

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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MY REFUGE

[These lines were written by Ellen L. Goveh, a Brahmin of the highest caste, adopted daughter of Rev. W. T. Stone, of Bradford, England.]

In the secret of his presence how my soul delights to hide,
Oh how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low,
For when Satan comes to tempt me, to the "secret place"
I go.

When my soul is faint and thirsty, 'neath the shadow of His
wing
There is cool and pleasant shelter, and a fresh and crystal
spring;
And my Saviour rests beside me, as we hold communion
sweet;
If I tried, I could not utter what he says when thus we meet.

Only this I know: I tell him all my doubts and griefs and
fears;
Oh how patiently he listens, and my drooping soul he cheers.
Do you think he ne'er reproves me? What a false friend he
would be,
If he never told me of the sins which he must surely see.

Do you think that I could love him half so well as I ought
If he did not tell me plainly of each sinful word and thought?
No! he is so very faithful, and that makes me trust him
more:
For I know that he does love me, though he wounds me very
sore.

Would you like to know the sweetness of the secret of the
Lord?
Go and hide beneath his shadow; this shall then be your
reward;
And when'er you leave the silence of that happy meeting-
place,
You must mind and bear the image of your Master in your
face.

You will surely lose the blessing and the fullness of your joy,
If you let dark clouds distress you, and your inward
peace destroy.
You may always be abiding, if you will rest at Jesus' side;
In the secret of his presence you may every moment hide

General Articles.

The First Blow of the Reformation.

BY MRS. E. G. WHITE.

THE year 1517 marked the beginning of a new era for the church and the world. It was a period of great excitement in Germany. To replenish her treasuries, the Roman Church had opened a vast market on earth, and made merchandise of the grace of God. Indulgences was the name given to this merchandise. As the dealer entered a town, one went before him, crying, "The grace of God and of the Holy Father is at your gates." And the people welcomed the blasphemous pretender as if he were God himself come down from Heaven to them.

Tetzel, the leader in this infamous traffic, had been convicted of the basest offenses against society and against the law of God; but having escaped the punishment due to his crimes, he was now employed to further the mercenary and unscrupulous projects of the Romish Church. With shameless effrontery he framed the most glaring falsehoods, and related all manner of marvelous tales to deceive an ignorant, credulous, and superstitious people. Had they possessed the word of God, the unerring detector of sin and Satanic delusions, they could not have been thus deceived. It was to keep them under the control of the papacy, that they might swell the power and wealth

of her ambitious leaders, that the Bible had been withheld from them.

Tetzel sets up his traffic in the church, and ascending the pulpit, he with great vehemence extols indulgences as the most precious gifts of God. "Draw near," he cries, "and I will give you letters, duly sealed, by which the sins you hereafter desire to commit shall be all forgiven you." "Even repentance is not indispensable." "But more than all this, indulgences save not only the living but the dead." "The very moment that the money clinks against the bottom of this chest, the soul escapes from purgatory, and flies to Heaven." With such Heaven-daring blasphemy spoke this agent of Satan.

When Simon Magus offered to purchase of the apostles the power to work miracles, Peter answered him, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." But Tetzel's offer was grasped by eager thousands. Gold and silver flowed into his treasury. A salvation that could be bought with money was more easily obtained than that which required repentance, faith and diligent effort to resist and overcome sin. They could sin as they pleased, and money would purchase their pardon.

The doctrine of indulgences had long been opposed by men of learning and piety in the Romish Church, and there were many who had no faith in pretensions so contrary to both reason and revelation. Yet no bishop dared to lift his voice against the fraud and corruption of this iniquitous traffic. The minds of men were becoming disturbed and uneasy, and they eagerly inquired if God would not work through some instrumental

ity for the purification of his church. The traffic in indulgences, subversive as it was of the very foundation principles of the gospel, could not fail to arouse determined opposition on the part of Luther. Though still a papist of the strictest sort, he was filled with horror at the blasphemous assumptions of Tetzel and his associates. Many of his own congregation had purchased certificates of pardon, and they soon began to come to Luther confessing their various sins, and expecting absolution, not because they were penitent and wished to reform, but on the ground of the indulgence. Luther refused them absolution, and warned them that unless they should repent and reform their lives, they must perish in their sins. In great perplexity, they sought out Tetzel, and informed him that Luther, an Augustine monk, had treated his letters with contempt. The friar was filled with rage. He uttered the most terrible curses, caused fires to be lighted in the public square, and declared that he had orders from the pope to burn the heretics who should dare to oppose his most holy indulgences.

Luther now enters boldly upon his work as a champion of the truth, fighting not against flesh and blood, but against principalities, and powers, and spiritual wickedness in high places. His voice is heard from the pulpit, in earnest, solemn warning. He sets before the people the offensive character of sin, and teaches them that it is impossible for man by his own works to lessen its guilt or evade its punishment. Nothing but repentance toward God and faith in Christ can save the sinner. The grace of Christ cannot be purchased. It is a free gift. He counsels the people not to buy the indulgences, but to look in faith to their crucified Redeemer. He relates his own painful experience in vainly seeking by humiliation and penance to secure salvation, and assures his hearers that it was by looking away from himself and believing in Christ that he found peace and joy unspeakable. He urges them to obtain, if possible, a copy of the Bible, and to study it diligently. It is those who do not learn and obey its sacred truths that are deceived by Satan, and left to perish in their iniquity.

A bold blow had been struck for the Reforma-

tion. But Satan was rallying his forces to control the minds of the people and maintain the traffic in the grace of God. He aroused such hatred against Luther that many were ready to silence his opposition, even by taking his life. Thus the great controversy between the Prince of light and the prince of darkness went steadily forward.

About this time the elector Frederic had a dream which made a deep impression upon his mind, and which seemed in a remarkable manner to foreshadow the work of the Reformation. "The feast of All-Saints was at hand, and the elector, having retired to rest, lay musing how he should keep the festival, and was praying for the poor souls in purgatory, and beseeching Divine guidance for himself, his counselors, and his people. Thus engaged, he fell asleep, and dreamed that a monk, a true son of the apostle Paul, was sent to him; and that all the saints accompanied him, for the purpose of testifying that he was divinely commissioned. They asked of the elector, that the monk might be allowed to write something on the church door at Wittenberg. The monk began to write, and the characters were so large and brilliant that they could be read at a great distance; and the pen he used was so long that its extremity reached even to Rome, and wounded the ears of a lion which was crouching there, and shook the triple crown on the pope's head. All the cardinals and princes ran to support it, and, as the dreamer himself joined in the effort to support the pope's crown, he awoke in great alarm, and angry with the monk who had used his pen so awkwardly. Presently he fell asleep again, and his strange dream continued; the disturbed lion began to roar, and Rome and all the surrounding States ran to make inquiry; and the pope demanded that the monk be restrained, and demanded this especially of the elector, as the monk dwelt in his dominions.

"Once more the elector awoke from his dream, besought God to preserve the holy father, the pope, and slept again. And still his strange dream continued, and he saw all the princes of the empire crowding to Rome, and all striving to break the mysterious pen. Yet the more they endeavored to break it, the stiffer it became; and when they asked the monk where he found it, and why it was so strong, he replied that he secured it from one of his old schoolmasters; that it belonged to a Bohemian goose* a hundred years old; and that it was strong because no man could take the pith out of it. Suddenly the dreamer heard an outcry, and lo, a great number of pens had issued from the long pen of the monk!"

The festival of All-Saints was an important day for Wittenberg. The costly relics of the church were then displayed before the people, and a full remission of sin was granted to all who visited the church and made confession. Accordingly on this day the people in great numbers flocked to Wittenberg.

On the 31st of October, the day preceding the festival, a monk went boldly to the church, to which a crowd of worshipers was already repairing, and affixed to the door ninety-five propositions against the doctrine of indulgences. That monk was Martin Luther. He went alone; not one of his most intimate friends knew of his design. As he fastened his theses upon the door of the church, he proclaimed himself ready to defend them the next day at the university itself against all opposers.

These propositions attracted universal attention. They were read and re-read and repeated

* John Huss, whose surname in the Bohemian language signifies goose, Huss proclaimed the truth a century before the time of Luther, and when assailed by persecution, he declared: "The wicked have begun by preparing a treacherous snare for the goose. But if even the goose, which is only a domestic bird, a peaceful animal, and whose flight is not very high in the air, has nevertheless broken through their tolls, other birds, soaring more boldly toward the sky, will break through them with still greater force. Instead of a feeble goose, the truth will send forth eagles and keen-eyed vultures."

in every direction. Great excitement was created in the university and in the whole city.

By these theses the doctrine of indulgences was fearlessly opposed. It was shown that the power to grant the pardon of sin, and to remit its penalty, had never been committed to the pope, or to any other man. The whole scheme was a farce, an artifice to extort money by playing upon the superstitions of the people, a device of Satan to destroy the souls of all who should trust to its lying pretensions. It was also clearly shown that the gospel of Christ was the most valuable treasure of the church, and that the grace of God, therein revealed, was freely bestowed upon all who should seek it by repentance and faith.

God was directing the labors of this fearless builder, and the work he wrought was firm and sure. He had faithfully presented the doctrine of grace, which would destroy the assumptions of the pope as a mediator, and lead the people to Christ alone as the sinner's sacrifice and intercessor. Thus was the elector's dream already beginning to be fulfilled. The pen which wrote upon the church door extended to Rome, disturbing the lion in his lair, and jostling the pope's diadem.

The sin-loving and superstitious multitudes were terrified as the sophistries that had soothed their fears were rudely swept away. Crafty ecclesiastics, interrupted in their hellish work of sanctioning crime, and seeing their gains endangered, were enraged, and rallied to uphold the pope.

Luther's theses challenged discussion; but not one dared to accept the challenge. By the grace of God, the blow struck by the monk of Wittenberg shook the very foundation of the papacy, stunned and terrified its supporters, and awakened thousands from the slumber of error and superstition. The questions which he proposed in his theses had in a few days spread throughout Germany, and in a few weeks they had sounded throughout Christendom. Many devoted Romanists, who had seen and lamented the terrible iniquity prevailing in the church, but had not known how to arrest its progress, read the propositions with great joy, recognizing in them the voice of God. They felt that the Lord had graciously set his hand to arrest the rapidly swelling tide of corruption that was issuing from the see of Rome. Princes and magistrates secretly rejoiced that a check was to be put upon the arrogant power from which there was no appeal.

Yet there were some who doubted and feared. The prior of Luther's order, frightened by Tetzel, came to the Reformer in great alarm, saying, "Pray do not bring disgrace upon your order." Luther had great respect for this man, and was deeply affected by his words, but rallying he replied, "Dear father, if the thing is not of God, it will come to naught. If it is, let it go forward."

But the Reformer had more bitter accusers to meet. Some charged him with acting hastily and from impulse. Others accused him of presumption, declaring that he was not directed of God, but was acting from pride and forwardness. "Who does not know," he responds, "that we can seldom advance a new idea without an appearance of pride, and without being accused of seeking quarrels? Why were Christ and all the martyrs put to death? Because they appeared proud despisers of the wisdom of the times in which they lived, and because they brought forward new truths without having first consulted the oracles of the old opinions."

Again he declares: "What I am doing will not be effected by the prudence of man, but by the counsel of God. If the work is of God, who shall stop it? If it is not, who can forward it? Not my will, not theirs, not ours; but thy will, thine, holy Father who art in Heaven!"

Luther had been urged on by the Spirit of God to begin his work; but he was not to carry it forward without severe conflicts. The reproaches of his enemies, their misrepresentation of his purposes, and their unjust and malicious reflections upon his character and motives, came in upon him like an overwhelming flood; and they were not without effect. He had felt confident that the leaders in the church, and the philosophers of the nation, would gladly unite with him in efforts for reform. Words of encouragement from those in high position had inspired him with joy and hope. Already in anticipation he saw a brighter day dawning for the church. But encouragement had turned to reproach and condemnation. Many of the dignitaries both of the church and of the State were convicted of the truthfulness of

Luther's theses; but they soon saw that the acceptance of these truths would involve great changes. To enlighten and reform the people would be virtually to undermine the papal authority, to stop millions of streams now flowing into her treasury, and thus greatly curtail the extravagance and luxury of the Romish leaders. Furthermore, to teach the people to think and act as responsible beings, looking to Christ alone for salvation, would overthrow the pontiff's throne, and eventually destroy their own authority. For this reason they refused the knowledge tendered them of God, and arrayed themselves against Christ and the truth by their opposition to the man whom he had sent to enlighten them.

Dr. Hopkins on Evolution

[The Rev. Mark Hopkins, D. D., LL.D., Ex-President of Williams College, is delivering a course of lectures in Princeton Seminary, in the first of which he discusses evolution. The following is the substance of this lecture.]

THE grandest description ever given of man is in the first chapter of Genesis. We see there implied the sonship of man and the fatherhood of God. This sonship is truly apprehended only in Christ. Man was not formed in the image of a god, but of God, the God of the first chapter of Genesis, the Creator of the heavens and the earth. In man as created by him and in his image we have a being worthy of redemption. We have herein a congruity essential to the unity of the Scriptures. We care little whether you take creation in the higher or lower sense of the term. In looking at the marvelous distribution of oxygen, hydrogen, nitrogen, carbon, and their nice adjustments in quantity and quality, we cannot repress the conviction, "He weighed the mountains in scales and the hills in a balance." We think we are safe in supposing that matter had its origin in time, rather than that it existed from eternity. Do you deny the fact of man's original creation? Did man come to be man by creation? or evolution? or what is the same thing, by a process of development? Evolution and development imply involution and envelopment. Mr. Tyndall assumes the existence of matter in the sun in a nebulous state. There were shut up in matter certain potentialities, certain forces. Man was developed upward from below. If it be admitted that in certain aspects the language of the Bible favors evolution, it is no less true that it represents God as a personal God commanding those processes. But in making man there is no affinity with evolution. Was he created by God, or was he evoked by forces inherent in matter? We take Genesis.

The author of Genesis proclaims the unity of God; monotheism. Was this an inference drawn from the unity of his works? That unity could not then have been known. There was no science to help man to this conclusion. Indeed, as he looked at earth, air, and water, and their deep commotions, he might naturally have inferred the very opposite. Whence this idea of man's creation in the image of God, and with dominion over every living thing? Nature must have been established when man was created. And how, but through revelation, was he to get an idea of chaos? Evolution does not account for the origin of anything. It assumes the existence of nebulous matter. It puts itself on the same plane with the author of Genesis. How was the matter there? To the brutes and to many persons most things seem a mere matter of course. They are surprised merely at what is new. But to wonder belongs not to a being evolved from an ape. And wonder increases instead of diminishing by reason of familiarity. The future life under a different form is not stranger than the present life under its present form. A personal God is no stranger than a personal self. Existence of all kinds is wonderful. Evolution has no advantages. The one assumption is not worse than the other; the assumption of matter, the assumption of God. Evolution requires new assumptions all the time. Let us concede to nebulous matter an existence. Whence life? Whence organism? Tyndall speaks of an organism sensitive all over. Whence organs? Why, the organs have been differentiated. Differentiated by what? By differentiation. This surely ought to be satisfactory. The eye was formed. This formation began by rays of light falling on pigment cells vaguely sensitive all over. What of propagation of the sexual relations? How were two individuals of different sexes to reach the same stage of development, and at the same time?

Whence the upward tendency? This involves a law which enters into the whole construction. The survival of the fittest cannot account for it. The lower orders were the most ancient. Man did not survive. He came. And he came naked, weaponless, relatively feeble, surrounded by savage beasts, and least fitted to survive. Their idea of the survival of the fittest is the survival of the strongest. Sow wheat and Canada thistles together, and which will survive? Which is fittest? The ground brings forth fruits, seeds, thorns, thistles. It is only by the sweat of the brow that the survival of the fittest for man is secured. Why do not lions, tigers, and wolves dominate the more useful animals for man? Why, but in that law by which the weaker animals are made more numerous and prolific?

Evolution cannot account for the movement upwards. Darwin's theory of the origin of species is supposed to give support to evolution. (1) It may do so if there be a propagation of one species for another. The variety of pigeons is great: but no pigeon has ever been changed to an eagle. (2) The change must be from lower to higher. Species often degenerate. Men degenerate. Here is evolution downwards.

Evolution is essentially atheistic. It does not account for the origin of man.

Herbert Spencer admits the power of the unknown and the unknowable as the agency by which evolution is brought about. If he maintains that this power is inherent in matter, then he is an evolutionist; but if separate from matter, then he is not an evolutionist. There are as great differences among evolutionists as among theologians. Professor Fiske ranks among his ablest disciples. He speaks of the unknowable; but he knows it to be, and that it is independent of matter. To this power there is no limit in time or space. All the phenomena of the universe are referable to this infinite and eternal power. It is the author of the moral law. To holiness it gives the divine sanction; to sin the divine condemnation. It is an infinite and eternal being, capable of effort (and enormous effort too) through the ages. Evolution knows that this power is not a person, that it has no self-consciousness, that it does not contrive; it knows naught of the unknowable, nor of the dogmas handed down by priests. And that is what they style scientific knowledge. When they introduce the terms sins, holiness, moral law, we recognize the livery of Heaven to clothe evolution in.

Now some evolutionists attempt to reconcile science and religion. The phantom of hostility (say they) between religion and science must be exorcised now and forever. What does this amount to? By religion do they mean Christianity? No. Is eternal life embraced in (their) science? No. It is unknown and unknowable. The unknowableness is that we cannot find out him whom we call "Our Father;" that he is not a person. They deny to him every attribute of Father. He cannot work miracles, he cannot make a revelation; cannot answer prayer; is not to be worshiped, nor to be loved. Evolution can consort with Christianity only by destroying it. In fact evolution is reconciled with no religion which recognizes a personal God.

Scripture statement: Man was created. Is there more mystery connected with this statement than with the declarations of evolution? A matured man stands before me, one of full stature and perfect in form. Twenty-six years ago where was the material out of which he was made? His carbon perhaps lay in the rocks, and his oxygen and nitrogen were floating over the Himalayas. We simply say, "He grew." Custom blinds us. No one wonders. Evolution says that man is evolved, when not one particle of matter in him was in the original. Is it any more strange to bring together these particles instantly than in twenty-six years? What great distinction is there between evolution and growth? Look at a field the first of April and then the first of July. Whence the four tons of clover on it? Yes; we know all about it. "It grew." Life and organization did not always exist. There must have been a beginning. We gain nothing philosophically by these fine-spun theories of "science falsely so called."

Even thus it stands: "So God created man in his own image, in the image of God created he him; male and female created he them."

"BEFORE honor is humility."

Justice under Romanism.

ON the occasion of the one-hundredth anniversary of the death of Voltaire, Victor Hugo delivered an oration in which he gave the following instances to show how justice was administered under papal rule, in the days of Voltaire:—

“At Toulouse, October 13, 1761, there was found in a lower story of a house, a young man hanged. The crowd gathered, the clergy fulminated, the magistracy investigated. It was a suicide; they made of it an assassination. In what interest? In the interest of religion. And who was accused? The father. He was a Huguenot, and he wished to hinder his son from becoming a Catholic. There was here a moral monstrosity and a material impossibility; no matter! This father had killed his son; this old man had hanged this young man. Justice traveled and this was the result. On the month of March, 1762, a man with white hair, Jean Calas, was conducted to a public place, stripped naked, stretched upon a wheel, the members bound upon it, the head hanging. Three men are there upon a scaffold, a magistrate named David, charged to superintend the punishment, a priest to hold the crucifix, and the executioner with a bar of iron in his hand. The patient, stupefied and terrible, regards not the priest and looks at the executioner. The executioner lifts the bar of iron, and breaks one of his arms. The victim groans and swoons. The magistrate comes forward; they make the condemned inhale salts; he returns to life. Then another stroke of the bar; another groan. Calas loses consciousness; they revive him, and the executioner begins again; and, as each limb before being broken in two places receives two blows, that makes eight punishments. After the eighth swooning the priest offers him the crucifix to kiss; Calas turns away his head, and the executioner gives him the *coup de grace*; that is to say, crushes in his chest with the thick end of the bar of iron. So died Jean Calas.

“That lasted two hours. After his death, the evidence of the suicide came to light. But an assassination had been committed. By whom? By the judges. [Great sensation. Applause.]

“Another fact. After the old man, the young man. Three years later, in 1765, at Abbeville, the day after a night of storm and high wind, there was found upon the pavement of a bridge an old crucifix of worm-eaten wood, which for three centuries had been fastened to the parapet. Who had thrown down this crucifix? Who committed this sacrilege? It is not known. Perhaps a passer-by. Perhaps the wind. Who is the guilty one? The bishop of Amiens launches a *monitoire*. Note what a *monitoire* was: it was an order to the faithful, on pain of hell, to declare what they knew or believed they knew of such or such a fact; a murderous injunction, when addressed by fanaticism to ignorance. The *monitoire* of the Bishop of Amiens does its work; the town gossip assumes the character of the crime charged. Justice discovers, or believes it discovers, that on the night when the crucifix was thrown down, two men, two officers, one named La Barre, the other d'Etallonde, passed over the bridge of Abbeville, that they were drunk, and that they sang a guard-room song. The tribunal was the Seneschalcy of Abbeville. The Seneschalcy of Abbeville was equivalent to the court of the Capitouls of Toulouse. It was not less just. Two orders for arrest were issued. D'Etallonde escaped, La Barre was taken. Him they delivered to judicial examination. He denied having crossed the bridge; he confessed to having sung the song. The Seneschalcy of Abbeville condemned him; he appealed to the Parliament of Paris. He was conducted to Paris; the sentence was found good and confirmed. He was conducted back to Abbeville in chains. I abridge. The monstrous hour arrives. They begin by subjecting the Chevalier de La Barre to the torture, ordinary and extraordinary, to make him reveal his accomplice. Accomplices in what? In having crossed a bridge and sung a song? During the torture one of his knees was broken; his confessor, on hearing the bones crack, fainted away. The next day, June 5, 1766, La Barre was drawn to the great square of Abbeville, where flamed a penitential fire; the sentence was read to La Barre; then they cut off one of his hands; then they tore out his tongue with iron

pincers; then, in mercy, his head was cut off and thrown into the fire. So died the Chevalier de La Barre. He was nineteen years of age. [Long and profound sensation.]”

We have always had a feeling of sympathy for Voltaire this far: in opposing Christianity he opposed it as it was presented to him in the Roman Catholic Church. Could he be blamed for this? But he was to be blamed for speaking of the Bible as he did, actuated by his prejudices, and saying things which were not true. But in the last great day it will be found that the papal church—a monstrous travesty on Christianity and justice—is responsible for a large share of the infidelity which has cursed the earth during this dispensation.

EDITOR SIGNS.

Aim at Your Best Every Time.

SIR JOSHUA REYNOLDS was one of the most distinguished painters of his day; and in answer to the inquiry, how he attained to such excellence, he replied, “By observing one simple rule, viz., to make each painting the best.” Depend upon it that the same thing is true in the service of God. He who wishes to preach well should endeavor each time to preach his best. The audience may be small, and the hearers illiterate; but the best possible sermon will not be thrown away upon them. It may be that the minister is invited to make one among several speakers at a tea-meeting. Never let him talk mere nonsense to fill up the time, as so many have done in days past; but let him use the occasion as an opportunity for quietly uttering most important truths. It is for the preacher's own good that he should never descend into mere dribble. Beyond all expectations, he may be accomplishing a great work, when his only idea is that he is doing a little one as well as he can. Our firm opinion is that we often accomplish most when the occasion appears to be the least favorable.

Well do we remember a young man who was called to preach on a certain week-day morning, at the anniversary of a village chapel. He was somewhat surprised to find that only eight persons were present in a spacious edifice; but he gave himself up, heart and soul, to the service as thoroughly as if eight thousand had been gathered together. It was the time of refreshing to the eight, and to the preacher himself, and so nine were benefited! What was the result? In the evening the audience filled the place; the rumor of the morning sermon had been industriously spread by the villagers, the scantiness of the audience being a factor in the singularity of the news; and every available person was mustered to cheer the poor young man who was such a singular preacher. What was far better, there were memorials of good having been accomplished in the salvation of souls. A brother minister, who was present in the morning because he was the preacher of the afternoon, remarked that if it had been his lot to conduct that morning service the slender congregation would have taken all the life out of him, but that he saw the wisdom of always doing one's best under all sorts of circumstances, for it would be sure to lead up to something larger by and by. Let every young speaker think of this, and throw all his energies into a discourse in a cottage to a dozen old ladies. It is an old saying that when the farmer's name is up, he need not take care how he makes his horse-shoes; but it is a gross and wicked falsehood; for the more a man has succeeded, the more it is incumbent upon him to do better, and still better, that his reputation may not become a falsehood, and that younger men may not find in his example an excuse for trifling. He who can do best should still do his best; the best of the best is no better than our God deserves.

Perhaps there is no greater evil under the sun than “a great sermon,” which people speak of as “quite an intellectual treat;” and yet, in another sense, every sermon should be great, and every address should be solid. The toleration of slight work in the service of God shows a want of reverence for his holy name. If Dr. Johnson was right in his proverbial saying, that “Whatever is worth doing at all, is worth doing well,” with what emphasis should we accept the sentence if the work is to be done for the Lord of hosts. How dare we offer to him that which costs us nothing? How dare we think that any workmanship which

has been performed in a slovenly manner is fit to present before the infinitely glorious One? A high respect for the Lord God should be the leading motive for holy carefulness in every service, but next to this, self-respect ought to urge us to thoroughness. Let us do nothing unworthy of servants of the Lord Jesus. We treat ourselves with contempt when we perform inferior work; we ought not to condescend to such drudgery.—*C. H. Spurgeon.*

Strong Foundations

A STORY is told of Lepaux, a member of the French Directory, that with much thought and study he had invented a new religion, to be called “Theophilanthropy,” a kind of organized Rousseauism, and that, being disappointed in its not being readily approved and adopted, he complained to Talleyrand of the difficulty he found in introducing it.

“I am not surprised,” said Talleyrand, at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then, perhaps, you might succeed.”

“What is it? what is it?” asked the other with eagerness.

“It is this,” said Talleyrand, “go and be crucified, and then be buried, and then rise again on the third day, and then go working miracles, raising the dead, and healing all manner of diseases, and casting out devils, and then it is possible that you might accomplish your end!” And the philosopher, crestfallen and confounded, went away silent.

The anecdote shows, in a fresh and striking light, how firm the foundation on which Christianity and the faith of the Christian rest. “Ransack all history,” says an able writer, “and you cannot find a single event more satisfactorily and clearly proved than the resurrection of Christ from the dead.” And says another, a distinguished jurist, “If human evidence ever has proved, or ever can prove anything, then the miracles of Christ are proved beyond a shadow of a doubt.” And yet the miracles and resurrection of Christ prove his divinity; and as Napoleon said, “His divinity once admitted, Christianity appears with the precision and clearness of algebra; it has the connection and unity of a science.”

And on this strong foundation it is that Christianity and the Christian faith rest. And how absolutely immovable that foundation is, how absolutely convincing the evidence from this source, we hardly realize until, like Talleyrand, we call on the objector himself to be crucified, himself to rise from the dead, and himself to work miracles, as Christ did throughout Jerusalem and all Judea, in the presence of thousands and tens of thousands, both enemies and friends.

It is a most assuring as well as comforting thought, that this external evidence from without can never be shaken while human testimony has value or meaning. And when we add to this the internal evidence—the fact that thousands and millions of Christians have felt, in their own experience, that the gospel is true, just as the hungry man knows when he is fed, or the thirsty when he has drunk; just as we know the existence of the sun because we see its light and feel its heat—then the foundation on which as Christians we rest, stands doubly sure to the soul. Heaven and earth may pass away, but God's word and all that rests upon it shall abide forever.—*American Messenger.*

THE *Interior*, in speaking of Spain, thus points out some of the beauties of Romanism: “The most ignorant, illiterate, and superstitious nation in the world, which claims to rank as a civilized power, is the only one in which Protestantism is prohibited by law, and in which Romanism has exclusive control of education. The last census of Spain shows that there are 11,800,000 persons in a population of 16,500,000 who are unable to read. Lazy priests live there in palaces and fatten at the expense of the laboring poor. The war on the common schools of America is waged in the vain hope that this land also may be made a paradise of imposters, and this great people be reduced to a mass of timid and obsequious slaves.”

Never punish your child for a fault to which you are addicted yourself.

Study of Prophecy.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—2 Pet. 1:19.

PETER records in his epistles the scene he witnessed on Tabor. Deep and lasting must have been the impression it made upon his mind. He makes a deduction from the scene witnessed on the mount. On it I intend to ground illustrations of the future, so far as delineated in the sacred volume.

But I feel it necessary to explain the words of Peter. The common reading of the passage is, "until the day-star arise in your hearts." Such, however, is not the meaning of the apostle—"a day-star" arising in a believer's heart, is not a Scriptural idea. The true construction of the passage, and in perfect accordance with the Greek, is this: "Ye do well that ye take heed [as unto a light that shineth in a dark place, until the day dawn, and the day-star arise], there we close the brackets, and then the words, "in your hearts," refer back to the words, "take heed." Therefore the true reading of the words is, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed in your hearts, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise."

Peter speaks in language which many in this generation certainly do not accept. "We have also a more sure word of prophecy;" and he adds, "Ye do"—ill? No. "Ye do"—wrong? No; but "Ye do well to take heed." Too many excellent Christians repudiate every discussion which touches the skirts, or trenches on the merest outlines, of prophetic investigation. Let us show that such an attitude is not Scriptural, it is not even rational, and certainly it is not profitable to our souls or conducive to our happiness.

Isaiah, Jeremiah, Ezekiel, Daniel, all have written prophecies, some portions of which have been translated into facts, while some of their writings remain still for the future to illustrate, and the historian to record. The last discourse of Jesus to his disciples was a portrait of the things that were to come on the earth. The disciple who loved most, called the disciple of love, was chosen while an exile on Patmos, to pre-write the events of the future. Before him swept past the apocalyptic visions that are every day being translated into facts. The objection we hear constantly urged, sometimes by Christians, always by the profane, is this: Have there not been so many misinterpretations, mistakes, and miscalculations, that we are compelled to shrink from all effort to explain those predictions that relate to the future, until the future is lost in the present, and the predictions are known to be true by our seeing their fulfillment? What, I ask, would be the use of such a theory? When the whole earth shall be covered with the glory of Tabor, we shall not need evidence that God is God, or that the New Testament is true. We shall then read its magnificent pages in the original splendor in which they were once written, and we shall have the evidence of our senses that all God ever revealed is true. But the misinterpretations of the past ought not to be dissuaves from our attempting what we can prove to be a clear and an obvious duty. In the laying of the Atlantic telegraph, the failures of the past serve to stimulate better efforts for the future, as well as contain the elements of future success. Failures are not losses. Every buoy we see floating in the channel over sandbank or shipwreck makes past disaster the ground of future safety. The wrecks of the past make the voyages of the present only more certain, and less liable to peril. But if the misinterpretation of predictions be a valid reason for not attempting to understand them, will not such objection strike much further? The Bible has been misinterpreted; are we therefore to put a padlock upon it? The words of God have been perverted; are we therefore never to read them? Christianity has been turned into dark and overshadowing superstition; is Christianity therefore to be abjured, and its sublime hopes and prospects to be put in abeyance? The abuse of a thing is no valid argument against its use. The mistakes of the past ought to be reasons for greater care, more ardent prayer, but not for neglect of the subject altogether.

It has been urged that the difficulties are so

many that they are insuperable. We deny it. Of course the Bible does not make us prophets. The interpreters of prophecy do not assume to be so. We are interpreters of what God has written, not prophets of what he has not written. The books of Isaiah, Daniel, Revelation—the predictions scattered through the epistles—are part and parcel of the inspired word. What is a book written for? To be read. And what is the object of reading? To understand. Is it likely that God Almighty would give us a book that we are not to read, or if we read it that it will be impossible for us to understand? Let us refer to the most difficult and mysterious book in the New Testament—the Apocalypse—how does it open? Does it say, Don't cross the threshold; don't venture to read this book, for you will never be able to understand it; cease reading the New Testament at the end of the Epistle of Jude, and leave the book of the Revelation for perusal after its visions have hardened into history? No such preliminary warning is given. On the contrary it opens saying, "Blessed is he that readeth," not unfortunate, or mistaken, or fanatical is he that readeth; but "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." That there may be no mistake about the possibility of understanding this book, it is further called "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Peter says, "We have a sure word of prophecy;" as sure a prediction as facts in history are real. And he says, "Ye do," not ill, but "ye do well to take heed unto it, as unto"—what? A meteor in the swamp, that misleads? a will-o'-the-wisp, that will drive or draw you you know not whither? No; but as unto "a LIGHT that shineth in a dark place;" and you are to take heed to it until the bright and morning star appear upon the brow of night, and the Sun of Righteousness, that set amidst the clouds of Calvary, rise amidst the splendors of everlasting day, with healing under his wings.

The Saviour's longest discourse was the sermon on the mount of beatitudes, and his next longest sermon was that which he pronounced upon the mount overlooking Jerusalem, when he predicted distress of nations, perplexity, the fall of Jerusalem, the dispersion of the Jews, and all the lights and shadows of that futurity into which we have long ago entered. It is in the course of this prophecy that the disciples said to him, What shall be the sign of thy personal advent; the sign of thy coming, and of the end of the world? What did the Saviour answer? Did he rebuke them? Did he say, You have no business with such subjects? Did he say, Go, and practice righteousness, and charity, and love, and truth, but crush all desire to know aught of futurity? Certainly not; he at once proceeded, in a chapter as sublime as it is rich in comfort and thought, to tell them what signs should precede his advent, what circumstances should usher it in, what shadows and clouds should lie broad, cold, and dark, upon the bosom of the earth, until the brightness of his advent came to strike them through with glory. "There shall," he said, "be signs in the sun, and in the moon and in the stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear of the things that are coming on the earth. And then"—when? just when you see these things—"then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Let us not try to be wiser than the Master; read these words, and see if they only are the fanatics who try to understand them; or whether there be not some ground for suspicion that they are the fools that cast ridicule and discredit on them.

The Saviour has assured his people that he will come again. He has not left us finally; we are in an interim condition, between the Christ that was crucified 1850 years ago, and the Christ that will come in the glory of his Father and with his holy angels. All Christians that repeat the apostles' creed believe that Jesus will come personally to our world—that he who breathed our atmosphere before shall breathe it again—that he who raised the dead in Palestine shall raise the dead throughout the whole globe—that

he who calmed the tempestuous ocean will stretch his kingly hand over all creation, and there shall be an everlasting and unbroken calm. He will come, in the language of the angel sent to tell the sorrowing disciples upon Olivet, when they mourned his departure from them: "This same Jesus, which is taken up from you into heaven, shall so come—so come—in like manner as ye have seen him go into heaven." Can words be plainer? He rose in the air, the cloud his chariot, the shechinah his glory, and he disappeared; the cloud will be his chariot again, and he will come, in his own language, "in the clouds of heaven, with power and great glory;" or as the apostle says, "behold he cometh with clouds and every eye shall see him." "The Lord himself shall descend from heaven"—the Lord himself shall descend from heaven. These are weighty words; we don't appreciate them as we ought. We think too much of death, too little of Him who is the Lord of life and the destroyer of death. We have nothing to do with death, but to ignore it; we have everything to do with the Lord of the living, the destroyer of death, and to look for him, worship and adore him.

And certainly in recent time this subject has been investigated by pious, learned, and studious minds, to an extent and with a success with which it never was investigated before. The Evangelical party in the Church of England generally concur in the duty of studying the sure word of prophecy. Growing numbers in other churches agree with them. But if none accepted the study it would be no matter except a source of sorrow. We are to call no man "Master;" for our rule of belief is not what the most men say, or the best men think, or the fathers have written, or popes have fulminated, but to the law and the testimony; what say the Scriptures? if they speak not according to them, it is because there is no truth in them.

Let this great truth sink deep into our hearts, that He who came personally to die, will come personally to reign. It is no dispute as to the meaning of the second advent; if language has any sense, if grammar is capable of construction, it must be accepted as a literal and a personal advent. How will that sublime scene, it may be very near, startle a world that has no thought of it, and no care about it. A glory in comparison with which Tabor's light was dimness, will flash to every eye, for "every eye shall see him," and the glory of the Lord shall be revealed, and all flesh shall see—some departing like a vision forever; others embracing it with joy unutterable and full of glory, the salvation of our God. But whatever be the contrasting effects, his coming draweth near.—*Dr. Cumming.*

GRIEF A FRIEND.

WHEN Grief shall come to thee,
Think not to flee;
For Grief, with steady pace,
Will win the race.
Nor crowd her forth with Mirth;
For at thy hearth,
When Mirth is tired and gone,
Will Grief sit on.
But make of her thy friend,
And in the end
Her counsels will grow sweet;
And with swift feet
Three lovelier than she
Will come to thee—
Calm Patience, Courage strong,
And Hope—erelong.

—*Henrietta R. Elliott.*

Woman's Sunny Temper.

WHAT a blessing to a household is a merry, cheerful woman—one whose spirits are not affected by wet days, or little disappointments, or whose milk of human kindness does not sour in the sunshine of prosperity! Such a woman, in the darkest hour, brightens the house like a piece of sunshiny weather. The magnetism of her smiles, the electrical brightness of her looks and movements affects every one. The children go to school with a sense of something great to be achieved, her husband goes into the world in a conqueror's spirit. No matter how people worry and annoy him all day, far off her presence shines, and he whispers to himself, "At home I shall find rest." So, day by day she literally renews his strength and energy; and if you know a man with a beaming face, a kind heart, and a prosperous business, in nine cases out of ten you will find he has a wife of this kind.—*Selected.*

The Sabbath-School.

Stephen's Defense.

THE following, from Farrar's "Life and Work of Paul," is an excellent statement, in brief, of the object and scope of Stephen's address to the Sanhedrim:—

"Since the charge brought against St. Stephen was partly false and partly true, it was his object to rebut what was false, and justify himself against all blame for what was true. Hence apology and demonstration are subtly blended throughout his appeal, but the apology is only secondary, and the demonstration is mainly meant to rouse the dormant consciences of his hearers. Charged with blasphemous words, he contents himself with the incidental refutation of this charge by the entire tenor of the language which he employs. After his courteous request for attention, his very first words are to speak of God under one of his most awful titles of majesty, as the God of the Shechinah. On the history of Moses he dwells with all the enthusiasm of patriotic admiration. To the temple he alludes with entire reverence. Of Sinai and the living oracles he uses language as full of solemnity as the most devoted rabbi could desire. But while he thus shows how impossible it must have been for him to have uttered the language of a blasphemer, he is all the while aiming at the establishment of facts far deeper than the proof of his own innocence. The consummate art of his speech consists in the circumstance that while he seems to be engaged in a calm, historical review, to which any Jewish patriot might listen with delight and pride, he is step by step leading up to conclusions which told with irresistible force against the opinions of his judges. While he only seems to be reviewing the various migrations of Abraham, and the chequered fortunes of the patriarchs, he is really showing that the covenants of God with his chosen people, having been made in Ur and Haran and Egypt, were all parts of one progressive purpose, which was so little dependent on ceremonies or places as to have been anterior not only to the existence of the tabernacle and temple, not only to the possession of the Holy Land, but even to the rite of circumcision itself. While sketching the career of Joseph, he is pointing allusively to the similar rejection of a deliverer greater than Joseph. While passing in review the triple periods of forty years which made up the life of Moses, he is again sketching the ministry of Christ, and silently pointing to the fact that the Hebrew race had at every stage been false alike to Moses and to God. This is why he narrates the way in which, on the first appearance of Moses to help his suffering countrymen, they rudely spurned his interference; and how in spite of their rejection he was chosen to lead them out of the house of bondage. In defiance of this special commission—and it is well worth notice how, in order to conciliate their deeper attention, this palmary point in his favor is not triumphantly paraded, but quietly introduced as an incident in his historic summary—Moses had himself taught them to regard his own legislation as provisional, by bidding them listen to a Prophet like unto himself who should come hereafter.

But the history of Moses, whom they trusted, was fatal to their pretense of allegiance. Even when he was on Sinai they had been disloyal to him, and spoken of him as "this Moses," and as one who had gone they knew not where. And, false to Moses, they had been yet more false to God. The Levitical sacrifices had been abandoned, from the very time of their institution, for sacrifices to the host of Heaven; and the tabernacle of Moloch, and the star of Remphan, had been dearer to them than the tabernacle of Witness and the Shechinah of God. At last a Jesus—for, in order that he might be heard to due purpose, Stephen suppresses the name of that Jesus of whom his thoughts were full—led them and their tabernacle into the land of which he dispossessed the Gentiles. That tabernacle, after an obscure and dishonored history, had passed away, and it may perhaps be intimated that this was due to their indifference and neglect. David—their own David—had indeed desired to replace it by another, but the actual building of the house was carried out by the less faithful Solomon. But

even at the very time the house was built it had been implied in the prayer of David, and in the dedication prayer of Solomon, that "the Most High dwelleth not in temples made with hands." And to guard against the dangerous superstition into which the reverence paid to material places, is apt to degenerate—to obviate the trust in lying words which thought it sufficient to exclaim, "The temple of the Lord, the temple of the Lord, the temple of the Lord are these"—the great Prophet had cried, in God's name, "Heaven is my throne, and earth is my footstool; what house will ye build for me, saith the Lord, or what is the place of my abiding? Did not my hand make all these things?" The inference from this—that the day *must* come, of which Jesus had prophesied to the woman of Samaria, in which neither in Gerizim nor yet in Jerusalem should men worship the Father, constituted a perfect defense against the charge that anything which he had said could be regarded as a blasphemy against the temple.

Personal Work With Scholars.

WE hope that every Sabbath-school teacher will read the following item from the *Christian at Work*. The object of the Sabbath-school is not to amuse the children for an hour a week, but to teach them the Bible, and lead them to Christ.

The teacher may not be able in every case to accomplish all that is desired, but if no effort is made in that direction, of what value is the teaching? And the teacher must remember that he is not merely to teach *about* the Bible, but to teach the Bible itself; not to teach about Christ, but to teach Christ.

A Sunday-school scholar was recently heard to make this confession: She had attended Sunday-school for six years, and in all that time no personal appeal of any kind had been addressed to her by her teacher to become a Christian. Finally one summer her teacher was away, and for six weeks another teacher occupied the teacher's chair. This teacher's method was as different as it well could be; there was a practical application of the lesson, followed by what some would call "leading questions." But the result was that before the old teacher had returned two scholars in the class had determined to confess their Saviour, which they did, and shortly afterwards united with the church. This incident fairly illustrates the worthlessness of much of the Sunday-school instruction of the day, which consists wholly in teaching the naked facts of the lesson, utterly ignoring their practical bearing upon the daily life. Now it goes without saying that Sunday-school teaching of this kind is not worth all the trouble it costs. The paraphernalia and appointments of the Sunday-schools, the responsive readings and waltzing tunes, the blackboard and the mottoes, picture cards, papers and books, *plus* the services of the teachers—all these and more, instituted that the scholar may receive a half-hour's instruction once a week on the bare facts of the lesson—well positively it does not pay. The Sunday-school is called the nursery of the church; there is sarcasm in the phrase, for it is to be feared that many Sunday-school chapels are little else than religious play-rooms for the children. A teacher who teaches the Sunday-school lesson, and yet who fails to say one word to the scholar as to the duty of right living, and the solemn obligation of discharging his duty to God—utterly fails in his first and most imperative duty. The highest power is not in the realm of the purely natural, but inheres in the domain of the spiritual, and the trend of the teaching must be in that direction to rightly be "teaching" at all. You might as well expect to make flesh for your children by feeding them with naked bone, as to build up the spiritual nature or bring a boy or girl to better living by drawing a picture of a fortress of Machærus or speculating as to whether the soul of Lazarus was in the same place during his first funeral as at his second.

THE time spent by many persons in profitless desultory reading, if concentrated upon a single line of study, would make them masters of an entire literature or science.—*Matthews*.

Never exhibit anger, impatience, or excitement when an accident happens.

Directions for Reading the Scriptures.

The Voice of Truth gives the following Directions for Reading the Scriptures, of which M. M. O. of that paper says that it was appended by Tyndale to his version of the New Testament, first printed in English in 1525. He was martyred at Valvoord, near Brussels, in 1536:—

TO THE READER.—Give diligence, reader [I exhort thee], that thou come with a pure mind, and as the Scripture saith, with a single eye unto the words of health, and of eternal life; by the which [if we repent and believe them] we are born anew, created afresh, and enjoy the fruits of the blood of Christ; which blood crieth not for vengeance as the blood of Abel, but hath purchased life, favor, grace, blessing, and whatsoever is promised in the Scriptures to those that believe and obey God; and standeth between us and wrath, vengeance, curse, and whatsoever the Scripture threateneth against the unbelievers and disobedient, which resist, and consent not in their hearts to the law of God, that it is holy, just, and ought so to be. Mark the plain and manifest places of the Scriptures, and in doubtful places see thou add no interpretation contrary to them; but [as Paul saith] let all be conformable and agreeing to the faith.

Note the difference of the law and the gospel. The one asketh and requireth, the other pardoneth and forgiveth. The one threateneth, the other promiseth all good things to them that set their trust in Christ only. The gospel signifieth glad tidings, and is nothing but the promise of good things. All is not gospel that is written in the gospel book. For if the law were away, thou couldst not know what the gospel meant; even as thou couldst not see pardon, favor, and grace, except the law rebuked thee, and declared unto thee thy sin, misdeed, and trespass. Repent and believe the gospel, as saith Christ in the first of Mark. Apply always the law to thy deeds, whether thou find lust in the bottom of thine heart to the lawward; and so shalt thou no doubt repent, and feel in thyself a certain sorrow, pain, and grief to thine heart, because thou canst not with full lust [*i. e.*, desire] do the deeds of the law. Apply the gospel, that is to say, the promises, unto the deserving of Christ, and to the mercy of God and his truth, and so shalt thou not despair, but shall feel God as a kind and merciful Father. And his Spirit shall dwell in thee; and shall be strong in thee; and the promises shall be given thee at the last [though not by and by, lest thou shouldst forget thyself and be negligent], and all threatenings shall be forgiven thee for Christ's blood's sake, to whom commit thyself altogether, without respect either of thy good deeds or thy bad.

WILLIAM TYNDALE.

TALKING lately with a young man, who is a splendid specimen of Christian manhood—"Do you remember" he asked, "a Miss K., who, many years ago, was a Sunday-school teacher in your church in Philadelphia?"

"Right well do we remember her, with her sheer Scotch grit, and her abundant Christian grace." "Well," he continued, "she was just the best woman that I ever saw. She was my teacher, and not only my teacher, but my friend and confidant. And not only mine, but such she was to all her boys. And she would have us often at her house, and interested herself in everything that interested us. I shall never forget how, when you were raising money to build your new church, she gave the money she had saved for a bonnet, and wore the old one another season. I tell you, she was a Christian, through and through."

He believed in that teacher before he believed in Christ. It would not be too much to say that, just because he believed in that teacher, he came to believe in Christ. He is now a successful pastor in the far West; and she, in her humble little sphere, is plodding along in the far East, little dreaming how long are the lines in which she is projecting her power. Possibly she may read these little lines; if so, she will not be unduly lifted up, but only in gratitude and praise. And let other teachers who may read this record, learn a lesson as to which way lies the secret of success in the Sunday-school teacher's life-work.

—*Baptist Teacher*.

By doing nothing we learn to do ill.

The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, JUNE 14, 1883.

Trine Immersion.

THE doctrine of trine immersion, or of three baptisms, has been examined at length in this paper. Our views of its claims are contained in our pamphlet on baptism, which is advertised in this week's SIGNS. We have no confidence in that doctrine. We have carefully examined its historical argument, and find it lacking; it is not at all what they claim for it. And a lack on that point is fatal to it, for its historical argument, defective as it is, is its strongest argument; its argument from the Scriptures is weaker still. Perhaps one reason why this appears so is this: History, church history, is not daily before us, and many intelligent readers are not ready to determine whether or not their claims on history are just. But the Bible is in every man's hands, and all may read it every day; and therefore the fallacy of their Scripture argument becomes more apparent.

It is also a fact that trine immersion was introduced into the church at an early age; on this fact they rest with great confidence. But to us this amounts to nothing, inasmuch as we yield nothing in favor of mere tradition. It cannot be traced, as they often affirm that it can, to the days of the apostles. Neither did they who first practiced it derive it from the Scriptures. They did not make any such claim, though the claim is made for them now. In this respect it stands with the Sunday. They who introduced Sunday into the church did not even pretend to found it upon any Scripture authority; that pretense was invented long after its observance came into use. Whenever a practice becomes popular in the church, no matter what its origin may have been, somebody rises up and professes to find a warrant for it in Scripture.

The trine immersionists (some of them) have persistently declared that our remarks on that doctrine, in our pamphlet, do not touch the point. If that is so it is because "the point" is not contained in their own writings. We thoroughly reviewed the publications which were sent to us for that purpose, and not an argument, or anything claiming to be an argument, was left unnoticed. We have received the following, entitled a "Statement of Faith," with a request to notice it. We publish it entire—not because of any merit as an argument which it contains, but—that we may not be accused of doing it any injustice. Coming to us all the way from Florida it is expected that we shall give it attention:—

"I did not fully understand trine immersion until I received light on the commandments of God. I accepted it because I believed the commission taught it. Matt. 28:19. But when I understood the atonement, I saw how utterly impossible it was to receive the benefit of the dip in the likeness of Christ's death, Rom. 6:5, before I had received the dip unto repentance in the name of the Father, as set forth in John 3:22-23, which Jesus confirms when he says (John 4:1, 2) that he baptized not (or none, McKnight) but John's disciples. Please notice John 3:22—And he baptized. Verse 23, and John was also baptizing. Also the Jews' false charge, verse 26, and John's answer, verse 27, that a man can receive nothing except it be given him from Heaven. Also John 6:37, 38, 44, 45, 65.

"There is no chance without John's work, and that was unto repentance, Acts 19:4, Matt. 3:2, for John says, I am not the Christ, but I am sent before him. Some try to make it appear that Jesus did not baptize but his disciples did. But this is not true as you will find by comparing the verses under consideration, for it reads, he did baptize; but it was only John's disciples, those who repented to God and were pointed to the Son. The same in Acts 19:1-5. Paul baptized John's disciples; not that John's work was invalid, but it was not sufficient in itself for reasons stated.

"I would to God that men would lay down their prejudice and reason together. Let us read the commission. Matt. 28:19. Go ye therefore and teach all nations, baptizing them in (into) the name of the Father, and of the Son, and of the Holy Ghost. Not names but the name of each. In the name of the Father unto repentance, and in the likeness of Christ's death, and in the name of the Holy Ghost, that Spirit which will lead us into all truth, and finally into the kingdom if we keep it abiding with us. 1 Peter 1:3. Blessed be the God and Father of our Lord Jesus Christ, who accord-

ing to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. What hope? Why, that the Spirit will raise or change us in that day when Jesus makes up his jewels. You have sinned against God and his Son, but if you sin against the Holy Ghost it will not be forgiven. How plain the work of the three.

"Rom. 6:4. This text is supposed to teach the design of baptism, that it symbolizes the death, burial, and resurrection of Christ, and nothing more. As Christ died once, and was buried once, and rose once, so we should die to sin, be buried in the water once, and rise once. Those who teach single immersion in the three names claim this text also, and offer the same argument; but to show the inconsistency of his claim, we need but to mention that we cannot be buried into the death of Christ, into the name of the Father who never died. To say that baptism into the three names symbolizes the death of Christ is virtually to indorse the Catholic dogma of a triune God, and that when Christ died they all died. Bear in mind the text reads, We are buried with him—not with them; for they were never buried into death. Therefore if the name of the Father is to be used, and the name of the Holy Spirit, it must be by another than single immersion.

"Eph. 4:5: One Lord, one faith, one baptism. This text is quoted to prove that single immersion is baptism, and, that baptism is immersion; and that therefore immersion is gospel baptism. Nothing can be more far-fetched than this, as Paul is not speaking of the mode of baptism but of the rite, read Eph. 2:11. He tells the Gentiles that they were without hope, and without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, and without God in the world; but now they are brought nigh by the blood of Christ and made one with Israel, hence one Lord, one faith, one baptism, one God and father of all, and not one for the Jew and another for the Gentile (see Emphatic Diaglott). Grove defines *baptismos*, a washing, ablation, purification; baptism the Christian doctrine, depth of affliction or distress." W. R. P.

REMARKS. 1. No one can possibly draw anything from the doctrine of the atonement in favor of three baptisms, or three immersions. But an individual with prepossessed opinions or a strong bias will always be able to strengthen his prejudices from any imaginable source. We heartily join in the wish that people would lay aside prejudice and candidly reason, with the firm conviction that such a course would speedily do away with this trine-immersion fallacy. We have always marked this strange mixing up of things in their professed reasoning on John's baptism, or the baptism unto repentance. We raise the inquiry, Was John's baptism a complete or only a partial baptism? In other words, Did he at all perform the rite of baptism unto repentance? If he did, then, according to the theory we are calling in question, he immersed three times, for its advocates claim that the rite is never complete without three immersions. Again, were the disciples at Ephesus, Acts 19, completely or only partially baptized? The record says they were baptized. Our trine-immersionist friends tell us this was the complement of John's baptism; John's was the first, and Paul's the last part of the one same work. But in both operations, how many times were the persons immersed? They were baptized on two different occasions. W. R. P. makes a distinction between *baptism* and *immersion*—between the rite and the form of the action—and so do all of his belief. We deny the distinction. But if they are right, John must have immersed them three times unto repentance; without this they would not have been baptized. And Paul must have had them immersed three times in the name of the Lord Jesus, without which they were not baptized. Do they now follow this example? Are they baptized (three times dipped) in the name of the Father unto repentance? And are they baptized (three times dipped) into the likeness of the burial and resurrection of Christ? We are able to answer for them: they are not. Remember that Paul says we are baptized into the likeness of his death. By making a distinction between the rite of baptism and the act of immersion, and claiming that it takes three acts of immersing to once perform the rite of baptism, they make it necessary to be three times immersed or buried to be baptized into the death of Christ. But that is an error.

The difference in the two baptisms was not in regard to one being unto repentance, and the other not, for Jesus inculcated repentance as directly as John did, Mark 1:15, and so did his apostles, for Peter on the day of Pentecost prefaced his commandment to be baptized with that to repent. But John baptized in the faith of him who was to come; that he had come those disciples at Ephesus were not informed; they had not heard of the descent of the Spirit on that day of Pentecost, or that it was yet given. They were not at all believers in the risen and glorified Saviour. They needed to be baptized according to the terms of the commission.

2. The language of the commission does not justify three immersions. It is contrary to the analogies of Scripture language to make such a claim as the trine immersionists do. We read that Jesus will come in his own glory, and in the glory of his Father, and of the holy angels. How many comings are foretold in that text? According to their theory he will come once in his own glory; he will come once in the glory of the Father; and he will come once in the glory of the holy angels. There are three comings as unmistakably as there are three baptisms in the commission. Again, we ask how many Gods are mentioned in Ex. 3:6? "The God of Abraham, and the God of Isaac, and the God of Jacob." Will our trine-immersion advocates answer this?

3. The position of W. R. P. on Rom. 6, should hardly be dignified with the title of an argument. He says our claim that the rite is a burial into the likeness of Christ's death, is defective because it includes the name of the Father, who never died! This would answer very well for those who made baptism a mixed ordinance as the early sprinklers did. It would better suit his argument to sprinkle in the name of the Father, and bury in the name of the Son! But he buries once for each. The truth is that we do not get the full force of the Scripture or the full intent of the ordinance from one text. It is possible that but one baptism should be required into the name of the Father, the Son, and the Holy Ghost, and that that one baptism should be in the likeness of the burial and resurrection of our Saviour. It certainly is not required to have three forms of baptism, as the argument of W. R. P. would demand, because the Father was not buried or raised.

4. His doctrine of repentance is faulty in the extreme. He says we are baptized in the name of the Father unto repentance, and that we have sinned against the Father and the Son. If we have sinned against both we should repent toward both. But the special error is in the intimation that our sins are against the Father and the Son, but not against the Holy Ghost, or else we could not be forgiven. There is no Scripture to justify such a declaration. Every sin committed while the Spirit is striving with a man, is a sin against the Holy Ghost as much as it is a sin against the Son of God. If no sin against the Holy Ghost could be forgiven, we do not believe anybody, or any adult, would ever be saved. We do not believe any one sins against the Father who does not sin against the Holy Ghost. But the Saviour said that blasphemy against the Holy Ghost shall not be forgiven. This was said because they called the work of the Spirit of God the work of Beelzebub. But not every sin against the Spirit of God is blasphemy. Such random declarations show a lack of careful consideration of the Scriptures.

5. The inference of all trine-immersionists on John 4:1, 2, is altogether without warrant. No Version contains such an idea; no writer worthy of the name of a critic ever hinted it. The reference to chap. 3:22 does not help their case, because the second verse of chapter 4 can explain or qualify that verse (3:22) as easily as it does the verse preceding (4:1). Notice the construction of the language: "Though Jesus himself baptized not, but his disciples." The contrast is not of the persons who were and who were not baptized, but of the persons who did and who did not baptize.

But this point needs no argument; it is simply a matter of fact which needs only to be stated. In verse 1, in the Greek, the word disciples is in the accusative, as it must be when speaking of those who were baptized. Now if verse 2 speaks of John's disciples, or of those who were baptized, the word would also be in the accusative. But it is not; it is in the nominative, thus showing positively that it refers to those disciples who did the baptizing, not to those who were baptized. We do not wish to accuse the trine-immersionists of either ignorance or willfulness in this matter, but if they persist in placing such a false construction on this text we cannot tell in what other light to hold them.

The statement of W. R. P. that chap. 3:26 contains a "false charge," made by the Jews against Christ, is most singular. There is no charge in it, and the reply of John shows that there was no falsehood in it. John's answer, "He must increase, but I must decrease," is pertinent to the fact that Jesus then had more followers than John. The latter was on the wane. He understood that he was but the forerunner, destined to drop out of sight as the claims of the Messiah were recognized. We cannot imagine why it should be called a "false charge," or a charge in any sense, that Jesus made disciples or had followers.

When we commenced the publication of the articles on trine immersion which were afterward placed in our book, "Thoughts on Baptism," the organ of the trine-immersionists promised a review of them. We carefully watched the paper for a long time but saw no review. We are sure that the argument contained in that book, both on Scripture and history, cannot be overthrown. We are happy to say that some have renounced the doctrine of a triple baptism on reading that book. Many others would do so if they would renounce their prejudice, and be guided by fair argument and correct reasoning.

Remarks upon the Seventh Chapter of Zechariah The Nature of a True Fast.

In this chapter we have the record of a question proposed by the Jews concerning the continuation of the custom of fasting, which they had followed during the captivity at Babylon. We have also the answer of the Lord given at some length, and accompanied by admonition and reproof. There is a lesson in this chapter quite as important for us as it was for the Jews to whom it was directly addressed.

Sherezer and Regem-melech and their men were sent to the house of God to pray before the Lord, and to speak unto the priests [Joshua and his fellows, Zech. 3: 8], and to the prophets [Haggai and Zechariah, Eze. 5: 1; Hag. 1: 1; Zech. 7: 1], and to propound this question: "Should I weep in the fifth month, separating myself, as I have done, these so many years?" Zech. 7: 1-3. The fast in the fifth month was in commemoration of the burning of the temple and of the city by the king of Babylon. 2 Kings 25: 8, 9; Jer. 52: 12, 13. The second temple was at this time built in part, and therefore the Jews thought that their fasting might now cease.

The answer of the Lord implies that he had never been pleased with their fasting. They mentioned the fast of the fifth month which they had observed because the temple and the city were burned in that month. But the Lord speaks also of the fast of the seventh month which they had observed because of the assassination of Gedaliah at Mizpeh, and of the dispersion of the remnant of the Jews that had been left by the king of Babylon. Jer. 41: 1-18. The Jews had fasted in these two months during seventy years, and the question which they propounded to the Lord implied that in their judgment they had done something meritorious. Zech. 7: 2-5. Their spirit was like that of the Pharisee in the temple. Luke 18: 9-14.

The Lord graciously revealed to the Jews the serious errors which they had committed in the celebration of these fasts during the long period of seventy years. When they had fasted they had not done it to the glory of God. They had fasted to be seen of men, and to receive praise one of another for their great piety. Matt. 6: 16-18. Or they had fasted to relieve their own minds of distress because of the sins which they had committed, while at the same time they intended to return to those sins again as soon as the fast was ended.

This conduct was the more inexcusable in the Jews because that Isaiah, about 100 years before that they were carried to Babylon, had set before them the folly of pretending to fast on account of sin, while they had no intention of forsaking their sins. Isa. 58: 1-7. The words of Isaiah are often quoted to show that God does not approve of abstinence from food and of actual humiliation. But we find the prophet Daniel at Babylon, about 160 years after the time of this prophecy of Isaiah, actually humbling himself before God with fasting, sackcloth, and ashes. And we find that God regarded the humiliation of Daniel. See Dan. 9: 3, 4, 20, 21. Daniel was familiar with the prophecy of Isaiah concerning fasting, and he knew that God was not displeased with humiliation when the heart of man repents of sin. On the contrary he believed such humiliation to be acceptable to God when men mean to turn from their sins, as in the case of the Ninevites, who repented at the preaching of Jonah. See Jonah 3: 1-10. But when men who oppress the poor, or who are extortioners, bow down their heads like a bulrush (Isa. 58: 5, 6) in the act of fasting, but make no restitution of their unjust gain, and have no intention of forsaking their covetous practices, their fasting is an abomination before God.

But God teaches the Jews another lesson, which was probably a greater surprise to them than was the lesson on fasting. He says: "And when ye did eat and when ye did drink, did not ye eat for yourselves, and drink

for yourselves?" Zech. 7: 6. This language implies that we should eat and drink to the glory of God. It is the very doctrine of St. Paul: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31. Our bodies are the temple of the Holy Spirit, and we are not our own. 1 Cor. 6: 19. We must not eat unwholesome food to gratify our appetite. Nor may we eat an undue quantity even of that which is wholesome. If we seek the glory of God in that which we eat and drink, we shall use that food which will best preserve our health and strength for the service of God. Christian temperance consists in the moderate use of that which is good, and in total abstinence from that which is evil. There can be no temperance in the use of tobacco

In verse 7 the prophet calls the attention of the people to the words of the former prophets on this subject. He must therefore refer particularly to the words of Isaiah which we have already examined. He also refers no doubt to the warnings of the prophets, given while Jerusalem was yet in prosperity, that that city would be destroyed if the inhabitants did not turn from their sins. Jer. 7: 1-16; 17: 19-27; Micah 3: 8-12.

But the Lord does not leave the subject here. He sets forth the works, meet for repentance, which should accompany their fasting. His language implies that the sins which he names were the sins that had caused him to punish the nation, and that though the Jews had fasted they had not forsaken these sins. Thus he says: "Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassion every man to his brother; and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart." Zech. 7: 8-10. Will any Christian man say that one of these duties can be neglected by us because we are justified by the blood of Christ?

Zechariah, speaking in the name of the Lord, tells the Jews how their fathers had acted in resisting this instruction, and what ruin came upon them in consequence. Thus he says: "But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets; therefore came a great wrath from the Lord of hosts." Verses 10, 11.

During all the period that the Lord offered mercy on condition of repentance, they would not listen, but went on in their sins. When the wrath of God came upon them then they prayed, but it was too late. Thus the Lord speaks: "Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts; but I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them; that no man passed through nor returned; for they laid the pleasant land desolate." Zech. 7: 13, 14. Sin was the ruin of the Jews, as it will be our ruin if we persist in it. The captivity in Babylon and the dispersion of the Jews by the Romans were caused by rebellion. Had the Jews been faithful to God they might have remained in their own land to this day, and have been the most honored of all the nations upon the face of the earth.

J. N. A.

The Book of Revelation.

IS IT SEALED? OR CAN IT BE UNDERSTOOD?

THE last book in the inspired volume is entitled, "The Revelation of Jesus Christ." Our translators in styling it "The Revelation of St. John, the Divine," contradict the very first words of the book itself, which declare it to be "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass;" and Christ, it is added, "sent and signified it by his angel unto his servant John."

The source from which this revelation comes is thus plainly given. God, the author of all things, makes it known to Jesus Christ; Christ, through the ministry of the heavenly angels, his divine assistants, signifies it to his servant John; and John, evangelist and apostle, and now prophet, acting as amanuensis, makes it known to the church.

The book itself has been described to be a "panorama of the glory of Christ." Certainly whoever reads it with any effort to form a mental conception of the imagery which it introduces, can but be deeply impressed with

the grandeur, sublimity, and importance, of the scenes which are made to pass, in fascinating array, before the mind. Themes of thrilling and impressive interest, grand and lofty conceptions, sublime and magnificent description, the whole enhanced by the fact that these take hold upon the issues of the eternal world, are here calculated to awaken in the mind of the reader the most absorbing interest.

And the question that will first arise, is, For whose benefit are these scenes described? Can we ascertain our relation to them, or possibly our part in them? Can they be understood?

We answer, Yes; or the title of the book is itself a deception: yes; or God has declared his purpose to accomplish a work which he foresaw could never be fulfilled: yes; or he has solemnly pronounced a blessing upon an impossibility.

1. The book is called a revelation. A revelation is something which is revealed or made known. Moses has said, Deut. 29: 29, that "the secret things belong unto the Lord our God; but the things which are revealed, belong unto us and our children forever." The very title of the book, then, is a clear refutation of a view which is, alas! too popular at the present day, that this book is a part of the hidden mysteries of God, and cannot be understood. A revealed mystery is a contradiction both of ideas and terms. A revelation is not something hidden and concealed; and if this is the nature of the book, it should have been called The Mystery, or the Hidden Book; certainly not, The Revelation.

2. It is declared that God gave this revelation to Christ, to show unto his servants things which must shortly come to pass. The expression "his servants," is very comprehensive. It includes all the followers of Christ in all time. And wherever and whenever there are any persons who are the servants of Christ, the Revelation is for them, designed to be a lamp unto their feet, and a light unto their path. But how can it show anything to Christ's followers if it cannot be understood? If, as some contend, it is an unfathomable mystery, dark and incomprehensible, so that all search for its meaning is labor lost, how does it show to the seeker after truth what is coming to pass? It would be worse than useless; for it would only create an anxiety which it would do nothing to relieve. Human tyrants have been known to post their laws so high that the people could not read them, and then punish mercilessly their violation. But God does not act thus. Would he undertake to make known to mankind some important truths, and yet fall into the worse than earthly folly of clothing them in language or in figures which human minds could not comprehend? Would he command a person, to behold some distinct object, and then erect some impenetrable barrier between him and the object at which he was bidden to look? Would he give his servants a light to guide them through the gloom of night, and then throw over that light a pall so thick and heavy that not a ray of its brightness could be discovered through the obscuring folds? If he has dealt thus with us in the Revelation, then the expressly declared object of the book never can be attained, and he knew it never could be attained, when he solemnly put upon record that it was to show to his servants things which must shortly come to pass. He does not thus trifle, either with himself or us.

3. The third verse of the first chapter reads: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." A blessing pronounced upon the reading of this prophecy, when the time spent upon it would be thrown away? A blessing upon hearing it when no man can comprehend it? A blessing upon a man who will understand it, when it is impossible that any one can understand it? This would be charging God with folly. Men may assert as some have asserted, that "the study of the Revelation either finds or leaves a man mad." This is a specimen of man's judgment; but the word itself assures us that whoever undertakes the study of this book with a calm and teachable spirit, and with a sincere desire to know the truth, that he may glorify God therewith, will find himself, at length, not mad, but in the rich possession of a heavenly blessing.

Yes, the Revelation may be understood. We may drink into the spirit of its soul-stirring themes till our understandings are enlightened to comprehend and appreciate them. We may gaze upon its scenes of glory till our hearts glow with the foretaste of their blessedness. We may listen to the invitation so tenderly given

by the Spirit and the bride, when they say to all, Come, till our beings are fired with new zeal and new determinations to be with that enraptured throng that shall make heaven ring at last with ascriptions of blessing and honor and glory to God and the Lamb.

Let us study with new interest the sacred word; and, having laid hold upon the blessed hope which it sets before us, let us be very thorough in the work of purifying our hearts and lives, that this hope may in due time

"change to glad fruition,
Faith to sight, and prayer to praise."

U. S.

Disguised Infidelity.

As a hypocritical professor of religion is worse than though he made no profession, so infidelity, under a profession of faith in the word of God, is worse in its influence than an open rejection of that word. Avowed infidelity would be feared and avoided by many a mind that would listen to the insidious attacks upon revelation from one who professes to believe it.

To illustrate the idea, I will say that I once heard, from a professed preacher of the gospel of Jesus Christ, three lectures, in which he attempted to prove that Adam was not the first man of the human race, but that men had existed upon the earth hundreds of thousands of years before him, and that he was born of parents, as others are at the present day. He ridiculed the idea that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul;" and that God took a rib from Adam, and of it made a woman, and brought her to the man. He did not believe any such absurdity. But did he not believe the book? Oh! yes; but all this was allegorical; it meant that man was then raised to a higher state of development than he had enjoyed during the previous hundreds of thousands of years of his existence. He thanked God for the book of Genesis; but if there was anything in it that conflicted with the sure light of geological science, it was no revelation to him—he did not believe it. He also thanked God for giving to the world such a man as Charles Darwin, a devout believer in God, who had done so much for the advancement of science among mankind. One would think from the encomium of the speaker that the man, who holds that man was evolved or developed from the monkey, was truly one of the greatest benefactors of mankind.

Most Christian readers will wonder that such infidelity should be held forth by a professed believer in the Bible and a preacher of salvation through Christ. But let me tell you that all who favor the mystical mode of interpreting the Scriptures are accomplices in this work of helping in the progress of infidelity, and are in a degree responsible for the prevailing and increasing skepticism of our times. The Bible is a revelation to mankind, or it is not. If it is, its plain statements of facts, its promises, and its threatenings, are to be taken at par—they mean what they say. But if these things are to be allegorized, spiritualized, rationalized, and mystified, the Bible is not a revelation, but a riddle. All have an equal right to guess at its meaning; and, as a consequence, there may be as many creeds as there are persons. To make such a book a revelation, another one is necessary to tell us what this one means.

You may wonder that any one should allegorize the plain statements concerning the creation of man as described above, so as to deny that he was formed of dust, while we see him turning to dust again; but if you make the threatening of death, in case of man's disobedience, to mean eternal life in torment, or something besides what God defined it to be—a returning again to the dust out of which he was taken—you are in a like position, and are aiding in the work of destroying faith, and building up infidelity. And this remark applies to every interpretation which takes the license of setting aside a commandment of God, or an ordinance of the gospel.

The fault of factions and false doctrines is not in the Bible, but in this huge license of interpretation. This is the pillar and support of infidelity. If the Bible be thus assailed by its professed friends, what shall we not expect from its open enemies?

R. F. COTTRELL.

THE income of the Church of England is \$22,625,000.

The Missionary.

"WEAR OUT."

"WEAR out!" but never let the rust
Of idleness corrode the trust
Your Maker gave; your part to play
In the great drama of "To-day"
Is to deal justly; aid the weak;
Ever for right and freedom speak;
Keep burning clear Truth's beacon light,
That its soft radiance through the night
Be to the lost on life's bleak moor
Like Bethlehem's star that shone of yore,
Guiding the shepherds on their way
To where the child Redeemer lay.

"Wear out!" though stern your features grow,
Though raven locks be turned to snow,
On to the front! nor laggard be.
With sturdy blows comes victory!
Shame on the weak and nerveless hand
That cannot grasp Truth's shining brand;
That shrinks when from fair freedom's tower
The tocsin sounds the trial hour;
That fails, when justice calls, to go
With battle-ax and "bended bow,"
And prove, upon his native sod,
His fealty to man and God! —Selected.

Work While the Day Lasts.

OUR Saviour said, "I must work the works of Him that sent me, while it is day; the night cometh, when no man can work." John 9:4.

The period of Christ's public ministry and miracles among the Jews was by the Saviour himself emphatically called *their day*. When as a nation they had rejected Christ, their night came, and we behold the Saviour lamenting their fate as he wept for Jerusalem and said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matt. 23:37, 38.

In the public mission of our Saviour we have a most striking illustration of a life of activity and toil, of journeying from place to place, enduring hardships and privations. Weary, faint, hungry—"not where to lay his head"—but imbued with a sense of the magnitude and importance of his mission, he was ever active, improving every opportunity of doing good. How his time was employed is expressed by this one sentence, He "went about doing good."

If we study his life we shall see him watching for opportunities to do good, taking advantage of the golden opportunities as they present themselves, and adapting his discourses and labors to the condition and circumstances of those he would benefit.

We are to learn from the life and example of our Saviour that "it is enough for the disciple that he be as his Master." During the whole gospel day the Lord has demanded activity on the part of his servants; but now, in these last times, when fulfilling signs show unmistakably that the end of all things is at hand, our energies should be wholly devoted to the cause and work of God.

While the last message of truth is being proclaimed, and the world is being warned of its doom, how important that we work while it is day. When the solemn mandate shall be uttered in Heaven, "He which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still," it will be too late to change their condition. Then, though they may "wander from sea to sea, and from the north even to the east, to seek the word of the Lord," they "shall not find it." Then night will indeed have come upon this generation, a night in which no man can work.

Now it is day. Now the fields are open everywhere, and now we have the golden opportunity to labor for the salvation of our fellow-men. Now, with our plan for missionary labor, there is an opportunity for every one to do something. Shall we have our hearts imbued with the Spirit of the Master? and shall we feel that we "MUST work" while it is day? If we have a disposition to labor in this cause there is no lack of opportunities. If we are ever on the alert and awake to observe the circumstances surrounding us, we may find opportunities to do good. It is not in debating with everybody we meet, whether they wish to learn or not, but it is in speaking a kind word to those in affliction and distress and caring for them, having hearts full of sympathy and love for per-

ishing mortals, and conversing with them, praying for them, and seeking to lead them to Christ, that we can do the most good and receive the greatest blessing.

The reward of our labor is not measured so much by the amount we do as by the disposition and spirit with which we labor. If we are looking for opportunities to do great things only, those opportunities may never come. But we may perhaps overlook lesser opportunities and circumstances where a vast amount of good might be accomplished.

No opportunity or circumstance presented for doing good should be overlooked, for we often see great results from those things which, in themselves, might appear, at first sight, to be insignificant. It was only last week that I learned of a person embracing the third angel's message, whose interest was first awakened by reading a part of a torn leaf of the SIGNS OF THE TIMES, and the leaf was badly soiled at that. If such results are accomplished by a soiled piece of paper, we certainly have abundant encouragement to take clean and whole copies and distribute them as freely as our tracts. Shall we arouse to the importance of the time and "work while it is day."

J. N. LOUGHBOROUGH.

Report of Labor.

VALLEJO, WOODLAND, LAFAYETTE, AND FERNDALE.—After the general meetings at Oakland and Healdsburg, we visited the friends at Vallejo. Here we found a sister who had recently embraced the truth through reading the SIGNS and other publications sent her by Eastern friends. We organized a Sabbath-school of ten members, with a club of five *Instructors*. We went from here to Woodland, expecting to accomplish something for the Sabbath-school and H. and T. Society, but heavy rains hindered our meeting and we were able to do but little.

At Lafayette we found a little company for whom the truth has accomplished much. We labored to set forth the necessity of continued growth in grace and in the knowledge of Jesus our Lord. We held twelve meetings in all. We were told that the public interest in our meetings was the best ever known in the place. The privilege of requesting subjects for sermons was used by several who were anxious to hear on special points of faith, and most of the preaching was done on subjects about which inquiry had been made. A husband and wife embraced the truth as far as presented, and several others bought works, and are deeply interested. The missionary work received a new impetus, as also the Sabbath-school work, and nearly all the brethren and sisters promised not to be negligent in assisting to support the ministry. Better days are in store for the work in Lafayette. Continued consecration to the cause of God is the one thing necessary to antidote the spirit of negligence. May God bless and encourage the friends of truth there.

May 23 we took steamer for Humboldt County. The passage was very rough and tedious. We were forty-nine hours on the way, the usual time being twenty-two to twenty-six hours. But we have been brought safely on our mission thus far, and we feel that the prospering hand of the Lord has been with us all the way. Our new 40-foot tent is pitched in the best place in the town of Ferndale, and nicely seated for 250 people. The interest to hear seems to be deepening and spreading among the people. The SIGNS sent to this county have not been sent in vain. An interest has been aroused that could not have been otherwise. And we believe the natural spirit of prejudice against new things has been broken by its influence. Our meetings begin to-night. Brethren and sisters, do not forget to pray for your ministers and for the spread of the work.

Ferndale, Cal., June 6.

G. D. BALLOU.

Napa and St. Helena.

In compliance with the resolution adopted at the recent annual meeting of the stockholders of Healdsburg College, that as far as possible during the summer vacation, the teachers visit the churches in the California Conference in the interests of the College, I met with the Napa Church, Sabbath June 2. In the forenoon the Sabbath-school, and the usual religious service were held. In the afternoon there was a special meeting in the interests of the College.

On the day following I visited several families. I spent the following Sabbath, June 9, with the church at St. Helena. As the families composing this church live from one to seven miles distant from the place of meeting, and the weather was exceedingly hot, it was thought best to hold but one meeting; accordingly the time for the usual service was devoted to the college.

I am satisfied that the resolution referred to above is a wise one, and if carried out with the spirit in which it was first recommended, it cannot fail to give a new impetus to the work on this coast. An intimate relation should be formed and maintained between the Missionary field and the College, and the Church should be well informed in regard to it.

The College *must* be made a recruiting station for the missionary field, and to this end it needs the sympathy, co-operation, and prayers of the church.

I expect to be with the church at Vacaville Sabbath, June 16. S. BROWNSBERGER.
St. Helena, Cal., June 11, 1883.

Los Angeles and Downey, Cal.

We stopped at Los Angeles after the general meeting, and held several preaching services and Bible readings, visiting the brethren and sisters at their homes in the meanwhile. Four were baptized; three, a father and two sons, united with the Los Angeles church.

We came to Downey June 4th. Our 50-foot tent arrived here the same day. Commenced meetings on the evening of the 6th, with a fair attendance. The village has a population of about 300. The surrounding country is thickly settled, the land being divided into small farms, and dotted with school houses in every direction. We hope a good work may be done here. Pray for us. E. A. BRIGGS,
M. C. ISRAEL.

Let Me Share in the Work.

THE Lord, as I verily believe, is doing a great and infinitely important work in the earth. By the last merciful warning he is drawing a line between the righteous and the wicked, between those, whatever be their profession, that serve God and those who serve him not. And it is my heart's desire and prayer to God that I may have some humble part in his work. For this I pray, and for this I labor; and I believe my prayer will be heard, and my labor will not be in vain.

No greater honor can one attain than to be a humble servant of the Lord, have his approving smiles, and be owned of him as a helper in his work. This honor all may have who will seek it by yielding themselves to God to do his will in all things. Those, and those only, who make a covenant with God by sacrifice, can share in this glorious work and in the special honors that will soon be conferred on those who have fully overcome and endured to the end. I seek no higher honor, but I feel that I must have a part in the work of the Lord. And since it is possible to all, I hope in the mercy of God to be accepted of him. We sing:—

"Oh, give me a part in thy kingdom."

And I would as earnestly pray for a part in the labor and the crosses and struggles that lie between us and the kingdom. Brethren, pray for me. And let us

"Toil on till the sheaves of the Lord are bound,
And joyfully borne from the harvest ground."

R. F. COTTRELL.

BE MODEST AND SENSIBLE.—do not be above your business, no matter what that may be, but strive to be the best in that line. He who turns up his nose at his work quarrels with his bread and butter. He is a poor smith who quarrels with his own sparks; there's no shame about any honest calling; don't be afraid of soiling your hands, there's plenty of soap to be had. You cannot get honey if you are frightened at bees, nor plant corn if you are afraid of getting mud on your boots. Above all avoid laziness. There is plenty to do in this world for every pair of hands placed in it, and we must so work that the world will be richer because of our having lived in it.

A good friend is my nearest relation.

Temperance.

False Ideas of Liberty.

SUPPOSE before the missionaries went to the Fiji Islands, a man from that island had drifted over and located in the city of Des Moines. You recollect that the Fiji Islanders were cannibals. Four missionaries went there the first time. They preached the first time and then the natives got mad, killed three of them, roasted and ate them. The other one they didn't eat because he chewed tobacco. I admire their taste. Well, before that period, suppose this Fiji Islander had come. Now, he is a different man from you. His teeth are different, his head is especially different. He has different passions, different appetites, different ideas. For a time he retains his inclinations, but at last, the old appetite in him being aroused, he makes a raid on your home, catches your fat baby boy, kills him, dresses him, cooks him, and puts him on the table for a meal. You get your shotgun and go up to interview him. Don't kill him on sight. When you see what he is doing, you say: "What have you done?"

"Why," he says, "Nothing, only killed a boy."

"But you have committed murder."

He says, "I don't understand."

"Why, you have killed this child. You had no right to kill him. You have no right to do what you are doing."

"I thought this was a free country!" he exclaims.

"It is a free country, but it is not a free country to commit murder in."

"But," he says, "I used to eat babies over in the Fiji Islands. Have not I got a right to eat them here?"

What would be the answer? "Sir, the government of the United States is not the government of the Fiji Islands. Your social customs have developed your form of government, our social customs developed our form of government. When you leave that government you must leave every custom that is inimical to this government or destructive to its institutions, for we have no desire to have introduced here the customs that propagated the governments of your native island."

Suppose the ex-Khede of Egypt, when he was desposed, instead of moving to Italy, had moved over here with his wives and children and gone to housekeeping in Des Moines. An officer takes him by the shoulder and says, "Hold on, sir, what are you doing?"

"I am keeping house."

"You are my prisoner."

"What for?"

"Bigamy."

"What is bigamy?"

"Having more than one wife."

"I thought this was a free country!"

"It is."

"I used to have these wives in Egypt. Have not I the right to have them here?"

What would you say to him? "Sir, this government is a different government from the government of Egypt. This government is a product of our social institutions. Consequently when you come to this country you must leave every custom that would be injurious to the welfare of this country and the perpetuity of this government." The idea that American freedom means universal license is the dangerous idea in this country.

In my State a young woman recently from Europe was brought into our court charged with the murder of her infant child. When the indictment was read, and she was asked, through an interpreter, to plead, her answer was: "I thought this was a free country."

The idea that this country has no forms, no customs, no laws, no institutions, which immigrants are bound to respect; that men have the right to come here and follow any customs, any ideas, any theories, and any practices, is an idea utterly antagonistic to American institutions, and if carried out will ultimately build on the chaos of our liberties the worst despotism that the world ever saw.—*The People vs. the Liquor Traffic.*

IN reply to addresses of welcome from various temperance societies in the north of England, Bishop Wilberforce, of Newcastle, said that he is thankful every day that he is a total abstainer. He is better in health, lighter in head, and heavier in purse for it.

Proud of His Work.

DURING a discussion of the temperance question in the Canadian Parliament, Mr. Ford, of Queens County, referred to a member of one of the families in the province, who had not long before been laid in a pauper's grave in consequence of being addicted to intoxicating drink, and remarked that such a circumstance was "a temperance lecture in a nut-shell."

Mr. Pugh, member from Halifax, immediately arose, and in opposition to Mr. Ford stated that he was a liquor-seller, and that the business was just as honorable and legitimate as a carriage builder's.

This remark called up Mr. Ford again, and he said: "I build carriages, and when I turn out a fine wagon, and point to it, rolling along the streets, I say, 'that is my work.' I would ask the honorable member from Halifax, if he is proud of his work when he sees it rolling along the street."

There was no answer to this question; it was a question that answered itself.

The rum-seller can easily find his work. It can be seen in dark alleys, filthy garrets, damp cellars, squalid homes, haunts of vice, dens of infamy, and houses of shame. Want, poverty, sickness, hunger, rags, wretchedness, beggary, insanity, pauperism, violence, crime, murder—all these things may be directly traced to the liquor-seller and his deadly traffic. Reeling inebriates, intoxicated women, fighting, brawling parents, paupers in almshouses, lunatics in asylums, criminals in prison, starved and vicious children, living in wretchedness and growing up for ruin—all these may be pointed out as specimens of the dram-seller's work.

Is the drunkard-maker proud of his work? An honest man is the work of God; a drunkard is the work of the dram-seller. Is he proud of his work? Why not make a model of a completed specimen of the rum-seller's work, put it in a glass case, exhibit it in the drinking saloon, and write over it, "A specimen of my work—I am proud of it"?—*The Morning.*

A Total Abstainer as a Good Samaritan.

REV. A. J. GORDON, D. D., of Boston, thus writes in the current number of the *Watchman*: "And it came to pass as a certain man journeyed from the cradle to the grave, he fell among saloon-keepers, who robbed him of his money, ruined his good name, destroyed his reason, and then kicked him out worse than dead. A moderate drinker came that way, and when he saw him he said, Let him die, he is a curse to his family. And also a license-voter came that way, and when he saw him he said: The brute! Put a ball and chain on his leg and work him on the street. And a fanatic teetotaler came that way, and when he saw him he had compassion on him, and raised him up, assisted him to his home, and ministered to his wants and the wants of his family; got him to sign the pledge, and started him on his journey in comfort and happiness. Whom think you, was the greatest friend to humanity—the saloon-keeper, the moderate-drinker, the license-voter or the fanatic-teetotaler?"

Can It Be Exaggerated?

MR. GOUGH says that there are many persons who talk about temperance men as being fanatics. They tell us that we are rabid on the subject of temperance. I ask any reformed drunkard if it is not right to be rabid against an evil that has scorched and blasted, scathed and scarred us till we carry the marks of it to the grave?

Young men sometimes have an idea that a man can sow his wild oats and get over it. You put your hand in the hand of a giant and he crushes it. Still it may be healed, and by and by in some way it may be a useful one, but it is a mutilated hand; its beauty and symmetry have gone forever. We who have passed through this fire know something of its awful scourge, we know something of the terrible struggle to get out of it. I think we ought to be what they call fanatics. They tell us that we exaggerate the evil of drunkenness. Do we? Let me appeal to the intelligent and ask the question: Do we exaggerate the evil of drunkenness?

No sir, we cannot. God never gave a man a mind capable of grasping the extent of the awful evil of drunkenness for time and eternity.

The Home Circle.

THE ROUND OF LIFE.

Two children down by the shining strand,
With eyes as blue as the summer sea,
While the sinking sun fills all the land
With the glow of a golden mystery;
Laughing aloud at the sea-mew's cry,
Gazing with joy on its snowy breast,
Till the first star looks from the evening sky,
And the amber bars stretch over the West.

A soft green dell by the breezy shore,
A sailor lad and a maiden fair;
Hand clasped in hand, while the tale of yore
Is borne again on the listening air,
For love is young though love be old,
And love alone the heart can fill;
And the dear old tale that has been told
In the days gone by is spoken still.

A trim built home on the sheltered bay;
A wife looking out on a glistening sea;
A prayer for the loved one far away,
And prattling ones 'neath the old roof-tree;
A lifted latch and a radiant face
By the open door in the falling night;
A welcome home and a warm embrace
From the love of his youth and his children bright.

An aged man in an old arm-chair;
A golden light from the western sky,
His wife by his side, with her silvered hair,
And the open Book of God close by;
Sweet on the bay the gloaming falls,
And bright is the glow of the evening star;
But dearer to them are the jasper walls
And the golden streets of the land afar.

An old churchyard on a green hillside,
Two lying still in their peaceful rest;
The fishermen's boats going out with the tide
In the fiery glow of the amber West
Children's laughter and old men's sighs,
The night that follows the morning clear,
A rainbow bridging our darkened skies,
Are the round of our lives from year to year!

—Chambers' Journal.

Straightening Furrows.

"WELL, I never saw anything like that Capt. Crofts round that old lady in all my life. He's dancing attendance from morning till night, and sakes alive! if he isn't tying on her sunbonnet for her. Well I never! Wonder what 'twould seem like to have my Billy grow up to be as attentive as that!" And the voice half scornful at first, took on a longing yearning expression, suggestive of tearful eyes, at the mention of "my Billy."

The speaker, Mrs. Bowles, lived in Seaport, usually spoken of as a fishing village, owing to the fact that many fishermen had lived there in years gone by; but the town was an old one, and, possessing great natural attractions, and being a suburban town, many fine residences now graced its winding avenues.

About two years before, a weather-beaten, sunburned man, unmistakably a sailor, had bought a tasteful little cottage near the beach. This he had fitted up, beautified and embellished, until Mrs. Harris declared it to be a "perfect pink of a place."

Over this pretty house, Cap'n Sam, as the boys had learned to call the genial man, had installed his white-haired mother as mistress and chief, and a more attentive, loving son, it would appear had never lived.

In a small barn at the rear of the cottage was kept a fine, steady horse, and a low basket carriage, and every fair day the captain and his mother "went abroad," as Mrs. Bowles expressed it, on long, pleasant drives.

As we have hinted, Cap'n Sam was a great favorite among the boys of the place. Who else would harness up the sturdy horse into a big wagon, and give them such grand drives upon occasion? Then the great hickory and chestnut trees at the foot of his lot were free for the boys to visit as often as they liked, only they must never damage in any way the fine old branches; but when it came to spinning a yarn, ah, then! who so beguiling, nay, so perfectly bewitching as the sea-bronzed man?

It had long ago become a subject for harmless bantering among the boys and rather relished than otherwise by the captain, that he was gallant and unceasingly attentive to his "sweetheart," "my fair old sweetheart," he had once in their hearing called his mother, and they of course, lively little wretches that they were, would never forget it.

But one day, the boys, quite a little crowd of them, found Cap'n Sam on the rocks at the beach. There were breakers that afternoon, and particularly at such times it was a favorite diversion with the seafaring man to sit high on the rocky beach and watch his "second love," the sounding sea.

It was at times like these the boys delighted in finding their old friend, and coaxing him for one of their "heart's delights," which he well knew meant a story of tempestuous seas or foreign lands.

But on this particular afternoon the captain was brooding somberly, a habit he often had when by himself, and this time he couldn't throw off the mood, even at the approach of the merry boys.

In vain the better reared of them bantered, declaring "he'd had a jilting, but never mind, they expected to be jilted themselves in time to come;" while the less mannerly Billy Bowles guessed "there'd been a Caudle lecture at home."

At length, partly emerged from his brown study, the captain said soberly:—

"Boys, do you know what I've been trying to do every day for the last two years?"

Oh, why, for certain they knew all about it they—the merry youngsters of the town.

"Been a-courtin' chiefly," Jimmy Hollis observed, while Freddie Hollis remarked, "he'd worn himself all out a-pettin' his sweetheart."

That last opinion evidently struck the tender spot, and the boys found out that for once Cap'n Sam was in no mood for jokes or banter, and, being very quick to see which way the wind blew, the kind sailor a few minutes later addressed to a row of very serious young faces what one boy afterwards termed "a perfect brick of a sermon."

"Boys," he said, "I've been trying every day of my life for the last two years to straighten out furrows—and I can't do it!"

One boy turned his head in surprise towards the captain's neatly-kept place.

"Oh, I don't mean that kind, lad. I don't mean land furrows," continued the captain, so soberly that the attention of the boys became breathless as he went on:—

"When I was a lad, about the age of you boys, I was what they called a 'hard case,' not exactly bad or vicious but wayward and wild. Well, my dear old mother used to coax, pray, and punish—my father was dead, making it all the harder for her, but she never got impatient. How in the world she bore with all my stubborn, vexing ways so patiently will always be to me one of the mysteries in life. I knew it was troubling her, knew it was changing her pretty face, making it look anxious and old. After a while, tiring of all restraint, I ran away—went off to sea; and a rough time I had of it at first. Still I liked the water, and liked journeying around from place to place. Then I settled down to business in a foreign land, and soon became prosperous, and now began sending her something beside empty letters. And such beautiful letters as she always wrote me during those years of cruel absence. At length I noticed how longing they grew; longing for the presence of the son who used to try her so; and it awoke a corresponding longing in my own heart to go back to the dear waiting soul.

"So, when I could stand it no longer, I came back; and such a welcome, and such a surprise! My mother is not a very old lady, boys, but the first thing I noticed was the whiteness of her hair, and the deep furrows on her brow; and I knew I had helped blanch that hair to its snowy whiteness, and had drawn those lines in that smooth forehead. And those are the furrows I've been trying to straighten out.

"But last night while mother was sleeping in her chair, I sat thinking it all over, and looked to see what progress I had made.

"Her face was very peaceful, and the expression contented as possible, but the furrows were still there! I hadn't straightened them out—and—I—never—shall! never!

"When they lay my mother—my fair old sweetheart—in her casket, there will be furrows in her brow; and I think it a wholesome lesson to teach you, that the neglect you offer your parents' counsels now, and the trouble you cause them, will abide, my lads, it will abide!"

"But," broke in Freddie Hollis with great troubled eyes, "I should think if you're so kind and good now, it needn't matter so much!"

"Ah, Freddie, my boy," said the quavering voice

of the strong man, "you cannot undo the past. You may do much to atone for it, do much to make the rough path smooth, but you never can straighten out the old furrows my laddies; remember that.

"Guess I'll go and chop some wood mother spoke of, I'd 'most forgotten," said lively Jimmy Hollis, in a strangely quiet tone for him.

"Yes, and I've got some errands to do!" suddenly remembered Billy Bowles.

"Touched and taken!" said the kindly captain to himself, as the boys tramped off keeping step in a thoughtful, soldier-like way.

And Mrs. Bowles declared a fortnight afterward, that Billy was "really getting to be a comfort instead of a pest; guessed he was copying the captain, trying to be good to his ma; Lord bless the dear good man!"

Then Mrs. Hollis, meeting the captain about this time, remarked that Jimmy always *meant* to be a good boy, but he was actually *being* one now-a-days. "Guess your stories they like so much have morals to them now and then," added the gratified mother with a smile.

As Mrs. Hollis passed on, Captain Sam with folded arms and head bent down said softly to himself:—

"Well, I shall be thankful enough if word of mine will help the dear boys to keep the furrows away from their mothers' brow; for once there, it is a difficult task straightening out the furrows!"—*Illustrated Christian Weekly.*

Be Punctual.

THERE are some people who are systematically late for everything, irritating their households in a remarkable degree, and always finding themselves in a flurry and bustle. The newspapers are full of accidents, heedlessness being the cause, and as often as not, unpunctuality merely in minutes. There is no virtue so necessary in the young as punctuality. Habits grow upon people, and it is as easy to cultivate habits of regularity and exactness with regard to time as it is to cultivate cleanliness or honesty. A young lady staying at a friend's house in the country was amazed to find that the eldest daughter of the house never came down in time for breakfast, but always half an hour late. Her astonishment was increased when she discovered that the too indulgent mother, instead of remonstrating with her daughter on this unpleasant habit, actually rose from her easy-chair as the girl came dawdling down and offered it to her!

Upon being asked the reason of this curious leniency, the mother said that it was "no use finding fault with Maria; of course she would grow out of it!"

At the age of thirty, Maria still comes down late for breakfast, and the soft-hearted mother—now sixty-five—still rises when her daughter enters, and offers her the chair! In our opinion, silliness could not go farther, and we feel sorry for both mother and daughter—the last a slave to habit the first a slave to her own offspring.

Reverence has long ceased to be a feature of the age; but we would counsel parents to cultivate by every means in their power habits of punctuality in their children from very early years.—*Chambers' Journal.*

Card-playing.

THAT accomplished writer, the late Dr. Hollond, of Springfield, Massachusetts, said: "I have all my days had a card-playing community open to my observation, and I am yet to be made to believe that that which is the universal resort of the starved in soul and intellect, which has never in any way linked to itself tender, elevating, or beautiful associations—the tendency of which is to unduly absorb the attention from more weighty matters—can recommend itself to the favor of Christ's disciples. The presence of culture and genius may embellish, but it can never dignify it.

"I have this moment," said Dr. Holland, "ringing in my ears the dying injunction of my father's early friend, 'Keep your son from cards. Over them I have murdered time and lost Heaven.'" Fathers and mothers, keep your sons from cards in the home circle. What must a good angel think of a mother at the prayer-meeting asking prayers for the conversion of her son whom she allowed to remain at home playing cards for "pastime."—*Maxwell P. Gaddis.*

Religious Notes.

—There are 165,000 teachers and scholars in the Protestant Sunday-schools of Philadelphia.

—The number of students in the various Presbyterian theological seminaries during the past year was 446.

—The Chicago *Tribune* receives Beecher's Sunday sermon by telegraph, and publishes it in its Monday morning issue.

—Rev. Gilbert Reid in a letter from China to the *Christian at Work*, says: "I realize that the Chinese have unsurpassed memories, and I learn that many of the children can repeat the whole of the New Testament."

—The *Congregationalist* tells the following little story: "In the primary class last Sunday, the teacher asked what was meant by 'Then had the churches rest?' and got response from one of the smallest boys: 'I chose they didn't have any preaching.' We have no doubt that that small boy voiced the sentiment of many older members of the congregation.

—Dr. Lionel Beale, of London, is authority all over the world on physiology, and ought to know whereof he speaks when he says of Herbert Spencer's books that they "contain so much false physiology that they will not be read ten years after his death, except as literary curiosities." But this will not hinder the progress of evolution. It is one of the glories of all forms of opposition to the truth of the Bible, including "science falsely so-called," that they exist entirely independent of such old-fashioned things as hard facts.

—Many persons in this country, speaking of the missionary work in India, ask, "Are the native Christians truly converted?" The *Standard* says that the one item of benevolence affords pretty good evidence as to the genuineness of conversion, and that the converted natives of that country, although poor, contribute yearly for religious work one dollar per member, and aptly inquires: "But what now, if our new brethren abroad should learn how little we bestow in proportion to the wealth we enjoy, would not there be ground for the query on their part: 'Are the Christians of America truly converted?'"

—Rev. G. W. Knox, of the American Presbyterian Mission in Japan, says: "I find there are more than 1,100 communicants in Presbyterian Churches in this one city of Tokio alone. Ten years ago the work was not begun. He cites this as proof that mission work is not a failure. But we will not believe that missionary work is a failure, even if we cannot see any results at all. The reflex influence of the work yields a good income on the investment. People must have something to call out their energies and develop their benevolence, or they will lose their own religion. Missionary enterprises work in two ways.

—The Young Men's Christian Association is receiving blows from all quarters. Dr. Potter, of the Sixth Ward Baptist Church, New York, recently declared in the Baptist Ministers' Conference, that the grandest humbug in New York is the Association palace at the corner of Thirty-third Street and Fourth Avenue. In an interview with a *Sun* reporter he described the Association "as a great, splendid, aristocratic organization, which gets from young men a fee of five dollars, and gives them the worth of their money in a bowling-alley, library, and gymnasium." He says that it does incalculable injury to the church.

—Dr. Cuyler thinks that it is a humiliating confession of weakness for a pastor to send for a professional revivalist to conduct a revival in his church. And he does not put much confidence in revivals so conducted. He relates the following: "A somewhat noted evangelist once held special services in a Brooklyn church for three weeks, and at the end of the time said to me, 'I have brought one hundred souls to Christ.' At the end of the year I inquired of the pastor, 'How many of those hundred can you put your hands on to-day as apparently genuine Christians?' His sad reply was, 'I could count them all on my ten fingers.'"

—A short time before his death, Bishop Peck, of the M. E. Church, gave all his property to the Syracuse University, wisely preferring to dispose of it during his life-time, rather than leave it by a will. Speaking of it to a friend, he said: "I have an ambition to die without anything, for I am going where I shall have infinite riches of a kind that will suit me better than any of these material things." We wish there were more of the same mind; and we are glad to know that when the good bishop gets to heaven, he will find that the riches there are not immaterial, but are a more "enduring substance" than anything that he possessed on earth.

—Rev. W. F. Crafts speaking of the New Criticism, which, we may explain, is Rationalism in a Christian dress, says: "While welcoming all the valuable results of critical Bible study, we hardly need to reshape our theology to it, until its nebulous hypotheses are cooled into scientific certainties." And Dr. Delitzsch says: "Many of the former results of the critical school are now out of fashion. Its present results contradict each other. In reality we know little and imagine that we know much." And all this time the Bible holds its own, and tells the same story that it did eighteen centuries ago. The trouble is with the readers, not with the Book. All these difficulties in harmonizing the Bible arise from "an evil heart of unbelief."

—The Rev. Bradley Abbott, vicar of Clapham, Eng., one of the most prominent of the English ritualistic party, is in San Francisco. In answer to a question as to the similarity of the ritualistic practices to those of the Romish Church, he enumerated the different vessels, etc., and said: "Mass, of course, is said in English, but I think that perhaps Latin would be more desirable for the sake of uniformity. We have, of course, auricular confession, and have all the seven sacraments of Catholic truth. With reference to doctrine, I think we are at one with the Romish Church, with the exception, of course, of the dogmas of immaculate conception and the papal infallibility." He says that ritualism has gained greatly within the last twenty years, at which, we doubt not, the pope greatly rejoices.

News and Notes.

—The Government is considering certain changes in the navy yards, which if made, will result in a saving of nearly \$500 daily.

—Advices received from Sierra Leone, under date of May 24, say that fifty persons were roasted alive for witchcraft, in Sheboa district.

—The first case of sunstroke ever recorded in California, occurred in San Jose, on the 7th inst. Another case occurred the same day at Livermore.

—It is announced with some natural surprise that the Brooklyn Bridge was honestly built, and so economically that it could not now be duplicated at the same cost.

—A thunder-storm at Albany, N. Y., on the afternoon of the 6th inst., caused damage amounting to \$500,000. Houses were undermined, cellars flooded, and streets torn up.

—Peter Cooper left \$100,000 as a permanent endowment to Cooper Union Institute, and the heirs have decided to double the amount. So unusual an occurrence is worthy of note.

—There is a monster orange tree near Fort Harley, Fla., that measures nine feet one inch in circumference. It is over fifty years old, and some seasons has over 9,000 oranges on it.—*Ex.*

—A young man in Cape Girardeau, Mo., recently died from the effects of a playful bite of a young woman; and in St. Joseph, same State, a man suffers with a poisoned arm from the same cause.

—George M. Willing, of St. Louis, has commenced suit to secure a tract of 2,700 square miles of land along the Gila River, which was deeded to his son in 1874 by a Spaniard. The value of the grant is estimated at \$10,000,000.

—The notorious Barber boys were captured on the 7th inst., near Waverly, Iowa, by five unarmed Germans, of whom one was killed, and all the rest wounded. The desperadoes were taken from jail two days later by a mob, and hung.

—The Chinese Minister says his Government is satisfied with the working of the restriction law, adding that the people of California will find before ten years pass that the Chinese are needed and will ask for a repeal of the existing law.

—Much damage was done to small fruit in California by the hot weather of last week. It is stated that the loss to the fruit-raisers in Alameda County, in the single item of currants, will not be less than \$60,000. The fruit was literally cooked on the bushes.

—The hot weather last week was unprecedented in California. Even on the bay the thermometer registered as high as 108° in the shade, and in some places it was warmer. In some places flowers were blighted by the hot north wind, as though by a frost.

—In New Haven, Conn., members of the Salvation Army have been notified by the Chief of Police that they must stop street singing in future, under penalty of arrest. Captain Palmer, the chief of the Salvationists, says it is their intention to sing until they are stopped by the Mayor, as that official gave them permission to hold meetings in the city.

—In Pittsburg, Pa., recently, during a performance in the Academy of Music, an unknown man, who was somewhat under the influence of liquor, was mesmerized by Kennedy Brothers, and at the conclusion of their act they were unable to restore him to consciousness. Several physicians were called, but up to midnight all efforts to revive him were unsuccessful.

—Preparations for war between France and China are progressing rapidly, and are on a large scale. There is a strong war party in China, who are anxious to demonstrate the great improvements that that country has made in the modern arts and sciences, and in the art of war. China has recently ordered a number of ironclads and steel-plated vessels from England and Germany, and if war ensues, some heavy fighting is expected.

—A recent dispatch from Raleigh, North Carolina, says: "Mormon missionaries are again at work in the western part of the State. They have induced a large number of women to join their church. The ceremony of baptism of the new converts was attended by most horrible orgies. All that was previously known of the abominations of Mormonism was surpassed by the scenes that took place on this occasion. The Mormons will probably be driven out of the State. Public indignation is so great that lynching is feared."

—Great damage was done by a tornado in the vicinity of Dallas, Texas, on the 2d inst. Near Hutchins' Station, south of Dallas, the destruction was so complete as to dishearten the people. Some of them have given up farming and turned their attention to working at day labor. Wheat standing in shocks was scattered to the wind; water in huge streams ploughed up the fields and cut jagged ruts through what had been model stands of cotton and grain. Many animals in the fields were killed. Fifteen miles west of Dallas great trees were torn up and carried long distances; orchards were twisted and stripped of their branches and young fruit strewn on the ground. Another cyclone, in Collin County, on the 10th, destroyed everything in its path.

Obituary.

DROULLARD.—Died of consumption, near Lincoln, Neb., May 12, 1883, my dear wife, Eliza Droullard, aged forty-six years one month, and seven days. She had a strong hope in God, which did not fail her while passing through her affliction. She is gone; but if faithful, in a little while we shall meet again, never to part. Oh, blessed hope! Words of comfort were spoken by Brother Brookins to quite a large congregation, from John 11. ALMA DROULLARD.

THE SPIRIT OF PROPHECY; OR THE GREAT CONTROVERSY BETWEEN CHRIST AND SATAN.

By Mrs. E. G. WHITE.

This is a series of four volumes, covering the entire period from the creation and fall of man to his final redemption. Volume One is devoted to Old Testament history. It is not merely a narrative of the leading events in the lives of the patriarchs and prophets; but moral lessons are drawn therefrom, in such a way as to make the book practically useful to the men and women of to-day. Volume Two commences with the life and mission of John the Baptist, and considers the first advent of Christ, his life and mission, as manifested by his miracles and teachings, and the nature and necessity of his life-work. It closes with Christ's triumphal entry into Jerusalem. Volume Three takes up the subject at this point, and brings to view the most thrillingly interesting portion of Christ's earthly career—his betrayal, trial, crucifixion, and resurrection. It closes with a brief history of the early church, including the missionary labors of Peter and Paul. Volume Four (in press) contains a history of the church from that time to the end, closing with the coming of Christ, the resurrection of the dead, and the establishment of the everlasting kingdom of Christ on earth.

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The Bible record of the Sabbath; the secular history concerning it; the successive steps by which the change to the first day was made, and the work of restoration, are given in detail.

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THE BIBLICAL INSTITUTE.

This book is a synopsis of the lectures delivered at the Biblical Institute in Oakland, April, 1877, by Elders James White and U. Smith. It covers the principal points of doctrine held by Seventh-day Adventists, treating of the Millennium, Second Coming of Christ, the Prophecies of Daniel 2, 7, and 8, the Messages of Rev. 14, Two-horned Beast of Rev. 13, Sanctuary, the Seven Churches and the Seven Seals of Rev. 2-8, Seven Last Plagues, Nature and Destiny of Man, Saints' Inheritance, Bible View of the Sabbath, Examination of alleged reasons for Sunday-keeping, etc. Although the book contains only 352 pages, these different subjects are treated at sufficient length to make them very plain. The book may be used to good advantage in class recitations, as questions are appended to each lecture. It is just the thing for those new in the faith, or those who wish to investigate. Price, \$1.00.

THE NATURE AND TENDENCY OF MODERN SPIRITUALISM.

By Eld. J. H. WAGGONER.

This is a thorough expose of the system of spiritualism. The author has carefully studied the subject, and has given such copious extracts from a large library of spiritualist publications, as to fully condemn them in their teachings and in their practices, by their own testimony.

It is also shown from the prophetic scriptures that spiritualism is one of the most impressive signs of the times. 134 pp. Price, 20 cents.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 14, 1883

Time of Camp-Meetings.

NORTH PACIFIC, Beaverton, Or.,	June 20-26
MICHIGAN, Alma,	" 20-26
MINNESOTA, Minneapolis,	" 21-26
DAKOTA, Parker, Turner Co.,	June 27 to July 2
TEXAS, Waxahachie,	July 13-23
VIRGINIA, New Market,	Aug. 2-7
OHIO, Galion, Crawford Co.,	" 15-21
MASSACHUSETTS,	" 23-28
VERMONT,	Aug. 30 to Sept. 4
MAINE, Waterville,	Sept. 6-11
ILLINOIS,	" 11-18
NEBRASKA,	" 19-25

MRS. E. O. B.—Examine the contents of the SIGNS, and you will soon see an answer to your question.

College Catalogue.

THE first Annual Catalogue of Healdsburg College is now ready for circulation.

All the friends of the College should make a commendable effort to give it a judicious distribution. If you are acquainted with worthy young people that you think might be persuaded to attend the College, give them a catalogue, and use your influence in helping them to decide aright.

Persons desiring catalogues will please send their orders to Pacific Press, Oakland, as those who usually attend to College correspondence will be away from Healdsburg during much of the vacation.

The catalogue is for free distribution. Send stamp for postage.

Heat in California.

THE glory of California—of having "the best climate in the world"—is in great danger of passing away. Last week the thermometer passed just above 100° in San Francisco, while in Oakland it varied in different localities from 102 to 108. Heavy rains continued in the spring as late as May 16. A few more through lines of railroad, and a corresponding increase of telegraph lines, may enable San Francisco to interchange climates with New York. It is hoped here that iron will prove a non-conductor of cyclones.

Age of Santa Fe.

THERE has been some conjecture as to the age of the city of the holy faith, but we have learned what its citizens think by receiving a card of admittance to the "Tertio-Millennial Anniversary Celebration," to be held at Santa Fe, New Mexico, July 2 to August 3. We would be pleased to attend.

Lest some should think, as we did at first sight, that "Tertio-Millennial" has to do with a new religious movement, we will state that the managers of the celebration mean by it "the third of a millennium," it being claimed that the city was founded 333 years ago.

A Southern California Paradise.

THIS is the title of a book of 132 double-column pages, published by R. W. C. Farnsworth, Pasadena, Los Angeles Co., Cal. It is "a historic and descriptive account of Pasadena, San Gabriel, Sierra Madre, and La Cañada," suburbs of Los Angeles. The title will not be considered inappropriate by those who have looked upon the orchards, the vineyards, the orange groves, the "gardens and pleasant walks" of the places described in this book. The articles on the various subjects are written by residents of the several places, and they have succeeded as well as it seems possible to do in attempting to make those appreciate the natural advantages and splendid improvements of the country who have never seen anything resembling it. It has a lovely climate, is capable of producing fruits and grains native to both a temperate and semi-tropical climate. Added to this the complete system of water supply, and the neatness of the lots, farms, and dwellings, make it as nearly a paradise as anything we can well imagine.

The book is got up in a style worthy of the subject. Fine illustrations, excellent print on heavy tinted

paper. Paper covers, 75 cents. Boards, embossed in gold, \$1.25. Printed at the office of the Pacific Press, Oakland, Cal., where they may be obtained. Also for sale by James T. White & Co., 23 Dupont St., San Francisco, and by the publisher at Pasadena.

Looking Down the Ages.

THE publisher, John Burns, St. Louis, Mo., has favored us with a copy of a book of 160 pages with the above title, by J. T. Walsh. Years ago we knew something of Mr. Walsh as a vigorous writer, whom we considered sometimes rather erratic. But we have lost sight of his name for a score of years, until its appearance in this book. We shall give the book a careful reading as soon as possible. From the Introduction we copy the following paragraphs, which ought to receive the hearty indorsement of every lover of the Bible and its truths:—

"Some claim that the prophecies cannot be understood until they are fulfilled, and, indeed, that they were never intended to be understood until accomplished. There are prophecies difficult to understand, and which in all their details may not be fully understood until fulfilled; but God has given us grand outlines of future events, and these, as well as some of their details, can be understood by the diligent student of prophecy.

"A chief reason why the prophecies have not been better understood, is, they have been ignored—they have not been read, much less studied. This is true, even of many preachers of the gospel, who ought to be prepared to bring out of the sacred treasures of God's word, 'things new and old.'

"A large portion of the Bible is prophetic, and to ignore that portion, or to neglect to study it with all diligence, is to treat its divine author with irreverence and disrespect. The prophecies were intended to be understood, and hence we read: 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.' Rev. 1:3. And what is said of the blessedness of the reader and hearer of Revelation, I suppose is equally true of other prophecies.

"All Scripture given by inspiration of God is profitable.' 'Holy men spoke as they were moved by the Holy Spirit.' Let us then with humble hearts, and prayerful spirits, free from all bias and prejudice, carefully study the prophetic map spread out before us, and learn 'the deep things of God.'

"The prophecies of the Old Testament must be studied in connection with the New Testament, where many of them are repeated, thus throwing additional light on the prophetic chart of the ages and events yet to come."

Theological Nihilism.

DR. RANKIN, in a paper read before the American Congregational Club in New York, made some apt remarks about Henry Ward Beecher. He said there "is a movement in religious thought that corresponds to the movement in civil thought, which is known as nihilism." Of an article of Beecher's in the *North American Review* he said "he blew sky high his eminent father and his theology, together with the theology of a large family of brothers and thousands of his brother ministers (not to speak of that of a long series of sermons from the 'Plymouth pulpit')" and characterized it "as of the dynamite order. All the arts of rhetoric, poetry, and ridicule, all the invective of old time infidelity and atheism, all the probabilities and possibilities of modern science were put into the compound, the fuse lighted and the skies have rained fragments of bodies of divinity from that day to this."

Beecher is no doubt entitled to the name of the great "theological nihilist" of the age. And his purpose is as aimless as that of his cousins in Russia. He tears down everything, and builds up nothing, leaving a sort of theological anarchy behind him. It is a pity that such an erratic man should have received so great homage, and been permitted to undermine the faith of so many in the truths of the gospel of Christ. He has done far more than Ingersoll to destroy genuine faith in the Bible.

THEY have a "Christian Alliance" in Tulare County. Its organ, the *Alliance Messenger*, says that it is "an unsectarian organization of Christian people with the threefold object: to fight infidelity in all its varied forms; to elevate the standard of personal piety in the churches; and to work together in the cause of temperance." "It embraces Catholics as well as Protestants, in its membership, and does not make church membership requisite for admission."

We are aware that there are many in the churches who are not Christians, and we cannot say that some who are Christians may not be found outside the churches. But we fear the number of such in Tulare

County will not be found large enough to greatly swell the ranks of the Alliance. But this is the tendency of the age—to ally the church with the world, and call it "advanced Christianity."

Our Country's Growth.

TO ANY one who is acquainted with Chicago and the surrounding country, the following description of the Chicago post-office fifty years ago cannot fail to be of interest. The postmaster of 1832 is still living, and gave the following facts to an *Inter-Ocean* reporter:—

"In 1832 the post-office was situated in an upper room of a log building which stood on Lake Street. The building was partly occupied by an Indian trader, and in the other part, the smallest corner, was the post-office. Jonathan V. Bailey was the postmaster, and I was his deputy. There was not much for either of us to do, but while we kept the office I bought hides and traded with the Indians. When the Black Hawk War broke out in 1832, Bailey's wife, who was delicate, became so frightened that he had to take her away, and I was left in charge of the office. Bailey never returned, and as deputy postmaster I kept the office for three years. At first there was not more than 1½ pounds in the whole collection of letters and papers that came to the place; but before the end of my term it increased until it weighed about 100 pounds. A good part of the time I kept the office in a candle box. When any one called for a letter I took down the box and looked over the whole collection. I knew very well whether there were any letters or not, but I liked to be accommodating to the people, and would let them see for themselves that none of the letters in the box belonged to them. A Frenchman came once a week from Niles, Mich., and in a pair of saddle-bags thrown over his horse carried all the mail that came to Chicago. This was the office for all the northern counties in this State and about half of Wisconsin. The people of Cook, DuPage, Will, McHenry, and La Salle Counties, and all the territory between here and the Mississippi River, came into Chicago for their mail. They did not come very often—once in two or three weeks—and then one man would come in from a county and inquire for all his neighbors. There were little settlements scattered about, a few families in a place. Up where Milwaukee now is there was one man living, but at Green Bay there was a settlement, and an Indian came down for the mail. I was paid off for my services in having the honor of serving the Government. Gen. Jackson was President and W. T. Barry was Postmaster-General. I remember both of them—that is, in my official relations."

Appointments.

I WILL meet with the church at Vacaville, Sabbath, June 16, at Woodland, June 23, and at Arbuckle, June 30.
S. BROWNSBERGER.

Providence permitting, I will be in San Juan, San Benito Co., Cal., Sabbath, June 16. I shall expect to see all the Sabbath-keepers in that section of country.
C. C. RAMSEY.

THOUGHTS ON BAPTISM.

By ELD. J. H. WAGGONER.

AN EXAMINATION OF THE ACTION, SUBJECTS, AND RELATIONS OF THE ORDINANCE OF BAPTISM.

Also, a Brief Refutation of the

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REVIEW AND HERALD, Battle Creek, Michigan.
MRS. ELIZA PALMER, Sec. N. E. Tract Society, South Lancaster, Mass.
ELD. J. N. LOUGHBOROUGH, Ravenswood, Shirley Road, Southampton, England.
MRS. C. L. BOYD, Salem, Oregon.

A Brief Sketch of the Origin and Progress of Seventh-Day Adventists.

Our field of inquiry leads us back only to the great Advent movement of 1840-44. Respecting that movement it is presumed that the public are more or less informed; but they may not be so well aware of the causes which have led since that time to the rise of a class of people calling themselves Seventh-day Adventists.

THE DISAPPOINTMENT.

Adventists looked for the end of the world in 1844, because of the prophecy in Dan. 8: 14, which says that at the end of the prophetic period of 2300 days the sanctuary should be cleansed. They computed that time to end in that year. They held that the earth was the sanctuary then to be cleansed, and that its cleansing was to be accomplished with fire which would accompany the manifestation of the Lord from heaven. Hence they supposed the Lord would then come. There were, of course, many other facts and arguments in support of the view that the second coming of Christ was near, but what we have stated was the principal argument for fixing upon that particular time for the occurrence of the event.

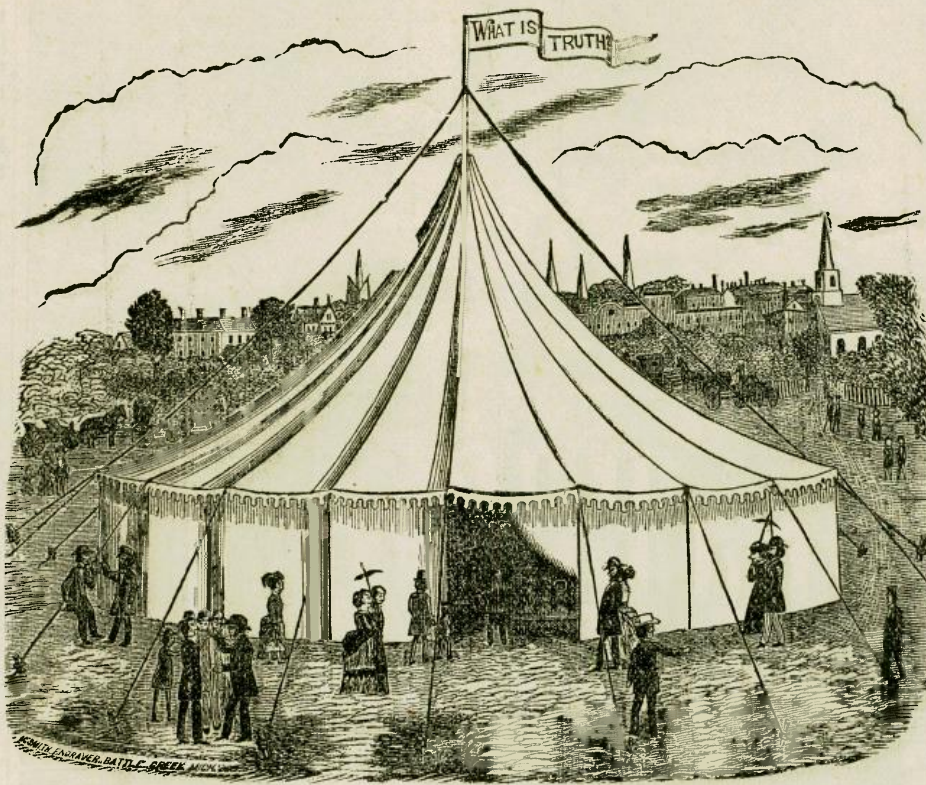
The time passed, and the coming of Christ did not take place as was expected. It then became apparent that a mistake had been made in one or both of the following points: either the period of 2300 days did not end at that time, or the cleansing of the sanctuary was not to be the burning of the earth by fire at the second coming of Christ. While there was a possibility of their being mistaken on both these points, a mistake on either one would be sufficient to account for the fact that the Lord did not then appear.

A movement which had enlisted the whole interest of thousands upon thousands, would not, of course, be abandoned without reflection. The ground was looked over, and two methods adopted for explaining the disappointment. One class jumped to the conclusion at once that they were wrong on time, and the prophetic periods had not ended. Another class, on a careful survey of the whole field, impressed with the strength and harmony of the argument on chronology, saw no ground to change their views upon that point, but became satisfied that the mistake lay in the subject of the sanctuary and its cleansing. This class are the ones now known as Seventh-day Adventists.

SEVENTH-DAY ADVENTISTS SET NO TIME.

They do not believe that any prophetic period given in the Bible reaches to the coming of Christ, or was designed to mark the day or year of that event. As already mentioned, they believe the chronological argument of the great Advent movement of 1844 was all right, locating the termination of the longest prophetic period, the 2300 days, in the autumn of that year. The prophecy said that then the sanctuary should be cleansed. That sanctuary they found to be, not the earth, which is never so called, but the sanctuary of which Paul so fully and definitely treats in his epistle to the Hebrews, "the sanctuary" and "true tabernacle" in Heaven, "which the Lord pitched and not man," of which Christ, our great High Priest, is minister while "on the throne of the

A CAMP-MEETING



—BY THE—

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ON THE FAIR GROUND,

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President General Conference.

Elder I. D. VAN HORN,

Formerly President North Pacific Conference,

Elder URIAH SMITH,

Editor Advent Review and Sabbath Herald, Battle Creek, Mich.

Mrs. E. G. WHITE,

Oakland, Cal.

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THE BEST OF ORDER WILL BE INSISTED UPON.

➡ *Let there be a General Attendance.* ➡

Majesty in the Heavens." Heb. 8: 1, 2. The tabernacle erected by Moses in the wilderness of Sinai about 1500 years before Christ, Ex. 25 and onward, which was the sanctuary of the first covenant, Heb. 9: 1, from that time till the first advent, was a type, figure, or pattern of this heavenly sanctuary of the new covenant. Heb. 9: 9, 23, 24. The ministration of the sanctuary consisted of two grand divisions, which were accomplished every year; the daily ministration, and a brief service in the most holy place, or second apartment of the sanctuary, which completed the yearly round of service. This latter work was called the cleansing of the sanctuary, and was performed by the priest. So, likewise, the cleansing of the heavenly sanctuary, Heb. 9: 23, must be performed by Christ while yet a priest, before he takes his kingdom and appears in his glory.

The view we take of the prophecy, consequently, is that the termination of the 2300 days in 1844 brought us to the commencement of this last portion of Christ's work as priest in the true tabernacle above, called the cleansing of the sanctuary; not a cleansing from physical impurities, but from the presence of our sins, imparted to it through the blood of Christ there ministered in our behalf. This explains at once the mistake in 1844, and shows our present position. We are now in the time of the cleansing of the sanctuary; a period of brief but indefinite duration, reaching to Christ's coming.

While, therefore, we do not throw away the prophetic period, but believe they are to be understood, we believe also that they have been correctly interpreted, and have all terminated; so that now we have no data from which to reason respecting a definite time for the Lord to come.

THE SEVENTH DAY.

Two causes have operated to introduce the observance of the seventh-day Sabbath among Adventists, and thus to develop that class known as Seventh-day Adventists.

First, a Seventh-day Baptist sister, Mrs. Rachel D. Preston, from the State of New York, moved to Washington, N. H., where there was a church of Adventists. From them she received the doctrine of the soon-coming of Christ, and in return instructed them in reference to the claims of the fourth commandment of the decalogue. This was in 1844. Nearly that whole church immediately commenced the observance of the seventh-day.

The Sabbath question began immediately to be agitated among Adventists, and within a few months, many from their ranks commenced its observance.

Secondly, another cause which has tended to strengthen them in the observance of the seventh-day Sabbath is the subject of the sanctuary, to which we have already alluded. It was seen at once that the central object in the sanctuary, in whichever dispensation we view it, is the ark of God, which was enshrined in the most holy place. This ark was prepared expressly as a receptacle for the tables of stone on which were written the great moral precepts of God's government, the ten commandments. Thus attention was called to the law of God. It was also seen that if the law in the ark of the heavenly sanctuary, Rev. 11: 19, is the great original, and that deposited in the typical sanctuary was only a copy, or transcript, that law must

read the same now as it read then, and the idea of any change is placed beyond the range of possibilities; that heaven and earth, as Christ in his first sermon declared, would sooner pass than one jot or tittle would pass from the law; and that the fourth commandment requires of the second house of Israel what it required of the first, and has required from Eden down, the observance of the seventh day of the week as the grand and glorious memorial of our creation at the hands of God.

Their Publishing Work.

In November 1850, Eld. James White commenced the publication of the ADVENT REVIEW AND SABBATH HERALD, the first periodical issued by the denomination; and in 1861, a legally incorporated association, under the name of the Seventh-Day Adventist Publishing Association, was organized in Battle Creek, Mich.

Besides a large list of English works, forty-four are now issued from this office in the Danish language, twenty-three in Swedish, fifteen in French, and thirty-one in German.

The different periodicals issued at the present time by the denomination, the titles of which are given elsewhere, have an aggregate monthly circulation of from 150,000 to 200,000 copies.

Books on the prophecies and other Bible subjects have been issued largely from the beginning, and have now reached an aggregate of about three hundred million of pages.

Nearly two hundred hands are regularly employed in the work, and the capital invested is over two hundred thousand dollars.

THEIR ORGANIZATION.

This is exceedingly simple. A body of believers associate together, taking the name of Seventh-day Adventists, and attaching their names to a covenant simply to keep the commandments of God and the faith of Jesus. The Bible is their only creed. A clerk is chosen to keep the records of the church, and an elder, elected by vote of the church, is ordained to look after its spiritual interests. If the church is large, its temporal affairs are assigned to one of more deacons, chosen by vote of the church for this purpose.

Evangelists are ordained ministers, who travel from place to place to preach the gospel, and are the only ones competent to ordain local elders and deacons.

NUMBERS.

They now number 660 churches, with an enrollment of 17,169 members, according to the returns made to the General Conference of Dec. 1, 1882. But owing to the scattered condition of this people, a large proportion of them are not so situated as to belong to any of the church organizations, single families being scattered all the way from Maine to California and Oregon, in all the Northern States, and in many of the Southern. The whole number is estimated at thirty thousand.

CONFERENCES.

The churches in a State combine to form a State Conference, of which there are twenty-seven, viz: Maine, New England (including in this division only New Hampshire, Massachusetts, Rhode Island, and Connecticut), Vermont, New York, Pennsylvania, Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa,



The Seventh-Day Adventist's Publishing House, Battle Creek, Mich.

Nebraska, Dakota, Missouri, Kentucky, Tennessee, Kansas, Texas, California, Upper Columbia, North Pacific, Colorado, Virginia, Province of Quebec, Denmark, and Sweden.

The next outward sweep from the State Conference is the General Conference. This is composed of delegates, ministers or laymen, from all the State Conferences. This Conference also annually elects its executive committee of three, to have charge of the doings of the denomination in all parts of the field. The president of the General Conference is the highest officer in the body. The object of the General Conference is to unify the work in all localities, equalize labor, and supply destitute fields with help. Twenty-one annual meetings have been held by this organization.

THE HEALTH AND TEMPERANCE REFORM.

At the present time the whole body of S. D. Adventists are abstainers from the

use of alcoholic drinks of all kinds. Tobacco, in all its forms, is also discarded, none addicted to its use being received into the churches except upon the promise and expectation of its immediate abandonment.

A society known as the American Health and Temperance Association has been recently organized among this body of Adventists, which requires of its members to sign one of the following pledges:

TEETOTAL PLEDGE.—I do hereby solemnly affirm that with the help of God I will wholly abstain from the voluntary use, as a beverage, or in any equivalent manner, of alcohol, tea and coffee, and from the use of tobacco, opium, and all other narcotics and stimulants.

ANTI-RUM AND TOBACCO PLEDGE.—I do hereby solemnly affirm that with the help of God I will wholly abstain from the voluntary use of alcohol in any form, as a beverage, or in any equivalent manner, and from smoking, chewing, or snuffing tobacco, or using it in any other form, and from in any way encouraging the use of these poisons.

ANTI-WHISKY PLEDGE.—I do hereby solemnly affirm that with the help of God I will totally abstain from the voluntary use, as a beverage, or in any equivalent manner, of all liquors or substances containing alcohol.

The Association has subsidiary State societies and local clubs in nearly all parts of the United States. All S. D. Adventists, with very few exceptions, are signers to the teetotal pledge.

For the purpose of inculcating the principles of this reform and for the introduction of improved methods of medical treatment, especially for chronic invalids, the "Health Reform Institute" was founded Sept. 5, 1866. The institution was legally incorporated April 6, 1867.

A subscription of twenty-six thousand dollars was raised, which has since been increased by additional subscriptions, and the workings of the institution to over sixty thousand.



The Seventh-Day Adventist's Tabernacle, Battle Creek, Mich.

Increasing patronage demanding more facilities, a large building 120 by 130 feet, four stories high above the basement, provided with modern improvements, and opened for patients April 10, 1878. The old main building and seven cottages are also occupied by the institution, now known as the Medical and Surgical Sanitarium.



Sanitarium Building.

The International Tract and Missionary Society.

The object of this organization, which embraces twenty-eight State, or branch societies, is first, to systematically canvass the country with religious books, tracts and pamphlets, to obtain subscribers for our various periodicals, visit the sick, call upon, converse and pray with families and individuals; and second, in a more general way, to seek out openings for reading matter, and fill them, in all parts of the world.

Although of recent organization, between two and three hundred thousand dollars have been employed in carrying forward this work. Thousands of volumes, largely bound books, have been placed in public libraries, on board vessels, etc.

A distribution of about six million pages of reading matter, besides about five hundred thousand periodicals has been made annually for several years in the past. The present year their missionary operations have more than doubled. Five thousand bound books alone have been presented to libraries. A large number have been sold, also thousands of subscribers have been obtained for periodicals, in advance of other years. Mission and reading-rooms have been opened in New York, San Francisco, Liverpool, etc. from which publications are sent to every civilized nation.

The work is successfully carried on among the Danes, Norwegians, Germans, Swedes and French in this country; also in England, Switzerland, Denmark, Sweden, Norway, Germany, France, Italy, and the West Indies.

Periodicals issued by the Denomination.

- THE ADVENT REVIEW AND SABBATH HERALD, sixteen pages, monthly, . . . \$2.00
- THE GOOD HEALTH, thirty-six pages, monthly. A journal of hygiene, devoted to physical, mental and moral culture, . . . 1.00
- THE YOUTH'S INSTRUCTOR, a four page illustrated weekly,75
- THE ADVENT TIDENDE, a Danish semi-monthly,1.00
- ADVENT HAROLDEN, a Swedish monthly, sixteen pages,75
- STEMME DER WAHRHEIT, a German monthly, eight pages,50
- The above are published at Battle Creek, Mich.
- *THE SIGNS OF THE TIMES, twelve pages, weekly, \$2.00
- Published at Oakland, Cal.
- LES SIGNES DES TEMPS, French, sixteen pages, 1.25
- Published at Bâle, Switzerland.
- TIDERNES TEGN, Danish, monthly,70
- SUNDHEASBLADET, " " " "70
- HELSEOG SJUKVARD, Swedish, monthly, .70
- Published in Christiania, Norway.
- *An English edition is printed in Southampton, England. Sample copies sent free.

Headquarters for New England, International Tract and Missionary Society, SOUTH LANCASTER, MASS. Catalogue of publications sent on application.