

# 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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### ROWING AGAINST THE TIDE.

It is easy to glide with its ripples  
Adown the stream of time,  
To flow with the course of the river  
Like music to some old rhyme;  
But ah! it takes courage and patience  
Against its currents to ride,  
And we must have strength from Heaven  
When rowing against the tide.

We may float on the river's surface  
While our oars scarce touch the stream.  
And visions of early glory  
On our dazzling sight may gleam;  
We forget that on before us  
The dashing torrents roar,  
And while we are idly dreaming  
It's waters will carry us o'er.

But a few—ah, would there were many,  
Row up the "Stream of Life,"  
They struggle against its surges  
And mind neither toil nor strife.  
Though weary and faint with labor,  
Singing triumphant they ride,  
For Christ is the hero's captain  
When rowing against the tide.

Far on through the hazy distance  
Like a mist on a distant shore,  
They see the walls of a city  
With its banner floating o'er;  
Seen through the glass so darkly  
They almost mistake their way,  
But faith grows light on their labor  
When darkness shuts out the day.

And when shall we be one of that number  
Who mind no toil or pain?  
Shall we mourn the loss of earthly joys  
When we have a crown to gain?  
Or shall we glide on with the river,  
With death at the end of our ride,  
While our brother, with Heaven before him,  
Is rowing against the tide?

—Sel.

## General Articles.

### Mission of Paul and Barnabas.

BY MRS. E. G. WHITE.

THE apostles and disciples who left Jerusalem during the fierce persecution that raged there after the martyrdom of Stephen, preached Christ in the cities round about, confining their labors to the Hebrew and Greek Jews. "And the hand of the Lord was with them; and a great number believed, and turned unto the Lord." When the believers in Jerusalem heard the good tidings they rejoiced; and Barnabas, "a good man, and full of the Holy Ghost and of faith," was sent to Antioch, the metropolis of Syria, to help the church there. He labored there with great success. As the work increased, he solicited and obtained the help of Paul; and the two disciples labored together in that city for a year, teaching the people, and adding to the numbers of the church of Christ.

Antioch had both a large Jewish and Gentile population; it was a great resort for lovers of ease and pleasure, because of the healthfulness of its situation, its beautiful scenery, and the wealth, culture, and refinement that centered there. Its extensive commerce made it a place of great importance, where people of all nationalities were found. It was therefore a city of luxury and vice. The retribution of God finally came upon Antioch, because of the wickedness of its inhabitants.

It was here that the disciples were first called Christians. This name was given them because Christ was the main theme of their preaching, teaching and conversation. They were continually recounting the incidents of his life, during the time in which his disciples were blessed with his personal

company. They dwelt untiringly upon his teachings, his miracles of healing the sick, casting out devils, and raising the dead to life. With quivering lips and tearful eyes they spoke of his agony in the garden, his betrayal, trial, and execution, the forbearance and humility with which he endured the contumely and torture imposed upon him by his enemies, and the Godlike pity with which he prayed for those who persecuted him. His resurrection and ascension, and his work in Heaven as a Mediator for fallen man, were joyful topics with them. The heathen might well call them Christians, since they preached of Christ, and addressed their prayers to God through him.

Paul found, in the populous city of Antioch, an excellent field of labor, where his great learning, wisdom, and zeal, combined, wielded a powerful influence over the inhabitants and frequenters of that city of culture.

Meanwhile the work of the apostles was centered at Jerusalem, where Jews of all tongues and countries came to worship at the temple during the stated festivals. At such times the apostles preached Christ with unflinching courage, though they knew that in so doing their lives were in constant jeopardy. Many converts to the faith were made, and these, scattering to their homes in different parts of the country, dispersed the seeds of truth throughout all nations, and among all classes of society.

Peter, James and John felt confident that God had appointed them to preach Christ among their own countrymen at home. But Paul had received his commission from God, while praying in the temple, and his broad missionary field had been presented before him with remarkable distinctness. To prepare him for his extensive and important work, God had brought him into close connection with himself, and had opened before his enraptured vision a glimpse of the beauty and glory of Heaven.

God communicated with the devout prophets and teachers in the church at Antioch. "As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." These apostles were therefore dedicated to God in a most solemn manner by fasting and prayer and the laying on of hands; and they were sent forth to their field of labor among the Gentiles.

Both Paul and Barnabas had been laboring as ministers of Christ, and God had abundantly blessed their efforts; but neither of them had previously been formally ordained to the gospel ministry by prayer and the laying on of hands. They were now authorized by the church, not only to teach the truth, but baptize, and organize churches, being invested with full ecclesiastical authority. This was an important era for the church. Though the middle wall of partition between Jew and Gentile had been broken down by the death of Christ, letting the Gentiles into the full privileges of the gospel, the veil had not yet been torn away from the eyes of many of the believing Jews, and they could not clearly discern to the end of that which was abolished by the Son of God. The work was now to be prosecuted with vigor among the Gentiles, and was to result in strengthening the church by a great ingathering of souls.

The apostles, in this, their special work, were to be exposed to suspicion, prejudice, and jealousy. As a natural consequence of their departure from the exclusiveness of the Jews, their doctrine and views would be subject to the charge of heresy; and their credentials as ministers of the gospel would be questioned by many zealous, believing Jews. God foresaw all these difficulties which his servants would undergo, and in his wise providence, caused them to be invested with unquestionable authority from the established church of God, that their work should be above challenge.

The brethren in Jerusalem and in Antioch were made thoroughly acquainted with all the particulars of this divine appointment, and the specific work of teaching the Gentiles, which the Lord had given to these apostles. Their ordination was an open recognition of their divine mission, as mes-

sengers specially chosen by the Holy Ghost for a special work. Paul witnesses, in his Epistle to the Romans, that he considered this sacred appointment as a new and important epoch in his life; he names himself, "a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God."

The ordination by the laying on of hands, was, at a later date, greatly abused; unwarrantable importance was attached to the act, as though a power came at once upon those who received such ordination, which immediately qualified them for any and all ministerial work, as though virtue lay in the act of laying on of hands. We have, in the history of these two apostles, only a simple record of the laying on of hands, and its bearing upon their work. Both Paul and Barnabas had already received their commission from God himself; and the ceremony of the laying on of hands added no new grace or virtual qualification. It was merely setting the seal of the church upon the work of God—an acknowledged form of designation to an appointed office.

This form was a significant one to the Jews. When a Jewish father blessed his children, he laid his hands reverently upon their heads. When an animal was devoted to sacrifice, the hand of the one invested with priestly authority was laid upon the head of the victim. Therefore, when the ministers of Antioch laid their hands upon the apostles, they, by that action, asked God to bestow his blessing upon them, in their devotion to the specific work which God had chosen them to do.

The apostles started out upon their mission, taking with them Mark. They went into Seleucia, and from thence sailed to Cyprus. At Salamis they preached in the synagogues of the Jews. "And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus; which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith."

The deputy being a man of repute and influence, the sorcerer Elymas, who was under the control of Satan, sought by false reports, and various specious deceptions, to turn him against the apostles and destroy their influence over him. As the magicians in Pharaoh's court withstood Moses and Aaron, so did this sorcerer withstand the apostles. When the deputy sent for the apostles, that he might be instructed in the truth, Satan was on hand with his servant, seeking to thwart the purpose of God, and prevent this influential man from embracing the faith of Christ. This agent, of Satan greatly hindered the work of the apostles. Thus the fallen foe ever work in a special manner to prevent persons of influence, who could be of great service to the cause, from embracing the truth of God.

But Paul, in the Spirit and power of the Holy Ghost, rebuked the wicked deceiver. He "set his eyes upon him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord."

The sorcerer had closed his eyes to the evidences of truth, and the light of the gospel, therefore the Lord, in his righteous anger, caused his natural eyes to be closed, shutting out from him the light of day. This blindness was not permanent, but only for a season, to warn him to repent, and to seek pardon of God whom he had so offended. The confusion into which this man was brought, with all his boasted power, made all his subtle arts against the doctrine of Christ of none effect. The fact of his being obliged to grope about in blindness, proved to all be-

holders that the miracles which the apostles had performed, and which Elymas had denounced as being produced by sleight of hand, were in truth wrought by the power of God. The deputy was convinced of the truth of the doctrine taught by the apostles and embraced the gospel of Christ.

Elymas was not a man of education, yet he was peculiarly fitted to do the work of Satan. Those who preach the truth of God will be obliged to meet the wily foe in many different shapes. Sometimes it is in the person of learned, and often in the person of ignorant, men, whom Satan has educated to be his successful instruments in deceiving souls, and in working iniquity. It is the duty of the minister of Christ to stand faithfully at his post, in the fear of God, and in the power of his strength. Thus he may put to confusion the hosts of Satan, and triumph in the name of the Lord.

Paul and his company now continued their journey, going into Perga, in Phamphylia. Their way was toilsome, they encountered hardships and privations, and were beset by dangers on every side, which intimidated Mark, who was unused to hardships. As still greater difficulties were apprehended, he became disheartened, and refused to go farther, just at the time when his services were most needed. He accordingly returned to Jerusalem, and to the peace and comfort of his home.

Mark did not apostatize from the faith of Christianity; but, like many young ministers, he shrank from hardships, and preferred the comfort and safety of home to the travels, labors, and dangers of the missionary field. This desertion caused Paul to judge him unfavorably and severely for a long time. He distrusted his steadiness of character, and his devotion to the cause of Christ. The mother of Mark was a convert to the Christian religion; and her home was an asylum for the disciples. There they were always sure of a welcome, and a season of rest, in which they could rally from the effect of the fierce persecutions that everywhere assailed them in their labors.

It was during one of these visits of the apostles to his mother's that Mark proposed to Paul and Barnabas that he should accompany them on their missionary tour. He had witnessed the wonderful power attending their ministry; he had felt the favor of God in his own heart; he had seen the faith of his mother tested and tried without wavering; he had witnessed the miracles performed by the apostles, and which set the seal of God upon their work; he had himself preached the Christian faith, and had longed to enter more fully into the work, and entirely devote himself to it. He had, as the companion of the apostles, rejoiced in the success of their mission; but fear and discouragement overwhelmed him in the face of privation, persecution, and danger; and he sought the attractions of home at a time when his services were most needful to the apostles.

At a future period there was a sharp contention between Paul and Barnabas concerning Mark, who was still anxious to devote himself to the work of the ministry. Paul could not at that time, excuse in any degree the weakness of Mark in deserting them and the work upon which they had entered, for the ease and quiet of home; and he urged that one with so little stamina was unfit for the gospel ministry, which required patience, self-denial, bravery, and faith, with a willingness to sacrifice even life if need be.

Barnabas, on the other hand, was inclined to excuse Mark, who was his nephew, because of his inexperience. He felt anxious that he should not abandon the ministry, for he saw in him qualifications for a useful laborer in the field of Christ. This contention caused Paul and Barnabas to separate, the latter following out his convictions, and taking Mark with him in his work.

Mark, therefore, accompanied Barnabas to Cyprus, and assisted him there. Paul was afterwards reconciled to Mark, and received him as a fellow-laborer. He also recommended him to the Colossians as one who was a "fellow-worker unto the kingdom of God," and a personal comfort to him, Paul.

Again, not long prior to his death, he spoke of him as profitable to him in the ministry.

Paul and Barnabas next visited Antioch in Pisidia, and on the Sabbath went into the synagogue, and sat down; "and after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on." Being thus invited to speak, "Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience." He then proceeded to give a history of the manner in which the Lord had dealt with the Jews from the time of their deliverance from Egyptian bondage, and how a Saviour had been promised of the seed of David. He then preached Jesus as the Saviour of men, the Messiah of prophecy.

When he had finished, and the Jews had left the synagogue, the Gentiles still lingered, and entreated that the same words might be spoken unto them the next Sabbath day. The apostles created a great interest in the place, among both Jews and Gentiles. They encouraged the believers and converts to stand fast in their faith, and to continue in the grace of God. The interest to hear the words of the apostles was so great that the whole city came together on the next Sabbath day. But now, as in the days of Christ, when the Jewish priests and rulers saw the multitudes that had assembled to hear the new doctrine, they were moved by envy and jealousy, and contradicted the words of the apostles with blasphemy. Their old bigotry and prejudice were also aroused, when they perceived great numbers of Gentiles mingling with the Jews in the congregation. They could not endure that the Gentiles should enjoy religious privileges on an equality with themselves, but clung tenaciously to the idea that the blessing of God was reserved exclusively for them. This had ever been the great sin of the Jews, which Christ, on several occasions, had rebuked.

They listened, on one Sabbath day, with intense interest to the teachings of Paul and Barnabas, who preached Jesus as the promised Messiah; and upon the next Sabbath day, because of the multitude of Gentiles who assembled also to hear them, they were excited to a frenzy of indignation, the words of the apostles were distorted in their minds, and they were unfitted to weigh the evidence presented by them. When they learned that the Messiah preached by the apostles was to be a light to the Gentiles, as well as the glory of his people Israel, they were beside themselves with rage, and used the most insulting language to the apostles.

The Gentiles, on the other hand, rejoiced exceedingly that Christ recognized them as the children of God, and with grateful hearts they listened to the word preached. The apostles now clearly discerned their duty, and the work which God would have them do. They turned without hesitation to the Gentiles, preaching Christ to them, and leaving the Jews to their bigotry, blindness of mind, and hardness of heart. The mind of Paul had been well prepared to make this decision, by the circumstances attending his conversion, his vision in the temple at Jerusalem, his appointment by God to preach to the Gentiles, and the success which had already crowned his efforts among them.

When Paul and Barnabas turned from the Jews who derided them, they addressed them boldly, saying, "It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. Forsooth hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth."

This gathering in of the Gentiles to the church of God had been traced by the pen of inspiration, but had been but faintly understood. Hosea had said, "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." And again, "I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God."

During the life of Christ on earth he had sought to lead the Jews out of their exclusiveness. The conversion of the centurion, and that of the Syrophenician women, were instances of his direct work outside of the acknowledged people of Israel. The time had now come for active and continued work among the Gentiles, of whom whole communities received the gospel gladly, and glorified God for the light of an intelligent faith. The unbelief and malice of the Jews did not turn

aside the purpose of God; for a new Israel was being grafted into the old olive-tree. The synagogues were closed against the apostles; but private houses were thrown open for their use, and public buildings of the Gentiles were also used in which to preach the Word of God.

The Jews, however, were not satisfied with closing their synagogues against the apostles, but desired to banish them from that region. To effect this purpose they sought to prejudice certain devout and honorable women, who had great influence with the government, and also men of influence. This they accomplished by subtle arts, and false reports. These persons of good repute complained to the authorities against the apostles, and they were accordingly expelled from those coasts.

On this occasion the apostles followed the instruction of Christ: "Whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily, I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of Judgment than for that city." The apostles were not discouraged by this expulsion; they remembered the words of their Master: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad; for great is your reward in Heaven; for so persecuted they the prophets which were before you."

#### The Return of the Spirit to God.

"THEN shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12:7.

This text is the exact counterpart of Gen. 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

One text teaches how man was first formed. The other text makes known the process of his dissolution. What God did in creating, death undoes by dissolving. How did death get the power to step in and undo the Creator's work? Man forfeited his right to live by sinning against God. Death entered by sin. Rom. 5:12. Death, then, has an evil parentage. In fact, it has a bad character in the book of God; it is not a friend, but an enemy; and so serious and formidable a foe is it that its destruction is made the subject of special promise to the people of God. 1 Cor. 15:26. The power of death Satan himself has controlled. Heb. 2:14. Death came from the devil, just as life came from God.

God gave to man life, and instructed him that if he would obey him he should continue to live. Gen. 2. The devil, telling Eve that she should by sinning be introduced to a higher life, brought death upon our race. Milton's idea that death is the child of sin and Satan, is strictly true.

But many at the present time believe death to be the gate to endless joys! Death, as they imagine, is the door whereby the Christian enters Heaven! By what means was this door created? By man's rebellion against God. Who was the chief agent in promoting this transaction? The devil. What does Jesus call him because of this work? A murderer. John 8:44. If death is the door of Heaven, Satan has acted the part of door-keeper of Heaven, for he has had the power of death.

One of the principal proofs that men reach Heaven by dying, is found in our text which is so often quoted: "The spirit shall return unto God who gave it." Does this prove that death ushers men into Heaven? Please consider before you answer. If so, please observe that this text is not descriptive of the case of the righteous only; it is spoken of death as the common lot of man. Then we get all men into Heaven by dying, whatever may become of them afterward. Can it be true that every wicked man is to enter the gates of the holy city when he dies? See Rev. 21:27; 22:14, 15.

But does not this text really teach the entrance of the righteous into Heaven at death? Not unless it does that of the wicked also, for the text is descriptive of the common portion of mankind. The infirmities of old age are first described, and then the dissolution of man in death. The fact is, Solomon is admonishing the young men to attend to the service of God before these infirmities come on which lead to final dissolution. If it were only one class spoken of, it would be rather the wicked than the righteous; for Solomon would not have a young man grow up to these infirmities and consequent dissolution, unprepared.

It is the unbuilding of the man after the infirmities of old age have worn out all his strength, that Solomon describes; it is not his translation to Heaven. The Lord God

formed the man out of the dust of the ground. Death causes that dust to return to the earth as it was before it formed the man. If God does the first work it is not God that destroys it. No; indeed. An enemy is the doer of all this.

"The spirit shall return unto God who gave it." There is a record of the giving of the spirit by God. When he had formed the man from the dust, he breathed into his nostrils the breath of life, and man became a living soul. Now when death dissolves the man, this very thing which God gave to man, returns. What comes from God returns to God, just as what comes from earth returns to earth. Then what better proof can we have that men are happy with God when they die? Who can deny a blissful existence to the spirits of men in the presence of God? And what will you do now with all the texts that you have adduced to show that in death there is no remembrance of God; that the thoughts of men perish in death; that they sleep in silence till the Heavens pass away; that they are to be satisfied when they wake in Christ's likeness; and that if there were no resurrection there would be no advantage obtained, even by faithful Paul? Do not set these ideas aside too hastily; they are all ideas of men inspired of God. See Ps. 6:5; Isa. 38:18, 19; Ps. 146:4; Job. 14:12, 13; Ps. 17:15; 1 Cor. 15:32.

But if the spirit goes back to God, must it not be happy in its presence? And must it not know infinitely more than while the man lived? Those who ask such questions overlook one point in the text, and that point is the key to the whole subject. That which goes to God once came from him. You infer that in returning to God the spirit enters upon a blissful existence in his presence. Have you well considered the point? It exists in God's presence after it has returned, with just as conscious an existence as it had before it came from him. No more goes back than came. It is no more exalted when it leaves man to go back to God than when it left God to come to man.

Did the spirits of the dead once live with God, then leave him and come and live with men, and then return to live again with God? It would be very absurd to affirm it. Somebody ought to remember something about living once in the presence of God before living in this world of sorrows. Why not some one recollect about this?

But if that be so, how much better to have allowed us to stay in Heaven when we were there, than to send us into this world of sorrow, pollution, and crime. To be sure, if this text be rightly expounded by the popular interpretation, the just all get back to Heaven when they die; but even then how much better is dissolution than creation? How much more beneficent the work of Satan in introducing death, which returns us all to Heaven, than the work of the Creator which took our happy spirits all out of Heaven to live in sorrow, sin, and pain!

The reader will see that there is just as much of blissful existence for the spirit after this life as before it. What came from God to enable the man to live, returns to God when he ceases to live.

There has been one grand act of the Creator in which he bestowed that upon man which at death he takes from him. God gave to Adam, when he formed him, the breath of life, and man, thus formed, became a living soul. The record says God breathed this into man's nostrils. This was what gave Adam life. Elishu tells us that "the breath of the Almighty" gave him "LIFE;" *i. e.*, by giving it to the common father of mankind. Job. 33:4.

What God gave to Adam was not an angel of glory to dwell in his body formed of dust. If it had been, what a misfortune to that heavenly being! No; it was simply "LIFE." Having made the man, God gave him life. When man had forfeited his right to live, God told him he must return to the ground out of which he was taken. Gen. 3. And so when Adam closed his eyes in death, the great Creator took again to his own keeping that life which Adam gave up. God designs that men shall live again. He holds all in his hand till the hour shall arrive to give them life the second time. Jesus said that he laid down his life that he might take it up again; John 10; and so, when dying, commended his spirit, or life, to his Father's hands.

Adam had his life from God. We have ours from Adam. Adam forfeited his right to live, or God would never have taken from him that breath of life by which he was made alive. That being taken from him, he had just as much life as he had before it was given him, which was none at all. That which God breathed into his nostrils being taken from him by the Au-

thor of his existence, has just as much thought and knowledge as before being given to Adam, which was no knowledge at all.

He did not put within Adam a living, conscious, organized being from glory, but the man being organized out of dust, God put the principle of life into him, *i. e.*, he made him alive.

Our life is from Adam. It is not immortal life. The facts are too palpable to believe thus of ourselves. Life is transmitted from parents to children. What vast multitudes of living beings perish without ever seeing the light, *i. e.*, without ever being born. Yet they had life. And so life exists in that which precedes embryotic existence. But in all this there is no immortality. We cannot take from the first Adam what he had not to give. Nor can we find in death, which is the fruit of sin, the door back into that paradise from which sin caused us to be expelled. But, thank God, the second Adam can give us a life that shall never end. "For as the Father hath life in himself, so hath he given to the Son to have life in himself." John 5:26. Death cannot convey us to the presence of God; but the resurrection shall show us the path of life, and "so shall we ever be with the Lord."

#### SHALL OUR EARTH BURN ETERNALLY?

By no means. The fire shall melt it. Every part of it shall be subjected to the refining heat. The fire shall devour the earth; but its elements shall all remain. When it has answered the great purpose of furnishing the fiery oven, or furnace of fire where the wicked shall receive their dreadful doom, the second death, it shall, like Sodom, be reduced to ashes by the eternal fire, and cease longer to burn. Then, by the power of the great Author of its existence, it shall be re-created. New heavens and earth shall exist, formed out of the elements of the old thus purged of sin and sinners, and therein shall the righteous have the promise fulfilled that they shall be recompensed in the earth. 2 Pet. 3:10-13; Mal. 4:1.

J. N. A.

#### "Reading the Law."

We have in this nineteenth century many talented priests and teachers, who, gifted with eloquence and power, draw to their presence crowds of eager listeners and admirers, who sit entranced and delighted with the words of truth and wisdom that fall from the lips of these truly remarkable men.

But where is the minister or teacher who can command the closest attention of a dense throng of men, women and children of to-day, from dawn until mid-day, simply by reading to them the law of God, and explaining its meaning in simple language, as did Ezra and the Levites? We are told that all the people gathered together as one man, that they stood up for prayer and remained standing from dawn till mid-day, listening attentively to the reading of God's word by Ezra and its explanation by the Levites. Our ministers and teachers now realize the necessity of a brief and hurried explanation of perhaps a single sentence or passage of God's book if they wish to retain the interest and attention of their audience, and should they exceed but a few moments their allotted time, the restlessness and lack of interest of their hearers is manifest. The multitudes who thronged the street before the water-gate, cared little for the luxuriously cushioned pews, the subdued light that falls through stained glass windows, or the general comfort and elegance that prevail in the churches of to-day, and is offered to those who will but come and hear the word.

No thought of personal weariness or discomfort came between them and the great vital truths they were hearing; filled with grief and anguish when they learned of their great and numerous transgressions and bowed down with grief and fear, until comforted by their teachers who gave them the meaning of God's wondrous promises. They became once more joyful and happy, and thanking God for his great mercies they went about doing good. Would that such a day might come to us; and while we thank God that his holy word is now within the reach of every one who will receive it, and not as in days of old, in charge of a chosen few. Let us read more diligently; strive to understand properly, and listen with eagerness and attention to those who are appointed to teach it to us.—Dell.

ONE of the Japanese students at Yale was accosted by a Sophomore with the question "What's your name?" The gentleman from Japan answered politely, giving his surname. "Oh," was the rejoinder, "you heathen don't have but one name. I see." "What was the first name of Moses?" was the ready reply.

"HINDER ME NOT."

HINDER me not! for fast the sands are wasting,  
And months and years are quickly hurrying by;  
A sinful world to its sad doom is hastening,  
And winged moments now so swiftly fly:  
The nations and the thrones of earth are reeling,  
And men are filled with dread perplexity,  
While God in mighty power is revealing  
The blood of Christ to set the sinner free.

Hinder me not! for I would hear the story,  
The precious story of redeeming grace;  
Would learn of Him, the Lord, the King of glory,  
And in his presence find a resting place.  
Fain would I hide me in his bright pavilion  
Until the storms of life be overpast;  
In him, my life, my hope, my faith concealing,  
Sheltered in safety in his home at last.

Hinder me not! the clouds at length are breaking,  
The morning's glorious dawn will soon appear;  
The word declares, and signs there's no mistaking,  
Proclaim aloud the great Messiah near.  
Hinder me not, for I would fain be watching,  
Watching and waiting till the hour shall come  
When, in the clouds of radiant glory beaming,  
He shall appear to call his chosen home.

—Mrs. H. B. Beegle.

[FROM JOHN WESLEY'S MISCELLANEOUS WORKS.]

A SECOND DIALOGUE

BETWEEN AN ANTINOMIAN AND HIS FRIEND.

(Concluded.)

ANT.—So you say, "Christ was made *only* under the Jewish dispensation, to redeem the Jews from that dispensation." (*Cudworth's Dialogue*, pp. 8 and 9.)

F.—I do not say so. By inserting "only" you quite pervert my words. You cannot deny that Christ "was made under the Jewish dispensation." But I never affirmed, He was "made under it only to redeem the Jews from that dispensation."

ANT.—Was he made under the moral law at all?

F.—No doubt he was. For the Jewish dispensation included the moral, as well as ceremonial, law.

ANT.—Then the case is plain. "If he was under the moral law, we are redeemed from the moral law." (*Ib.*)

F.—That does not follow. "He redeemed them that were under" this, as well as the ceremonial, "law." But from what did he redeem them? Not "from the law," but from "guilt, and sin, and hell." In other words, He redeemed them from the "condemnation of this law," not from "obedience to it." In this respect they are still, "not without law to God, but under the law to Christ." 1 Cor. 9:21.

ANT.—"Under the law to Christ!" No. The Greek word is *ennomos Christo*, in a law to Christ; that is, the law of love and liberty." (*Ib.*)

F.—Very true. This is the exact thing I mean. You have spoken the very thought of my heart.

ANT.—It may be so. But "a believer is free from the law of commandments," call it moral or what you please.

F.—Do you mean only, that he obeys the law of Christ, by free choice, and not by constraint? that he keeps the commandments of God, out of love, not fear? If so, you may triumph without an opponent. But if you mean, he is free from obeying that law, then your liberty is a liberty to disobey God.

ANT.—God forbid. It is "a liberty to walk in the Spirit, and not fulfill the lust (or desire) of the flesh." (*Ib.* p. 8.)

F.—Why, this is the thing I am contending for. The very thing I daily assert is this, that Christian liberty is a liberty to obey God, and not to commit sin.

ANT.—But how do you understand those words of St. Paul, that Christ "blotted out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way?" Col. 2:14.

F.—I understand them of the Jewish ordinances; as it is plain St. Paul himself did, by the inference he immediately draws: Let no man therefore judge you in meat or in drink," (the ordinances touching these being now "taken out of the way,") "or in respect of a holy-day," (once observed,) "or of the new moon, or of the (Jewish) Sabbaths." Verse 16.

ANT.—But how could the hand writing of these "ordinances" be said to be "against us," or to be "contrary to us?"

F.—I will not insist on the criticism of those who render the words "over against us," as alluding to that "hand writing on the wall," which appeared "over against King Belshazzar." The words of St. Peter suffice, which will bear no dispute, who, speaking of these same ordinances, calls them "a yoke which neither our fathers nor we were able to bear." Acts 15:10.

ANT.—You must then understand those words of our Lord, of the moral law alone: "Think not that I am come to destroy the law or the prophets; I am not come to de-

stroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. But I say, our Lord has fulfilled every jot and tittle of this law too.

F.—I grant he has. But do you infer from thence, "therefore he has destroyed the law?" Our Lord's arguing is the very reverse of yours. He mentions his coming to "fulfill the law," as an evident proof that he did not come to "destroy" or "take it away."

But suppose you could get over the former verse, what can you do with the following?—"Verily I say unto you, One jot or one tittle shall in no wise pass from the law, till heaven and earth pass;" or, which comes to the same thing, "till all be fulfilled." The former evasion will do you no service with regard to this clause. For the word all in this does not refer to the law, but to heaven and earth and all things therein; the original sentence running thus: *heos an panta genetai*. Nor indeed is the word *genetai* well rendered, by the ambiguous word "fulfilled," which would easily induce an English reader to suppose it was the same word that was rendered so just before; it should rather be translated *accomplished, finished, or done*; as they will be in the great and terrible day of the Lord, when the "earth and the heaven shall flee from his face, and there shall be no place found for them."

ANT.—But why did you say my account of sanctification was crude and indigested? (*First Dialogue*, p. 73.)

F.—Let me hear it again. If it be better digested than it was, I shall rejoice.

ANT.—"Our minds are either defiled and impure, or pure and holy. The question is, Which way is a defiled and impure mind to be made a good one? You say, 'By love, meekness, gentleness.' I say by believing in Christ. By this my conscience becomes purged and clean, as though I had not committed sin. And such a purged conscience bears forth the fruit of love, meekness, gentleness, etc. It is therefore absurd to say, We are made good by goodness, meek by meekness, or gentle by gentleness. We are only denominated so from these fruits of the Spirit." (*Cudworth's Dialogue*, p. 10)

F.—You have mended the matter a little, and not much.

For 1. "The question," say you, "is, Which way is a defiled and impure mind to be made a good one?" Nothing less. The present question between you and me is this and no other, Has a believer any goodness in him at all? any love, meekness, or gentleness. 2. "You say, an impure mind is made good by goodness, &c. I say, by believing in Christ." This is a mere playing upon words. If the question stood thus, "Which way is an evil mind made good?" you are conscious I should make the very same reply;—By believing in Jesus Christ.

3. "By this my conscience becomes purged and clean, as though I had not committed sin." Here you run away from the question, notwithstanding that express caution, "Observe we are not speaking of justification, but sanctification." (*First Dialogue*, p. 74.) 4. "And such a purged conscience bears forth the fruit of love, meekness, gentleness, &c. You here give up the cause. You grant all I desire, viz., that "there are these dispositions in all believers." It avails nothing therefore to add, "But we are not made good by goodness, or gentle by gentleness. We are only denominated good or gentle from these fruits of the Spirit;" since a believer can neither be made nor denominated so, without having goodness or gentleness in him.

ANT.—Then how dare you affirm that a believer in Christ "is not really holy!"

F.—You have forgotten yourself. I affirm that he is. If you affirm so too, our dispute is at an end. For if he is really holy, then he is inwardly and inherently holy. And if you grant this you may express it as you please, I have no leisure for strife of words.

ANT.—But why will not you cut off all occasion of such strife, by speaking as I do?

F.—I cannot in conscience speak in the way that you do; and that for several plain reasons: (even setting aside that main consideration, whether the things you speak be right or wrong:)

1. Because it is a confused way of speaking; so that unless a man has both a clear apprehension, and a large measure of patience, he will hardly find out any consistent meaning in what you say.

2. Because it is an insincere way of speaking. For you seem to mean what you do not.

3. Because it is an unscriptural way of speaking; the Scriptures both of the Old and New Testament speaking, frequently and expressly, both of holiness, of good works, of the law and the commandments of God, as

expressly and frequently to the full, as of believing in Jesus Christ.

4. Because by experience I find, it is a dangerous way of speaking, and that, both to the speaker and to the hearer; to the speaker, as it has a peculiar tendency to puff him up, to engender pride; to make him exalt himself, (under pretense of exalting the grace of God,) and despise others: to the hearers, as it keeps many who are before our eyes from ever awaking out of the sleep of death; as it throws others again into that fatal slumber, who were just beginning to awake; as it stops many in the midst of their Christian course, and turns others clear out of the way; yea, and plunges not a few into all the wretchedness of unclean living. In consideration of this, I the more earnestly desire, when I speak on this head in particular, "to speak as the oracles of God;" to express scriptural sense in scriptural words; in every phrase I use, to keep as close as I can to "the law and the testimony;" being convinced there are no words so fit to express the deep things of God, as those which "holy men of old spake" when "they were moved by the Spirit of God."

London, August 24, 1745.

Is Unbelief a Sin?

In ancient times unbelief and sin were ranked together. The great difficulty with the people in the time of Moses, and that which was condemned was their want of faith in God, and in his providential care for them; and the wonderful miracles in Egypt, in the Red sea, and in the wilderness, were performed to convince them that the Lord they professed to serve was God, and that he was fulfilling his promises to their fathers. Was it not sin for them to disbelieve God?

Says an apostle, "But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swear he that they should not enter into his rest, but to them that believed not. So we see that they could not enter in because of unbelief. Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. 3:17-19; 4:1.

From this testimony we learn that sin and unbelief go hand in hand, like twin sisters, and it is hard to decide which is the older of the two. Unbelief leads to sin; and sin tends to unbelief—it attempts to hide itself from justice under the covering of unbelief. In the first instance of sin in our race on record, the tempter would not have succeeded, but by creating a doubt of the word of God.

We learn too from the testimony quoted above, that we of this age, as well as the ancients, are in danger of falling in the same way by unbelief. And the danger continues beyond the time of the apostle; for he also testifies that in "the latter times" men will still depart from the faith.

Now, there never was a time in all the history of the world, when there were so many reasons for faith in the Bible, as at the present time. In the fulfillment of the promise of increase in knowledge, (Dan. 12:4,) in the time of the end, and by the fulfillment of prophecy down to our times, the truth of that word is so verified that there is no excuse for unbelief; and yet it is an age of infidelity. And this verifies the predictions of the apostles and the emphatic suggestion of Christ, that on his return faith would hardly be found on the earth. Luke 18:8.

And it is most marvelous to see professed believers, as they witness the plainest prophecies clearly fulfilled, so much so that they can show no discrepancy between the prophecy and the fulfillment, while they dare not deny it, yet feel safe to doubt; as if it were safer to doubt than to believe the fulfillment of God's promises. When the word of God is fulfilled, is it a virtue to doubt? Is not unbelief rather a sin, even in a professed believer? Is it a wonder that the world is rushing into infidelity, when there is so little faith in the church? Believe, my brother, my sister, it is safe to believe; and there is no safety nor consolation in your doubts. Cultivate faith. Evil weeds grow spontaneously; but the valuable products of the earth must be sought by cultivation. There is no lack of evidence on which to found faith; but it must be carefully searched; and that with a willingness that truth shall be truth, and a courage that will acknowledge it when found. R. F. COTTRELL.

"Trust in the Lord forever." What we understand by trust is confidence; a reliance or resting of the mind on the integrity, veracity, justice and friendship of another. Consequently what we understand by trusting in the Lord, is believing that he is able and willing to perform whatever he has promised.

The Hour of Prayer.

In the vestibule of St. Peter's, at Rome, is a doorway, which is walled up and marked with a cross. It is opened but four times in a century. On Christmas Eve, once in twenty-five years, the Pope approaches it in princely state, with the retinue of cardinals in attendance, and begins the demolition of the door, by striking it three times with a silver hammer. When the passage is opened, the multitude pass into the nave of the cathedral, and up to the altar, by an avenue which the majority of them never entered thus before, and never will enter thus again.

Imagine that the way to the throne of grace were like the *Porta Santa*, inaccessible, save once in a quarter of a century, on the twenty-fifth of December, and then only with august solemnities, conducted by great dignitaries in a holy city. Conceive that it were now ten years since you, or I, or any other sinner, had been *permitted* to pray; and that fifteen long years must drag themselves away, before we could venture again to approach God; and that, at the most, we could not hope to pray more than two or three times in a lifetime! With what solicitude we should wait for the coming of that holy day! We should lay our plans of life, select our homes, build our houses, choose our professions, form our friendships, with reference to a *pilgrimage* in that twenty-fifth year. We should reckon on time by the openings of that sacred door, as epochs. No other one thought would engross so much of our lives, or kindle our sensibilities so intensely, as the thought of prayer. It would be of more significance to us than the thought of death is now. It would multiply our trepidations at the thought of dying. Fear would grow to horror, at the idea of dying before that year of Jubilee. No other question would give us such tremors of anxiety as these would excite: 'How many years now to the time of prayer? How many months? How many weeks? How many days? Shall we live to see it? Who can tell?'

Yet, on that great day, amidst an innumerable throng, in a courtly presence, within sight and hearing of stately rites, *what would prayer be worth to us?* Who would value it in the comparison with those still moments, that—

'secret silence of the mind,'

in which we now can 'find God,' every day and every where? That day would be more like the day of Judgment to us, than like the sweet minutes of converse with 'Our Father,' which we may now have, every hour. We should appreciate this privilege of *hourly* prayer, if it were once taken from us. Should we not?

'Still with thee, O my God,  
I would desire to be;  
By day, by night, at home, abroad,  
I would be still with thee!

With thee amid the crowd  
That throngs the busy mart—  
To hear thy voice, 'mid clamor loud,  
Speak softly to my heart!

—Still Hour, by Austin Phelps.

Thanksgiving.

THE time for the blessing is when you begin to praise God for it. For, brethren, you may be sure that when you put up a thanksgiving on the ground that God has answered your prayer, you really *have prevailed with God*. Suppose you had promised to some poor woman that you would give her a meal to-morrow. You might forget it, you know; but suppose when the morning came she sent her little girl with a basket for it, she would be likely to get it I think. But, suppose that she sent in addition, a little note in which the poor soul thanked you for your great kindness, could you have the heart to say, "My dear girl, I cannot attend to you to-day. Come another time." Oh dear no; if the cupboard was bare you would send out to get something, because the good soul so believed in you that she had sent you thanks for it before she received your gift.—*Spurgeon*.

A Japanese Evangelist.

JOSEPH NESHIMA, who is now doing a noble work among his countrymen, found, when a boy, two tracts—one about America, the other on Christianity. On reading these he was filled with the desire to go to America and become a Christian. This was at a period when any native caught leaving Japan was put to death. The Japanese boy, undeterred by the danger, secreted himself on a vessel and escaped to China, and from thence to Boston. He was educated at Amherst College, and on his return to his native land was offered a lucrative position as interpreter. This he declined in order to preach the Gospel. He has now fifty preaching places, three churches, and eighty-four students in College, half of whom are studying for the ministry.

## The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, JUNE 12, 1879.

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

J. H. WAGGONER, RESIDENT EDITOR.

### Exposition of 2 Cor. 3:7.

(Concluded.)

THAT the apostle has in this chapter introduced the service of the two covenants, all must admit. We will carry out the comparison by an examination of other scriptures concerning them.

In Heb. 8:6, Paul says Christ is the mediator of a better covenant, that is, of the new covenant. But "a mediator is not a mediator of one." Gal. 3:20. There must be at least two parties between whom he mediates. The parties in this matter are God, the Father, the Lawgiver, and man, the sinner. "For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5. Therefore, as Christ is the mediator of this covenant between God and men, he is not the party covenanting, but the Father is.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt." We know that these are the words of the Father, and not of the Son; for the Son is the mediator of the covenant, and, as already shown, there must be two contracting parties between whom he mediates.

Again, when the covenanting party says: "I will put my law in their inward parts, and write it in their hearts," Jer. 31:33, we know that it refers to the law of the Father, the covenanting party, and not to the law of the Son, the mediator. It is through the instrumentality of the mediator that the law of the covenant is put into the hearts of those with whom the covenant is made. See 2 Cor. 3:3; 5:18, 19, and many other Scriptures which show that Jesus puts away our sin and reconciles us to his Father.

God publicly proclaimed his law to Israel when he made a covenant with them at Horeb. He wrote it upon two tables of stone. When Moses brought down these tables, when he came from the presence of the Lord, his face shone with glory so that he had to veil it while he talked with Israel. The glory upon his face represented the glory of that covenant of which he was the mediator, as Paul plainly says, which is done away. The law (which was not veiled, and is not done away) was put into the ark, and over it the high priest sprinkled the blood of the sin offering, to take away their sins, showing that in regard to this law they were sinners. This was the law concerning which the covenant was made. Compare Ex. 9:5-8; Deut. 4:12, 13; Ex. 24:6-8. When God spoke to Israel by Jeremiah, six hundred years before Christ, concerning the covenant he made with their fathers, and promised to make a new covenant with them in which he would put his law in their hearts, and forgive their sins, their minds were at once directed to the law which was the condition of the first covenant; for their sins, of which forgiveness was promised in the new covenant, were transgressions of that law. In the old covenant the law was written in tables of stone; in the new, in "fleshly tables of the heart."

Coming down to the New Testament, Jesus said he did not come to make void the law, Matt. 5:17, and Paul says it is not made void through faith, Rom. 3:31; but by it all are condemned before God, for by it is the knowledge of sin. Verses 19, 20. He was convinced of sin by the law, Rom. 7:7; and he consented unto it as holy, just, and good, showing that his mind approved it, inasmuch that he called it the law of his mind. Verses 16, 23. And not only did his mind approve it, but his heart embraced it, for he delighted in it after the inward man. Verse 22. All this shows that that pre-existing law which faith in Christ does not make void, which the Saviour did not destroy, now proves men sinners, and that Paul, as a representative man under the new covenant, had this law put in his mind and written in his heart. And so the promise of the new covenant was fulfilled in him. And he also declared that the very object of the gospel of Christ is that the righteousness, or precept, of the law may be fulfilled in us who walk not after the flesh but after the Spirit. Rom. 8:4.

By this is shown that they who violate the law walk after the flesh, while they who fulfill it through faith in Christ walk after the Spirit, which is yet further shown in verse 7: "Because the carnal mind (literally, the minding of the flesh) is enmity against God; for it is not subject to the law of God." Paul also says "that the law is spiritual." Rom. 7:14. Of course the spiritually minded love and obey it, while the carnally minded can do neither.

Now, from the standpoint of these words of Paul, of his own experience, and of the promises of the new covenant, it is easy to perceive the drift of his remarks in 2 Cor. 3. We, the apostles, said he, are able ministers of the new covenant, not of the old. That was glorious; this excels in glory. In that the law was written on stones; in this, in these fleshly tables of the heart. When that was ordained, the mediator, or first priest, veiled his face to hide from Israel a glory which they could not look upon, the import of which they did not understand; in this, we all with open face behold the glory of God in the face of Jesus Christ. The law, when written only on stone, can have no converting power, and there was no promise of forgiveness in that covenant; in this, the law is written in the heart by the Spirit of God, past sin is forgiven, and the subjects are changed into the same image, the image of the Lord, the mediator, from glory to glory. As our sins are taken away by the blood of the covenant, and the carnal mind, the enmity to the law, is removed, we are reconciled to God, at peace with him, and can behold the glory with unveiled face, because we are partakers of the same glory.

One point, barely mentioned, deserves a further notice in this connection. The law on the tables of stone were separated from all other laws, and was put into the ark over which the priests ministered for sin.

A certain writer, highly recommended by his denomination, when pressed to give a reason for this distinction and separation of the decalogue from all other laws, said:—

"The decalogue is the constitution of the Mosaic code, i. e., it sustains the same relation to the laws that the constitution of the United States sustains to our laws. . . . I can easily account for God's writing only the ten commandments. They were the Jewish constitution, and constitutions are usually better cared for than other laws."

This is truth, and it is an important concession. And as our laws are subject to change or abolition without affecting the constitution, so were theirs; the special, local, or positive laws given to Israel were abolished, but that did not affect the constitution on which they were based. That was of force and convinced of sin before they were given, and it remains of force since they were nailed to the cross; for it yet remains a truth that "by the law is the knowledge of sin." We have traced these precepts from the beginning, and they have ever taken hold on man's moral relations to God. They are the basis, or constitution, of God's moral government on earth; and as long as that government exists—as long as man's moral relations to his Creator exist—so long must these precepts endure.

But, the objector says, this was the constitution of the Jewish government, and that having passed away, the constitution is no longer of force. A more plausible objection cannot be stated, but it is a fallacy. The fact that the ten precepts are moral and are indispensable for the welfare of society and the preservation of morality and religion, is quite sufficient to refute the objection. They are, in fact, the groundwork of all correct human governments; but the rise and fall of these governments has no effect on their perpetuity or power. Our government does not make it wrong to steal and to kill. It protects society by punishing these actions because they are wrong. And so it is in respect to all civil governments, the Jewish not excepted. Blasphemy, murder, adultery, etc., would have been wrong if the Jewish government or Jewish nation had never existed. According to the theory of the opposers of the law, these things first became wrong after Israel left Egypt! If it had been the basis of the Jewish economy only, having no force outside of that typical system, the objection would bear with force. But the most bitter opponents of the law accept the law as a necessity in society; they even pay a portion of respect to the fourth commandment by not discarding entirely its principle, for they choose a day as a substitute for the one enjoined in that commandment. We have proved that that law was the basis of the Abrahamic covenant, and also, by both Scripture and reason, that it was, and is, binding on the Gentiles as well as on

the Jews. Therefore its being connected with any temporary system has no effect on its perpetuity.

But there is one very important fact, clearly revealed in Scripture, which this objection disregards. We insist that "the kingdom of Israel" is not abolished. It is only suspended for a season "till He come whose right it is." Eze. 21:25-27. Israel is the Scriptural name for the seed and heirs of Abraham, and therefore Israel cannot cease from before the Lord as long as the promises to Abraham stand sure. In Eph. 2, speaking to Gentile converts to Christianity, Paul said they were, before their conversion, "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

Both covenants were made with Israel. Heb. 8:8, 9. To them pertain the covenants, the promises, the adoption, and the glory. Rom. 9:4. And therefore "salvation is of the Jews." John 4:22. The covenant made with Israel, Jer. 31:31, the promises, the adoption, the glory, the salvation, all remain to this day. These did not pass away that substitutes might be given to the Gentiles, but the middle wall of partition is broken down, and the Gentiles are "grafted in," Rom. 11, "that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." Eph. 3:6. The conclusion is drawn by the apostle in Eph. 2:19. Still addressing converts from the Gentiles, he says: "Now therefore ye are no more strangers and foreigners [from the commonwealth of Israel], but fellow-citizens with the saints, and of the household of God."

It needs no argument to show that when the Gentiles are grafted in and become citizens of the commonwealth of Israel, they are in duty bound to obey the constitution of that commonwealth. And this they will do if they are good citizens; and if they refuse to do this, they disfranchise themselves. See Rom. 6:14-16. In harmony with this idea, Rev. 21:12 says the New Jerusalem, the heavenly city, has its twelve gates named after the twelve tribes of the children of Israel. The "God of Israel" hath prepared for them a city, and because the commandments are Israel's constitution it is said, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. None but the "Israel of God" will enter those gates. Gal. 6:16. Compare Rom. 2:28, 29; Gal. 3:19.

The naming of the gates of the heavenly city after the twelve tribes of Israel is suggestive. That city belongs to the Israel of God. To enter those gates they must keep his commandments. When God gathered his chosen people on earth to the city which was called by his name, he gave by the Spirit a pattern of a temple. 1 Chron. 28:11, 12, 19. In this temple was an inner sanctuary, called the most holy place, in which was set the ark containing the constitution of the commonwealth. It was called the ark of the covenant. That city and temple are now destroyed, and the Israel of God, heirs of the promises, are taught to fix their hopes on the New Jerusalem, the city above, the mother of us all. And as in the earthly tabernacle the high priest was appointed to minister over the ark in behalf of the law which the people had transgressed, so in the heavenly, we have an High Priest ministering for sinners. And, as "by the law is the knowledge of sin," he ministers to remove their transgressions of the law, and to vindicate its authority. And thus we read, "The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. 11:18. Here we behold Israel's High Priest in Israel's city, and the great constitution laid up in the ark. Truly the constitution is well "cared for," as it is of exceeding great value.

We are willing to submit this part of the subject to every candid reader. The following points are established:—

1. The ministration, or service, of the priests was not written on the tables of stone.
2. The distinction between the ministration and that which was written on stone is a necessary distinction, resting on an evident fact, and is sustained by such authors as Anderson, Olshausen, Bloomfield, Lange, Dean Alford, Connybeare and Howson, and Barnes.
3. That Paul speaks of the ministration, in a figure, as the above eminent authors clearly show.
4. The opposition view supposes that to be written on stone which, as a plain matter of fact, was not written thereon, and makes that

void which Paul says is not made void, and perverts the gospel of Christ by substituting license for pardon.

5. Both the context and other scriptures, especially the promises of the new covenant, show that that which was written on the tables of stone is now written on "the fleshly tables of the heart."

### Church Organs.

ALL who have read Will M. Carlton's poetry on "The New Church Organ"—and who has not read it?—have laughed over its quaint and happy hits. But happy hits are not necessarily good arguments. There is something to be said on the other side of the question.

In the *Baptist Banner* there has been some controversy on this subject, one styling himself "Fogy, Jr." having given his reasons for objecting to the use of organs in church. To these "A disciple" replies, and from the reply we quote the following:—

"He tells us his first objection to the church organ is, that 'it is an innovation. The New Testament knows nothing about it.' On the very same principle, he must object to church houses, pulpits, hymn books, and printed Bibles. The New Testament says nothing about them.

"But Fogy, Jr., proceeds to tell us that the organ causes divisions. Some members of the Fogy family even leave the church on account of it. Just so the old Fogy generation objected a few hundred years ago, to printed Bibles. They said printing was an invention of the devil. So also a century or two ago they objected to note books. What really causes the divisions in all such cases, is not the improvements, but the disposition the Fogy family have to make everything go their way, or 'fly off the handle.' Hence, Paul commands us rather to avoid the Fogies, than the organs and note books.

"We are next told that the organ destroys congregational singing? This I doubt not will be news to many readers of the *Banner*. In our church the people sing much better when the organ is used. The organ is not intended to supersede congregational singing at all, but rather to aid it."

On this last point we have a word to say. In some cases we know this is the truth. We are acquainted with a church which had not a male voice competent to lead in singing. Tunes were generally started by one who was always willing to lead, but who could not distinguish between *r*, and *R* sharp, and always sung them on the same tones! Instead of "making melody," the singing was discordant.

Now, it happened that in this church were several females who were accomplished musicians. Of course there was no worship to them in the harsh, jarring discords which passed for singing; but they could not be expected to lead a congregation. There were also many people of cultivated tastes who attended the meetings, especially when there was preaching. Hence the singing was a cause of constant mortification to the ministers, and to the members who could distinguish between harmony and discord, and a source of amusement to those who were not so directly interested.

Under these circumstances the ministers advised the purchase of a "new church organ." But "Fogy Jr." was there, and insisted that "it would spoil their singing"—that it would break up their congregational singing. But the necessity was pressing, and the organ was bought. And when a modest sister of good taste and thorough training struck the keys, the congregation joined in with a will, and all but a few of the "Fogy family" were delighted. Since that time the singing in that church is really devotional, and the congregation easily sing together.

But was "Fogy Jr." convinced by the result? Not at all. His course from that time forward showed that he cared as little for "harmony" in the church in other respects as in the music. Alas, poor man! if he was accustomed to the disagreeable work of self-examination he would discover, what others have long known, that his persistence and zeal are not exercised for the welfare of the church and the furtherance of the cause, but for the sweetsatisfaction of having his own way. We fear he will fail of joining the harmonious songsters who are "harping with their harps," in the heavenly Zion. We almost hope he will, unless he gets converted from his present ways, for we have known too much of discord and contention here, to have a desire to have them perpetuated in the world to come.

"BLESSED are the peacemakers."

Sunday Not the True Seventh Day.

(Continued.)

BUT how does Dr. Akers prove that at the exodus Israel gave up the Paradisaical Sabbath and adopted in its stead the day next preceding it? He does not assert that this change is expressly stated in the Bible. But he proceeds to count the exact number of days from creation to the sixteenth day of the month Abib of that year that Israel left Egypt. Having done this, he finds that this sixteenth day of Abib was the seventh day of the week in regular succession from that seventh day on which God rested in the beginning. But the day before this, viz., the fifteenth day of the month, by divine direction the children of Israel went forth out of Egypt, taking "their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders." Ex. 12:34. And they journeyed that day from Rameses to Succoth. Ex. 12:37; Num. 33:3-5. But Dr. Akers asserts that this day on which they marched from Rameses to Succoth (carrying on their shoulders their dough and their kneading troughs bound up in their clothes), viz., the 15th day of Abib, was the first Sabbath of the new order. So that the day of their departure out of Egypt being thus observed as the Sabbath by divine direction, the next day, which was the true seventh day in regular succession from the day of the Creator's rest, was thenceforward reckoned the first day of the week; and the previous day, the sixth day of the week being established as the seventh day, was ever afterward observed as such by Israel. Whence it is that the Jews have Saturday, the true sixth day of the week, for their Sabbath; while Sunday, the Christian Sabbath, is God's hallowed rest-day, the true seventh day of the week.

Thus the children of Israel first took up their peculiar Sabbath, which was the sixth day of the week as they had previously reckoned it, on the fifteenth day of the first month, being the very day that they left Egypt, and God so ordered the year that ever afterward the fifteenth day of the first month did recur upon the Jewish Sabbath, or Saturday. And the day which follows it, being our Sunday, or Christian Sabbath, is the seventh day of the week from creation down.

But how does Dr. A. so exactly count the weeks from Genesis 1 to Exodus 12, that he can tell to a day how much time elapsed from the rest-day of the Creator in Eden, to the first day of unleavened bread in Egypt? How does he establish with certainty even the number of years, to say nothing of the exact number of days?

1. He does not do this by using the chronology of the Hebrew Scriptures; for he discards this as utterly unreliable.

2. But, in the place of the Hebrew chronology, he adopts that of the Septuagint, a Greek translation of the Old Testament made at Alexandria in Egypt, some two or three centuries before Christ.

3. Nevertheless he confesses the Septuagint to have various errors in its numbers. Thus he says: "The Septuagint numbers, like the dates of other copies of the inspired testimony, have been subject more or less, to alterations; and, therefore, they may sometimes need correction."—*Biblical Chronology*, p. 16.

4. This is a most important confession. Dr. A. undertakes to tell the age of the world to a day at the time of the exodus. To do this he discards the numbers in the Hebrew Scriptures, and adopts those of the Septuagint, and at the same time confesses that the Septuagint sometimes needs correction itself. How about establishing the age of the world to a day by a standard that needs itself to be corrected before it will even give the number of years correctly?

5. It is worthy of observation that of the nineteen periods which make up the chronology of the world, from creation to the exodus, all but five are different in the Septuagint, from the same numbers in the Hebrew Scriptures. And it is further to be noticed that the Septuagint makes twenty periods instead of nineteen, by inserting the name of Cainan between that of Arphaxad and that of Salah (Gen. 11:12); and it ascribes to him the period of 130 years! Moreover, the space from the creation to the exodus, which the Hebrew Scriptures make to be 2513 years, the Septuagint makes to be 3899, a difference of 1386 years! Certainly, a translation of the Hebrew Scriptures, which from creation to the exodus differs from the original in its reckoning of chronological dates to the extent of

1386 years, ought to have great evidence of correctness before it supersedes that original.

6. But while Dr. Akers, in determining the age of the world to a day, adopts as his standard the Septuagint version of the Scriptures, he gives evidence that he sees the need of correcting this standard. For the Septuagint chronology makes Methuselah survive the flood some fourteen years! Compare Gen. 7:7; 8:13; 1 Pet. 3:20. He remedies this remarkable error by following those copies of the Septuagint, which, in the case of Methuselah, conform to the numbers of the Hebrew Scriptures. But surely these things are quite sufficient to evince that whoever claims to give the age of the world to a day, even from Adam to Moses, puts forth a most unreasonable pretension, particularly when he attempts to establish that claim by setting aside the numbers of the Hebrew text, and adopting in their stead those of the Septuagint, though constrained to acknowledge that the Septuagint has been subject to alterations, and that it therefore needs some corrections!

But Dr. Akers has unbounded confidence in determining the exact age of the world, even to a day. Thus he affirms that the world was 7400 years old on Wednesday, Sept. 26, 1855. (*Biblical Chronology*, p. 8.) He fixes the resurrection of Christ on Sunday, March 28, A. D. 28, in the year of the world 5573. During this time, he says there were just 2,035,369 days. (*Biblical Chronology*, p. 31.)

The age of the world at the commencement of the Christian era is given by Dr. Akers to a day. Thus he says:—

"A. M. stands for the year of the world. This era began, according to the chronology here adopted, 5545 years, 3 months, and 19 days, before the common era of Christianity."—*Biblical Chronology*, p. 41.

Dr. Akers thus claims to give exact results, even to a day, covering the entire period, not merely from the creation to the exodus, but even to the resurrection of Christ, and also thence to the present time. He frames a system of chronology unlike that of any other writer on the subject. He sets aside the Hebrew original and takes the Septuagint translation, which he acknowledges sometimes needs correcting, and which differs from the Hebrew text in the space from the creation to the exodus to the amount of 1386 years. And in the entire period from the creation to the Christian era, it differs 1426 years! Dr. Akers does, therefore assert the Hebrew records to be utterly unreliable, at least for a great portion of this space! And he corrects them by the Septuagint, which he acknowledges sometimes needs itself to be corrected! But he is not inadequate to the task! The Hebrew numbers he corrects by the Septuagint, and the Septuagint by such authorities as he decides to be correct where the Septuagint is in error!

But that which seems to be the most extraordinary feature of the case is this: Dr. Akers can reckon the whole time from creation to the present time so accurately that he can tell the present age of the world to a day! And he can so exactly count the time from the first Sabbath in Eden to the first day of unleavened bread in Egypt, that he is absolutely certain that that day was the original Sabbath! And he is able to continue this exact reckoning to the day of Christ's resurrection, which, by Dr. Akers' count, is the two million, thirty-five thousand, three hundred and sixty-ninth (2,035,369th) day from creation! Now if this sum be divided by seven, the number of days in a week, it will give just two hundred and ninety thousand, seven hundred and sixty-seven (290,767) weeks as the result; thus showing that the day of the resurrection of Christ was the seventh day of the week from the creation of the world!

But the reader will ask what we are to do with the fact that the day which Dr. Akers has proved by exact count from creation to be the seventh day of the week, is by four inspired writers called "FIRST DAY OF THE WEEK?" Matt. 28:1; Mark 16:1, 2, 9; Luke 23:56; 24:1; John 20:1, 19. This is the very question which Dr. Akers has written his large book to answer. His reckoning of the exact

\*Dr. Akers says: "The day of the resurrection of Christ has been chosen as a fixed point in chronology. The testimony which shall be adduced in its proper place—requires for this event, Sunday, the twenty-eighth of March, A. D. 28; that is, A. J. P. 4741: and the same day of the week, the sixteenth of Abib, or Nisan, A. M. 5573. If from Sunday, the said sixteenth of Abib inclusive, the weeks be reversed through the said years of the world, to the first Sabbath of Genesis, there will be found just 290,767; and the number of days to the first day of Genesis inclusive, will be 2,035,369. And if the same number of days be reversed from Sunday, the said twenty-eighth of March, A. J. P. 4741, the last one will be Monday, the fifteenth of September, requiring the first Sabbath in Julian time, on Sunday, the twenty-first of said month. (See the first year of the cycle.) This is one way in which the first Sabbath of the Bible is proved to correspond to our Sunday."—*Biblical Chronology*, pp. 31, 32.

number of days, he is confident, is absolutely right. So that must stand, and Sunday is the seventh day of the week from the creation of the world! But were not Matthew, Mark, Luke, and John, inspired men? And do not they call this day "first day of the week"? What if they do? Shall that prove that Dr. Akers is incorrect in his reckoning even to the extent of just one day? No, indeed! The thing is impossible!

But the four evangelists say that this day was "the first day of the week," and three of them state distinctly that the Sabbath was the day previous. How then can Dr. A. boldly assert that the day called first day of the week in the New Testament is the true seventh day, and the real Sabbath of the Lord? He does not assert that the four evangelists told a downright falsehood. He does not even mean to insinuate that they were uninspired men. But he does mean to stand to his exact count of the days from creation, whereby he has proved to his own satisfaction that Sunday is the seventh day. There must be some way, therefore, discovered to reconcile the evangelists with this accurate count of the days, or they will be convicted of a very grave error!

J. N. A.

(To be Continued.)

The Closing Messages of the Gospel.

NUMBER FOUR.

THESE messages may properly be called judgment messages; because the first announces the time of the judgment, and the third presents a test to the living, (the righteous among whom shall be translated without death,) which is the rule by which the dead shall be judged—the commandments of God and the faith of Jesus. Eccl. 12:13, 14; Rom. 2:12.

They may also be called advent messages; because they are to be followed immediately by the advent of Christ. Verse 14. And it is evident that those who proclaim them will believe that the advent is at hand. They are the warnings that must precede the advent, therefore the coming of Christ will be the theme of those who preach them.

I have claimed that the Adventists of 1844 announced the first message in fulfillment of this prophecy. They believed that this was the work in which they were engaged, as the following quotations from their writings will show. The *Voice of Truth*, extra, of December, 1844, referring to Rev. 14, said: "The everlasting gospel, as described in verses 6 and 7, has been preached unto every nation, kindred, tongue, and people." Again, "No case can be more clearly demonstrated with facts than that this message has been borne to every nation and tongue under heaven, within the few past years."

Eld. J. V. Himes, in a tract on prophecy entitled, *Our Specific Work*, said: "The proclamation of an everlasting gospel—'The hour of his judgment is come.'—(Rev. 14:6, 7,) is the leading advent proclamation." Of this he further says: "The proclamation above stated has been heard. The world can bear testimony to this. The cry, 'The hour of his judgment come,' sounded through all Christendom. The multitudes heard, and scoffed, or trembled."

To show that the preaching of the message was of sufficient extent to fulfill the terms of the prophecy, I give the following quotations.

"J. Litch, in his lecture on Matt. 24, *Advent Herald*, November 23, 1850, says that 'Joseph Wolfe has visited and proclaimed the gospel of 'the kingdom,' in the four quarters of the globe, to Protestants, Catholics, Mohammedans, Jews, and pagans.'

"The great American movement on this subject, and the diffusion of information with regard to it, within the last ten years, is too well known to need extended remarks in this place. Neither labor nor sacrifice was regarded in the wide and rapid extension of the good news of the kingdom, as far as the English language could make it known. It was sent to the four quarters of the globe, and to the islands of the sea, upon the wings of all the winds."

E. R. Pinney, in his Exposition of Matthew Twenty-four, published in the year 1848, says:

"As early as 1842, second advent publications had been sent to every missionary station in Europe, Asia, Africa, and America, both sides of the Rocky Mountains. We find this doctrine in Tartary, about twenty-five years ago, and the time for the coming of Christ to be in 1844. This fact is obtained from an Irish missionary in Tartary, to whom the question was put by a Tartar priest, when

Christ would come the second time. And he made answer that he knew nothing at all about it. The Tartar priest expressed great surprise at such an answer from a missionary who had come to teach them the doctrines of the Bible, and remarked 'that he thought everybody might know that who had a Bible.' The Tartar priest then gave his views, stating that Christ, he thought, would come about A. D. 1844. The missionary wrote home a statement of the facts, which was published in the *Irish Magazine*, in 1821. The commanders of our vessels, and the sailors, tell us they touch at no point where they find this proclamation has not preceded them, and frequent inquiries respecting it are made of them."

The *Advent Shield*, Vol. I., No. 1, pp. 86, 87, says: "We look upon the proclamation which has been made, as being the cry of the angel who proclaimed, 'The hour of his judgment is come.' Rev. 14:6, 7. It is a sound which is to reach all nations; it is the proclamation of 'the everlasting gospel,' or 'this gospel of the kingdom.' In one shape or other, this cry has gone abroad through the earth wherever human beings are found, and we have had opportunity to hear of the fact. Within the last six years, publications treating on the subject have been sent to nearly every English and American missionary station on the globe; to all, at least, to which we have had access."

The *Signs of the Times*, for Feb. 14, 1844, says: "A brother, the captain of a vessel now in England, writes his friends that his vessel lay at Newport, in Wales, forty days on account of storms, during which time a continued concourse of individuals thronged him to inquire about the coming of the Lord, having heard that he was an Adventist. Among these were ministers and laymen that received the truth gladly, and embraced it with all their heart."

Eld. R. Hutchinson, *Midnight Cry* Oct. 5, 1843, says: "I send about 1,500 copies of the *Voice of Elijah* [an Advent paper], to Europe every fortnight, besides what I scatter over the Provinces. This I have done regularly for the last five months. The result, eternity will unfold."

Speaking of Eld. Hutchinson, and of his *Voice of Elijah*, F. G. Brown says: "He has forwarded them to the Canadas, Nova Scotia, New Brunswick, New Foundland, England, Ireland, Scotland, Wales, France, Germany, Constantinople, Rome, &c., &c."

"But it will be asked, Is the news that such a truth is preached a sufficient proclamation to fulfill the prophecy? Rev. 14:6, 7; Matt. 24:14. The answer is, If it was sufficient in the days of the apostles, it is now. That it was then, is clear from Acts 19:8-10, where Paul preached or taught in Ephesus two years, so that all they in Asia, both Jews and Greeks, heard the word of the Lord Jesus. They could not all have heard a sermon, but they heard the sound of the gospel. In this sense I have no doubt but the gospel of the kingdom is preached in all the world."

About eighteen hundred years ago God promised, through his servant, that this message should be proclaimed to the inhabitants of the earth. The generation now living can testify that it has been fulfilled. The promise has been redeemed. What shall we do? Shall we acknowledge the receipt? just as we do with our fellow-men, when they redeem their promises?

There are thousands, and their number is constantly increasing, who profess the faith that the advent of Christ is imminent—that it may occur at any time; and yet they do not refer us to signs and prophecies fulfilled to prove that it is so, because the promises of God have been fulfilled by the appearing of those things which were foretold as taking place before the advent.

To such we say, and to all others, The word of God promises us a message on time, the hour of judgment, before the coming of the Lord; and this was not to be the last warning and message of grace to the world. If that promise has been fulfilled, and if the message of "the third angel," Rev. 14:9, is now being heard, the coming of Christ may be imminent indeed. But if the first of these three proclamations has not yet been heard, all will be compelled to wait for that. The Lord will not come till that is proclaimed; for all his promises must and will be redeemed.

R. F. COTTRELL.

MANY are under obedience, more out of necessity than of love to God; and such are pained by the restraint, and easily repine.

## The Home Circle.

## PSALM OF CHEERFULNESS.

OH! my brother, oh! my sister;  
Ye of fellow human kind,  
Ye whom wrong, or care, or sorrow,  
Brings a troubled, tortured mind,  
Tho' ye bow beneath the burden  
Pressing hard to bear you down,  
Listen to this holy lesson—  
Never murmur, never frown.

Wrong—the inner heart it woundeth,  
And 'tis cruel as the grave,  
But will bitterness or anger  
Soothe the smart its fury gave?  
No! my brother, no! my sister,  
They will ne'er one pang beguile,  
Better, then, it is to bear it,  
And rebuke it with a smile.

Care—the weary heart oppresseth,  
Often 'tis a galling load,  
But will fretting, or will frowning,  
Ease the burden, smooth the road?  
No! my brother, no! my sister,  
Never for a moment's while,  
Better, better, then, be cheerful,  
And repel it with a smile.

Grief—oh, yes, the heart it wringeth—  
'Tis a bitter thing to bear,  
But will sad or stern repining  
Ease the weary woes ye wear?  
No! my brother, no! my sister,  
Listen not to passion's wile,  
This is wisdom's holy lesson—  
Meet your sorrows with a smile.

Yes! howe'er it seemeth grievous,  
'Tis a pure and potent charm,  
Meek and cheerful resignation  
Can the bitterest woes disarm;  
Yes! my brother, yes! my sister,  
Can the weariest cares beguile,  
Can the sorest sorrows lighten,  
Never scowl, then—better smile.

For the smile upon your features  
Soon will learn to reach the heart  
And its deepest darkness lighten  
By its own sweet sunny art;  
Soon, aye, can the heart of ocean  
Be with grievous storm oppress,  
When no wild and angry motion  
Mars its bosom's glassy rest.

Listen, then, my brother, sister,  
And when aught shall weigh you down,  
Firmly give your weakness battle,  
And refuse to wear a frown!  
Glorious is that noble spirit,  
That uncrush'd in trouble's night,  
Still amidst the deepest darkness,  
Smileth and createth light.

—N. Y. Dispatch.

## The Christian's Revenge.

OBADIAH LAWSON and Watt Dood were neighbors. Dood was the oldest settler, and from his youth up had entertained a singular hatred against Quakers. Therefore, when he was informed that Lawson, a regular disciple of that class of people, had purchased the next farm to his, he declared he would make him glad to move away again. Accordingly a system of petty annoyances was commenced by him, and every time one of Lawson's hogs chanced to stray upon Dood's place, he was beset by men and dogs and most savagely abused. Things went on thus for nearly a year, but the Quaker, a man of decidedly peace principles, appeared in no way to resent the injuries received at the hands of his spiteful neighbor. Matters, however, were drawing to a crisis, for Dood, more enraged than ever at the quiet of Obadiah, made cath that he would do something before long to wake up the spunk of Lawson. Chance favored his design. The Quaker had a high blooded filly, just four years old, which he had been very careful in raising. Lawson took great pride in this animal, and had refused a large sum of money for her.

One evening, a little after sundown, as Watt Dood was passing around his cornfield, he discovered the filly feeding in the little strip of prairie land that separated the two farms, and he conceived the fiendish design of throwing off two or three rails of his fence, that the horse might get into his corn during the night. He did so; and the next morning, bright and early, he shouldered his rifle and left the house. Not long after his absence a hired man whom he had recently employed, heard the echo of his gun, and in a few minutes Dood, considerably excited and out of breath, came hurrying to the house, where he stated he had shot and wounded a buck, that the heard had attacked him, and that he hardly escaped with his life.

This story was credited by all but the newly-employed hand, who had a dislike to Watt, and, from his manner, suspected that something was wrong. He therefore slipped quietly away from the house, and going through the field in the direction of the shot, he suddenly came upon Lawson's filly

stretched upon the earth, with a bullet hole through the head, from which the warm blood was still oozing. The animal was still warm, and could not have been killed an hour. He hastened back to the dwelling of Dood, who met him in the yard and demanded somewhat roughly, where he had been. "I've been to see if your bullet made sure work of Mr. Lawson's filly," was the instant retort. Watt paled for a moment, but recollecting himself he fiercely shouted, "Do you dare to say that I killed her?" "How do you know she is dead?" replied the man. Dood bit his lip, hesitated a moment, and then walked into the house. A couple of days passed by, and the morning of the third one had broken, as the hired man met Lawson riding in search of his filly. A few words of explanation ensued, when with a heavy heart the Quaker turned his horse and rode home, where he informed the people of the fate of his filly. No threat of recrimination escaped him; he did not even go to law to recover damages, but calmly awaited his plan and hour of revenge. It came at last.

Watt Dood had a Durham heifer, for which he paid a heavy price, and upon which he counted to make great gains. One morning, just as Obadiah was sitting down to breakfast, his eldest son came in with the information that neighbor Dood's heifer had broken down the fence, entered the yard, and after eating most of the cabbages, had trampled the well-made beds, and the vegetables they contained, out of all shape—a mischief impossible to repair. "And what did thee do with her, Jacob?" quietly asked Obadiah. "I put her in the farmyard." "Did thee beat her?" "I never struck her a blow." "Right, Jacob, right. Sit down to thy breakfast, and when done eating I will attend to the heifer."

Shortly after he had finished his repast, Lawson mounted a horse, and rode over to Dood's who was sitting on the porch in front of the house, and who, as he beheld the Quaker dismount, supposed he was coming to demand pay for his filly, and secretly swore he would have to go to law for it, if he did. "Good morning, neighbor Dood; how is thy family?" exclaimed Obadiah, as he mounted the steps and seated himself in a chair. "All well, I believe," was the reply. "I have a small affair to settle with thee this morning, and I came rather early." "So I suppose," growled Watt. "This morning my son found thy Durham heifer in my garden, where she destroyed a good deal." "And what did he do with her?" demanded Dood, his brow darkening. "And what would thee have done with her, had she been my heifer in thy garden?" asked Obadiah. "I'd have shot her," retorted Watt, madly, "as I suppose you have done; but we are even now; heifer for filly is only 'tit for tat.'" "Neighbor Dood, thou knowest me not, if thou thinkest I would harm a hair of thy heifer's back. She is in my farm-yard, and not even a blow has been struck her, where thee can get her at any time. I know thee shot my filly, but the evil one prompted thee to do it, and I lay no evil to my heart against my neighbor. I came to tell thee where thy heifer is, and now I'll go home."

Obadiah rose from the chair and was about to descend the steps, when he was stopped by Watt, who hastily asked "What was your filly worth?" "A hundred dollars is what I asked for her," replied Obadiah. "Wait." And Dood rushed into the house, whence he soon returned with some gold. "Here's the price of your filly, and hereafter let there be a pleasantness between us."

Obadiah mounted his horse and rode home with a lighter heart, and from that day to this, Dood has been as good a neighbor as one could wish to have, being completely reformed by the returning of good for evil.—*Sel.*

## A Mother's Error.

HARRY ENDFORD's usually bright, handsome face was disfigured by having his cheek terribly swollen. All night he had suffered intensely with a defective tooth, and the camphor and creosote his mother had applied brought no relief.

"Harry," said Mrs. Endford, pityingly, "I must take you to Dr. Hilton. He will stop the pain at once."

"O, dear! no, mamma," exclaimed Harry, quickly; "I don't want to go the dentist's. He'll pull my tooth, I know he will."

"No, he shan't, Harry; he will cure it right off."

After pondering, Harry decided to accompany his mother to the dentist's. He was nearly mad with pain, and was willing to accept any possibility of relief. Having gained her son's consent, Mrs. Endford wrote the following:—

DR. HILTON: I shall bring my son, Harry, to your office. He has an ulcerated tooth, which I am sure will have to be extracted. Please resort to a little artifice to hide your intention. He is a nervous, timid boy, and thereby will be spared the dread which would be to him more than pain.

Very truly yours,

E. A. ENDFORD.

A little later Harry and his mother were inside the dentist's office. He examined the tooth carefully.

"It is a very bad tooth," he said.

"You are going to pull it?" questioned Harry, giving his face a quick, searching glance.

"I will put something on it that will cause the pain entirely to cease in a short time," replied Dr. Hilton, evasively.

He poured a few drops of a dark liquid from a bottle on a bit of cotton, and taking it up with his forceps, he said to Harry:

"Open your mouth wide, now, and let me lay this on the tooth."

Harry opened his mouth; but in an instant the treacherous forceps had tight hold of his tooth, and it was extracted and in Dr. Hilton's hand before he had the slightest suspicion of his intention.

"What! you haven't pulled it out?" said Harry, greatly astonished.

"Yes, I have. You didn't feel it much, did you?"

"You have cheated me!" returned Harry, with an angry, flushed face. "You told me you were going to put something on to stop the pain."

"I did. These forceps are the truest pain killer I know," laughed the dentist.

"Well, it's all over now," said Mrs. Endford, "and the tooth will never ache again. Are you not glad?"

Tears sprang into Harry's eyes.

"You knew all about it, mother," said Harry, bitterly. "You knew Dr. Hilton was going to pull my tooth when you brought me here. You are always cheating me, you are; but you can't do it any more times. I've got you learned," defiantly.

Who was it Harry so well understood? His mother, to whom he owed his existence, and whose tender, loving care he constantly received. And yet her influence over his young, pliant mind was nearly gone. Why? Because again and again in the management of her son she had resorted to artifice and dissimulation.

Poor Harry! There was a rankling wound in his heart. Through deception he had been saved the fear he would have experienced from having the tooth extracted; but poison and bitterness had sprung up in his heart far exceeding physical pain. His moral nature had received a lasting blight.

Mothers, my story is true. If you wish to be loved and honored by your children, deal honestly by them. Never deceive them, or tell the fractional part of a lie.—*Zion's Herald.*

## The Light of a Cheerful Face.

THERE is no greater every-day virtue than cheerfulness. This quality in man among men is like sunshine to the day, or gentle, renewing moisture to parched herbs. The light of a cheerful face diffuses itself, and communicates the happy spirit that inspires it. The sourest temper must sweeten in the atmosphere of continuous good-humor. As well might fog, and cloud, and vapor hope to cling to the sun-illuminated landscape, as blues and moroseness to combat jovial speech and exhilarating laughter. Be cheerful always. There is no path but will be easier traveled, no loads but will be lighter, no shadow on heart or brain but will lift sooner in presence of a determined cheerfulness. It may at times, seem difficult for the happiest tempered to keep the countenance of peace and content, but the difficulty will vanish when we consider that sullen gloom and passionate despair do nothing but multiply thorns and thicken sorrows. Ill comes to us as providentially as good—and is a good, if we rightly apply its lessons; why not, then, cheerfully accept the ill, and thus blunt its apparent sting? Cheerfulness ought to be the fruit of philosophy—much more of Christianity. What is gained by peevishness or fretfulness—by perverse sadness or sullenness? If we are ill, let us be cheered by the trust that we shall soon be in health; if misfortune befall us, let us be cheered by hopeful visions of better fortune. Cultivate cheerfulness, if only for personal profit. You will do and bear every duty and burden better by being cheerful. It will be your consoler in solitude and your passport in society. Genuine cheerfulness is an almost certain index of a happy mind.

HE is the only rich man who has learned to be content with what he has.

## Reports from the Field.

## Southampton, England.

"COMMIT thy way unto the Lord, and he shall direct thy paths." "In all thy ways acknowledge him and he shall direct thy steps." Such are the words of inspiration, and such is our experience here. That same Providence that prevented our taking passage on the ship Homer, which I now learn directly from the Warren company, is lost, has opened the way in securing the most desirable site for our tent. Only those who have tried to procure a central position for a tent in such large cities as New York, Boston, Detroit, or Cincinnati, can appreciate our difficulty in procuring a similar site in a city three hundred years old, where most of the vacant lots are beautiful public parks or gentlemen's lawns, fenced with iron palings, "not to be let for any purpose, at any price."

Bar Gate, the northern entrance to Old Southampton into the then "walled village," is now about the center of the city. A lot one half mile from Bar Gate was let two days last season for a circus tent at an expense of \$60. It is an elevated spot and left a tent too much exposed to the wind for our purpose. We found another lot two and one half miles north of Bar Gate which we could obtain for \$25.00 for two months; but it was too far from the borough. We have prayed over the matter, confidently believing that the providence of God would indicate the proper spot as soon as we had favorable weather. Meanwhile, we have tried to obtain almost every vacant lot excepting one. New buildings are being erected all around that one, and on it stood a sign, reading, "To be let for one thousand years." I passed it many times and said, There is no use in asking for that. The owner is an infidel, but a special friend of the gentleman who constructed our tent. We decided, however, that we must get that lot or none in this vicinity. What was our astonishment, upon application, to find the gentleman more than willing to let it, even anxious that we should have it, only asking \$1.25 per week for two months, or longer if we wished.

We are told it is the best location for such a meeting in the whole city; and, looking over the situation, we believe it to be such.

Our first service in the tent will be held to-morrow, Sunday, May 18, at 3.30 p. m. I have given appointments for five sermons a week—two on Sunday, and one each on the evenings of Monday, Wednesday, and Friday. These, with Sabbath service and Sabbath-school, are probably all I should undertake alone. I consider that our public mission here is now just opening. We earnestly sought God to-day in our Sabbath meeting, and received the assurance that if we move out humbly relying on him, our labors will not be in vain.

Since my last report I have received, from different parties in England, donations toward the purchase of the tent amounting to \$40. I have received, in all, up to present writing \$110.00, nearly one-fourth the cost of the tent.

We desire the prayers of God's people, that, above all, his hand may be seen in the work here. J. N. LOUGHBOROUGH.

May 17, 1879.

## Damascus, Oregon.

ON May 1st, I went to Damascus, Clackamas county, and stayed over the following Sabbath, then went about six miles south-east to Eagle Creek, and spent ten days with a good attendance at all of the meetings, though the weather was very rainy.

From Eagle Creek I went about twelve miles north over into Powells Valley, Multnomah county, and spent a week at Cedar school-house, and Sunday, the 18th, at Orient school-house. In this neighborhood I found the deepest interest that I have seen for a long time. There are no fewer than five school districts within a radius of about four miles, and in all of these there are many who want to hear fully of these things. I know of no place where labor could be spent more profitably than right here.

On Sunday, May 25, we organized a church of eleven members at Damascus, Oregon. They adopted the tithing covenant. Salem, May 28. ALONZO T. JONES.

## Tuscola, Mich.

WE closed our meetings in this place last night. Gave in all twenty-seven discourses. Thirteen signed the covenant, two of whom had been keeping the Sabbath. Some others have promised to obey the truth, and still others are almost persuaded. Obtained ten subscribers for the SIGNS. Eight joined the T. and M. society. R. J. LAWRENCE, May 22. WM. OSTRANDER.

North Bloomfield, Ohio.

CAME to North Bloomfield, Friday, May 23, and held meetings till Sunday evening. Sabbath, I spoke for over an hour with much freedom. We then invited those who wanted to start in the Christian life, those who desired baptism, and those who wished to unite with the church, to come forward; nineteen responded. All these then arose and spoke, several for the first time. In the afternoon, these were examined, and one by one taken into the church. Six of the number had previously been baptized; one was received by letter, and eleven by baptism. A fanatic from another town was rejected. Sunday, I spoke on the tithing system. Nearly all had subscribed to it six months ago, and God is already greatly blessing them for it, both spiritually and temporally. The others voted to do the same now. Then we called for pledges for their local tract society, to pay up its debt and raise a good fund to work with in the future. Over \$150.00 was promptly pledged, quite a share of which was paid down. Their debt of \$27 was paid. They have on hand \$70 worth of books, and will now have a capital of about \$130 besides, with which to work. This is the way we wish to do in every church in the State; then our tract work will move off with vigor. Bro. Underwood has been with me in these meetings. D. M. CANRIGHT.

Tomah and Mauston, Wis.

MAY 9-18, I spent with the church near Tomah. Bro. Decker's visit here in February was timely, and his meetings produced a good effect. A good interest has since been maintained. During the time I was there I held eighteen meetings, and visited from house to house. Sabbath, the 17th, four were baptized. We also attended the ordinances. Seven united with the church, and three others desired the prayers of God's people, and declared their intentions to lead Christian lives hereafter. All these persons are heads of families, and seven of them are husbands whose wives are already in the truth.

I spent four days, the following week, with the little church near Mauston. They have had no preaching for nearly two years. I found them all faithfully trying to carry out the truth, though surrounded by bitter opposition. Six members have been added to their number during this time, and others will soon unite with them. G. C. TENNEY.

Ravenna, Mich.

MAY 17, 18, I had the privilege of being with this people. They are among the first fruits of my labors in Michigan. I have been absent from them nearly two years, during which time, though they have passed through severe trials, none of them have given up the truth. On Sabbath our brethren came in from Wright, and the house was filled to overflowing. Two good souls took their stand for the truth while we were there. A. O. BURRILL.

Virginia.

SUNDAY, May 25, we closed our meetings four miles west of Mt. Jackson, which had continued during one week. Eight are now keeping the Sabbath. Three were baptized to-day. We organized a Sabbath-school. They will send for the *Instructor* as soon as the money can be raised. They are to have prayer and social meetings hereafter. I. SANBORN.

Lindley, New York.

I CLOSED my labors with the people in this place, May 14. There are now fifteen Sabbath-keepers in the immediate vicinity, and others at a distance who will meet with them. They have regular Sabbath meetings, a weekly prayer-meeting, and a Sabbath-school. The brethren are generally poor; yet they bought the library of Sr. White's writings, and added to it the "History of the Sabbath" by Bro. Andrews. A general move was made in giving up tobacco, and all expressed a determination to be faithful, by the help of the Lord. D. T. FERRO.

Meeker Co., Minn.

I HAVE held seventeen meetings in two weeks, five miles south of Litchfield, a place called Round Lake. The Lord has been present with his Spirit. Ten Swedes have embraced the truth, and many more are convinced. I have hope of some of these. I have obtained six subscribers for the *Harold*. May 27. G. A. CARLSTEDT.

Good Health.

Killing Themselves with Work.

MANY a husband has said, "Don't ask my wife to do anything for the church, or missionary society, or temperance cause, she has enough to do at home—she is killing herself with work as it is;" and he tells the truth.

But if the husband would look a little closer into matters, he would find that his wife was killing herself over work that was ruining his children, cursing the world and blighting the church; that she was sacrificing her all to fashion and show.

Month after month and year after year the worldly women of the church toil on for the personal adornment of themselves and their children till heart and flesh fail, and an untimely grave covers them out of our sight. "Martyrs to fashion," would be the most truthful and fitting epitaph that could be put upon their tombstones.

Many a professedly Christian mother has wrapped her enfeebled infant in embroidered muslin and flannels, into which her child's life-blood had been stitched.

In many a professedly Christian home the first lesson a child learns is how to dress in the prevailing style. It leaves its cradle admiring its fine clothes, and suffers hours of torture with curling papers and crimping pins, before it has learned to say, "Now I lay me down to sleep." It is not surprising that the tender twig bent world-ward from the very first, should turn from the church to the opera, the theatre and the ball-room.

When we look about we are grieved to find that so few of the young men and women reared in the church are loving, working Christians. But it is not surprising. If from infancy they are taught to feel that the world and its favors are better than the church and its privileges—more to be desired than spiritual riches, we ought not to expect anything else than a lack of interest and confidence on their part. If you want your child to be a Christian, make the beauty and power of your Christianity felt at home in the daily life. Those who are killing themselves in their scramble after the world and its follies, are indeed killing themselves for time and eternity.—*Christian Women.*

A Receipte to be Miserable.

THE best recipe we know, if you want to be miserable, is to think about yourself, how much you have lost, how much you have not made, and the poor prospect for the future. A brave man, with a soul in him, gets out of such pitiful ruts and laughs at discouragements, rolls up his sleeves, whistles and sings, and makes the best of life. This earth was never intended for a paradise, and a man who rises above his discouragements and keeps his manhood will only be the stronger and better for his adversities. Many a noble ship has been saved by throwing overboard its most valuable cargo, and many a man is better and more humane after he has lost his gold.

Vegetable Diet for Drunkenness.

CHARLES NAPIER, an Englishman of good standing in science, has been testing the theory that alcoholic drinks is compatible with animal food, but not with farinaceous. He announces, as the practical result of many experiments, that a vegetable diet is a remarkable help to the cure of drunkenness. He mentions the case of an old man, whose constitution had been shattered by repeated attacks of delirium tremens, and who was cured of his appetite for liquor in seven months by eschewing meat.

HOW TO TREAT A BRUISE.—The usual applications employed for a bruise of any kind are arnica, camphor, alcohol, pain-killer or some kind of liniment or patent compound. Any one of these, or all together, is not one-half so efficient as a very simple remedy which may be very promptly applied in almost all cases. A hot fomentation will do more to relieve the pain, tenderness, and swelling of a bruise than any other means. If applied immediately after the injury occurs, it will very often prevent swelling altogether, entirely relieve the pain, and prevent discoloration. Contusions of the head and face are very successfully treated by the fomentation. If the application is made with sufficient promptness after the injury, very little discoloration will occur, even in contusions of the eye.

Dr. BELLOWS says: "So perfectly ignorant are people generally of the laws of nature that they give to their pigs the food which their children need to develop muscle and brain, and give their children what their pigs need to develop fat."

Religious News and Notes.

—Rev. Dr. Talmage has sailed for Europe.  
—The one hundredth Presbyterian church in Nebraska has recently been organized.

—June 7, two hundred Mormons *en route* for Utah, passed through Council Bluffs, Iowa.

—A union church has been organized at Hammondsville, N. Y., representing six denominations.

—Dr. Burchard has been pastor of the Thirteenth St. Presbyterian Church in New York, forty years.

—The Moravian denomination originated in Bohemia and was expelled thence years ago. It is now prospering there.

—The Gospel temperance work in Chicago has been steadily prosecuted for five years, and is more prosperous now than ever.

—The recent gift of \$136,000 to the Rochester Theological Seminary has been increased by donations from persons in New York City to \$150,000.

—The Methodist church South asks, its ministers the question—"Are you under any burden of debt that is embarrassing?" This is a good idea.

—The 28th ult., being the Jewish feast of the Pentecost, the sacred rights of Confirmation were administered in all the leading Synagogues in San Francisco.

—It is believed that there are but few colored Catholics outside Louisiana. In that State they are very numerous. In one ward in New Orleans there are 11,000 of them.

—Two Fall River ministers condemned the sale of newspapers on Sunday in recent sermons, and the City Marshal thereupon issued orders prohibiting their sale the following Sunday.

—A small church of Catholics was formed in Newark, N. J., in 1824. Now there are eleven churches with over 30,000 members, besides many other institutions, with property valued at \$1,200,000.

—Late advices from China are to the effect that an anti-missionary riot has occurred in the province of Foochow, and that fresh outrages have been perpetrated on the native Christians and English preachers in Yik-kan.

—The Rev. James F. Merriam, whose examination, to become pastor of the church at Indian Orchard, Mass., nearly two years ago, led to so much discussion on eternal punishment, has resigned on account of feeble health.

—The American Board of Commissioners for Foreign Missions has been badly embarrassed, but lately received donations amounting to \$1,000,000. President Hopkins said it had been tried by adversity, "but no test as severe as this has been applied to it."

—The Yo Semite Chapel was dedicated Sunday, June 8. Joseph Cook made the prayer, and Dr. Guard of Oakland preached the sermon. The chapel is barely enclosed. The National S. S. services were held in a cotton-covered framework near by.

—Active steps are taking for the formation of a Female Missionary Association to be connected with the English Presbyterian church, having for its object the Christian education of the women of China. The Regent Square congregation, London, have been the first to form a branch society.

—Rev. J. C. Simmons in the *Pacific Methodist* appeals to ministers and church-members to abstain from tobacco, unless indeed they love tobacco more than they love Christ, and says, "I know members of the church who spend from \$20 to \$40 per year for tobacco, who are not able to give \$5 to the support of the Gospel nor one dollar to the Missionary cause, and yet these men love Christ. But do they love him more than tobacco?" Bro. Simmons makes the statement that a large majority of boys over seven years of age smoke, and many both smoke and chew. Talk to a boy about it and he will point you to his minister and often to a Bishop and say, "If it is wrong, why do these good men use it?"

—The Fifth Avenue Catholic Cathedral, of New York, was dedicated May 25. It has been 21 years in building, is an example of the decorated and geometric style of Gothic architecture which prevailed in Europe from 1275 to 1400, and of which the cathedrals of Rheims, Amiens, and Cologne on the Continent of Europe, and the naves of Yorkminster, Exeter, and Westminster, are among the most advanced examples. The dimensions of the building, are as follows:—Extreme length of the exterior 332 feet, extreme breadth 174, general breadth 132, towers at base 32, height of tower 330, central door 30 feet wide, 51 high, width of front between towers 105. The interior in length is 306 feet, breadth of nave and choir, including chapels 120, length of transept 140, central aisle 48 feet wide, 112 feet high, side aisle 24 feet wide, 54 feet high, chapels 18 feet wide, 14 feet high. It is adorned by the most magnificent memorial windows to be seen on this continent. They were manufactured mainly in France at an aggregate cost of more than \$100,000, and presented by parishes and individuals in various parts of the country. Of the the seventy windows in the cathedral, thirty-seven are figured, representing scenes from the Scriptures and the lives of the saints; twenty are filled with cathedral-stained glass, with geometrical figures, and the remainder, which are required for lighting the building, are filled with white glass.

Secular News.

—By a strike of the shop tailors, in Cincinnati, 1000 men are thrown out of employment.

—The custom-house and store adjoining, in Trenton, Ont., have been damaged \$30,000 by fire.

—A damaging frost is reported in Central Wisconsin to have occurred the night of June 6.

—Reports from 21 counties, give a favorable outlook for an abundant harvest throughout California.

—A heavy frost is reported in Vermont and New Hampshire June 7, doing much damage to crops.

—Official reports say that it is impossible to exaggerate the distress which the famine is causing in Cashmere.

—There is a lull in the eruption of Mt. Etna, but it is feared this is only temporary, as loud rumblings are heard.

—The number of lawsuits commenced in San Francisco for the month of May is four hundred and eighty-four.

—Minister White has arrived in Berlin; the German press welcome him as an appropriate successor to the late Bayard Taylor.

—During the space of forty-eight hours last week, the officers arrested as many as 56 persons in San Francisco, for drunkenness.

—England and France have decided to not directly interfere in matters in Egypt, but to hold the Khedive responsible for his doings.

—There has been an extensive strike of workmen in the timber trade at Sundswall, Sweden, by which 10,000 men were idle at last accounts.

—Owing to a rise in cotton, Druid duck mills, (Baltimore,) have stopped work, and from 300 to 400 hands are thrown out of employment.

—William Lloyd Garrison, the great anti-slavery agitator died, May 25th, aged seventy-five; his remains were taken to Roxbury, Mass., for interment.

—Information received by the Indian Bureau reports that 800 lodges of Sitting Bull's Indians are south of the British line. No act of hostility is yet reported.

—The Mississippi planters have issued a circular to business men and benevolent societies of the North, begging them to desist from helping the negro exodus.

—The news from Hindostan indicates continued trouble. Robbers are in armed gangs, and make requisitions on the government. They threaten the life of the governor of Bombay.

—W. Matthews, LL. D., wrote a book entitled "How to Get On in the World." The book is popular, and Mr. Matthews is reported to have gone into bankruptcy. *Theory vs. Practice.*

—There are said to be seven thousand retail liquor dealers and eight thousand manufacturers of tobacco in the San Francisco district, who pay special taxes yearly to the amount of \$215,000.

—The Isthmus Canal Congress in Paris, are discussing the various routes recommended. Much praise is given the American engineers for the clearness and impartiality of their statements.

—It is said that Germany has informed England and France that she leaves to them the political part of the Egyptian question, and desires only to defend the financial interests of German subjects.

—Destructive floods are now reported in Lombardy. Thousands of acres of vines and grain are ruined. At Malara below Mantua, the Po has formed a lake, and the inhabitants of flooded districts are encamped on embankments.

—It is stated that the Ultramontanes will refuse to vote the duties on tobacco, beer and spirits unless they receive tangible concessions in ecclesiastical matters. If Bismarck refuses these concessions the dissolution of the Reichstag is probable.

—In excavating for the foundations of the Union block, at the intersection of Market and California streets, S. F., the workmen, fifteen feet below the surface, came upon the remains of a wharf constructed twenty-five years ago. The timbers were in an excellent state of preservation.

—The annual report of the Directors of the Pacific Mail Company which met in New York last week, shows the earnings for the year ending April 30th to be \$4,054,560 73, and the expenditures \$3,652,745 66, leaving a net profit of \$401,815 07. The liabilities of the company April 30th were \$2,577,555 71, and the assets \$1,026,977 20, leaving the amount of liabilities over assets \$1,550,578 51. The decrease of liabilities for the year is stated at \$498,375, 67.

—An Episcopalian clergyman of San Francisco has visited Arizona. In a lecture on that Territory he said:—"If I were in the Cabinet I should advise that the Governor turn the Territory over to the Indians and the cayotes. The former are fat and thrifty and the latter don't slink away, and haven't the sneaking side-long look they wear in other places. I think men and animals who have lived in a country like Arizona for a dozen generations and are still fat and vigorous ought to be left to enjoy it in peace."

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 12, 1879.

THE address of Eld. J. L. Wood is Santa Ana, Los Angeles Co., California.

WE have no Italian Bibles in Oakland—we will ascertain if they can be obtained in S. F.

Southern Cal. Camp-Meeting.

THE Committee has decided that this meeting shall be held three miles east of Fresno City, on the place known as the Eastaby Ranch.

Publications in England.

ALL the publications in our Catalogue may be obtained of Elder J. N. Loughborough, Stanley Cottage, Stanley street, Freemantle, Southampton, England. Catalogues with prices in English money will be furnished free on application.

Death of Elder J. N. Ayers.

A TRUE soldier has fallen at his post. The following obituary we copy from the *Review and Herald*; it was reported by Bro. Santee. Bro. Ayres was a true man, an earnest Christian, and an efficient officer in the Conference, by which he will be greatly missed.

"Died, on the camp-ground at Emporia, Kan., May 26, our beloved brother, Eld J. N. Ayers. When the truth found him, years ago, he was prostrate on a supposed bed of death; but through the blessing of the health reform he was restored, and though feeble, for years he has borne heavy burdens as the President of the Kansas Conference, laboring often beyond his strength. He was worn out with suffering, and now he rests. During the last hours of his life, he repeatedly said, 'Thank God for the Christian's hope.' He took affectionate leave of each of the ministers, especially of Bro. White, who ordained him three years before. A few minutes before his death he requested those present to sing. They complied, and one verse of the sweet melody, 'Jesus, lover of my soul,' was sung by trembling voices. Although almost fainting, his voice rose full and clear during the first two lines, when it failed, though his lips still repeated every word that was sung. As the last line, 'Oh, receive my soul at last,' died away, it seemed the dying prayer of one who had been tossed by the billows of life, and who had given his life for the truth. As his breath was failing, his only living son came forward, and kneeling by his father's bedside promised to seek God with all his heart. The glazing eyes lighted up with joy as they looked lovingly on the weeping son who had made this solemn promise. Brief and touching remarks were made by Bro. and Sister White to a weeping congregation. Bro. White's deep voice pronounced the benediction, and the peace of God seemed to brood over the scene as the body of our brother was borne away. May the God of the widow and the fatherless comfort and sustain his family."

Important Question.

A BROTHER asks us this question:—"Is it right to fellowship one who will not pay his just debts, nor correspond with the person to whom he is indebted?"

There may be difficulties in the way of obeying any precept. A person may be so situated that he cannot pay, though he is strictly honest, and desires to pay. But in such a case he will certainly be willing to correspond with his creditor, and to give every assurance of his willingness to do him justice.

The commandment, "Owe no man anything," we consider imperative, as much as any other commandment. To contract debts without a reasonable prospect of being able to pay them, is not honest, because it is an act of injustice to our fellow-men. And in this it will not do to presume upon prospects, for there are always contingencies liable to arise which must be taken into account.

On this subject there is altogether too much looseness. Many are ready to buy "on time" that which they would not think of buying if pay down was required. It is a bad habit. It destroys confidence. We have known more than one individual to go to ruin under the influence of this pernicious practice. We dislike to give a positive answer to our brother, for there is such a difference of circumstances. But a refusal to correspond looks too much like a disregard of obligation, and should certainly subject the person to discipline.

Departure for Europe.

SINCE the close of the special session of the General Conference, I have been engaged as actively as my strength would admit, in making preparations for my departure for Europe, and in perfecting such arrangements as I could make for the advancement of our work there. These matters are now accomplished, so that I expect to embark at eleven o'clock to-day in the steamer *Virginia*, of the State Line Steamship Co. I have selected this line because it is cheaper than most other lines. I have secured first cabin passage to London for \$55.

My stay in this country has been protracted much beyond the time I anticipated when I left Europe; but the condition of my health, and other circumstances, have made it impossible for me to go at any earlier date. I have regretted this very much, as I have felt a deep anxiety to return and engage in the work there.

The brethren are aware that after the death of my daughter I found myself suffering from extreme prostration, and that since then for much of the time I have been quite unfit for mental labor. And even now, when so nearly ready to leave, I am still in feeble health, and my strength is far from adequate to the great task I have before me. I greatly feel the need of the special blessing of God to fit me for this work. I believe that he is willing to help as he has done in times past. And I desire to request of our brethren and sisters everywhere that they will make my case a special subject of prayer, that the Lord will restore me to health and strength again, if it is according to his will. I also ask the prayers of the brethren for the success of the work in Europe.

I am of good courage in the Lord, and feel to renew my consecration to him, and will try to devote my life unreservedly to him for the time to come. I shall also continue to pray for the prosperity of the work in America.

New York, May 29. J. N. ANDREWS.

Death of Gen. Shields.

GEN. JAMES SHIELDS died suddenly in Ottumwa, Iowa, on the evening of June 1. He was well known to the American public, having occupied important stations in civil as well as military life. His home was Carrollton, Mo.

To Church Elders.

DEAR BRETHREN: Whether you have been ordained to the eldership of the church, or simply chosen to lead in the meetings, the spiritual welfare of that company is committed to your oversight. The elder or leader of a church has a large influence in giving tone and spirit to the entire society. You should realize the solemn and holy office which you hold. God will hold you accountable for the sheep under your care.

Let me suggest that you pray much to God for wisdom and grace to fill your place acceptably. Simply to lead the meeting is but a small part of your duty. You should personally visit all the Sabbath-keepers in your section, whether they belong to the church or not. And right here let me say that we find everywhere a large number of Sabbath-keepers who do not attend meeting. They live some miles from the place of meeting, or they have no way to come, or they have lost their interest. Now it may be that they have done wrong in some things, that they have neglected their duty. We are all liable to discouragements and to sin. A precious soul should not be cast off too readily. I am satisfied that a large number of these persons might be saved to the cause of Christ if they were properly visited.

In almost every case where I have visited these persons who do not attend meeting, and particularly those who are regarded as being on the back-ground, the very first thing they say is, "The brethren and sisters do not care for me. Nobody comes to my house, nobody looks after me, and the church is cold and careless of me." And thus they go on stating their grievances. On inquiry, I find that these persons have not been visited for months by any one, not even by the elder himself. In some cases, not a Sabbath-keeper has been in their house for a year.

Now, my brother, if you are neglecting your duty in this respect, you are sinning against God. You go to the house of God every Sabbath, and you pray for the Spirit of God to come upon you; you pray for the missionary work, and for the cause of Christ; then you go home, and there it ends. There are precious souls all around you who already love the truth and believe it, but they have discouragements that you know nothing about.

If you want to be a man of God, and fill your place, one of your first duties is to look up these scattered sheep, and bring them to the fold. Visit them; pray with them; dine with them, and show that you have an interest for them. Let me recommend something further. Get up a load or two of brethren and go around among these discouraged ones. Have a little prayer-meeting with them. If you want to work for Christ in a missionary field, here is just the place to begin.

I therefore request that the elder or leader of each church immediately propose to the members of that church to hold a meeting on one evening with some family that has not attended the meetings regularly, and the next evening with some other one; if only a few can go, get up one load and go to these disheartened ones. Talk courage and hope and love to them and you will see the cause of God revive in your church as never before. What a splendid missionary field this is! If they are six or eight miles from the church, go and stay with them all night, or at least spend an evening, invite in their neighbors and have a little prayer-meeting. Then do missionary work.

Come, my brethren, in the name of our Saviour, let us be men of God, and wake up to the opportunities that lie before us to do something for Christ. How can you give account for these souls in the day of Judgment? Perhaps you have no confidence in them; but cannot sinners repent and reform? But I have found that in a large number of cases the troubles lie with the elder himself. He is so cold and formal that he has no heart in the work. We appeal to you, brethren, to take hold of this matter, and begin now. We shall inquire, when we come to see you, whether you do this or not. May the blessed Jesus let his spirit rest upon you.

D. M. CANRIGHT.

ONLY a thought, but the work it wrought, Could never by tongue or pen be taught. For it ran, through a life like a thread of gold, And the life bore fruit—a hundred-fold.

Only a word, but 'twas spoken in love, With a whispered prayer to the Lord above, And the angels in Heaven rejoiced when they heard, That a soul repented because of that word.

We have a few copies of Bibles for the center table, beautifully bound, Minion type. Prices from \$4.00 to \$7.50.

Appointments.

Camp-Meetings For 1879.

- Minnesota, Lake Calhoun, June 18-24.
- " " Indianola, " " 19-24.
- " " Dunlap, " " 26 to July 1.
- Salem, Oregon, June 25-July 1.
- California, near Fresno City, Aug. 13-19.
- " Healdsburg, " 21-27.

ELDER WAGGONER will meet with the San Francisco church on Sabbath, June 14, and speak in Oakland Sunday evening, June 15.

OAKLAND—Services at the Seventh-day Adventist church, corner of Thirteenth and Clay streets, every Sabbath (Saturday) at 11 A. M., and Sunday evening at 7:30. Prayer-meeting every Tuesday evening at 7:30. Sabbath-school at 9:30 o'clock Sabbath morning.

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. Prayer-meeting every Wednesday evening at 7:30. The Hayes Valley cars of Market street and the Lone Mountain cars of the Central railroad, cross Laguna street near the church.

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