To V. M. Societies.

WE are prepared to furnish lists of names obtained in our Sacramento labors to all who desire to do missionary work. Address, stating number you want,
N. C. McCLURE,
914 Laguna St., San Francisco, Cal.

Acknowledgement.

IN the preparation of my article in this number of the SIGNS, entitled "God's Purpose Concerning the Earth," I have to acknowledge with gratitude the great assistance I have received from "The Voice of the Church," published by D. T. Taylor, Boston, Mass.

J. N. LOUGHBOROUGH.

A Sunday-Law Conviction.

IT has been so long since any cases have been tried under the Sunday Law, and so much longer since a conviction has been obtained, that we, in common with many others, had almost forgotten that such a law was in existence. It has yet a little life, however, as may be seen by the following item from the San Francisco Chronicle, of June 11:—

"A genuine surprise was afforded yesterday morning in Judge Rix's Court by the conviction of J. C. Scott, a Third-street stationer, who was charged by Officer Whan with having kept his store open on the 19th of last March, which was a Sunday. Scott was tried by a jury, which spent a quarter of an hour before determining upon the defendant's guilt."

Crime.

THE papers for three days prior to the time of this writing, contain the account of eighteen murders committed in the United States, besides numerous lesser crimes, and some too horrible to mention. Probably not one of the murderers will receive his just deserts. The trial of the man who stabbed his brother in a drunken brawl in San Francisco, recently, has just resulted in a disagreement of the jury. These wise men evidently thought that the man was not guilty, because, being a drunkard, he had peculiar rights. Besides, his brother was drunk and tried to stab him too. It has got so nowadays that juries seem disposed to blame the victims for getting in the way, rather than convict the murderer. They might learn something useful by reading 1 Tim. 1:9, 10.

The Presbyterian Church at Iuka, Miss., is composed almost exclusively of female members. From their report to the Chickasaw Presbytery it is shown that these excellent ladies are a most zealous and faithful band of Christian workers. Even the superintendent of the Sunday-school is a lady, and a most efficient superintendent, too. This is certainly an admirable showing for the good ladies of Iuka, but the question now naturally arises, What are the men of Iuka doing?—*Christian at Work.*

What's In a Name?

SOME of the "liberal" religionists in the East, evidently think that there is a great deal, judging from the following item from the *Independent*:—

The question of the relation of the Congregationalists to the Baptists is one that has not yet fairly arisen, but must arise. Baptists can fairly raise against Congregationalists the charge of intolerance, if the latter are unwilling to fellowship churches, and install pastors that shall not accept and practice infant baptism. But that matter is being very quietly settled in favor of liberty, by the passing over of Baptist ministers, who do, what some distinguished Baptist authorities have suggested, use a form of consecration for infants which they will not allow to be baptized. But in the same Manchester which Mr. Leavell has left, a Congregational minister, Mr. Clark, has just been installed, who took somewhat novel and suggestive positions on the subject. He was asked by the council: "Who are the proper subjects of baptism?" He replied: "Believers." "How about their children?" "They should not be baptized; certainly, my children shall not be." "But how in the case of such as desire to bring their children for baptism?" "If they cannot be dissuaded, I should not object to a form of consecration; but I should not call it baptism." This, we are informed, was the substance of the examination on this point. He was unanimously accepted, and Dr. Duryea preached the sermon.

On this principle you have only to call your evil deeds by fine names to make them virtues.

A Monument Wanted.

THE following item we clip from a city paper of recent date:—

"John Bechtel is a name not yet known to fame, but which should be commemorated by a monument which will endure indefinitely. He was the apostle of lager beer; he started the first beer saloon and erected the first brewery in the United States, thirty years ago. He has just died at Brooklyn, and the announcement of what he has done for humanity was coupled with the report of his demise. It really seems astonishing that within the lifetime of one individual, such an enormous business could have been developed, and such a change wrought in the habits of the people."

The paper continues that in introducing this nauseating stuff, and creating an appetite for it, he "has been the most effective temperance worker of his day, though he may have been wholly unconscious of the tremendous influence he had exerted."

Noble man! Content to pass through life, unappreciated, and even himself unconscious of doing anybody any good, so long as he could fill his pockets with money at the expense of the souls of those whose appetite was stronger than their reason. This traffic, of which he was an "apostle," has developed a wonderful amount of self-denial among its patrons. Men have denied themselves even the necessities of life, and have allowed their families to go without respectable clothing or nourishing food. The struggles of Palissey in his search for the mode of producing white enamel on earthen vessels,—how he was reduced to the necessity of burning his own furniture for fuel, and to listen to the cries of his children for bread,—are thought to be worthy of a place in history; but thousands of men unknown to fame, have done the same thing in their self-sacrificing desire to help along this "temperance movement." "The end crowns the work;" surely, then, the thousands of bloated forms, bleared eyes, and battered noses, to say nothing of the cheerless homes and broken hearts, ought to be a monument sufficient to gratify any man's ambition, however depraved he might be.

If men are ever made temperate by the use of beer, it is in the same manner that men's lives have been saved by pins: "by not swallowing 'em." E. J. W.

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