

# The Signs of the Times.

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

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## The Signs of the Times.

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### ALL IS PEACE.

Is THIS the peace of God, this strange, sweet calm?  
The weary day is at his zenith still,  
Yet 'tis as if beside some cool, clear rill,  
Through shadowy stillness rose an evening Psalm,  
And all the noise of life were hushed away,  
And tranquil gladness reigned with gentle, soothing sway.

It was not so just now. I turned aside  
With aching head, and heart most sorely bowed;  
Around me cares and griefs in crushing crowd,  
While inly rose the sense, in swelling tide,  
Of weakness, insufficiency, and sin;  
And fear and gloom and doubt in mighty flood rolled in.

That rushing flood I had no power to meet,  
Nor strength to flee: my present, future, past,  
Myself, my sorrow, and my sin I cast  
In utter helplessness at Jesus' feet;  
Then bent before the storm, if such his will.  
He saw the wind and waves, and whispered, "Peace, be still!"

And there was calm! O Saviour, I have proved  
That thou to help and save art *really* near;  
How else this quiet rest from sin and fear,  
And all distress? The cross is not removed,  
I must go forth—in death;  
But leaning on thine arm, I dread its weight no more.

Is it indeed thy peace? I have not tried  
To analyze my faith, dissect my trust,  
Or measure if belief be full and just,  
And therefore claim thy peace. But thou hast died;  
I know that this is true, and true for me;  
And, knowing it, I come, and cast my all on thee.

It is not that I feel less weak, but thou  
Wilt be my strength,—it is not that I see  
Less sin, but more of pardoning love in thee,  
And all-sufficient grace. Enough! And now  
All fluttering thought is still; I only rest,  
And feel that thou art near, and know that I am blessed.

—Frances R. Havergal.

## General Articles.

### The Forbidden Sacrifice.

BY MRS. E. G. WHITE.

WHEN Saul was crowned at Gilgal, the nation seemed unanimous in his support, and he felt that his throne was firmly established. He now dismissed to their homes the vast army that had arisen at his call to overthrow the Ammonites, reserving only two thousand men to be stationed under his command at Michmash, and one thousand to attend his son Jonathan at Gibeah of Benjamin.

Elated with the honor of the recent victory, Saul was disposed to relax his efforts. He preferred the enjoyment of ease and the pomp of royalty to the toil, uncertainty, and danger of the field of battle. Here was a serious error. While his army was filled with hope and courage, he should have proceeded at once to make war upon other enemies of Israel. By neglecting to do this, he lost the opportunity to strike a telling blow for the honor of God and the liberties of the nation.

Meanwhile their warlike neighbors, the Philistines, were active. After the defeat at Ebenezer, they had still retained possession of some hill fortresses in the land of Israel; and now taking advantage of the somewhat disorganized condition of the Hebrew nation, consequent upon the change in the government, these powerful foes had established themselves in the very heart of the country. Yet they were filled with fear at the defeat of the fierce and cruel Ammonites, and had they been attacked with the same courage and energy, they might then have been subdued.

In facilities, arms, and equipments, the Philistines had great advantages over Israel. During the long period of their oppressive rule, they had endeavored to strengthen their power, by forbidding the Israelites to practice the trade of smiths, lest they should make weapons of war. At the conclusion of peace, they had still kept the trade in their own hands, the Hebrews resorting to the Philistine garrisons for such work as needed to be done. Had the men of Israel possessed proper energy and foresight, they would, during the long interval of peace, have secured the services of skilled workmen, and furnished themselves with weapons of war. But love of ease, and the abject spirit induced by long oppression, controlled them. Hence they had suffered even their agricultural implements to become blunt, and none among the Israelites, except Saul and his son Jonathan, possessed a spear or sword.

It was not until the second year of Saul's reign that an attempt was made to subdue the Philistines. The first blow was struck by Jonathan, who at the command of his father attacked and overcame their garrison at Geba. The Philistines were greatly exasperated by this defeat, and they made ready for a speedy attack upon Israel.

Saul was now aroused to the necessity of immediate action. He caused war to be proclaimed by the sound of the trumpet throughout the land, and also issued a proclamation calling upon all the men of war, including the tribes across the Jordan, to assemble immediately at Gilgal. This summons was obeyed.

The Philistines had gathered an immense force at Michmash—"thirty thousand chariots, and six thousand horsemen, and people as the sand which is upon the sea-shore innumerable." When the Hebrews became apprised of the strength and numbers of the opposing force, and then considered their own defenseless condition, they became terrified and disheartened. Every day saw the army of Saul diminishing, as multitudes of the people stole away to hide themselves in caves, thickets, and pits; and some even fled across the Jordan, to the land of Gad and Gilead. Those who still remained "followed him trembling."

Where was now Israel's pride and confidence in their king, demanded, as they had declared, "that we may be like all the nations, and that our king may judge us, and go out before us and fight our battles"? Alas, how utterly worthless are all hopes based on human pomp or pride!

Samuel had appointed to meet the king at Gilgal, there to "offer burnt-offerings and sacrifices, and to show him what he should do." The prophet did not arrive within the allotted time, and as Saul saw their dangers increasing, and the hearts of the people failing for fear, he became impatient. Instead of resorting to prayer, and humbling his soul before God, he determined to do something himself to relieve the difficulties of the situation.

Here is where many have failed, and continue to fail. They will not wait patiently for the Lord to work for them. They desire to be active, and if God does not give them something to do, they will venture to do even what he has forbidden. The Lord had detained his servant, in order to test the faith and obedience of the king. Saul did not stand the test. God had promised to be with him, if he would be obedient. He should have trusted this promise, and waited patiently for divine instruction and guidance. But thinking that something must be done at once to inspire the people with courage, he commanded them to bring forward their victims for sacrifice, and then he presumptuously took the place of priest, and himself offered them upon the altar. This act was a flagrant violation of the divine command that only those should offer sacrifice who had been sacredly consecrated to the work. Moreover, the public nature of the act, as well as the high position of the offender, added greatly to the

pernicious influence of his example, and rendered prompt punishment indispensably necessary.

No sooner had Saul made an end of offering sacrifice, than he heard of Samuel's approach, and went out to meet him. But though greeted with demonstrations of reverence and affection, the prophet understood that all was not right. In answer to his pointed inquiry, "What hast thou done?" Saul endeavored to excuse his own course, by depicting the terror of the people and the danger of an immediate attack from the Philistines. But the prophet returned the stern and solemn answer,—

"Thou hast done foolishly. Thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue; the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee."

Saul's transgression proved him unworthy to be intrusted with sacred responsibilities. One who had himself so little reverence for God's requirements, could not be a wise or safe leader for the nation. Had he patiently endured the divine test, the crown would have been confirmed to him and to his house. In fact, Samuel had come to Gilgal for this very purpose. But Saul had been weighed in the balance, and found wanting. He must be removed to make way for one who would sacredly regard the divine honor and authority.

An all-wise God had foreseen these events, yet Saul's threatened humiliation was chargeable only to his own sin and folly. God had given him great advantages to develop a right character. The Holy Spirit had enlightened his understanding, giving him clear views of the divine character and requirements, and of his own duty. All this made his sin more grievous.

Had Saul cherished the light which Christ had given him, he would have trusted less to the performance of religious rites, and would have felt more deeply the importance of humbling his heart before God. Impulse would have been guided by reason, and chastened and purified by conscience. But it is difficult for a man whose habits are fixed, to unlearn what he has for years been learning. Divine grace only can effect this transformation.

In the faithful performance of God's will, all the powers of the mind, all the emotions of the heart, will be called forth into their noblest, purest, happiest exercise. Great are the privileges of the Christian, and great the change which must be wrought by the Holy Spirit, ere men sinful by nature can become the sons of God. Mental abilities and spiritual affections, the treasures of memory and the anticipations of hope, are alike to be sanctified by the spirit of Christ, and consecrated to his service. The life of Christ's disciple is begun by faith and continued by obedience.

WHY?—Why should we insist on bearing our own cares when He is ready to bear them for us? Why do we magnify them, and multiply them, and brood over them, as if in so doing we could relieve ourselves, or make them seem fewer and lighter? Let us go with them at once to Him, knowing that it is as self-righteous to keep our cares as our sins from Him. Let us go to Him with thanksgiving as well as prayer. Oh, how thanksgiving lightens all burdens and scatters all shadows! How quickly care leaves us when we rebuke it with "Bless the Lord, O my soul!"—*H. Bonar.*

THE book to read is not the one which thinks for you, but the one which makes you think. No book in the world equals the Bible for that.—*Dr. McCosh.*

## The Thousand Years of Rev. 20.

BY ELD. J. N. LOUGHBOURGH.

VARIOUS opinions are extant concerning the one thousand years. We cannot give a detailed examination of all these views, but we wish to suggest some ideas, which, if received, will in themselves meet the various positions concerning it.

If the saints are not to inherit the earth until it is made new, and the earth is not made new until the wicked are destroyed, we should at once conclude that the saints do not inherit it until after the thousand years, because it is at the end of that period that the wicked meet their doom. What, then, is the condition of the saints during the thousand years, and what the condition of the earth?

Concerning this thousand years, all are agreed that this period when Satan is to be bound is at the end of six thousand years from creation (which are now nearly expired<sup>1</sup>), for there are so few exceptions that they are of no note. The greatest difference of opinion is in regard to the work of that period, rather than with reference to that period itself. One class claim that this thousand years is prior to Christ's second advent, and that during that time all the world is to enjoy a peaceful reign, having been converted at the commencement of that period. Tares and wheat (righteous and wicked) are to "grow together till the harvest,"<sup>2</sup> so there can be no world's conversion prior to the burning day.

Another class take the position that the thousand years' reign is on the earth, after the second advent of Christ, before the earth is renewed. These also claim that during that reign probation is still to continue, that the saints will reign over, and teach, mortal nations, and that these mortal nations are to increase vastly in numbers during that period. It is claimed that the devil is bound that he may not deceive these nations. If this were the case, he is bound that he may not deceive those who have never known his wiles. The Scripture says he is bound "that he should deceive the nations *no more*, till the thousand years are fulfilled."<sup>3</sup> This implies that he is bound that he may not deceive those whom he has been deceiving. At the end of that period it seems he does deceive them all with the idea that they can capture the saints of God. According to the record, the very ones who have escaped the devil's deceptions for one thousand years, at the expiration of that period are again deceived by him, and devoured by fire from heaven.

Some of the reasons urged in support of this view we will notice briefly.

1. Two texts are read together as though they were one, "They lived and reigned with Christ a thousand years,"<sup>4</sup> and, "We shall reign on the earth."<sup>5</sup> Now we fully believe the testimony of both these texts, but they do not say the saints will reign on earth a thousand years. They will reign on earth forever and ever, but that will be in the "new earth wherein dwelleth righteousness," or, wherein the righteous shall dwell. The text does not even say that Christ will reign on earth a thousand years; but they "reigned *with Christ* a thousand years."<sup>6</sup>

2. It is claimed that if the saints reign a thousand years, they must have somebody to reign over, and so it is said that they must reign over mortals. If they cannot reign a thousand years unless they have mortals to reign over, how can they reign forever and ever without the same?

This thousand years' reign of the saints *with Christ* seems to be something different from the remainder of their reign. May it not be that this is the period of investigation of the cases of the wicked of the six thousand years, and that then those texts which seem to give the saints a part to act in the final judgment of the wicked will have their accomplishment? Christ said to the twelve, "Ye shall sit upon twelve thrones, *judging* the twelve tribes of Israel."<sup>7</sup> This is when he sits "upon the throne of his glory." St. Paul inquires, "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels? how much more things that pertain to this life?"<sup>8</sup> This judgment is contrasted with judgment concerning things pertaining to this life, and therefore we understand it to refer to a future judg-

ment. We read also in the testimony of the psalmist, "Let the saints be joyful in glory . . . Let the high praises of God be in their mouth, and a two-edged sword in their hand, . . . to execute upon them the judgment written, this honor have all the saints."<sup>9</sup> From the above texts we see there is a work to occupy the thousand years' reign, although there may be no mortal nations for the saints to reign over during that period. The saints, it seems, are in some way to participate with Christ in the examination of, and passing of sentence upon, the wicked nations who have previously lived on earth.

When the saints sing, "We shall reign on the earth,"<sup>10</sup> they are already kings and priests, and are prostrating themselves before the throne in Heaven. They sing of Christ, "Thou hast redeemed us to God by thy blood out of every tongue, and kindred, and people, and nation." Although this language quoted is the language of the four beasts and four and twenty elders, it is what all the saints will sing after their final deliverance. This being so, the saints will, at some time, go to Heaven, and thus prostrate themselves in adoration before the throne.

Those who hold to the view that the thousand years' reign will be on earth, generally claim that the saints will never go to Heaven; and therefore, if they reign a thousand years, it must be on earth. Our reply is, The word says, "They shall reign *WITH CHRIST* a thousand years;" and we shall proceed to show that at the commencement of the thousand years, at least, they are with Christ in Heaven. There is no direct evidence to show that the thousand years' reign is upon earth, or that the saints will be on earth again after their ascension, till the end of the thousand years; we have hence concluded that the thousand years' reign will be in the New Jerusalem in Heaven.

But we will now produce other evidence that the saints will go to Heaven. St. Paul says, "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."<sup>11</sup> But, says the objector, they immediately come down again, and possess the earth. There is no direct evidence to prove that they are on earth again till the end of the thousand years, when the wicked are said to compass "the camp of the saints about and the beloved city."<sup>12</sup>

Another evidence that the saints are to go to Heaven is found in the song of their redemption: "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harp of God. And they sing the song of Moses the servant of God, and the song of the Lamb."<sup>13</sup> Here is a company who are to stand (after they are redeemed) "on the sea of glass." Where is the sea of glass? St. John tells us, "After this I looked, and behold a door was opened in Heaven, . . . and behold a throne was set in Heaven, and one sat on the throne . . . and before the throne there was a sea of glass like unto crystal."<sup>14</sup> There can be no mistaking the location of the sea of glass. It is immediately before the throne of God in Heaven. Here is also direct evidence that the saints will go to Heaven. They are to sing the song of their deliverance on the sea of glass, before the throne of God in Heaven.

The testimony of our Saviour to his disciples, as recorded by St. John, is proof that the saints will go to Heaven at the second advent. We read, "Little children, yet a little while I am with you. Ye shall seek me; and, as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. . . . Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, whither I go, thou canst not follow me now; but thou shalt follow me afterward."<sup>15</sup> When our Saviour told the Jews, "Whither I go ye cannot come," he said, "I go unto him that sent me."<sup>16</sup> Our Lord's testimony to St. Peter was, Thou canst not follow me to him that sent me—to Heaven—now; but thou shalt follow me there after I have been there. This message fell with sadness upon the disciples, and troubled them; but the Master immediately said, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would

have told you. 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."<sup>17</sup> Here is direct evidence that the saints will go to Heaven with Christ after his second coming.

As there is no testimony to prove that the saints will not go to Heaven with Christ after his second advent, we claim that the texts above quoted fully prove that they will go there. The saints are to reign with Christ a thousand years, and we have found that they commence that thousand years *before the throne in HEAVEN*. Who can claim that the thousand years reign is on earth, with no evidence that the saints are on earth again until after the thousand years?

It is claimed by some that there are promises which have been made to certain nations that have never been fulfilled; and which cannot be fulfilled in the new-earth state; and so must be fulfilled during the thousand years, when the saints will reign over mortal nations. We have not space here to notice one by one, those peculiar promises that are spoken of, but we will present some forcible objections to the conclusion that they are to be fulfilled on earth during the one thousand years.\*

To claim that men can find pardon for their sins after the second advent of Christ does not seem to agree with the plain declaration of Holy Writ. Says Christ, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold I come quickly."<sup>18</sup> From this text we learn that just previous to Christ's coming, this solemn decree goes forth, showing that each class must still occupy the position in which they are then found. If you say the class who are to have probation are neither just nor unjust, we reply, There is no such class recognized in the word of God. Says Christ, "He that is not with me, is against me; and he that gathereth not with me, scattereth abroad."

Concerning the promises above mentioned, a part of them have been fulfilled. Many of them were conditional; for the conditions were distinctly expressed, and, as the people failed on their part to fulfill the conditions, of course the promises, being conditional, became null and void. Of promises that have reference to national blessings, I see not how they could be otherwise than conditional. To claim that God will bless a nation irrespective of its character, is contrary to all his past dealings with his people. Although there may be instances where promises of national blessings are given, and no condition expressed, yet such condition is always to be understood. This is well expressed by the prophet Jeremiah, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them."<sup>19</sup>

There is no principle recognized in the word of God by which pardon can be obtained after the second advent of Christ. It cannot be effected by the mediation of Christ; for that ends when he lays aside his priestly garments, and takes his position as king. When our Saviour ceases his mediation, he that is unrighteous must remain so still, for mercy then no longer pleads in their behalf. His offering will then be of no avail to those who have not sought him, as they will be cut off from interest in his blood by the solemn mandate, "Be filthy still." If they offer beasts, the blood of beasts cannot take away sins. Because there is no principle recognized for salvation except the blood and intercession of Jesus, we can see no chance for salvation after that intercession ends; and if so, there can be no probation after his second advent.

It is urged that, as the earth is the territory of the kingdom, and the kingdom is established at Christ's second coming, it must be that it is established on earth, and that the one thousand years' reign is on earth. We do not disagree with the position that the kingdom is finally to fill the earth; for "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," are to be given to the saints of the Most High. It is the

1. According to the Chronology of Bishop Usher (that used in the Bible), the creation was 4004 years before the birth of Christ, which would make the world about 5886 years old. Usher has given the reign of the judges as only three hundred years, but St. Paul says, "And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet." Acts 13:20. This difference added to Usher's Chronology would make the world now about six thousand years old.  
2. St. Matt. 13:30. 3. Rev. 20:3. 4. Rev. 20:4. 5. Chap. 5:10. 6. Rev. 20:4. 7. St. Matt. 19:28; St. Luke 22:29, 30. 8. 1 Cor. 6:2, 3.

9. Ps. 149:5, 6. 10. Rev. 5:10. 11. 1 Thess. 4:16, 17. 12. Rev. 20:9. 13. Rev. 15:2, 3. 14. Rev. 4:1-6. 15. St. John 13:33-36. 16. St. John 7:33.

17. St. John 14:1-3. \*For a fuller exposition of those texts, we refer the reader to a book in our catalogues called "Refutation of the Age to Come," 20 cts. or 10d English. 18. Rev. 22:11. 19. Jer. 18:7-10.

*new earth*, however, that is to be the inheritance of the saints. We understand that the kingdom is established at the coming of Christ, and that it commences when he puts on his kingly robes. His government, or kingdom, we understand, is fully organized in the city above; and when sinners are destroyed out of the earth, and the earth made new, the dominion and greatness of the kingdom will be under the whole heavens.

If the thousand years' reign is in Heaven, and if the kingdom is not established on earth till after that period, the question arises, In what condition is the earth during the thousand years? Whatever condition it is placed in at the commencement of that period, must be its condition to the close, unless we have evidence to the contrary. The prophet Isaiah gives a plain statement of the condition in which the earth will be placed at Christ's coming, "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof . . . . The land shall be *utterly emptied*, and utterly spoiled; for the Lord hath spoken this word. . . . The earth also is defiled under the inhabitants thereof: because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."<sup>20</sup>

It does not say there are a few men left on the earth, but the testimony is that the "Lord maketh the earth *EMPTY*." "The land shall be *utterly emptied*," etc. Then these few men left are not on the earth. We suppose those then left are the saints, who, as already shown, will go to Heaven with Jesus after his second advent.

The prophet Jeremiah bears a plain testimony concerning the condition of the earth after being thus turned upside down: "I beheld the earth, and lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was *no man*, and *all the birds of the heavens were fled*. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, *The whole land shall be desolate*; yet will I not make a full end."<sup>21</sup> The Lord will not make a full end, for the good reason that the earth is to be restored, and then it will be given to man as his inheritance. The above quotation shows as desolate a condition of the earth as when God first spoke it into existence, for the same language is employed, "Without form, and void." This desolation is in the day of the Lord, and as there is no proof that there is a man on earth again till the end of the thousand years, our position is, that during that period the earth is desolated of its inhabitants.

Again, the Lord says, by the mouth of the prophet Zephaniah, "I will *utterly consume all things* from off the land saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will *cut off man from off the land*, saith the Lord. . . . Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests."<sup>22</sup> This "*sacrifice*" of the wicked is undoubtedly the same as that mentioned in Revelation.<sup>23</sup>

We read also in Isaiah, "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, TO LAY THE LAND DESOLATE: and he shall destroy the sinners thereof out of it."<sup>24</sup> As the day of the Lord will desolate the land, there will be no mortal nations then for the saints to reign over. The wicked dead have no resurrection till the end of the thousand years; and as the reign of the saints is *with Christ*, the earth must be desolate during the thousand years.

<sup>20</sup> Isa. 24: 1, 3, 5, 6. <sup>21</sup> Jer. 4: 23-27. <sup>22</sup> Zeph. 1, 2, 3, 7. <sup>23</sup> Rev. 19: 17. <sup>24</sup> Isa. 13: 9.

HAPPINESS is like manna. It is to be gathered in the grains, and enjoyed every day; it will not keep, it cannot be accumulated; nor need we go out ourselves, nor into remote places to gather it, since it has rained down from heaven at our very doors, or rather within them.

If you gain an advantage over your fellow-man, call it shrewd diplomacy. If your fellow-man gains an advantage over you, call it rascality. The terms are synonymous.

GOD.

[The following sublime ode to the Supreme Being is translated from the Russian by John Bowring. It was written by one of their most distinguished poets, Gabriel Romanowitch Derzhavin. The ode is said to have been translated into the Chinese and Tartar languages; written on rich silk, and suspended in the Imperial Palace at Peking. The Emperor of Japan also had it translated into Japanese, embroidered in gold, and hung in the temple of Jeddo.—*The Christian at Work*.]

O THOU eternal One! whose presence bright  
All space doth occupy, all motion guide;  
Unchanged through time's all-devastating flight;  
Thou only God! There is no God beside!  
Being above all things! Mighty One!  
Whom none can comprehend and none explore;  
Who fill'st existence with thyself alone;  
Embracing all,—supporting,—ruling o'er;  
Being whom we call God,—and know no more!

In its sublime research, philosophy  
May measure out the ocean-deep—may count  
The sands or the sun's rays—but God! for thee  
There is no weight nor measure,—none can mount  
Up to thy mysteries; Reason's brightest spark,  
Though kindled by thy light, in vain would try  
To trace thy counsels, infinite and dark;  
And thought is lost ere thought can soar so high,  
Even like past moments in eternity.

Thou from primeval nothingness didst call  
First chaos, then existence;—Lord, in thee  
Eternity had its foundation;—all  
Sprung forth from thee;—of light, joy, harmony  
Sole Origin;—all life, all beauty thine.  
Thy word created all, and doth create;  
Thy splendor fills all space with rays divine;  
Thou art, and wert, and shall be! Glorious! Great!  
Light-giving, life-sustaining Potentate!

Thy chains the unmeasured universe surround;  
Upheld by thee, by thee inspired with breath!  
Thou the beginning with the end hast bound,  
And beautifully mingled life and death!  
As sparks mount upward from the fiery blaze,  
So suns are born, so worlds spring forth from thee:  
And as the spangles in the sunny rays  
Shine round the silver snow, the pageantry  
Of Heaven's bright army glitters in thy praise.

A million torches lighted by thy hand  
Waader unwearied through the blue abyss;  
They own thy power, accomplish thy command,  
All gay with life, all eloquent with bliss,  
What shall we call them? Piles of crystal light—  
A glorious company of golden streams—  
Lamps of celestial ether, burning bright—  
Suns lighting systems with their joyous beams?  
But thou to these art as the moon to night.

Yes! as a drop of water in the sea,  
All this magnificence in thee is lost;—  
What are ten thousand worlds compared to thee?  
And what am I then?—Heaven's unnumbered host,  
Though multiplied by myriads, and arrayed  
In all the glory of sublimest thought,  
Is but an atom in the balance, weighed  
Against thy greatness, is a cipher brought  
Against infinity! What am I, then? Naught!

Naught! But the effluence of thy light divine,  
Pervading worlds hath reached my bosom too;  
Yes! in my spirit doth thy Spirit shine  
As shines the sunbeam in a drop of dew.  
Naught! but I live, and on hope's pinions fly,  
Eager toward thy presence; for in thee  
I live, and breathe, and dwell; aspiring high,  
Even to the throne of thy divinity,  
I am, O God! and surely thou must be!

Thou art! directing, guiding all, thou art!  
Direct my understanding then to thee;  
Control my spirit, guide my wandering heart;  
Though but an atom midst immensity,  
Still I am something, fashioned by thy hand!  
I hold a middle rank 'twixt Heaven and earth,  
On the last verge of mortal being stand,  
Close to the realms where angels have their birth,  
Just on the boundaries of the spirit-land!

O thoughts ineffable! O vision blest!  
Though worthless our conceptions all of thee,  
Yet shall thy shadowed image fill our breast,  
And waft its homage to thy Deity.  
God! thus alone my lowly thoughts can soar;  
Thus seek thy presence—being wise and good!  
Midst thy vast works admire, obey, adore;  
And when the tongue is eloquent no more,  
The soul shall speak in tears of gratitude.

"Thank You" and "Please."

It is a grand thing to be associated with men and women trying to make a drunkard sober. I went to a little mission chapel in New York, and the speakers, of whom there were many, were allowed only a minute each. One woman said in that minute what thrilled me through and through. "The love of Jesus has made my husband and myself mannerly. We used to swear at one another, now we say, 'Thank ye,' and 'Please.'" I tell you, the preaching of infidelity and of all the scientists cannot produce an effect like that in one hundred years, nor yet in five hundred years.—*John B. Gough*.

HE who prays without confidence, cannot hope that his prayer will be granted.

Glimpses of Heaven.

ONE of the many internal evidences that the Bible is of divine origin, is furnished by its method of dealing with Heaven. If it were a human composition, it would devote a large space to that existence in which immortal beings are to spend everlasting ages; it would dwell on numberless particulars in its description of the "Better Country." But God's Book devotes over one hundred average pages to the rules of life in this world—even though this life on earth is measured by two or three score of years. Its aim is to show us the way to Heaven; and when we get there it will be time enough to find out what manner of place it is, and what will be the precise employments of its occupants. A very few sentences only in God's word are devoted to the description of the saints' everlasting home. The Bible says just enough to pique our curiosity, and to stimulate speculation, but not enough to lift the sublime mystery which o'erhangs it like a cloud of glory. A few things seem clear to us. It is a *place*—a distinctly bounded one, or else such words as "walls" and "gates" are a mere phantasy. The light of it proceeds from a central throne; for the Lamb who is in the midst of the throne is the light thereof.

Heaven is assuredly to be a home; its occupants one large, loving household. It will meet our deepest social longings; no one will complain of want of "good society." The venerable Emerson is not the only profound thinker who has fed his hopes of "a good talk with the apostle Paul." Dr. Guthrie is not the only parent who has felt assured that his "wee Johnnie would meet him inside the gate." Many a pastor counts on finding his spiritual children there as a crown of rejoicing in that day. The recognition of friends in Heaven cannot be a matter of doubt. Nor will any hateful spirit of caste mar the equalities of a home where all have a common Lord, and all are brethren.

When Cynear, the ambassador of Pyrrhus, returned from his visit to Rome in the days of her glory, he reported to his sovereign that he had seen a "commonwealth of kings." So will it be in Heaven, where every heir of redeeming grace will be as a king and priest unto God, and divine adoption shall make every one a member of the royal family. What a comfort that we need never to pull up our tent-poles in quest of a pleasanter residence. Heaven will have no "moving-day." There will be a delightful permanence in those words "*forever with the Lord*." The leagues to that home are few and short. Happy is that child of Jesus whose life-work is kept up so steadily to the line that he is ready to leave it at an instance's notice; happy is he who is ever listening for the invitation to hasten to his home.

One of the best evidences of the changed and entirely sanctified condition of Christians in that new world of glory, will be that God can *trust us* there with complete, unalloyed prosperity. I never saw a Christian yet in this world who could be; even Paul himself needed a "thorn" to prick his natural pride and keep him humble. There is not one of us whose religion might not soon decay, like certain fruits, if exposed to the blazing heat of a perpetual sunshine. Here we require constant chastisements, constant lettings down, and frequent days of cloud and storm. God could not more effectually ruin us than by letting us have our own way.

But in Heaven we can *bear* to be perpetually prosperous, perpetually healthy, perpetually happy, and freed from even the need of self-watchfulness! The hardest recognition of Heaven will be to *know ourselves*. We shall require no rods of discipline there, and there will be no house-room for crosses in the realms of perfect holiness. Can it be that you and I shall ever see a day that shall never know a pang, never witness a false step, never hear a sigh of shame or mortification, never see one dark hour, and never have a cloud float through its bright, unbroken azure of glory? Can all this be? Yes, this may all and will all be true of me, if I am Christ's faithful child; but oh! what a *changed creature* must I be when I get on the other side of that gate of pearl! Heaven will not be a greater surprise to us than we shall be to ourselves.—*T. L. Cuyler*.

ADVERSITY is sometimes hard upon a man; but for one man who can stand prosperity, there are a hundred that will stand adversity.—*Carlyle*.

### Christ's Resurrection.

"But now is Christ risen from the dead."—1 Cor. 15:20.

THE fact of Christ's resurrection is exceedingly well attested. It was needful that it should be beyond dispute, since it lies at the very basis of our holy faith. It is consoling to think that it is so; for thus our foundation standeth most secure. Our Lord was careful to show himself after his resurrection to those who, having known him before his decease, would be able unflinchingly to answer for the identity of his person.

Our Lord, to put the matter beyond controversy, took care to appear *many times*, and to *numerous companies*. One apostle gives a summary of those appearances which had most fully come under his own notice: "He was seen of Cephas, then of the twelve; after that, he was seen of about five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."

From the evangelists' reports we are led to believe that Christ appeared *no less than twelve times* to his disciples; for some of these instances which the apostle Paul mentions under one head, may include two or three appearances; as, for instance, "then of the twelve" may denote his two visits to the apostles; for you remember he first appeared to them when Thomas was absent, and afterward when Thomas was present. Isaac Ambrose gives a summary of these appearances to this effect. He showed himself to Mary Magdalene apart, then to all the Marys, next to Simon Peter alone, afterward to the two disciples journeying to Emmaus; to the ten apostles when the doors were shut; to all the disciples when Thomas was with them; to Peter, John, and others while fishing in the lake of Tiberias; to five hundred brethren at once; to James, the Lord's brother; to the eleven disciples in Galilee; to all the apostles and disciples at Olivet before his ascension; and, lastly, to the apostle Paul on the road to Damascus. There may even have been more than these, for we have no proof that *all* his appearances are on record. Enough, however, we have, and more would answer no useful end.

So clear is the evidence of Christ's resurrection, that when Gilbert West—a celebrated infidel—selected this subject as the point of attack, sitting down to weigh the evidence and to digest the whole matter, although filled with prejudice, he was so startled with the abundant witness to the truth of this fact, that he expressed himself a convert, and has left as a heritage to the church a most valuable treatise, entitled "Observations on the Resurrection of Christ." He went to the subject as though he had been a lawyer examining the *pros* and *cons* of any matter in dispute; and this, which is *the fundamental doctrine of our faith*, seemed to him so exceedingly clear that he renounced his unbelief, and became a professor of Christianity.

Does it not strike you that very many events of the greatest importance recorded in history, and commonly believed, could not in the nature of things have been witnessed by one-tenth as many as the resurrection of Christ? The signing of famous treaties affecting nations—the birth of princes—the remarks of cabinet ministers—the projects of conspirators—and the deeds of assassins—any and all of these have been made turning points in history, and are never questioned as facts, and yet but few could have been present to witness them. The most recent political event I venture to assert had not nearly so many witnesses as the resurrection of Christ; and that if it came to a matter of dispute, it would be far easier to prove that Christ is risen, than to prove that the Earl of Beaconsfield is dead; if it came to the counting of witnesses who saw the Earl die, and could attest the identity of the body now resting in the vault with that which they saw fever-stricken in the bed-chamber, it strikes me they would turn out to be far fewer than those who saw the Lord after he had risen, and were persuaded that it was Jesus of Nazareth who was crucified, and had burst the bonds of death.

If this fact is to be denied, there is an end to all witness, and we may say deliberately what David once said in haste: "All men are liars;" and from this day forth every man must become so skeptical of his neighbor, that he will never believe anything which he has not himself seen; the next step will be to doubt the evidence of his own senses; to what further follies men may then

rush, I will not venture to predict. We believe that the very best attested fact in history is the resurrection of Christ. Historical doubts concerning the existence of Napoleon Bonaparte, or the stabbing of Julius Cæsar, or the Norman Conquest, would be quite as reasonable as doubts concerning the resurrection of the Lord Jesus. None of these matters have such witnesses as those who testify of him—witnesses who are manifestly truthful since they suffered for their testimony, and most of them died ignominious and painful deaths as the result of their belief. We have far more and better evidence for this fact than for anything else which is written in history, either sacred or profane. Oh! how should we rejoice, we who hang our salvation wholly upon Christ, that beyond a doubt it is established that, "Now is Christ risen from the dead."—*Rev. C. H. Spurgeon.*

### To the Law and to the Testimony.

THERE is one thing which is worthy of special notice, and that is, that in many of the arguments used in defense of the carnal divisions which so dishonor the Lord and disquiet his church, there is a marked absence of anything like an appeal to the word of God. Men who, when discussing other points, appeal to Scripture, and who claim for their position and their creeds the indorsement of holy writ; who demand and offer in every controversy the testimony of "the word of the Lord," when they come to these matters, leave that word entirely out of the question, and appeal to interest and prejudice rather than to the Scriptures of divine truth.

We hear sometimes parables and illustrations comparing the different and warring sects that disgrace Christianity, to different regiments in the army of the Lord; but we have no reference to any scripture which so describes them. On the contrary, the Scripture compares the church to a flock with one shepherd; a body with one head; a building with one foundation; a temple with one headstone thereof; but all these representations are left one side, for none of them meet the circumstances of the case, or give countenance or warrant to the unscriptural separations that prevail among the people of God. Hence these different "regiments" have been invented by denominational leaders to cover their sectarian sins.

Any person who will for himself examine the arguments by which members of different sects justify their dissensions and divisions will mark the utter absence of all reference "to the law and to the testimony." And yet the prophet said, "If they speak not according to this word, it is because there is no light in them." Isa. 8:20. The simple truth is, there is nothing in the Scripture which can justify the positions which they have assumed. There are no proof texts which warrant the divisions, and strifes, and bickerings which so disgrace the Lord, in whose name they are carried on. These things are simply of the earth, earthy; they are not born of that wisdom which is from above. Where dissension and strife is, there is confusion and every evil work. Where one saith "I am of Paul, and I of Apollos" there is unmistakable evidence that they are carnal, and walk as men. We recollect a single reference to Scripture in this connection. A man who professed to take the Bible as his guide, referred to the fact that the Almighty is described as "the Lord of Hosts"; and the hosts there referred to were the sectarian hosts fighting under the banners of the different isms and schisms which prevailed. The Lord was "the Lord of Hosts" long before any of these isms and schisms were known, and will still be "the Lord of Hosts" when they are forgotten, and buried in eternal oblivion.

The grand remedy for these unhappy and unchristian separations is to be found in personal acquaintance with God, and subjection to his will and to his word. When this lesson is learned, and when the spirit of Him who prayed for his people that they all might be one, pervades their hearts, and controls their lives, we shall have no more of these far-fetched arguments to justify a flagrant wrong, but shall instead of that, find Christ's true disciples drawing nearer and nearer to him who is their Lord and head, till they all come "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning crafti-

ness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Ephesians 4:13-16.)—*Armory.*

### Faith Without Repentance.

"I do not care for what I have done in the past," says a letter before us; "I trust in the blood, and Jesus has paid it all." But the conduct of the past had been criminal and abominable, and the fact that the writer was indifferent to it because he supposed that Christ had borne the penalty, and that he was free and safe from the consequences of his conduct, is the best evidence possible that he would do the same thing again if he could do it with impunity. The man had been taught by some one who did not understand the nature of salvation. The vicarious sacrifice is stigmatized as the "commercial theory of the atonement," chiefly because it has thus been travestied by those who profess to understand and teach it. No soul is pardoned until from grief over and hatred of its sin it turns from it with a full purpose and endeavor to lead a pure and righteous life. The redeemed soul will never cease to be ashamed in the memory of a mean act that it has committed, whether that act be toward God or man. Those hymns and homilies which represent the saved as glorying in their lives before supposed conversion, are misleading and mischievous. It is setting vice up as virtue to extol depravity as a back-ground necessary to magnify God's mercy. Repentance is not a part of a bargain, or of a shrewd speculation by which a wicked man imposes on the generosity and good nature of God. The test of its genuineness is nothing else than hatred of sin because of its moral repulsiveness, and love of righteousness for its own sake. The theologians who instruct galleys saints how to preach when the rope is about their necks, and that pernicious clerical liberalist, and all liberalists like him, who apologized for the murder of Mr. Cram, and promised the homicide a new probation under better conditions—such preachers need indoctrination in that hard-headed little summary, the Shorter Catechism. The contempt and ridicule which are heaped upon such performances by the rationalistic press are fully deserved, but we protest against accrediting such immoral sentimentality to evangelical religion.—*Interior.*

### Darwin.

THE *Independent*, N. Y., June 15, 1882, says, "We recall the statement by an ecclesiastical dignitary of the Church of England that nobody of any account had ever questioned the Christian faith of this 'holy man of God.'"

The following extracts from Darwin's great work on man, show what he believed and taught. I append references to the Scriptures which Mr. Darwin's views utterly ignore and deny, but which, if we accept them, refute Darwinism.

"We may infer that some ancient member of the anthropomorphous sub-group gave birth to man." *Descent*, Vol. 1, p. 189. (Gen. 1:20.)

"The Simiadæ then branched off into two great streams, the New World and Old World monkeys, and from the latter, at a remote period, man, the wonder and glory of the universe, proceeded." Vol. 1, p. 204. (Gen. 2:7.)

"There is no fundamental difference between man and the higher mammals, in their mental faculties."

"It is only natural prejudice and that arrogance which made our forefathers declare that they were descended from demi-gods, which leads us to demur to this conclusion" (namely, "to admit the community of descent" of "man and all other vertebræ animals"). Vol. 1, pp. 31, 32. (Psa. 8:5.)

Any animal whatever, endowed with well-marked social instincts, would inevitably acquire a moral sense or conscience as soon as its intellectual powers had become as well developed, or nearly as well developed as in man." Vol. 1, pp. 68, 69. (2 Pet. 2:12.)

"By considering the embryological structure of man, the homologies which he presents with the lower animals, the rudiments which he retains,

and the reversions to which he is liable, we can partly recall to imagination the former condition of our early progenitors." *Ibid.* (1 Cor. 15: 45.)

"We thus learn that man is descended from a hairy quadruped furnished with a tail and pointed ears." *Vol. 2., p. 372.* (Luke 3: 38.)

Thus teaches Darwin and all radical evolutionists. Christian or skeptic? Man of God, as the English prelate calls him; or atheist? Which was Charles Darwin?

The *Independent* (committed to Darwin's views) says, "The explanation he gave to the production of species (man?) was one that contradicted their notion of the interpretation of an obscure part of the Bible." April 27, 1882.

Let Christians read again Gen. 1: 27 and 2: 7, and then mark these words "their notion," and "obscure." "Their notion" means the generally accepted Christian and orthodox faith respecting the Mosaic record. But,

Says the *Christian Register*, "The marvelous rapidity with which Mr. Darwin's views have found acceptance among scientific men defies all comparison. It is without a parallel in the history of knowledge, wrote George Ripley." And,

The *Observer* says, "Darwin's theory is essentially materialistic, maintaining that there is an inherent energy in matter—at least in living matter—by which it tends to higher ends. It does not acknowledge the superintending care and power by which creatures are preserved and developed, but it is adapted to a system which excludes all idea of God. It was received with great *eclat*, and regarded by many scientists as being a demonstration and victory over the Bible account of creation."

Says the *Presbyterian Banner*, "Philosophers who look with contempt upon the Mosaic account of man's origin as supremely absurd and impracticable do not hesitate to accept implicitly and believe without any difficulty, the evolution theory," of Darwin and Spencer.

Says the *Interior*, "His system has no place for God in any present energy, and the universe, if not without a creator, is certainly without any providential guide."

The *Illustrated Christian Weekly* says that in Darwin's theory, "God started the world; that was all. Practically, this is atheism. It leaves the soul without God."

The *Advance* says, "Evolution, as held by Spencer, makes no account of him—God—further than to deny that he (or it) can be known."

The *Churchman* calls Darwin's system "A piece of hard, unyielding mechanism, which leaves no room for freedom, either divine or human; which puts everything at the mercy of its environments or surroundings, leaving no room for responsibility; which to that extent confounds mind and matter, good and evil—he and his followers have been chiefly instrumental in bringing about the spread of agnosticism."

Says the *Messenger*, "The ethical turn he gives to his doctrine conflicts so palpably with the inspired account of creation that he has been regarded as a direct opponent to Divine Revelation."

We conclude, the sacred record being true, that out of his own mouth Darwin is condemned, and his Christianity is indeed doubtful, while his theory is pernicious to faith in the Bible. And when we know that he read with avidity the *Boston Index* from its first issue till the last, and that but a short time previous to his death he donated that infidel and atheistic sheet the sum of \$125 to aid in its support and circulation—we need add no more. But God will be Charles Darwin's judge.—*D. T. T., in Bible Banner.*

No CHRISTIAN need be deprived of religious privileges. Alone, he may commune with God; and, if he serves the Lord in faithfulness, he shall be privileged to win souls, who shall be his companions in tribulation, and in the kingdom, and patience of Jesus Christ; and wherever two or three can be gathered together in the Saviour's name, they need not wait, and plead, and pray that Christ may come and manifest himself to them; but they are to believe, on the authority of his word, that he is already in the midst; that he comes when they come, and abides while they abide; and that, if they fail to apprehend his presence, it is because their eyes are holden, and their ears are dull of hearing.

A SOUND discretion is not so much indicated by never making a mistake as by never repeating it.

## The Sabbath-School.

### Question.

"WHAT is meant by the expression in Matt. 24: 29, 'The powers of the heavens shall be shaken'?"

By comparing other passages with this, we learn that it means a literal shaking of the heavens by the voice of God. This is mentioned in prophecy, as quoted by Paul, in Heb. 12: 25, 26: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from Heaven; whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." That is, at Mt. Sinai the earth trembled at the voice of God, Ex. 19: 18, but at the last day both heaven and earth shall shake. The same thing is brought to view in Rev. 6: 14: "And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." In 2 Pet. 3: 10 it is expressed thus: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also," etc. Finally, as positive proof of this, and that the voice of the Lord is the agent by which the shaking is done, see Joel 3: 16, where, after speaking of the darkening of the sun and moon, he says, "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel."

For extended comments on this passage see the pamphlet, "Refutation of the Age to Come," for sale at this Office.

E. J. W.

### Personal Habits in Schools.

If any man or woman needs to be circumspect on account of the effect of example, it is the Sabbath-school teacher. And there is no safety for him unless this watchfulness is observed everywhere and at all times. A casual word may lead to results of good or evil of which the speaker has not the remotest apprehension.

One of the most important school-habits to be cultivated by the teacher is that of uniform, punctual, self-denying attendance in his place. We are persuaded that it is a very prevalent fault among teachers to feel at liberty to attend school or not, as their convenience or inclination may decide.

The teller of a bank, the captain of a steamboat, a policeman, might be excused if illness or other providential cause should prevent their attendance at their respective posts. How often do these men go to their employments with headaches, and bearing up against weariness and incipient sickness, under the strong sense of responsibility, and with the consciousness that any failure may endanger their hold upon their offices! How constantly do we observe men who have no such consequences as these to apprehend, resisting the strongest inducements and persuasions to remain at home, on the plea that their business is too imperative to be neglected! They must be at the counting-house. If they cannot walk, they will ride. Or, if their vote is wanted at the polls or in the legislature, they will be carried thither on their beds rather than let the cause suffer in which their hearts are so deeply interested. This spirit is wanted in our Christian duties; and, though we would not encourage the risk of health or life to meet Sabbath-school engagements, we would have teachers feel as strongly bound to them as salary, gain, or ambition can bind the men of the world to their objects of pursuit.

A deficiency in this point on the part of the teacher is seen at once in the state of his class. Late attendance, frequent absences, by-and-by vacancy upon vacancy, tell the reproachful tale. And not his class only, but the whole school, in

all its order and discipline, feels the disastrous influence of a single example like this.

Having established the habit of uniform attendance, it would be well to make it a rule to avoid every act which would have a tendency to diminish a sense of the seriousness of the day's occupation, either in our own mind or in the minds of our scholars. Let this be our maxim when we enter the school, whilst we remain in it, and when we leave it. Teachers, it is presumed, always go to their classes fresh from the place of private prayer. If when we enter the school-room we find we are some minutes before the time, or that the superintendent is some minutes behind it, let us be on our guard lest the manner in which we spend the interval shall dissipate our seriousness and distract our thoughts. We may find, for instance, a knot of teachers in pleasant discussion about the alterations of the place of worship, or the new tune which the choir has introduced, or some other topic of equal or greater importance. The scholars are also amusing themselves in their own way, and the inducement is very strong to join the circle. But, before we give way to the inclination, let us remember the object for which we came; let us remember that the scholars will receive their impression of the importance of the exercises of the school from the conduct of the teachers; that they will not distinguish the subject of our conversation, whether theological and scriptural, or secular and trifling. All they see is that their teachers like to have a pleasant talk together as long as they can, before they are obliged to take their seats with them. Think, also, how often such conversations are mingled with smiles and laughter, and how this appearance will contrast with the devotional employments and scriptural lessons that are to follow. Reflect how much such conversation, even for a few minutes, may disengage the thoughts of the teacher from the practical instructions he has to administer to the class. As soon, then, as we enter the school-room, let us go directly to our own seat. If none of our pupils have arrived, we will lose nothing by giving the lesson one more look. If there should be one, or two, or more, it is a precious opportunity to drop some kind inquiry, to direct the thoughts to the object of instruction, to prepare the mind for the occupations of the school, and to give a Sabbath complexion to the whole scene. This is the time for familiar, friendly intercourse with the class individually. Now we may learn much more of the character of each boy than when all are assembled and the lesson is in progress. The one addressed will see that we take a real interest in him, that we are willing to talk with him and teach him even out of the prescribed hours. We cannot want occupation for this extra time. If we have nothing special in the way of personal instruction or inquiry, we may take this interval to communicate some interesting fact which has come to our knowledge, or to converse on the library books that have been read, and discover what impressions have been made. Indeed, the man must be dull and unobservant who can find nothing useful to talk about for a few minutes with a child or youth, anywhere.

We would add, let the same devotedness mark our conduct whilst in the school. Let us keep up the spirit of the lesson, and let not our manner indicate weariness or a loss of interest. If we get through the prescribed exercises before the school is dismissed, we can fill up the time with additional comments and practical improvement. We need not lose a moment. Let us stay by the class until the school is closed, and then let them not see in our behaviour or conversation anything inconsistent with the solemn instructions and admonitions that have been occupying their attention.—*The Teacher Taught.*

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

OAKLAND, CAL., FIFTH-DAY, AUGUST 3, 1882.

### Is True Piety Increasing?

VERY frequently the religious papers make mention of the rapid spread of Christianity, and the growth of religious sentiment in this nation. So confident are they of the correctness of their data and of the conclusions drawn therefrom that they predict the speedy evangelization of the world. Almost all that is now required to make this truly "a Christian nation" is an Amendment to our National Constitution which shall enable the religious element to control legislation, and so to enforce (what the majority believe to be) the institutions and laws of Christianity.

With the large majority against us, we are still skeptical in regard to their predictions. We have the most unbounded confidence in the Bible and "the sure word of prophecy" which it contains. We read therein that "the age of gold" for this world was far, far in the past. The history of this world has brought us down from the gold, through the silver and brass, even through the iron, and into the mixture or mingling of iron and clay. See Dan. 2. And the setting up of God's "everlasting kingdom" is not the conversion of the kingdoms or nations, either as cause or consequence, but their entire overthrow and utter destruction. And with this prediction in Dan. 2 agree many prophecies to which we might refer, even Ps. 2, which is so often and so inappropriately appealed to as proof of the world's conversion. See Ps. 2:8, 9.

Then the question may be asked, What mean these statistics of the large increase of believers, of the widespread acceptance of the Christian faith? Our answer is, They who produce them are deceived by appearances. The judgment which they form on the increase of religious sentiment is as superficial as the religious sentiment upon which it is based. The religious sentiment of the age is not deep; it is not a religion of self-denial, of cross-bearing. It is a religion that seeks popular applause; that goes hand in hand with the world and worldlings; a religion of sociables and festivals; of excursions and hilarity; of fairs and raffles; of immense church edifices and small prayer-meetings.

In a late number of the *American Christian Review* is an interesting article which contains the following words from Prof. W. H. Green, LL. D. All who are acquainted with the present condition of the religious world will certify that he has drawn the picture faithfully, and that he has not magnified the difficulty and the danger:—

"All the signs of the times indicate that the American churches, and, in fact, the whole of English-speaking Christendom, are upon the eve of an agitation upon the vital and fundamental question of the inspiration and infallibility of the Bible such as it has never known before. The divinity and authority of the Scriptures have heretofore been defended against the outside world of unbelievers—against pagans, infidels, and skeptics; but the question is now raised, and the supreme authority of the Scriptures contested within the church itself. In the controversies which have agitated the churches of Great Britain and of this country heretofore, the infallible authority of Scripture has been admitted as the ultimate test of doctrine, by all contending parties. All made their appeal to this standard. The settlement of every question depended upon its interpretation, or upon inferences fairly deducible from it. But now the standard is itself brought into question. Utterances which fill the air on every side, and are borne to us from every quarter—from professors' chairs, from pulpits, from the religious press; not to speak of what is incidentally woven into general literature and promiscuous conversation, show abundantly that the burning question of the age is not, What does the Bible teach? It is one yet more radical and fundamental: What is the Bible? In what sense is it the word of God? Is it a revelation from him, and divinely authoritative? Or, is it to be left to the interpreter to say what in it is from God and worthy of our faith, and what is the fallible human element that may be rejected? This question is approached from all sides, and the most diverse and conflicting answers given."

If it be true that the question of the authenticity and reliability of the Bible is yet to be settled in the English-speaking churches, to what purpose is the increase of their numbers? To what purpose is this boast of increasing strength, this array of statistics, if there is

a virus at the heart, a moral infection diffused through the body, which is, not destroying it, but turning it into a diseased and corrupted mass? So Jonah was exceeding glad of the gourd which grew up over him, but he did not mark the worm which was eating away its life.

The English-speaking churches have greatly boasted of late years of the increase of light and knowledge in their midst, of the higher general education of their ministry. If their education were sanctified to the service of God, then their knowledge would be something over which they might well rejoice. But, unfortunately, this is not the case. It has come to be a mark of wisdom to doubt; a sign of "advanced thought" to look upon the disobedience of the first human pair as the means of great blessings to the race, if, indeed, the whole story be not an allegory. He who respects the testimony of Moses, who does not look upon him as a pitiable specimen of an arbitrary bigot of the dark ages, is considered but a sorry graduate in many "higher" Christian circles. While he who professes to be scientifically wiser than the Bible is most highly esteemed even in many of our theological schools. The theology of the German schools—"German Neology"—is flourishing throughout Christendom. According to it the Bible must submit to be placed in the crucible of science, and be content to emerge therefrom in whatever shape the scientific world may see fit to mold it; that everything in the Bible must be determined by scientific data, or explained according to the laws of science and philosophy. In such a school miracles can have no place, and thus we find professors of science and religion (*professors* truly) denying that a miracle was ever performed,—affirming that the Bible was written in terms just suited to the ignorance of the Jews to whom it was given; that it presented things as they appeared to the uneducated, and not as they really were.

It may be replied that, while this is true to a large extent, it is not universally so; that very many still adhere to the "old paths" and to the old methods of thought. True; but they are coming to be looked upon as "fogies," as relics of an age of blind adherence to "authority." The statement of Prof. Green cannot be gainsaid. The most popular pulpits, the chairs of theology in the colleges, are fast molding the popular sentiment in this direction. "The whole head is sick, and the whole heart is faint."

And to this agree the words of inspiration. God, who sees the end from the beginning, has pointed out this very state of things in the religious world. Read the following:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5.

Is this description too bold to be applied to *Christian churches* within whose pale the question of the reliability of the Bible has yet to be settled? We will not assume that *all* these characteristics are prominently displayed in the churches of this day. But where love of self, covetousness, boastfulness, pride, and inordinate love of pleasure already exist, and some of the other traits are becoming painfully prominent, and the whole resting on a foundation composed of a mixture of Platonic philosophy, Catholic tradition, "science falsely so called," with barely sufficient respect for the Bible to give the air of a Christian body—where these already exist, the coming of all the rest is only a question of time. And the end is hurried on by the churches making their dependence *the civil power*, by which to enforce their dogmas upon the world, which they despair of moving by arguments. The millennium for which they are now working is a millennium of Church-and-State authority, instead of one of a church of deep earnest piety, hungering and thirsting after righteousness, only "leaning on the arm of her beloved."

The way to eternal life is still narrow, and few there are who find it. The Bible is still God's word of truth, and the words of the Saviour about the ways to life and destruction are still true. Well would it be for the cause of religion and the well-being of the world, which needs the sanctifying power of the truth, if the churches would be convinced that the narrow way to life cannot be widened by appeals to "Religious Amendments," to National Constitutions, to "Civil" or "Penal Codes," or to "Legislative Enactments."

### Morality of the Ten Commandments.

PSALM 119 is, in some respects, the most remarkable production that ever was penned. As a composition it stands almost unrivaled. Highly poetic, an acrostic throughout, were it found in any ancient book other than the Bible, it would be the subject of the admiration of all classes. But it is now even more than the admiration—it is the delight—of every reverent heart. It does not belong to any one dispensation; it serves for all time, and for all classes of true worshipers. Consisting of 176 verses, every one has direct reference to the law of the Most High, under the various terms of word, precepts, ways, judgments, testimonies, statutes, commandments, and law. Every part, every sentence of this psalm gives evidence of the sincere and earnest devotion of the writer. Let any one read it carefully and then picture to himself the frame of mind, the exalted spiritual condition, of the person who could breathe such devotional utterances. Where can be found the individual in this age of gospel light and Christian graces who can excel it in its true spirit of piety? Surely no one can have read the book of Psalms with any carefulness, who thinks, as many affect to think, that the religion of the present age is more exalted, more spiritual, than that manifested in past dispensations. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." Look at Enoch, at Abraham, at Moses, at Samuel, at Elijah, at David, at Daniel. Read the eleventh chapter of Paul's letter to the Hebrews. The religion of Christ is the same in all ages; with the patriarchs who trusted in "the seed" who was to bruise the serpent's head, and who rejoiced to see the day of Christ by the faith of the gospel which was preached to them. See 1 Cor. 10; Heb 4; with the prophets who searched diligently for a further insight into those things of which the Spirit of Christ that was in them testified. 1 Peter 1; and with the apostles, who proved the truthfulness of the doctrine of Christ by the testimony of those who had spoken aforetime, even of "holy men of old who spoke as they were moved of the Holy Ghost." And the apostles exhorted to the very highest state of holiness of which it is possible for the mind to conceive, by the highest authority to which they could appeal: "For it is written."

In our brief remarks it is not our purpose to enter upon any analysis or lengthy examination of this psalm. Only a few prominent points can be noticed.

1. The fervent piety of the writer. The more we read this, and all the psalms, the more we shall appreciate this fact.

2. His spirit of meekness and submission. In every thing there is a constant recognition of his dependence, of his need of help, and of mercy; as he said in another psalm. "My sin is ever before me."

3. The evidence of his deep religious experience. A man can be very devotional who has not yet attained to a deep knowledge of the things of God. But this was not the case with the psalmist. He had learned contentment with his lot; he had ceased to envy the prosperity of the wicked, because he had been in the sanctuary of God; he had there learned the end of evil-doers, and the faithfulness of Jehovah to those who delight in his testimonies.

4. His love of the law of God. This is the groundwork of all his piety, of his reverence, and the spring of all his religious joys. We notice some of the expressions in this psalm.

His desire for the enlargement of his heart, was that he might run in the way of the commandments; verse 32.

He longed for understanding, that he might keep the law with his whole heart; 34.

He would walk at liberty, for he sought the precepts of God; 45. Comp. Jas. 2:8-12—"the law of liberty."

He was comforted in affliction, because the word of God had quickened him; 50.

He was in horror at the wicked, for they forsook the law; 53.

He thought on his ways (a good example to all), and turned his feet to the Lord's testimonies; 59.

He would arise at midnight to give thanks to God; because of his righteous judgments; 62. Seven times a day he worshiped in giving praise, because of his judgments, 164.

He acknowledged afflictions to be for his good, that he might learn the Lord's statutes; 67, 71.

He esteemed the law as better than thousands of gold

and silver; 72. Not many have that kind of religion now.

He desired to be quickened after the loving kindness of God, that he might keep his testimonies; 88.

He had perished in his afflictions, had not the law been his delight; 92.

He had seen an end of all perfection; why? "thy commandment is exceeding broad;" 96. It is worthy of note that they who claim perfection (for themselves) in these days take limited views of the law of God. We have had occasion of late to point out the antinomianism of the "holiness" claimants.

The psalmist was wiser than all his enemies, because God's commandments were ever with him; 98.

He had more understanding than all his teachers, because the testimonies were his meditation; 99.

He understood more than the ancients—this expression denoted those who were honored for wisdom—because he kept God's precepts; 100.

He hated every false way, because he got understanding through those precepts; 104, also 128.

If he was overwhelmed with grief, it was because of the wicked, who kept not the law; 136.

They who follow after mischief are far from the law; 150.

He prayed to be delivered from affliction, because he did not forget the law; 153.

"Salvation is far from the wicked; for they seek not thy statutes;" 155. A good and sufficient reason.

His lips should praise God, when he was instructed in his statutes; 171.

He longed for the salvation of God, for his law was his delight; 174.

And when he went astray he desired the Lord to seek him, for he did not forget his commandments; 176.

His most impressive contrasts between right and wrong, good and evil, were based on regard for the law. "I hate vain thoughts; but thy law do I love;" 13. "I hate and abhor lying, but thy law do I love;" 163.

He declared that the righteousness of God is an everlasting righteousness, and his law is the truth; 142.

That they have great peace who love the law; 165.

And with such views as are here expressed, and found also in many other expressions, of its truth, righteousness, breadth, perfection, a source of comfort, and hope, teaching the wisdom of God, he yet prayed thus: "Open thou mine eyes, that I may behold wondrous things out of thy law;" 18. He could see in it wisdom, righteousness, salvation, comfort, everything which could delight the heart of the saint of God, yet he knew there were wonders in the "statutes of Heaven," the "ten words" of Jehovah, which he had yet never seen or conceived. We can only add to what David has said of the law by quoting the words of inspiration in the New Testament: "The law is holy, and the commandment holy, and just, and good."

Solomon is equally clear and emphatic on the subject of the nature of the law, as we will notice hereafter. But its morality is still most clearly taught in the New Testament.

### The Two Laws.

"THERE is but one God, the Father, of whom are all things." 1 Cor. 8:6. From him all beings derive their existence. He who creates and upholds has certainly the right to govern and control. Hence it is that he is represented in the Scriptures as the one Lawgiver, who is able to save and to destroy. James 4:12. Existence being derived from the benevolence of the Creator, all intelligent creatures are amenable to his just government. Of all the creatures made by God to inhabit the earth, man alone is capable of learning the distinction of right and wrong, and he alone is placed under the control of moral law. Deriving his existence from a Being of infinite purity, he was himself once innocent, pure, and upright. He was the creature and the loyal subject of God, and God was the author of his existence, and his rightful sovereign. But God did not sustain toward man the character of a saviour and redeemer; for man needed not pardon.

As a creature owing all to God, the author of his existence, it is self-evident that he was under the highest obligation to love him with all his heart. The existence of other human beings originates a second great obligation, viz., to love our neighbor as ourselves. This precept is also one of self-evident obligation; for others are equally the creatures of God with ourselves, and have the same rights that we also have. These two

precepts are the sum of all moral law. And they grow out of the fact that we owe all to God, and that others are the creatures of God as well as ourselves.

In rendering obedience to the first of these two precepts, man could have no other god before the Lord; nor could he worship idols; neither could he speak the name of God in an irreverent manner; nor could he neglect the hallowed rest-day of the Lord, which was set apart at creation in memory of the Creator's rest.

Equally evident is it that our duty toward our fellow-men comprehends our duty to our parents, and the strictest regard to the life, chastity, property, character, and interests, of others.

The moral law thus divided into two parts, and drawn out and expressed in ten precepts, is of necessity unchangeable in its character. Its existence grows out of immutable relations which man sustains toward God and toward his fellow-man. It is God's great standard of right, and after man's rebellion, the great test by which sin is shown.

Where shall we look for the record of such a moral code as we have noticed? In the earliest possible place in the Bible, certainly. And yet the book of Genesis contains no moral code whatever. How can this mystery be explained? A few facts will remove the difficulty. The book of Genesis was not written until about 2500 years after the creation. As it was written long after the patriarchs were dead, it could not have been a rule of life for them. It is a brief record of events that occurred during that period, and contains several allusions to an existing moral code. But the book of Exodus, which brings the narrative down to the author's own time, introduces this code under circumstances of the greatest solemnity. In this book is found the law of God as given by himself in person, and written with his own finger on stone. Indeed, the evidence indicates that no part of the Bible was written until after the ten commandments had been spoken and written by God, and consequently that code is the earliest writing in existence.

Such was the origin of the moral law, and such the character of its precepts. Its proclamation by God himself, prior to his causing any part of the Bible to be written, sufficiently attests the estimate which he placed upon it. From its very nature, it exists as early as the principles of morality; indeed, it is nothing but those principles expressed or written out. These principles do not owe their existence to the fall of man, but to relations which existed prior to the fall.

But there is a system of laws that does owe its origin to sin—a system that could have had no existence had not man become a transgressor. The violation of moral law was that which gave existence to the law of rites and ceremonies, the shadow of good things to come. There could be no sacrifices for sin until man became a sinner. In Eden, there could be no types and shadows pointing forward to future redemption through the death of Christ; for man in his uprightness needed no such redemption. Nor did God place upon man before his fall the obligation of carnal ordinances, which look forward to the time of reformation; for man was innocent and free from guile. That it was the violation of moral law that caused the fall of man may be seen at a glance. The motive set before Eve by Satan was that they should become as gods if they ate of that tree, Gen. 3; and as Adam was not deceived (1 Tim. 2:13), it is evident that he chose to follow his wife rather than to obey the Lord—an open violation of the first commandment in each case.

When man had thus become a sinner, and God had promised the means of his redemption, a second relation toward God was brought into existence. Man was a sinner, needing forgiveness; and God was a Saviour, offering pardon. It is plain, therefore, that the typical law, pointing forward to redemption through Christ, owes its origin to man's rebellion, and to God's infinite benevolence. If man had not sinned, he would have needed no types of future redemption; and if God had not determined to give his Son to die, he would have instituted no typical system pointing forward to that great event. The existence of such a code, therefore, is in consequence of sin. Its precepts are of a ceremonial nature, and its duration is necessarily limited by the great offering that could take away sin. From the fall of Adam till the time of Moses, the typical system was gradually developed and matured; and from Moses' time until the death of our Lord, it existed as the shadow of good things to come.

J. N. A.

(To be Concluded.)

### God's Dealings with His Creatures.

"SHALL not the Judge of all the earth do right?" asked an eminent servant of God in the opening pages of revelation, Gen. 18:25; and when all is finished, the redeemed, looking over all God's dealings with man, exclaim with fervent lips, "Just and true are thy ways, thou King of saints." Rev. 15:3. It is objected that we should raise no question regarding the justness of the doom to which God may devote any portion of our race; because we are not able to judge of his ways. Of things with which we are imperfectly acquainted, or which are above our comprehension, this is undoubtedly true; but respecting our relation to God, the light in which he looks upon sin, and the disposition he will finally make of it, he says to us, "Come, let us reason." We are never called upon to form an opinion or a decision in regard to things respecting which we are incapable of judging; but we are called upon to reverence God, as a God of love, wisdom, justice, and mercy. We must, therefore, be capable of judging of his character, his mercy, his love, his wisdom, and his justice. Are these characteristics displayed in his future dealings with the wicked, according to the view generally promulgated by the churches of the present day? The question to be decided is this: Is an eternity of torture so intense that the severest pain a person can suffer on earth is but a faint shadow of it, any *just punishment* for any conceivable amount of sin committed by the worst of men, during the brief period of our mortal life? What is our present life? Something for which we did not ask; something given us without our knowledge or consent; and, in the forcible language of another, "Can any abuse of this unasked-for gift justify the recompense of an existence spent in unending agony?"

Between the sins committed in this finite life, and the fiery torment of hell continued through numberless millions of ages, and then no nearer its end than when the first groan was uttered, there is a disproportion so infinite, that few attempt to rest that eternal misery on merely the sins of the present life; and they endeavor to vindicate God's justice in the matter, or at least to apologize for his course, by saying that the sinner continues to sin, and that is the reason why he continues to suffer. The guilt of all the sins done in the body is soon expiated in the fiery flame; but then they must suffer for the sins committed after they left this mortal state, and commenced their life of agony in hell. And here they are represented as sinning faster than the inconceivable woe of hell can punish. It is affirmed of them by Dr. Benson, a well-known author, that "they must be perpetually swelling their enormous sums of guilt, and still running deeper, immensely deeper, in debt to divine and infinite justice. Hence, after the longest imaginable period, they will be so far from having discharged their debt that they will find more due than when they first began to suffer."

In like manner Wm. Archer Butler, in his sermon on Future Punishment, says:—

"The punishments of hell are but the perpetual vengeance that accompanies the sins of hell. An eternity of wickedness brings with it an eternity of woe. The sinner is to suffer for everlasting, but it is because the sin itself is as everlasting as the suffering."

Do the Scriptures anywhere thus speak? Do they not affirm, not once or twice, but over and over again, that the punishment of the future is for the sins of the present time? It is for the sins in which the sinner dies, not for what he commits after death, that he is to suffer future retribution. Eze. 18:26. The works for which we are to be brought into judgment (and for no others can we be punished) are the works of this present life. Eccl. 12:14. And Paul testifies, "For we must all appear before the judgment seat of Christ, that every one may receive the things *done in his body*, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. It is for the sins done by human beings in the body, in this present life, not for what they will commit as lost spirits in hell, that they are to answer at the judgment seat of Christ, and for which they are to receive a just retribution. And if everlasting misery is thought to be too much for this, we are not at liberty to throw in *post-mortem* sins to balance the excessive punishment. If eternal torment cannot be defended as a just punishment for the sins of this present life, it cannot be defended at all.

To illustrate: Suppose in an earthly tribunal the judge should sentence a criminal to a punishment altogether too severe for the crime of which he had been guilty, and then should endeavor to justify his course

by saying that he gave the sentence because he knew that the criminal would deserve it by the sins he would commit after he went to jail! How long would such a judge be tolerated? Yet this is the very course attributed by learned doctors of divinity, to the Judge of all the earth, who has declared that he will do right.

On the supposition that eternal torture is to be inflicted as the penalty for a life of sin in this world, were man asked if God's conduct in this respect was just, his own innate sense of justice, not yet wholly obliterated by the fall, would prompt him to a universal and determined, No! The framers of different religious systems have felt this, and seem to have searched sharply for some avenue of escape from the fearful wrong of this horrid theory. So Plato had his Acherusian lake from which at least some of the wretched sufferers in Tartarus, after a purgative process, might issue forth again to the upper air. Augustine following Plato in his notion of an abode of unending pain for some, had also his purgatory from whence others might find a road to Heaven. Rome has only a purgatory, the fires of a finite period, for the millions within her communion—Origen conceived of a purgatory wider than Plato's, Augustine's, or Rome's, from which all should at length be restored to the favor of God.

The churches of the Reformation have generally accepted of Augustine's hell, but denied his purgatory. In the Protestant denominations, therefore, we have this doctrine in its most horrid aspects. And it is no marvel that many who have felt compelled by their creed to accept it, have shrunk from its advocacy, and have tacitly, if not openly, confessed that they could heartily wish it were a lie.

Saurin at the close of one of his sermons thus speaks:—

"I sink, I sink, under the awful weight of my subject; and I declare, when I see my friends, my relations, the people of my charge,—this whole congregation, when I think that I, that you, that we are all exposed to these torments; when I see in the lukewarmness of my devotions, in the languor of my love, in the levity of my resolutions and designs, the least evidence, though it be only possible or presumptive, of my future misery, I find in the thought of mortal poison, that diffuseth itself through every period of my existence, rendering society tiresome, nourishment insipid, pleasure disgusting, and life itself a cruel bitter. I cease to wonder that the fear of hell hath made some melancholy, others mad; that it hath disposed some to expose themselves to a living martyrdom, by fleeing from all commerce with the rest of mankind, and others, to suffer the most terrible, violent torments."

Albert Barnes, the well-known preacher and commentator, speaks on the same point as follows:—

"I confess when I look upon a world of sinners and of sufferers; upon death-beds and grave-yards, upon the world of woe filled with hosts to suffer forever; when I see my friends, my parents, my family, my people, my fellow-citizens; when I look upon a whole race all involved in this sin and danger, and when I see the great mass of them wholly unconcerned, and when I feel that God only can save them, and yet he does not do it—I am struck dumb. It is all dark, dark, dark to my soul, and I cannot disguise it."—*Sermons*, pp. 124, 125.

Such is the effect of the doctrine of eternal misery with some, according to the confession of its own advocates. No one can say that such effects are either good or desirable. And why does it not have this effect upon more? We answer, it is because the lips only mechanically assent to what the heart and reason either will not try to realize, or else do not seriously believe. Says Bishop Newton:—

"Imagine a creature, nay, imagine numberless creatures produced out of nothing . . . delivered over to torments of endless ages, without the least hope or possibility of relaxation or redemption. Imagine it you may, but you can never seriously believe it, nor reconcile it to God and goodness."—*Dissertation*, No. 60.

But the majority are affected by it far differently. Every better emotion of their nature revolts at the idea, and they will not accept it. They cannot believe that God is thus cruel, tyrannical, revengeful, implacable; the personification, in short, of every trait of character which, when seen in men here, we consider unmistakable marks of debasement and degradation; and believing the Bible and Christianity to be identified with such teaching as this, with equal promptness they too are rejected and cast away. But here we need not enlarge. Probably no one will read these lines under whose observation some case has not come of persons driven into skepticism, yes, driven and held there, by the popular doctrine of eternal misery—a doctrine which has been well described by a Christian writer, as "a theology that is confused, entangled, imperfect, and gloomy; a theology which, while it abundantly breeds infidelity among the educated classes, fails to spread

through the body of the population, and but dimly, or only as a flickering candle enlightens the world."—*I. Taylor*.

But how is it with the view we have tried to present? Quite the reverse, as our own observation proves. Instances have come under our immediate knowledge of persons who, when they saw the divine harmony of God's system of government, as brought to view in his word, when they saw the just and reasonable disposition which the Bible declares that he will make of all those who will persist in rebellion against him,—a disposition in which justice and mercy so beautifully blend, have been able to take that Bible, and say for the first time in their life they could believe it to be the book of God. And believing this, they have been led to turn their feet into its testimonies, and strive by obedience to its plain requirements to escape a doom which they could see to be just, and therefore knew to be certain. This has been the experience of many. Let, then, the impression no longer exist, and the assertion no more be made, that these views tend to irreligion and infidelity. Their fruits everywhere show just the reverse.

Can it then be wondered at that we should be solicitous to disabuse the minds of the people in this respect? Shall we not have a zeal for the Lord, and be untiring in our efforts to wipe off from the book and character of God the aspersions which are by this doctrine cast upon them? God represents himself to his creatures by the endearing name of Love; he declares that he is very pitiful and of tender mercy, long-suffering and slow to anger, not hasty to execute sentence against an evil work, not gratified in any manner by the death of the wicked, and not willing that any should perish; he declares that he delighteth in mercy, that he will not contend forever, neither be always wroth. And can it be that while thus representing himself to the inhabitants of earth, he was kindling fiery torture on multitudes of wretched beings in the dreary regions of hell, feeding their flame with his incensed fury, preserving and tormenting them in infinite indignation, exerting all his divine attributes to make them as wretched as the capacity of their nature would admit, and maintaining a fixed purpose to do this through the endless ages of eternity! If not, "what a portentous error must it be!" How fearfully is his character misrepresented! What a bold and audacious libel is uttered against his holy name!

The root and trunk of all this is the "taken-for-granted" position that the soul is immortal. But search through your Bible and see if you find it so. See if you will not rather be prepared to exclaim with the eminent commentator, Olshausen, that "the doctrine of the 'immortality of the soul,' and the name, are alike unknown to the entire Bible." (Comments on 1 Cor. 15:19, 20.)

U. S.

## The Missionary.

### An Interesting Visit.

ELD. ALBERT NORTON, who has labored for six years in India as an independent missionary, was with us, Sabbath, July 15. He first learned of S. D. Adventists by receiving, while in India, from the Secretary of our General T. and M. Society, a copy of a paper with an accompanying communication. Being in this country, and about to return to India, he came here to learn more about us and our work.

Sabbath afternoon he spoke in the tabernacle, giving an account of some of his experiences in the missionary field, and the remarkable providences with which he has often been favored in his work, and setting forth the condition of the many millions of India who are hungering for the word of life. About half the population of the globe is concentrated into a comparatively small territory composed of India, China, and the immediately adjacent countries. His remarks were replete with interest and very instructive. True Christian zeal is evidently the ruling motive in his work. A liberal supply of publications on the different points of our faith was furnished him, with the assurance on his part that they would be faithfully examined.

He has secured a company of eight to engage with him in the missionary work; and they expect to sail from New York, Sept. 9. He is very solicitous that some of our people should enter that field, where there are multitudes enough who have not heard the word of life, and fields

broad enough in which to work, to avoid all collision with others. He has no pledged support from any denomination or individuals, but trusts to the providence of God to sustain him, which it has thus far remarkably done. So much interest was aroused in the matter that a few friends contributed to the amount of \$11.30 to form the nucleus of a fund to send the living preacher to the millions of India.—*Review and Herald*.

### Salinas, California.

OUR meetings in Salinas closed with encouraging results. Four were added to the church by baptism, and several others are keeping the Sabbath, who we believe will soon go forward in baptism. Some others are deeply interested, and we look for more fruit in the near future. Much prejudice has been removed, and the Baptist church has been secured for Sabbath meetings. We trust that the brethren and sisters will carry forward the tract and missionary work judiciously and faithfully, and thus help to develop the work. Throughout the entire meeting, they showed a most commendable zeal in sustaining the meetings with their means and by their presence, some coming from eight to thirteen miles to attend many of the meetings. May God bless the church in Salinas.

We are now holding meetings at this place. The way is opening favorably before us, and we enter upon our work here with good courage.

Hollister, July 25, 1882.

G. D. BALLOU,  
A. BROSEN.

### From the Eastern Field.

(From *Review and Herald*.)

OHIO, Youngstown, July 16.—We have held meetings here two weeks, and have had our tent pitched in two different parts of the city. The attendance has been smaller than at any other tent-meeting we ever held. But the Lord has not forsaken us, and a few honest souls have received the truth. Sixteen have signed the covenant, and two more are keeping the Sabbath, and desire baptism. We have partially organized a church of fourteen members, most of whom are heads of families, and are persons who will, we think, be an honor to the cause. We have also organized a Sabbath-school and tract society, all present becoming members. The tithing system was well received.

Before the church was organized, we repaired to the Mahoning River, where nine followed their Lord in baptism. The Spirit of the Lord was especially near on this occasion.

Among the number here is a man who was in the Advent movement of 1844, and heard Wm. Miller preach. On hearing the third angel's message, he was inspired with new hope, and embraced the truth as a whole. By the blessing of God, the majority of those who have frequented our meetings have become converted. We have decided to stay longer, to help those who are already with us, and try to reach others.

G. G. RUPERT,  
R. A. UNDERWOOD.

NEW JERSEY.—At Vineland, four, all children of Seventh-day Adventists, united with the church. A lady was present on the Sabbath who is now rejoicing in the truth, having learned it by reading. Have since met her, earnestly engaged in missionary work. So the Lord blesses the efforts of his people, for their encouragement. May they learn to be "steadfast, unmovable, always abounding in the work of the Lord."

At Camden, one was added to the church, and two were baptized. The brethren and sisters of the Camden Church are of good courage. One brother in Philadelphia reports the circulation, during the last two quarters, of over eleven thousand pages of tracts; another, of over four thousand pages, and four hundred and seventy periodicals. They have a large field for missionary labor in the cities of Camden and Philadelphia, and their large opportunities involve great responsibilities.

N. ORCUTT.

INDIANA, Idaville, White Co., July 19.—We have now reached an interesting point in our series of meetings here. Our numbers are gradually increasing. Last Sabbath about forty were present, thirteen of whom decided to keep the Sabbath. Others have taken a stand with us who were not here, and several others are deeply interested.

J. M. REES,  
VICTOR THOMPSON.

Temperance.

Wanted His Wages Raised.

THERE are some young men who may see themselves in this incident, which occurred at Bridgewater, N. Y. We asked a young man to attend the temperance meeting on Sunday evening, and his reply was, "My clothes are not good enough to attend church. My wages have been small, and I must have them raised another year, or I sha'n't work for my present employer."

"How much are you receiving this year? You are working on a farm?"

"Yes; and I get \$200 for nine months, and my board."

"When is your time out?"

"It will be out in two weeks."

"How much money will you have coming to you then?"

"Not anything. I have drawn more than my pay now."

"How much of the \$200 have you spent for clothing?"

"Not quite \$40."

"Have you any one beside yourself to support or care for?"

"No, sir; I am for myself."

"What has become of the \$160?"

"W-e-l-l, I—I've spent that."

"Oh, you have. Did you put it out at interest? You don't seem to have any great desire to tell where it did go, do you?" Well, let me tell you. In June you drew \$20, and went up to Utica to a circus; you got drunk, bet on three-card monte, lost all you had, got into a fight, got whipped, put into the lock-up, (the man who gets whipped, always is the man who gets locked up), and in the morning the Recorder fined you \$10. Is this true?"

"Yes, sir; but how did you find it out?"

"That don't matter. It seems they did not leave you anything. When the races were at Utica you drew \$50 more, and went there. You drank freely, you were just full enough to bet on the slow horse, and lost all you had. You had another fight, and, as usual, received sound thrashing, was taken before the Recorder, and for a second offense paid \$25 fine. You did not even profit from this transaction. You went to a hop dance; whisky was plenty, and you partook freely. You imagined some one insulted you, and the result was a general row. This cost you \$25 more, beside the costs of court, and the paying of your lawyer. I should think you would want your wages raised."

He stood looking at the ground, and then said:—

"I can see it all. What an ass I am. Why I have worked five years for my present employer, and have not laid up a cent. I have worn poor clothes; have found fault because my pay was small. If it had not been for drink, I should now have \$500 at interest, should be well dressed, and respected by honest people. I will be at the meeting just as I am, and sign the pledge for life."

He kept his word. He took his pledge that night. He has been true to it, and is now one of the leading young men in Oneida County.

Young men, can you see yourselves in this picture? If you can, heed the truth, and be made better by correcting your mistaken way of living.—*Rehabite.*

"Personal Liberty."

THE German Saloon Keepers' Association, a "personal liberty" affair, introduced into the City Council of Chicago the following measures. Of course, as the saloon element governs that city, it was adopted:—

"Any person being a minor and in the habit of getting intoxicated, or who shall purchase or in any manner obtain for his or her personal use any intoxicating liquors in any licensed saloon or grocery, shall, upon conviction, be fined in a sum not exceeding \$25 for the first offense, and in a sum not less than \$25 nor more than \$100 for every following offense.

"Any person being a minor who shall play with dice, dominos, cards, balls, or other articles used in games in any saloon, or grocery, room, or place where intoxicating liquors are sold, shall, upon conviction, be subjected to a fine of not less than \$10 nor more than \$100 for each offense.

"Any person who, being a minor, shall obtain from the proprietor of any saloon or grocery, or from his or her agents or servants, any intoxicating liquors, under the false pretense of being of age, shall, upon conviction, be fined for each offense in a sum not less than \$50."

There is a very large-sized colored gentleman in "dis yere wood-pile." The first object is to prevent drunkards and minors from testifying against saloon-keepers, knowing as they do that it means for them arrest and fines at the hands of the saloon-keepers, in retaliation. It is a law inducing perjury, and protection to saloon-keepers from their victims. The second object is to retaliate upon that very efficient organization, the Citizens' League, whose province is the protection of minors, as under such a law parents could not prosecute saloon-keepers without subjecting their own children to a fine of from \$10 to \$100.

The *Daily News* calls it an "infamous" ordinance, and declares as follows:—

"The Saloon-Keepers' Association is an institution for the promotion of whisky-drinking and gambling. It plays a prominent part in the politics of the city. Its principal aim is to elect a sufficient number of aldermen to control the city council, and consequently municipal legislation, in its interest. In fact, a majority of the council are generally its paid agents. \* \* \* They propose a Draconian municipal code, not directed at the real offenders against morals, but against the victims of such offenders. They design to punish, not those who prey upon youth, innocence, and virtue, but the youthful, the innocent, and the virtuous themselves. It is one of the most perfect exhibitions of a law for the benefit of the wolf as against the lamb that can possibly be conceived."—*Morning and Day of Reform.*

Temperance.

THE full moral significance of the temperance conflict is gradually revealing itself. The connection between drunkenness and falsehood is thus set forth by Dr. B. W. Richardson of London—confessedly at the head of the medical profession in the Old World: "I am President of a society called 'The Medical Temperance Association.' There are three hundred of us banded together as Total Abstainers—by physicians and surgeons in large practice—not to make a propaganda of Total Abstinence, but to meet among ourselves and discuss the points which are most interesting to us in the treatment of disease.

A little while ago the question came up as to the treatment of dipsomania. We had a very remarkable discussion on this subject, and what struck me as I was presiding was, that everybody who spoke dealt with the moral aspect of the question. We were all of this mind, that one of the most diagnostic marks of drink-craving, that which distinguishes it as a mental characteristic from all other things, is that the drink-craver is always a falsehood-teller; that there is no actual case where a person affected with the drink-craving has been known to speak the truth; that we never can believe a word they say, and many of us are of the opinion that the tendency of untruthfulness descends to the children of these people.

See how solemnly strange it is that a physical agent should be taken into the body which should, after a time, so destroy all moral sense of right, and thought of responsibility, that the very foundation of morality is actually so changed that the person becomes, as it were, naturally and habitually the child and representative of falsehood. These are facts which were not known twenty years ago, and which must in the end tell largely as they are made known in the promotion of our cause."—*Selected.*

Trifling with Danger.

I was sitting at the table of an Irish merchant in Sligo a few years ago. He had eight beautiful children. He had his wines and brandy on the table, and of course asked me to drink, and I had to give my reasons for declining. This gave me an opportunity to put in a little temperance, and while I was making my little speech by way of apology, I made this remark: "I would like to see the man who could truthfully say, 'No relative or friend of mine ever fell through intemperance.'" I saw that this struck him; his knife and fork fell from his grasp, and he remained silent for some seconds.

"Well," said he at length, "I AM NOT THAT MAN."

My first Sabbath-school superintendent was a man of genial spirit and noble mien. He went into the wine trade, and died a drunkard before he was forty. My first class-leader, I believe, was a good, intelligent, useful man; but he, too, yielded to the habit of intemperance and died a drunkard. My own father suffered through intemperance."

"Yes," I exclaimed, "and you yourself are parading before your friends and your children the instruments of death which slew your first Sabbath-school superintendent, your first class-leader, and your father. The very rope with which they were hung you are adjusting to catch your children. I cannot afford to put my head in such a halter as that."—*W. Taylor, in Methodist Advocate.*

The Sailor's Story.

I'VE been fourteen years a sailor, and I've found in all parts of the world I could get along just as well without alcoholic liquors, as with them, and better too.

Some years ago, when we lay in Jamaica, several of us were sick with the fever, and among the rest, the second mate. The doctor had given him brandy to keep him up, but I thought it was a queer kind of "keeping up." Why, you see, it stands to reason, that if you heap fuel on the fire, it will burn the faster, and putting the brandy to a fever is just the same kind of a thing. Brandy is more than half alcohol, you know.

Well, the doctor gave him up, and I was set to watch with him. No medicine was left, for it was of no use. Nothing would help him, and I had my directions what to do with the body when he was dead. Towards midnight he asked for water. I got him the coolest I could find, and gave him all he wanted, and if you'll believe me, in less than three hours he drank three gallons.

The sweat rolled off from him like rain. Then he sank off and I thought sure he was gone; but he was sleeping, and as quietly as a child. In the morning, when the doctor came, he asked what time the mate died.

"Won't you go in and look at him?" said I.

He went in and took the mate's hand. "Why," said he, "the man is not dead! He's alive and doing well! What have you been giving him?"

"Water, simply water, and all he wanted of it!" said I.

I don't know that the doctor learned anything from that, but I did, and now no doctor puts alcoholics down me, or any of my folks for a fever, I can tell you! I am a plain, unlettered man, but I know too much to let any doctor burn me up with alcohol.—*Sel.*

THE Vatican's opinion of beer was asked several years ago under the following circumstances, as told by a priest: "While parish priest of a Bavarian country village the Burgomaster came to him one day and asked whether it was proper to drink beer in Lent. The pastor replied that he thought a moderate enjoyment of beer was quite lawful. The President of the Commune, however, was not satisfied. A few days later he again went to his reverence and solemnly ask him whether he could not make an inquiry in Rome as to the legality of the wholesale drinking of 'Baierisch' during Lent. The clergyman gladly assented. 'I received a notification from the highest authorities,' he said, 'that no judgment could be given on the beer question until the beer had been seen and tasted.' A small barrel of the very best Bavarian was sent from the village to the Eternal City; it was probably the very first Bavarian beer which crossed 'the threshold of the apostles.' The decision came back from Rome without delay. The wine-drinking authorities in the Vatican ruled that as much of this singular liquid might be drunk during Lent as a man could bring himself to drink. Not only so, but it was even added that it might be regarded as a sort of penance when a man drunk a large quantity of so bitter and nauseous a concoction."

As you value your honor and happiness in this life—as you prize the peace and prosperity of your families—as you desire to avoid the wickedness which has disgraced, and the crimes which have destroyed so many of our fellow-creatures—as you wish for comfort on the bed of death, and hope for happiness in the world to come,—keep away from the saloons.

## The Home Circle.

## LITTLE AND MUCH.

It matters little where I was born,  
If my parents were rich or poor;  
Whether they shrank at the cold world's scorn,  
Or walked in the pride of wealth secure.  
But whether I live an honest man,  
And hold my integrity firm in my clutch,  
I tell you, my brother, plain as I am,  
It matters much!

It matters little how long I stay  
In a world of sorrow, sin, and care;  
Whether in youth I am called away,  
Or live till my bones and pate are bare.  
But whether I do the best that I can,  
To soften the weight of adversity's touch  
On the faded cheek of my fellow-man,  
It matters much!

It matters little where be my grave,  
On the land or in the sea;  
By purling brook or 'neath stormy wave,  
It matters little or naught to me.  
But whether the angel Death comes down,  
And marks my brow with his loving touch,  
As one that shall wear the victor's crown,  
It matters much!

—From the Swedish.

## My Old Mother; or Conscience in Trade.

A YOUNG man, who at that time was almost an entire stranger to me, called upon me at a late hour in the evening, and after some general conversation, said that he wished to talk with me in reference to a matter which had troubled him for some time. He came to me, as he said, because a few days before he had heard a member of a neighboring church railing against me, and, among other things, saying that I was stern and severe enough for a slave-driver. "So," said he, "I thought you would tell me the truth right out."

He was a junior clerk in a dry good's store—a salesman. He had been in that situation for some months. He went into it a raw hand. His employer had taken some pains to instruct him in his duties, and had otherwise treated him in a very kind manner. But he was expected, and, indeed, required to do some things which he "did not know to be quite right." He stated these things to me with minuteness and entire simplicity. He had been taught by his employer to do them as a part of the "necessary skill to be exercised in selling goods." Without which, "no man could be a good salesman or be fit for a merchant."

For example, he must learn to judge by the appearance of any woman who entered the shop—by her dress, her manner, her look, the tone of her voice—whether she had much knowledge of the commodity she wished to purchase; and if she had not, he must put the price higher—as high as he thought she could be induced to pay. If there was any objection to the price of an article, he must say, "We have never sold it any cheaper;" or, "We paid that for it, madam, at wholesale;" or, "You cannot buy that quality of goods any lower in the city." With one class of customers, he must always begin by asking a half or third more than the regular price, because, probably, through the ignorance of the customer, he could get it; and if he could not, then he must put it at a lower price, but still above its value, at the same time saying, "That is just what we gave for it;" or, "That is the very lowest at which we can put it to you;" or, "We would not offer it to anybody else so low as that, but we wish to get your custom." In short, a very large portion of the service expected of him was just this sort; and, as I soon told him, it was just a lie for the purpose of cheating.

Whenever he hesitated to practice in this manner behind the counter, his employer, ordinarily present, was sure to notice it, and to be dissatisfied with him.

He had repeatedly mentioned to his employer his "doubts" whether "this was just right," and "got laughed at." He was told, "Everybody does it."—"You can't be a merchant without it."—"All is fair in trade."—"You are too green."

"I know I am green," said the young man to me in a melancholy tone. "I was brought up in an obscure place in the country, and don't know much about the ways of the world. My mother is a poor woman, a widow, who was not able to give me much education; but I don't believe she would think it right for me to do such things."

"And do you think it right?" I said.

"No,—I don't know—perhaps it may be. Mr. H— [his employer] says there is no sin in it,

and he is a member of the church; but I believe it would make my old mother feel very bad if she knew I was doing such things every day."

"I venture to say that your mother has got not only more religion, but more common sense, than a thousand like him. He may be a member of the church. The church always has some unworthy members in it, I suppose. But he is not a man fit to direct you. Take your mother's way, and refuse his."

"I shall lose my place," said he.

"Then lose your place. Don't hesitate a moment."

"I engaged for a year, and my year is not out."

"No matter. You are ready to fulfil your engagement. But what was your engagement? Did you engage to deceive, to cheat, and lie?"

"Oh, not at all."

"Then certainly, you need have no hesitation through fear of forfeiting your place. If he sends you away because you will not do such things for him, then you will know him to be a very bad man, from whom you may well be glad to be separated."

"He says he will have his business done in the manner he chooses."

"Very well. You have no objections to that. Let him do his business in the way he chooses, but he has no right to make you use your tongue in the way he chooses; and if he complains of you because you do not choose to lie for him every hour in the day, just tell him that you have not hired out your conscience to him, and you will not be guilty of committing any crimes for him. Ask him if he expects you to steal for him, if he should happen to want you to do it."

"When I told him I thought such things wrong, he said, 'That is my lookout.'"

"Tell him it is your lookout whether you please God or offend him;—whether you do right or wrong—serve the God of truth or the father of lies."

"If I should say that, he would tell me to be off."

"Very well, be off, then."

"I have no place to go to, and he knows it."

"No matter. Go anywhere—do anything—dig potatoes—black boots—sweep the streets for a living, sooner than yield one hour to such temptation."

"He says, 'Everybody does so,' and 'No man can ever get along in the way of trade without it.'"

"About everybody doing so, I know better. That is not true. Some men are honest and truthful in trade. A man may be honest behind the counter as easily as in the pulpit. But if a man can't be a merchant without these things, then he can't be a merchant, and get to Heaven; and the sooner you quit that business the better. And in respect to his declaration, that 'no man can get along in the way of trade without such practices,' it is false—utterly false! And I wish you to take notice of men now when you are young, as extensively as you can, and see how they come out. You will not have to notice long before you will be convinced of the truth of that homely old maxim, 'Honesty is the best policy.' You will soon see that such men as he are the very men not to 'get along.' He will not 'get along' well a great while, if he does not alter his course." "Oh, he is a keen fellow," said the young man, smiling.

"Your employer may indeed prosper here. Such men sometimes do. But the Bible has described him: 'They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.' He 'will be rich.' That is what he wants. His will is all that way. And he has fallen into the 'temptation' to lie in order to get rich. And this is a 'snare' to him. It is a trap, and he is caught in it; and if he does not repent and get out of it, he will be 'drowned in destruction and perdition.' But I was going to speak of worldly prosperity. I am no prophet, nor the son of a prophet. I do not believe that God will work any miracles in the case, but I do believe that man will fail. Mark him well, and remember what I say, if you live to notice him ten or twenty years hence. In my opinion you will see him a poor man, and probably a despised man."

"What makes you think so?" said he with great astonishment.

"Because he is not honest—does not regard the truth. His lying will soon defeat his own purpose. His customers one after another, and especially the best of them, will find him out; and they will

forsake him because they cannot trust his word. He will lose more than he will gain by all the falsehoods he utters. I know a dozen men in this city—some merchants, some grocers, some tailors—whom I always avoid, and always will. If I know a man has lied to me once in the way of his business, that ends all my dealings with him. I never go near him afterwards. Such is my practice, and I tell my wife so and my children so. And sometimes—yea, often—I tell them the names of the men. If any of my friends ask me about these men, I tell them the truth, and put them upon their guard. And thus their custom is diminished, because their character becomes known. This is one reason why I think Mr. H— will not prosper. But, whatever the mode may be, his reverses will come. God will make them come."

With great depression he replied, "I don't know what I could do if I should lose my place. I don't get but a little more than enough to pay my board (my mother gives me my clothes), and if I lose my situation, I could not pay my board for a month."

"Then," said I, "if you get so little you will not lose much by quitting. I do not pretend to know much about it, but in my opinion Mr. H— wrongs you, does you a positive injustice, and a cruel one, by giving you so little. And if you quit, and cannot pay your board till you get something to do, tell me: I will see to that." He never had occasion to tell me.

"If I quit my place so soon," said the young man, "it will make my old mother feel very bad. She will think I am getting very unsteady, or that something else is the matter with me. She will be afraid that I am going to ruin."

"Not a bit of it," said I. "Tell her just the truth, and you will fill her old heart with joy. She will thank God that she has got such a son, and she will send up to Heaven another prayer for you, which I would rather have than all the gold of Ophir."

The young man's eyes filled with tears, and I let him sit in silence for some time. At length he said to me: "I don't think I can stay there; but I don't know what to do; or where to look."

"Look to God first, and trust him. Do you think he will let you suffer because, out of regard to his commandments, you have lost your place? Never! Such is not his way. Ask him to guide you."

"I am pretty much a stranger here," said he, with a very dejected look. "I know but few people, and I don't know where I could get anything to do."

"For that very reason ask God to guide you. Are you accustomed to pray?"

"Yes, I have been at times lately. Some months ago I began to try to seek the Lord, after I heard a sermon on that subject, and ever since that time, off and on, I have been trying. But I didn't know what to do in my situation."

"Will you answer me one question as truly and fully as you are able?"

"Yes, sir, if I think it is right for me to answer it."

"The question is, Has not your seriousness, and has not your trying to seek God, sometimes been diminished just when you have had the most temptation to stop, leading you to do what was wrong, even if you did it for another?"

He sat in silence, apparently pondering the question for a few moments, and then replied:—

"Yes, I believe it has."

"Quench not the Spirit," then," said I. I then entered into particular conversation with him about his religious feelings, and found that his convictions of sin and his desires for salvation had rendered him for some weeks particularly reluctant to continue in an employment where he felt obliged to practice so much deception. And I thought I could discover no little evidence, in the history he gave me of his religious impressions, that the way of his daily business had been hostile to his attempts to come to repentance. And after I had plainly pointed out to him the demand of the gospel, and explained, as well as I could, the free offers of its grace and salvation, to all which he listened with intense attention and solemnity, he asked:—

"What would you advise me to do about my business?"

"Just this: go back to your shop, and do all your duties most faithfully and punctually, without lying. If your employer finds fault with you, explain to him, mildly and respectfully, that you are willing to do all that is right according to the

aw of God, but that you cannot consent to lie for anybody. If he is not a fool, he will like you the better for it, and prize you the more; for he will at once see that he has got one clerk on whose veracity he can depend. But if the man is as silly as he is unconscientious, he will probably dismiss you before long. After that, you can look about and see what you can do. And, rely upon it, God will open a way for you somewhere. But first, and most of all, repent and believe in Jesus Christ."

The young man left me, promising soon to see me again. He did see me. He was led to seek the Lord. He became a decided Christian. He united with the church. But he did not remain long in his situation. His mode did not please his employer.

However, he soon found another place. He soon established a character for integrity and promptness, and entered afterwards into business for himself. He prospered; he prospers still. It is now thirteen years since he came to me at that late hour in the evening; and he is now a man of extensive property, of high respectability, has a family, and is contented and happy. I often hear of him as an active and useful member of a church not far distant. I sometimes meet with him. He is still accustomed to open all his heart to me when we are together; and it is very pleasant for me to notice his deep interest in religion, his respectability and happiness.

His employer became bankrupt about seven years after he left him, and almost as much bankrupt in character as in fortune. He still lives, I believe, but in poverty, scarcely sustaining himself by his daily toil.—*The Word of Life.*

EDUCATION commences at the mother's knee; and every word spoken within the hearing of little children tends towards the formation of character.

#### Religious Notes.

—A Concordance of the New Testament in Chinese has been prepared by Rev. Mr. Noyes, of the Presbyterian Mission, Canton.

—The German Baptists, or Dunkards, at their recent annual Conference, which was very largely attended, decided not to permit any theological schools to be started in their brotherhood, or the calling of Sunday-school Conventions.

—An important legal decision affecting religious liberty has just been rendered in Austria. It is to the effect that parents have not only the responsibility, but the privilege also of determining the religious status of their children. Heretofore instruction and even baptism in the Roman Catholic Church was compulsory on all who had descended from Catholic stock, or who had left that church.

—As the result of his five years' work in China, Dr. Nevins counts one hundred villages which have become centers of Christian work, and in these are thirty churches. His parish extends over three hundred miles of country. Although the number of conversions has increased 20 per cent. in the last few years, there are still whole provinces, containing an average of 20,000,000 inhabitants, unentered by missionaries.

—Father Gavazzi, the well-known Italian patriot and orator, although seventy-four years of age, is once more in London pleading the cause of the Free Church of Italy. Speaking recently in Dr. Donald Frasier's church, Father Gavazzi stated that when a student, more than half a century ago, there was but one foreign theological college in Rome. Now there are English, Scotch, French, and American colleges representative of different religious denominations.

—A convention of women ministers was recently held at Hollis-street Church, Boston. Mrs. Julia Ward Howe presiding. Addresses in earnest advocacy of women's work in the ministry were made by Rev. Mrs. S. M. Perkins, of Keene, Mrs. C. M. Bisbee, of Dorchester, Mrs. A. C. Bowles, of Abington, Mrs. E. M. Bruce, of Maplewood, Miss A. H. Shaw, of East Dennis, Lorenza Haynes, of Fairfield, Miss Louisa Baker, of Nantucket, and Mrs. James, of Franklin. Before adjourning, steps were taken for forming a permanent organization.

—A new "Catholic League" for members of the Church of England is being formed with enthusiasm. It is proposed "to restore the ancient and catholic devotion to the blessed mother of God." One of the most urgent needs for the formation of the League is said to be the neglect of confession and the sacrament of penance. One of the promoters says: "Our idea is to strive to restore all Catholic customs and doctrines that were lost or hidden by the Reformers; and no one who is not prepared to do this in every point is, in my opinion, eligible for membership of the League"; and again, "I trust it may be clearly understood that it is requisite for membership that applicants be prepared to make no compromise with Protestantism. Men who do not invoke the saints, who do not go to confession, who communicate having broken their fast, and the like, will never, I hope, be allowed to join the League."—*Christian at Work.*

#### News and Notes.

—Nebraska has a woman suffrage amendment to be voted on in November.

—Yellow fever of a most virulent type has broken out in Mexico and several Texas towns.

—General Ulysses Heureaux has been elected President of Santo Domingo, by a large majority.

—It is stated that the manufacture of glass shingles is about to begin on a large scale at Pittsburg, Pa.

—It is reported that the Russian steamer *Moskow* has been sunk by a boiler explosion, and 200 men lost.

—John Church Hamilton, son of Alexander Hamilton, died at Long Branch, July 25, in his ninetieth year.

—More reapers have been sold in Georgia this year than were sold in the entire cotton States a year ago.

—A series of Sunday-evening lectures has been started in San Francisco, in support of the Sunday Law and temperance.

—It is reported in London that one of the assassins of Lord Cavendish and Secretary Burke has been arrested in Venezuela.

—A careful computation of the sugar crop of Cuba fixes it at 601,500 tons, being an excess of 22½ per cent. over the last crop.

—Fierce forest fires have been burning in Northern Michigan. Fields of grain, houses, fences, and orchards have been destroyed.

—Three hundred houses and some large warehouses have been destroyed by fire at Radziwillow, Russia, and 3,000 people are homeless.

—The sawed lumber received at Chicago in 1881, it is said, was sufficient to lay an inch flooring fourteen feet wide around the globe at the equator.

—Fifty thousand bushels of wheat were sent direct from Cleburne, Tex., to Florence, Italy, and the same amount to Liverpool, one day last week.

—Herr Meiling, arrested for selling plans of the coast defenses of Germany to the Russian Government, has been sentenced to six years' imprisonment at hard labor.

—On the 20th ult., a gale of wind passed over Guaymas Harbor, Mexico, resulting in considerable destruction. Ships at anchor were dragged over three-quarters of a mile.

—Several districts on the frontier of the provinces of Kwangtung and Kuangsi, China, have been inundated by heavy rains, and the inhabitants have suffered much in consequence.

—The oldest presiding Judge in the world is said to be James Garland, of Lynchburgh, Va., who, though ninety years old, still administers justice in the Corporation Court.

—Bob Ingersoll's loss of his entire fortune, in mining speculations, will be felt as a calamity by the whole country, for he intends to retrieve his fortunes by returning to the lecture field.

—July 24 was the thirty-fifth anniversary of the gathering of the Mormons in Salt Lake Valley, and was observed in Salt Lake City by the closing of business houses and a general celebration.

—The number of deaths in New York City for the week ending July 29, was 1217, the largest number in ten years. A large proportion of this mortality, especially among children, is due to the intense heat.

—George P. Marsh, American Minister to Italy, died at Vallambrosa, July 24. He had held the position of Minister to Italy for twenty years, and was widely known and respected, both as a scholar and a diplomat.

—All the cases against the gamblers, lottery men, and other frauds, in St. Louis, have been either *nolle prosequi* or deferred till the September term, when they will be dropped. This ends the fight against that species of crime in St. Louis.

—There is very great mortality among the Russians and Creoles in Sitka, Alaska, from the plague, a combination of scarlet fever and measles. They are very destitute of the necessaries of life, and there is nothing to stay the plague except a lack of victims.

—A large number of persons have been poisoned at Moncton, N. B., by using canned corned beef. One physician has over twenty patients. Several persons who did not believe the beef was injurious partook a second time, and are in a dangerous condition.

—Another massacre is reported from the South Sea Islands. While the recruiting brig *Janet Stewart* was at Malayta, Solomon Island, the crew, with the exception of one man, who escaped, were murdered during the absence of the captain and second mate. The vessel was afterwards burned.

—The *Lever* (Detroit, Mich.) notes the fact that the Modoc Indians have entirely prohibited the sale of liquors on their reservation, and that the name of every one of them is on the temperance pledge, and expresses the hope that in due time the people of Michigan will become as well civilized as the Modocs.

—The Fresno County Democratic Convention assembled July 28, and nominated officers. Resolutions were adopted endorsing the platform of the State Convention, save the plank pertaining to the Sunday Law. On this point the Convention resolved that it was wrong to mingle Church and State. The Convention was full and enthusiastic.

#### LIFE SKETCHES.

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AND HIS WIFE, MRS. ELLEN G. WHITE.

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#### TESTIMONIALS.

I have read "Life Sketches" with much interest, and do not hesitate to pronounce it a valuable book. It presents before the reader a review of the life work of two individuals whose untiring energy and faithful devotion to the cause of truth have, through the blessing of God, contributed more to the establishment of the Seventh-day Adventist denomination than any others ever connected with it. Engaged in the great Advent movement of 1843 and 1844, and after the disappointment, among the first to proclaim the Third Angel's Message, their experience is at once interesting and instructive.

This volume cannot fail to be of value as a promoter of spiritual growth, for certainly no one can read of the sacrifices, labors, and keen trials endured by these persons in the cause and not feel his own desires quickened for a larger sphere of usefulness. If one wishes to trace the guiding hand of God in the upbuilding of his cause, as connected with the fulfillment of the prophecy, I know no work better calculated to give the desired information than the book entitled "Life Sketches."

ELDER J. O. CORLISS.

When we see a people, in so short a space of time, coming into the position occupied by Seventh-day Adventists, we at once inquire "Under whose leadership, and by what means have such speedy results been accomplished?" To this question we obtain an answer in the "Life Sketches" of Elder James and Mrs. Ellen G. White. Their life history is interwoven with the rise of this cause, and is an interesting record of victories gained over obstacles met in establishing the institutions of this people upon a permanent basis.

These pages are replete with interest, and contain facts concerning the gradual development, present facilities, and standing of this people, that can be found in no other book. ELDER J. N. LOUGHBOROUGH, Southampton, Eng.

We have a copy of "Life Sketches," and have examined it with pleasure. It will interest all classes of readers, and will well repay perusal. It gives a good idea of the toils, trials and sacrifices of those whose lives it relates. It also gives many facts in the history of the denomination of Seventh-day Adventists—a denomination which has arisen during the period of the active labors of Elder and Mrs. White, and largely through their instrumentality. This volume will have a wide circulation, and will do much good. ELDER J. N. ANDREWS, Basle, Switzerland.

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 3, 1882.

### Tent Meeting in San Francisco.

THE condition of our work in the office since our return from Oregon has been such as to make it impossible for us to attend the meetings in "the city," which are now in progress. But we are pleased to hear a good report of the attendance and the interest. The tent is in a good location, among a good class of people, many of whom appear to listen without prejudice to the truths of the Bible there proclaimed. It is on Eddy Street, near Jones. It is expected the meetings there will continue until the tent will be needed for the camp-meeting.

### "Who Are the Reapers?"

"THE harvest is plenteous, and the laborers are few." California needs laborers to engage in proclaiming the Third Angel's Message. Those who are zealous to oppose the present truth, to uphold the traditions of men against the commandments of God, are numbered by scores and hundreds. There are young men who ought to devote their lives to this work, whose opportunities for acquiring knowledge have been very limited. They need the privileges of our College in Healdsburg. Our educators recognize that the Bible is the *first book of history*, as it is confessedly the *foundation of all morality*; and that without a foundation laid in correct morals, an education is an uncertain benefit. Therefore Bible instruction will be given at all times to those who wish to avail themselves of its advantages. This offers a rare opportunity, especially to those who need also instruction in the English language.

In addition to this it is intended to open a *special course* of Biblical instruction in the fall after the camp-meeting, lasting about ten weeks. Every young man who expects to take *any part* in this work ought to attend this. How large a class can be worked up between this time and the first of October? How many of the officers of our churches will canvass their neighborhoods to ascertain if any can be induced to embrace this first opportunity this coming fall? Brethren, the times are ominous of coming trouble in the earth. We have no time to spare. Let us be up and doing, while the privilege is yet extended to us.

### Working for the Day of the Sun.

WE have been informed that the "National Reform Association," known as the Religious Amendment Party, have sent one hundred of their laborers across the Rocky Mountains to work up the Sunday-Law interest on the Pacific Coast. They are not, however, working publicly, but canvassing privately, meeting with the Good Templars and Home Protectionists, strengthening the deception that it is a temperance law. From other sources we learn that the Home Protectionists are holding secret meetings, discussing questions which, as one of their number said, "they did not wish to have come before the public at present." "He that doeth truth cometh to the light."

Since the action of the Democratic State Convention, in planting itself squarely against the Sunday Law, a great commotion has existed in the political camp. All eyes are turned toward the Republican State Convention, which is yet to be held. It is largely expected that they will throw out a bait to the advocates of Sunday. If they do not, then these will nominate a ticket of their own. In either case the coming political contest promises to be one of the hottest that California has ever known. There is no possibility of predicting the result from the known strength of political parties, as party lines will be badly broken down. Who remains now to laugh at the Seventh-day Adventists for predicting that the Sunday will become the most exciting political question of the age? They all use to do it.

### A Pleasing Incident.

It was Dr. John Hall's Church, if our memory is not at fault, which needed a new building, but the brethren were not decided as to their ability to erect such a house as they desired. While the question was pending one morning the doctor heard a feeble rap at the door, which he answered himself, and there found a small boy with a child's wheelbarrow upon which were two bricks.

The boy told the doctor that he had heard they were going to build a church, and he had brought the bricks to help them. It made a strong impression on the doctor's mind, and at the next meeting he told his church that they need consult on the subject no longer, for the house was going to be built, as he had already received the first load of bricks! And the house was built.

We were forcibly reminded of this on the Oregon Camp-ground. While Bro. Boyd was raising some money in the congregation, coming down to three dollars, he requested all who would give that sum to raise their hands. With the others a little boy, seven years old, sitting near the center-pole, raised his hand. We supposed he raised his hand because others did, without understanding the object, but his father, speaking from another part of the tent, said that if the boy offered to give his money he meant it. We then thought the amount too large, but on speaking to him on that point he said he raised his hand to give three dollars, and would not fall below that! His father then said that the boy had money of his own, which he had earned, and he would as willingly have him use it that way as any other.

We certainly felt encouraged for the cause in Oregon when it has such supporters. This example of the little boy ought to stimulate all within the bounds of that Conference to put forth most energetic efforts to support the cause. It was a sacrifice on the part of the lad. Every one can realize this. Let the older ones manifest the same spirit, and success is assured.

Another "improvement" we would make of this incident is this: Funds which are raised by the self-denying sacrifices of the poor and of children are very sacred in the eyes of the Lord, and ought to be used with the greatest carefulness. Only imagine a person taking the widow's "two mites" and squandering them. If it were so, and his history should go down with that of the poor widow, what would the record be? Such as none of us would care to acknowledge.

### The Eastern Question.

It is becoming evident to all that the present trouble in Egypt opens up this question, and that the final result will be the expulsion of the Turks from Europe. Those papers that, a short time ago, made light of the trouble, as only a local matter, now think that the prospect is favorable for a general European war. Nothing decisive has been done since our last report. There is less harmony among the powers than before, and the delay has served to embolden Arabi Bey. The commander of an American vessel at Alexandria, states that fully nine-tenths of the native population of Alexandria and Cairo are in sympathy with Arabi. He has assumed the turban and robes of the descendant of the prophet, thus to take advantage of the fanaticism of his followers. It is thought also that he has received secret encouragement from the French, who have abandoned co-operation with England. One of Arabi's confidential agents was arrested, having important documents which showed that the Sultan has been for months carrying on secret communication with him. This explains why the Sultan has delayed to send troops to Egypt, as he virtually promised to do. The fact is that no one of the powers has any confidence in any other. None of them can tell just what will be for their own interests, and they make promises tentatively, intending to break them at a moment's notice.

The latest news from the interior is to the effect that the chiefs of the Bedouin tribes, who previously have favored the Khedive, have submitted to the rebels, and a perfect understanding exists between them. It is said that the Bedouins are to furnish 60,000 men, the chiefs remaining as hostages in Arabi's hands.

It is a question who will assume control of Egypt, in the event of a settlement. Turkey cannot, as she is ruled out, by her own action, rather, inaction. England protests, rather feebly, that she does not want to, neither does she want any other power to do so. It is impossible even to get definite accounts of what has been done, because dispatches are suppressed or garbled by interested parties.

Those who have read carefully the comments on the eleventh chapter of Daniel, as given in the SIGNS, recently, will understand what the driving of the Turk from Europe immediately precedes—the standing up of Michael, and the beginning of the time of trouble. See Dan. 12:1. Of course the Sultan will delay matters as long as possible, but the end cannot be far dis-

tant. On this point we may speak with confidence, for the "sure word of prophecy" has spoken. It remains for us to watch lest that day come upon us unawares.

THE editor of the Stanislaus *Wheat-Grower*—a live paper, by the way—says that Dayton, W. T., is on the Yamhill. Not unless it has taken a long and difficult trip since we last saw it.

### To Mechanics.

If a Sabbath-keeper who is a good tinner and plumber wishes employment, he may write to Samuel Jacks, St. Helena, Cal.

If any Sabbath-keeper who is well acquainted with work in a woolen mill wishes a situation, he may correspond with C. L. Torr, Petaluma, Cal.

## Appointments.

### Camp-Meetings.

OHIO, Delaware,	Aug. 11-21.
SOUTHERN MICHIGAN, Hillsdale,	" 16-21.
NORTHWESTERN KANSAS, Bull City,	" 17-28.
MAINE, Waterville,	" 23-29.
COLORADO, Denver,	Aug. 31 to Sept. 5.
VERMONT, Montpelier,	" 31 " " 5.
ILLINOIS, Watseka,	Sept. 5-12.
PENNSYLVANIA, _____	" 12-18.
MISSOURI, _____	" 14-19.
NEW YORK, _____	" 20-26.
MICHIGAN, _____	Sept. 27 to Oct. 2.
INDIANA, Marion,	Oct. 2-9.
KENTUCKY, Custer,	" 4-10.
TENNESSEE, _____	" 12-17.
CALIFORNIA, _____	

### Oakland and San Francisco.

OAKLAND.—Church N. E. corner Clay and 13th Streets. Meeting every Sabbath (Saturday) at 11 A. M. No other regular preaching at present. Prayer-meeting every Tuesday evening. Eld. J. H. Waggoner, Pastor. Sabbath-school at 9:30 A. M. C. H. Jones, Superintendent. Seats always free.

SAN FRANCISCO.—Church on Laguna Street, between McAllister and Tyler Streets. Meeting every Sabbath (Saturday) at 11 A. M. Prayer-meeting Wednesday evening. M. C. Israel, Elder. No regular preaching. Sabbath-school at 9:45 A. M. E. A. Stockton, Superintendent. Street-cars of the Hayes Valley Line, and Central and Lone Mountain Line, pass close to the meeting-house.

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