

The Signs of the Times.

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

VOLUME 9.

OAKLAND, CALIFORNIA, FIFTH-DAY, MAY, 17, 1883.

NUMBER 19.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE
S. D. A. MISSIONARY SOCIETY.

(For Terms, etc., See Last Page.)

Entered at the Post-Office in Oakland, Cal.

LOOKING FOR CHRIST.

"Unto them that look for him, he shall appear the second time, without sin, unto salvation."

NIGHT forsakes her ebon seat,
Gathered mists in volumes fleet,
Dawn upon the mountain gray,
Tremble with prelusive ray,
Till the lifted gate of morn
Purples where the day is born,
And that glorious orb doth rise,
Eye of earth and sea and skies.

Thus 'mid shades of ancient time,
Patriarchs gazed with faith sublime,
Seers invoked the promised light,
Prophets sought its vision bright,
Till on Bethlehem's blessed glade
Burst the beam that ne'er shall fade,
And the raptured matin song
Swelled from Heaven's resplendent throne.

Saviour, come! our spirits wait:
Enter with thy regal state!
If our darkening sins prevail,
If our dawn of hope be pale,
Wake that star, whose aspect sweet
Led the sages to thy feet;
Wake that sun whose holy ray
Brightens to eternal day!

—Mrs. Sigourney.

General Articles.

The Church's Great Need.

BY MRS. E. G. WHITE.

A REVIVAL of true godliness among us is the greatest and most urgent of all our needs. To seek this should be the first work at our camp-meetings. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow his blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give his Holy Spirit to them that ask him, than are earthly parents to give good gifts to their children. But it is our work by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us his blessing. A revival need be expected only in answer to prayer. While the people are so destitute of God's Holy Spirit, they cannot appreciate the preaching of the word. But when the Spirit's power touches their hearts, then the discourses given will not be without effect. Guided by the teachings of God's word, with the manifestations of his Spirit, in the exercise of sound discretion, those who attend our camp-meetings will gain a precious experience, and returning home will be prepared to exert a healthful influence in the churches.

The old standard-bearers knew what it was to wrestle with God in prayer and to enjoy the outpouring of his Spirit. But these are passing off the stage of action; and who are coming up to fill their places? How is it with the rising generation? are they converted to God? Are we awake to the work that is going on in the heavenly sanctuary, or are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? That time will never come.

There are persons in the church who are not

converted, and who will not unite in earnest, prevailing prayer. We must enter upon the work individually. We must pray more, and talk less. Iniquity abounds, and the people must be taught not to be satisfied with a form of godliness without the spirit and power. If we are intent upon searching our own hearts, putting away our sins, and correcting our evil tendencies, our souls will not be lifted up unto vanity; we shall be distrustful of ourselves, having an abiding sense that our sufficiency is of God.

We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world. Unbelievers have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus will do more than any other class to promote and honor, by their consistent lives, by their godly example and their active influence, the cause which they represent. But how often have the professed advocates of the truth proved the greatest obstacle to its advancement. The unbelief indulged, the doubts expressed, the darkness cherished, encourage the presence of evil angels, and open the way for the accomplishment of Satan's devices.

The adversary of souls is not permitted to read the thoughts of men; but he is a keen observer, and he marks the words; he takes account of actions, and skillfully adapts his temptations to meet the cases of those who place themselves in his power. If we would labor to repress sinful thoughts and feelings, giving them no expression in words or actions, Satan would be defeated; for he could not prepare his specious temptations to meet the case. But how often do professed Christians, by their lack of self-control, open the door to the adversary of souls! Divisions, and even bitter dissensions which would disgrace any worldly community, are common in the churches, because there is so little effort to control wrong feelings, and to repress every word that Satan can take advantage of. As soon as an alienation of feeling arises, the matter is spread before Satan for his inspection, and the opportunity given for him to use his serpent-like wisdom and skill in dividing and destroying the church. There is great loss in every dissension. Personal friends of both parties take sides with their respective favorites, and thus the breach is widened. A house divided against itself cannot stand. Criminations and recriminations are engendered and multiplied. Satan and his angels are actively at work to secure a harvest from seed thus sown. Worldlings look on and jeeringly exclaim, "Behold how these Christians hate one another. If this is religion, we do not want it." And they look upon themselves and their irreligious characters with great satisfaction. Thus they are confirmed in their impenitence, and Satan exults at his success.

The great deceiver has prepared his wiles for every soul that is not braced for trial and guarded by constant prayer and living faith. As ministers, as Christians, we must work to take the stumbling-blocks out of the way. We must remove every obstacle. Let us confess and forsake every sin, that the way of the Lord may be prepared, that he may come into our assemblies and impart his rich grace. The world, the flesh, and the devil, must be overcome. We cannot prepare the way by gaining the friendship of the world, which is enmity with God; but by his help we can break its seductive influence upon ourselves and upon others. We cannot individually or as a body secure ourselves from the constant temptations of a relentless and determined foe; but in the strength of Jesus we can resist them. From every member of the church a steady light may shine forth before the world, so that they shall not be led to inquire, What do these people more than others? There can be and must be

a withdrawal from conformity to the world, a shunning of all appearance of evil, so that no occasion shall be given for gainsayers. We cannot escape reproach; it will come; but we should be very careful that we are not reproached for our own sins or follies, but for Christ's sake.

There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out his Spirit upon a languishing church and an impenitent congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time. But we are not ignorant of his devices. It is possible to resist his power. When the way is prepared for the Spirit of God, the blessing will come. Satan can no more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth. Wicked men and devils cannot hinder the work of God or shut out his presence from the assemblies of his people if they will with subdued, contrite hearts, confess and put away their sins, and in faith claim his promises. Every temptation, every opposing influence, whether open or secret, may be successfully resisted, "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

We are in the great day of atonement, when our sins are by confession and repentance to go beforehand to judgment. God does not now accept a tame, spiritless testimony from his ministers. Such a testimony would not be present truth. The message for this time must be meat in due season to feed the church of God. But Satan has been seeking gradually to rob this message of its power, that the people may not be prepared to stand in the day of the Lord.

In 1844 our great High Priest entered the most holy place of the heavenly sanctuary, to begin the work of the investigative judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living. How precious, how important are these solemn moments! Each of us has a case pending in the court of Heaven. We are individually to be judged according to the deeds done in the body. In the typical service, when the work of atonement was performed by the high priest in the most holy place of the earthly sanctuary, the people were required to afflict their souls before God, and confess their sins, that they might be atoned for and blotted out. Will any less be required of us in this antitypical day of atonement, when Christ in the sanctuary above is pleading in behalf of his people, and the final, irrevocable decision is to be pronounced upon every case?

What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusement, what desire for the supremacy! All these sins have clouded the mind, so that eternal things have not been discerned. Shall we not search the Scriptures that we may know where we are in this world's history? Shall we not become intelligent in regard to the work that is being accomplished for us at this time, and the position that we as sinners should occupy while this work of atonement is going forward? If we have any regard for our souls' salvation, we must make a decided change. We must seek the Lord with true penitence; we must with deep contrition of soul confess our sins, that they may be blotted out.

We must no longer remain upon the enchanted ground. We are fast approaching the close of our probation. Let every soul inquire, How do I stand before God? We know not how soon our names may be taken into the lips of Christ, and our cases be finally decided. What, oh, what will these decisions be! Shall we be counted with the

righteous, or shall we be numbered with the wicked?

Let the church arise and repent before God of her backslidings. Let the watchmen awake, and give the trumpet a certain sound. It is a definite warning that we have to proclaim. God commands his servants, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The attention of the people must be gained; unless this can be done, all effort is useless; though an angel from Heaven should come down and speak to them, his words would do no more good than if he were speaking into the cold ear of death. The church must arouse to action. The Spirit of God can never come in until she prepares the way. There should be earnest searching of heart. There should be united, persevering prayer, and through faith a claiming of the promises of God. There should be, not as in ancient times, a clothing of the body with sackcloth, but a deep humiliation of soul. We have not the first reason for self-congratulation and self-exaltation. We should humble ourselves under the mighty hand of God. He will appear to comfort and bless the true seekers.

The work is before us; will we engage in it? We must work fast, we must go steadily forward. We must be preparing for the great day of the Lord. We have no time to lose, no time to be engaged in selfish purposes. The world is to be warned. What are we doing as individuals to bring the light before others? God has left to every man his work; every one has a part to act, and we cannot neglect this work except at the peril of our souls.

O my brethren, will you grieve the Holy Spirit, and cause it to depart? Will you shut out the blessed Saviour, because you are unprepared for his presence? Will you have souls to perish without the knowledge of the truth, because you love your ease too well to bear the burden that Jesus bore for you? Let us awake out of sleep. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

Life and Death.

LIFE and death as phenomenal words need no definition or explanation, for they designate phenomena with which we are all familiar. Scientists and metaphysicians may inquire into their interior signification, and dispute about the real source and essence and meaning of these phenomena; but for all practical purposes these terms need no definition. The same is true of all the ultimate and antithetical terms that are in common use in our language, or in any language. Their meaning is so obvious that any attempt to define them, like the attempt to demonstrate an axiom, tends only to obscure the subject and confuse the mind.

Life as a phenomenon of nature is everywhere visible. So is death. The one is set over against the other. Hence they are called antithetical terms. They explain each other. If the one be known, the other must also be known. But death is not simply the antithesis of life, as darkness is of light, and cold is of heat. It is more. It implies a previous life. It denotes the loss of what was once possessed. We do not predicate death of a stone or a lump of clay. We say they are lifeless. They are not dead, because they have never had life and have never died. "Lifeless" is the proper negation of "life."

Neither can we predicate degrees of death as we can of many other terms. It is an absolute and ultimate term. Nothing can be said to be dead so long as there is any life in it. It may be almost dead, or about to die, but it is not dead till all life is utterly extinguished.

We sometimes, however, use the term death proleptically, or by anticipation of what is sure to follow; as when we say of one who is attacked by a fatal disease, or has received a fatal wound, "he is a dead man." But we can use this figure only with reference to the actual death in view.

It is true of all words that have their application to material and physical things, that they are susceptible of secondary and tropical uses; for we have no other way of speaking of things that are beyond the reach of our senses than by the use of such terms.

All spiritual truths are represented by terms that have a physical or material base. It is by means of the resemblance which they are sup-

posed to have to sensible things that we can at all apprehend them. Hence the necessity in treating of these higher truths, not only of using these physical terms, but of adhering strictly to the idea expressed by them, if we would understand ourselves or be understood by others. For, unless the strictest analogy be preserved, we might as well use one term as another, or no terms at all, for no definite idea would be expressed by them.

A man's life may be said to be in the hands of another, who has the power to take it from him. Or a child may be said to be dead to his parents when his life is entirely lost to them. We readily understand such figures of speech. But if the analogy be far-fetched or obscure, our meaning will be obscure in the same degree. This is the reason why some metaphysical speculations are so hard to be understood. The terms that are used suggest no analogy to our minds. This is why some sorts of poetry convey to us no meaning, or are susceptible of almost any interpretation our fancy may dictate. This was just the secret of the Delphic oracles. They were intentionally couched in tropical terms of ambiguous application. This is just the use to which theological speculators would put the oracles of God—the Sacred Scriptures. By interpreting the language of Holy Writ in a tropical sense, they may put into it any meaning their fancy or philosophy may require.

There are no words in the Bible that have suffered more from this kind of treatment than these two words, *life* and *death*; for they are two of the most important words in the whole Bible. The whole controversy between ourselves and those who hold to the deathless nature of man centers in these two words. They are the two hinges on which the whole question turns. If they are to be taken literally when referring to the destiny of man, as we maintain, then our opponents have no ground to stand on for one moment. They must give up the case at once. It is absolutely necessary to the maintenance of their position, that the literal and ordinary meaning of these two words should be taken out of them, when the destiny of man is spoken of; and, as they must have some meaning, another must be found and put into them, that will harmonize with their doctrine concerning the immortality of all men.

We hold that the Scriptures mean just what they say, when they set forth death as the sure result of sin, and endless perpetuity of life as the portion of the righteous only. We believe that Jehovah meant just what he said, just what Adam must have understood him to mean, when he promised him perpetuity of life only on condition of obedience, and threatened him with death in case of disobedience. He could not have understood these words in any other sense, nor did he, till the tempter suggested another meaning—a *figurative* meaning—as he still continues to do to all who will listen to his interpretation.

We hold that when men now die in consequence of sin, they actually die; and that they live again, not because they are immortal and must naturally live on, and live forever, but only by the gracious purpose of God as made known in the gospel of Christ who is the resurrection and the life; and that through him, and him only, another life, a higher and better, an eternal life, is given to his redeemed people; and that the second death of the unsaved is also an actual death, from which there is no resurrection.

They hold, on the other hand, that to the active, conscious, sensitive life of man there is no end, no literal death, as in the case of every other living creature upon the earth; that both the first death and the second death, spoken of in the Scriptures as the consequence of sin, denote a state of sin and misery which, if the sinner is not recovered from it, will be endlessly perpetuated in hell; and that the life, the everlasting life which Christ gives to his redeemed people, is a state of purity and blessedness endlessly perpetuated in Heaven.

Now we believe that such trifling with the plain declarations of God's word is utterly unwarranted, sacrilegious, and subversive of the truth. In the name of the Master, whose word is the supreme rule of our faith, we protest against it, and insist on accepting and understanding these words—*life* and *death*—as meaning just what they seem to mean.—"*Life Everlasting*," by Prof. Pettingell.

IGNORANCE is the mother of impudence.

A Sketch of my Experience.

BY ELDER J. B. GOODRICH.

I EXPERIENCED religion at the age of thirteen in 1843, under the labors of Eld. Richard Gowen a Christian Baptist but a believer in the soon coming of Christ in the clouds of heaven. He accepted the truth as far as he saw it under the proclamation of the First Angel's Message (Rev. 14: 6, 7), and fell asleep in July, 1850.

Through the influence of some of my associates, I soon gave up in discouragement, and remained in a backslidden state for about fifteen years. I then heard a discourse on the nature of man, showing that all are mortal, and that at death they go into the grave and remain in an unconscious state until the appearing of Christ, when judgment is pronounced. Then, if righteous, they come forth unto the resurrection of life, and if wicked, unto the resurrection of damnation.

This subject attracted my attention, and I began to search the Scriptures to see if these things were so. When fully convinced that I was mortal and that eternal life and immortality can only be obtained through Christ, and that it is to be put on at the resurrection of the just, I considered the subject of too much importance to be treated with indifference. I at once made up my mind to live a different life; and in December, 1858, I confessed my backslidings and took my position to live out the teachings of the Bible to the best of my ability, by the grace of God assisting me.

The Bible became my daily companion, a precious treasure. It was my meditation all the day, and was the joy of my soul. I loved to talk of Christ and what he had done for me. Blessed Saviour! How I loved him; he saved me from my sins. I felt as though I could not do too much for Him who did so much for me. I had a deep anxiety for the salvation of others, and I thought that if I would tell them of God's great goodness and mercy to me and of his willingness to save, they would believe, and in September, 1859, in the town of Hartland, Me., I made my first effort to speak in public, using this for my text: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste." Isaiah 28: 16. The house was well filled and the Lord blessed in the effort.

I encountered much opposition on the sleep of the dead, and was told by some of my friends that if I preached such a doctrine I would never see sinners converted to God. Others earnestly pleaded with me to give up my views on the subject, and preach eternal life in misery (for thus it must be if the wicked exist eternally in torment), so that sinners would repent and be saved. But I believed then as now, that it is not necessary to preach a falsehood and ask God to bless it, in order to get men converted to him. There is beauty and loveliness in the truth, that commends itself to every candid mind, and we learn that it is the goodness of God that leads men to repentance. Rom. 2: 4.

In my thirst for a knowledge of God's righteousness I became troubled over the Sabbath question. I could read in the Bible that the seventh day is the Sabbath, but my religious teachers said that Christ arose from the dead on the first day of the week, and that we were to keep Sunday to commemorate that event. I had an interview with one of the ministers who I thought would give me the necessary information on the subject, and wished him to tell me why he called Sunday, or the first day of the week, the Christian Sabbath when the Bible said that the seventh day is the Sabbath of the Lord. He told me the Sabbath had been changed from the seventh to the first day in memory of Christ's rising from the dead on that day. When I asked for the text to prove it, I was cited to Matthew, Mark, Luke, and John, where the women came to the sepulcher upon the first day of the week. I turned and read in Luke where the women rested the Sabbath-day according to the commandment, and very early in the morning on the first day of the week they came to perform that work which they would not do on the seventh day.

Not finding any relief from my perplexities, I remained in this unsettled condition until the year 1864, in the month of March, when it pleased the Lord to send Eld. J. N. Loughborough to Hartland village, and I heard two discourses, and in

April I attended a series of meetings by M. E. Cornell. After hearing a sermon upon the subject, "Who Changed the Sabbath?" showing that it was the papal power, in fulfillment of Daniel 7:25, that had thought to change God's law and thereby exalted himself above God, 2 Thess. 2:4, I could no longer offer to God the observance of the first day instead of his original institution, and be an honest man. So I took my position to walk in the light of the Third Angel's Message, the last Sabbath in April of 1864.

I was told by many of my First-day Adventist friends that I had left Christ and gone back under Moses and got into bondage; but my experience for about nineteen years has taught me that what David says is true, "I will walk at liberty for I seek thy precepts." Ps. 119:45. "Then shall I not be ashamed when I have respect unto all thy commandments," is the language of my heart. I praise God for the light of the Third Angel's Message, now that the work is so rapidly progressing, and the signs of Jesus' soon coming so clear that none need be in the dark, for the Lord is causing the nations of the earth to speak in their perplexity, "the sea and the waves roaring, and men's hearts failing them for fear and for looking after those things which are coming on the earth."

May God help us to look up for our redemption draweth nigh. Jesus will soon come and take his children home. "Even so, come Lord Jesus," and come quickly. Amen.

Hartland, Maine, April 20, 1883.

"The Breath of Life."

AN ILLUSTRATION.

A FEW years ago, the body of a murderer hanged in Glasgow was subjected, about an hour and a quarter after his execution, to the action of a battery. One pole was applied to the spinal marrow at the nape of the neck, and the other to the sciatic nerve in the left hip, when the whole body was thrown into a violent tremor as if shivering with cold. On removing the wire from the sciatic nerve to a nerve in the heel, the leg was thrown out so violently as nearly to overturn one of the assistants, who tried in vain to prevent its extension. On directing a current to the principal muscle of respiration, the chest heaved and fell, and labored breathing commenced.

When one of the poles was applied to a nerve under the eyebrow and the other to the heel, the most extraordinary grimaces were produced. "Every muscle of the countenance was simultaneously thrown into fearful action; rage, horror, despair, anguish, and ghastly smiles, united their hideous expression in the murderer's face." Several spectators were so overcome by the sight that they had to leave the room, and one man fainted. In the last experiment, the forefinger, which had previously been bent, was instantly extended, and shaking violently, with a convulsive movement of the whole arm, seemed to point to the persons present, some of whom thought that the body had really returned to life.

For the above fact I am indebted to the textbook on natural philosophy written by Prof. Quackenbos. It is a forcible illustration of "the breath of life" which was originally breathed into man's physical organism and constituted him a "living soul." Electricity is a subtle and powerful element which seems to pervade all nature. I do not say this is the vitalizing element which sets the human machinery in motion, but it may at least help us to understand how that heaven-inspired breath could produce the marvelous effect ascribed to it.

Mark how the electric current, in the foregoing case, caused a dead man to look and act like a live one. Yet no one believes that electricity is a living personality—a sentient soul—a conscious spirit. Why, then, is it necessary to invest "the breath of life" with the attributes of conscious personality? There is no such necessity. People do so from the force of habit. They follow their traditional teachings, without stopping to search either the word or works of God.

Why not take the record just as it reads? There is nothing said about an inbreathed immortal soul. I believe "the breath of life," of Gen. 2:7, means exactly the same as "the spirit," of Eccl. 12:7. But the spirit of man is not the man himself any more than the steam which propels the engine is the engine itself. God's philosophy teaches *man's unity*—a physical organism vitalized—both the elements employed being es-

sential to a *living man*; so that in the event of death neither the animating principle nor the lifeless body will fill the bill. Man's philosophy teaches that "the breath of life" is an interior man, dwelling awhile in the exterior man, and then moving out into still greater freedom and knowledge.

This philosophy lays the foundation for Spiritualism, Mormonism, Purgatory, and almost every false religious system that ever cursed the world. The churches have quite generally adopted this double-entity theory. In doing so, they have gradually lost their interest—and too often their faith in the second coming of Christ, the resurrection of the dead, and the distinctive day of Judgment. I prefer the old Bible theology.—A. A. Phelps, A. M., in *Bible Banner*.

The Book of Daniel.

Apropos of recent discoveries in the field of Assyrian exploration, it may not prove uninteresting to point out here that it is owing to Sir Henry Rawlinson that a very curious point in the book of Daniel has been cleared up. Belshazzar, it will be remembered, promised to make Daniel "third ruler in the kingdom." It had long struck many critics as odd that the promise should have been "third ruler" only, and not "second," seeing that the design of the sovereign was evidently to make him the next important personage to himself in the Government of Babylon. Now for many years it was supposed that the Belshazzar of the Scriptures and the Nabonidus of the Assyrian records were one and the same person. Hence there were some striking discrepancies between the two accounts, the Biblical and the Babylonian. Daniel's Belshazzar was a descendant of Nebuchadnezzar, but Nabonidus was not of the family of Nebuchadnezzar at all; Daniel's Belshazzar died in the city the night it was taken, but Nabonidus, when Babylon was taken, was spared by the conqueror, who actually made him Governor of Carmania! These appeared hopeless discrepancies, until Sir Henry Rawlinson, in 1854, found certain clay cylinders in a corner of the Temple of the Moon, and, deciphering the inscriptions impressed upon them, solved the difficulty. Nabonidus refers to the latter as "Belshazzar my eldest son, the offspring of my heart." Nabonidus had married the daughter of Nebuchadnezzar in order to strengthen his position as king, and Belshazzar was the issue of this marriage. Hence Belshazzar was a grandson of the Nebuchadnezzar of the Bible. But as Nabonidus was an interloper, he ruled conjointly with his own son, sharing the kingdom, and thus soothing the susceptibility of those who stood up for the rightful line represented by Nebuchadnezzar's daughter. Belshazzar ruling in Babylon was, therefore, himself only a deputy king—was himself only the "second ruler" in the kingdom. Hence it was that the utmost honor he could promise to the Jew Daniel was, that he should be "third" in the kingdom, he himself being the second.—*Jewish World*.

"Blood Theology."

DEATH FOR SIN.—"The soul that sinneth it shall die." Ezek. 18:4.

REMISSION.—"Without shedding of blood there is no remission." Heb. 9:22.

"This is my blood of the new testament which is shed for many for the remission of sins." Matt. 26:28.

PROPITIATION.—"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:25.

JUSTIFICATION.—"But God commendeth his love for us in that while we were yet sinners Christ died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him." Rom. 5:8, 9.

REDEMPTION.—"In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace." Eph. 1:7.

"Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. 1:18, 19.

"Thou wast slain, and hast redeemed us to God

by thy blood, out of every kindred, and tongue, and people, and nation." Rev. 5:9.

"The church of God which he hath purchased with his own blood." Acts 20:28.

RECONCILIATION.—"Now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ." Eph. 2:13.

"For it pleased the Father that in him should all fullness dwell. And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven." Col. 1:19, 20.

PURIFICATION.—"For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot unto God, purge your conscience from dead works to serve the living God." Heb. 9:13, 14.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb. 13:12.

"The blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John 1:7.

TO SCOFFERS AT A "BLOOD THEOLOGY."—"He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb. 10:28, 29.

TO BELIEVERS IN A "BLOOD THEOLOGY."—"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen." Heb. 13:20, 21.—*The Presbyterian*.

"Diversities of Gifts."

You want to build a house. You employ men of different trades—stone-cutters, brick-layers, carpenters, plumbers, plasterers, painters. You expect each to do his own work; but all to conform to the plan which you have prepared. What if the carpenter should complain of the brick-layer for building the chimneys of brick instead of wood? and the stone-cutters complain of the carpenters, because they use wood for the floors instead of stone? Suppose the painters should insist that the mason ought to use a brush instead of a trowel, etc.? How ridiculous they would make themselves! But who has not seen churches whose members acted just as absurdly? God is trying to use them to build up his spiritual house. He has given to each his own work, and taught him, by the Spirit, how to do it. But each stands with the tools in his hands watching some fellow-worker, and wondering why they two don't work just alike. Nay, he often criticises the work of those who are doing their part in their way, instead of doing it in his way.

Let every Christian rejoice if God has given him any gift. It is blessed to be even a door-keeper in the house of the Lord—blessed to have even one talent intrusted to us to use for so good a Master, and in so glorious a cause.

Let every Christian be glad that others have gifts that he has not—glad, for the sake of the Saviour and of the perishing world, that somebody can do what he cannot. If he is ignorant and cannot speak to edification he should rejoice that he has brethren who are eloquent. If he is poor and cannot give much money to sustain and extend the cause of Christ, he should rejoice that he has brethren who are rich.

Let every Christian co-operate cordially in his sphere, and according to his gifts; not expecting that everybody else will do just as he does, but hoping and praying that his fidelity in the least may stimulate those to whom much has been given, and recognizing their right to work in their own way, feeling that they are responsible to God and not to him.

Let no Christian try to measure others by his standard, or himself by theirs. The gift that seems least to us, may be the greatest in the sight of God. The humble visitor who brings the poor to the Sabbath-school and the sanctuary, may do more good than the eloquent preacher.—*Occident*.

God's Memorial.

THE Sabbath is a memorial of what the Creator did during the first week of time. He wrought six days. He rested on the seventh day. Here is the origin of the week. The weekly cycle is not derived from anything in nature. Months are suggested by the phases of the moon; years, by the returning seasons; but the week can be traced only to the six days of creation, and the seventh of rest. The patriarchs reckoned time by weeks and sevens of days. Gen. 8:10, 12; 29:27, 28.

The Sabbath was instituted in Eden, at the close of the first week, by three acts on the part of the Creator. First, God rested on the seventh day. Secondly, he placed his blessing upon the day. Thirdly, he sanctified the day of his rest. He rested on the seventh day, and in this set an example for man. He next blessed the day upon which he had rested. He then sanctified, or "set apart to a sacred use," the day of his rest. He gave the first six days of the week to man, in which to obtain a livelihood, and reserved the seventh day to himself, to be used sacredly by man.

The great God was not wearied with the six days of creation. His rest upon the seventh day means simply that on that day he ceased to create. Nor did man in Eden need rest from toil, as since the fall. In fact, rest from labor is not a leading feature of the Sabbath institution. The fourth commandment makes no reference to man's physical wants of a day of rest. Neither does it speak of his spiritual necessities of a day of public worship.

It gives quite another reason for the Sabbath. Here it is: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:11. This reason relates to what God did in the first week of time. He has given no other. It is a reason as old as the world, and will continue to be the reason why man should revere Jehovah's rest-day as long as the world shall continue. Man rests upon the day of the Sabbath in honor of the Creator. And wherever he may turn his eye, whether to the heavens, the earth, or the sea, there he beholds the Creator's work. As he rests upon the seventh day, he sees in the countless varieties of nature the wisdom and power of Him who created all in six days, and thus is led from nature up to nature's God. The Sabbath now becomes the cord that binds the created man to the infinite Creator. It is the golden chain that links earth to Heaven, and man to God. Had man always observed the Sabbath, there could not have been an idolater nor an atheist. The Sabbath, as a memorial of what the Creator did during the first week of time, is now seen in its dignity and importance. It is the memorial of the living God. Man is to rest on the day of the week on which the Creator ceased to create.

But those who belittle the Sabbath institution to only serve man's physical wants of a day of rest, and to provide for him a day of public worship, and who see no higher design in it, are satisfied with a change of the day of the Sabbath. They think that a day on which the Creator did not rest, will do quite as well as the day on which he did rest. With this limited view of the subject, why may they not be content with the change? If a day of rest from toil, and a day for the public worship of God, are all the blessings secured to man by the Sabbath, the one-day-in-seven and no-day-in-particular theory looks quite plausible. For, certainly, man can rest his weary limbs, or weary brain, on one day of the week as well as on another. And if only a season of divine worship is to be secured, Sunday may answer for this purpose. In fact, one day in six might do as well for rest and worship as one day in seven, if rest and a day of public worship are the sum total of the reasons for the Sabbath. There is nothing in man's physical or spiritual wants to mark the number seven.

The original design of the Sabbath was for a perpetual memorial of the Creator. Yet it secures the seventh day of the week to man in his fallen condition, not only as a day of rest, but a day for public worship, in which to draw nigh to God and share his pardoning love. But these blessings, of comparative importance, can be obtained on any of the other six days of the week, and do not constitute the grand reason for the

Sabbath institution. That reason given in the law of the Sabbath is, in its importance, as much above the simple idea of repose from weary toil, and a day for public worship, as the heavens are higher than the earth. With this agree the words of the prophet: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord." Isa. 58:13, 14.

Here the great object of the Sabbath is set forth. It is to honor God. Man is required to turn away his feet from the Sabbath, and refrain from seeking his own ways, words, and pleasure, on that day, not because he needs a day of rest, but because by so doing he can honor the great God. Those who keep the Sabbath with this object in view, will call it a delight, the holy of the Lord, and honorable.

The fourth commandment points back to what God did during the first week of time. The creation and rest occupied the first week. Immediately following, Jehovah sanctified and blessed the day on which he had rested. In this way the seventh day became the holy Sabbath of the Lord for Adam and his posterity. It was ever to be observed by the race as the memorial of the living God.

Those who locate the institution of the Sabbath at Sinai, urge that no mention is made of Sabbath-keeping in the brief record of the book of Genesis, as proof that the Sabbath was made for the Jews alone. As evidence of the unsoundness of this position, please notice the following facts:—

1. The sacred record nowhere intimates that the Sabbath was instituted at Sinai, while it distinctly locates its institution at creation.

2. The Sabbath being made for man, Mark 2:27, there are no reasons why the Jews alone should enjoy its blessings. All men have need of it as much as they.

3. The facts connected with the giving of the manna show that the Israelites understood the obligations of the Sabbath; that some of the people violated these sacred obligations, and were reproved by Jehovah, thirty days before they saw Mount Sinai. See Ex. 16-19. They came to the Wilderness of Sin, where the manna was first given, on the fifteenth day of their second month. On the sixth day of the week they gathered a double portion of the manna, a quantity sufficient for that day and for the Sabbath which followed. Moses said to the people, "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord." On the seventh day, Moses said, "Eat that to-day; for to-day is a Sabbath unto the Lord. To-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath therefore he giveth you on the sixth day the bread of two days."

Here we see that the Sabbath was understood, and its violation was rebuked by Jehovah. But the Israelites had not yet seen Sinai. Indeed they did not come to the mount from which the ten commandments were proclaimed, until thirty days from the time the manna was first given. See chap. 19. Here is a nail driven in a sure place, and ministers and people should cease to assert that the Sabbath was first given at Sinai, till they have searched the sacred narrative with greater care.

The original plan of the Sabbath contemplated its perpetual observance as long as the Creator and created man should exist. It does not point forward to redemption. It was instituted before provisions were made for redemption. It looks back to creation. It was made for man before the fall. And it will exist during man's future life upon the new earth, in all its original significance and glory. We have seen the Sabbath based upon the great facts of the creation in six days, Jehovah's rest upon the seventh day, and his sanctifying and blessing the day of his rest. As long as these continue to be facts, so long will the Sabbath continue. Redemption does not propose the creation of a new world as the inher-

itance of the redeemed. "Behold I make all things new," says the Redeemer. He does not say I will make all new things. This world redeemed from the curse and all its results, will be the eternal possession of the righteous. And notwithstanding the work of redemption, the great facts connected with the creation week will ever be vividly impressed upon the immortal minds of the redeemed. Thus saith the prophet: "For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23. There is no point of time in the past when all flesh have come to worship before the God of Heaven on the Sabbath; and this can never be while the wheat and tares, the children of the kingdom and the children of the wicked one, grow together; and these will not be separated until the harvest, which is the end of the world. This universal observance of the memorial of the great God will be seen only in the immortal state, when from one Sabbath to another, and from one new moon to another, all flesh shall come to worship before the Lord. "What! the moon in heaven?" No, not in such a heaven as that of which the poet sings,

"Beyond the bounds of time and space,
Look forward to that heavenly place,
The saints' secure abode."

Beyond space there would be no room for the moon, nor for the sun; neither would there be room for the resurrected saints, possessing bodies like their Lord's resurrected, glorious body; and beyond the bounds of time, there would be no need of the sun and the moon which are God's great time-keepers. We are not looking for a general smash-up in the universe, and then the creation of all new things. It is this planet that has revolted. And the Redeemer, who is coming to bring it back into allegiance to the government of God, says, "Behold I make all things new." The revolt did not affect the sun, moon, and the other planets. Redemption will not affect these heavenly bodies. When the Restorer shall have established the immortal saints in the new earth, it will continue its revolutions, and the sun and moon will measure off days, and months, and years, as long as eternal ages shall roll. The redeemed shall have right to the tree of life, which Adam lost through disobedience. That tree yields twelve manner of fruits each month. And why may not the words of the prophet, in reference to all flesh appearing before the Lord from one new moon to another, be fulfilled when the entire family of the redeemed shall come each month to partake of the new fruit of the tree of life?

(To be Concluded.)

WHEN figures go above a few thousand how little we comprehend their real meaning! When we say the amount of coal mined in the United States in 1881 amounted to 76,122,000 tons, we say, of course, the figures are enormous, and begin to wonder where our children are to get their coal, by and by; but before you begin to wonder, read how the Philadelphia Record puts it. It says: "The great pyramids of Egypt are regarded as miracles of industry and wasted labor. The longest of all, at Gizeh, took 100,000 men almost half a century to build; contains very nearly 80,000,000 cubic feet of stone. Yet if all the coal mined in this country in 1881 had been piled in pyramids of similar size, there would have been more than twenty-six of these tremendous monuments of coal completed; or one every two weeks. Again, suppose that a square column had been made of coal, allowing it to base fifty feet square, there would be more than 1,700 such columns, 500 feet high, rising to a level to the projected top of the Washington monument in Washington. The Chinese wall is believed to be 1,400 miles long, 20 feet high and 24 feet thick, containing 3,548,169,000 cubic feet. If the coal in 1881 had been put into such a wall, it would have extended from Philadelphia to Chicago, and have had enough left over to surround both cities;" and Pennsylvania alone produces 48,500,000 tons, or more than one-half the entire amount.—Cynosure.

It's easy finding reasons why other folks should be patient.

HATRED is blind as well as love.

The Sabbath-School.

Advantages of Bible Study.

ONE great benefit to be derived from the study of the Bible is mentioned by Paul, when he says to Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." This is why the Bible was given. It is the revelation of God's will to man. Nowhere else can man learn his duty to God and his fellow-men. Those nations that have not the Bible are sunk in degradation and crime. In ancient Greece and Rome, although there was culture and wisdom of a certain kind, which are the admiration of the world to-day, the greatest crimes were openly committed, and even protected by the laws. There is nothing that will teach men what they ought to do in order to live happily and peaceably here, and worthy of a life hereafter, except the Bible.

And the Bible is a complete rule of life. As Paul further says, it "is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." It contains, then, all that is absolutely necessary to be understood by mankind. A little thought will convince any one that this is so. All will agree, in answer to our Saviour's question, that it will profit a man nothing to gain the whole world and lose his soul. All the wealth, honor, and wisdom that this world affords, cannot for a moment be compared with that which eternity offers. A man may have all that this world can give, yet if he is not "wise unto salvation," he loses it all, and is as though he had never acquired anything. But though he be destitute of worldly riches, and ignorant of the things which the world calls wisdom, if he only has the "wisdom that comes from above" (James 3: 17), he will finally be admitted into "a better country," where, with unclouded intellect, and the angels of God for teachers, he can in a few years learn more than his unbelieving neighbor did in a life-time. And then he has a whole eternity before him, in which to explore new fields, and increase in knowledge.

It is only through the Bible that we learn of Christ, without whom we cannot hope for eternal life. The Bible is the instrument through which the Holy Spirit works, and guides us into the ways of truth and knowledge. It is the Bible alone that teaches us the fear of God,—which the wise man tells us is the beginning, or rather, the principal part, of knowledge. Surely, then, the Bible, of all books, is the one that should be the most studied. The only reason why we study it so little, is because we underestimate "the things that God hath prepared for them that love him," and which can be gained only by careful study of, and obedience to, his word; we appreciate the things that we see, more than those which are unseen. If we could but obtain a glimpse of the glories of Heaven, I believe we would take the course necessary to gain it, even at the expense of everything else.

But this is not all the benefit we gain from the study of the Bible. We do not mean that anything more or better can be gained than that of which we have just spoken, but that we do not have to wait till we get to Heaven, before we begin to reap the benefit of Bible study. The apostle Paul says of godliness that it "is profitable unto all things, having promise of the life that now is, and of that which is to come." So the Bible, besides showing us the way to eternal life, gives wisdom and a culture that can be obtained from no other book in the world. The psalmist says: "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments." This also is susceptible of proof, as we shall show.

What is education? It is simply the development of the mind. Webster says: "Education is properly to draw forth, and implies not so much the communication of knowledge, as the discipline of the intellect, the establishment of the principles, and the regulation of the heart." To educate is "to lead out and train the mental powers." According to this, any one can get a thorough education from the Bible alone. Children go to school, and men go to college, not for the few facts that they may learn, but for that development of mind that will enable them to think cor-

rectly, to reason soundly, and to judge correctly of things. In order to gain this, years are spent in the study of what is called the classics—the productions of the great minds of earth. By closely studying these models, the student almost unconsciously makes them his own. By unraveling the deep sayings of the wise men, he becomes able to think deeply for himself. By daily reading the writings of the best authors, he learns how to use language, and acquires a good style of expression. Continued application increases his ability to receive ideas and make them his own, and to think for himself; it expands his mind; in other words he is educated. A man who has the will to apply himself in this manner may become as truly educated as though he had every advantage of the schools.

But will the study of the Bible furnish this culture of mind? It certainly will, and more. Let us reason upon it. Sin has brought disease and death into the world, and causes not only physical ailments, but mental weakness. Mankind has degenerated mentally as well as physically. The men from whose writings thousands gain their mental discipline, were weak mortals. They were subject to the curse. Although we speak of them as having "giant intellects," they were dwarfs beside what they would have been had their ancestors never transgressed moral or physical laws. Many of them were themselves wicked men, men who were slaves to their appetites and passions. And yet from these men the culture of the world is derived.

Now consider the Bible. It was not written by sinful men, but "holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1: 19. "All Scripture is given by inspiration of God." God is the source of all knowledge. These men of whom we have spoken were dependent upon God even for the mind with which they acquired their wisdom. Now is it possible that we can obtain more education from them than from the Fountain-head? Most assuredly not. Peter says that the Spirit of Christ was in the men who wrote the Bible, and that even angels desire to look into the things that were revealed to them. Surely, the Bible contains enough to draw out the mind of man to an unlimited extent. We repeat, then, without any fear of successful contradiction, that if a man were to study no other book but the Bible, and would apply himself to it as closely as men do to their ordinary studies, he would have a discipline of mind far greater than those would have who took the ordinary course of study.

In the Bible we have many varieties of style, as the Spirit worked through different minds. A complete code of laws is open to the student. All human laws are derived from this source. If we wish to develop the reasoning faculties, Paul's epistles afford an ample field. If we wish to cultivate the memory, there is an abundance of history for us to learn. In short, whatever we desire in the line of knowledge may be found in the Book of books.

This mental culture is not the primary object of studying the word of God. The Bible was given that we might learn God's will; but in studying to learn that which is of the greatest importance, we necessarily acquire that for which so many in the world strive, often in vain. And thus it is that God withholds no good thing from them that walk uprightly. If we seek first the kingdom of God, and his righteousness, all things necessary will be added unto us. We serve ourselves best by serving God.

Let no one, then, complain of meager opportunities, or waste time in vainly wishing for knowledge. If we wish to obtain treasures we must dig for them. All have the Bible. It is God's gift to man. It was not designed for a few favored ones, but for all. Its pages are open to all. And here the unlearned man may be on a level with his more favored neighbor, if he only has sincere love for its Author; for "if any man will do His will, he shall know of the doctrine." And help is given that the ordinary student knows nothing of. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

In conclusion, it is not merely our privilege to avail ourselves of the wisdom and culture which the Bible affords, but it is an imperative duty. We are commanded to "search the Scriptures." Every individual must arm himself with "the sword of the Spirit, which is the word of God." And this is the object of the Sabbath-school,—to

educate us in the things of God. The lessons given us there to study, form a nucleus around which we may gather vast stores of Biblical knowledge. How many are there who think that the Sabbath-school as well as the day school affords opportunity for mental training? There are possibilities in the Sabbath-school of which few of us have even dreamed. May God help us to avail ourselves of them in so faithful a manner that they will not condemn us in the final day of accounts. E. J. W.

Going to Pondicherry.

NOT many of us will realize any present result from the far-reaching and laborious and expensive observations on the recent transit of Venus, though we all recognize their dignity and importance.

But there is a little incident connected with an earlier trip of that little dark spot across the sun, which has a sermon for us all, and especially, I have been thinking, for Sunday-school teachers.

Le Gentil, a French academician, was appointed to observe the transit of 1761 at Pondicherry, that place being, for reasons best known to scientists, a very important station for the purpose. India seemed, in those days, an immense distance from France; and Le Gentil, to make sure of his object, set out for Pondicherry a year and three months before the time of the expected transit of Venus. Before he reached India, war broke out between England and France, and, after untiring efforts to reach his appointed post, Le Gentil was doomed to pass the eventful day on shipboard without the astronomical accoutrements which would make his observations valuable.

Undaunted by this sad failure, he resolved to witness the transit of 1769, whether fate should be for or against him; accordingly, before the end of the year 1761, as soon as it was possible, he made his way into Pondicherry, and there took up his abode, to await while diligently pursuing scientific studies, the expected transit, then eight years in the future.

The pathetic end of the story (for after his long waiting a cloudy day defeated his hopes) does not in any way affect the moral I would point. Le Gentil could not influence the clouds to yield to his purpose, but what may not *you* effect, who seek for influence with human souls, by a like courage, faith, patience, enthusiasm, foresight, devotion? If only there could be a "going to Pondicherry" through the rank and file of our army of Sunday-school teachers, the church of Christ would rise and possess the land. What could resist nine years of steady, unyielding effort, a watchfulness to step in before the enemy at every crisis, an undiscouraged faith, unwearied patience, untiring diligence? Which of the excuses that sometimes defeat our chances of winning souls, would have stood between Le Gentil and Pondicherry?—a headache? an east wind? weariness? shyness?

And compare the time we put on our work with his nine years of arduous exile. If we devote an hour a day, during the week, to our Sunday-school scholars, in study, or visiting, or in any service for them, we are quite satisfied with ourselves; if two hours, we secretly feel that we are particularly profitable servants, having done all that was our duty, and some more besides; while many of us have but a hasty hour or two at the fag-end of the week to compare with our astronomer's nine patient years. And the possible results?—Le Gentil, if successful, could only hope to accomplish a very small addition to the sum of human knowledge, but we know that we may add souls to the glorious company of those who are to hear the "Come, ye blessed of my Father, inherit the kingdom."—*Elizabeth P. Allan, in S. S. Times.*

SOME years ago, the Spanish ambassador, representing what was then considered the wealthiest country in Europe, visited the court of Venice to arrange a treaty. One of the chief men of the palace led him to see the sights, and amongst them took him to the ducal treasury—huge coffers filled with heaps of gold and precious stones. The Spaniard asked for a staff, and thrust it down into the coins; he touched the floor of the vast casket: "Ah, I see!" he exclaimed, "there is a bottom here! My king, O duke, has no bottom to his treasury!" It is just this, that makes the child of God so glad and safe; grace is boundless.—*Selected.*

The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, MAY 17, 1883.

Justification by Faith.

WHAT bearing has the doctrine of election on the position we have taken on justification by faith? Can our position be shown to be in harmony with the declarations of Scripture concerning election? This is an interesting point, and we will try to show that there is harmony between the two.

We think that there is existing great misapprehension as to the nature of election as it is taught in the Scriptures. It is certainly different from election as it is usually considered in civil, and especially republican, Governments. Officers are obtained in earthly Governments in different manners, usually by election or by inheritance. Victoria holds her position of Queen of England by inheritance; she was not elected to it. Mr. Arthur holds his office of President by election; he did not inherit it. And so it is in all manner of tenures. But these unite in the gospel system. The saints are elected to eternal life; they are also heirs of life. They are elected to salvation; they are also heirs of salvation—it is their inheritance. *They are elected unto an inheritance.*

A friend with whom we used to hold converse was in the practice of quoting to us Eph. 1:4: "He hath chosen us in him before the foundation of the world." This he constantly repeated as a certain off-set to any argument which might be produced to show that we had control of our own destiny.

And have we any control of our final destiny? What does the term *probation* imply but a trial of our faith, our patience, our endurance? But if we were chosen, elected, *personally and unconditionally* before the foundation of the world, then we cannot possibly have any control of our own destiny. As far as our final salvation is concerned we are not free agents in any sense of the term; we are not on probation in fact; we can have no power of choice in the matter. And then if any can discover any sense in Peter's injunction to "make your calling and election sure," they have discernment far beyond ours, for we cannot. Our idea of Eph. 1:4 is this: We are by nature the children of wrath, even as others. In our natural state we are carnally minded—in a state of enmity to God. Naturally we are not Christians, not in Christ; we become his only by repentance and faith. But we are chosen *in Christ*; not *out of Christ*; and not *in ourselves*. If we are chosen while we are children of wrath, in a state of enmity against God, we are not chosen *in him* in the sense which is usually attached to that expression. How, then, shall it be understood? Let us use an illustration on this point also.

Suppose our Constitution had provided that the first President of the United States should be elected, and that the office should thenceforward descend to the son of the one who was elected, and so on by succession to the legal heir of each President. George Washington was elected, but having no son to succeed him he adopts the son of Richard Roe, whose final succession, however, is upon the condition of his faithfully discharging certain specified duties. At the death of George Washington he comes to take the oath of office; but his claim is disputed. Certain electors say: "We did not vote for you. By what authority do you assert a right to the office?" "According to a provision in the Constitution *I was elected* in the election of George Washington. Being his adopted son *I inherited* the office from him. When you voted, you voted for George Washington and through him for his legal successor. I am his legal successor, and therefore *I was elected in him*, when I was yet unknown to you. When he adopted me he made me an heir to the highest place in the Government, and *I made my election sure* by faithfully discharging the duties imposed upon me."

Such a case as this is *possible* in every particular, in an earthly Government. And this meets the requirements of the Scriptures in every particular. Of Christ, the Father says: "Behold my servant, whom I uphold;

mine elect, in whom my soul delighteth." Isa. 42:1. And again: "Behold, I lay in Sion, a chief cornerstone, *elect*, precious." 1 Pet. 2:6. His election was a *personal* election. Ours is through his; and his avails us personally when we are "in him," and it is *made sure if we abide in him*; otherwise we are taken away; cast forth as fruitless, withered branches. They who are lost "received not the love of the truth that they might be saved." While they who are saved, the Lord's elect, are "from the beginning chosen to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2:10, 13. Without belief of the truth we are without hope and without Christ. In such a condition we are not the chosen or elect of God. But it may be asked, are there no exceptions to these declarations of the methods in the Divine Government? There are, as there are to very many of the general statements of the Scriptures. Nothing appears more evident than that "it is appointed unto *man* once to die," yet two men have been excepted already, and the entire last generation of Christians will be excepted. 1 Cor. 15:51, 52; 1 Thess. 4:15-17. We have a few instances on record of God having shown special favor to individuals who were possessed of great honesty and integrity of purpose, even before they came to the knowledge of the faith. Such a man was Saul of Tarsus. From his own relation of his conversion we learn that he had never seen the Lord previous to his ascension to be a Prince and Saviour; he was very zealous of the religion of his fathers, which, he knew from the Scriptures, was the truth from Heaven. From the highest officials of the church he had imbibed prejudices against what was considered a profane innovation. His integrity, his unselfishness, his zeal, well fitted him for the position unto which he was chosen. And so with Cornelius. It was said by the angel that it was because of his unusual integrity, his faithfulness in walking in all the light that he had, that the Lord resorted to unusual methods to lead him in the way of salvation. And so the Lord has acted toward all our race in giving his Son to die for us in our blindness and willfulness. It is of the Lord's mercy alone that any are saved.

And yet even such cases as those we have instanced are not as really exceptions to the principles we have laid down as may at first appear. By unusual methods the truth was brought to their understanding, but their ultimate salvation depended entirely on their acceptance of and obedience to the truth. Paul, notwithstanding the great grace bestowed upon him, well understood the necessity of "patient continuance in well doing" in order that he might inherit eternal life; he knew that watchfulness and faithfulness were necessary on his part lest while he had preached to others, he himself should be a castaway. 1 Cor. 9:27. There is no hint in any of his writings that his case, or that of any others, was or will finally be decided without regard to his or their own choice and action.

In addition to those instances given to prove that human actions are contingent and subject to the power of choice, and are not fixed of necessity, we quote 1 Sam. 23:9-13, David's inquiry of the Lord, with the answer, and the subsequent event:—

"And David knew that Saul secretly practiced mischief against him; and he said to Abiathar the priest, Bring hither the ephod. Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up.

"Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forebore to go forth."

The meaning is evident. If David had remained Saul would have gone down; and if Saul had gone down, the men of Keilah would have delivered David into his hand. The condition was implied when the Lord said, He will come down, and, They will deliver thee up. For the answer was positive in its terms; but Saul did not go down. The Lord does not so determine events that man has not the power of choice and control of his own destiny. On any other hypothesis God, not man, is responsible for all existing evil, and for the final destruction of so large a part of the human race.

Armstrong's Deceptive Argument.

FOR reasons which all our readers will understand we republish that part of our article on the Anti-Sabbath book of "Rev. Wm. Armstrong, of the Methodist Episcopal Church," which relates directly to his professed exposition of Ex. 16. If there is a Methodist in the land who thinks that it makes no difference whether such statements as Mr. Armstrong made concerning the Scriptures are true or false, we fear he has fallen from grace indeed. Certainly there must exist a great lack of reverence for the sacred word, where such perversions are tolerated:—

But it is not our purpose to review the pamphlet; to do so is hardly necessary. There are thousands of readers of this paper who can take the word of God—"the Bible alone"—and refute its main positions. Our object in noticing it is to expose one of its gross errors—one which will not be obvious to the mass of its readers. On pp. 59-61 is found the following language, being a comment on the 16th chapter of Exodus:—

"My reasoning on this passage becomes almost demonstration by the fact that nowhere in this chapter does Moses call the seventh day *the* Sabbath, but *a* Sabbath, showing that the day was observed for the first time as a Sabbath. Gesenius, in section 107 of his Hebrew grammar, says: 'The article is employed with a noun to limit its application in nearly the same cases as in Greek and German, viz., when a definite object, one previously mentioned or already known, or the only one of its kind, is the subject of discussion.' In verses 23 and 29 the translators give us '*the* Sabbath,' but the article *the* is not in the original, and the rendering should have been, as it is in verse 25, '*a* Sabbath.'"

"According to the above rule in the Hebrew grammar, the absence of the article '*the*' would indicate that this Sabbath-day was a day not already known. Let us read the passages as Moses gave them:—'Tomorrow is the rest of a holy Sabbath unto the Lord' (verse 23); 'Eat that to-day; for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field' (verse 25); 'See for that the Lord hath given you a Sabbath, therefore he giveth you the bread of two days' (verse 29). No commentary is needed on this; the language is plainly indicative of the newness of the day. Why call it *a* Sabbath if this day had been well known as *the* Sabbath? In the fourth commandment (Exodus 20:8, 10), after this day was established and known, it is called '*the* Sabbath,' but in Exodus 16, when a new cycle and a new day were given, it is '*a* Sabbath.'"

It is difficult to determine just how to characterize the statements in the above quotation. We desire to be fair, as we can well afford to be, because we have the truth. We desire, also, to exercise due charity, and to deal with all, of every denomination, with becoming courtesy. We are determined that no one shall have just cause to complain of us. But under the circumstances we must confess to being puzzled to know how to speak of the work of these authors and publishers and appear to be courteous to them, and yet be just to the cause of the truth of God. But the honor of God's truth demands that we speak plainly and sacrifice personal considerations in its behalf. We say then that,

1. The only truth contained in the above quotation is the statement that the definite article is wanting in the original in certain texts named.

2. The article is not omitted in the Hebrew of Ex. 16:29, though the writer repeatedly says it is. His statement is not the truth.

3. Gesenius, in both his Grammar and Lexicon, gives other rules besides that noticed by Mr. Armstrong, to determine whether a noun in the Hebrew is definite or indefinite. That is to say, that the presence or absence of the definite article is not the sole or sufficient evidence as to whether a noun is definite or indefinite. In this, all Hebrew grammarians are agreed.

4. There are two methods of determining whether or not a Hebrew substantive is definite. 1. By the presence of the article. 2. By "construction." A noun may be determined to be definite as certainly and as easily in the absence of the article as in its presence, if the construction demands it. The article is then understood.

5. The word "Sabbath" in Ex. 16, and in the decalogue, Ex. 20, is definite *in every instance* of its occurrence. It is made definite in ch. 16:29 and 20:8, 11, by the use of the article; it is equally definite in ch. 16:23, 25, and 20:10, by construction, in the absence of the article.

6. Mr. Armstrong says the absence of the article in Ex. 16, proves that it is "a new cycle and a new day." And to make this *appear* to be true, he quotes verse 29 thus: "See, for that the Lord hath given you *a* Sabbath," and affirms in positive terms that this is

the way in which Moses wrote it. But in a copy of the record given by Moses in his own tongue (in Hebrew), now lying before us, it plainly reads: "See, for that the Lord hath given you *the* Sabbath." Mr. A. resorted to a mere cavil to make it appear that he had the argument on this chapter; and to keep up the appearance he seemed willing to hazard a false statement on verse 29.

7. To further sustain his assumption he says: "In the fourth commandment (Ex. 20: 8, 10,) after this day was established and made known, it is called *the* Sabbath." To show the falsity of his conclusion, it is only necessary to say that the article is *not* used in Ex. 20: 10, in the Hebrew, but it is in verses 8 and 11. Can the reader be made to believe that Mr. Armstrong's theory holds good,—that it was a new and unknown day in Ex. 16: 22, 23, and a day well known in verse 29 of the same chapter, referring to the same day, and the same time and event? or that it was an unknown day in Ex. 20: 10, but well known in verses 8 and 11 on either side of it? His reasoning, or that which he calls reasoning, is a mere puerility. The truth in this case is this: The construction of the language does not require the article in Ex. 16: 23, 25, and ch. 20: 10, the word "Sabbath" being definite without it. But the construction of ch. 16: 29, and 20: 8, 11, is different, and the article is inserted accordingly.

8. He who conceals the truth is often as guilty as he who tells an untruth. In the above quotation the truth is told *in part*, and it is evidently the intention of the writer to have the reader understand that all the truth on the subject has been told, and that his argument is as correct as a demonstration.

9. Had Mr. Armstrong told the truth and the whole truth in three particulars, namely, (1) That the article is inserted in the Hebrew of Ex. 16: 29; (2) That it is not inserted in ch. 20: 10; and (3) That Hebrew grammarians give other rules for determining that a noun is definite besides that concerning the use of the article, he would not have had the shadow of an argument on Ex. 16. We are compelled to believe that he willingly took the risk of his erroneous statements, because it was certain that the mass of his readers could not determine for themselves that they were erroneous.

The last General Conference of the Methodists required that all their preachers shall conform to the standards of that church. We are not quite certain to what this requirement will apply, but we are certain that it will be a long day before Mr. Armstrong, or even "Rev. D. W. C. Huntington, D. D.," will compare with Dr. Adam Clarke in scholarly attainments or accuracy of criticism. On the same scripture and the same subject Doctor Clarke says:—

"There is nothing either in the text or context that seems to intimate that the Sabbath was now *first* given to the Israelites as some have supposed; on the contrary, it is here spoken of as being perfectly well known, from its having been generally observed. The commandment, it is true, may be considered as being now *renewed*; because they might have supposed that in their unsettled state in the wilderness they might have been exempted from the observance of it. Thus we find, 1st. That when God finished his creation he instituted the Sabbath; 2d. When he brought the people out of Egypt, he insisted on the strict observance of it; 3d. When he gave the law, he made it a *tenth* part of the whole; such importance has this institution in the eyes of the Supreme Being!"

This testimony of Doctor Clarke is as truthful as it is explicit. He refers the Sabbath of Ex. 16 to the *same day* to which Gen. 2: 3 refers; and he says there is nothing in the text or context to indicate that reference was made to anything which was then new. The reading of the decalogue, Ex. 20, plainly proves that the Sabbath or rest-day of the creation week is referred to therein, and not a new day first made known in Arabia.

Doctor Scott also says in Ex. 16: 22-27:—

"The whole narrative implies that reference was made to an institution before known, but not properly remembered or regarded; and not to any *new law* given on the occasion. Neither the inquiry of the elders, nor the language of Moses, can be consistently interpreted of an entirely new institution."

If this were merely a question of criticism, we should claim it against Messrs. Armstrong and Huntington, and in favor of Doctors Clarke and Scott. But it rests on weightier grounds than that. It is a question of plain facts, with the evidence all against our modern critics, who must be either ignorant of the Hebrew, or reckless in their methods of gaining a short-lived victory.

We have not gone fully into the evidence to prove our position in criticising theirs, but stand ready to

defend all that we have said if occasion requires. The Methodist denomination is large and influential, and has much talent and learning at its command. If we are wrong it can easily be shown. But if we are correct; if the error is on their part, then we call upon the Methodists to prove their integrity by taking Mr. Armstrong's book out of the market, and not be a party to the work of deception of which the authors of that book must stand convicted. We write with no unkind feelings. We respect the Methodist denomination, and only ask them to do themselves justice in this case, for it is important. It is no slight matter to misrepresent the word of God, and to subvert one of his commandments; for all can see that, if Mr. Armstrong's position holds good, the fourth commandment is obsolete, for it then refers to a local and national institution, with which we can have nothing to do. In that case there is *no Sabbath law* for this dispensation. Our neighbors cannot afford to stand responsible for such a doctrine as this.

Other points in Mr. Armstrong's book are as weak and erroneous as the one we have reviewed. But we pass them by, at least for the present, as every reader can discover their unsoundness. We have selected to notice that which was hidden under the guise of Hebrew criticism, and which was therefore, the most liable to deceive the general reader.

Remarks upon Zechariah 5: 1-4.

THIS passage records the vision of a roll which went forth over all the city. This roll was of immense size, being twenty cubits, or about thirty-five feet in length, and ten cubits, or about seventeen and a half feet in breadth. The angel said that this roll represented the curse which goes forth over the face of all the earth against all who steal and against all who swear falsely. Verse 3. It must therefore be the curse of the law of God which is pronounced against all iniquity. Deut. 27: 15-26; Gal. 3: 10, 13. It originated when God pronounced his curse upon Adam and upon the earth, and it will remain upon the earth and upon sinners till it has utterly consumed them by the fire of the last day, after which there will be no more curse. Isa. 24: 6; Rev. 22: 3.

Only two kinds of sin are specified by the angel, theft and perjury, but these are taken as examples of all the things which the law of God condemns. Thus theft is forbidden in the second table of the law by the eighth commandment (Ex. 20: 15), and swearing falsely by the name of God is forbidden by both tables, that is by the third commandment, "Thou shalt not take the name of the Lord thy God in vain," and by the ninth commandment, "Thou shalt not bear false witness." Ex. 20: 7, 16.

On one side of the roll the curse related to the sins against the first table of the law of God, perjury being taken as an example. On the other side of the roll the curse related to the transgressions of the second table, theft being specified as an example. Verse 3. The immense size of this roll was for the purpose, no doubt, that the acts of transgression against each table of the law might be written each under the commandment which it transgresses. Thus idolatry, Sabbath-breaking, disobedience to parents, murder, adultery, and covetousness, must also be included with theft and perjury in this terrible curse which goes forth over the face of all the earth, to enter into the house of every transgressor, and to abide there till it utterly consumes that house. Verse 4.

St. Paul speaks of self-righteousness as the most prominent of the sins upon which the curse of the law of God reposes, for it is the transgression of the whole law. He says: "As many as are of the works of the law are under the curse." Gal. 3: 10. The law of God does not curse obedience but disobedience. But every act of the self-righteous man is an act of disobedience, for the law demands love in every commandment and the Pharisee gives it in not one case. Rom. 13: 8-10; Luke 11: 42.

The Christian is redeemed from the curse of the law, that is from its just condemnation, by the blood of Christ, so that he need not be consumed by that curse at the last day. Gal. 3: 13. For Christ took the curse upon himself, though innocent, that he might die in the place of the guilty. 1 Pet. 2: 24; 3: 18. But no one can share in this redemption except upon condition of repentance, faith, conversion, and the solemn promise to refrain by the grace of God from future transgression. Acts 2: 38; 3: 19. The law of God is written in the heart of the redeemed, and the law of sin is removed

from that heart by the Spirit of God, so that obedience is made possible through the grace of God. Heb. 11: 16, 17; Ps. 37: 31; Isa. 51: 7; Rom. 7: 21-23; 8: 2.

But the angel of God said that this roll, the curse of God, should enter into the house of the sinner, and should remain there till it utterly consumes it. Zech. 5: 4. No sinner can escape this terrible visitor except by repentance. The death of Christ did not destroy this curse; it only made the escape of the sinner possible. Every house where men live in sin has a copy of this great roll lodged within it, and day by day the recording angel writes upon it the sins committed in that house. If the inmates could see this roll as it enters their dwelling they would be alarmed. Still more would they be alarmed if they could see that this roll had taken up its permanent abode in their house, and that the angel of God was standing by it and writing upon it the sins which they were each day committing.

Yet it is absolutely true that every house where the inmates transgress the law of God, has a copy of this roll as a permanent dweller. Not an act of injustice, of fraud, of blasphemy, of impurity, of covetousness, or cruelty, or of falsehood, will fail to be placed upon this roll and to receive at the last day its terrible malediction in the case of all who do not repent.

This roll is at present invisible to human eyes, but it is none the less real on that account. At the day of Judgment, when the books are opened, the curse of the law of God will be found a terrible reality, as Christ shall pronounce these words to those on the left hand: "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Matt. 25: 41.

J. N. A.

Baptism.—A Review.

A CORRESPONDENT in the East sends us a copy of the *Christian Intelligencer* of April 11, with the request that we notice an article which it contains, entitled, "The Mode of Baptism," as it has troubled some honest investigators. We accordingly quote the principal part of the article and notice its statements in detail.

The writer begins by expressing his regret that a certain writer of Sunday-school notes "should seem to countenance the idea that Philip baptized the eunuch by immersion, as is done in his remarks on Acts 8: 38, where 'into the water' is emphasized by being printed in italics, and within quotation marks." He then says:—

"The Greek proposition *eis* signifies motion toward, and never indicates the actual going into a place unless it is repeated, once in composition with the verb, and once governing the noun. When Peter and John ran together to the sepulcher, after our Lord's resurrection, John outran Peter, and came first to the sepulcher. *eis to mnemeion*, yet went he not in, *ou mentoi eisellen*. The phrase, if completed, would read *ou mentoi eisellen eis to mnemeion*, as it does when Peter is described when arriving, and actually going into the sepulcher, *kai eisellen eis to mnemeion*.

"The same remark applies to the preposition *ek*, which signifies motion from, and never indicates actual coming from within a place, unless it is repeated, as before noted, in composition with the verb, as well as governing the noun. Here also a single example may suffice. Luke 4: 22, 'the gracious words which proceeded out of his mouth,' *tois ekporeuomenois ek tou stomatos autou*. This form of expression is invariable.

"Now in the account of the baptism of the eunuch by Philip, if Luke had meant that they actually went into the water, still more that they went under the water, he would have twice used the preposition *eis*. But he does not. The phrase is *katebesan eis to hudor*, the exact meaning of which is they went down to the water. So if it had been meant that they actually came out of the water, the phrase would have been *exebesan ek tou hudatos*. But it is not. It is *anebesan ek tou hudatos*, and means exactly they came up, or back, from the water. The Revision, with all its pretensions to scholarship, has failed to note this point."

There is but one fault that can be found with this criticism, and that is that it is not true. There is an old saying that "one swallow does not make a spring." The author of the above should have remembered this and pushed his investigations further, before he made such sweeping assertions. Because a thing occurs in a certain way once, we are not justified in saying that it will be so every time. That is the most foolish kind of reasoning. It is as if a man who had never before seen a horse, should see a span of white horses, and should then stoutly maintain that all horses are white. This is just the condition of the writer of this article; he has found that sometimes the prepositions are repeated when motion *into* or *out of* a place is meant, and makes the rash assertion that "this form of expression is invariable." We shall see. If it can be shown that *eis*

unrepeated ever indicates "the actual going into a place," then his whole argument, or assumption, falls to the ground. Turning to the lexicons we find the following in reference to the preposition *eis*.—

"The radical signification is, direction towards, motion to, into, or on; into;" etc.—*Pickering*.

"1. Of PLACE, which is the primary and most frequent use, *into*, *to*, *viz.*—

"(a) After verbs implying motion of any kind, *into*, or also *to*, *towards*, *upon* any place or object."—*Robinson*.

"Preposition. *On*, *into*, *upon*," etc.—*Greenfield*.

"Direction towards, motion to, on, or into. . . . In composition *eis* retains its chief signification, *into*."—*Liddell & Scott*.

These definitions from standard authorities are alone sufficient to settle the matter; but to make assurance doubly sure, we will quote a few examples. In all the following instances the construction is precisely the same as in Acts 8:38; the preposition occurs but once, and is not compounded with the verb:—

Matt. 2:11: *Kai elthontes eis teen oikian*, "and when they were come *into* the house."

Matt. 2:12: *Anechoreesan eis teen choran autou*, "they departed *into* their own country."

Matt. 2:14: *Anechoreesan eis Aiguptou*, "[he] departed *into* Egypt." Our critic would have us read in this instance, "he went toward, or near to, Egypt."

Matt. 2:22: *Anechoreesan eis ta meree tes Galilais*, "he turned aside *into* the parts of Galilee."

In this last instance let us try our author's statement that *eis* unrepeated always means "toward," and never "into," and see how it will work. We would then have it, "he turned aside *toward* Galilee," but did not go into it. This is another point which "the Revision, with all its pretensions to scholarship has failed to note." But, unfortunately for the *newest* version, the next verse says that "he came and dwelt in a city called Nazareth," which is a long distance inside the borders of Galilee.

Passing by many similar instances, we come to Matt. 8:31, 32, another good text on which to test the definition of our new lexicographer. In the sentence, "If thou cast us out, suffer us to go away *into* the herd of swine," the preposition *eis* occurs but once. Perhaps, however, it will be claimed that the demons did not actually go *into* the swine, but went *toward* them, and drove them along toward the sea. Very well, we will try the next verse, and see how it fared with the swine. We read, "and, behold, the whole herd of swine ran violently down a steep place *into* the sea." The Greek is, *ormeesen eis teen thalassan*, the preposition occurring but once. Then according to the *newest* version, we must understand that the swine simply ran *toward* the sea, but did not go *into* it. The only trouble with this explanation is that the next clause says that "they perished in the waters." Then they must have gone *into* the water, after all. We are strongly reminded of the proverb: "The legs of the lame are not equal." Prov. 26:7, *first clause, only*.

If the reader wishes to examine other texts where *eis* is used alone, he can try the following, and see if he thinks that "toward," or "near to," would improve the sense: Matt. 4:1, 12; 5:1, 25, 29, 30; 9:1; 12:9; 13:36, 47, 54; 14:22; Acts 22:4, 10, 11, 25, 24; 1 Pet. 3:22, and many other passages.

Now for the other preposition. We have seen that Philip and the eunuch could go *into* the water, even though the narrative contains only one preposition. But having seen them in the water, we shall be obliged to leave them there, if it is true that *ek* never means "out of" unless it also occurs twice. Again we refer to the lexicons to settle the matter. Of the preposition *ek* we read:—

"1. Of motion *out of*, *forth*, *from* *forth* or *out of* . . . with all verbs of motion such as express *taking away*, *separating*,"—*Liddell & Scott*.

"Its primary signification is from, out of, away from . . . from among, etc."—*Pickering*.

"A preposition governing the genitive, with the primary signification *out of*, *from*, *of*; spoken of such objects as before were *in* or *within* another, but are now separated from it . . .

"1. Of PLACE, which is the primary and most frequent use, *out of*, *from*, *viz.*—

"(a) After verbs implying motion of any kind *out of*, or *from* any place or object."—*Robinson*.

Following are a few instances of its use. We give only the English, simply stating that in every case the preposition occurs but once, as in Act 8:38.

Matt. 2:15: "Out of Egypt have I called my Son."

Matt. 24:17: "Let him which is on the housetop not come down to take anything *out of* his house."

Mark 9:7: "And a voice came *out of* the cloud."

John 4:54: "When he was come *out of* Judea into Galilee."

John 13:1: "When Jesus knew that his hour was come that he should depart *out of* this world."

We quote again from the article:—

"But if it be admitted that the criticism on the use of the preposition, as above, is correct, it is impossible that the inspired writers should have had at all in their minds the idea of going into, or going under the water."

But it is not admitted, for the good reason that the criticism is no criticism at all; and so we say that it is not only possible but certain that the inspired writers had in their minds the idea both of going *into*, and going under, the water. Even so zealous an advocate of sprinkling as Dr. Clarke, admits that the eunuch was plunged under the water.

But it may be asked, "Since the preposition *eis* does sometimes mean 'toward,' as well as 'into,' is it not possible that it means 'toward' in Acts 8:38?" We reply, no; and for reasons that we shall proceed to give. If we did not know the meaning of the word "baptize," or if this were the only place where baptism was mentioned, we might allow the claim; for, let it be distinctly understood that we do not base the argument for immersion on the preposition in Acts 8:38, or in any other place. That is only corroborative evidence; our direct proof is more to the point. And let it also be distinctly noted that the so-called argument for sprinkling is all of this nature; it is all negative. Even if the article that we have noticed were true, and allowing that Acts 8:38 should read "they went down to the water," and "came up from the water;" it would not prove that they did not also go in. The advocates of sprinkling, like our critic, labor hard to prove a point that would profit them nothing even if it were established.

In conclusion we offer a few points of direct evidence:—

1. Our Saviour did not coin the word "baptize;" it was in use before the time of his first advent.

2. When he used the word baptize, to indicate an ordinance in the church, he must have used it in the sense in which it was generally used; for if he had not, no one would have known what he meant, unless he had given a new definition, which he did not do.

3. The authors of the lexicons do not make the meaning of words to suit themselves; they simply tell the meaning with which the word is used. If it be a word from a so-called "dead language," the lexicons give the meaning which it had when that language was spoken.

4. The Greek lexicons define baptizo, of which baptize is the English form, untranslated, "to dip, to plunge," etc. *Liddell & Scott* give it, *to dip repeatedly, to dip under*, and give as examples of its use, "over head and ears in debt," "overwhelmed with questions."

5. The idea of sprinkling does not attach to the word at all, except as it is forced upon it in support of a practice inherited from the Catholic Church. Whenever the idea of sprinkling is conveyed, a different word is employed. Here we can say of a truth, "This form of expression is invariable."

6. The signification of the ordinance shows plainly the meaning of the word. Paul says: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are *buried with him by baptism*," etc. Rom. 6:3, 4. That is, we show our faith in the death and resurrection of Christ, and our determination to be dead to sin, and to live in newness of life, by being "buried" in water as a symbol of Christ's burial in the earth. Christ was completely hidden from sight in the tomb; so we must be completely submerged in the water, in order to have the symbol fit the reality.

7. This idea is established beyond cavil in the next verse: "For if we have been *planted together in the likeness of his death*, we shall be also in the likeness of his resurrection." The text is too plain to need comment. A seed is not planted unless it is covered up. The disciples of Christ did not carelessly throw a few handfuls of earth on his body, but reverently laid it in the ground, completely covering it from view. Then unless we are likewise completely buried, planted, submerged in the watery grave, we are not in the likeness of Christ's death. Sprinkling has no likeness whatever to the burial and resurrection of Christ. And therefore it necessarily follows:—

7. That baptism is immersion and nothing else, and one who has not been immersed has not obeyed the command of Christ to be baptized. We are sure that this conclusion cannot be honestly evaded. We shall have more to say about the importance of this matter hereafter.

E. J. W.

The Missionary.

Meeting of Healdsburg College Stockholders.

PURSUANT to the call of the trustees, the stockholders of Healdsburg College assembled in the college building April 27, 1883, at 9 o'clock, A. M.

The meeting was called to order by the president, W. C. White. After the opening exercises, the secretary called the roll of stockholders present, and thereby ascertained that there were seven hundred and forty-six shares represented in the meeting, thirty-six of which were by proxy. This gave a majority of two hundred and ninety-six shares of all the stock thus far issued.

The minutes of the meeting for incorporation held at Oakland, Sept. 11, 1882, were then read by the secretary.

The treasurer's report was read as follows:—

S. Brownsberger in account with Healdsburg College,	
Dr.	
To cash received on sale of Stock. . . .	\$9,256 35
" " " " Donations. . . .	1,107 25
" " " " Loans.	12,610 00
" " " " Deposit.	1,087 12
" " " " Tuition.	2,203 71
" " " " Book Sales. . . .	618 76—\$26,883 19
Cr.	
By amount paid for Real Estate. . . .	\$5,079 90
" " " " College Repairs. . .	191 61
" " " " Furniture.	631 65
" " " " Library.	410 14
" " " " Museum.	21 55
" " " " Supplies.	465 68
" " " " Gen'l Ex.	1,165 21
" " " " Books etc., for	
Book Stand.	1,061 06
" " " " B'dg H'se Material	8,810 43
" " " " Labor.	4,722 10
" " " " F'rmit're	293 90
" " " " Gen'l Ex.	827 40
" " " " Supplies.	72 45
" " " " Teachers' Salaries	2,875 00
" " " " Interest on Loans	96 06
" " " " Janitor's Services	132 00
" " " " Rent.	15 75
" Cash on hand.	11 30—\$26,883 19

INVENTORY.	
Real Estate (land).	3,000 00
College Building.	4,500 00
Boarding House.	15,077 96
College Furniture.	1,000 00
" Supplies and Fixtures. . . .	815 68
" Library " " " " " " " "	410 14
" Museum.	75 00
Books and Stationery.	538 75
Boarding House Furniture. . . .	293 90
" " Supplies.	125 64

Assets.	\$25,837 07
Liabilities.	14,263 74
Assets less Liabilities.	11,573 33

The president made some remarks explanatory of the report, commenting upon the liabilities of the college. He said that the liabilities were nearly covered by the unpaid pledges, and that the salaries of the teachers for the past few months had been nearly met by the tuition.

A verbal report of the management of the college during the year was then read by Prof. S. Brownsberger. He said that in many respects the success of the past year was even greater than the most sanguine friends had expected; that the enrollment had reached 152, the greatest number in attendance at any one time being 110. But attendance is not the chief point to be sought. The main effort is the bettering of the life and character of young men and women, and to prepare them for active service in the cause.

The president appointed as Committee on Resolutions J. H. Waggoner, S. N. Haskell and Wm. Saunders; as Committee on Nominations, W. M. Healey, Wm. Ings, and E. J. Waggoner.

Adjourned to two o'clock, P. M.

SECOND SESSION.

After the opening exercises, the minutes of the morning meeting were read and approved.

The Committee on Nominations recommended the following persons for Trustees of the college for the ensuing year: W. C. White, J. H. Waggoner, S. Brownsberger, M. C. Israel, J. Morrison, Wm. Saunders, and S. N. Haskell, who were all elected.

The question of so amending the By-Laws as to change the time of our annual meeting was discussed and referred to a committee consisting of S. N. Haskell, S. Brownsberger, and W. M. Healey.

Adjourned to Sunday, April 29, at 9 A. M.

THIRD SESSION.

Met according to adjournment in the College

chapel. Elder S. N. Haskell was requested to act as chairman.

The report of the committee appointed to consider an amendment of the By-Laws pertaining to the time of holding the annual meetings was called for. Elder W. M. Healey reported that the committee recommends that Sec. I. of Art. II. be so amended as to read, " * * * * * * * * * * who shall be elected annually the first Friday after the fourth Monday of April."

This report was adopted after some discussion. The Committee on Resolutions reported through their chairman, Elder J. H. Waggoner, the following resolutions:—

Resolved (1) That we view with great pleasure the success of the school in the first year of its existence, and we recognize with gratitude the hand of a kind Providence in every step in establishing this important work.

Resolved (2) That we approve the management of our Building Committee in the erection of the boarding-house; that we are pleased with the manner in which the work has thus far been done, and believe it is just what is required to carry out the design of the College. And we also feel that the faithful performance of the work is worthy of commendation.

WHEREAS, There being a scarcity of laborers in the California Conference, and our churches cannot often be visited, which renders it impossible for our ministers to do much for the interest of the college during the summer, therefore,

Resolved (3) That it is advisable for the Professors of the College to labor among the churches during the summer vacation, to become more acquainted with our people, and to present the claims of the school as far as possible to the people of the State.

Elders S. N. Haskell, W. M. Healey, and G. D. Ballou made remarks in favor of the adoption of this resolution.

Resolved (4) That we recommend to those students who are trying to fit themselves to labor in the cause of present truth, to spend the summer vacation in canvassing or in missionary labor under the advice of the officers of the Conference or of the Missionary Society.

This resolution was discussed by Elder S. N. Haskell, Prof. Ramsey, and Mrs. B. G. White.

As the hour for preaching service had arrived, the meeting adjourned to 2 p. m.

FOURTH SESSION.

After prayer offered by Elder J. H. Waggoner, the following resolutions were introduced:—

WHEREAS, One of the chief objects the founders of the College had in view in the establishment of this institution of learning was to educate and prepare the young so that they can engage in the cause of God by furthering the proclamation of the Third Angel's Message, therefore,

Resolved (5) That while it is necessary that pupils should obtain all they can so as to prepare themselves to engage successfully in the affairs of life, it is far more important that they prepare themselves for the ministry and for colporteurs and missionary laborers, and we urge upon our young people to keep this object specially in view in securing an education.

This resolution was discussed by W. C. White, Prof. Ramsey, S. Brownsberger, and Elder Haskell.

WHEREAS, Experience has shown that physical labor is essential to health and strength of mind to those who are acquiring a knowledge of the sciences, therefore,

Resolved (6) That we fully indorse the plan of uniting study and labor,—of making this, as far as practicable, a manual labor school. And we ask parents and all patrons of the college to co-operate with us in our efforts to bring about the desired result.

Elders Waggoner and Haskell, and Sister White, made remarks in favor of this resolution.

WHEREAS, The character and success of any school are so largely dependent upon the order and government by which its students are controlled, and in view of the special object for which this school has been established, therefore,

Resolved (7) That we recommend on the part of the Faculty the enforcement of such discipline as will best accord with the spirit of the truth we profess. To effect this object, we shall expect the Faculty to see that the students maintain a correct deportment at all times, and exert an influence in favor of all the regulations by which they are governed.

WHEREAS, Healdsburg College has been established by the S. D. Adventists for the special benefit of their children, and the advancement of the cause of present truth,

Resolved (8) That we earnestly solicit all our brethren on the Pacific Coast, including Oregon, Washington Territory, and Nevada, to exert their influence to secure the attendance of all worthy persons, and to discourage the coming of all insubordinate and disturbing elements.

Resolved (9) That we specially invite all our ministers, colporteurs, and traveling brethren, to be active in interesting all those who may become useful in the

cause after receiving such additional preparation for their work as shall be provided at the college.

Resolved (10) That all our brethren in the adjoining Conferences, as well as those in California, be invited to take sufficient interest in this branch of the cause to take some stock, and thereby aid in its support.

Resolved (11) That our traveling brethren be requested to act as agents to solicit pledges to the college.

The last five resolutions passed without discussion, after which the meeting adjourned *sine die*.
S. BROWNSBERGER, Sec., W. C. WHITE, Pres.

Report of Labor.

SINCE our last report we held a two weeks' meeting at Port Kenyon. While presenting the Sabbath question we were met with considerable opposition from the M. E. minister from Ferndale. He reviewed us, and after our answer the following Sunday afternoon, he spent three hours trying to show a change of the Sabbath, using Dr. Benson's book and tradition, asking his audience to take suppositions and assumptions instead of "Thus saith the Lord." His efforts but made the truth shine brighter, deciding honest investigators on the side of God's commandments.

Six signed the covenant, all heads of families; others are fully convinced, one or two of whom are keeping the Sabbath.

Last Sabbath we held the first Sabbath meeting ever held in this county. Seven adults and six children were present. The good Spirit was with us and God's blessing rested on this first effort in Humboldt. Our Port Kenyon meetings closed with a temperance lecture using Dr. Kellogg's charts. Forty-nine signatures were obtained, forty-four of which were to the Anti-Rum and Tobacco Pledge. One man signed who had used tobacco fifty-six years.

We closed with good interest, being compelled to do so by influence brought to bear shutting us out of the public-school-house, excepting for Sunday meetings.

N. C. MCCLURE.
Ferndale, Humboldt Co., Cal., May 4, 1883.

Maine.

I LEFT home Feb. 13, 1883, to labor a few weeks in Aroostook County, and that evening met with the brethren and sisters in Eddington. It was a refreshing time; the Lord by his Spirit met with us. We visited some Sabbath-keepers at Passadumkeag, and arrived in Houlton the 15th.

Our people are scattered in this county, and Sabbath-keepers can be found in many towns. God has blessed in the presentation of his word, and the solemn message which he has reserved for this generation has found a hearty reception in many hearts. Precious souls have been converted to God, from the youth to the man of gray hairs, and they have come out from different sects and orders and taken their stand to keep all of God's commandments, and the faith of his dear Son. Skepticism has given way before the clear, plain, solid truth of God's word, and churches have been raised up, and Sabbath-schools and meetings have been established where no meetings existed before the truth was presented there. Infidels have acknowledged the Bible to be a book of truth and perfectly harmonious with itself. And yet ministers in opposing the Third Angel's Message will publicly state that our work is that of division and not of conversion; to such I would recommend a careful reading of Rev. 22: 15. I thank God for a message that calls for separation from sin in all of its forms. If there ever was a time when God's servants should cry aloud and spare not, and lift up their voices like a trumpet and show people their transgression and the house of Jacob their sins, it is now, when crime is on the increase and sin abounds everywhere.

Our meetings have been very well attended in this county, and some more have decided to keep the Sabbath and live out the truth. Some children of Sabbath-keepers have taken up the cross to live Christians, and some that were backslidden have taken hold anew. Two united with the church; nine joined the Tract and Missionary Society, and fourteen the Health and Temperance Association, and some of our brethren and sisters have done nobly in that they have not forgotten the cause which they have embraced, but brought in their tithes to help sustain the work, and this is just as it should be.

"Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy

barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3: 9, 10.

I praise God for the truth.

Hartland, April 15.

J. B. GOODRICH.

From Wisconsin.

FOR a few weeks I have been at work in Fort Howard, assisting in finishing their house of worship, which has been under way for about two years. We have been enabled to do this quite successfully, much to the satisfaction of the friends of the cause. The house will be dedicated upon the occasion of a general meeting to be held May 26, 27.

April 21 I attended quarterly meeting at Milton, in company with Elder W. W. Sharp. For the first time in several years the ordinances were celebrated with this church. The meetings were of an encouraging nature, and the prospects seem better than for some time in the past. Two were received as members of the church. In accordance with an action of the Conference, the name of the church was changed from Johnstown Center to Milton.

May 5 and 6 we were at Flintville, Brown Co., where, through the labors of Brother E. E. Olive, a company of believers have been brought out during the past winter. Three were baptized on the Sabbath, and on first-day a church was organized, consisting of ten members. Four were taken under the watch-care of the church until the battle with tobacco shall have been decided. There are still others who we have reason to hope will soon identify themselves with this work. Our meetings were attended by a good measure of the blessing of God. Especially was this the case while the subject of organization and fellowship, and the requisite qualifications, was being presented. A good field for labor is being opened in this part of the State, from which we hope a large harvest for the heavenly kingdom will be finally gathered.

G. C. TENNEY.

Report of Milton V. M. Society from Oct. 1, 1882, to March 31, 1883.

Families visited.....	19
Letters written.....	22
" received.....	2
Signs mailed.....	190
" given away.....	37
Other periodicals.....	42
Pages loaned.....	1,068
" given away.....	1,584
Subs. obtained.....	5
Paid on V. M. pledge.....	\$1.39

M. L. HUGHES, Sec.

Report of Walla Walla V. M. Society for Quarter Ending March 31, 1883.

Families visited.....	369
Letters written.....	203
" received.....	27
Signs mailed.....	261
" given away.....	116
Other periodicals distributed.....	148
Pages loaned.....	1,498
" given away.....	2,042
Paid V. M. donation.....	\$5.00

MATTIE RULAFORD, Sec.

DR. SCHAFF gives the following explanation of the great falling off in the sale of the Revised New Testament: "A reaction was sure to come. It is estimated that about 3,000,000 copies were sold—2,000,000 in England and 1,000,000 in America. That is not a small sale for a book which may be called a new edition of an old work.

"Another obstacle to its immediate acceptance by the public is that the work has no sanction of authority as yet. The convocation of Canterbury will not pass upon the revision until both Testaments are finished. Then it may authorize it, reject it, or recommit it to the hands of the revisers for further consideration. At present the revised Testament has no standing as compared with the authorized version, and, of course, its sale suffers in consequence."

THE Bible has been tried in the ages of the past by godless men, like Voltaire; it has been tried by the best classes, like Wilberforce; it has been tried by educators, like Alexander; it has been tried by men in every conceivable position, in prosperity and in adversity, and it has stood the test. You need not be afraid to build your hopes upon it for time and eternity.

The Home Circle.

FOR LOVE'S SAKE.

SOMETIMES I am tempted to murmur
That life is flitting away,
With only a round of trifles
Filling each busy day—
Dusting nooks and corners,
Making the house look fair,
And patiently taking on me
The burden of woman's care.

Comforting childish sorrows,
And charming the childish heart
With the simple song and story,
Told with a mother's heart;
Setting the dear home table,
And clearing the meal away,
And going on little errands
In the twilight of the day.

One day is just like another!
Sewing and piecing well
Little jackets and trousers,
So neatly that none can tell
Where are the seams and joinings—
Ah! the seamy side of life
Is kept out of sight by the magic
Of many a mother and wife!

And oft when I'm tempted to murmur
That time is flitting away,
With the selfsame round of duties
Filling each busy day,
It comes to my spirit sweetly,
With the grace of a thought divine:
"You are living, toiling for love's sake,
And the loving should never repine."

"You are guiding the little footsteps
In the way that they ought to walk;
You are dropping a word for Jesus
In the midst of your household talk;
Living your life for love's sake,
Till the homely cares grow sweet—
And sacred the self-denial
That is laid at the Master's feet."

—Methodist Recorder.

Home Memories.

THERE is one particular class of home memories of which a few words must be said. These are the memories we make in our intercourse one with another. Washington Irving wrote: "Ah! go to the grave of buried love and meditate. There settle the account with thy conscience of every past endearment unregarded of that departed being who never, never can be soothed by contrition. If thou art a child, and hast ever added a sorrow to the soul or a furrow to the silvered brow of an affectionate parent; if thou art a husband, and hast ever caused the fond bosom that ventured its whole happiness in thy arms to doubt a moment of thy kindness or thy truth; if thou art a friend, and hast ever injured by thought, word, or deed the spirit that generously confided in thee; if thou art a lover, and hast ever given one unmerited pang to the true heart that now lies cold beneath thy feet,—then be sure that every unkind look, every ungenerous word, every ungentle action, will come thronging back upon thy memory and knock dolefully at thy soul; be sure that thou wilt lie down sorrowing and repenting on the grave, and utter the unheard groan and pour the unavailing tear—bitter because unheard and unavailing."

The continual remembrance of this truth would sweeten all our tones and give gentleness to all our actions in our home intercourse. If we only could keep in mind all the while how the memory of unkindness, bitterness, or selfishness, one toward another, will pain our hearts when one is taken and the other left, it would be one of the mightiest of all motives for members of a family to dwell together in unity.

A personal friend relates this incident: It was on a bright winter morning that a young man remarkable for gentleness of manner and kindness of heart, went out from his father's house to his daily occupation. Within half an hour, suddenly and without warning, he was called from time to eternity; and before a third of the time he was usually absent had passed, his lifeless form was carried into the home he had left so happily a few hours before. Parents, brothers, and sisters comforted each other as best they could, but the sister nearest in age to the dead brother, whose love and gentleness toward him none would question, seemed to have a sorrow peculiar to herself which found vent to one who sought to comfort her in the bitter and regretful words, "I was not kind to him as he left home this morning."

No one ever knew to what she alluded. It may

have been too keen a sense of delinquency which caused the bitter pain in her heart, or it may have been a playful word spoken, or perhaps the mere absence of the usual tenderness. With her loving nature and her unfailing gentleness toward this brother it could have been nothing really unkind. Yet it caused her sore pain as she looked upon the dead face. He could not hear her request now to forgive her, nor could any lavish tokens of love now atone for that which caused her pain. She had not been so kind as usual to him at parting that morning, and the memory added much to the grief of her loving, tender heart over its sudden loss.

One bright summer morning a young man bade his wife and babe good-bye and went away to his work. Before midday there was an accident on the street; the scaffolding on which he was working gave way, and his lifeless body was carried back to his home, from which only a few hours before he had gone out so happily. The shock was terrible, though the news was broken as gently as possible; but there was one comfort that came with wondrous power to the crushed heart of the devoted young wife. The last hour they had spent in each other's company, in the morning, had been peculiarly happy, and their parting at the door had been unusually tender. She had not dreamed at the time that it would be their last talk together, yet there was not a word spoken which caused one painful memory now that she should never see him more nor speak with him again in this world. Every memory of that quiet talk at the breakfast-table, of the morning worship when they knelt side by side in prayer, and of the tender good-bye on the door-step, was full of comfort. Through years of loneliness and widowhood the remembrance of that last hour has been an abiding source of gladness in her life, like a lamp of holy peace.

These two incidents illustrate the importance of unbroken tenderness and affectionateness in the family intercourse. In each moment of our home fellowship we are making memories which may become to us a source either of pleasure or of pain through long future years. We never can tell when we are having our last talk together, or our last meal, or when we are parting at the door never to meet again. Suppose, then, that as you go out in the morning you have a little strife or quarrel with one of the household whom you truly love, and you part, perhaps in anger, with sharp, stinging words, perhaps only in sullen silence. Do you not see how that parting may become a life-long bitterness to you? Death may come to one of you to prevent your ever meeting again, and then the last memory will be one of pain. What a motive this should be to make the household intercourse tender and loving without break or interruption, so that any word spoken, if it should prove to be the last, would leave a balanced memory for the lonely years!—*From "Home Making."*

What They Both Thought.

It was twenty-five minutes past seven. The buggy was at the door to take him to the train. His hand was on the knob. "Good-bye," he called out. There came from somewhere upstairs, through the half-open door, a feminine voice, "Good-bye;" then he had gone out into the glad spring air, odorous with the foretokens of coming life, and musical with the songs of the nest-builders. But there was no song in his heart, no spring hope and light in his life, as he took the reins out of his groom's hand and spoke to his impatient horse a sharp "Get on!" And as he rode through the royal avenue that led up to his house, this is what he thought:—

If I had been a guest, Martha would have been up and dressed. She would have had a spray of fresh flowers at my plate. She would have sat at the table and seen that my coffee was good, and my eggs hot, and my toast browned. And I should have at least a parting shake of the hand, and a hope expressed that I would come again, and perhaps a wave of the handkerchief from the balcony. And I should have carried away with me that smile that is brighter than the sunshine, as the last gift of her gracious hospitality. It is a chance if she would not even have proposed to ride to the station with me, to see me off. For she knows, if ever woman did, how to welcome the coming and speed the parting guest.

But I am only her husband; and I can eat my breakfast alone, as if I were a bachelor; and get

my coffee muddy or clear, hot or cold, as Bridget happens to make it; and take eggs hard or soft, and toast burnt or soggy, as it chances to come from a careless cook. And nobody cares. And when I go, "Good-bye" is flung after me like a dry bone after an ill-cared-for cur. Heigho! What's the use of being married, anyway?

And this is what she thought as she put the last touches to her hair before her glass, and tried hard to keep the tears back from her eyes before she went down to see that the family breakfast was ready:—

I wonder if Hugh really cares anything for me any more. When we were first married he never would have gone off in this way, with a careless "Good-bye" tossed upstairs as he might toss a well-cleaned bone to a hungry dog. He would have found time to run up and kiss me good-bye, and tell me that he missed me at his breakfast, and ask was I sick. He is gracious to his friends; a perfect gentleman to every one but his wife. I believe he is tired of me. I wish I could let him go. It would be hard for me; but if it would be better for him!—Well! well! I mustn't think such things as these. Perhaps he does love me after all. But—but—it is coming to be hard to believe it.

And so with a heavy heart she went to her work. And the April sun laughed in at the open windows, and the birds chirped cheer to her all day, and the flowers waved their most graceful beckonings to her in vain; all for want of that one farewell kiss.

Oh! husbands and wives, will you never learn that love often dies of slightest wounds; that the husband owes no such thoughtful courtesy to any other person as he owes his wife; that the wife owes no such attentive consideration to any guest as she owes to her husband; that life is made up of little things, and that oftentimes a little neglect is harder burden for love to bear than an open and flagrant wrong.—*Christian Union.*

Who Was to Blame For It.

MRS. DOLEFUL went out to make a few calls. It was a long time since she had been in to see Mrs. Merriweather, so she thought she'd just drop in and have a chat with the cheery little woman, who made the world brighter for every one who came in contact with her. Finding her in the midst of baking, she said she'd only stay just long enough to rest a moment, she was so "overcome by weakness" since Melindy had had the measles.

"I've never felt so thankful, I believe, for health and comforts, as I have this winter. Sit right down and tell me about your family, Mrs. Doleful."

"There's nothing to tell, but just sickness, sickness all the time, and doctor's bills piling up to the moon," said her visitor, as she sat down and glanced about her.

She was a large, and would perhaps have been called a handsome woman, had the corners of her mouth had an upward instead of a downward inflection, her eyes been less drooping, and her general appearance more sunny. As it was, no one thought her attractive, and as the thought of all her troubles swept over her, she continued:—

"When Pelatiah Doleful married me I was an invalid, and I've been sick ever since. I was saying to my next neighbor only yesterday that I did not see what I was living for, I was no good to anybody; and when she said I ought not to say that, for the children would miss me, I told her I guessed they'd only miss the grunts and groans. Dear me! what is life worth, Mrs. Merriweather, if you don't have your health?"

"I know a woman who has been shut in her room for years, who does more good than a dozen strong, healthy women. You would never know she had a pain, from anything she said, and every one felt blessed just to be in her presence, but she was poor, a great sufferer, and alone in the world. Now you have a good, kind husband, nice children, and are able to walk out in God's sunlight; see how much more you have to be thankful for and rejoice over."

"Yes, I know I'm ungrateful and complaining, but how can I help it? it's my nature. Some folks are naturally cheery and others are born under a shadow—I'm one of the latter. I sometimes think if I could forget myself, and laugh and talk when Pelatiah came in, he would not care to go around to neighbor Smith's so often, and I make up my mind to try; but as soon as he

comes in I start off on the same track, until he takes up his hat and goes out."

"Try once more. Make yourself a promise that you will be cheerful, and see how much happier your husband and children will be."

"Never can do it, I know. Our home is like a prison, and every one hates it, and I'm too miserable to make it any different. If I had your disposition, now, I could do so perhaps, but as it is, it's no use for me to try. I must be going now. My bones ache fearful, and I'll go home and grunt it out," and Mrs. Pelatiah Doleful went home to tell her husband and children how pleasant Mrs. Merriweather's home was, and how she had hated to come back to her own; and then wondered and grieved that she was such a wretched woman.

Religious Notes.

—A church is being erected by the Baptists of Salt Lake City.

—Mr. Spurgeon says: "If men get a firm hold of Bible truth nowadays they are called bigots."

—The Pope has given his sanction to the project of starting a Catholic university in the United States.

—The Sunday Law was successfully enforced at Chattanooga, Tennessee, April 22, for the first time in six years.

—It is estimated that there are 1,200 towns west of the Mississippi River without churches or regular preaching of any kind.

—Doctor Cuyler truly says: "It is not every faith that saves the soul. There may be a faith in a falsehood which leads only to delusion and ends in destruction."

—The *Congregationalist* says: "The Church of Christ is on every side yielding to the pressure of a Christless world. It is adopting the customs and habits of a thoroughly worldly society."

—The pastor of a church in the West is said to have refused an addition of \$100 to his salary, for the reason that the hardest part of his labors had been to collect his salary, and it would kill him to try to collect \$100 more.

—The *Christian at Work* says: "The grapes are purple for the vintage of the world." On reading the statement we involuntarily turned and read Rev. 14: 15-20. The *C. at W.* came nearer the truth than it was aware of.

—The Bishop of Gibraltar, in a letter to the *London Times*, states that "the moral condition of Monte Carlo, containing as it does the very scum of all Europe, is so bad" that he declines to give his sanction to a scheme for the erection of an English church there.

—The Mormons have recently obtained toleration for their sect in Norway. A council of bishops decided that they were not Christians, and hence not entitled to toleration, and thereupon an Act was passed by the Norwegian Parliament, liberalizing the laws sufficiently to include the Mormons.

—In a religious journal of California we find a column and a half devoted to a stale, fictitious story puffing a quack medicine, and on the opposite page a half-column article on "The Higher Life." It is a paper that believes that men go to Heaven at death, so perhaps there is a fitness in it after all. With few exceptions the publishers of religious papers print that for which they are paid the most.

—We lately read of a "Holiness Band" in the East, whose members were so excessively "holy" that they refused to repeat the prayer, "And forgive us our trespasses," etc., because that would imply that they had sins which needed to be forgiven. We cannot vouch for the truth of this, but we are inclined to believe it, for we have seen persons just as self-righteous as that. Besides we read in Luke 18: 11, 12, the account of a "holiness" man of old which is exactly parallel. The Pharisees as a class are by no means extinct.

—The New York *Examiner* (Baptist) says: "There can be no doubt that there is a serious decline of religious and moral sentiment among the people of New England. Church membership has become too much a thing of conforming to respectability, and too little a thing of deep, inward experience. The religious life has been first reduced to a round of outward observances, and these have been gradually dispensed with. In short, what is needed is Christianity." The *Examiner* says that it is not comparing New England with any other part of the country, but with itself of a generation ago.

—A Boston minister, writing of the death of his wife, says that she has "ceased to draw that breath on earth, which mortals ignorantly call life." Why "ignorantly"? The Bible calls it "the breath of life," and that ought to be authority in such matters. Such expressions, which are by no means uncommon, show that the Bible is no longer relied upon, even by its professed expositors, as a sure guide. There is a drawing away from the Bible, and a longing after some revelation or testimony that the Bible does not afford. We can assure our readers that the devil will not leave such longings unsatisfied.

—Rev. Hugh McKay, a missionary of the Presbyterian Church of Canada among the Indians at Manitoulin Island, says that when he and other missionaries arrived, not long since, at an Indian settlement, they found fifty Indians waiting in the house to hear the word. At the close of the service an old Indian spoke in feeling terms of the change God had wrought in their midst. "Thirty years ago, we were sounding our war-cry, and fiendishly counting the scalps of our enemies; but now we are sitting at the feet of the Prince of Peace, and doing all we can to make known his name. Three years ago there was not a single person in this settlement who professed to love Jesus; to-day there is worship in every family."

News and Notes.

—A terrific hail-storm did considerable damage at Denver, Col., last week.

—A number of members of the Dakota Legislature have been indicted for bribery.

—During the week ending the 12th inst., 1697 immigrants arrived in San Francisco.

—The reports concerning crop prospects throughout the State are generally favorable.

—During 1882 seventeen theaters were destroyed by fire throughout the United States.

—Nine petty offenders were officially whipped at the post in Newcastle, Del., on the 12th inst.

—The secret societies of Ireland have received a severe blow through the success of the Government in prosecuting conspiracy cases.

—The City of Mexico has developed a "Black Hand" society, similar to that of Spain, which is inaugurating all kinds of depredations.

—On the 10th inst. 821 evicted tenants from various parts of Ireland were landed in Boston, and were immediately dispatched to the West.

—A heavy rain and snow-storm visited the region of Austin, Nevada, on the 13th,—a most unusual occurrence at this season of the year.

—Another fifty miles of the Northern Pacific Railroad has been accepted by the President, making 600 miles west of the Missouri River.

—The Electric Railway Company of the United States, with Thos. A. Edison at the head, has been incorporated with a capital of \$2,000,000.

—Within three days after the resignation of Mr. Raum, Commissioner of Internal Revenue, fifty ex-Congressmen had applied for the place.

—John A. Schander, who recently killed his brother-in-law, Cunningham, on account of domestic trouble, has been committed to the Insane Asylum.

—Levi Slusser, of Mark West, Sonoma County, committed suicide last week, and his wife, on hearing of the fact, was so shocked that she instantly dropped dead.

—The Crees Indians in Montana are said to be preparing for a general war. They met with some loss on a late horse-stealing raid, and are determined on revenge.

—The new 6,000 horse-power ironclad, built at Stettin for the Chinese Navy, has made a successful trip. It is intended for coast defense, and will be sent to Tonquin.

—An Act of the Tennessee Legislature making gambling a felony went into effect on the 9th inst. All the gaming houses in the city of Memphis were closed on that day.

—The United States Supreme Court has affirmed the decision of the Illinois Supreme Court that a State may regulate the charges for freights and fares on railroads within its jurisdiction.

—On the 11th inst. 700 females employed in a Rochester cigarette factory were locked out and refused work. Advanced wages had been demanded, and the firm expected a strike.

—The State Prison Directors have been served with a citation to answer charges of neglect of duty and misconduct in office. The investigation will take place June 4, at Sacramento.

—The Attorney-General of Tennessee is endeavoring to obtain from the bondsmen of ex-Treasurer Polk the sum of \$380,000 said to have been misappropriated by that official when in office.

—Mrs. Fair, wife of the millionaire Senator from Nevada, has obtained a divorce, together with an award of \$4,250,000, the San Francisco homestead, and custody of the minor children.

—A special committee to investigate alleged frauds in the custom's service in San Francisco, in connection with the importation of Hawaiian sugar, will enter upon that duty in a few days.

—During a thunder-storm near Walla Walla, W. T., last week, a cloud-burst occurred, washing away the house of a family named Brunton. A young lady aged 18 and a boy aged 9 were drowned.

—Major Wasson, a paymaster in the U. S. Army, has confessed to a shortage of \$24,000. He first claimed to have been robbed, but failing to make out a creditable story, he made full acknowledgment.

—The Japanese Government has proposed to the Government of China that they establish a joint protectorate over Corea. China declines, and trouble between the two nations is on the increase.

—Capt. George J. Ainsworth, formerly superintendent of the Oregon Steam Navigation Co., now a resident of Oakland, has been appointed a Regent of the State University, *vice* Judge McKee, resigned.

—A heavy wind and rain-storm accompanied by "blinding flashes of lightning" extended from Chicago to the surrounding States on the evening of the 9th inst. Nearly all the wires from that city were for a time disabled.

—So far the present season heavy showers of rain continue in various parts of the State. Should this change in our climate continue, California farmers will be compelled to build barns in order to secure their grain from damage by rains.

—New York City reports indicate that one-sixth of the houses in that city are occupied by paupers and criminals. A charity organization society has been formed for the purpose of cutting off professional mendicants from access to charity funds.

—Dodge City is the principal cattle mart of Kansas, and the cow-boy and gambler element occasionally gets the upper hand of law and order. A vigilant committee has recently taken the matter in hand and compelled a number of "citizens" to leave.

—In response to a petition of over two-thirds of the citizens of Ventura County, the Board of Supervisors have fixed the retail liquor license at \$25 per month and upward according to the amount of sales. This, it is said, will close nearly all the saloons in the county.

—A portion of Kansas City was struck with a cyclone last Sunday, doing great damage to property. Its track through the city was about two miles long, and from half a block to two blocks in width. The storm came in the form of three funnel-shaped clouds, following each other in quick succession. The loss of property is roughly estimated at half a million dollars, besides damage in other towns in the track of the storm. But few people were injured, but many miraculous escapes are reported. Another cyclone, supposed to have originated in the Indian Territory, passed into the southwestern part of Missouri, completely demolishing the village of Oronogo, and damaging other towns. And another storm is reported in Andrew County, Missouri (northwestern part), destroying several farm-houses. And still another of the same character is reported from Sturges, Michigan, which swept everything in its half-mile track. And northern Ohio had a like visitation, with considerable damage to property. Loss of life and persons injured resulted from each of these occurrences, Oronogo village suffering the most in this respect, some fifty people being injured and some deaths occurring, and more expected.

JONES.—Died, at 221½ Valencia Street, San Francisco, April 21, 1883, Sister Harriet S. Jones, aged seventy-two years. The immediate cause of her death was paralysis of the brain, and inflammation of the stomach and liver. She embraced the present truth under the labors of Elder M. E. Cornell, and though hindered by infirmities from attending the regular weekly meetings for a long time previous to her death she remained faithful to the last, and died in hope. Funeral discourse by the writer. G. D. BALLOU.

CRYSTAL SPRINGS

HEALTH RETREAT.

This well-known and popular Resort has been renovated, and is now open for the accommodation of Guests.

Those who are in search of health can find no better place in the State. The climate is unequalled; appliances for bathing are excellent, and a Physician resident at the Retreat to attend to the calls of patients.

Pure, soft water in abundance; hot and cold baths; pleasant, airy rooms; and a well furnished Table. The most beautiful, pleasant, and invigorating Resort in California.

Morning and evening trains to St. Helena, sixty miles from San Francisco; conveyance thence to the Springs, two and a half miles. Springs conveyance will meet any train when notified.

For further particulars, address:—RURAL HEALTH RETREAT, St. Helena, Cal.

HELPS TO BIBLE STUDY.

A RIDE THROUGH PALESTINE. By Rev. John W. Dulles, D. D. This work, illustrated by 184 beautifully clear maps and engravings, is one of the very latest and best books of travel in the Holy Land, and meets a want in that direction which no book of its price has before met. The *S. S. Times* says of it: "It is a book pleasant in style, healthy in tone, admirable in spirit, and careful and trustworthy in information. We do not know of any one volume of like size and cost which will give so much help to an ordinary teacher or scholar in its immediate scope and line." 528 pp. \$2.00

FROM EXILE TO OVERTHROW. By Rev. John W. Mears, D. D. A history of the Jews from the Babylonian captivity to the destruction of the second temple. Illustrated with maps and pictures. 475 pp. \$1.25

THE GIANT CITIES OF BASHAN AND SYRIA'S HOLY PLACES. By Rev. J. L. Porter, A. M. This work brings out before the reader the departed glory of the ancient cities of Bible Lands, their present condition and aspect, and the tribes that inhabit them, in a very interesting and vivid portrayal. Its cheapness brings it within the reach of all, and its worth recommends it to teacher and scholar. 377 pp. \$1.25

HAND-BOOK OF BIBLE GEOGRAPHY. By Rev. Geo. H. Whitney, D. D. Illustrated by 100 engravings and 40 maps and plans. The places of Bible Lands, with accompanying descriptions, are arranged in alphabetical order, in the form of a dictionary. The book is of great value as a work of ready reference. 495 pp. \$2.50

BIBLICAL ATLAS AND GAZETTEER. Pages 11x8½ inches in size. Contains 16 finely executed maps of Bible Lands, with 87 pages of descriptive matter, and a complete geographical Biblical Gazetteer. \$1.50

THE TEMPLE AND ITS SERVICES. By Rev. Dr. Edersheim. The author's aim in this work is to take the reader back eighteen hundred years, and present Jerusalem, with the temple and its services, as they were in the time of Christ, and thus give some of the circumstances under which the Saviour taught. 368 pp. \$1.25

SKETCHES OF JEWISH SOCIAL LIFE. This book is by the same author as the one above, and has a kindred aim. The two books read together give a vivid picture of the religious and social life of the Jews in the days of Christ. 342 pp. \$1.25

Address SIGNS OF THE TIMES, Oakland, Cal.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 17, 1883.

Time of Camp-Meetings.

KANSAS, Burlingame,	May 17-22
PENNSYLVANIA, Olean, N. Y.,	May 31 to June 5
UPPER COLUMBIA, Milton, Or.,	June 6-12
IOWA,	June 7-12
WISCONSIN, Portage,	" 14-19
NORTH PACIFIC, Beaverton,	" 20-26
MINNESOTA,	" 21-26
DAKOTA, Parker, Turner Co.,	June 27 to July 2
TEXAS, Waxahachie,	July 13-23
VIRGINIA,	Aug. 2-7
OHIO, Galion, Crawford Co.,	" 15-21
MASSACHUSETTS,	" 23-28
VERMONT,	Aug. 30 to Sept. 4
MAINE,	Sept. 6-11
ILLINOIS,	" 11-18
NEBRASKA,	" 19-25

FRIENDS in Oregon will take notice that the appointment for the North Pacific Camp-meeting is changed from June 14-20, as heretofore announced, to June 20-26.

IN Elder Haskell's article in last week's SIGNS, the statement was made that Nebraska has fallen a little behind in the number of SIGNS taken by the State for use in canvassing. This was unintentional. What he meant to say was that Nebraska had fallen a little below 1,000 copies. This number will soon be reached, and exceeded, we think, for the missionary workers in that State are alive and in earnest. At present, Nebraska takes the lead of all the States in missionary enterprise.

Supplements.

WE have received an eight-page supplement to the *Review and Herald*, got up by the General Conference Committee, who, according to the constitution of the Conference, are a missionary committee, having charge of all the missionary work of the Seventh-day Adventists. It is a very valuable paper, giving an outline of the nature and importance of our work, the state of our principal missions, and articles on canvassing, colporting, etc. All should read it with care.

Our "Camp-meeting Extras" have been got out this season in better style than ever before, and electrotyped, with a view to furnishing them in any quantity at the shortest notice. In addition to these we have issued a four-page supplement, under the supervision of Elder Haskell, president of the International Missionary Society. This will be interesting to all missionary workers.

How Some People Read.

A FEW weeks ago we copied a paragraph from a daily paper, in which a prominent gentleman of this State was quoted as saying that "wine and brandy are getting to be great staples," and that "the crops of wines and brandies will more than make up for the shortage of the grain crop." The idea that plenty of wine and brandy could make up for a deficiency in the grain crop was too absurd to be passed by without some comment. And now a letter comes to us expressing deep sorrow that we are upholding liquors as a staple equal to grain, and advertising for the rum traffic. This reminds us of the man who, after listening to a sermon from the text, "The fool hath said in his heart, there is no God," said to the minister, "Notwithstanding all you have said, I can't help thinking that there is a God."

And this is but an illustration of how some people always do. There are many who read their Bibles in the same loose manner. Very familiar they are with the Bible, yet they manage to quote nearly everything with some variations which obscure or else entirely pervert the sense. Still they are always sure that they are right, and a reference to the Bible itself will scarcely convince them of their error. We are confident that a great deal of the false doctrine in the world is the result of a careless reading of the Bible. To be sure such error is unintentional, yet it is inexcusable. No matter how indifferent we are about other writings, we have no business to read God's word in such a manner. We make a plea for a careful and reverent reading of the Bible.

A New Christianizing Agency.

THE San Francisco Young Men's Christian Association has lately introduced a new feature, it being nothing less than a bowling alley. This, we are informed, has been approved by the majority of the directors of that association. One of the members, a deacon in a prominent church, has advocated still further "improvements," including a billiard table.

Mr. John Thomas Waterhouse, of Cedar Rapids, Iowa, makes a vigorous "Protest to the Y. M. C. A.," against the use of such means to Christianize the young men of the city. He states that these amusements, and the gymnasium, make simply a lounging place for hoodlums, so that the youth who go there are led directly into the temptations against which the Association should shield them. Mr. Waterhouse protests that the bowling alley is an outrage and a wrong to those who have pledged so liberally for the support of the institution, and says:—

"The Lord's work on the top and the devil's trap below will not be successful in a religious sense, and will, in the end, prove a failure. 'Ten-pins' is introduced because 'nine-pins' is against the law, and such an evasion is not in keeping with Christian sentiment."

Bowling alleys and billiard tables have truly a converting influence, but it will be found when the conversion is complete that it has all been the wrong way. We do not think that places of amusement are so scarce nowadays that it is necessary for Christians to add to the number.

Sunday and Whisky.

THE Sunday-Law advocates have persistently said that a Sunday Law is necessary to the success of the temperance cause, and we continue to deny that there is any necessary connection between the two. Afraid to let the cause of Sunday stand upon its own merits, they work upon the feelings of many well-meaning temperance people to enlist them into the service of Sunday by what we consider a palpable deception. We call their attention to the action of the late Legislature of Pennsylvania which rejected, by an overwhelming vote, a proposed modification of the Sunday Law, such as we asked for in California, that they who keep the seventh day might be exempted from the penalties of the Sunday Law. The same Legislature, by a very decisive vote, rejected a prohibitory amendment to the Constitution of that State. Thus the Legislature stood for Sunday and for whisky. The Seventh-day Adventists, who are so much derided by the Sunday people as working against the temperance cause, are always for the Sabbath of the Lord and against whisky. The action of the Legislature of Pennsylvania was a supplement to that of the religious element—the Home Protectionists—of California, who voted for the Sunday-Law candidates and, with them, ignored the temperance question. Had the professed temperance people of California been consistent and raised a *strictly temperance issue*, they would have found, beyond the possibility of mistake, where the Adventists stood on that question.

Beaverton, Oregon, Camp-Meeting.

ARRANGEMENTS have been made with the O. & C. R. Co.'s agents to return, at *one-fifth fare*, those who, having paid full fare in coming, have attended this meeting. Trains run on each side as follows:—

BETWEEN PORTLAND AND RIDDLE'S.			
MAIL TRAIN.			
LEAVE.		ARRIVE.	
Portland.....	7:30 A. M.	Riddle's.....	8:30 P. M.
Riddle's.....	3:30 A. M.	Portland.....	4:25 P. M.
ALBANY EXPRESS.			
LEAVE.		ARRIVE.	
Portland.....	4:00 P. M.	Lebanon.....	9:20 P. M.
Lebanon.....	4:45 A. M.	Portland.....	10:05 A. M.

West Side Division.

BETWEEN PORTLAND AND CORVALLIS.			
MAIL TRAIN.			
LEAVE.		ARRIVE.	
Portland.....	9:00 A. M.	Corvallis.....	4:30 P. M.
Corvallis.....	8:30 A. M.	Portland.....	3:20 P. M.
EXPRESS TRAIN.			
LEAVE.		ARRIVE.	
Portland.....	5:00 P. M.	McMinnville....	8:00 P. M.
McMinnville....	5:45 A. M.	Portland.....	8:30 A. M.

DIRECTIONS FOR THOSE COMING.

Beaverton is twelve miles from Portland, on the West Side Division. It will be seen from the table that those on the East

Side coming on the mail train make close connection at Portland, the train arriving at Beaverton at 5:30, P. M.

All should come on Wednesday, and thus be present at the first meeting, and also on Thursday which will be one of the most important days of the meeting.

N. B. Pay regular fare in coming, and receive a certificate on the camp-ground, which will secure return ticket at one-fifth usual fare. CHAS. L. BOYD.

Appointments.

Upper Columbia Camp-Meeting.

THIS meeting will be held in Milton, Oregon, commencing June 6, and continuing to June 12. The Upper Columbia Conference and the other organizations will hold their annual meeting in connection with this camp-meeting. Delegates should be elected, and all necessary reports be made out in good season. Elder Haskell of the General Conference, and Elder Boyd of the North Pacific Conference, will attend. We urge all the friends of the cause in Upper Columbia to come to this important meeting.

G. W. COLCORD,
AMBROSE JOHNSON,
T. L. RAGSDALE,
Committee.

North Pacific Camp-Meeting.

It is decided to hold our camp-meeting at Beaverton, Oregon, June 20-26. The grounds are directly on the railroad, twelve miles west of Portland; by wagon road seven miles. There will be a book-stand with all our publications for sale. To save expense, the secretaries should be prepared to replenish their libraries at this time. There will also be a stand from which such provisions can be obtained as will be needed on the ground. An extra large tent will be pitched, a part of which can be used for a home by those destitute of small tents.

CHAS. L. BOYD,
T. H. STARBURCK,
WM. L. RAYMOND,
Camp-meeting Committee.

THE next annual meeting of the North Pacific Tract and Missionary Society will be held at Beaverton, Oregon, June 20-26. The first meeting will be held Thursday morning at an early hour. All interested in the spread of the present truth should be on the ground at this time, as Elder Haskell, President of the International Tract and Missionary Society, will give an address at the first meeting, which none can afford to lose.

CHAS. L. BOYD, Pres.

THE next annual meeting of the North Pacific Conference will be held in connection with the camp-meeting at Beaverton, Oregon, June 20-26. The first session will be held the morning of the 21st. Every delegate, with proper credentials, should be on the ground Wednesday, as matters of vital interest to every lover of the cause will be considered in the first meetings. Blanks and yearly church reports will be sent to each church clerk, which should be filled out and returned to Eld. Chas. L. Boyd, Salem, Oregon.

CONFERENCE COMMITTEE.

THE next annual meeting of the North Pacific Sabbath-school Association will be held at Beaverton, Oregon, June 20-26. Let every Sabbath-school elect its delegates in due time. Instructive essays from Sabbath-school workers may be expected.

CHAS. L. BOYD, Pres.

LIFE OF WILLIAM MILLER, WITH PORTRAIT.

THIS book contains sketches of the Christian experience and public labors of this remarkable man. No other man in this century has been more widely spoken of, and more generally misunderstood. These sketches were prepared by those who were his co-laborers, and are a true presentation of the leading events of his life and labors. In addition to the life and character of the man, the character of the Great Advent Movement, in which he acted so prominent a part, is clearly set forth. It is shown that Mr. Miller was no mere enthusiast, but a man of calm judgment, and his interpretation of the prophecies was mainly correct, his only mistake being in regard to the nature of the event to take place at the close of the 2300 days, in 1844. No one can consider himself well versed in the history of the advent movement in this country who has not read this book. 408 pages. Price, \$1.00.

Address, SIGNS OF THE TIMES, Oakland, Cal.

THE SIGNS OF THE TIMES,

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

Missionary Society of Seventh-day Adventists.

A twelve-page Religious Family Paper, devoted to a discussion of the Prophecies, Signs of the Times, Second Coming of Christ, Harmony of the Law and Gospel, with Departments devoted to Temperance, The Home Circle, the Missionary Work, and the Sabbath-school.

Price Per Year, \$2.00
In Clubs of five or more copies to one address, to be used in Missionary Work, 1.50

Address, SIGNS OF THE TIMES, Oakland, Cal.

—OR—
REVIEW AND HERALD, Battle Creek, Mich.
MRS. ELIZA PALMER, Sec. N. E. Tract Society, South Lancaster, Mass.
S. E. WHITEIS, Sec. Nebraska T. & M. Society, Fremont, Nebraska.
ELD. J. N. LOUGHBOROUGH, Ravenswood, Shirley Road, Southampton, England.
MRS. C. L. BOYD, Salem, Oregon.