

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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[For terms, etc., see last page.]

OCCASION.

"SAY, who art thou, with more than mortal air,
Endowed by Heaven with gifts and graces rare,
Whom restless, winged feet still onward bear?"

"I am Occasion—known to few at best;
And since one foot upon a wheel I rest,
Constant my movements are—they cannot be repressed.

Not the swift eagle, in his swiftest flight,
Can equal me in speed. My wings are bright,
And man, who sees them waved, is dazzled by the sight.

My thick and flowing locks before me thrown,
Conceal my form—nor face, nor breast is shown,
That thus, as I approach, my coming be not known.

Behind my head no single lock of hair,
Invites the hand that fain would grasp it there;
But he who lets me pass, to seize me may despair."

"Whom, then, so close behind thee do I see?"
"Her name is Penitence; and Heaven's decree,
Hath made all those her prey who profit not by me.

And thou, O mortal, who dost so vainly ply
These curious questions; thou dost not descry,
That now thy time is lost—for I am passing by."

General Articles.

GIVING OF THE LAW.

BY MRS. E. G. WHITE.

ON the morning of the third day all the children of Israel obeyed the command of God through Moses and drew near the mount with fear and solemnity. Awful and grand was the place of God's sanctuary, holy and elevated the pulpit from which he was about to deliver his memorable sermon. The principles of the law of God did not originate at Sinai; but by a long, degrading servitude in Egypt they had become confused in the minds of all Israel. The Lord had now brought them out into this place, grand with solitude, that he might more clearly impress upon their minds the nature of his requirements by speaking his law with an audible voice.

They were here to receive the most wonderful revelation ever made by God to man. The cloud which rested upon the mount, enveloping the Father and the Son and the retinue of holy angels, became more black and dense. Soon from its thick darkness came vivid flashes of lightning, followed by deep, hoarse peals of thunder which echoed and re-echoed among the mountains, causing the most careless to tremble. Then followed a period of solemn painful silence. The flashes of light sent forth from the cloud revealing the solemn scenery with wonderful brilliancy, left the cloud denser and more fearfully dark in contrast with the bright shining of his power. The mountain shook to its very foundation beneath the tread of the Divine Majesty.

Moses was then called up, and charged once more to go down and see that the bounds were in order, and the sanctity of the mountain observed, after which he and Aaron were to go upward toward the summit. Then the Lord in awful grandeur, speaks his law from Sinai, that the people may believe. He accompanies the giving of his law with sublime exhibitions of his authority, that they may know that he is the only true and living God. Moses was not permitted to enter within the cloud of glory, but only to draw nigh, and enter the thick darkness which surrounded it, thus standing between the people and the Lord.

After God had given them such evidences of his power, he tells them who he is: "I am the

Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." The same God who exalted his power among the Egyptians, now speaks his law:—

"Thou shalt have no other Gods before me.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made Heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbor.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

The first and second commandments spoken by Jehovah are precepts against idolatry. This sin if practiced, would lead men to great lengths in rebellion, and would result in the offering of human sacrifices. God would guard against the least approach to such abominations. The first four commandments were given to show men their duty to God; the last six, to show the duty of man to his fellow-man.

The fourth commandment is the connecting link between the great God and man. All who should observe the Sabbath would signify by such observance that they were worshippers of the living God, the Creator of the heavens and the earth. Thus the Sabbath was to be a sign between God and his people as long as he should have a people upon the earth to serve him.

When the congregation of Israel beheld the terrific manifestations of God's presence at Sinai, they shrank away from the mountain in fear and awe. They felt indeed that God was there. When Moses and Aaron descended, they were greeted by the multitude with the cry, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." The leader answered, "Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not." The people, however, remained at a distance, gazing in terror upon the stupendous scene, while Moses again "drew near unto the thick darkness where God was."

Again the Lord seeks to guard his people against idolatry by commanding Moses to say unto them, "Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold." They were in danger of imitating the example of the Egyptians, and making to themselves images to represent God. The Lord then continued to lay down certain rules which should govern them and the blessings which would be theirs if they obeyed. These are his words: "Behold, I send an Angel before thee, to keep

thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries; for mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off." The angel who went before Israel was the Lord Jesus Christ. "Thou shalt not bow down to their gods, nor serve them, nor do after their works; but thou shalt utterly overthrow them, and quite break down their images. And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee."

God would have his people understand that he alone should be the object of their worship; and when they should overcome the idolatrous nations around them, they should not preserve any of the images of their worship, but utterly destroy them. Many of these heathen deities were very costly, and of beautiful workmanship, which might tempt those who had witnessed idol worship, so common in Egypt, to regard these senseless objects with some degree of reverence. The Lord would have his people know that it was because of the idolatry of these nations, which had led them to every degree of wickedness, that he would use the Israelites as his instruments to punish them, and destroy their gods.

"I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And I will send hornets before thee, which shall drive out the Hivite, and Canaanite, and Hittite, from before thee. I will not drive them out from before thee in one year, lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land. And I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river; for I will deliver the inhabitants of the land into your hand, and thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me; for if thou serve their gods, it will surely be a snare unto thee."

After Moses had received the judgments and also the promises from the Lord, and had written them for the people, he "came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do." Moses then wrote their solemn pledge in a book, and offered sacrifices unto God for the people. "And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Thus the people ratified their solemn pledge to the Lord to do all that he had said, and to be obedient.

INCIDENTAL SPIRITUAL INSTRUCTION.—The art of weaving spiritual instruction easily and naturally into the daily occurrences of life, is of incalculable value. Its acquisition is worth your most earnest, prayerful, and constant efforts. It was the remark of one of the sons of the venerated Dr. Scott, that the knowledge which he had found turn to most account in life, appeared to have been gathered up gradually and imperceptibly from the conversation that passed from day to day in the family.

THE UNITED STATES IN PROPHECY.

BY ELDER U. SMITH.

THE MARK OF THE BEAST.

BUT why should any one labor to prove that Christ changed the Sabbath? Whoever does this is performing a thankless task. The pope will not thank him; for if it is proved that Christ wrought this change, then the pope is robbed of his badge of authority and power. And no truly enlightened Protestant will thank him; for if he succeeds, he only shows that the papacy has not done the work which it was predicted that it should do, and so that the prophecy has failed, and the Scriptures are unreliable. The matter had better stand as the prophecy has placed it, and the claim which the pope unwittingly puts forth had better be granted. When a person is charged with any work, and that person steps forth and confesses that he has done the work, that is usually considered sufficient to settle the matter. So, when the prophecy affirms that a certain power shall change the law of God, and that very power in due time arises, does the work foretold, and then openly claims that he has done it, what need have we of further evidence? The world should not forget that the great apostasy foretold by Paul has taken place; that the man of sin for long ages held almost a monopoly of Christian teaching in the world; that the mystery of iniquity has cast the darkness of its shadow and the errors of its doctrines over almost all Christendom; and out of this era of error and darkness and corruption, the theology of our day has come. Would it then be anything strange if there were yet some relics of popery to be discarded ere the reformation will be complete? A. Campbell (Baptism, p. 15), speaking of the different Protestant sects, says:—

"All of them retain in their bosom, in their ecclesiastical organizations, worship, doctrines, and observances, various relics of popery. They are at best a reformation of popery, and only reformations in part. The doctrines and traditions of men yet impair the power and progress of the gospel in their hands."

The nature of the change which the little horn has attempted to effect in the law of God is worthy of notice. With true Satanic instinct, he undertakes to change that commandment which, of all others, is the fundamental commandment of the law, the one which makes known who the lawgiver is, and contains his signature of royalty. The fourth commandment does this; no other one does. Four others, it is true, contain the word God, and three of them the word Lord, also. But who is this Lord God of whom they speak? Without the fourth commandment it is impossible to tell; for idolaters of every grade apply these terms to the multitudinous objects of their adoration. With the fourth commandment to point out the Author of the decalogue, the claims of every false god are annulled at one stroke; for the God who here demands our worship is not any created being, but the One who created them all. The maker of the earth and sea, the sun and moon, and all the starry host, the upholder and governor of the universe, is the One who claims, and who, from his position, has a right to claim, our supreme regard in preference to every other object. The commandment which makes known these facts is therefore the very one we might suppose that power would undertake to change, which designed to exalt itself above God. God gave the Sabbath as a memorial of himself, a weekly reminder to the sons of men, of his work in creating the heavens and the earth, a great barrier against atheism and idolatry. It is the signature and seal of the law. This the papacy has torn from its place, and erected in its stead, on its own authority, another institution designed to serve another purpose.

This change of the fourth commandment must therefore be the change to which the prophecy points; and Sunday-keeping must be the mark of the beast! Some who have long been taught to regard this institution with reverence will perhaps start back with little less than feelings of horror at this conclusion. We have not space, nor is this perhaps the place, to enter into an extended argument on the Sabbath question, and an exposition of the origin and nature of the observance of the first day of the week. Let us submit this one proposition: If the seventh day is still the Sabbath enjoined in the fourth commandment; if the observance of the first day of the week has no

foundation whatever in the Scriptures; if this observance has been brought in as a Christian institution and designedly put in place of the Sabbath of the decalogue, by that power which is symbolized by the beast, and placed there as a badge and token of its power to legislate for the church, is it not inevitably the mark of the beast? The answer must be in the affirmative. But all these hypotheses can easily be shown to be certainties. See History of the Sabbath, and other works on the subject, for sale at the Signs office. To these we can only refer the reader, in passing.

It will be said again, Then all Sunday-keepers have the mark of the beast; then all the good of past ages who kept this day had the mark of the beast; then Luther, Whitefield, the Wesleys, and all who have done a good and noble work of reformation, had the mark of the beast; then all the blessings that have been poured upon the reformed churches have been poured upon those who had the mark of the beast. We answer, No! And we are sorry to say that some professing religious teachers, though many times corrected, persist in misrepresenting us on this point. We have never so held; we have never so taught. Our premises lead to no such conclusions. Give ear: The mark and worship of the beast are enforced by the two-horned beast. The receiving of the mark of the beast is a specific act which the two-horned beast is to cause to be done. The third message of Rev. 14, is a warning mercifully sent out in advance to prepare the people for the coming danger. There can therefore be no worship of the beast, nor reception of his mark, such as is contemplated in the prophecy, till it is enforced by the two-horned beast. We have seen that intention was essential to the change which the papacy has made in the law of God, to constitute it the mark of that power. So intention is necessary in the adoption of that change to make it on the part of any individual the reception of that mark. In other words, a person must adopt the change, knowing it to be the work of the beast, and receive it on the authority of that power, in opposition to the requirement of God.

But how with those referred to above who have kept Sunday in the past, and the majority of those who are keeping it to-day? Do they keep it as an institution of the papacy? No. Have they decided between this and the Sabbath of the Lord, understanding the claims of each? No. On what ground have they kept it, and do they keep it? They suppose they are keeping a commandment of God. Have such the mark of the beast? By no means. Their course is attributable to an error unwittingly received from the church of Rome, not to an act of worship rendered to it.

But how is it to be? The church which is to be prepared for the second coming of Christ must be entirely free from papal errors and corruptions. A reform must hence be made on the Sabbath question. The third angel proclaims the commandments of God, leading men to the true in the place of the counterfeit. The dragon is stirred, and so controls the wicked governments of the earth that all authority of human power shall be exerted to enforce the claims of the man of sin. Then the issue is fairly before the people. On one hand, they are required to keep the true Sabbath; on the other, a counterfeit. For refusing to keep the true, the message denounces the unmingled wrath of God; for refusing the false, earthly governments threaten them with persecution and death. With this issue before the people, what does he do who yields to the human requirement? He virtually says to God, I know your claims, but I will not yield to them. I know that the power I am required to worship is anti-Christian; but I yield to save my life. I renounce your allegiance, and bow to the usurper. The beast is henceforth the object of my adoration; under his banner, in opposition to your authority, I henceforth array myself; to him, in defiance of your claims, I henceforth yield the obedience of my heart and life.

Such is the spirit which will actuate the hearts of the beast-worshippers; a spirit which insults the God of the universe to his face, and is prevented only by lack of power from overthrowing his government and annihilating his throne. Is it any wonder that Jehovah denounces against so Heaven-daring a course the most terrible threatening that his word contains?

THE BEGINNING OF THE END.

We have now found what, according to the

prophecy, is to constitute the image which the two-horned beast is to cause to be made, and the mark which it will attempt to enforce. The movement which is to fulfill this portion of the prophecy is to be looked for in the popular churches of our land. First, a union must be effected between these churches, with some degree of coalition also between these bodies and the beast power, or Roman Catholicism; and, secondly, steps must be taken to bring the law of the land to the support of the Sunday Sabbath. These movements the prophecy calls for. And the line of argument leading to these conclusions is so direct and well-defined that there is no avoiding them. They are a clear and logical sequence from the promises given us.

When first the application of Rev. 13: 11-17 to the United States was made, over twenty-two years ago, these positions respecting a union of the churches and a grand Sunday movement were taken. But at that time, no sign appeared above or beneath, at home or abroad, no token was seen, no indication existed, that such an issue would ever be made. But there was the prophecy, and that must stand. The United States government had given abundant evidence, by its location, the time of its rise, the manner of its rise, and its apparent character, that it was the power symbolized by the two-horned beast. There could be no mistake in the conclusion that it was the very nation intended by that symbol. This being so, it must take the course, and perform the acts, foretold. But here were predictions which could be fulfilled by nothing less than the movement above named respecting Church and State, and the enforcement of the papal Sabbath as a mark of the beast.

To take the position at that time that this government was to pursue such a policy and engage in such a work, without any apparent probability in its favor, was no small act of faith. On the other hand, to deny or ignore it, while admitting the application of the symbol to this government, would be in accordance with neither Scripture nor logic. The only course for the humble, confiding student of prophecy to pursue in such cases, is to take the light as it is given, and believe the prophecy in all its parts. So the stand was boldly taken; and open proclamation has been made from that day to this, that such a work would be seen in these United States. With every review of the argument, new features of strength have been discovered in the application; and amid a storm of scornful incredulity, we have watched the progress of events, and awaited the hour of fulfillment.

Meanwhile, spiritualism has astonished the world with its terrible progress, and shown itself to be the wonder-working element which was to exist in connection with this power. This has mightily strengthened the force of the application. And now, within a few years past, what have we further seen? No less than the commencement of that very movement respecting the formation of the image and the enactment of Sunday laws, which is to complete the prophecy, and close the scene,

(To be Continued.)

BECAUSE Luther said that the Christian was not made for the sake of the sacrament, but the sacrament instituted for the sake of the Christian, it does not follow that, in Luther's opinion, the Christian stands in no need of the sacrament. Nor did Christ, when he declared that the Sabbath was made for man, blot out the Sabbath from the week, or abrogate its observance. Nevertheless, some people profess to be unable to see any distinction between that which is given them to use, and that which they need not use at all. Because air was made for animals, and not animals for air, they might conclude that breathing is a quite unnecessary employment. Thus he who refuses to benefit by God's good gifts, from the greatest to the smallest, is doubly unfortunate in that he not only misses the present blessing, but puts himself into a perverse condition which is likely to drag him farther and farther downward. Instead of asking what he may do, he ought rather to open his eyes to see what he must do.

A SKEPTICAL young man one day conversing with the celebrated Dr. Parr, observed, that he would believe nothing which he could not understand. "Then, young man, your creed will be the shortest of any man's I know."

THE BEATITUDES OF OUR LORD.

IN Christ's idea of a blessed life I find a marvelous union of the divine and the human. Some of the beatitudes look up right away into heaven, others of them look down into all the relations of earth and time. In other words, some of the beatitudes are intensely theological, and others are intensely moral and social. Thus in the beatitudes we have a complete representation of the religion which Jesus Christ came to establish and expound, a religion combining the theological with the moral, the doctrinal with the practical, the God and the neighbor; thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.

What is our religion? Theological only, or moral? Have we magnificent doctrine, and do we pay our debts? Have we splendid intellectual conceptions of the metaphysical constitution of the universe, and do we forgive our enemies? Are we orthodox in all spiritual conception, and do we feed the hungry and clothe the naked? In Christ's religion earth and heaven go together, and there is not a flower that blooms on the green earth that does not owe its beauty to the sun.

In Christ's conception of the blessed life I find many persons mentioned that I did not expect to find referred to, and I find many persons omitted that I expected would have been first spoken of. Let me take the beatitudes as a picture of heaven. Who is in heaven? Blessed are the mighty, for they are in heaven; blessed are the rich, for theirs is the kingdom of glory; blessed are the famous, for theirs are the trumpets of eternity; blessed are the noble, for the angels are their servants. Why, that is not the text. Who is in heaven? The poor in spirit, they that mourn, the meek, they which do hunger and thirst after righteousness, the merciful, the pure in heart, the peace-makers. Then, then, perhaps we may be there. Not many mighty, not many noble, not many learned, not many brilliant are called. Then perhaps we may be there. Woman, mother, sister, obscure person, unknown life—you may be there. Who cares to seek such flowers as these? Give me the flowers that flame like fires, and I will call these a worthy garland. Who cares to turn their heads to look back to seek such modest beauty? God does. A broken and a contrite heart, O God, thou wilt not despise.

In Christ's conception of the blessed life I find that goodness and reward always go together. Goodness is indeed its own reward. The flower brings its own odor, the light brings its own revelations. The goodness is the reward, the prayer is the answer. There are persons who say, "You have prayed the prayer, have you got the reply?" Certainly, while we are yet speaking. You do not understand this mystery; you thought there would be a telegram or a man with a four-square letter at your door, saying, "Here is the answer." Whatsoever things ye pray for, believe that ye have them, and have them you certainly will. This blessedness, therefore, comes with the condition specified. The poor in spirit has the kingdom of heaven already, has it of divine gift and divine right. Sometimes we enter into this high experience right fully, we know what it means without any preacher telling us in so many words. There are times when the heart is just alive with heaven. There are seasons when we could crowns despise rather than give up the high rapture or the sweet tenderness of soul which ennobles us. You have been in those occasional moods, and therefore I need not further explain or refer to them. If you have not been caught up into that third heaven, I might speak until the night turn into the morning, and you would not catch a tone of this sacred truth.

In Christ's conception of the blessed life I find that even the enemy himself is made a contributor. "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you." Why, he shows us how flowers grow in the night time, how the wilderness may rejoice and blossom as the rose, how the black devil with sharp teeth and eyes of fire is the servant of the good man, and waits upon him and ministers to his joy. O that we might enter into this meaning, then all things would be ours, life, death, height, depth—our servants would be a multitude, and in

that multitude would be found the angels of God.

Now unto which verse can I come? Let each man ask for himself. I am not all these eight—which is my little wicket-gate, through which I pass into God's reward? Let me see what choice of gates there is—the poor in spirit, they that mourn, the meek, they which do hunger and thirst after righteousness, the merciful, the pure in heart, the peace-makers, the persecuted. Let each scholar ask, "Which is my gate?" There is only one gate that I see here that I ever have any hope of getting in at. I think, perhaps, through that gate I might go. "Blessed are they that hunger." If I cannot get through that gate, I fear all the others are shut.

But there is a gate for all of us—which is yours, my brother? Seek and ye shall find, knock and it shall be opened unto you, for he that seeketh findeth, and to every one that knocketh it shall be opened. And yet methinks that all the gates somehow interfold, and that if we get through one we shall seem to have gone through all. This is a mystery known only to the heart of the elect.—*Dr. Joseph Parker.*

DANCING.

THE *Sunday School Times* says a great many good things, but we have seen none more just or reasonable than this: "Fashion fairly justifies a great many social customs, habits of living, and changes in dress; but fashion can never justify that which is in itself indecent or immoral. There are certain claims of propriety and purity which are paramount to every demand of popular favor. . . . No social approval can make what are called 'round dances' otherwise than an impurity—whatever may be thought of dancing generally. Nor can the ballet, or other popular form of obscene theatrical performance, be made else than repellant to a pure mind by the sanction of fashionable spectators. Fashion can neither abrogate the moral law, nor lower the standard of true purity."—*Christian Statesman.*

Bishop Coxe, of New York, says: "The gross, debasing waltz would not be tolerated for another year if Christian mothers in our communion would only set their faces against it, and remove their daughters from its contaminations, and their sons from that contempt of womanhood and womanly modesty, which it begets. Alas! that women professing to follow Christ and godliness should not rally for the honor of their sex, and drive these shameless dances from society."

Mrs. Gen. W. T. Sherman writes thus:—

"The advocates of these dances have had their own way long enough, sneering upon and ridiculing those who quietly decline to participate, openly and constantly insinuating that they are evil minded, impudently quoting, as their only weapon, the maxim '*Honi soit qui mal y pense*,'—and then throwing themselves into the arms of men, to prove their own purity of mind." The same lady has since written another letter in which she says she has noticed "the wail of the wounded and the guilty" since her first denunciation of the amusement, and adds: "It is not expected that young girls, who are unconscious of evil in the beginning, should reflect long enough to summon up moral courage to resist the allurements of the dance, unless with the encouragement and support of their parents. To the honor of pure maidenhood be it said, however, that there are young girls who decline from instinctive delicacy, even when their parents would have them join the throng who dance down the broad road of worldly pleasure."

George William Curtis, editor of *Harper's Weekly*, has this to say of round-dances: "We saw at a private ball a few young men looking upon the dance very soberly; and upon inquiry learned that they were engaged to certain ladies of the *corps de ballet*. Nor did we wonder that the spectacle of a young woman whirling in a *decollete* state, and in the embrace of a warm young man, around a heated room, induced a little sobriety on the lover's face, if not sadness in his heart."

The following expression of opinion is from a member of the Board of Police Commissioners for the city of Cincinnati:—

"Mr. Carson, a member of that Board, recently received a letter from some one asking the police to suppress the ballet-dancers. Mr. Carson said he was in favor of suppressing these shows, but he had carefully weighed the matter, and he was not quite sure now whether the reform should not begin higher up—whether before this dancing in the variety theaters was forbidden it were not

better first to suppress round-dances and low-necked dresses in society parlors. He agreed with Mrs. Sherman in saying that the round-dance was the most demoralizing kind of entertainment, and he wanted people to understand that, before they undertook to dictate to the police commissioner respecting ballet-dancing, they ought first to do away with round dancing and low-necked dresses in their own parlor—they ought first to learn the wrong of copying Paris fashions, Cora Pearl dresses, and men-milliners. If they try to mimic Paris society, what can they expect but that the theaters will copy Parisian models? Yet people allow the embraces of the waltz, and low-necked dresses, and then want the ballet girls arrested."

The Rev. A. B. Leonard, pastor of Grace Methodist Episcopal church, of Dayton, Ohio, recently read a paper before the Ministerial Association of that city, which was afterwards published at the request and with the endorsement of fifteen other pastors, who desired in this way publicly to express their judgment, and utter their testimony. He said:—

"The motions and movements of the waltz cannot be described without giving offense to true modesty while the positions of the bodies of the dancers cannot but brush virtue's glow from the cheek of purity."

"To a young man who was passionately fond of dancing I once put the question: Did you ever swing a young lady in the dance for one half hour without arousing a passion in your nature that you would have been ashamed to have made known? Instead of answering he blushed and turned his back, thus admitting the fact which the question implied. Many a pure girl has been in the arms of a lecherous villain, and swung in the dance until all her physical and moral energies have been relaxed, after which in a secluded place, she has surrendered her person, virtue and happiness to her destroyer."

"But the evils of the modern dance do not stop with the ruin of unmarried women. They go further, and separate, in not a few instances, husband and wives, and turn Eden homes into perditions of wretchedness and sorrow. A writer has recently said: 'The dancing hall is the nursery of the divorce court, the training-shop of prostitution, the graduating school of infamy.' It is a fact which cannot be successfully denied that in what is known as fashionable society, the dance occasions a large percentage of the divorce cases that occur—perhaps larger than any other social influence."

It will be observed that these opinions are not from a set of "puritanical bigots." They are from a popular Sabbath-school paper, from a bishop of the Episcopal church, from the editor of *Harpers Magazine*, from the wife of the General of the United States Army, from the police commissioners of Cincinnati, and from sixteen pastors of the city of Dayton, Ohio. What is the duty of Christians in view of testimony like this? We have no hesitation in saying that it is the duty of all Christians to shun dancing as they would the plague. Let the world dance if it will, but let the bride of Christ keep herself from this polluting and deadly pleasure.—*Christian Cynosure.*

A CHALLENGE by a father was answered by his son at one of Mr. J. B. Gough's lectures in Pennsylvania. At the close of the lecture a gentleman rose and was announced as Judge of the Quarter Sessions. He said, "Ladies and gentlemen, before the audience is dismissed I wish to say a few words in defense of myself and the class I represent. Now, it is very hard to have it said that I set a bad example. Now, I am a moderate drinker; a respectable moderate drinker. Who dare say anything against me? Who ever saw me the worse for drink? If young men followed my example they would be as I am, respectable and respected. I challenge the country to say whether my example is a bad one." A man in the audience, evidently under the influence of drink, here made a loud interruption. Some one said, "Put the man out," and a gentleman said, "No, let the man remain; he is the only son of the Judge—his only son has tried to follow his example, and there is the result. He is so drunk that he would disturb a respectable meeting."

PRAYING TO SAINTS.—The only instance of praying to saints, mentioned in the Bible, is that of the rich man in torment calling upon Abraham; and let it be remembered, that it was practiced only by a lost soul, and without success!

THOUGHTS ON BAPTISM—NO. 4.

DIP AND SPRINKLE.

SPRINKLE is from two words only in the Old Testament, namely, *nah-zah* and *zah-rak*. The first is quite uniformly rendered both in the English and Greek, as will be seen by the following table:—

<i>Nah-zah. Common Version.</i>		<i>Septuagint.</i>
Ex. 29:21	sprinkle.	rhaneis.
Lev. 4:6	sprinkle.	prosrhanei.
17	sprinkle.	rhanei.
5:9	sprinkle.	rhanei.
6:27	sprinkled.	epirrhansthe.
27	sprinkled.	rhantisthe.
8:11	sprinkled.	errhanen.
30	sprinkled.	prosrhaneen.
14:7	sprinkle.	perirrhanai.
16	sprinkle.	rhanei.
27	sprinkle.	rhanei.
51	sprinkle.	perirrhanai.
16:14	sprinkle.	rhanei.
14	sprinkle.	rhanei.
15	sprinkle.	rhanei.
19	sprinkle.	rhanei.
Num. 8:7	sprinkle.	perirrhanais.
19:4	sprinkle.	rhanei.
18	sprinkle.	perirrhanai.
19	sprinkle.	perirrhanai.
21	sprinkleth.	perirrhanon.
2 Kin. 9:33	sprinkled.	errhantisthe.
Isa. 52:15	sprinkle.	thauasontai.
63:3	sprinkled.	kategagon.

Here we find the same definiteness, and nearly the same uniformity, of rendering. In all the instances except the last two, the Septuagint uses the same word, or different forms of the same root, while the English has the same word throughout. As the idea of *sprinkling* is not found in *tah-val*, so the idea of *immersion* is not found in *nah-zah*.

The Hebrew word *zah-rak* occurs thirty-four times, as follows:—

<i>Zah-rak. Common Version.</i>		<i>Septuagint.</i>
Exodus 9:8	sprinkle.	pasato.
10	sprinkled.	epasen.
24:6	sprinkled.	prosechee.
8	sprinkled.	kateskedase.
29:16	sprinkle.	proscheeis.
20	sprinkle.	(wanting.)
Lev. 1:5	sprinkle.	proscheousi.
11	sprinkle.	proscheousin.
3:2	sprinkle.	proscheousin.
8	sprinkle.	proscheousin.
13	sprinkle.	proscheousin.
7:2	sprinkle.	proscheei.
14	sprinkleth.	proscheonti.
8:19	sprinkled.	prosechee.
9:12	sprinkled.	prosecheen.
18	sprinkled.	prosechee.
17:6	sprinkle.	proscheei.
Num. 18:17	sprinkle.	proscheeis.
19:13	sprinkled.	perirrhansthe.
20	sprinkled.	perirrhansthe.
2 Kin. 16:13	sprinkled.	prosechee.
15	sprinkle.	ekcheeis.
2 Chron. 29:22	sprinkled.	prosechean.
22	sprinkled.	prosechean.
22	sprinkled.	periecheon.
30:16	sprinkled.	edechonto.
34:4	strowed.	errhipsen.
35:11	sprinkled.	prosechean.
Job 2:12	sprinkled.	katapassameno.
Isa. 28:25	scatter.	speirei.
Eze. 10:2	scatter.	diaskorpison.
36:25	sprinkle.	rhano.
43:18	sprinkle.	proscheein.
Hos. 7:9	here and there— sprinkled.	exenthesan.

This word is somewhat more variously rendered, both in the English and in the Septuagint; but the same idea obtains throughout. Its signification, to scatter, hence, to sprinkle, admits of a variety of renderings; but in this, as in *nah-zah*, the idea of dipping or immersing is not found.

We think nothing more is required to show that the language of the Scriptures admits of no such ambiguity as to put *baptizo* for *rhantizo*, or *immerse* for *sprinkle*. In Lev. 4:6, we find both *dip* and *sprinkle* used, and it is easy to see that they cannot be interchanged.

There are two texts in the Old Testament which have been greatly misapprehended, and from which unwarrantable inferences have been drawn. Eze. 36:25, reads thus:—

"Then will I sprinkle clean water upon you, and ye shall be clean."

On this, Dr. Scott remarks:—

"In allusion to the divers washings and sprinklings of the ritual law, the Lord promised to sprinkle clean water upon his people, and to make them clean from all their filthiness and idols." This reference is correct, as may be seen by examining a few passages. In Num. 8:7, they were commanded to "sprinkle water of purifying" upon the unclean. In chap. 19:18, it is commanded that, if any one touch the dead body of a man, he shall be unclean; "and a clean person shall take hyssop and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave."

This was for what is denominated "ceremonial uncleanness," having no relation to moral defilement. Paul refers to it in Heb. 9:13: "For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh." It was not as an ablution to cleanse from filth, but it was figurative, ceremonial, and typical; and the gospel fact which it prefigured is stated by the apostle thus: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Verse 14. And for this reason Paul speaks of "the blood of sprinkling," and "having our hearts sprinkled from an evil conscience." Heb. 12:24; 10:22.

Thus it is seen that these sprinklings of the ritual law, to which reference is made in Eze. 36:25, have no relation to any New Testament ordinance; they looked to a different object. And while that object is so definitely stated, there can be no excuse for the error of applying them to baptism in order to give countenance to sprinkling for that ordinance. The sprinkling of the conscience by the blood of Christ is declared to be their antitype, and a gospel duty is as clearly shown in connection therewith: "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10:22.

Isa. 52:15, "So shall he sprinkle many nations," has been the ground of much speculation, and from it have been drawn some very erroneous conclusions. Even Dr. Clarke, who approves the rendering of the Septuagint, which is quite different from our common version, asks, in brackets, "[Does not sprinkling the nations refer to the conversion and baptism of the Gentiles?]" Scott, who offers no objection to the translation, much more appropriately refers it to the blood of sprinkling, the same as Eze. 36:25; to the sacrifice of Christ, to which so plain reference is made in the context. But the translation in the Authorized Version cannot be defended.

It should be understood that there are different forms or species of every Hebrew verb; and some of these have significations peculiar to themselves, which do not belong to any other species of the same word. Gesenius gives two definitions to that form of *nah-zah* used in this text: 1. To cause to leap for joy, to exult, to make rejoice. 2. To sprinkle, e. g., water, blood, also oil, with upon or towards. He accordingly renders this text, "So shall he cause many nations to rejoice in himself."

The Septuagint has *thauasontai* from *thauazo*, to wonder, marvel, or admire. This very well preserves the idea of the original, and preserves the parallelism of the composition in the original. "As many were astonished at thee, . . . so shall he cause many to wonder, or admire." And this Gesenius notices and approves, thus: "Gr., Syr., Vulg., Luth., Eng., 'So shall he sprinkle many nations,' see No. 2, i. e., my servant the Messiah shall make expiation for them; but this accords less with the parallel verb, *shah-mam*." *Shah-mam* is the verb used in verse 14, and means, to be astonished.

A translation of the Old Testament by Isaac Leser, a Jew, gives this text as follows:—

"Just as many were astonished at thee, so greatly was his countenance marred more than any (other) man's, and his form more than (that of) the sons of men. Thus will he cause many nations to jump up (in astonishment); at him will kings shut their mouths," etc.

Dr. Clarke says, "I retain the common rendering, though I am by no means satisfied with it." He notices several authors who are equally dissatisfied with it, and finally says, the "Septuagint seems to give the best sense of any to the place."

He quotes a very judicious comment of Secker, in which he says, *Yaz-zeh*, frequent in the law, means only to sprinkle; but the water sprinkled is the accusative case; the thing on which has *al* or *el*. *Thauasontai* makes the best apodosis." Dr. Clarke also quotes a criticism of Dr. Jubb, who renders it, "So shall many nations look on him with admiration; kings shall stop their mouths," etc.

This criticism, or rendering of Dr. Jubb, as well as others noticed, preserves the *general idea* very well, which seems to have been the only aim of the authors. But it is not a close rendering, as it gives the *active form*, which the original is not. *Thauasontai*, which is used in the Septuagint, and which Dr. Clark says gives the best sense, is the *passive voice*, and, of course, more nearly corresponds to the original than does our version. The original is the *causative form*; therefore the rendering of Gesenius (and Leser, so far as the form is concerned) is not only preferable, but necessary or unavoidable. To translate it "he shall sprinkle," is to change it from its grammatical form, the *causative*, and give it the first or *simple active form*. And it also destroys the harmony of the construction by ignoring the parallelism, so beautifully wrought into the original. The rendering quoted from Dr. Jubb, while it preserves the parallelism and gives the true general idea of the verb, is yet open to this further objection, that it gives the *active (kat) plural*, ("they shall admire"), whereas the Hebrew original is the *causative (hiphit) singular*, ("he shall cause them,") etc. Now if we endeavor to preserve the idea of the common version, and give it the *causative singular form*, we will at once perceive the incongruity of the rendering. The text should certainly not be rendered sprinkle.

BAPTISM OF THE SPIRIT—SCRIPTURE ILLUSTRATIONS—INSTANCES.

Once more we let Prof. Stuart speak, as he professes to settle the whole question on a principle which he considers most decisive proof against confining our practice to *immersion*, according to the word *baptizo*. He refers it to the spirit of the gospel, as follows:—

"Whenever an enlightened Christian wishes to make the inquiry, what is *essential* to his religion, should he not instinctively open his Bible at John 4, and there read thus: 'Believe me the hour cometh, when ye shall, neither in this mountain, nor yet at Jerusalem, worship the Father. . . . The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth.'"

It seems strange indeed that such a man as Prof. Stuart could find any warrant in this text for departing from the plain, literal reading of the divine record. The principle here stated covers all worship and all duty. This is freely admitted. But we read also, "Thy word is truth." Therefore John 4 is only perverted when, under pretense of worshiping God in spirit and in truth, we set aside *his word*, which is *truth*, and which is the only true measure of religious duty. With as good reason the Romanist might quote John 4 to justify the worship of images contrary to the express declaration of the word of God. The Friend (Quaker) quotes this to set aside the precept of baptism altogether, and his conclusion is certainly as just as that of Prof. S., and of all those who press it into the service of changing this ordinance of our Saviour. If we can set aside one duty under pretense of worshiping in spirit, we may others, and our worship becomes a mere matter of choice or will worship. However much we might regard the intention of Prof. Stuart, we are compelled to condemn his reasoning, which, if accepted, would turn our religion into antinomian sentimentalism.

EDITOR.

✠ PRAYER.—The first, second, and third elements of the Christian life, should open, prolong, and conclude each day. The first act of the soul in early morning should be a draught at the heavenly fountain. It will sweeten the taste for the day. If you can have but ten minutes with God at that fresh, tranquil, and tender season, make sure of those minutes. They are of more value than much fine gold. But if you tarry long so sweetly at the throne, you will come out of the closet as the high priest of Israel came from the awful ministry at the altar of incense, suffused all over with the heavenly fragrance of that communion.

A FREE SEAT.

[Feeble poetry, but strongly suggestive.]

He was old and poor, and a stranger
In the great metropolis,
As he bent his steps thitherward
To a stately edifice.
Outside he inquires, "What Church is this?"
"Church of Christ," he hears them say;
"Ah! just the place I am looking for,
I trust he is here to-day."

He passed thro' the spacious columned door
And up the carpeted aisle,
And as he passed, on many a face,
He saw surprise and smile.
From pew to pew, one entire side,
Then across the broad front space;
From pew to pew down the other side
He walked with the same slow pace.

Not a friendly voice had bid him sit
To listen to gospel truth;
Not a sign of deference had been paid
To the aged one by youth.
No door was opened by generous hand,
The pews were paid for—rented,
And he was a stranger, old and poor,
Not a heart to him relented.

As he paused outside a moment to think,
Then again passed into the street,
Up to his shoulder he lifted a stone
That lay in the dust at his feet;
And bore it up the broad grand aisle
In front of the ranks of pews,
Choosing a place to see and to hear,
He made a seat for his use.

Calmly sitting upon the huge stone,
Folding his hands on his knees,
Slowly reviewing the worshippers,
A great confusion he sees.
Many a cheek is crimsoned with shame,
Some whisper together sore,
And wish they had been more courteous
To the stranger old and poor.

As if by magic, some fifty doors
Open instantly,
And as many seats, and books, and hands
Are proffered hastily.
Changing his stone for a crimsoned pew,
And wiping a tear away,
He thinks it was a mistake after all,
And that Christ came late that day.

The preacher's discourse was eloquent,
The organ in finest tone,
But the most impressive sermon heard
Was preached by a humble stone.
'Twas a lesson of lowliness and worth
That lodged in many a heart,
And the Church preserves the sacred stone,
That the truth may not depart.

—Sel.

OUR HOPE AND REFUGE.

If there is one thing for which the poor weary heart has reason to be especially thankful, it is the fact that we have not an High Priest who cannot be touched with the feeling of our infirmities, but has in all things been tempted like as we are, and knows just how to succor the tempted, to strengthen the weak, and to comfort the desponding. His pitying hand is ever outstretched with blessings for such as will turn humbly and trustingly to him. To such as strive to subdue their carnal desires and to know and do His will, He giveth strength according to their day; and withholdeth no good thing from those who walk uprightly. The pilgrims way may be over deep morasses or flowery meads, through surging waters or by the singing brook, or up the rugged steep, yet the guiding hand ever goeth before, and happy is that heart which can always say, "He leadeth me."

"What a friend we have in Jesus,
All our sins and griefs to bear.
What a privilege to carry
Everything to God in prayer."

It is the privilege of Christians to establish such close relationship with their friend and teacher, to have their heart so imbued with His Spirit that, as an obedient trusting child would rest in the arms of a wise and loving parent, and breathe out his griefs and heartaches upon that faithful breast, so they may rest in the arms of Jesus, and breathe to Him the cares and vexations which no earthly friend, however kind, can understand or alleviate. Nearer, my God, to thee, has been the Christian's prayer in all ages. But how much more earnest should be the cry down here amid the perils of the last days, when dangers are thickening around us; when earth's vain allurements are taking on every attractive garb to ensnare and win us away from the truth; when the enemy's wrath and power is greater in proportion to the little time he has to work. How close should be our walk with God. How necessary that we humble our-

selves before Him and so relate ourselves to Him that in every temptation and trial we can say, "What a friend we have in Jesus." How imperative the demand that we understand fully the work that is progressing in the heavenly sanctuary, and realize that Jesus will *soon*, and *forever*, cease pleading, when the door of mercy will be closed against the impenitent, and he that is filthy will be filthy still. How earnest should be our cry for help. With what awfully solemn anxious fear should we plead that the Spirit of truth, which emanates from the holy sanctuary, may thoroughly convert our hearts that we may see wherein we lack, and strive earnestly to purify our souls while mercy lingers.

Dear Christian pilgrims, let us arouse and improve these precious moments remaining to us—every one more precious than the gold of Ophir. Let us work and pray earnestly for ourselves and each other, and for souls perishing around us. Jesus is our friend, and advocate with the father. Through him we may have grace and strength to resist all the fiery darts of the adversary, and go clear through with God's remnant people. It will more than compensate for all griefs and heartaches here, all trials and burdens by the way, to be permitted to share with the ransomed of the Lord when they shall return and come to Zion with songs and everlasting joy upon their heads.
MRS. R. P. STUART.

Madison, Dakota.

THE RIGHTS OF THE POOR.

The following question and answer are from the *Territorial Enterprise*, of Virginia, Nevada. It is worth the reading and consideration of every working man:—

"Virginia, March 13, 1880.

"*Editor Enterprise*:—Will you please answer this question, where there seems to be a good deal of doubt. Has a poor man got any rights that a rich man is bound to respect, according to your views?"

"Such a letter as the foregoing is entitled to a frank reply. A poor man here has the right to work for better wages, and, with his earnings, to buy better clothes and food than the poor men of any other country on the face of the earth enjoy. He has a perfect right to lay by the product of a few months' work, and with it buy a team, and go to Mason's Valley, or Surprise Valley, or Pitt River Valley, or any of a thousand other valleys, and take up 160 acres of land which is richer than the best valleys of the Eastern or Middle States, and to own it absolutely for himself and his heirs. He has a right with one month's earnings, to buy himself a pick, shovel, hammer, three pair of blankets and three months' food, and to go out into the desert prospecting. And if he finds a mine as rich as the Eberhardt or the Eureka Consolidated was, it will be his, and the laws of the United States will guarantee it to him. He has all the waters of the Union to fish in, all the forests of the Republic to hunt in; he has precisely the same protection that John Mackay had when he came here, and more than John Mackay now has, while his opportunities are 500 per cent. greater than those of the men that settled up the United States between the Atlantic and the Mississippi. There is full protection for him to do any legitimate thing; there are free schools for his children; all the offices of the country are open to him; he can engage in any occupation that suits him; the taxes are so light that they are no burden, and the laws impose no restraint to prevent his doing anything he pleases, so long as he does not interfere with the rights of his neighbors. If, after a few years of toil and frugality he makes for himself a home on a farm or in the city, if by his industry and sagacity he secures a valuable mine, he will be so protected that no man can interfere with him. The law will enable him to say to the man who has gambled in stocks and lost, and who wants him to divide: "I worked honestly for what I have, and it is mine." To the American-born loafer, who has spent his years around the beer saloons and free-lunch establishments of the cities, and who wants help he can say: "While you were idle I was at work, and what I have is for myself and my children." To the man who says, "My youth was passed in hardships, under a foreign despotism, and in this free country I know it is not right for you to have a competence while I am still poor," he can answer: "This country gives to every comer here land as free as it does air and water; it secures good wages-

to the laborer, and throws no obstacle in the way of the laboring man. He may aspire to anything he pleases, do any rightful thing he may please to do; but it cannot give a man a disposition to work, or be prudent, or wise, or honest, or grateful for the blessings around him. It can, however, and will, protect honest accumulations against the covetousness of the lawless, against the lust of the canaille, and so far, at least, it will not justify the loafer in his demand for a division, any more than it will the more honorable robber who, with his life in his hands, demands, on the highway, the purse of the traveler." We trust our correspondent will see the point, and that instead of writing any more complaining letters, he will try the experiment of earning an honest dollar by honest work, and see how sweet is the bread that such a dollar will buy."

CHRIST, WITH A CROSS.

In one of his recent St. Louis discourses, reported in the *Globe-Democrat*, Mr. Moody made use of this apt illustration:—

There is a story in Roman history of a young Roman who was in the Roman army, and he was to be promoted; but the officer right under him came to the king, and he says: "Look here, this man that you are going to promote is a Christian, and by the law of Rome he has no right to hold an office." and so the young man was called into the presence of the monarch, and an inquiry was made if it was true that he was a Christian. He told the king that he was. "Well," says the king, "I will give you three hours to give up Christ and Christianity. You can have the place in that time if you will do that; but if not, your head must come off." A Christian bishop in the city heard of him and he went to that young officer. He was a young man of great wealth and position and beauty. He took him into the church of God, and he put his sword alongside the Bible and he said to the young man: "What is your decision? Is it for the Bible? If it is, you must give up life. If it is for the sword, you will have honor for a little while. Rome will delight to honor you. Now, what is your decision?" The young man says, "That Bible is my decision." It cost him his life to confess Christ. In three hours from that time that young man was beheaded.

Would to God that we had men of that stamp at the present day: men who are willing to confess Christ even if it cost their lives; men who are willing to confess him even if it costs everything they have; men who are not ashamed to own their Lord and master. And I want to say right here that if we begin to confess Christ, just the moment we begin to take him and confess him and own him as our Lord and Master we will have men all around us beginning to inquire what they must do to be saved. I never knew it to fail.

FATE OF THE APOSTLES.

ALL the apostles were assulted by the enemies of the master. They were called to seal their doctrines with their blood, and nobly did they bear the trial. Tradition says:—

Matthew suffered martyrdom by being slain with the sword, at the distant city of Ethiopia.

Mark expired at Alexandria, after having been cruelly dragged through the streets of that city.

Luke was hung upon an olive tree, in the classic land of Greece.

John was put into a chaldron of boiling oil, but escaped death in a miraculous manner, and was afterward banished to Patmos.

Peter was crucified at Rome, with his head downward.

James, the greater, was beheaded at Jerusalem.

James, the less, was thrown from a lofty pinnacle of the temple, and then beat to death with a fuller's club.

Philip was hanged up against a pillar, at Hierapolis, in Phrygia.

Bartholomew was flayed alive.

Andrew was bound to the cross, whence he preached to his persecutors until he died.

Thomas was run through the body with a lance, in the East Indies.

Jude was shot to death with arrows.

Matthias was first stoned, and then beheaded.

Barnabas, of the Gentiles, was stoned to death by the Jews, at Salonic.

Paul, after various tortures and persecutions, was at length beheaded, at Rome, by the Emperor Nero.

Simon Zelotes was crucified, in Judea.

The Signs of the Times.

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

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

EDITORS.

J. H. WAGGONER, - - - - - RESIDENT EDITOR.

OAKLAND, CAL., FIFTH-DAY, MAY 6, 1880.

THE CAMP-MEETING.

WE have received very cheering reports from the camp-meeting in Tulare Co. It was appointed to close on Wednesday the 28th, but the interest was so great, and the requests so urgent that it was decided to hold it over another Sunday. A special effort had been made by some to excite prejudice against the meeting in advance, which only increased the interest to hear. As in every other place this season, Sister White has been received with marked favor. None of those who went from here have returned at the time of our going to press, but an interesting report has been furnished, which will be found in this paper.

MATTHEW XXIV.

"THIS GENERATION."

DIFFERENT views are taken of the Saviour's words in Matt. 24:34. "This generation shall not pass, till all these things be fulfilled." One is, that the generation means the race, or Jewish people. This we consider a forced construction. It seems to be as unnecessary as it is unnatural. And it leaves everything indefinite where every declaration of the context tends to infiniteness. It adds nothing whatever to the force of the general statement of the chapter.

Another is, that the individuals then present, or the generation living at that time, would continue till all these things were fulfilled. This has far more appearance of plausibility than the other theory. It might well be considered the truth were there no opposing considerations. But opposing considerations exist, which are not only weighty but, we think, insurmountable. This view is not necessary, because another and more reasonable one can be presented. The facts and reasons which we, in former articles, set forth, do render our conclusion necessary, namely: that the chapter speaks of a personal, literal, coming of the Saviour, which has not yet taken place. We have no idea that these facts will ever be met and these reasonings refuted.

Another view, which we hold to be the true one, is, that the language is prophetic, and uses the present for the future, as is common in the prophecies. Isaiah 9 speaks of the birth of Messiah as already having taken place, and chapter 53 in like manner speaks of his sufferings and death as being then in the past, more than a half a millennium before he appeared on earth. If these prophecies were treated as Universalists, and others of late years, treat Matt. 24, the evidence of the messiahship of Jesus would be entirely destroyed. Yet Matt. 24 is as certainly a prophecy as Isaiah 9 and 53.

Compare the language of our Saviour with that of Paul. Speaking to the Corinthian church he said, "We shall not all sleep, but we shall all be changed," or translated, at the sound of the last trump. The pronoun "we" naturally refers to the speaker and those to whom he speaks. But the trumpet has not yet sounded, the resurrection has not yet come, the translation of the living righteous to immortality without their seeing death has not yet taken place, and Paul and the church of Corinth have all fallen asleep. *But Paul's brethren have not.* Paul was speaking by prophecy as surely as was Isaiah in chapter 9, when he said, "Unto us a son is given." When Isaiah uses language which refers so directly and unmistakably to those then living, as taken according to the natural application of the terms, why do all so readily apply it to a generation centuries then in the future? It is only because the facts compel us to recognize this usage in the prophecies. So the words of Paul can refer to only the last age of the church, to those of his brethren who shall be living when Christ comes, who shall be saved from death, and translated into the kingdom of God's dear Son.

And so also in 1 Thess. 4:13-18. Here he says: "We which are alive and remain unto the coming of the Lord shall not go before those who are asleep." He explains what he means by those who are asleep

for he says: "The dead in Christ shall rise." Universalists uniformly refer the resurrection to a moral change, to a rising or passing from moral or spiritual death. But to speak of those who are morally or spiritually dead in Christ is to use language very strange and inappropriate. The Scriptures plainly teach that they who have fallen asleep in faith, who have died in Christ, shall have part in the first resurrection, which will take place when Christ comes.

Of Paul and his brethren in Thessalonica we can say as we said of those in Corinth,—they are not alive, they do not remain; "the day of the Lord has not yet come, for the 'day of salvation' still continues; the voice of the archangel has not been heard; the saints have not risen from the dead, and the living saints have not been caught up in the clouds to meet the Lord in the air; and worldlings and worldly-minded professors still cry, 'Peace and safety.'" As Paul spoke here also by the spirit of prophecy, to some of his brethren all these words will be fulfilled—not one word will fail.

And so of the words of the Saviour. Having carried the minds of the disciples forward to the signs in the sun, moon, and stars, he said, "When ye see all these things, know that he is near, even at the doors." Will any one pretend that these things there referred to were then present? By no means. But do not these things refer to things in the presence of the speaker? Not necessarily. But "this generation" and "these things" belong together, for this generation shall see these things, see verse 34, though all were then in the future. And when these things are fulfilled, this generation—to which these things are present facts—will not pass till all be fulfilled, even to the coming of the Son of man. It is a solemn truth to contemplate, yet we firmly believe it is truth, that the signs have been fulfilled, and that the generation which saw the wonderful shower of falling stars in 1833, the last of the signs, will not pass away till the Lord himself shall descend from Heaven.

THE NATURE OF CHRIST.

THE *Golden Censer* is a paper which we have always read with pleasure, and welcomed it to our table whenever we have acted as editor where it was received as an exchange. Its general religious tone is good. But it certainly is not above a deep-seated prejudice. In its issue of March 27 it contained an article on the divinity of Christ, in which it sets down the Adventists as Arians. It says:—

"The leaders, so far as representative men can, have put themselves on record as opposed to the doctrine. For instance, the declaration of Mr. Waggoner in these words: 'Of course we cannot believe what men say about his (Christ's) being co-equal with God in every respect, and that the divine Son of God could not suffer nor die.' By this we see that they do not believe that Christ took on him the seed of Abraham; but that he had no other nature than the nature of the seed of Abraham. They believe that Christ was all mortal, and had but one nature, and that the human."

We cannot forbear recommending the writer of the above to read carefully and considerately Ex. 20:16. He quotes from our work on "The Atonement," and we would consider him somewhat excusable in drawing his conclusion, had we not in the plainest terms declared directly to the contrary. We do not believe that Christ "had but one nature, and that the human." And our statement to the contrary is so plainly made that no one can possibly mistake it. In justice to Seventh-day Adventists and to our readers we shall early take opportunity to give our views on this subject.

We cannot believe, as does the editor of the *Censer*, that the sacrifice of Christ was merely human; we hold that the divine being, known in the Scriptures as "the Son of God," died for our fallen race. Any other view destroys the great "mystery of godliness," 1 Tim. 3:16, and degrades the atonement. The sufficiency of the atonement rests upon the dignity and divinity of the offering made to the infinitely holy law of God. To hold that "the Christ" merely took on him a human nature for a season, and let that die, while the divine Son of God neither suffered nor died, belittles the gospel system and brings the doctrine of the atonement down to the level of the lowest Socinianism; it is to make our salvation depend on a merely human sacrifice. Did Christ die, or did he not? And who is Christ? These are important questions,—of such transcendent importance that we do not like to stand mis-

represented before the world in reference to them. We hope that our opponents, one and all, will remember that no amount of zeal and pious feeling will excuse an act of injustice.

THE SIN OF WITCHCRAFT.

(Continued.)

II. What is the meaning of the terms used in the text?

1. The "familiar spirits" are so called because they associate with men, even the vicious and the degraded, in the most familiar manner. Their character is entirely unlike that of the angels of God, in that they form intimate union with wicked men, and unite with them in the works which God forbids. There is nothing in their manifestations that inspires awe, veneration, or reverence. But when the angels have visited men, so awe-inspiring has been their appearance that even God's most favored servants have fallen upon their faces with terror, or stood trembling in their presence. And hence the style of address so often used. Thus, Daniel, the "man greatly beloved," the angel strengthens by saying, "Fear not Daniel;" Dan. 10:12; to Zacharias, who was "righteous before God," he says, "Fear not, Zacharias;" Luke 1:13; to Mary, who had found favor with God, "Fear not, Mary;" Luke 1:30; to the holy woman at the sepulcher, "Fear not, ye;" Matt. 28:5; and to Paul, the most eminent of Christ's servants, "Fear not, Paul." Acts 27:24.

2. Wizards are men who deal with familiar spirits. Women who do the same work are called witches.

3. That these persons are said to "peep" and "mutter" shows that the spirits who control them are identical with the "unclean spirits like frogs;" for this is the very language of frogs. Rev. 16:13.

4. Their teaching does not even purport to come from God, but from the dead. Thus the prophet expostulates with those who seek unto them: "Should not a people seek unto their God? for the living to the dead?"

5. The law and the testimony, by which their teachings are to be tested, is thus spoken of in the Scriptures:—

Ps. 19:7, 8: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes."

Rom. 8:31: "Do we then make void the law through faith? God forbid; yea, we establish the law."

James 2:9-12: "But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty."

1 John 3:4: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law."

Rev. 12:17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ."

III. Do the Scriptures treat the sin of dealing with familiar spirits, otherwise called witchcraft or sorcery, as a real sin, and one that is very heinous in the sight of God?

1. The Old Testament speaks as follows:—

Lev. 19:31: "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them; I am the Lord your God."

Lev. 20:27: "A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them."

Deut. 18:9-12: "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee."

1 Sam. 15:23: "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

2 Chron. 33:6: "And he caused his children to pass through the valley of the son of Hinnom; also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards, he wrought much evil in the sight of the Lord, to provoke him to anger."

2. The New Testament bears quite as pointed a testimony against witchcraft or sorcery:—

Gal. 5:19-21: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, WITCHCRAFT, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

Acts 8:9-11: "But there was a certain man called Simon, which beforetime in the same city used SORCERY, and BEWITCHED the people of Samaria, giving out that himself was some great one; to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had BEWITCHED THEM WITH SORCERIES."

Rev. 21:8: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and and SORCERERS, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

Rev. 22:15: "For without are dogs, and SORCERERS, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

These scriptures are sufficient to show that dealing with familiar spirits, otherwise called sorcery, or witchcraft, is a sin of fearful magnitude in the sight of God. Nor can it be said that this is an Old Testament sin, of which the New Testament knows nothing. For Paul, Luke, and John, or rather the Spirit of God speaking through them, class this with the vilest of sins; and exclude those who are guilty of it from any part in the kingdom.

IV. *What, then, is the sin of witchcraft, or of dealing with familiar spirits?*

The testimony of the Bible furnishes the answer to this important question. It is the holding of direct intercourse with Satan or his evil angels, under the name of conversing with the spirits of the dead. That dealing with familiar spirits purported to be dealing with the dead, is evident from the words of Isaiah: "When they shall say unto you, Seek unto them that have familiar spirits, . . . should not a people seek unto their God? *for the living to the dead?*" But we have a case of this very sin recorded at considerable length in the Bible, and to this let us refer. It is the case of Saul and the witch of Endor.

1 Sam. 28:3-20: "Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land. And the Philistines gathered themselves together, and came and pitched in Shunem; and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him not neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee. And the woman saith unto him, Behold thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards out of the land; wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid; for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her,

What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore I called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me; for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David; because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hands of the Philistines; and to-morrow shalt thou and thy sons be with me; the Lord also shall deliver the host of Israel into the hands of the Philistines. Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel; and there was no strength in him; for he had eaten no bread all the day, nor all the night."

We have in this scripture a particular account of the sin of witchcraft as practiced in the days of ancient Israel. Dealing with familiar spirits in those days was precisely the same as the present work of consulting the dead through the spirit mediums, known as modern spiritualism. We will next consider the facts in this case.

J. N. A.

(To be Continued.)

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER SIXTEEN.

THE 70 WEEKS AND 2300 DAYS (CONTINUED).

WE have now examined the four grants made by the kings of Persia in favor of the Jews, which are the only events to which we can look as the decree to restore and to build Jerusalem. We have seen that the first, second and fourth do not contain the essential features necessary to constitute that decree; but that the third, the decree to Ezra, fulfills the conditions of the prophecy in every particular:—

1. It contained all the elements necessary to constitute such a decree, and when carried out, resulted in the thorough restoration of the Jewish state. It answered to the prophecy fully in this respect.

2. From the commencement of the work by Ezra, to the last act of reformation by Nehemiah were just forty-nine years, which is the exact period allowed in the prophecy to this work.

3. As this decree went forth B. C. 457, the sixty-nine weeks or 483 years which were to extend to the Messiah the Prince, reckoned from the commencement of the work in the autumn of that year, bring us to the autumn of A. D. 27, when our Lord was baptized by John in Jordan and went forth preaching "the time is fulfilled." Mark 1. Three and a half years from this, to the midst of the seventieth week, bring us to the spring of A. D. 31, where it has been demonstrated that the crucifixion took place. Three and a half years more, the last half of the week, terminate the 70 weeks or 490 years in the autumn of A. D. 34.

Here then we stand at the end of this great period which Gabriel in his explanation of the 2300 days, told Daniel was cut off upon Jerusalem and the Jews. There is this one grand fact yet to be noticed: If the first 490 years terminated in the autumn of A. D. 34, the whole period ended in the autumn of A. D. 1844. For 490 taken from 2300, leave 1810; and 1810 added to A. D. 34, where the 490 terminate, make 1844.

Previous to 1843 the light concerning the going forth of the decree in B. C. 457, had been clearly set forth. The end of the 2300 days was therefore confidently expected in 1843; for 457 years before Christ, and 1843 after, make just 2300 years. But the fact was overlooked that it takes 457 full years and 1843 full years to make 2300; and that, consequently, if the period had commenced with the very first day of 457, B. C., it would not end till the very last day of 1843, A. D., and that therefore, if a portion of the year B. C. 457 had elapsed before the 2300 days commenced, these days would cover, before they terminated, a corresponding portion of the year 1844. And when it was taken into consideration that the midst of the seventieth week was marked by the crucifixion, which was in the first Jew-

ish month in the spring of 31, and that the 70 weeks would therefore end in the seventh month, autumn of 34, it was at once seen that the days began not with the starting of Ezra from Babylon in the spring, but with the commencement of the work at Jerusalem, which it is not probable could be earlier than the seventh month, autumn, of 457; and commencing at that point they must extend to a corresponding point in the year following 1843, and consequently end in the seventh month, Hebrew reckoning, in the autumn of 1844.

Such was the chronological argument upon which the preaching of the Advent doctrine of 1844 was based. It was good then; it is good now. Notwithstanding all the efforts that have been made to remove the dates, Honesty is at last compelled to let them stand as they were then placed. There are no Sampsons in the land who can pluck away these pillars of the temple of truth.

With the great fact before us that the 2300 days would end in the autumn of 1844, we reasoned as follows: 1. The Sanctuary, according to the prophecy, is then to be cleansed. 2. The earth, or the land of Palestine, is the Sanctuary. 3. Its cleansing is to be by fire at the revelation of the Lord Jesus. 4. In the "example and shadow of heavenly things," the high priest on the tenth day of the seventh month, entered the holies of the earthly sanctuary, to make an atonement and came forth to bless the people. We therefore confidently expected that our great High Priest would descend from heaven in flaming fire and bring deliverance to his people, on the tenth day of the seventh month of that year in which the 2300 days should end.

We need not mention how painful was the disappointment, or how the hopes of God's expectant people were as effectually crucified as were those of the early disciples when they beheld their Master bleeding upon the cross. There had been a mistake somewhere. Where was it? could the mystery be solved? Not a few made a precipitous retreat into the world again; and some flew off on a tangent into the most extravagant fancies. But independent of these, three general divisions have arisen from the body of believers as it then existed, each claiming to give reason why we did not at that time realize our hope.

1. The reason offered by the first class is that the seventy weeks are no part of the 2300 days; that the two periods have different starting points; and that the former affords no key to the explanation of the latter. It requires but a glance to see that this view sets aside entirely the important period of the 2300 days; for if the seventy weeks do not mark its commencement, we challenge the world to tell us where it does commence, or of what possible use it can be on the sacred page. So much then of *revelation*, yet remains *unrevealed*.

2. The second class have attempted to re-adjust the 2300 days by tearing up the original dates, astronomy and history to the contrary notwithstanding, and so arranging them as to make the point for the cleansing of Palestine or the burning of the earth fall in the future, as it is quite evident that neither of these events has taken place in the past.

3. The third class take the position that the conceptions at first entertained concerning the Sanctuary and its cleansing were incorrect.

The positions held by these various classes, we will next briefly notice.

U. S.

IS SIN NECESSARY TO THE EXISTENCE OF LAW?

A GREATER number of flat contradictions, in so small a compass, cannot, I think, be found, than are huddled together in the compass of fifty pages of a tract by Eld. M. Grant, entitled, "The True Sabbath," in which he tries to prove that there is no Sabbath for this dispensation, and also that Sunday, the day so generally observed by Christians, is the true primeval, Edenic Sabbath, and should be kept.

On p. 29 of his tract he says, "From a careful examination we are satisfied that 'the law' never means the ten commandments." But on p. 13, he says of those who keep the seventh day, "They have turned back from Christ to Moses; from the new to the old covenant; from the gospel to the law." If the ten commandments are not the law, how can keeping the Sabbath of the fourth commandment be turning back to the law?

Now let us examine a grand argument. On p. 37 he

designates the decalogue as "No. 1," and argues that it has been abolished. He says: "No. 1 does not contain a single precept that will be needed by the saved in the world to come. Look over the ten commandments. Will these be necessary in the kingdom of Heaven? Does any one believe it? Will a holy man need a commandment telling him he must not murder, steal, swear, lie, or commit adultery?" Now I submit that a fallacy more bald was never put forth as a sober argument. A holy man does not need these commandments; and why? because he breaks them? No; but because he would not break them. Therefore he keeps them. Are they not law—the rule of a holy life—because a holy man does not break them, but keeps them perfectly? Is it impossible for them to be the good man's law unless he breaks them? Is a law not a law, because it is not transgressed? Is sin necessary to the existence of law? If this be so, then sin and misery must be perpetuated eternally, or every righteous principle of the law of God must be abolished.

But the design of the Elder's argument is to prove that the Sabbath of the decalogue is not now binding. This is the point in the controversy. But should it be admitted that his argument is sound, that there will be no law against murder, theft, profanity, or lying in the world to come, because they will not be needed, still it is a fact clearly revealed in prophecy that the Sabbath will be observed there. See Isa. 66:22, 23. The Sabbath will be there, needed or not needed. So his attempt to prove that the Sabbath commandment is abolished only proves that the other nine are! I should rather say that his effort has proved himself demented,—that the enemies of God's law are not of a sound mind.

In quoting from Neh. 9:13, 14, Eld. G. not only substitutes *the* for *thy*, but he garbles the text so that its meaning is perverted. It is no perversion to abbreviate a text by dropping clauses that have no bearing upon the argument; but so to mutilate it as to change its sense is perversion. Neh. 9:13, 14 makes a clear distinction between the law and Sabbath which God gave in person directly by his own voice, and the statutes and judgments which were given by the hand of Moses. But Eld. G. says, "We read the Lord made 'known unto them' the 'holy Sabbath . . . by the hand of Moses.'" Now the text as it is does not say that. But it shows very clearly that God gave with his own voice "right judgments, and true laws, good statutes and commandments," together with his holy Sabbath, and besides this, commanded them "precepts, statutes, and laws, by the hand of Moses."

R. F. COTTRELL.

Reports from the Field.

THE SOUTHERN CALIFORNIA CAMP-MEETING.

THIS meeting commenced April 22, about three miles from Lemoore. We came upon the ground Friday, April 23. Up to this time we had had almost constant rain. But although we had traveled to and from our appointments in various places while the rain was pouring, every Sabbath and first-day had been pleasant. We had not a little anxiety lest the rain would continue during our camp-meeting; but not a drop has fallen since we came on the ground.

We were happily surprised to find a very neat and pleasant encampment. Forty-three tents are pitched in a square around the large pavilion tent. The restaurant is the best conducted and arranged of anything of the kind we have ever seen at our camp-meetings. The two long tables in the dining tent, are liberally supplied with a variety to meet the wants of all. We found well furnished tents, comfortable and inviting, for those who came to labor, and who needed rest so much. The meetings have increased in interest from the first. The outside interest has been unusually good. Much prejudice has existed in this vicinity against our unpopular doctrines, but this meeting will give the people a better opportunity to learn what we do believe.

On Sabbath, we spoke more than an hour on the love of God, after which, between one and two hundred signified their desire to seek the Lord, by coming forward. Many testimonies of confession were borne, and a fervent season of prayer followed. It was a solemn occasion. The sweet assurance of the Spirit of God was ours as we sought by earnest intercession, and living faith, to place ourselves in connection with the Hearer

of prayer. Light from the throne of God was reflected upon us. Those who were seeking the Lord, repaired from this meeting to tents selected for the purpose, where the work was continued more thoroughly. These meetings were beneficial. Testimonies were borne, and interesting experiences related.

One brother said he used to drink, use tobacco, and gamble. He would often feel convicted that it was wrong to indulge in these things, but there seemed to be a bewitching power about them to hold him, and under the influence of temptation every good resolution would be broken. When he heard the doctrines proclaimed by S. D. Adventists, he became convinced of their truthfulness, and hearing it stated that it was in the power of all to overcome their strong appetites and sinful indulgences if they asked the Lord to help them, he commenced to pray for strength to resist temptation, and the Lord heard and answered his prayers. These practices once so attractive to him, he stated were now repulsive. He had a great desire to become more thoroughly converted. He felt that he was holding the truth only with the tip ends of his fingers, and unless he continued to pray, his hands would slip off, and then his strength would be gone, and he would be as bad as ever.

In our next social meeting, nearly all who bore testimony expressed their thankfulness to God for the blessings which they had received the day before. Some stated that for the first time in their life they could say that they knew that their sins were forgiven. This was indeed a precious Sabbath to those assembled to worship God on this encampment.

Sunday morning, teams commenced to pour their loads of living freight upon the ground. The encampment seemed barricaded with phaetons, spring buggies and wagons, header wagons and long hay wagons, filled with chairs. Some came from twenty miles around with their families. Eld. Haskell spoke in the forenoon with great clearness. I spoke in the afternoon on the subject of Christian Temperance. Pledges were then circulated, to which one hundred and thirty names were signed. Our own people had quite generally signed before this.

Monday and Tuesday many responded to the invitation to seek the Lord, and on both occasions marked progress was made in coming nearer to making an entire surrender to God. One who had long been wandering in the mazes of infidelity, for the first time took his stand openly with the people of God, and placed his feet firmly upon the Rock of Ages. He stated that he expected people would say, "Why do you unite with that people; they are poor." But his answer was, "I am poor, and therefore will unite with them to seek for heavenly riches. They will say, These are ignorant people. Well, I am ignorant, and wish to unite with them that we may together connect with the great Teacher, and obtain that wisdom which comes from the source of all wisdom. They will say, these are humble, low people. Well, I wish to come with them to the foot of the cross, and humble my heart and will to the mind and will of Christ."

Thursday I spoke upon the unity which should exist among brethren. I felt convinced that why the Spirit of God did not come into our meetings in a more marked manner was because of the dissensions which are allowed to exist among brethren. With some there existed envious and jealous feelings, evil surmisings, tale bearing, and fault-finding. These were referred to by the apostle as a root of bitterness whereby many are defiled. Many go all through the camp-meetings professedly worshipping God and keeping his commandments, while these very evils are cherished in their hearts. Such receive no lasting good, because they do not purify their hearts and cleanse the soul-temple. Some murmur against their brethren, and then, as it is but a step farther, they murmur against God because they do not feel happier, when the hindrance is in themselves alone. They are proud and unyielding; self is their cherished idol, and they would not dethrone it that Jesus might be enshrined in their hearts, therefore their lives were a jumble of inconsistencies.

We made a special call for all of this class to separate themselves from the congregation and especially seek the Lord. Many came forward and several confessions were made, and yet the work did not go as deep with some as we felt it should. Our earnest supplications once more as-

cended to God in their behalf. Again the Lord drew near to us, and his Holy Spirit rested upon us. When we arose there was a marked change in the countenances of some. The darkness and gloom had been rolled away, and light, peace, and joy had flooded their souls. Their faces were lighted up, and all seemed eager to express their thankfulness for what God had done for them. The brother who had been a gambler, drinker, and tobacco-user bore a clear testimony. Jesus had blessed him as never before. He felt that he was a converted man. All was peace and joy. Several bore a similar testimony.

The meetings were to close Wednesday, but on Tuesday the brethren entreated us to remain over another Sabbath and Sunday. Some plead with tears that we should not leave them, for the work was only just begun, and much would be gained if the meetings could continue. We decided to comply with the request, and in obedience to our convictions of duty to continue our work. We felt deeply anxious for this dear people. Some have had but a short experience; they need to know more of the way of life. Many have confessed to fretfulness, quick temper, impatience, and fault-finding. Oh! how our hearts are drawn out for this class, knowing that many will not realize how offensive these sins are in the sight of God until it is too late for them to form new characters and be cleansed by the blood of Christ. We feel like entreating all who are indulging in these sins to put them away and build up a character upon the true foundation, Jesus Christ. A new and symmetrical character may be formed by laying up one grace and good deed upon another, thus climbing Peter's ladder of eight rounds in sanctification. A character thus built will be harmonious in all its paths. Faith will sustain works, for faith works by love and purifies the soul.

In some respects this meeting is unlike other camp-meetings. It has always pained my heart to see our brethren in a hurry to pull down their tents and return home after being in camp only two or three days. Before they have really entered into the spirit of the meeting, they strike their tents and return to their worldly cares and perplexities. The last two or three days of the meeting are needed by every one, and the first days are needed to get into a position where the last days will benefit them. The varied instruction given is not from man. It is Christ speaking through his representatives, and not an occasion of this kind should be regarded with indifference. If absent from one meeting you may fail to receive a message sent to you from God, and as the result you may fall under temptation, because the instructions and warnings placed within your reach you did not receive.

The people here are hungry for knowledge, and they say, "We know not when we shall have so much help again, perhaps never, and we want to keep it as long as we can." A few have been home forty miles and this morning returned bringing with them some who had not been on the ground before. It is a satisfaction to labor for a people who are so anxious to be helped, and who will appreciate the labors bestowed upon them. The last two days, Thursday and Friday, have been the best of the series of meetings. The five o'clock social meeting this morning was the best we have had. Brother was on his knees confessing to brother; there were broken hearts, tears, forgiveness, and rejoicing. We expect to see more of the salvation of God ere this meeting closes.

As there is no response to the earnest and hearty invitation of our California Conference for laborers to come to their help on this coast and for the North Pacific mission, we feel it to be our duty to labor where they are in such suffering need of help. We stated that we would attend the camp-meeting in Des Moines, Iowa, and other large gatherings as our strength would permit. But the disappointment of our people in their expectation of help on this coast fastens me here and in Oregon the coming summer. My labors have been well received wherever I have been. I would not ask for a greater appreciation of my labors than I have received from our people here, and there has not been wanting expressions of appreciation from those not of our faith. I dare not tear myself away from this field unless God should clear my way and clearly indicate my duty in that direction.

Mrs. E. G. WHITE.

Lemoore, May 2, 1880.

GERMANY.

BRO. ERTZENBERGER has gone to labor in the German canton of St. Gallen on the frontier of Austria. Last year a Baptist brother from this canton heard Bro. E. preach in Canton Vaud, and embraced the Sabbath; and since his return home he has been actively engaged in instructing his friends on this subject. It is in consequence of his earnest appeal for help that Bro. E. has gone to St. Gallen. Bro. Ertzenberger writes that he has obtained a hall for public lectures, and that there is considerable interest to hear the truth. We send him a part of the German papers just received.

J. N. ANDREWS.

BEAVERTON, AND SALEM, OREGON.

PREVIOUS to the quarterly meeting in Beaverton we held a series of meetings in our meeting house. We enjoyed freedom in discussing the different points of our faith, and more especially those points which relate directly to salvation through Christ. The church and a few outside showed good interest in the meetings, but most of the people were too much prejudiced to receive much benefit from the word preached.

The meeting resulted well, for at our quarterly meeting six joined the church, five of whom were baptized. The blessing of the Lord was returned again to hearts that had become cold and discouraged, and the whole church has been greatly revived. The church now numbers twenty-nine members, nearly all of whom are earnest workers in the vineyard.

They are in harmony with every branch of the truth. The Sabbath-school department is receiving special attention. We are ready to engage in any enterprise that will advance the precious cause of Christ.

We are looking forward with great interest to our camp-meeting this year, believing that we shall see good results.

The second Sabbath and Sunday in April, I spent with the church in Salem. We held six meetings with them, all of which were well attended. After being absent from them for about six months we were much pleased to find them manifesting so much zeal in their meetings. The Sabbath-school of this church is growing in interest. The blessing of the Lord was with us. Two were baptized and united with the church. We enjoyed a precious season celebrating the ordinances.

At one of our meetings matters pertaining to the Conference and Camp-meeting were taken up. The Brethren in Salem regretted much that it had been decided to hold our camp-meeting this year at some other point. We told them an objection to Salem was that our camp-ground was so far from the city. One brother suggested that we hold it on Marion Square in the city. I then stated that if the church would obtain the privilege of the Square that we would hold our meeting in Salem. A committee of three was appointed, and a letter I have just received informs me that they met with no opposition in obtaining the Square for our camp-meeting. So we have decided to change the place of our camp-meeting from Cornelius near Hillsboro to Salem. So the Salem church cheerfully accept the burden of our camp-meeting another year. As we see the providence of God in opening the way for our meeting to be held in so beautiful a place in the city of Salem, may we all so do our part as to favorably impress with the truth many of the people of that city.

I. D. VAN HORN.

NOBLE, RICE CO., KANSAS.

THE cause of truth is onward here, for which we praise the Lord. Eld. J. M. Rees, of Indiana, has lately been with us, and spoke several times, which gave a new impetus to the work. It is the earnest desire of many in this part of Kansas that Bro. Rees make this State his future field of labor. Bro. and Sr. Enoch also spent a few days here, rendering efficient aid. Three more families, for whom we had long been anxious, are keeping the Sabbath of the Lord.

Yesterday eight were buried with Christ in baptism, and a church of thirteen members was organized, and a leader, clerk, and treasurer were chosen. In the evening we had a precious season attending to the ordinances of the Lord's house, all the church taking part for the first time. Several from the Sterling church were with us. Brethren, pray for me and the work here.

R. F. BARTON.

WATAUGA CO., NORTH CAROLINA.

THE April quarterly meeting of the Watauga church was held last Sabbath and Sunday. We had a profitable meeting. I spoke Sunday on the mark of the beast, and those upon whom the seven last plagues will fall. The Lord gave me liberty. Two good brethren united with us in church fellowship. One of them came from the Baptist church; the other was a licensed preacher from the Protestant Methodists. The last-mentioned desires to be baptized by a Seventh-day Adventist minister. Others will unite with us at our next quarterly meeting, July 4. 5.

There is some outside interest here. In Wilkes county two have commenced to keep the Sabbath since my last report. I shall visit them soon. Two more in the western portion of Watauga county are observing the Bible Sabbath, one of whom is a licensed Baptist preacher; and a great many more are interested. I think a church could be raised up there, if a good S. D. A. minister could be with them a short time. I hope some one will come South to help us. We have a healthful climate here in the mountains of North Carolina. If any brother thinks of coming to this State to labor, will he please correspond with me at Moretz Mills, Watauga Co., N. C. If a minister will come here, he will be at no expense for board or conveyance (on horseback). There is little political disturbance in this vicinity.

Our brethren and sisters are quite prompt in paying s. b. We are trying to do what we can for the cause of truth, and the Lord is with us. We give God all the glory. Pray for us, dear brethren and sisters.

L. P. HODGES.

April 9.

PENNSYLVANIA.

AFTER my last report, I continued the meetings in Hector, Potter Co., a week or so. Bro. D. B. Oviatt joined me, and rendered efficient help. He was with me about two weeks here and at West Pike. At the latter place, although the brethren had had no ministerial help for eight months, the light was shining brightly. This church numbers only nine members, but it is an example to larger ones. May the Lord bless them. Here we parted with Bro. Oviatt.

I spent some time in McKean county with the Port Allegheny church. Made two visits to Hector and vicinity; found all but two holding on to the truth, and one of these was our United Brethren preacher. The truth was too strait and the road too narrow; persecution came because of the word, and he soon became offended, and is now lifting up his heel against us. There are from sixteen to twenty who seem to be firm. Nearly all who were using tobacco have left it off, also pork. One sister about eighty-four years old has laid aside her tobacco; she united with the Sunderlandville church at their last quarterly meeting. This is a good example for younger people to follow.

J. G. SAUNDERS.

WALKERTON, INDIANA.

THE Spirit of God is greatly blessing in this field. Up to the present time, twenty-four have signed the covenant. Two of this number were formerly Sabbath-keepers, but have re-dedicated themselves to God.

A good lot has been donated for the location of a church-building for our occupancy; and since we have been denied the privilege of preaching in either the Baptist or the Methodist church, the indications are that liberal donations will be made for the erection of a S. D. A. house of worship at Walkerton. Pray for the work here.

A. W. BARTLETT.

HOPE, VERMILLION CO., ILLINOIS.

Our meetings in Bloomington, April 3, 4, were a success. Brethren from Leroy and Mackinaw were present. All received a blessing from the Lord in celebrating the ordinances. Sunday morning four were baptized. In the afternoon Sister Ida Ballenger lectured before the Ladies' Christian Union Temperance Association, in the Washingtonian Hall, to a large and attentive audience. The lecture was well received, and was noticed in high terms by the city press. A collection was taken up, and \$9.00 received to defray the expenses of the lecturer. Miss B. was invited to speak again the following Tuesday evening, which she did to a crowded house. We think

these efforts have made us many friends in Bloomington.

The church held a business meeting first-day evening. Steps were taken to perfect the organization of the church. Sixteen signed the covenant set forth in the church record book, and also the usual pledge to sustain the cause of God with their means. Others here will join the church by letter. A lot was secured on which to erect a meeting-house which we hope to have ready for dedication by the 4th of July.

J. F. BALLENGER.

CUSTER CO., NEBRASKA.

THROUGH the influence of two families who have moved here from the Farmer's Valley church, the way was opened for meetings. Fourteen, in all, have signed the covenant. We organized a Sabbath-school; and a club of *Instructors* is paid for. Two subscribed for the *Review*.

April 13.

CHAS. L. BOYD.

KASOTA, MINNESOTA.

AFTER the Medford Institute, I spent about one week with the brethren here. All were steadfast in the truth. Two more signed the covenant. Last Sabbath we completed the organization of the Sabbath-school, which now numbers thirty-three members. If the brethren are faithful to their high calling, God will add others to their number.

W. B. HILL.

LABORERS WANTED.

OUR Christianity is manifested by works. Those embracing it have before them two distinct objects. These objects blend in one harmonious action. It should be a distinct object of the Christian to be Christ-like in character. Our spirit should be molded by the truth of God accompanied by His Spirit. And, in proportion as we are partakers of Christ's Spirit, we become anxious to carry forward the work of Christ on the earth. Therefore the do-nothing system is no part of the Christian religion.

God had a definite object in committing the gospel to mankind, and there should be a united action on the part of the Christians to carry out this object. Every man, woman, and child, should take hold of the work. There is now opportunity to do something. The way is all open. Subscribers should be obtained for our periodicals. Our pioneer sheet should be placed in the hands of those who wish to read. If we do not do this work it is simply because the will is lacking on our part, and if the will is lacking what does it show but that we are not converted?

The first impulse and the abiding principle of a converted soul is to help his fellows, and tell what the Lord has done for him. In this way the gospel began. After Jesus, the great shepherd, had come down to give his life a ransom for the world. John pointed him out to two of his disciples as the Lamb of God. They followed him. One of these was Andrew, and he first went to his brother, Simon Peter, and brought him to Jesus. The next day Jesus found Phillip and enlisted him in his service. And the first work of Phillip was to hunt up Nathanael and bring him in.

So it has been and so it must be. Those who have been recipients of the truth must make it known to others. He who sits idly by and sees his fellow men going down to ruin, without an effort to save them, is not cultivating the Spirit of Christ, and is not preparing to enter the joy of the Lord.

"And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as stars forever and ever."

Shall we let the present opportunities pass, and the stars we might secure fade from our crowns of rejoicing, and the crowns themselves recede from our reach, and life and all its joys be lost forever? You answer, No; but the answer to be effectual must be not in words only, but in works also.

"O God, my inmost soul convert,
And deeply on my thoughtful heart,
Eternal things impress,
Cause me to feel their solemn weight,
And tremble on the brink of fate,
And wake to righteousness."

S. N. HASKELL.

WE should give God the same place in our hearts, that he holds in the universe. We must make him all in all.

The Home Circle.

GEMS.

EARTH hath its gems around !
Creatures through ether winging,
Flowers in glory springing,
Dew-drops upon the ground;
Sparks of the waterfall, insect's wings—
Ay ! and a million of beautiful things !

Sea hath its gems below !
In grottos, to man forbidden,
Marvelous treasures are hidden—
Pearls and corals grow;
Deep and dark in the tombs of the wave,
Jewels are hung in the palace and cave !

Heaven hath its gems above !
Look ! for its arch exalted
With planets and stars is vaulted,
Oh, what spirits may rove—
Gems of the soul—through scenes like these,
Learning eternity's mysteries !

BENNIE.

No one thought of calling it "The Elms," or "The Oaks," or "The willows," although the little stream running through the farm was fringed with willows, while elms of a century's growth adorned the meadows, and the adjacent hills were crowned with gigantic oaks. It was just the old homestead, dear to the heart of every child born to share of its possessions.

Eight sons and daughters had been here nurtured and educated, to go forth and play their part in the great drama of life. Of these, one remained at home to care for father and mother, and till the broad acres which constituted their whole material wealth.

People said it was strange there should be such a diversity of gifts in the same family; but there was not one characteristic which the parents did not trace back to some ancestor personally or traditionally known.

The fairest face was like to that of an old portrait treasured as a precious heirloom. The oldest son, winning fame and more substantial rewards for eloquent appeals and powerful argument, had a double claim to the name of one of the old colonial lawyers. There was "the doctor," whose dower of medical and surgical skill might have been transmitted from one of the first physicians of the old time. The merchant emulated the example of another merchant whose East India ventures had brought him immense profits. There was also a sweet singer and player upon instruments, especially delighting in the legendary history of a kins-woman who had enchanted all who heard her by the melody of her voice and the witchery of her fingers.

But, alas! there was a taint in the blood, manifesting itself from time to time in the recklessness and dissipation of some members of the family. Their names were spoken with bated breath and the hearts they had broken gave few signs of the agony endured, yet they were never forgotten. They were the brightest and bravest of all, but they had fallen before an enemy as insidious as it is deadly.

"We have five boys. Pray God the curse may pass them by," said the noble mother to her husband when these boys were all resting securely in their home.

"Amen," was responded fervently.

"We must pray, and labor, and trust. I have no fear of Richard, or Daniel, or Thomas, or William. They are true and firm whatever principle is at stake."

"Bennie is tenderest of them all," the mother hastened to say, as if reassuring herself. "He is a dear, handsome boy, and if he does wrong he is quick to confess it and ask forgiveness."

"Yes, wife, he has a tender heart, and we can trust him in God's keeping. If he would be contented to settle down with us here, he wouldn't have so many temptations; but he'll be sure to want to go to the city. He can make his way there, too, and make friends, if—"

"Don't speak it, husband. I can't bear to doubt one of my boys. I don't suppose I love my boys better than other mothers love theirs, but I can't feel for others as I do for myself. They must bide their time, and I must bide mine, but may God save Bennie!"

Forty years went by. The husband and father died, but the mother still lived, with faculties unimpaired and mother-love undimmed. The moth of roses would witness her eightieth birthday. Children and grandchildren were summoned to

celebrate the occasion, and their hearty responses testified to the warmth of affection she had inspired. When the long-looked-for day arrived she was like a queen receiving the homage of loyal and loving subjects.

But there was one missing. Bennie, the tenderest of them all and the first to acknowledge a fault, had died many years before, leaving a wife and son, the latter then too young to realize the loss which had fallen upon them. He had not seen much of his grandmother. They had met only during brief visits, when the novelty of country life had absorbed his whole attention. But he was now fast growing to manhood, and naturally thought more of his father and his father's home.

His mother, who had remained a widow, and whom recent losses of property had compelled to think seriously of the future of herself and son, was glad to leave the surroundings of fashion and gayety to which she had been all her life accustomed. So she came and sat at the feet of one who both counselled and consoled her.

"It is better for Amos to depend on himself than to have a fortune put in his hands," said the old lady tenderly. "I don't know but you'll think hard of me for it, but I was ready to thank the Lord when I knew the bank had failed that you had so much money in. Richard says there's enough for you, and Amos don't need it; he don't, dear;" and a wrinkled hand was laid lovingly upon the up-turned brow of her daughter-in-law.

"But I don't think of myself, mother; it is for Amos I wish to do so much. He is the only link between me and my husband, and it seems to me that never another woman loved her husband as I loved mine."

"I know you loved my Bennie, dear, and he loved you; and your boy is like what mine was at his age, only mine was brought up to work on a farm, and yours was brought up in the city without work."

"It was not necessary for Amos to work. There was enough for us both and my father was glad to provide for us."

"Yes, dear, but your boy needs the discipline of work. I don't want to hurt your feelings, but my Bennie had one failing. It troubled you, dear, as it did me, and I've worried for fear Amos would be like his father about liquor. As far back as we can go in my husband's family, there's always been one hard drinker in every generation. Sometimes there's been more, but always one, and it seems strange it should be—it's been them that might done the best if it hadn't been for drinking. I never told you of this before, but I thought the right time had come to put you on your guard."

"I knew my husband's weakness and I thought about it; it troubled me a little sometimes," said the younger woman hesitatingly; "but I never feared that he would dishonor himself or neglect me. I know he never would have abused me."

"I am thankful he never did, dear. He was generous and loving."

"And so is Amos, mother. He has been my comfort all these years."

"And I hope he will be your comfort as long as he lives. But I tremble for you both sometimes. He don't know what 'tis to deny himself much that he wants."

"No, mother, he don't; it has been a pleasure to me to gratify his wishes. I never thought he needed to be taught self-denial. I have trusted his father, and I have trusted him. Perhaps I have indulged him too much. His Uncle Richard might have done better for him than I have, but I intended to do right. Please talk to him, mother; he reverences you, and you can have great influence over him."

Amos was the favorite nephew and cousin, strikingly like his father, and proud of the resemblance; yet Richard Stanwood knew of grave irregularities committed by his father when under the influence of intoxicating drinks. There were business deficits, also, which had been concealed from the public, while brothers and sisters had contributed of their means to replace the funds squandered by his extravagance. They had done this without the knowledge of their mother, but she knew enough of this son's career to cause her much sorrow.

So far as possible his wife had been spared all loss of confidence in her husband, but she was now plainly warned of the danger which seemed imminent.

"What shall I do for Amos to make sure that

he will continue temperate?" asked Mrs. Benjamin Stanwood after a long silence, in which she reviewed many events now invested with a new significance. "Some of his young friends have taken a pledge never to taste even a drop of wine, or ale, or beer; but when my father was alive he ridiculed such pledges as foolish and unmanly. It doesn't seem to me possible that Amos needs to be bound by any promises in regard to the use of wine."

"I think he does need it, dear; I should feel safer about him. My Bennie needed to take such a pledge, but when he was young, folks didn't understand about it as well as they do now, and wine wa'n't reckoned with rum and brandy. Such a pledge would have saved my boy. If he'd put his name to it, he'd kept it; he wouldn't break his word."

"No more would Amos; he says his word shall be as good as his bond. He is a truthful boy."

"I'm glad of it. Then if he'd sign the total abstinence pledge he'd be safe. I wish every one of my children and grandchildren would sign it."

"Tell them so, mother; now is the very time. No one will refuse to grant you the favor."

"Then write the pledge, dear, and I will do what I can."

When this was presented a murmur of surprise passed from lip to lip, and there were several not quite prepared to bind themselves to such abstinence; but it was mother's birthday, and she had a right to expect compliance with her requests. One after another affixed their names, cheerfully or reluctantly, yet all with an earnest purpose.

Amos kept himself in the back-ground, thus revealing his unwillingness to sign the pledge, and at the same time betraying his need of so doing. His was the very last signature, and, having written it in bold characters, he said with sharp emphasis, while tears filled his eyes:—

"Grandmother, that was the hardest of anything you could have asked me to do; but now I have taken the pledge, I will keep it, and may God help me!"—*M. D. Chellis in Nat. Temp. Adv.*

BUSINESS MAXIMS.

PAY as you go. Cash makes many friends.

What is worth doing at all is worth doing well.

Make yourself master of your calling, whatever it may be.

Think nothing too small to claim your attention and nothing too great for your endeavor, which in any way concerns your success.

Know at all times the exact state of your affairs. You can only do so by keeping accurate account.

Cultivate good manners and always treat the poor as well as the rich, courteously.

Don't wait for business to come to you—it must be sought.

Of two investments choose the safest, rather than the one which promises large dividends.

Interest is a moth with a very capacious stomach.

I HAVE no faith in that woman who talks grace and glory abroad and uses no soap at home. Let the buttons be on the shirt, let the children's socks be mended, let the roast beef be done to a turn, let the house be as clean as a new pin, let the home be as happy as can be, and there will be room for those little deeds of love and faith which, in my Master's name, I seek for you who love His appearing. Serve God by doing common actions in a heavenly spirit, and then, if your daily calling only leaves you cracks and crevices of time, fill these up with holy service. To use the Apostle's words: "As we have an opportunity let us do good unto all men."—*Spurgeon.*

FOUR KINDS OF READERS.—Coleridge says that there are four kinds of readers. The first is like the hour-glass; and their reading being as the sand, it runs in and runs out, and leaves not a vestige behind. A second is like the sponge, which imbibes everything, and returns it in nearly the same state, only a little dirtier. A third is like a jelly-bag, allowing all that is pure to pass away, and retaining only the refuse and dregs. And the fourth is like the slaves in the diamond mines of Golconda, who, casting aside all that is worthless, retains only pure gems. Make it a rule to read a little every day, even if it be but a single sentence.

ITEMS OF NEWS.

—A fire at Jacksonville, Ill., April 30, destroyed two entire blocks.

—Postmaster General Key, has been appointed to a Judgeship.

—A piercing cold wind, and blinding snow storm prevailed in Ottawa, Ontario, April 30.

—A dispatch of May 2, says: "Two large hotels at Battle Creek, Mich., were burned yesterday."

—Memorial Hall at the Dayton, Ohio, Soldier's Home, was burned May 2. It will be rebuilt.

—The English training ship, *Atalanta*, is given up for lost. She carried 11 officers, and 300 young men.

—Politics are mixed. An unusual amount of bickering over rival candidates is going on in the two parties.

—Bismarck's physicians have at last compelled his retirement from business on account of his failing health.

—Accounts from Afghanistan are considered very favorable to the English, but they are not altogether consistent.

—The town of Keytesville, Mo., was consumed by fire April 19. A fierce gale spread the fire in every direction.

—Grace Methodist Episcopal church of New York was burned May 2. The fire is supposed to have been incendiary.

—Two boilers exploded at the Tod furnace on Briar Hill, near Youngstown, Ohio, April 30, killing two men, and wounding five.

—The supreme court of Illinois decides favorably to the board of education directing the reading of the Bible in the public schools.

—The German South Sea Trading Company are taking steps to wind up their affairs, because the government refuses to grant a subsidy.

—Seventy houses were recently burned at Rodoanyal, Russia, and one hundred and thirty at Nemeroff; more than 200 families are homeless.

—A Catholic paper in writing about the Catholics and the Ritualists of the English church, heads the article "Papacy and Apacy."

—The coal mines at Belleville, Ill., have been closed in consequence of the dictatorial conduct of the miners. The Governor has sent the sheriff to preserve order.

—A Paris dispatch of April 30, to the *London Daily News* says: Wheat has declined considerably, and the position of the American and French Corn Syndicate is considered precarious.

—President McCosh says only four graduates of the one thousand during his connection with the Princeton College were skeptics, and three of them have now become preachers of the Gospel.

—An emphatic denial is given to the story that foreign Jews are being expelled from Russia. On the contrary, the regulations against the residence of Jews in several provincial towns have been suspended.

—Gladstone has been made Premier of England in spite of the Queen's well-known coolness toward him. So strong is the expression of the popular will in the kingdom. His cabinet is considered a very strong one.

—The leading grain circular of Liverpool, April 30, says: "The grain trade during the past week has been dull and lifeless, with an almost entire cessation of demand. The improving tendency recorded last week has entirely disappeared."

—The New York daily *Witness*, the only daily religious paper in the world, has suspended, died, for want of patronage. The *Independent* says it was a paper having only piety and not brains. This is a cruel criticism from a co-religious paper which has often been suspected of having only brains and no piety!

—California storm notes of April 21: Healdsburg, 9.73 inches in 48 hours; Grass Valley, 4.50 inches in 18 hours; Georgetown, El Dorado Co., April 21, raining one inch in three hours,—8 inches to 24 hours; Placerville, several houses blown down by wind, with heavy rain; bridges carried away, and railroad wash outs in many parts of the State, with much injury to the crops; Nevada, (Nevada Co.) 5.20 inches in 24 hours, with 22.98 inches in April, six times more than usual in the month; a camp of Indians have lived for several years on an island in Alameda creek; their houses floated away, and they escaped into sycamore trees.

OBITUARY.

DIED, April 3, in Lind, Waupaca Co., Wis., at the residence of his son-in-law, Wm. D. Van Ostran, Joel S. Rice, aged 96 years and 6 months. For three and a half weeks he suffered intensely, but never uttered an impatient or unkind word. His health had been poor all winter, and he seemed to know that his time was short; he would sometimes say he was "only waiting." We mourn the loss of a kind father, but we mourn not as those without hope. Funeral discourse from Job 14:14, 15, by Eld. D. Burnham, First-day Adventist.

MRS. WM. D. VAN OSTRAN.

DIED, in San Francisco, April 27, George A. Humphrey, aged one year, three months, and twenty-two days. May the bereaved parents be upheld in this affliction by the gracious promises of God so kindly offered to mourners.

J. H. WAGGONER.

RURAL HEALTH RETREAT.

THIS INSTITUTION is located about two and a half miles from St Helena, Napa County, California, at the

CRYSTAL SPRINGS.

The water is clear, pure and cool. The facilities for heating water, and bathing, are unsurpassed. The situation is both pleasant and healthy, it being about 300 feet above the valley. The scenery is unsurpassed for beauty, including a view of valley and mountain. The building is spacious, and the table accommodations are first-class.

The institution is just opened. The medical department is under direction of E. J. Waggoner, M. D., who has had experience in practice in the Medical and Surgical Sanitarium at Battle Creek, Mich.

Those who seek medical treatment under favorable and health-giving conditions, and those who seek a pleasant resort from the heat and business of the city, cannot fail to be pleased at the Retreat.

Terms reasonable. For particulars address

A. B. ATWOOD, ST. HELENA, CAL.

BATTLE CREEK SANITARIUM.



Institution Founded 1886.....4000 Patients Successfully Treated.

THIS INSTITUTION, for completeness of appointment, and extent of facilities, is unrivaled in this country. Its splendid arrangements for HEATING AND VENTILATION, together with special appliances for regulating the humidity of the atmosphere, makes this Institution

UNEQUALED AS A WINTER RESORT FOR CHRONIC INVALIDS.

Even persons suffering with pulmonary difficulties do much better here than in Florida.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 6, 1880.

ARRIVAL.

DR. E. J. WAGGONER has just arrived in Oakland, from Battle Creek, Mich. He comes to take charge of the medical department of the Rural Health Retreat, at St. Helena, Napa Co. We have spent some time at the Retreat, and can cordially recommend it to health-seekers, and also to pleasure-seekers, as a resort unequalled for beauty of scenery as well as healthiness of location.

SALEM, OREGON, CAMP-MEETING.

WE invite attention to the report of Bro. Van Horn, in which is announced the change in the place of holding the Western Oregon camp-meeting. It will be held in the city of Salem. It is a beautiful location. Marion Square is well set with shade trees, and the whole city will have an opportunity to hear, on the same ground where the truth was first proclaimed there. We believe this change will be hailed with pleasure by all parties concerned.

ACKNOWLEDGED.

WE hereby express thanks to Sister Nelson, of Shanghai, China, for a copy of a pamphlet by M. T. Yates, D. D., entitled "Ancestral Worship." It is an essay read before a Missionary Conference at Shanghai, and issued from the Presbyterian Mission Press. In the present phase of theological discussion on the state and condition of the dead, the essay is of great interest. We shall refer to its statements hereafter.

HERALD OF TRUTH.

WE find on our table a paper with the above title, published at Oakland, Cal. It is a Baptist paper, edited by Eld. Abbott, pastor of the First Baptist church of this city. Eld. Abbott shows tact and ability as an editor. We congratulate the Baptists on their having so good a denominational paper on this coast.

AIONIOS—FOREVER.

THE N. Y. *Independent* contains the following editorial note:—

"Dr. MacLagan, Bishop of Litchfield, has been advising his clergy not, indeed, to keep back the darker teaching of the Scriptures in relation to the penalties of the future state; but at the same time 'not to dwell too prominently upon it.' In his recent charge, he told them that the Greek word *aionios*, translated 'eternal,' or 'everlasting' in our version, does not mean 'endless,' but only 'very long.' It is true enough, beyond question, that *aionios*, like all other words, was often used in a somewhat loose sense by the biblical writers; but the application of the word was in the sense of *endless*, or as near *endless* as the nature of the case allowed. As always, this, or any other word—derivation, or strict verbal definition is of no value; but the drift of the general sense must determine as to the meaning."

Both the Doctor and editor are right, in the main. As "the drift of the general sense must determine its meaning," we readily concede that it *may* mean endless, but not necessarily so. What we find fault with is the determination of some writers to arbitrarily confine it to one usage or one meaning, and that always endless. It is easy to show that usage in the Scriptures does not justify this arbitrary decision. We are glad that "learning" is setting itself right on this subject.

ASSASSINATION OF CHARLES DE YOUNG.

ON Friday evening, April 23, San Francisco was thrown into another excitement by the murder of Charles De Young, senior editor and proprietor of the *Chronicle*, in the business office of that paper, by Isaac M. Kalloch, son of Mayor Kalloch.

The attempt of De Young to assassinate the elder Kalloch on the 23d day of August last, is yet fresh in the minds of the reader. And that was not the only time that he had wantonly assailed persons with the pistol. He courted the fate which he has met.

De Young's trial for that assault was set for May 3, and it is reported that he had been getting evidence very damaging to the reputation of Kalloch, which he was to have presented at the trial. Recently, a

pamphlet report of the trial of Kalloch for adultery in Massachusetts has been extensively circulated in San Francisco. It appears that its circulation was laid to De Young. Either this, or to forestall the presentation of unwelcome evidence in Court, is supposed to be the immediate cause of this murder, which was cool, and premeditated.

Young Kalloch was seen to look in at the window to observe the position of the inmates of the room; and suddenly opening the door, near which De Young stood, he rapidly fired five shots from a revolver, one ball striking De Young in the face, cutting his upper lip, and lodging in the jugular vein. He died in about five minutes, it being about 8 o'clock.

As publishers of a religious paper, we feel constrained to notice this matter for one of its features. Last August, immediately after the attempt of De Young to assassinate I. S. Kalloch, the son, I. M. Kalloch, who had been officiating as pastor of a Baptist church in Healdsburg, and preaching in other places, appeared at a meeting on the "sand lot," that hot bed of iniquity, and used the following language:—

"I expect to see the corpse of that —, and to see my father tread on his grave. I appeal to you all, if the law does not follow its course, and if Charley De Young does not die by the law, to help me to kill him."

With this declaration of murderous intention on his tongue, the Metropolitan Temple Baptist church accepted him as its pastor, associated with his father. The elder Kalloch, a few days before this, had used language at that church which no paper in San Francisco, noted as it is for reckless journalism, was vile enough to print. His words have never been published. Under these circumstances, we do not see how that church can possibly free itself from the stigma which attaches to these indecent and murderous transactions. It is a disgrace to the name and profession of Christianity. We are glad to know that some Baptists in California have no fellowship for either the church, or its disgraced and disgraceful pastors. But we have to record the fact that, on the recovery of Mayor Kalloch, a jubilee meeting was held, in which Baptist ministers of high standing in the denomination, vied with each other to glorify the pastor of the Temple church, when they had every reason to believe, and sufficient evidence to know, that he was utterly unfit to occupy the pulpit of a church bearing the Christian name.

It is not in the personal features of the case which we take any interest. We have no acquaintance with any of the parties. As individuals their transactions have no more interest for us than the thousands of like crimes which are being enacted almost without intermission. But it indicates that the standard of Christianity is lamentably low in any community and among any people when such things can be tolerated, and suffered to bear the sacred name of Christian. It is because vile men are upheld in their pernicious ways in the churches, that the way of truth is evil spoken of; 2 Peter 2:2. While large denominations fellowship such churches, and churches uphold such ministers, it is to be expected that many thoughtful people will regard the religion which they profess as a delusion and a fraud. It is this which so greatly retards the success of Christianity, and makes the preaching of the gospel so difficult before the masses. Did all men patiently examine the claims of the truth, and closely distinguish between the true follower of Christ and the worldly hypocrite, it would be different. Jesus said to his disciples, "Ye are the light of the world," and it is to be expected that the world will judge of Christianity by its professed adherents. Therefore great is the responsibility of that professed follower, or church, of Christ who dares to hold up before the world a false and misleading light.

We are often accused of being uncharitable because we deny the Christian standing of those pretenders who bring reproach on the cause of God. We feel in duty bound to "cry aloud, and spare not." The standard of Christianity trails in the dust, while those who bear the name of Christ unite in fashionable follies, and all manner of worldly trifling; and we are expected to hold our peace for the sake of religion! He is recreant to the cause of Christ who dares to hold his peace while he sees his Master's name and cause disgraced by designing worldly professors. The very fact that we are expected to remain silent and raise no warning cry against abounding iniquity and churchly folly, proves that the churches, as a general thing, are sadly degenerate—are fallen. Rev. 14:8. Soon we

expect that, in the providence of God, a more urgent warning will be given, attended by the imperative call, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:1-4.

May the Lord grant us grace to keep ourselves free from unhallowed influences in this evil day.

THE *Baltimore American* says: "It is not long sermons in the abstract that church-goers object to, but long sermons where the length is not warranted by the amount of thought, and study, and investigation which the preacher has devoted to his discourse."

Appointments.

CAMP-MEETING IN EASTERN OREGON.

THERE will be a camp-meeting held at Milton, Umatilla Co., Oregon, commencing May 20, and continuing until May 31. This includes two Sabbaths and first-days. Special instruction will be given in the tract and missionary work at this meeting, and matters of general interest will be considered. It is now expected that Sister White and other help from the General Conference will be present. It would be desirable to have every family of S. D. Adventists east of the Cascade mountains present at this meeting. Those who are able should procure tents. But let none remain away because they cannot do this. Such will be provided for.

COMMITTEE.

Also, a Camp-meeting will be held in Salem, in the city, in Marion Square, commencing June 9, and holding until June 15. We expect to see every friend of the cause in Western Oregon and Washington at this meeting.

I. D. VAN HORN.

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