

The Signs of the Times.

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

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The Signs of the Times.

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WHO IS THY FRIEND?

Who is thy friend? The man that shares thy pleasures
In banquet hall or beauty's witching powers;

He that will dance with thee to folly's measures,
And make no reckoning of the squandered hours—
To whom the revel and the game is all?—
These are the friends that help men to their fall.

Who is thy friend? The man that shares thy pride,
Thine hour of glory, or thy day of gain;
Who stands in every triumph by thy side,
And never finds that triumph false in vain,
But shapes his doctrine as thy humor goes?
These are the friends misfortune turns to foes.

Who is thy friend? The man that for his winning
To power or place hath need of thine or thee;
Who will not fear thy risk, or blame thy sinning,
So it but speed his fortune's growing tree;
Whose praise is large, whose promise larger yet?
These are the friends that fail us and forget.

Who is thy friend? The man of truth and trust,
In gladness near, in sorrow nearer still;
To thy faults generous, to thy merits just,
Thy help to every good from every ill,
Whose love for the world's hate might make amends?
Alas for it! this life hath such few friends.

Who is thy friend? The best, the least regarded,
In faith unflinching, and in love unchanged
Through all the changeful years, though ill rewarded,
Give Him thy heart, so long and far estranged;
And from the broken reeds of earth ascend,
To seek in Heaven thine everlasting Friend.

—Frances Browne.

General Articles.

Peter Preaches Christ to the Gentiles.

BY MRS. E. G. WHITE.

PETER spoke with Cornelius and those assembled in his house, concerning the custom of the Jews; that it was considered unlawful for them to mingle socially with Gentiles, and involved ceremonial defilement. It was not prohibited by the law of God, but the tradition of men had made it a binding custom. Said he, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for; I ask therefore for what intent ye have sent for me."

Cornelius thereupon related his experience, and the words of the angel that had appeared to him in vision. In conclusion he said, "Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." Although God had favored the Jews above all other nations, yet if they rejected light, and did not live up to their profession, they were no more exalted in his esteem than other nations. Those among the Gentiles who, like Cornelius, feared God, and worked righteousness, living up to what light they had, were kindly regarded by God, and their sincere service was accepted.

But the faith and righteousness of Cornelius could not be perfect without a knowledge of Christ; therefore God sent that light and knowledge to him for the farther development of his righteous character. Many refuse to receive the light which the providence of God sends them, and, as an excuse for so doing, quote the words of Peter to Cornelius and his friends: "But in every nation he that feareth Him, and worketh

righteousness, is accepted with Him." They maintain that it is of no consequence what men believe, as long as their works are good. Such ones are wrong; faith must unite with their works. They should advance with the light that is given them. If God brings them in connection with his servants who have received new truth, substantiated by the word of God, they should accept it with joy. Truth is onward. Truth is upward. On the other hand, those who claim that their faith alone will save them, are trusting to a rope of sand; for faith is strengthened and made perfect by works only.

Peter preached Jesus to that company of attentive hearers; his life, ministry, miracles, betrayal, crucifixion, resurrection, and ascension, and his work in Heaven, as man's Representative and Advocate, to plead in the sinner's behalf. As the apostle spoke, his heart glowed with the Spirit of God's truth which he was presenting to the people. His hearers were charmed by the doctrine they heard, for their hearts had been prepared to receive the truth. The apostle was interrupted by the descent of the Holy Ghost, as was manifested on the day of Pentecost. "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

The descent of the Holy Ghost upon the Gentiles was not an equivalent for baptism. The requisite steps in conversion, in all cases, are faith, repentance, and baptism. Thus the true Christian church are united in one Lord, one faith, one baptism. Diverse temperaments are modified by sanctifying grace, and the same distinguishing principles regulate the lives of all. Peter yielded to the entreaties of the believing Gentiles, and remained with them for a time, preaching Jesus to all the Gentiles thereabout.

When the brethren in Judea heard that Peter had preached to the Gentiles, and had met with them, and eaten with them in their houses, they were surprised and offended by such strange movements on his part. They feared that such a course, which looked presumptuous to them, would tend to contradict his own teachings. As soon as Peter visited them, they met him with severe censure, saying, "Thou wentest in to men uncircumcised, and didst eat with them."

Then Peter candidly laid the whole matter before them. He related his experience in regard to the vision, and pleaded that it admonished him no longer to keep up the ceremonial distinction of circumcision and uncircumcision, nor to look upon the Gentiles as unclean, for God was not a respecter of persons. He informed them of the command of God to go to the Gentiles, the coming of the messengers, his journey to Cesarea, and the meeting with Cornelius and the company collected at his house. His caution was made manifest to his brethren from the fact that, although commanded by God to go to the Gentile's house, he had taken with him six of the disciples then present, as witnesses of all he should say or do while there. He recounted the substance of his interview with Cornelius, in which the latter had told him of his vision, wherein he had been directed to send messengers to Joppa to bring Peter to him, who would tell him words whereby he, and all his house, might be saved.

He recounted the events of this first meeting with the Gentiles, saying, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?"

The disciples, upon hearing this account,

were silenced, and convinced that Peter's course was in direct fulfillment of the plan of God, and that their old prejudices and exclusiveness were to be utterly destroyed by the gospel of Christ. "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

Herod was professedly a proselyte to the Jewish faith, and apparently very zealous in perpetuating the ceremonies of the law. The government of Judea was in his hands subject to Claudius, the Roman emperor; he also held the position of tetrarch of Galilee. Herod was anxious to obtain the favor of the Jews, hoping thus to make secure his offices and honors. He therefore proceeded to carry out the desires of the Jews in persecuting the church of Christ. He began his work by spoiling the houses and goods of the believers; he then began to imprison the leading ones. He seized upon James and cast him into prison, and there sent an executioner to kill him with a sword, as another Herod had caused the prophet John to be beheaded. He then became bolder, seeing that the Jews were well pleased with his acts, and imprisoned Peter. These cruelties were performed during the sacred occasion of the passover.

James was one of the three favored disciples who had been brought into the closest relationship with Christ. James, John, and Peter were his chief witnesses after his death. They saw the transfiguration of the Saviour, and beheld him glorified. They were in the garden with him during the night of his agony. James and John were the sons of Zebedee, the ones whom Jesus had asked, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" When James was rudely thrust into prison, and unceremoniously summoned to execution, he understood more fully than ever before, the words of his Lord upon that occasion.

There was great grief and consternation at the death of James. When Peter was also imprisoned, the entire church engaged in fasting and prayer. While the Jews were celebrating the memorial of their deliverance from Egypt, and pretending great zeal for the law, they were at the same time persecuting and murdering the believers in Christ, thus transgressing every principle of that law. At these great religious gatherings they stirred one another up against the Christians, till they were united in a bitter hatred of them.

The people applauded the act of Herod in causing the death of James, though some of them complained of the private manner in which it was accomplished, maintaining that a public execution would have had the effect to more thoroughly intimidate all believers and sympathizers. Herod therefore held Peter in custody for the purpose of gratifying the Jews by the public spectacle of his death. But it was suggested to the ruler that it would not be safe to bring the veteran apostle out for execution before all the people who were assembled in Jerusalem for the passover. It was feared that his venerable appearance might excite their pity and respect; they also dreaded lest he should make one of those powerful appeals which had frequently roused the people to investigate the life and character of Jesus Christ, and which they with all their artifice, were totally unable to controvert. In such a case, the Jews apprehended that his release would be demanded at the hands of the king.

Peter's ardent zeal in vindicating himself, and in advocating the cause of Christ, had lost to the Jews many of their brethren, and they stood in great dread of his having an opportunity to lift up his voice in the presence of all the nations and people that had come to the city to worship. Therefore the apostle was placed under charge of sixteen soldiers, who alternated in guarding him day and night. But it was in vain that the puny arm of man was lifted against the Lord. He, by the putting forth of his might, was about to stay the precious blood which the Jews would have been emboldened to shed, had not divine power interposed.

While the execution of Peter was being

delayed, upon various pretexts, until after the passover, the church of Christ had time for deep searching of heart, and earnest prayer. Strong petitions, tears, and fasting were mingled together. They prayed without ceasing for Peter; they felt that he could not be spared from the Christian work; and they felt that they had arrived at a point, where, without the special help of God, the church of Christ would become extinct.

Meanwhile worshipers of every nation sought the temple which had been dedicated to the service of God, and which remained, to all appearance, the same as when the shekinah had glorified it, with the exception of additional embellishment. But God was no longer to be found in that palace of loveliness, glittering with gold and precious stones, and presenting a spectacle of grandeur and beauty to all beholders.

The Scripture Doctrine of a Future Life.—No. 19.

ELD. D. M. CANRIGHT.

GEHENNA.

The Greek word *gehenna*, translated *hell* in the New Testament, always refers to the place of punishment of the wicked. It never means the grave. The following is its complete use:—

- Matt. 5:22, shall be cast into *hell* fire.
29, whole body should be cast into *hell*.
30, whole body should be cast into *hell*.
10:28, to destroy both soul and body in *hell*.
18:9, two eyes to be cast into *hell* fire.
23:15, more the child of *hell* than yourselves.
33, can ye escape the damnation of *hell*?
Mark 9:43, having two hands to be cast into *hell*.
45, having two feet to be cast into *hell*.
47, having two eyes to be cast into *hell* fire.
Luke 12:5, hath power to cast into *hell*.
James 3:6, is set on fire of *hell*.

The reader will readily see that every passage refers to the place of punishment, or hell, properly so called.

Greenfield, in his Greek Lexicon, thus plainly gives its origin and meaning: "*Gehenna*, pr. the valley of Hinnom south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterwards polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning."

Mr. Ellis, a Hebrew and Greek scholar, says, "Gehenna is not a Greek word. It does not occur in any classical author. It is merely the Grecian mode of spelling the Hebrew words which are translated 'the valley of Hinnom.'"

The phrase, the valley of Hinnom, occurs in the Old Testament ten times, as follows: Josh. 15:8; 18:16; 2 Kings 23:10; 2 Chron. 28:3; 33:6; Jer. 7:31, 32; 19:2, 6; 32:35.

The word *gehenna*, as used in the Greek, occurs in the New Testament twelve times, as already given. It is always translated hell. As Greenfield says, the apostate Jews once celebrated the worship of Moloch in the valley of Hinnom. When they put away their idolatry, in order to show their contempt of Moloch and of his worship, they made that place a depository for all the filth and refuse of the city. Carcasses of beasts and malefactors were thrown there. Constant fires were kept burning, into which these carcasses were cast. But sometimes a carcass or some part of one was left out of the fire to be devoured by the worms. There were, therefore, two agents of destruction in the case,—the fire and the worms. It was a most repulsive picture of utter destruction. Jesus used this as an illustration to the Jews of how God would finally destroy the wicked. They would be cast into fire, and be consumed, the same as in the valley before them. Thus it became a very forcible illustration of the utter destruction of the wicked.

In Jeremiah the Lord himself names it the valley of slaughter. "Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place." Jer. 7:32.

The prophet Isaiah in referring to the same thing tells us that the carcasses of men shall be cast into the fire and eaten by the worms. "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Isa. 66:24.

Thus the reader will see that there is not the remotest reference to unending torment in the use of the word *gehenna* or hell.

But does it not say that the fire shall not be quenched, neither shall the worm die? Yes, and this is very true. To quench a fire is to extinguish it before the material on which it is feeding is destroyed. A house is on fire; but by the application of water the fire is quenched, and the house is preserved. But suppose the fire is so far under way that it cannot be quenched. That is an unquenchable fire. It burns up the house entirely, and then it goes out of itself. You could not say that it was quenched. The Lord burned Jerusalem with unquenchable fire. He says, "I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17:27. But is Jerusalem burning now? No: the fire went out eighteen hundred years ago; yet the city was burned with unquenchable fire; unquenchable from the fact that the inhabitants could not quench it, and save the city. Just so the wicked will be cast into a fire which they can by no means extinguish. Hence the conclusion that they must certainly be burned up, and utterly perish.

And so with regard to the worm. The simple meaning evidently is that these elements of destruction will not fail, but will continue to prey upon the carcasses of the wicked until they are entirely consumed. All this will be literally fulfilled when God shall burn up the wicked in the fire which purifies the earth.

TARTARUS.

This word occurs only once in the Bible, and is in that case applied to the fallen angels. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Peter 2:4.

This requires but a short notice. Mr. Parkhurst in his Greek Lexicon says, "Tartarus, in its proper physical sense, is the condensed, solid, and immovable darkness which surrounds the material universe." Probably it refers to those ethereal regions surrounding this fallen planet, which Satan as the "prince of the power of the air" is said to inhabit.

The parallel text in Jude says, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6.

From this it appears to be a place of darkness somewhere in the ethereal regions. It has no reference to a lake of fire or to the final place of punishment, either of men or devils. It will be noticed that although the devils were in this place already in the days of Christ, yet they were not in torment then, for they said to Jesus, "Art thou come hither to torment us before the time?" Matt. 8:29. This is sufficient to show that *tartarus* is not the place of torment. As it has no reference to the punishment of men, we leave it here.

Do Everything Well.

If you have something to attend to, go about it thoughtfully and do it just as well as you can. Do it as though it were the only thing you had ever to do in your life, and as if everything depended upon it; then your work will be done well, and it will afford you genuine satisfaction. Often much more depends upon the manner in which things seemingly trivial are performed, than one would suppose, or than it is possible to foresee. Do everything well and you will find it conducive to your happiness, and that of those with whom you come in contact.

UNLEARNING.—It is almost as difficult to make a man unlearn his errors as his knowledge. Mal-information is more hopeless than non-information; for error is always more busy than ignorance. Ignorance is a blank sheet on which we may write; but error is a scribbled one, from which we must first erase. Ignorance has no light, but error is a false one.

"Who can understand his errors?"

Remember Lot's Wife.

I WRITE a word in behalf of the youth. Parents frequently overlook the important fact that character is a thing of growth; that each of its qualities has been planted in the mind through one or more of the five senses; that these germs of character become fixed thought; that thought is manifested in word and act. Character therefore is the development of impressions received through the senses of sight, hearing, etc.

Hence it is a mistaken idea entertained by many parents, that a youth may visit places of public amusement and behold the vanities of this wicked age clothed in their most attractive dress, without receiving impressions of a similar kind which develop into character.

The mind of the youth is a fertile field which most generally brings to maturity all the impressions of evil planted there.

Let such parents follow these vanities to their dwelling place as they retire from the public gaze. Let them see them in their daily attire and fall in with their train of ungodly thought, leading away from all holiness down to the gates of death; then would they spurn public vanities when in their most gaudy attire, as so many seductive emissaries of evil which decoy the youth by gay appearances.

Parents who profess to be looking for the glorification of our Saviour could no longer worship at the altar of public amusement bringing the tender lambs of their own nourishing as priceless sacrifices, could they realize that one such hour's work frequently changes the character of a youth.

"But my children must see what is going on in the world." But stop; this is a plea more selfish than godly. It is the same that leads to theatrical scenes of lust drawn out in the most thrilling and attractive manner, even if void of the soul-ruining consequences thereof.

Public amusements, church festivals included as now practiced, are the devil's seed-sowers. May the time soon come when there will not be one in all the land who professes to love the Lord's son return, who will consider it a light thing to allow the youth to go to behold the ungodly vanities of this age.

When this kind of selfishness is gone, and parents come to understand that the youth must have recreation, they will then unite with alacrity to institute some harmless recreation for their children. Such, perhaps, as the romance which the fields of nature afford, with a good regard to appropriate luxuries. Spare no pains in giving them a good holiday of innocent amusement.

Let us not look back upon the world and long for its unbridled vanities.

Brethren, what will you do on the Fourth of July?

R. A. MORTON.

One God.

WHAT a contradiction of terms is found in the language of a trinitarian creed: "In unity of this Godhead are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost." There are many things that are mysterious, written in the word of God, but we may safely presume the Lord never calls upon us to believe impossibilities. But creeds often do. Let us see what is involved in the above words, quoted from a well-known collection of "Articles of Religion." We would not approach the subject, but with that reverence and godly fear which becomes the creature when speaking of the Creator.

Webster, in giving an illustration of the word "person," quotes from Locke: "We must consider what *person* stands for; which I think, is a thinking intelligent being, that has reason and reflection, and can consider itself as itself, the same thinking thing in different times and places." Webster certainly approved this illustration or he would not have used it. We approve of it too: it seems to cover the whole ground, and we are sure it will recommend itself to the reason of all.

We have here, then, three "thinking, intelligent beings," each one capable of "considering itself as itself." We are told by trinitarians these three persons are of "one substance, power, and eternity." Now as to the oneness of substance of the Father and the Son. If the oneness referred to be understood to be similar to what is meant when it is said of a man and wife that they are one flesh, we have no objections; and if the oneness of power refers to possession simply, not to authorship, we have no objections here, for we believe the Father to have exalted the Son to equal power with himself. "Where, then," you say, "is the contradiction you speak of?" It is here—"Of one eternity." Webster, among other definitions of eternity, says it is "contin-

uance without beginning or end," or "duration without end." Whether we take the first or last definition, matters but little. One of them must be taken, and either of them involves the advocate of the theory in hopeless difficulty. If the first, we have two self-existent beings of equal power, for it is impossible for a being whose existence never had a beginning to depend on any other being for that existence. The irresistible conclusion from such premises, would be that we have two Gods. But the Lord says, "I am the Lord. Beside me there is no God." But suppose the other definition be taken, and it is said simply, that they have both duration without end. May not the same be said of Enoch or Elijah, of the last generation as saints (for Paul says, we shall not all sleep, or die,) and, indeed of all who obtain eternal life?

If the latter definition be received, then it cannot be said we have any God; for if it is impossible for a being whose existence has no beginning to depend on another being for that existence, it is equally impossible for a being whose existence has a beginning, to be independent of every other being, or self-existent.

If it be said the first applies to the Father, and the last to the Son (which, after all, we believe to be the real faith of many so-called trinitarians), we agree with them there. But, if that be true, are not the words of the creed ill-chosen? Such, we believe will be the conclusion of every candid-minded person who will carefully weigh the evidence on either side of the question.

A. J. DENNIS.

The Blessed Hope.

THE New Testament contains two hundred and sixty chapters. In these chapters the Lord's coming is named three hundred and eighteen times. There are therefore, more allusions to the second coming of Christ than there are chapters. This being so, why is it that the professed disciples of Him who is to return are so reluctant to think and speak of his appearing? Why are they so shy and still, so reticent and dumb, or so apathetic and indifferent—not to say often hostile—when this eminently Scriptural topic is introduced? In private I have seen their lips instantly close when I spoke of Christ's coming. In public religious meetings I may have been frowned down for quoting Scriptures relating to this last glorious event. There is nothing that will shut the mouths of a company of lukewarm professors, and send a chill to their hearts so quickly as to introduce into a parlor circle this tabooed theme. Who can explain this state of things with thousands in the church? Can we love an absent Saviour and not desire his presence? Can we love an unseen Lord and not long to see him? Can the thought of Christ far away in Heaven be pleasant, and at the same time the thought of him near at hand and visible, be irksome and dreaded? Is not that Christianity to be suspected that indulges itself in such contrarieties? In fine, is it not a Christian grace to love our dear Lord's appearing? 2 Tim. 4:8.—*Sel.*

The Society of Heaven.

THE society of Heaven constitutes one of its chief attractions. We will, doubtless, carry the social principle with us in the eternal world. But who constitute the society of Heaven? Let an apostle answer. It is "an innumerable company of angels; the general assembly and church of the first born, whose names are written in Heaven; God, the judge of all; the spirits of just men made perfect, and Jesus the mediator of the new covenant."

What a grouping together of all that is necessary to constitute good society is here made! God the Father, Jesus Christ the mediator, innumerable angels, and the spirits of good men in a state of perfection! Can anything be added to it? Should anything be taken from it? Every being will be there whose presence we could desire, and not one whom we would wish to be absent. We talk sometimes of good society in this world as a necessary element in our happiness; but what is the best society of earth compared to that of Heaven?

We have occasionally held communion here with God the Father, and our fellowship has been with his Son Jesus Christ, but it has been at long intervals, and there has always been a veil between us; but there we shall see them face to face, and know even as we are known. Angels have visited us, and been our ministering spirits, and kept their stations round about our beds, to defend us when we were in danger, and to shield us when temptations beset our paths; but we were not conscious of their presence, and received the benefits of it without know-

ing the sources from which they came. But there we shall be their equals, and talk with them as friends.

We have associated with the wise and the holy men and women of earth, and our hearts have gone out in warm affection toward them, and we have felt as if we would make them our companions forever; but they were only just men and women, with the remains of corruption and imperfection still clinging to them. In the very best of them we can see spots which marred the beauty of their characters, and tempers and dispositions which rendered intercourse with them unpleasant. Though thus imperfect, we have thought that a society composed entirely of such would far exceed anything that earth has ever afforded; but Heaven is filled with these just men made perfect. A spirit made perfect is something of which we have never yet seen a specimen. What a spirit must that be which has been purged of all the unholy tempers and corrupt propensities which have filled it and marred its peace in this world, and been adorned with every grace which the Holy Spirit can confer upon it? How different from the spirits with which we come in contact in the society in which we now mingle! In Heaven there are none but such. Envy and malice, hatred and strife, slander and detraction, are neither felt nor practiced there. Who would not wish to dwell in such a company as that!—*Louisville Herald.*

Trust for Daily Bread.

HALF the world are in distress about their temporal support. Society is full of men who are disheartened by want of success, and fear of poverty. Their schemes have failed; disappointment makes them sad and dejected, and they think that they shall come to want. But a pious man must not yield to this despondency, nor cease from exertion. Let him still labor patiently, and hope for better days. Though he may not be able to see beyond this setting sun, or know how he shall obtain bread on the morrow, still let him work on as long as he finds work to do, and God will provide. The promise is absolute: "Trust in the Lord, and do good, so shalt thou dwell in the land and verily thou shalt be fed."

Christians are guilty of criminal unbelief when they doubt the oversight and sympathy of God. Poor, faint disciples! Have they not read that their "Heavenly Father knoweth that they have need of these things?" Let them yield up their hearts to a feeling of perfect trust, and they will find a happiness which no wealth can give. This sweet confidence in God takes away all the weakness of distrust, and turns all sorrow into joy. Because of this child-like trust, many of the poor of this world, who were rich in faith—like the shepherd of Salisbury Plain—have been the happiest of men.

It is instructive to see how the poor saints are provided for. Yonder lives a widow who seems to have hardly the necessities of life. Yet he who feeds the young ravens when they cry, feedeth her. He awakens sympathy; he creates a feeling of kindness in many hearts, so that her bread and water do not fail. One who had a long experience of life, declared, "I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread."—*Sel.*

Help in Time of Need.

A LITTLE heathen maid was received into a Christian family to attend to the children, and take them out, as she was well acquainted with the people and the surrounding country. She was kind and gentle with the children, and the family liked her. They extended their walk one day farther than usual, gathering wild flowers, and being tired, they all sat down on the grass. One of the little ones strayed away, and not returning immediately, the maid said she would go and look after her, and told the children not to stir from that spot till she returned. She ran off, calling the child by name as she went. At last she heard the child's voice answering. Soon they met, but her horror was great on seeing her followed by a leopard. She ran to her rescue, and stood between the two. In a moment it rushed into her mind, I will try my master's God. She threw herself on her knees in an agony, and uttered loudly, "O, my master's God, save my master's child!" The leopard looked at the maid and the child, then turned around and ran into the thicket, the child looking after it.

If anything speaks against Infant Baptism, said a learned German author, it is that the *specific* rite of baptism (Immersion) cannot be applied.

False Notions of Geology.

GEOLOGY has no axioms, or generalized facts whatever, except those, first, which respect the materials of which the different strata of the earth consist; secondly, the relations which they sustain to each other, or the order in which they are super-imposed; and, thirdly, the agents or media through which they are formed and placed in their present positions; and they furnish no means of a scientific demonstration of a different and higher class of truths, such as the existence of the world through an immeasurable round of ages. The facts, for example, that the strata are often very numerous and of great thickness, that they consist of certain substances, and are arranged in a specific or uniform order, is no basis for the logical deduction of such a conclusion, just as the fact that the great pyramid of Egypt consists of a certain series of stones of certain specific characters, and arranged in a certain order, is no logical ground for the inference that a vast series of ages was occupied in its erection—inasmuch as the time required for its formation did not depend on the magnitude of the effect, but on the measure of the forces by which it was accomplished.

It is not, therefore, a demonstrative science, in the usual sense of the term. Its facts do not furnish the media of deducing a set of general laws peculiar to itself, by which all the phenomena of which it treats can be explained. And consequently, it cannot, by possibility furnish a scientific refutation of the Mosaic account of the creation. The fancy of such a demonstration is a mere fallacy, veiled under the forms of a philosophical induction; and stated arithmetically, is simply equivalent to the following problem in the rule of three: As the depth of the primary strata or any one of them is to the period which was employed in its formation, so is the depth of the whole series to the periods which their deposition occupied—in which, as the second term, on which the problem turns, must be arbitrarily assumed, or guessed on only probable grounds, the result, instead of being scientifically demonstrated, is necessarily a mere deduction from a conjecture, and without value.

Geology, accordingly, in place of a systematic body of truths deduced from a few primary axioms or laws, that are demonstrated by experiment, and furnish a scientific solution of all the phenomena presented by the strata of the earth, consists only of facts or truths that are ascertained by observation. It is no more a demonstrative science than any other branch of knowledge that is acquired solely by that method, such as the topography of countries. The investigation of the fallen capitals of Assyria, by Botta, Layard, and others, and their statements respecting their date and destruction, present a very exact parallel to it. Instead of an affair of axioms or laws, it is simply a question of substances and their relations and conditions, that is determined by inspection. It is entitled, therefore, to the name of a science in no higher sense than that it presents a minute and accurate description of the elements of which the crust of the earth is composed, the order in which the strata are arranged, their depth and extent, and the vegetable and animal relics that are embedded in them, and in some instances gives a *probable hypothesis* of the sources whence their materials were drawn, the means by which they were originally arranged horizontally, and the forces by which they have since been modified in structure, and thrown into their present conditions. To accomplish anything beyond this, to demonstrate that the date of the creation was infinite ages ago, is wholly without its sphere. It might almost as well be assigned the task of determining any other date in chronology, or resolving any other question with which it has no logical connection.

Another impression which needs to be corrected, to which the language and representations of writers on the subject have given birth, is, that no person can be competent to offer objections to the theories that are formed respecting it, except professed geologists themselves. An attempt by men of other pursuits to controvert their deductions, and especially by expositors and theologians, is treated as an ill-judged and absurd intrusion into a sphere for which they can have no qualifications—as nothing else indeed than an attempt to solve the problems of one branch of knowledge by the principles of another with which it has no affinity. It is, accordingly, often met by mere appeals to prejudice, repelled with sneers as unworthy of consideration, or denounced in terms of discourtesy and passion quite inconsistent with the calmness and impartiality of philosophers who regard themselves as able to verify their doctrines by scientific processes, that have the force of unanswerable demonstration. That the works that are usually quoted as speci-

mens of the ill-judged attempts of "the divine and man of letters" to treat of the subject, such as those of Penn, Nolon, and Cole, betray a very unfortunate inacquaintance with many of the topics which they discuss, and indulge in unjustifiable imputations on those whom they assail, we shall not deny. That they undertook a task for which they were inadequately qualified, is no ground, however, for the conclusions that no others who are not professors of the science can be warranted in discussing it. Great as their errors are, they are not greater than those into which some of the geologists of their period fell; nor do the asperities in which they indulge, transcend those that have disfigured the controversies which geologists have waged with each other. The objection is absurd indeed, in the absolute form in which it is often presented, inasmuch as the question whether an argument against the geological theory is entitled to consideration or not, must depend on its character, not on the class from which it proceeds.

In the first place, this opposition to the criticism of their theory by any except of their own profession, is chargeable with much the same inconsideration and injustice which they impute to the divines who venture to arraign their doctrines at the bar of the Bible, and show that they contradict the history God has there given of the work of the creation. For it certainly lies within the proper province of the sacred interpreter and theologian to ascertain what the import is of the record in Genesis, and of other parts of the sacred volume which treat of the creation, and to determine whether the dogmas of geology contravene it or not. They do not step out of their sphere in that part of their labors. It is their proper and peculiar province. They are equally in their sphere also when, on finding that the teachings of the sacred word are contradicted by the speculations of geologists, they point out the error, and defend the Bible from the inferences which might otherwise be drawn against its inspiration. It is a task to which their profession directly calls them, and which they cannot refuse to fulfill, without a gross dereliction of their office. When, therefore, these objectors charge them in doing this with transcending their proper profession, they are themselves guilty of the unfairness which they unjustly impute to them. It is the mere geologist, plainly, who quits his proper sphere, when he attempts to decide that the record of the creation in Genesis is not inconsistent with his theory of the age of the world—not the philologist and theologian who venture to decide that it is. How is it that geologists have any higher right to determine what the meaning of the first chapter of Genesis is, than divines have to pronounce upon the true theory of geology? How, indeed, is it that they have an exclusive title to treat of the subject, while divines are guilty of transcending their province, when they venture to interpret and maintain what God has revealed respecting the creation? This important question seems not to have occurred to these objectors; but while in effect denying to divines the right not only to treat of geology, but even to interpret and teach the word of God, which is the peculiar business of their office, they themselves not only claim it as their special function to treat authoritatively of geology, but usurp the right also of determining the philological meaning of the inspired history of the creation, which lies out of their peculiar sphere.

This objection, then, to the interference of divines and philologists with the subject, so far as the interpretation of the first chapter of Genesis, and a protest against the theories of geology which contradict the testimony God has there given, are concerned, should be withdrawn. It is not only unauthorized and unjust, but it is more obnoxious to the charge of illiberality and intolerance, than the most intemperate denunciations in which "the divine and man of letters" have indulged, whom they spurn with so much contemptuousness and resentment.

In the next place, the objection indicates an unfortunate misapprehension of the premise from which geologists deduce the vast age they ascribe to the world. They proceed in it as though there were a class of direct and specific evidences of the existence of the earth through vast periods, graven, as it were, on the strata themselves, that can be learned only by inspection, in the same manner as the number, position, depth, and contents of the strata themselves are. But that is altogether mistaken. The age of the strata is not to be ascertained by the hammer or pickaxe, by chemical analysis, by touch, or by inspection. The chronology which they represent as inscribed on the rocks, instead of being wrought by the finger of the Almighty, is the work in a great measure of metaphor and fancy. The strata themselves are not, in fact, the

premise from which they deduce the age they ascribe to the earth. They furnish no direct data for such a conclusion, as may be seen from the form the argument from them assumes, as in the following premise and conclusion.

The strata which have been deposited since the creation of the earth are numerous, and in many places of great depth, and are interspersed with vegetable and animal fossils, which indicate that much time was occupied in their formation. Therefore the creation itself must have taken place innumerable ages ago.

But this inference is plainly irrelevant to the premise. There is nothing in the facts stated in the proposition that can generate such a conclusion. Inasmuch as the period occupied in the deposition of the strata is not determinable from their number, depth, and contents, but depends on the species and energy of the agents by which they were formed; to treat the inference from such an irrelevant premise as a truth established by scientific deduction, is an extraordinary inaccuracy. Instead of being graven in legible characters on the strata themselves, or directly deduced from the facts of geology, their alleged chronology of the world is in reality drawn from a mere hypothesis respecting the forces or processes by which the strata were constituted, as is seen from their argument when expressed in a syllogistic form.

Each of the several strata deposited since the creation of vegetables and animals, having been formed by essentially the same forces as are now in activity, and thence by a very slow process, must have occupied a long period.

But in many localities the series of separate beds amounts to several hundreds and even thousands.

Therefore the period which the deposition of the whole series has occupied, must be immense beyond computation—a round of innumerable years—myriads and millions of ages.*

This, or an equivalent proposition is the only one from which that conclusion can be logically deduced. It is not possible to frame a major excluding the element of time, that shall be a logical ground for the induction of such an age of the earth. But here the inference is drawn plainly, not from the number, dimensions, and contents of the strata, but from an hypothesis respecting the nature of the forces and processes by which they were formed. Take away that hypothesis, and the inference becomes, like the other, a *non sequitur*. But that hypothesis is not found graven on the rocks, nor is it legitimately deduced from them; as there is nothing, as we shall hereafter show, in the strata themselves that compels or authorizes the assumption that they were formed by a slow process, but instead, their structure indicates that they were deposited very rapidly, and under the agency of forces immensely more energetic than those of the fire, water, and chemistry that are now in activity.

As the inference of the age of the world which geologists dignify with the name of a scientific induction, is thus drawn from a premise that lies outside of the facts of geology, and is a fallacy, it is plain, that philologists, and "the divine, and man of letters," if logicians, are as competent to detect its deceptive character, and criticise and confute it, as though they were practical geologists. It is entirely within their sphere as reasoners. A minute inspection of the strata of the earth is not requisite to it. Though an intimate acquaintance from observation with all the great facts of the science must naturally give a more vivid apprehension and realization of them, yet it is not necessary in order to avoid the error into which geologists themselves have fallen, of confounding them with an hypothesis respecting the process of their formation. It is not the great facts themselves of geology, let it be considered, that are in question. It is not a direct and logical deduction from those facts even. It is only a deduction from an assumption respecting the causes to which they owe their origin, which men "of letters" and theologians capable of distinguishing a fallacy from a legitimate induction, are as adequate to confute as those of any other profession. That this consideration, which, of itself, overturns their theory respecting the age of the world, should have been overlooked by geologists, and an objection thus confidently urged which indicates such a misapprehension

* Thus Mr. Macculloch: "We have every reason to know, from what is now taking place on our own earth, that the accumulation of materials at the bottom of the ocean is a work infinitely slow: we are sure that such an accumulation as should produce the primary strata as we now see them, must have occupied a space, from the contemplation of which the mind shrinks. Whatever that may be, the geological depth of the consecutive series of any one stage of the surface is the measure of the time through which it was deposited: it is the measure of the duration of that world which immediately preceded the one of which it forms the latest stratified portion.—*Geol.* vol. i. p. 473.

of the the point at issue, is truly singular, and shows that however eminent they may be in their peculiar sphere, it is not the part of prudence to acquiesce in their deductions and hypotheses, without an examination of the grounds on which they rest.

But in the third place, the objection, if legitimate, is applicable in a large degree to geologists themselves, and invalidates their speculations as effectually as it can the views and reasonings respecting them, of those who are not of their profession. For what share of the facts on which geologists professedly found their theories have they severally themselves observed? Not one probably in fifty, perhaps not in five hundred. It is physically impossible that such a writer, for example, as Sir Charles Lyell, should have personally inspected all the localities of which he treats, all the processes he describes, and all the facts which he alleges in support of his theories. Of the localities, those of South America, the islands of the Pacific and Indian Oceans, the seas, rivers, lakes, mountains and plains of Eastern Asia, to say nothing of many others, he has never seen. Of the processes, many have extended through centuries and could not have been inspected through their whole period by a single individual; and many of the facts had their dates ages ago, and are not now within the sphere of observation. And so of other writers. Instead of relying exclusively on their own personal investigation, they avail themselves of the observations and discoveries of others, and build their speculations with as much confidence on the facts of which they thus gain a knowledge, as on those which they derive directly from their own examination. And this is as legitimate, as safe, and as indispensable as it is in mineralogy, chemistry, geography, history, or any other branch of knowledge. It were to impeach geologists themselves of inaccuracy, and invalidate their reasonings, to suppose that the descriptions they give of the facts they have severally observed, are not intelligible and entitled to reliance. What claims can their systems have to be regarded as scientific inductions, if the facts on which they professedly found them are of a doubtful nature, or questionable reality? They are not, however, generally obnoxious in any measure to doubt. The number of practical geologists during the last thirty years has been very large; many of the most important localities have been explored by the most competent observers, and their descriptions are distinguished in a high degree, by minuteness, intelligibility, and accuracy, and fully justify the use that is made of them by such authors as Lyell, La Beche, Murchison, Buckland, Conybeare, Sedgwick, Phillips, Macculloch; and together with theirs, and the works of other eminent writers, furnish the most ample means to such as are not professed geologists, of an accurate knowledge of all the great facts of the science, and just judgment of the validity of the inductions that are founded on them. Were it otherwise; were a practical acquaintance with all the facts that are made the basis of theoretical geology necessary, there is not a solitary treatise on the subject, that would not be in a large measure obnoxious to the objection, and as unworthy of consideration as the counter speculations are of the mere "divine and men of letters." This objection is thus in every relation ill-considered and unfortunate.—*Geognosy*, by D. N. Lord.

An Inanimate Detective.

THE microscope is an invaluable agent in the detection of crime. Some years ago, it was discovered by the authorities of a railway in Germany that a barrel which, on being dispatched from a certain station, contained silver coin, had, during the journey to its destination, been emptied of its contents and filled with sand. For some time no clew to the perpetrator of the robbery could be discovered; but at length a learned professor having been consulted on the subject, called in the aid of the microscope. The professor went to work on the right track at once. He, knowing that, even though in the very minutest degree, there was a distinctive difference in the sand found near the various stations along the railway line, sent for samples of it from each of the places through which the train containing the silver coin had passed. With the microscope he then carefully examined each sample, compared it with the sand found in the barrel, and thus identified the station from which the latter had been procured. Having, in this ingenious manner, found out the station he wanted, little difficulty remained; for the railway servants employed at it, by one of whom the robbery had been committed, were so few in number that the culprit was readily detected. In this ingenious manner the thief was found out.

The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, MAY 22, 1879.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } EDITORS.

J. H. WAGGONER, RESIDENT EDITOR.

An Exciting Doctrine.

In the Baptist State Convention, held in Oakland last week, Dr. Frost delivered what the report called "an able and instructive address" on the subject of "No Millennium till Christ Comes," in which he spoke of the great utility of the study of prophecy. In the discussion which followed, Dr. Kalloch said, "the doctrine has an exciting, unpleasant, and dividing effect on the church."

If we have been correctly informed, for we were, much against our will, prevented attending the Convention, it proved an exciting theme at the session referred to above. But it is well worthy of remark that the unhealthy excitement, the feeling of unpleasantness and division, is on the side of those who oppose the doctrine. That it is a Bible theme none can deny. That we are commanded to take heed to the sure word of prophecy, is plainly written. But that they who oppose it are stirred so deeply in their feelings at the mention of this Bible theme, this subject of prophetic promise, does not speak well for their professed reverence for the words of inspiration, or for their profession of love for our absent Lord who has promised to return to redeem his waiting people. We are required to "look for him," and to "love his appearing," which is spoken of as "that blessed hope," by one whose inspiration led him to hold it and to present it to the church in its beauty and importance.

But we are not at all disappointed that it has this "exciting" effect, and that strong feelings of opposition to this glorious event (which Jesus spoke of as a sweet assuring promise, John 14: 1-3, and for which his apostles longed and prayed, Rev. 22: 20), are manifested by those who have set their hearts against it. *This is also a matter of prophecy.* When our Saviour discoursed to his disciples concerning his second coming, and pointed out the condition of the world when that coming is near—even at the doors, he said that the evil servant whose heart suggests to him that "my Lord delayeth his coming," "shall begin to smite his fellow-servants," who are watching for his coming, and who are giving the household of faith "meat in due season." Matt. 24: 44-51.

There is another Scripture which we will not mention in this connection, which is very explicit on this point. But do not these things go to show the fulfillment of "our Lord's great prophecy?" We are in the last days. "The coming of the Lord draweth nigh." The disposition to smite, and to make the most of this world's pleasures, is manifest wherever men set themselves in opposition to the "blessed hope" of the Lord's coming.

To Correspondents.

To S. J. P.—The argument for the Sabbath does not apply to the yearly festivals given to Israel. They are parts of a typical system which found its fulfillment in Christ. Paul said of those feasts, they "are shadows of things to come, but the body is of Christ." Col. 2: 17. We have reached the work and service of Christ, and the shadow ceases. But the Sabbath—the rest-day of the Lord—has a different origin and significance. It is not a type, but a memorial; not reminding of man's sin, but of God's work of creation. Its reasons never run out; its significance as a memorial does not expire with the ages.

To R. T.—We did not intend to give any offense by publishing the Dialogue from Wesley's Works. We supposed that his quotations were correctly made; some of them we know were—others we do not, never having seen the writings from which he quoted them.

Our brother will bear in mind that many spoke of predestination and foreordination, a century or two ago, in terms which would be considered ultra by the most decided Calvinists of the present day. Calvin was not alone of the reformers who spoke in a manner which few, if any, of their most ardent admirers would be willing to imitate now. Even in our own day there has been a marked change in the method of stating their belief on this subject. We are acquainted with only one denomination—that popularly known, and mostly in the South, as Hard-Shell Baptists—which retains

the old, decisive terms of the sixteenth century on this subject.

It is well also to bear in mind that religious controversy ran high in the days of Wesley. His opponents were not always models of a Christian spirit. We really think that of the two parties the Methodists had the advantage in that respect. Wesley was not as harsh in expression as was Luther. Of course we do not indorse every expression of Wesley in his controversial writings, but we do indorse his conclusions on the subject in question. Having once belonged to a "Calvanistic" body, we speak from conviction.

When one of our associate editors requested us to insert these Dialogues, it was a question between us whether to make any changes or omissions, but it was decided to let him represent himself, giving the proper credit.

PLEASE explain Heb. 10: 9. H. H. C.

To understand this text we must note carefully the connection. Two things are introduced, 1. Sacrifices and offerings, 2. The will of God. The prophecy quoted, Ps. 40: 8, says,—"I delight to do thy will, O my God; yea, thy law is within my heart." Here the *will* and *law* are identical. The sacrifices and offerings under the first covenant did not take away sin—they did not vindicate the righteousness of God's law which condemns sin. But the blood of Jesus does. In his work the law is written in the heart. The sinner is reconciled to God; the carnal mind, which is not subject to the law of God, is removed. And, as is said in Rom. 3: 31, "we establish the law" by faith. The former sacrifices were removed, and the old priesthood abolished, that this work of establishing the will of God might be accomplished.

Alexander Campbell, in his version of the New Testament, did great violence to this text by an *addition* to it, as follows: "He taketh away the first will that he may establish the second." *The first* has reference to the sacrifices which are taken away; *the will established* has reference to the law of God which was in the heart of the Saviour.

Some contend that if *two laws* are spoken of in the New Testament there must of necessity be confusion in regard to them as there is no means of distinguishing between them. But the claim is not valid. We find the two laws easily distinguished by their characteristics. And if there is but one it is readily seen that the writers of the New Testament indulge in the most hopeless contradictions.

Some commentators have blinded their readers, rather than aided them in their readings, by a careless method of commenting on the statements of the apostles, especially those of Paul. Thus Dr. Clarke, who was not at all tinctured with antinomianism, interchanged in his remarks from one law to the other as if both were referred to in the same connection or the same text. But Paul was singularly guarded in this respect, and we take occasion from this question to point out that fact, as follows:—

1. In Heb. 8: 10 the apostle quotes from Jer. 31: 33. But where the prophet uses the singular, *my law*, the apostle uses the plural, *my laws*. We can see no reason for this except to distinguish the precepts which are written in the heart of the follower of Christ, from the *ceremonial law* of which the apostle had been discoursing in this letter, and in speaking of which he had several times used the singular.

2. In Heb. 10: 7, is a quotation from Ps. 40: 8. The psalmist represents Christ as saying, "I delight to do thy will, O my God; yea, thy law is within my heart." The apostle quotes only the first part of the declaration, omitting the term *thy law*, because in this connection he had been speaking of "the law" which had only "a shadow of good things to come"—the Levitical law. In other places, see Rom. 2: 17, 18, he had identified the *will* of God as *his law*. But to mention the two words, as the psalmist did, would make his expression in Heb. 10 ambiguous, and leave the way open to confound the *two laws*, a liability against which, we repeat, he carefully guarded. If it could be shown that the apostle referred to the two laws in the same terms in close connection, then the objection would have force.

We further only call attention to the fact that "we are sanctified" by the *will* of God which was in the heart of our Saviour, and which it is the work of the gospel to write in the hearts of all his followers. Seeing that our hearts are purified "in obeying the truth," 1 Peter 1: 22, and the law of God "is the truth," Ps. 119: 142, we again see reason to refer "the will" to "the law" which we are required to obey.

A Specimen of Knowledge.

"In the *Scientific American* of May 17, 1879, appears an article headed, 'A New Estimate of the World's Age.' From this it appears that a Mr. Millard Reade, of Liverpool, has contributed to the Royal Society, a paper in which he claims to have found a new and satisfactory clew to the age of the earth. His argument may be summarily stated thus:—

"Limestone has been in process of formation from the earliest period. Mr. Reade 'estimates' the sedimentary crust of the earth at one mile in average thickness. Of this he says, 'probably one-tenth consists of calcareous [limestone] matter.' Seeking the origin of this calcareous matter, the article continues, 'it is assumed that the primitive rocks of the original crust were of the nature of granite or basaltic rocks.' Then the amount of lime salts in water drained from such rocks is found to be 3.73 parts to 100,000 parts of water. We quote again: 'It is further assumed that the exposed area of igneous rocks, taking an average throughout all geological time, will bear to the exposures of sedimentary rocks a ratio of about one to nine.' From these and other data it is then 'concluded' that the elimination of the calcareous matter found in the sedimentary strata 'must have occupied about 600 millions of years.'

"In the foregoing quotations, the italics are our own. The reader will see at once the basis of this wonderful conclusion: first an 'estimate,' then a 'probability,' then an 'assumption,' then a fact which is available only if the assumption is correct, then another 'assumption,' then the grand 'conclusion.' And having thus positively proved Moses to be five hundred and ninety-nine millions, nine hundred and ninety-four thousand years from the truth, they are happy! How nice it is to have such clear and positive knowledge about these things!"

The above, which we copy from the *Review and Herald*, shows the manner in which learned men and learned societies palm off their vagaries, and expect the world to give them credit for real wisdom. Their folly would be more endurable were it not for the effrontery with which they claim implicit reliance upon their speculations, and the cool scorn with which they treat the believer in the Bible who questions the force of their statements, and the legitimacy of their conclusions. A paper which rests so much on "estimates" and "assumptions" would be unworthy of notice, were it not that it receives character from being received by the Royal Society.

We commend to our readers the article in this paper, Dr. Lord on False Notions of Geology. It will bear a second careful reading. Every one who studies the argument, and becomes interested in the reasoning, will consider its length one of its merits.

Sunday Not the True Seventh Day.

(Continued.)

THE first chapter of Genesis contains a record which commences with what the Holy Spirit calls "THE BEGINNING." Of what is this the beginning? Of eternity? Mr. F. will not assert it, though he places this beginning in eternity; *i. e.*, he asserts that the events of the six days of creation belong not to time, but to eternity. Perhaps Mr. F. will say that "THE BEGINNING," is simply the beginning of our world's history. But is it not true that God caused Moses to count time from that very point? What if Adam could not of his own knowledge count the number of days which preceded his existence? Could not Moses do it by the Spirit of inspiration? And cannot we do it now by Moses' help?

But observe, Mr. F. has the last six days of the eternity of the past, numbered, measured, and recorded. Then he teaches that time begins where those six days end. But is not eternity, as distinguished from time, unmeasured duration? And is not time, as distinguished from eternity, that part of duration which is measured by the Bible? And if these definitions be accepted as just, is it not manifest that "THE BEGINNING," of which Moses speaks, is the commencement of measured duration; *i. e.*, the beginning of time, the point which marked it, being the creative word that gave existence to the heavens and the earth?

Mr. F. says that the six days of Gen. 1, are the last six days of the eternity of the past; we say that they are the first six days of time. Which is right? If the remarks already made have failed to settle the question, let the reader give attention to the following point which cannot be evaded. Mr. F. acknowledges the rest-day of the Creator to belong to

time, but he denies this of the days which God employed in the work of creation. But observe that the day of God's rest is called the seventh day. Gen. 2: 1-3. This shows that the rest day of the Lord belongs to a series which commenced with what Moses calls, "THE BEGINNING." Mr. F. must therefore admit that the six days belong to time, or else assert that the seventh day belongs to eternity. As he cannot ascribe the seventh day to eternity, he must acknowledge the six days of creation to be the first six days of time.

The first of the three propositions on which Mr. F. bases his assertion that God's rest-day was the first day of the week, is, therefore, proved to be false. We will next examine the second of the three.

2. He says that the day on which God rested was the first day of Adam's existence. But for this to be true, Adam must have been created on the seventh day of the week; or, if such a thing be conceivable, he was created on the very line which divides the seventh from the sixth. But neither of these conclusions is truthful. Adam was created on the sixth day of the week, and at a period in the day when very much of it remained unexpired. That he was created on the sixth day is plainly taught in Gen. 1: 26-31. After the creation of Adam, the Lord God took the man and put him in the garden of Eden, intrusting it to him to be dressed and kept. Then he stated to him the conditions of his probation. Gen. 2: 15-17. And after this, the Lord God brought to him every beast of the field and every fowl of the air, "to see what he would call them." "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." Gen. 2: 19, 20. This must have required several hours of time. When Adam had thus viewed "every living creature," and given to each its proper name, he found not one that was fitted to be his own helper. So it is added that "for Adam there was not found an help meet for him." Verse 20. Next we are told that God caused a deep sleep to fall upon Adam, and he slept. While he thus slept, God took one of his ribs, and of that rib formed Eve. Then he brought her to Adam, who at once gives her a name, and recognizes her as his helper which he had failed to find in all the creatures that he had viewed and named. Verse 23. And God gave her to Adam for a wife. We are informed in Gen. 1: 28; 2: 24; Matt. 19: 4, 5, of what God said to them on this occasion. The marriage of Adam and Eve is placed, by Gen. 1: 28-31, on the sixth day of the week, the day of their creation. And Gen. 5: 1, 2, plainly teaches that the creation of Eve was upon the same day with that of Adam, and intimates unequivocally that their marriage occurred on that very day. After all this, God announced the food of man and beast, and when everything was completed, "God saw everything that he had made, and behold it was very good. And THE EVENING AND THE MORNING WERE THE SIXTH DAY." Gen. 1: 28-31. Let us enumerate the several events which followed the creation of Adam on the sixth day of the week:—

(1) God placed him in Eden to dress and keep it, which implies that he gave him instruction on the subject.

(2) He stated to him the conditions of his probation.

(3) "All cattle," "every beast of the field, and every fowl of the air," were brought to Adam for names.

(4) Then God caused a deep sleep to fall upon Adam while he created Eve.

(5) Then Adam and Eve were united in marriage.

(6) Then God announced to man the gift of his food.

(7) Then God saw that everything he had made was very good, and the sixth day of creation closed.

To these facts should be added the announcement which follows their accomplishment: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2: 1-3.

What shall we say to the statement of Mr. Fuller that the day on which God rested was the first day of Adam's life? Shall we not pronounce it a most inexcusable falsehood? Did Adam take a wife the day before his own existence commenced? Did God cause the

animals to pass in succession before Adam that he might give them names suited to their several organizations, and yet no Adam exist till the following day? Did God place Adam upon probation and threaten him with death in case he sinned, and Adam himself have no existence till the ensuing day? And what about intrusting him with the garden before there was any Adam to intrust with it? Will Mr. F. deny that these things required time? Dare he assert that they took place on the day of the Creator's rest? But whatever answer he may return to these questions, we have the plain testimony of Gen. 1:26-31, which shows that the events of Chap. 2:7-25, transpired upon the sixth day of creation. We have now examined the second proposition on which Mr. F. bases his assertion that God rested from his labor on the first day of the week. The reader will agree with us that this second proposition is of the same character as the first, an inexcusably false statement. Mr. F.'s third proposition furnishes the remaining proof on which he relies to show that the Creator rested upon the first day of the original week.

Here it is:—

3. That Adam reckoned the day of the Creator's rest the first day of the week. But how does Mr. F. know this statement to be true? The Bible says nothing of this kind. Indeed, the real ground of this assertion is found in the two propositions already discussed. For if, as Mr. F. asserts, the six days of creation belong to eternity, then the Creator's rest-day was the first day of time; and if time began with Adam's existence, and his existence began with the seventh day, then we may well conclude that Adam reckoned God's rest-day as the first day of the week. But these two propositions are absolutely false. For the first week of time, as has been fully shown, was made out of the six days of creation, and the rest-day of the Creator; whence it follows that the rest-day is rightly termed in the Bible "THE SEVENTH DAY." Gen. 2:2, 3. And that Adam's existence began quite early on the sixth day has been clearly proved. It is certain, therefore, that Adam could not reckon the rest-day of the Lord, as first day of the week on the ground that it was the first day of time, when the record shows it to have been the seventh day; and it is equally certain that he could not reckon it the first day of the week as being the first day of his own existence when it was not his first day, but his second. To say, therefore, that God's rest-day was the first day of time, is to say that Adam was created in eternity. To say that the week began with Adam's first day, is to assert that it began with the sixth day of creation. And to assert that God rested upon the first day of the week on the authority of the three propositions already examined, is to handle the word of God deceitfully. The theory of Mr. Fuller that God's Sabbath is the first day of the original week, is therefore not founded in truth, and only exists in consequence of his corrupting the word of God to justify his own violation of the fourth commandment. J. N. A.

(To be Continued.)

The Closing Messages of the Gospel.

NUMBER TWO.

THE great plan of the gospel of human salvation is progressive in its accomplishment; and the two great, leading events of it—the first and second revelations of Christ—were, according to the promises of prophecy, to be heralded in their approach by special proclamations. Before the first manifestation of Christ, John the Baptist came as the "messenger" foretold by Malachi, Chap. 3:1, and as the "voice of one crying in the wilderness," as predicted by Isaiah, Chap. 40:3.

In like manner the second coming at hand is to be proclaimed in the fulfillment of three successive and harmonious messages, foretold under the symbols of three angels flying in the midst of heaven. Rev. 14:9-12. These angels, or messengers, symbolize proclamations of truth to be made through the agency of men, the same as the "voice" of Isaiah, and the "messenger," or angel of Malachi. Those were fulfilled by the preaching of a man; these also will be accomplished by human instrumentality. They are messages of the "everlasting gospel," the preaching of which Jesus committed to chosen men, saying, "And, lo, I am with you always, even unto the end of the world." Matt. 28:20. To the end of the world he will have men to preach his gospel. Thus it is proved conclusively that the closing messages of the gospel will be preached by

men, and not by angels from Heaven; though these always have, under God, the oversight of His work on earth.

THE FIRST MESSAGE.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

This is a special message of the everlasting gospel, a proclamation of the time for the session of the judgment. As the clerks in our courts announce the opening of the session to all interested, crying, "Hear ye! hear ye!" &c., so God determined that the time when his judgment should begin should be proclaimed to the inhabitants of the earth.

The gospel was first announced to our first parents, that the seed of the woman should crush the head of the serpent. Abraham, and afterward David, were cheered with the glad tidings that of their descendants should come the Christ, the Redeemer of the world. John the Baptist was entrusted with a message of the gospel; but it was not given to him to announce the hour of judgment come; but to proclaim that in the fulfillment of God's gracious purpose the promised Redeemer and King was at hand. The apostles preached the gospel. Their message was the good news that Christ had died for our sins, according to the Scriptures, that he was buried and rose again, as also it had been promised in the Scriptures, and that remission of sins could be obtained through him and him alone. But they did not preach the hour of God's judgment come; but, in reference to this they could only say that God had "appointed a day in which" he would "judge the world in righteousness" by Jesus Christ. Acts 17:31. They placed the time of the judgment in close connection with the coming and kingdom of Christ,—“Who shall judge the quick and the dead at his appearing and his kingdom.” 2 Tim. 4:1.

It was reserved for the servants of God to make the proclamation of the hour of judgment at the proper time. When the appointed time is at hand the message must be proclaimed.

Men are yet upon probation when this announcement is made; and it is not the last merciful warning to men; for the third angel's message is addressed to mankind while on probation. It calls upon all to choose between the worship of the beast, and the keeping of the commandments of God. Hence the time and work of the judgment begins before the second coming of Christ.

The books are opened and an investigation is made on which it is decided who are to have a part in the first, or "better resurrection." See Luke 20:35. Then Christ comes and that resurrection takes place. Men are first judged, and then rewarded. But the saints are to be "recompensed at the resurrection of the just." Luke 14:14. When Christ comes he brings this reward; for "in a moment, in the twinkling of an eye, at the last trump," they are raised from the dead, changed to immortality, and thus enter upon the reward of eternal life. 1 Cor. 15:52. They must have been judged before this; hence the decision must be made who shall have part in this first resurrection and the kingdom of God before the coming of Christ and the resurrection. "The rest of the dead" do not "live again" till the "resurrection of damnation," which takes place a thousand years afterward. See Jno. 5:29. Rev. 20:4-6.

The beginning of the judgment is described in Dan. 7:9-14. "I beheld till the thrones were cast down, [or placed], and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Vs. 9, 10.

The scene of this judgment is in Heaven. The Ancient of Days, the Father, occupies the throne, and the Son of man comes—not to the earth, but—to the Ancient of Days, and is brought near before him. The saints in general are not there, for they have not yet been raised from the dead. Those who stand before the throne are angels, as may be seen by Rev.

5:11, where the same number "round about the throne" are said to be angels.

That this judgment scene transpires in Heaven before the advent of Christ, is further proved from the fact that the beast, the great antichristian power on earth, is not yet slain, but is afterward destroyed as the result of the decision of this judgment. Said the prophet, "I beheld then because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Now the Apostle Paul says that this wicked power shall be destroyed by the brightness of the Lord's coming. 2 Thess. 2:8.

Again, during this session of judgment the Son of man receives his kingdom. But in the parable of the nobleman going into a far country to receive a kingdom, Christ represents himself as receiving the kingdom before his return to earth to reward his faithful servants and slay his enemies. Luke 19:12-27. Therefore the proof is abundant that the investigative judgment sits, and eternal decisions in regard to men are made, while men are here on earth, still in a state of probation. And the fact that this session of judgment is out of sight of men upon earth, makes it the more proper and necessary that the proclamation should here be made, "The hour of his judgment is come." R. F. COTTELL.

The Message in Alexandria, Egypt.

I FEEL I am a debtor to my dear brethren in America, not having for some time sent any accounts from this most interesting country. Work has so crowded upon me that I have been obliged to steal hours from the night, even for the necessary correspondence with the churches in Italy, every hour in the day and evening being occupied in the labor of preparing souls for the coming kingdom. Our hall is most invaluable for the work of the Lord; all day long we hold school in it, and in the evening we have either Bible-class or preaching of the present truth.

I have now been here three months, and although Satan has used mighty efforts to overthrow us, my encouragement is great. This town is crowded with people from every nation of the three continents (even from Sweden, China, and Madagascar), and perhaps no other town offers such facilities for the wide diffusion of the message which it is our all-important duty to announce. It is time that the truth should flow forth from Egypt. From Alexandria were poured into the early Christian church the anti-biblical doctrines of the school of Plato; and now in Alexandria we have firmly established a school which teaches in five languages that immortality will be the gift of Christ at his coming, and that the wicked will perish from off the new earth.

I have sought in the beginning to consolidate our center, before laboring to increase our circle. It is necessary that our fortress should be firmly established, and provided with spiritual armor both defensive and offensive, before seeking to extend our lines. And this object is already nearly accomplished; for I have now around me several brethren well grounded in present truth, whom I have labored to instruct in the deeper subjects of the advent announcements given us by Daniel and John, and especially to show them the importance of the Sabbath as the seal of God. I have witnessed with pleasure their increasing fervor, and their desire to impart these truths to others. They have already voluntarily adopted the custom of opening and closing the Sabbath with prayer; and have begun to hold meetings from house to house in the houses of brethren who are prevented by illness or other causes from attending at the hall, thus increasing prayer and opening new centers in distant parts of the town; and having thus employed our first quarter, during which God has increased our number to double what it was when I came, we are now prepared to announce the truth in five languages to all who will come.

For this purpose I have announced a series of lectures on prophecy in English next month, and requested our sisters in Bale to print the announcements, as printing is enormously expensive here. I have already found several English friends who read our tracts with interest, and have also, through them, sent several addresses of influential people to Bro. Loughborough in England. I have found among others a Scotch lady who has for several years observed the Sabbath alone, having recognized it as God's day from reading the Bible.

I must make special mention of one brother whom the Lord has given us. He is of the house of Israel according to the flesh. His father still reads Moses in his native Hebrew, with the veil upon his heart. But God has taken the veil from before the son. I have found in him a very valuable assistant in the school, and being well acquainted with Arabic and modern Greek, he labors much at evangelization in both of those languages, as well as in Italian. He has also brought his sister and his younger brother to our school, where both have learned of Christ, the promised Messiah.

Our school is by far the most important work that we have yet undertaken. The chief schools here are that of the Roman Catholic Church, an immense establishment, where some five or six hundred children are brought up under the banner of antichrist; the Greek school, overflowing with saint worship; the schools of the German and Scotch churches, where the children are brought up in Platonism and in the veneration of the day of the sun; and the Italian public schools, where atheism is openly taught. Our brethren could not educate their children save by sending them to one of these roads to soul-ruin.

It was urgent in the extreme that we should open a school where the children of our brethren might learn the truth as it is in the Bible. But how was it to be done without teachers and without means? Well, we thought we would begin in God's name and look to him for help, and so we opened a school in our hall on the first of February, and have undertaken to do the teaching until help comes. And now we have already four or five precious little souls that give marked tokens of birth in Christ, who scarcely knew the existence of a God two months ago. They can now find chapters and verses in the Bible, and with their little lips they express their hope in the resurrection, and their esteem for God's day.

Our situation, however, is difficult in the extreme. The number of our scholars is increasing rapidly, the hall will soon be too small to contain them. I have the whole burden of the school on my shoulders; and unless I can soon employ some experienced Italian teachers, I know not how we will be able to get along. We have a very experienced master in the number of our Sabbath-keeping brethren at Naples; I hope we may be able to employ him. I ask most earnestly the prayers of our brethren, and the help of all who can help us; for I have already been obliged to refuse several children from not having the means or accommodations for taking them.

Our sister churches at Bari and Naples in Italy are holding firm in the Sabbath. Our brethren there are still firm in their zeal to announce the truth. Two or three new brethren have joined our meetings at Naples since I left.

Bro. Bertola writes that in Greece there are many who observe the Sabbath, and gives us hope that there also we may obtain fruit in the preaching of the commandments. I still keep up correspondence with Malta, where, although it is a most worldly and bigoted place, there are a few who take an interest in the Sabbath and advent questions. Our tracts have also gone to Cyprus, and I have obtained a correspondence with Melbourne in Australia. I have recommended friends there to write directly to California for tracts, as it is nearer to them.

The time has now come when we require tracts in modern Greek. We have had much discussion already upon the Sabbath with Greek friends, of whom there is a great number here, but many of them do not understand any language but their own. I find I can acquire their language easily, and hope to be able to preach in it shortly. They are a very interesting people, and there is much encouragement to work among them; for their church, unlike the Latin one, favors the reading of the Bible, and many of them are well versed in the Scriptures. Moreover, many of them recognize the Sabbath, and as for baptism, it would be impossible for them to read the New Testament in their language and sprinkle infants. It is true, they immerse them, but they are very open to conviction on the subject, and their word *baptisma* has already gained half the argument. I remain with Christian love,

Yours sincerely in the Lord,

H. P. RIBTON.

A good example is the best sermon.

The Home Circle.

OTHER MEN.

THE golden precepts of our God,
The thorny path our Christ has trod,
Seem meant for other men.

The pulpit in its eloquence,
Feels every word that drops from thence,
Is meant for other men.

The sins it sees, the crimes unseen,
The outcast soul, the wretched mean,
Are all of other men.

And so from pulpit down it goes,
The list of sins our paper shows
Are deeds of other men.

And all good Christians as they read,
Rest safely in their chosen creed,
And sigh for other men.

"God save these souls; but as to ours,
We do not feel the threat'ning powers
That conquer other men."

And yet, oh, reader, search your heart,
And see how little 'tis apart,
From those of other men;

How much of strength is due to chance,
The happening of a circumstance
To you and other men.

In prosperous days you fear no fall,
But fickle fortune changes all
For you and other men.

Oh, how much better would it be,
If you could only—only see
Yourself as other men.

—Sel.

How to Make Life Pleasant.

It is a secret worth learning, to know how to be cheerful one's self, and how to make other people, and especially the home circle, happy. Some people seem to live in perpetual sunshine, and wherever they go, carry sunshine with them; others diffuse a kind of chilliness and gloom, and are always managing to say uncomfortable things. There are some persons who seem to treasure up things that are disagreeable on purpose. I can understand how a boy that had never been taught better, might carry torpedoes in his pocket, and delight to throw them down at the feet of passers-by and see them bound; but I cannot understand how an instructed and well-meaning person could do such a thing. And yet there are men that carry torpedoes all their life, and take pleasure in tossing them at people. "O," they say, "I have something now, and when I meet that man I will give it to him!" And they wait for the right company, and the right circumstances, and then they out with the most disagreeable things. And if they are remonstrated with, they say, "It is true," as if that was a justification of their conduct. If God should take all the things that are true of you, and make a scourge of them, and whip you with it, you would be the most miserable of men. But he does not use all the truth on you. And is there no law of kindness? Is there no desire to please and profit men? Have you a right to take any little story that you can pick up about a man, and use it in such a way as to injure him, or give him pain? And yet how many there are that seem to enjoy nothing so much as inflicting exquisite suffering upon a man in this way, when he cannot help himself! Well, you know just how the devil feels! Whenever he has done anything wicked, and has made somebody very unhappy, and laughs, he feels just as, for the time being, you feel, when you have done a cruel thing, and somebody is hurt, and it does you good.

This bears on another point—that of saying pleasing things instead of disagreeable things. There is a person that never fails to say a pleasant thing when I meet him. If, for the sake of saying a pleasant thing he ever said an untrue thing, I should be sorry; but I trust that all of us do things in one place or another that are sufficiently praiseworthy to justify their being pleasantly spoken of; and I would rather have a person take notice of my good points than my bad, and speak of them. It makes me happier, and I feel better toward him, and toward everybody else. If a man has done anything that is creditable, is it best to praise him for that, or to find fault with him for something which he has done that is not so creditable? Is it best to encourage persons by commending them for that part of their conduct which is commendable; or to discourage them by holding up to condemnation that part of their conduct which is faulty? I know there is danger of going to extremes in this direction; and yet it is right for us to maintain a thousand courtesies that tend to give pleasure, and to avoid many rudenesses that tend to give pain. Choose things that will please men. Nutgalls are not the only things in the world. There are roses and honeysuckles. In the family, the law of pleasing ought to

extend from the highest to the lowest. You are bound to please your children; and your children are bound to please each other; and you are bound to please your servants, if you expect them to please you. Some persons are pleasant in the household, and nowhere else. I have known such men. They were good fathers and kind husbands. If you had seen them in their own house, you would have thought that they were angels, almost; but if you had seen them in the street, or in the store, or anywhere else outside their house, you would have thought them almost demonic. But the opposite is apt to be the case. When we are among our neighbors, or among strangers, we hold ourselves with self-respect, and endeavor to act with propriety; but when we get home we say to ourselves, "I have played a part long enough, and am now going to be natural." So we sit down, and are ugly, and snappish, and blunt, and disagreeable. We lay aside those thousand little courtesies that make the roughest floor smooth, that make the hardest things like velvet, and that make life pleasant. We expend all our politeness in places where it will be profitable—where it will bring silver and gold.

My friends, our kindness should begin at home. It should not stay there; but there it should begin, and there it should be nourished. And nowhere else should you be so considerate of politeness as in your own house, when there is nobody there but your wife and children; for what has a man that is worth more to him than his wife and children?

There are non-Christian families—families that do not profess to know the truth, or to follow Christ—that might well be models or examples to us in single things.—*Ladies' Repository.*

Some Thoughtless People.

HE is not vicious, and he has no special malice in his heart, but his thoughtlessness leads to more human misery than results from the premeditated wickedness of a deliberate transgressor. On Saturday he scattered orange peel on the stairs and lobby of our building, and continued this along down the street as he went, occasioning several strains and one severe fall as his victims incautiously trod thereon.

He belongs to a large family, all of which throw banana skins and orange peel upon the pavement, not for the express purpose of endangering the life or limbs of the wayfarers, but because they have in their hearts no thoughtful regard for human welfare.

His brother is the man who carries an umbrella over his shoulder, with the point well back, which describes an arc of three feet as he swings his body in walking. Several persons have been injured in the face, one nearly lost his eye, and a number of lesser grievances have been inflicted through his habit, although he will not stop the practice unless it is made criminal by the act of the Legislature.

His own cousins, quite a number of them are the men who cross their legs in the cars and omnibus, thus wiping their feet on the dresses and pantaloons of their fellow passengers. One of them is generally found in the cabin of the ferry-boat, either near the door or the narrow passage by the wheel-house, where his protruded boots trip every passer who does not go by him with great care. He would not put his feet on the floor and draw them in a little while the throng goes by, to procure a life-membership in any one of the great benevolent societies he so fondly patronizes in his Sunday contributions.

His more distant relatives who stand tattling with a friend in the middle of the sidewalk, thus greatly obstructing the travel, or saunter slowly up the street with curved elbows, or whisk through a crowd with a cane under their arms, are all recognized without any further description. They are a large family, and they are nuisances in whatever community they take up their abode.—*N. Y. Journal of Commerce.*

A General Candle-Snuffer.

IN one of Dr. Chalmers' ragged schools in Glasgow, there was a boy who could not be controlled and was a constant interruption to the school. After bearing long with him, it was resolved to expel him. The superintendent of the school, seeing elements of power in the boy, pleaded for one more trial. It was before the days of gas, and the school-room was lighted with common candles. They of course needed frequent snuffing, and so the superintendent appointed this uncontrollable boy general candle-snuffer. From the commencement of his work a change came over him. He entered into his work with spirit, and became one of the best boys in the school. His active energy only needed employment.

Reports from the Field.

Christiana, Norway.

THE past week has been much occupied with meetings, nine being held in five days. This is the passover (easter) week, during which work is forbidden except on the Sabbath. On the Sabbath we had, nevertheless, a larger congregation than usual.

On easter-day it is the common custom to bring an offering to the meeting. The friends brought \$25 to our meeting, besides \$2.66 being placed in the contribution box.

Among the Sabbath-keepers in this place we have a good representation of Swedes and Danes, as well as Norwegians. And we have already good evidences that we could find no better place in the three Scandinavian kingdoms from which to spread the truth than this city. During said meetings a number of hearers have been present from other places, among whom was a member of the legislature—our friend Jaabak—and a Baptist brother from Sweden who came on purpose to hear and understand the truth. He returns home with a number of tracts, and in union with the truth. He has preached some. Another brother from Sweden, who is preaching, writes that he is fully convinced of the truth except on the end of the wicked, and he wants books and help through correspondence. Another young brother, who has preached with good effect, has also through reading accepted the light. He is a Swede, lives now in a small city in Norway, but has expressed a desire to come here and gain some needed information, and then go into Sweden to help spread the truth.

The religious movements among the people in Sweden are such that there can be no doubt that Sweden will be the best field, at last, in Northern Europe, when proper help can be obtained.

JOHN G. MATTESON.

April 15, 1879.

East Otto, N. Y.

THE State quarterly meeting of the Pennsylvania T. and M. Society held at this place May 3, 4, was well attended, being the largest meeting ever held here by our people. All the directors except one, the Conference Committee, all the preachers belonging to the Conference, and other leading brethren from the different parts of the Conference, were present, and so good a degree of interest was manifested in the important work of the meeting that it was continued until Monday evening.

The quarterly report of labor in the tract society showed a good degree of interest in this work, and very harmonious action was taken in reference to the plans for labor for the summer. Four, and perhaps five, tents will be run in this Conference this present season, and laborers and fields were assigned to each.

By unanimous vote of the brethren, it was decided that the camp-meeting should be postponed till fall. If our brethren labor during the coming season with the spirit manifested at this meeting, we shall look for great success to attend their efforts.

J. N. ANDREWS,
B. L. WHITNEY.

Willows, Cal.

HAVE been holding meetings here since the 2d inst. The weather has been unfavorable, it being very cold, or wet and rainy, with the exception of a few evenings. I have given but thirteen discourses. The attendance has been small; the country people are all busy haying, so they come but little. There are a few in town that are interested and come quite regularly. They are meeting bitter opposition; lying reports are circulated, and various means are used to keep them away.

The tent blew down Wednesday afternoon, and it was torn considerably. The center pole was broken, also two of the side poles and four of the small guys. A whirlwind struck it in the midst of a south west wind.

May 19, 1878.

J. D. RICE.

Dakota.

IN company with brother John Richards, who speaks the German language, I visited the Russians, with whom I had long desired to form an acquaintance. We found a very interesting company of about thirty-five Sabbath-keepers. Their experience in the old country has been such as to make them somewhat distrustful of strangers, but by the blessing of God we were enabled to overcome their prejudices in a remarkable degree, and, as these yielded, the melting Spirit of the Lord came into our midst, inditing earnest prayer, and causing our hearts to run together, until we wept like children. Al-

together, our visit to them was a success, and I am satisfied that there is an excellent field for a competent, judicious laborer, and one that should be improved.

S. B. WHITNEY.

Howard, Dakota, May 5.

Southampton, England.

SINCE my last report two more have commenced the observance of the Sabbath with us. Our Sabbath-school has increased in numbers until we have four large classes and a Bible-class. The children are especially interested in attending.

New parties are attending the discourses given in our house, and our congregations are about as large as we can accommodate. Our tent is now completed, and is really the best one for a single top I ever had. All the ropes and the lacings of the top are on the inside. On the outside, the lacing seam is covered with a strip of duck four inches in width. Between each section seam is worked in, showing on the outside, a cord of red bunting, which gives it a very neat appearance. The tent-maker requested the privilege of putting this in.

As we examined our tent, with flag, poles, stakes, all completed, with sacks, in a substantial and tasty manner, for \$425, we were thankful that we decided to purchase it here.

I wrote Bro. White that I thought it would cost about \$600 here to purchase a tent and seat it, and get it ready for meetings. We have succeeded in finding favors to that extent that we decided to add to our furniture a harmonium, for which we paid \$40. It has an excellent tone, and is just the thing for a tent. We trust with its use to add to the interest of the meetings.

The cost of our tent, with seats, lamps, stand, carpet, harmonium, etc., will not probably exceed \$575. We have received donations toward the tent of \$75, and others are planning to make sacrifices for the work.

One sister writes from the north of England: "I have dedicated a plot of our garden to the Lord, for the English mission, and have planted it with snow-drops. They look very promising. You shall have what they make for your tent. I think my bed of bulbs will make \$5. If it makes more you shall have it."

I mention this to show that those here who receive the truth seek to do all in their power to advance the cause. We ask the prayers of all God's people that access may be gained to hearts and minds here.

J. N. LOUGHBOROUGH.

Clyde, Ohio.

THE State Quarterly meeting was held at Clyde, May 2-6. We had the largest turnout from all parts of the State that we have ever had except at a camp-meeting. Nearly all the leading brethren from the various parts of the State were here. The Lord has greatly blessed the cause here since last camp-meeting. Seven or eight new churches have been raised up, most of the churches have been revived, and nearly two hundred, in all, have embraced the Sabbath. Promising fields are opening in every direction.

Many interesting things occurred at the Clyde meeting which we cannot even mention. Elder S. Shreves, Methodist minister at Newark, has just embraced the truth, and resigned his charge there. He now goes out with Eld. Burrill. Five were licensed for the first time at this meeting, and Brn. Rupert, Underwood, Gates, and Guilford were ordained. Two were baptized and three admitted into the church.

Thus closed one of the sweetest meetings we ever attended in Ohio, as all the brethren testify. We thank God, and take courage.

D. M. CARRIGHT.

Pacheco, Cal.

MY labor in Pacheco resulted in the reclamation of three and the conversion of seven, four adults and three youths. Others are interested. One kept last Sabbath who has not signed the covenant. I trust there is a work begun here that will result in many more taking their stand for truth. The church is much encouraged. We leave this noon to join Bro. Rice in Colusa Co.

May 18, 1879.

R. A. MORTON.

Gadsden, Ala.

THERE are a few here who are keeping the Sabbath, and there are many others who would embrace the truth, had they an opportunity of hearing it. The people here are very poor, yet we want to give towards the cause according as the Lord prospers us. There are seven here keeping the Sabbath who wish to be baptized. We remain yours in gospel bonds.

JOHN W. WALKER,
JOSEPH HOFFMAN.

Good Health.

A DOCTOR'S STORY.

MRS. ROGERS lay in her bed,
Bandaged and blistered from foot to head,
Bandaged and blistered from head to toe,—
Mrs. Rogers was very low.
Bottle and saucer, spoon and cup,
On the table stood bravely up;
Physic of high and low degree;
Calomel, catnip, boneset tea—
Everything a body could bear,
Excepting light and water and air.

I opened the blinds; the day was bright,
And God gave Mrs. Rogers some light.
I opened the window; the day was fair,
And God gave Mrs. Rogers some air.
Bottles and blisters, powders and pills,
Catnip, boneset, syrup and squills,
Drugs and medicines, high and low,
I threw them as far as I could throw.
"What are you doing?" my patient cried;
"Frightening Death," I coolly replied.
"You are crazy!" a visitor said;
I flung a bottle at her head.

Deacon Rogers he came to me;
"Wife is a comin' around," said he,
"I really think she will worry through;
She scolds me just as she used to do,
All the people have poohed and slurred—
All the neighbors have had their word;
'Twas better to perish, some of 'm say,
Than be cured in such an irregular way."

"Your wife," said I, "had God's good care,
And his remedies—light and water and air.
All the doctors, beyond a doubt,
Couldn't have cured Mrs. Rogers without."

The deacon smiled and bowed his head;
"Then your bill is nothing," he said,
"God's be the glory, as you say!
God bless you, doctor, good day! good day!"

If ever I doctor that woman again,
I'll give her medicines made by men.

—Will M. Carlton.

Useful Information and Unnecessary Education.

A SENSIBLE woman and mother, writing concerning the ignorance of the simplest principles of hygiene shown by a large proportion of the people, says:—

I went to see a sick child the other day, the youngest of nine children, whose mother, otherwise intelligent, showed the most astonishing ignorance about treating the commonest things. Seeing me feeling the child's pulse, she said she knew nothing about the pulse, not even where to find it. That she always left that to the doctor. She had not thought it necessary to send for one yet, though the child suffered from severe internal pains and had a high fever, and she admitted that she did not know what was the matter with him. She said she had tried everything, and the doctor could do no more. On inquiry I found that among the multitude of remedies recommended by the good neighbors, and which she zealously administered, one was egg-shell tea, and another a good rubbing down with spirits of turpentine and vinegar.

I have known a young girl who prided herself on her accomplishments, when her baby brother was crying with cold and neglect, on the floor, to say: "If it was mine I'd spank him," and no doubt she would.

A young couple I once knew with their first child, a very bright little thing just beginning to walk. I have known the father time and again, because the baby wouldn't stop crying when he told it to, to spank it till it couldn't cry. He would make it mind, and succeeded so well that when he spoke to it—even his stern look—when badly hurt, would make it stop its crying instantly, and its little dry sobs went to my heart. You will call this man cruel, but he did not mean to be. He didn't know any better; and the most of the cruelty practiced towards the helpless little ones is the result of ignorance. You may think I have cited extreme cases, but I know they can be multiplied in any neighborhood, even among those who have a good common school education.

Now, what sense for pupils to learn all about the different countries in the world, even to knowing the names and exact location of streams in remote corners of Maine or Siberia; to learn all that can be taught about the planets and fixed stars—the higher mathematics—and be in such ignorance of the commonest needs of the human body.

How many daughters are "educated" till they are totally unfit to be wives and mothers in any sense; parents too often slaving and pinching, getting up before daylight, paring apples to dry after dark, that their girls may be kept in the high school till they graduate. If they go in with a good constitution, too often they come out pale, broken down, victims of various forms of weaknesses and aches. In short, chronic invalids, all ready

to marry, for of course none of them expect to be old maids.

The boys can stand it rather better. They use their muscles to a good purpose in their games in the open air. Put veils and clinging skirts on a boy, and then see how he will run and jump.

And now ye wise, good educational boards, let me beseech you as parents and philanthropists to have every teacher in your primary and high schools qualified both in precept and example to teach their pupils how to be well. If this implies for the growing ones two or three hours of study and classes, and the remainder of the day helping their parents and each other in domestic duties, and working and playing several hours, if possible, in sunlight and open air, then all the better for that sweetness of temper, purity of life, and efficiency both of body and mind, which alone will ever redeem us as a nation from the weaknesses which threaten to be our ruin.—*Sel.*

What People Want.

It is not always that a "little learning is a dangerous thing." It may be a very good thing, especially if it is Latinized. A case in point is given in *Potter's Monthly*. An invalid discharged his first physician because he was honest enough to tell him that he had a sore throat; and the second doctor, having some hints of the fact, answered the sick man, when questioned, that his case was highly abnormal, and had degenerated into *synanche tonsillar*.

"Oh, doctor," cried the patient, "do say that word again."

"Why, sir, I said you were at present laboring under *synanche tonsillar*."

"Why, just think, doctor, that fool told me I had nothing but a sore throat, and I told him I had no use for such a dunce. Doctor, what did you call it?"

"I told you, sir, in plain terms, that the morbid condition of your system was obvious, and that it has terminated in *synanche tonsillar*."

"Oh, doctor, it must be a monstrous bad complaint. Think you can cure me, doctor?"

"Now, though your diagnosis is clear, your prognosis is doubtful; yet by prudent care and skillful treatment you may recover."

"Oh, well doctor, do stay all night, and I will give you anything you ask."

He got well of his sore throat, and paid the doctor a generous fee.

The Danger of Sedatives.

THE *Popular Science Monthly* gives this warning on the important matter of using sedatives for the little ones: "One of the great dangers attending the use of the various sedatives employed in the nursery, is that they tend to produce the opium habit. These quack medicines owe their soothing and quieting effects to the action of opium, and the infant is by them given a morbid appetite for narcotic stimulants. The offering for sale of such nostrums should be prohibited, as tending to the physical and moral deterioration of the race. In India, mothers give to their infants sugar-pills containing opium, and the result is a languid, sensual race of debauchees. In the United States the poisonous dose is administered under another name; but the consequences will probably be the same."

The Young Man's Course.

I SAW him first at a social party. He took but a single glass of wine, and that in compliance with the request of a fair young lady with whom he conversed.

I saw him next, when he supposed he was unseen, taking a glass to satisfy the slight desire formed by sordid indulgence. He thought there was no danger.

I saw him again with those of his own kind, meeting at night to spend a short time in convivial pleasure. He said it was only innocent pleasure.

I saw him yet once more. He was pale, cold and motionless, and was carried to his last resting place.

I thought of his future state. The Bible teaches, "Drunkards shall not inherit the kingdom of Heaven."

Characteristic.

How many persons are treated who endeavor to enforce even the liquor license laws may be inferred from the following item, which we clip from the *Observer*: "N. T. Manley, a farmer at Porksburg, Iowa, has been very prominent in prosecuting liquor sellers in the town. On February 18th his corn crib, containing 7,000 bushels of corn, was burned, and he received a card bearing the following words: To Mr. and Mrs. N. T. Manly; Warning! warning! This is to prevent this corn being made into whisky."

Religious News and Notes.

—Dr. Newman, of England, has at last been made a cardinal.

—No Catholic church is permitted to substitute gas for candles.

—In Africa there are 182,000 native members of Protestant churches.

—It is said the Zulus have not the Bible complete translated into their language.

—The Imperial Government in China has ordered the closing of the Buddhist nunneries.

—Moy Jim Kee has opened a Christian mission house in Mott street, New York, for the Chinese.

—Rev. Edward Palmer regularly fills the Presbyterian pulpit in Barnwell, S. C., and his age is 91 years.

—Robert Laird Collier has accepted a call to the Unitarian church of Bradford, Yorkshire, England.

—The oldest Presbyterian minister in the United States is in Vienna, Mich., Noah M. Wells, in his 97th year.

—Forty Presbyteries voted, Yes, and sixty-four, No, on the overture for reduced representation in the General Assembly.

—Major Whittle, the friend and co-laborer of P. P. Bliss, has been holding successful revival meetings in Syracuse, N. Y.

—Prof. Dr. Patton, of Chicago, has received a call to the chair of Apologetical Theology in the Presbyterian College of London.

—Rev. G. D. Turino of Italy is visiting the Presbyterian churches in the United States as representative of the Waldensian church of Italy.

—The French clergy have been warned that they will be punished if they continue to indulge in attacks upon the Republic from the pulpit.

—It now appears that John Wesley's first hymn book was printed in America. A copy has been found, dated 1737—earlier than that first printed in England.

—The mania for "show" in the churches is thus hit in the *Norristown Herald*:—"It requires a new spring bonnet to develop the latent Christianity of a woman."

—The English Wesleyans are increasing their "Thanksgiving Fund" so that there is a prospect of putting all their denominational schemes in good financial condition.

—Bishops Scott, Simpson, Foster, Bowman, Peck, Wylie, Merrill, Haven, and Andrews were in Wheeling, W. Va., May 18, attending the M. E. Bishops' semi-annual meeting.

—The Baptist State Convention passed resolutions endorsing Dr. Graves of Tennessee, he having been challenged by the Disciples of California to a discussion of their differences.

—A sheriff in Stephenville, Texas, with a posse of citizens, undertook to arrest a man at a prayer meeting, but was resisted with revolvers, and the "church militant" triumphed; the arrest was not made.

—The school and mission work of the Friends among the Indians is carried on mostly among the children, the adults being too strongly attached to their old habits of life to be successfully reached.

—The civil authorities of Prague, Austria, have directed that no more meetings be held by the Missionaries of the American Board, under penalties of fines and imprisonment. Very little encouragement for missionary work is found in Austria.

—Dr. Shedd writes from Hamadan, Persia, that one of the oldest colonies of Jews in the world, in Hamadan, is agitated with the question, "Is not Jesus the Messiah?" The whole city is moved; four of the chief men have been baptized, and many others are confessing Christ.

—Dr. Holland, in *Scribner* for May, favoring choirs in churches, says,—"The churches are full, as a rule, where the music is excellent. This fact may not be very flattering to the preachers, but it is a fact, and it is quite a legitimate question whether a church has a right to surrender any attraction that will give it a hold upon the attention of the world, especially if that attraction is an elevating one, and in the direct line of Christian influence."

—*Good Words* says of Japan: It would be hasty to leap to the conclusion that Japan will become rapidly Christianized. Christianity is a word of terror to nine-tenths of the people. A resident told me that an excellent servant he had from the country used to fly past the door like an arrow if the family knelt at prayer; they were weaving a charm, she thought, that would bewitch her; and a native gentleman mentioned, as if it had been almost beyond hope, that the people in the country were ceasing to speak of Christianity as witchcraft, and were expressing curiosity to learn what it was. Centuries of denunciation have inspired a terror that is slow to abate. Nor are the people a religious people. Their temples are poorly attended and their demeanor is little reverent; but they have a regard for their priest, and with the priest it is a question of life or death. Christianity finds the priesthood an implacable and by no means contemptible foe. The young men who have been in Christian countries seldom profess Christianity on their return, and some of them are distinctly hostile, and have adopted the negative criticism that they found in Europe. There is not much of what at first sight seems to favor the missionary that is really on his side.

Secular News.

—Short costumes are coming in fashion for out-door wear.

—The business portion of Farmersville, La., was burned May 16.

—Russia is reported to be still making further demands on China.

—Germany has concluded a favorable treaty with the Island of Samoa.

—A French Coast Guard Cutter has captured six English fishing vessels.

—Henry J. Cross, city Treasurer of Salem, Mass., hanged himself May 16.

—Henry M. Stanley is in Africa, acting as interpreter to an exploring expedition.

—A heavy rain storm—"a regular south-easter"—visited California May 17, 18.

—Fires in Russia are "catching." Upwards of 80 houses were destroyed at Irlit May 17.

—The earthquake in Persia March 22 totally destroyed 21 villages and killed 922 persons.

—The Empress Augusta of Germany arrived at Windsor Castle on a visit to England, May 14.

—There is complaint that many peach trees in Napa Valley are affected with the curled leaf.

—In a menagerie in Pawlings, N. Y., a camel attacked and severely whipped a large elephant.

—A "new party" to run the Constitution of California has been organized, and Denis Kearney has been left out!

—The town of Halas, Hungary, has been inundated in consequence of continuous rains, and much damage is done.

—There is some prospect that England will have an Egyptian trouble on her hands, with her other little war matters.

—It is said that Queen Victoria has a "morbid dread" of assassination, to which sovereigns seem to be much subject of late.

—Potatoes in San Francisco county are affected with blight. Crops which one week look well, the next look as if the tops were burned.

—The President having vetoed two army bills, his political opponents have held several secret caucuses to determine what to do to accomplish their object.

—Gen. Frisbie, formerly of California, now in Mexico, says the Mexican mines are poorly worked, little machinery being used; the annual production is about \$25,000,000.

—The depression in farmers' interests in England increases. Rents are being reduced yet with little prospect of relief. The immense supply of food from the United States causes a gloomy outlook for English producers.

—Gen. Howard, in a letter to the Governor of Oregon, complains that the murderers of Indians of the Umatilla Reservation go unpunished, the civil officers ignoring complaints. Gov. Thayer, in his reply, offers no hope of a remedy.

—The newspapers are inviting the United States Government to mediate between the belligerent South American Republics, which are just now doing great damage to each other in destroying improvements which are much needed.

—Prof. Dwight of Columbia College, in his address to the law graduates, said that the new Constitution of California is "a sort of Noah's ark, with all sorts of creeping things and slimy creatures, without any Noah to take charge."

—Correspondents represent society as being terribly demoralized in Russia. Nihilism, or communism, is rampant, and the lack of morality apparent everywhere, amounts even to public indecency. Is the colossus nearing its destruction?

—The Oldham, England, *Chronicle* says that salmon caught in the Tweed have been found diseased. Prof. Christian of Edinburgh says that attached to the fish appears to be an irritating fungus which eats into the flesh, causing them to rub themselves to destruction on the gravel.

—The President of Tufts College offers the products of one hundred acres of land to the manager of the boarding club, if he will give the students board at \$2.50 per week. We know of no institution which has successfully reduced board to a rate almost nominal in price equal to the College of Battle Creek, Mich.

—An enthusiastic International Canal Congress has been held in Paris, to take steps toward the construction of a canal across the isthmus of Panama. There were delegates from all the great powers of the world. M. De Lesseps, originator of the Suez canal, was elected president.

—Wallace Wilkerson was sentenced by Judge Emerson in Salt Lake city, to be shot, having been found guilty of a murder committed in 1877. Judge Emerson's decision was affirmed on appeal by the Supreme Court of Utah, and by the Supreme Court of the United States, and the sentence was carried out at Provo city, May 16.

—George F. Maynard, city Auditor of San Francisco, committed suicide at the house of Mr. Gwin, his son-in-law in Amador county, May 16. There appears to be no doubt of his integrity, but he was exceedingly sensitive, and the unscrupulous charges of corruption by the "sand lot" orators caused a depression of mind leading to self destruction. This at present is given as the cause.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 22, 1879.

No Paper Next Week.

ON account of many meetings, and other business pressing upon us, we have labored very hard for some time past.

Missionary Workers.

At the meeting in Oakland, May 11, Brother P. M. Partridge was designated as worker among the shipping in San Francisco Bay.

Anti-Tobacco.

WE have received from the publisher, H. L. Hastings, of Boston, a book on the subject of tobacco using.

We have also received a pamphlet of 76 pages on the same subject, from the author, "Rev. Albert Sims," published by him at "432 King street East, Toronto, Ont."

Send a small sum, and we will forward you a package of Anti-Tobacco Tracts, suitable for distribution among lovers of the weed.

We hope these publishers will have success, not only in scattering their publications, but in freeing many from the degrading slavery of the tobacco nuisance.

Temperance Work in Oakland.

THE "gospel temperance meetings" still continue in Oakland. We regret that our time is so occupied, day and night, that we have so little opportunity to attend them.

A Temperance Reform Club has been organized, of which Dr. Agard was elected President. In his remarks acknowledging the honor conferred upon him, he said:—"The coming physician is not to be the man who can heal the most diseases, but he who can, by setting forth the laws of health, prevent most from becoming sick."

As an ardent friend of the cause of temperance we congratulate the Club in their selection of a presiding officer. If these words are made the platform on which they stand and act, they will prove themselves worthy of the name of Reformers.

It is an old saying that "Prevention is better than cure." Sin leaves its impress, even though it be forgiven. Habits in evil leave the body and soul weakened, even though they be discarded.

A RELIGION which does not suffice to govern and control a man, will never suffice to save him. That which does not distinguish him from a wicked world, will never distinguish him from a perishing world.

Work of Faith.

THE work of God is a work of faith. Webster says faith is an implicit reliance on the testimony of another. The Bible, which is the highest authority, says: "Faith is the substance of things hoped for, the evidence of things not seen."

Every step taken in the cause of God is as much a step of faith in the nineteenth century as it was when God led Israel through the wilderness. Our faith grasps God's testimony concerning the present truth.

Had we a score of years in which to talk about warning the world, there would be more consistency in dallying along for a year or two. But the providence of God is far in advance of us, and we have no time to lose.

God has committed this truth to men and women, and if you, dear reader, are a believer in it, then you thereby become responsible to enlighten others.

S. N. HASKELL.

A Remarkable Tradition.

I HAD the privilege of listening to a very interesting discourse from M. Coon, a missionary to Persia. This man has spent the better part of his life laboring among the Nestorians and Mussulmans till gray-headed.

The speaker mentioned a tradition which he declares prevails through all those countries where Mohammedanism is in the ascendancy, and which is universally believed by them. They say there are to be in the history of the world twelve Imams, i. e., great teachers, before the great day of Judgment.

He stated that this expectation has had so much effect upon them that many look upon Christianity with far more favor than formerly, and that many small sects are springing up among them whose existence is more or less directly traceable to a belief in this tradition.

I confess this was a startling thought to me. While the speaker, of course, drew the conclusion from it that there was to be a mighty movement through the 180,000,000 of Mohammedans toward the acceptance of Christ as the Saviour and the world's conversion, it looked to me as though God had, through his inscrutable providence, caused even the many millions of the followers of Arabia's false prophet to contemplate the return of Jesus our Lord.

Who shall say that in the loud cry of the closing message rays of glorious light shall not reach these far-off missionary stations, and that these poor and oppressed disciples of Jesus, who have taken their lives in their hands to follow him, will not receive his last work; and that this tradition so widely disseminated and believed may not prepare the way for many honest souls?

However this may be, it is most remarkable that at the very time the proclamation of Christ's soon coming is being made through all the nations of Christendom, a tradition to the same effect already exists among the 180,000,000 of Mohammedans.

Our pathway is strewn with roses compared with the thorny path of missionaries to the heathen. Why should these excel us in zeal? Oh, for more of the self-sacrificing spirit among ministry and people that characterizes those who take their lives in their hands and go away from the earthly associations they love, to live and die for the salvation of the ignorant and degraded!

Missionary fields exist all around us, where we may labor for God. The heart to labor is the great thing needed. May the Lord give it to us all.

GEO. I. BUTLER.

Mt. Pleasant, Iowa.

TRY IT.—If you speak the right word at the right moment; if you are careful to leave people with a good impression; if you do not trespass on the rights of others; if you always think of others as well as yourself; if you do not put yourself unduly forward; if you do not forget the courtesies which belong to your position, you are sure to accomplish much in life, which others, with equal abilities, fail to do.

It is not until the flower has fallen off that the fruit begins to ripen. So in our life, it is when the romance is past that the practical usefulness begins.

Appointments.

Camp-Meetings For 1879.

Walla Walla, W. T., June 4—10. Salem, Oregon, June 25—July 1. Southern California, August 13. Northern " " 21. Wisconsin, Madison, June 11—17.

I EXPECT to be with the church in Pacheco next Sabbath, May 24, J. H. WAGGONER.

OAKLAND—Services at the Seventh-day Adventist church, corner of Thirteenth and Clay streets, every Sabbath (Saturday) at 10:30 A. M., and Sunday evening at 7:30.

SAN FRANCISCO—Services at the Seventh-day Adventist church, on Laguna street, between Tyler and McAllister, every Sabbath (Saturday), at 11 A. M., and Sunday evening at 7:30.

Business Department.

\$2.00 EACH. O Darling 6-14, Helen Morse 6-20, J W Cook 6-20, Mrs Esther Doty 6-13, Wm L Monroe 6-3, C E Hathway 6-17, John M Mountain 6-17, J M Johns 6-18.

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CAL. PUBLISHING FUND.

Wallace Saunders 10.00, J M Loveland 10.00, R D Hicks 10.00.

RECEIVED ON ACCOUNT.

Iowa T and M Society 175.00, Cal. T and M Society 20.00.

OAKLAND CHURCH.

F Austin 3.00, Wm Avery 1.50, C S Clark 6.00. Somebody sends 50 cts for tracts, but gives no name or address.

Books, Pamphlets, Tracts, etc

Cruden's Concordance; complete—library \$3.50, cloth \$2.75; condensed—library \$2.00, cloth \$1.75; post paid.

Dictionary of the Bible. \$1.75, postpaid.

Hymn and Tune Book; 537 hymns, 147 tunes. \$1. Song Anchor, for Sabbath-schools and Praise service. 100 pp. 50c.

Progressive Bible Lessons for Little Ones, 15c.

The Way of Life; a beautiful engraving 19x24 inches, with key of explanation. \$1.00.

The Game of Life (illustrated). Satan playing with man for his soul. In board, 50c.

The History of the Sabbath and First Day of the Week. J. N. Andrews. 528 pp. \$1.00.

Thrilling Life Sketches. Incidents in the life of an Italian of noble birth. By Francesco Urgos. \$1.25.

Thoughts on Daniel, U. Smith. \$1.00. Condensed paper edition, 35c.

Thoughts on Revelation. U. Smith. \$1.00

Life of William Miller, with likeness. \$1.00.

The Biblical Institute. U. Smith. \$1.00.

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The United States in Prophecy. U. Smith. Bound, 40c. Paper, 20c.

A Word for the Sabbath, or False Theories Expounded. (POK.) U. Smith. Muslin, 30c; paper, 15c.

Advent Keepsake. Muslin, 25c.

Sermons on the Sabbath and Law, embracing an outline of the Biblical and Secular history of the Sabbath for 6,000 years. J. N. A. 25c.

Facts for the Times. 25c.

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The Ministration of Angels, and the Origin, History, and Destiny of Satan. D. M. C. 20c.

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Miraculous Powers. 15c.

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