

# 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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### CUMBERED ABOUT MUCH SERVING.

CHRIST never asks of us such busy labor  
As leaves no time for resting at his feet;  
The waiting attitude of expectation  
He oft times counts a service most complete.

He sometimes wants our ear—our rapt attention—  
That he some sweetest secret may impart;  
'Tis always in the time of deepest silence,  
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord hath placed us  
Within a space so narrow, so obscure,  
That nothing we call work can find an entrance;  
There's only room to suffer—to endure.

Well, God loves patience! Souls that dwell in stillness,  
Doing the little things, or resting quite,  
May just as perfectly fulfill their mission,  
Be just as useful in the Father's sight,

As they who grapple with some giant evil,  
Clearing a path that every eye may see,  
Our Saviour cares for cheerful acquiescence,  
Rather than for a busy ministry.

And yet he does love service, where 'tis given  
By grateful love that clothes itself in deed;  
But work that's done beneath the scourge of duty,  
Be sure to such he gives but little heed.

Then, seek to please him, whatsoever he bids thee;  
Whether to do, to suffer, to lie still!  
'Twill matter little by what path he led us,  
If in it all we sought to do his will.

## General Articles.

### THE IDOLATRY OF ISRAEL.

BY MRS. E. G. WHITE.

At the command of God, Moses again ascended the mountain, and took with him Aaron, Nadab, and Abihu, with seventy of the most influential elders in Israel. These were placed where they might behold the majesty of the divine presence, while the people should worship at the foot of the mount. "And they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand; also, they saw God, and did eat and drink."

They did not behold the person of God, but only the inexpressible glory which surrounded him. Previous to this, had they looked upon such a scene, they could not have lived, for they were unprepared for it. But the exhibitions of God's power had filled them with fear, which wrought in them repentance for their past transgressions. They loved and revered God, and had been purifying themselves, and contemplating his glory, purity, and mercy, until they could approach nearer Him who had been the subject of all their meditations. God had enshrouded his glory with a thick cloud, so that the people could not behold it. The office of the elders whom Moses took with him, was to aid him in leading the host of Israel to the promised land. This work was of such magnitude that God condescended to put his Spirit upon them. He honored them with a nearer view of the glory which surrounded him, that they might have a clear sense of his greatness and majesty and power, and thus be prepared with wisdom to act their part in the great work assigned them.

Moses and "his minister Joshua" were next summoned to meet with God. The decalogue was to be delivered, inscribed on two tables of stone, and as the time of absence was to be a long one, the leader had appointed Aaron and Hur, assisted by the elders, to act in his stead, giving

them the injunction, "Tarry ye here, until I come again unto you." "And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount, in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount forty days and forty nights."

Even Moses could not go up at once into the mount; for he could not immediately approach so nigh unto God and endure the exhibitions of his glory. Six days was he preparing to meet with God. His common thoughts and feelings must be put away. During six days he was devoting his thoughts to God, and sanctifying himself by meditation and prayer, before he could be prepared to converse with his Maker.

The Lord then gave Moses directions for the building of a sanctuary, in which the divine presence would be specially manifested; he also gave further instructions in regard to the Sabbath. Finally there was delivered to Moses, by the hand of Divine Majesty, the testimony, or ten commandments, engraven on two tables of stone.

But while Moses was thus receiving instruction from God, the people were corrupting themselves at the foot of the mount. The mixed multitude that came from Egypt with the Israelites were the principal movers in this dreadful departure from God. They were called a mixed multitude, because the Hebrews had intermarried with the Egyptians.

The people had seen Moses ascend the mount and enter the cloud, while the summit of the mountain was all in flames. They watched for his return; and as he did not come as soon as he expected, they became impatient, and persisted that he had been slain by the burning flame.

A large company assembled around the tent of Aaron, and told him that Moses would never return—that the cloud which had hitherto led them now rested upon the mount, and would no longer direct their route through the wilderness. They desired something which they could look upon to resemble God. The gods of Egypt were in their minds, and Satan was improving this opportunity, in the absence of their appointed leader, to tempt them to imitate the Egyptians in their idolatry. They suggested that if Moses should never return to them, they could go back into Egypt, and find favor with the Egyptians, by bearing this image before them, acknowledging it as their god.

Aaron remonstrated against their plans, until he thought they were determined to carry out their purpose, and he then ceased reasoning with them. So violent were their clamors that he feared for his own safety. And instead of standing up nobly for the honor of God, and trusting his life in the hands of Him who had wrought wonders for his people, Aaron lost his courage, his trust in the Lord, and cowardly yielded to the wishes of an impatient multitude; and this, too, in direct opposition to the recent commands of God.

He told them to collect the golden earrings among the people, and bring the gold to him. He supposed this would deter them from their purpose. But not so; they willingly gave up their ornaments, and from these he made a calf in imitation of the gods of Egypt, and built an altar whereon to sacrifice to this idol. And he submitted to hear the people proclaim, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." What an insult to Jehovah! Aaron himself "made proclamation and said, To-morrow, is a feast to the Lord. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the

people sat down to eat and drink, and rose up to play." They had recently listened to the proclamation of the law of God from Sinai, amid the most sublime demonstrations of divine power; and now, when their faith was tested by the absence of Moses for a few weeks, they engaged in idolatry, which had been so recently specified and expressly forbidden by Jehovah. God's anger was kindled against them.

Moses was warned to hasten back to the camp, for the people had turned again to the heathen worship. God said to him, "Let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation."

God saw that the children of Israel, especially the mixed multitude, were continually disposed to rebel, and, by their works, provoke him to destroy them. He knew that they would murmur against their leader, when in difficulty, and grieve him by their continual rebellion. He therefore proposed to Moses to consume them, and make of him a great nation. Here the Lord proved his servant.

He knew that it was a laborious and soul-trying work to lead that rebellious people through to the promised land. He would test the perseverance, faithfulness, and love of Moses, for such an erring and ungrateful people. But the man of God would not consent that Israel should be destroyed. He showed by his intercessions that he valued the prosperity of God's chosen people more highly than a great name, or to be called the father of a greater nation than was Israel.

"And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people which thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand? Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth?" And he begged that the people for whom God had so signally manifested his power, might be spared.

The thought that the heathen nations, and especially the Egyptians, would triumph over Israel, and reproach God, was overwhelming to Moses. He could not let Israel go, notwithstanding all their rebellion, and their repeated murmurings against himself. The news of their wonderful deliverance had been spread among all nations, and all people were anxiously watching to see what God would do for them. And Moses remembered well the words of the Egyptians, that he was leading them into the wilderness that they might perish, and he receive their possessions. And now if God should destroy his people, and exalt him to be a greater nation than Israel, would not the heathen triumph and claim that the God of the Hebrews was not able to lead them to the land he had promised them? As Moses interceded for Israel, his timidity was lost in his deep interest and love for that people for whom he had, in the hands of God, been the means of doing so much. He presented before God his promise to Abraham, Isaac, and Jacob. He prayed with firm faith and determined purpose. The Lord listened to his pleadings, and regarded his unselfish prayer, and promised that he would spare Israel.

Nobly did Moses stand the test, and show that his interest in Israel was not to obtain a great name, nor to exalt himself. The burden of God's people was upon him. God had proved him, and was pleased with his faithfulness, his simplicity of heart, and integrity before him, and he committed to him, as to a faithful shepherd, the great charge of leading his people through to the promised land.

NEVER chase a lie. Let it alone, and it will run itself to death. You can work out a good character much faster than any one can lie you out of it.

## THE UNITED STATES IN PROPHECY.

BY ELDER U. SMITH.

## THE BEGINNING OF THE END.

REFERENCE was made in another place to the movement now on foot for a grand union of all the churches; not a union which arises from the putting away of error and uniting upon the harmonious principles of truth, but simply a combination of sects, each retaining its own particular creed, but confederated for the purpose of carrying out more extensively the common points of our faith. This movement finds a strong undercurrent of favor in all the churches. And men are engaged to carry it through who are not easily turned from their purpose.

And there has suddenly arisen a class of men whose souls are absorbed with the cognate idea of Sunday reform, and who have dedicated every energy of their being to the carrying forward of this kindred movement. The "New York Sabbath Committee" have labored zealously by means of books, tracts, speeches, and sermons, to create a strong public sentiment in behalf of Sunday. Making slow progress through moral suasion, they seek a shorter path to the accomplishment of their purposes through political power. And why not? Christianity has become popular, and her professed adherents are numerous. Why not avail themselves of the power of the ballot to secure their ends? Rev. J. S. Smart (Methodist), in a published sermon on the "Political Duties of Christian Men and Ministers," expresses a largely-prevailing sentiment on this question, when he says:—

"I claim that we have and ought to have, just as much concern in the government of this country as any other men. . . . We are the mass of the people. Virtue in this country is not weak; her ranks are strong in numbers, and invincible from the righteousness of her cause—invincible if united. Let not her ranks be broken by party names."

A "National Association" has been in existence for a number of years, which has for its object the securing of such amendments to the National Constitution as shall express the religious views of the majority of the people, and make it an instrument under which the keeping of Sunday can be enforced as the Christian Sabbath. This Association already embraces within its organization a long array of eminent and honorable names: Governors of our States, Presidents of our colleges, Bishops, Doctors of Divinity, Doctors of Law, and men who occupy high positions in all the walks of life.

In the Address issued by the officers of this Association, they say:—

"Men of high standing, in every walk of life, of every section of the country, and of every shade of political sentiment and religious belief, have concurred in the measure."

In their appeal, they most earnestly request every lover of his country to join in forming auxiliary associations, circulate documents, attend conventions, sign the memorial to Congress, etc.

In their plea for an amended Constitution, they ask the people to—

"Consider that God is not once named in our National Constitution. There is nothing in it which requires an 'oath of God,' as the Bible styles it (which, after all, is the great bond both of loyalty in the citizen and of fidelity in the magistrate); nothing which requires the observance of the day of rest and of worship, or which respects its sanctity. If we do not have the mails carried and the post-offices open on Sunday, it is because we have a Postmaster-General who respects the day. If our Supreme Courts are not held, and if Congress does not sit on that day, it is custom and not law that makes it so. Nothing in the Constitution gives Sunday quiet to the custom-house, the navy yard, the barracks, or any of the departments of government.

"Consider that they fairly express the mind of the great body of the American people. This is a Christian people. These amendments agree with the faith, the feelings, and the forms of every Christian church or sect. The Catholic and the Protestant, the Unitarian and the Trinitarian, profess and approve all that is here proposed. Why should their wishes not become law? Why should not the Constitution be made to suit and to represent a constituency so overwhelmingly in the majority?"

"This great majority is becoming daily more

conscious, not only of their rights, but of their power. Their number grows, and their column becomes more solid. They have quietly, steadily opposed infidelity, until it has, at least, become politically unpopular. They have asserted the rights of men and the rights of the government, until the nation's faith has become measurably fixed and declared on these points. And now that the close of the war gives us occasion to amend our Constitution, that it may clearly and fully represent the mind of the people on these points, they feel that it should also be so amended as to recognize the rights of God in man and in government. Is it anything but due to their long patience that they be at length allowed to speak out the great facts and principles which give to all government its dignity, stability, and beneficence?"

Thus for several years a movement has been on foot, daily growing in extent, and importance, and power, to fulfill that portion of the prophecy of Rev. 13:11-17, which first calls forth the dissent of the objector, and which appears from every point of view the most improbable of all the specifications; namely, the erection of the image and the enforcing of the mark. Beyond this, nothing remains but the sharp conflict of the people of God with this earthly power, and the eternal triumph of the overcomer.

An Association, even now national in its character, as already noticed, and endeavoring, as is appropriate for those who have such objects in view, to secure their purposes under the sanction of the highest authority of the land, the National Constitution, already has this matter in hand. In the interest of this Association there is published, in Philadelphia, a semi-monthly paper called the *Christian Statesman*, in advocacy of this movement. Every issue of that paper goes forth filled with arguments and appeals from some of the ablest pens in our land, in favor of the desired Constitutional Amendment. These are the very methods by which, in a country like ours, great revolutions are brought about; and no movement has ever arisen so suddenly as this to so high a position in public esteem with certain classes, and taken so strong a hold upon their hearts.

Says Mr. G. A. Townsend (*New World and Old*, p. 212):—

"Church and State has several times crept into American politics, as in the contentions over the Bible in the public schools, the Anti-Catholic party of 1844, etc. Our people have been wise enough heretofore to respect the clergy in all religious questions, and to entertain a wholesome jealousy of them in politics. The latest politico-theological movement [italics ours] is to insert the name of the Deity in the Constitution."

The present movements of this National Association and the progress it has made may be gathered somewhat from the following sketch of its history and the reports of the proceedings of some of the conventions which have thus far been held.

From the Pittsburgh (Pa.) *Commercial*, of Feb. 6, 1874, we take the following:—

"The present movement to secure the religious amendment of the Constitution originated at Xenia, Ohio, in February, 1863, in a convention composed of eleven different religious denominations, who assembled for prayer and conference, not in regard to the amendment of the Constitution, but the state of religion. Meetings—small in numbers—were held shortly after in Pittsburgh and elsewhere. At first, the association was called a 'Religious Council,' now it is known as the 'National Association to Secure the Religious Amendment of the Constitution of the United States,' and is becoming more popular and increasing largely in numbers.

"The first National Convention of the Association was held in the first United Presbyterian church, Allegheny, Pa., Jan. 27, 1864, at which a large delegation was appointed to present the matter to the consideration of Hon. Abraham Lincoln, President of the United States. An adjourned meeting was held in the Eighth Street Methodist Episcopal church, Philadelphia, on the 7th and 8th of July of the same year; and another in the same city, in the West Arch Street Presbyterian church, Nov. 29, 1864.

"Conventions were held in New York in 1868, Columbus, O., Feb., 1869, and Monmouth, Ill., April, 1871.

"National Conventions were held in Pittsburgh, 1870; Philadelphia, 1871; Cincinnati, 1872; and New York, 1873. The National Convention

which meets this afternoon [Feb. 4, 1874] in Library Hall [in Pittsburgh, Pa.], is we believe, the fifth in order."

From the Report of the Executive Committee at the Cincinnati Convention, Jan. 31, 1872, it appeared that ten thousand copies of the proceedings of the Philadelphia Convention have been gratuitously distributed; that a General Secretary (Rev. D. McAllister) has been appointed, with a salary of \$2,500; and that a long and elaborate paper by Prof. Taylor Lewis, of Union College, in advocacy of the ideas and objects of the Association, will soon be published; that the number of the Executive Committee is recommended to be increased to twenty-five, besides including all presidents of auxiliary associations; that \$2,177 have been raised the past year by the Association, and that a balance of over \$90 remains in the treasury. Nearly \$1,800 were raised at this Convention.

The Business Committee recommended that the delegates to this Convention hold meetings in their respective localities to ratify the resolutions adopted at Cincinnati; that twenty thousand copies of the proceedings of this Convention be published in tract form; and that the friends of the Association be urged to form auxiliary associations. All these recommendations were adopted.

Among resolutions passed were the following:—

"Resolved, That it is the right and duty of the United States, as a nation settled by Christians, a nation with Christian laws and usages, and with Christianity as its greatest social force, to acknowledge itself in its written Constitution to be a Christian nation.

"Resolved, That the proposed religious amendment, so far from tending to a union of Church and State, is directly opposed to such union, inasmuch as it recognizes the nation's own relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any church establishment."

Of the fifth annual Convention at Pittsburg, Feb. 4, 1874, Eld. J. H. Waggoner, who went as a correspondent from S. D. Adventists, says, in the *Advent Review* of Feb. 17, 1874:—

"This was a meeting of delegates, but largely attended. The number of delegates holding certificates was 641; non-certified, 432; total, 1073, representing 18 States. Petitions to Congress, partially returned as I understood, footed up over 54,000 names.

"It has been strongly impressed upon my mind that we have under estimated, rather than over estimated, the rapid growth and power of this movement. Those who think we have been deluded in confidently looking for a great change in the nature and policy of our government, could but be convinced that we were right in this if they would attend such a meeting as this, or by other means become acquainted with what is actually taking place in this respect. The reason assigned for calling a delegated convention is that no place could be found large enough to accommodate a mass meeting of the friends of the cause. But it is proposed to hold mass meetings in the several States, and have a general grand rally in 1876, the centennial anniversary of independence.

"The animus of this meeting cannot be understood nor appreciated by any one who did not attend it. It was a large gathering of delegates and others, and for enthusiasm and unanimity is rarely equaled. This feature can be but feebly described in any published report. And I notice that some of the most significant and stirring expressions are left out of the most complete reports of the speeches yet given.

"The officers of the Association for the coming year are, President, Hon. Felix R. Brunot, Pittsburgh, with 99 Vice-Presidents, among whom are 4 Governors, 5 State Superintendents of Public Instruction, 9 Bishops, 15 Judges of higher Courts, and 41 College Presidents and Professors; and the others are all eminent men. General Secretary, Rev. D. McAllister, N. Y.; Corresponding Secretary, Rev. T. P. Stevenson, Philadelphia."

In his opening address, the President of the National Association, and chairman of this fifth Convention, Hon. Felix R. Brunot, said that their "cause had made the progress of twenty years in five;" and the General Secretary, D. McAllister, said of the past year that it had "numbered a larger array of accessions to our ranks than any two, or three, or perhaps five preceding years."

(To be Continued.)

## WALKING BY FAITH.

We cannot see, when in the hush of some deep sorrow,  
How shadows of the night,  
With the glad coming of a happier morrow,  
Grow into light.

We do not know how unseen hands are guiding  
In dangerous paths our feet,  
Nor how the shadow of the rock is hiding  
Us from the noontide heat.

We do not know of snares and pitfalls lying  
Where our short sight would lead,  
Nor that the bread is all unsatisfying  
On which our souls would feed.

But up alone, where threads of life are woven,  
Wisdom directs our lot;  
And God's own hand will guide us to the haven,  
By "ways which we know not."

—E. Elliot.

## JESUS AND THE BIBLE.

"In the volume of the Book it is written of me" (Heb. 10:7). Commenting on this passage of Scripture, Martin Luther says:—

"There is but one Book; there is but one Person. That Book is the Bible; that Person is Jesus Christ." In the highest and best sense of the great reformer's thought all devout persons agree with the truth of this noble sentiment. There are many books in the world, and of the making of more good, bad, and indifferent there seems to be no end; but the Scriptures, the Holy Bible, is still, as it ever has been, pre-eminently the Book. Just as Jesus was pre-eminently among the many who bore the same name while he lived, so he is designated in the Greek of the New Testament by the definite article. He was emphatically the Jesus. So the Bible is among other books the Bible. When Sir Walter Scott lay dying, he called to his son-in-law, Mr. Lockhart, and said: "Read to me." "Out of which book, Sir Walter?" said Mr. Lockhart. The dying poet looked at him earnestly for a moment, and then said: "Lockhart, there is but one Book. Read to me out of the Bible." Happy the man who, living or dying, comes to understand that the Bible is the Book in all the world, and that Jesus Christ, of whom the great writers of the Bible wrote, is the only person to whom he can yield his heart and mind in supreme and undivided allegiance.

If Jesus Christ was God manifest in the flesh, it is also true that the Bible, in a very high and important sense, is a manifestation of Jesus Christ in the word. The written Word is the living stenograph of the Eternal and Incarnate Word, who was made flesh and dwelt among us. It is this fact that makes Christ and the Bible inseparable. Should we take Christ out of the Bible, there would be no book, in any proper sense, left. Should we destroy or deny the authenticity and genuineness of the Bible record, the world is left without Jesus Christ. Thus we come to the practical conclusion that Jesus Christ is the key to the interpretation or understanding of the Bible. In reading its sacred pages, in contemplating its great characters, in unfolding its symbols, in interpreting its types, in reading the history of its chosen people, in making research into its historic pages of creation, as well as in seeking the interpretation of its great prophecies, we need to take Jesus Christ with us as a key to unlock all. He who reads with Jesus as the key will read understandingly and be made wise unto salvation. Otherwise he will only become wise in his own conceits and probably wrest the Scriptures to his own condemnation.

From the time God announced in the Garden of Eden that the seed of the woman should bruise the serpent's head (Gen. 3:15) until the time when John cried, in response to the apocalyptic vision, "Even so, come Lord Jesus" (Rev. 22:20), he is seen to be the great central figure of the Book. As the sun casts a shadow before a body advancing from it, so Jesus, who was a Lamb slain from the foundation of the world, and whose goings forth have been from eternal, casts the long line of typical and ceremonial shadows seen in the Old Testament Scriptures before him. These, says the great apostle, were the shadow of good things to come—Jesus the substance of all those good things.—*Rev. Geo. F. Pentecost.*

ANY spiritual blessing is worth more than the most costly temporal good. A devout thought, a pious desire, a holy purpose is better than a great estate or an earthly kingdom. In eternity it will amount to more to have given a cup of cold water, with right motives, to an humble servant of God, than to have been flattered by a whole generation.

## THE SABBATH.

It is alleged by some that the fourth commandment is not binding under the gospel; that its requirements were abrogated when the Lord of the Sabbath declared that day made for man, and not man for it. But arguments based upon such an assumption prove too much; for if Christ did away with the fourth commandment of the decalogue, it may be reasoned that he also superseded the rest of the nine.

The confusion of ideas lies in the failure to distinguish between the moral, ceremonial and civil laws of the Old Testament dispensation. It is clear that when the veil of the Temple was rent in twain, an end was put to the law of commandments contained in ordinances; that all the ceremonies of sacrifice and priestly intercession gave place to the one great expiation and eternal advocacy of the One Mediator between God and men. So, when the theocracy had accomplished its purpose, the civil code of the Jews passed into desuetude. But to say that the moral law was destroyed by the introduction of the new dispensation is, by implication, to remove the very foundation of Christianity. Few can be found, perhaps, to favor such a view as this; and yet for consistency's sake, those who argue the abrogation of one of the ten commandments, must undermine the whole.

I believe, for one, that the entire decalogue is in full force now, and will be till "the last syllable of recorded time;" but that, instead of keeping these commandments from fear of the penalty of their violation, Christ inculcates the obedience of love. Hence we are to observe the Sabbath as a day of hallowed rest, of loving worship, and of cheerful service to God and man. Avoiding either extreme of austerity or levity, I hold to the duty of making the Sabbath a day of holy joy and attractiveness even to the children.—*Rev. Geo. H. Griffin.*

## A STRANGE VIEW OF CHRIST.

In a sermon at an Institute of Unitarians, in Providence, R. I., is found the following paragraph:—

"There had been but four men who stood forth as great religious leaders. They were Confucius, Mahomet, Buddah, and Jesus. Confucius taught the Chinese, but the religion which he taught was not adapted to the race. Mahomet was a grand torch of infinite service, but his faith was not universal. Buddhism and Christianity were alike in their regard for the whole human race. A Buddah girl who had been converted to Christianity was dying, and her mother wept for the future of the girl. The girl, to comfort her mother, told her a dream which she had. She dreamed that she saw the Lord Jesus and the Lord Buddah standing side by side in Heaven. Both smiled upon her, both smiled upon each other; but she said the crest of the Lord Jesus was the higher. That dream, said the speaker, I believe will be realized. I believe the time will come when humanity will elect, if that word may be used, the Lord Jesus as the great leader of the race. The unity of race; the brotherhood of man was the key note of the religion of Jesus. Christianity, as a historic religion, stood or fell upon the unity of man."

So then the Lord Jesus Christ is, is he not, only the author of one of the religions of the world, by means of which men can be saved! Then is he only a little superior to Buddah, regarded as the superior of the authors of religions, and on terms of loving fellowship with him! Then by some process of reasoning, or otherwise, is the race coming to elect the Lord Jesus and his religion! Now there are, doubtless, those who regard such notions as these not only as sober sense, but also as the advanced thought of the age. But to us they are strangely in contrast with the teachings of the old book known as the Word of God, which the world, we do not believe, has yet outgrown. In it we find expressed such sentiments as these, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." "One Lord, one faith, one baptism." For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all. "And hath given him a name which is above every name." "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Now we may be behind the times and fogyish, but we greatly prefer the old teaching to the new.—*Morning Star.*

## A TRACT FOR THE LABORER.

A DEAL of questionable literature has been freely distributed among the shops and tenement homes of the laboring classes in this country during the past few years—literature that adds discontent to discontent, fans the flame of hatred for employers, and leads directly to desperation and lawlessness. If now some real friend of the working classes, with no selfish ends to gain, would circulate that part of the report of Carroll D. Wright, Chief of the Bureau of Labor Statistics in Massachusetts, which refers to strikes, they would learn something to their advantage, as the advertisers say. Mr. Wright, who is distinguished down East for his zeal and success in gathering statistical information, has taken the trouble to prepare a summary of strikes in Massachusetts since 1830. During these fifty years there are recorded 159, or one strike every four months. Of this large number only eighteen ended successfully for the workmen, 110 entirely failed, sixteen were compromised, and six were partly successful, the result of the other nine being unknown. That is, in the light of experience, a Massachusetts laborer who undertakes to force his employer to advance his wages, stands only one-eighth of a chance of succeeding. These figures are just as trustworthy as those on which insurance companies invest their capital, and cannot be wisely neglected.

The disastrous strike of the Fall River operatives last year cost them in wages \$1,400,000 during an idleness of fifteen weeks. Had they succeeded, it would have taken full two years for them to make good their loss. But they failed, and not only have lost the million and a half, but are in debt or have reduced their savings in order to live during the strike. A strike of crispins in Marlborough cost the operatives \$200,000 in wages lost; another strike of crispins at Lynn cost them \$250,000; a New-Bedford cotton-mill strike cost \$140,000, and so the record rolls on. Usually the expenses during the strike equal the wages lost, so that the balance seems largely against the strikers.

One of the permanent results of labor uprisings, as noted by Mr. Wright, is the effort continually being made by mill-owners to introduce machinery wherever they can. A machine does not strike for higher wages, or get drunk, and when abandoned does not threaten other machines which take its place. Machines, therefore, can be relied upon. The question of contingencies in taking a large manufacturing order is much more serious in a factory of operatives than in a factory of machines. The tendency, then, is for the laboring classes to narrow their chances for employment by repeated strikes.—*Examiner and Chronicle.*

## THE MOTIVE IN GIVING.

WE used to invite people to subscribe to the missionary cause, but in a species of public competition not dissimilar from the methods of an auctioneer. Fortunately we have got past that, and the great cause rests on the conscience of the church and the principles it has adopted. Rev. Mr. Osborne told a story at the late Wesleyan annual meeting which recalls the olden time. It is as follows: Many of the negro people in the West Indies are, in giving their money, subject to the same sort of influences as people at home. For instance some time ago a missionary meeting was being held, and a gentleman was reading the list of contributions, and cried out, "Nelson Coffee, one dollar." Nelson Coffee was in the chapel, and he said: "You say Mr. Nelson Coffee, and me give two dollar." "Well," said the gentleman, "if you give five dollars I will say, 'Nelson Coffee, Esquire.'" "Massa, me pay de money!" That seems to be applying the honorable designation of "Esquire" there pretty much as we do at home. I do not know by what principle people who prepare subscription lists are guided, or why they call one person "Mr. John Smith," and another "John Smith, Esq.;" but if ever they have a difficulty they will perhaps recollect how it is got over in the West Indies.—*Northern Advocate.*

A LITTLE boy whose father neglects the duty of family prayer, spent some time with his pious relatives, where morning and evening devotion was carefully observed, and religious instruction imparted, remarked, "We haven't got any God at my papa's house." "But isn't it true elsewhere that they haven't got any God in the house? How is it in yours?"

## THOUGHTS ON BAPTISM—NO 5.

## BAPTISM OF THE HOLY SPIRIT.

AN argument in favor of *pouring* is supposed to be found in this baptism, because the Spirit was *poured out*, or *shed forth*. See Acts 2. But there are two decisive difficulties in the way of this conclusion: 1. The word *ekcheo* is never once used in the numerous instances in the New Testament where the ordinance of baptism in water is referred to. 2. Though the Spirit was *poured out* on the day of Pentecost, it *filled the whole room* wherein the disciples were. If water were *poured out* into a room until the room was *entirely filled*, all the persons in that room would be *entirely surrounded with or submerged in*, the water. And this was the case in the pouring out of the Spirit. When speaking of the Spirit the word *ekcheo* is used, which is defined, *poured out*. But when speaking of the persons the word *baptizo* is used, which in all the lexicons is defined, *immerse*. This was literally accomplished by the Spirit filling the whole room wherein they were.

## SCRIPTURE ILLUSTRATIONS.

The Apostle Paul twice speaks of baptism as a *burial*. This expression is just, according to the meaning of the word *immersion*. But the term is not well chosen if it is intended to represent *sprinkling or pouring*. It is likened to the burial and resurrection of Christ, to which the ordinance has undoubted reference. "Therefore we are *buried* with him *by baptism* into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4. "*Buried* with him in *baptism*, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2:12. The most eminent scholars among those who advocate and practice sprinkling, have been constrained to admit that these illustrations have undoubted reference to the *primitive practice* of immersing in the rite of baptism.

The reader will pardon us for noticing the effort that has been made to evade the force of these scriptures. Because this baptism is a *burial*, and cannot be made a *sprinkling*, it has been denied that it refers to *water baptism*. Perhaps, said the objector, it refers to the fact that the disciples were buried in the love of God! Were that the truth, it would not destroy the force of the statement that *baptism is a burial*. The meaning of the word is the same, no matter what element is used. But that cannot be true, for this consideration: In whatsoever a person is buried, when he is raised he is raised out of the same. If we are buried in the earth, we are raised out of the earth; if buried in water, we are raised out of water; and if buried in the love of God, we are raised out of the love of God! Said the apostle to his brethren, "*Buried* with him in baptism, *wherein also ye are risen* with him." Were they raised *out of the love of God*? Would such a resurrection lead them to seek those things which are above? See chap. 3:1. Again we ask pardon for noticing such an objection. And we must express our astonishment that men of eminence and learning have presented this idea as against immersion. It is sometimes necessary to show how utterly idle is the effort to evade the force of the plain testimony of the word of God. And this shows what positions men are willing to take, and what conclusions they will risk, to support their theories against the plain reading and evident meaning of the Scriptures.

Under this head should be considered 1 Cor. 10:2. Dr. Clarke sanctions the idea that the Israelites were sprinkled by the cloud over them, and that this indicates that sprinkling is baptism. It is to be deplored that one so ripe in scholarship—so able as a critic—should so suffer himself to be blinded by the theology of a church. The language and the facts do not admit of such a construction. Shall we read it, "*Sprinkled by the cloud and by the sea*?" We cannot. "*Sprinkled in the cloud and in the sea*?" That is impossible. Prof. Stuart is much more reasonable on this point; he says:—

"The suggestion has sometimes been made, that the Israelites were *sprinkled* by the cloud and by the sea, and this was the baptism which Paul meant to designate. But the cloud on this occasion was not a cloud of rain; nor do we find any intimation that the *waters of the sea* sprinkled the children of Israel at this time. So much is true, viz., they were not *immersed*. Yet, as the lan-

guage must evidently be figurative in some good degree, and not literal, I do not see how, on the whole, we can make less of it than to suppose it has a tacit reference to the idea of *surrounding* in some way or other."

Granting that they were not immersed, certainly they were not sprinkled. And granting that the word *baptizo* is used figuratively in some good degree, yet the figure must be so construed as most nearly to conform to the actual meaning of the word, i. e. *immerse*. And this is done by the idea of *surrounding*, as Prof. Stuart has it; and it meets the conditions stated far better than any other construction.

## INSTANCES OF BAPTISM.

John baptized in the river Jordan. Christ, our pattern, was baptized in the Jordan. The record says, "And Jesus, when he was baptized, *went up straightway out of the water*." Matt. 3:16. Alas, how many professed followers of Christ would be ashamed to go down into the water to be baptized; be ashamed to be seen coming up out of the water, as Jesus their Lord was seen!

"John also was baptizing in Ænon, near to Salim, because there was much water there." John 3:23. The reason here given for baptizing in that place looks unmistakably to the same action as we find indicated in Matt. 3, baptizing in a body of water. We may safely leave it to the judgment of every reader that this reason would never be offered in favor of the modern practice of *rhantism*, if it can even be called that; as we recently saw a minister barely touch the ends of his fingers in water, and lay them upon the head of a child. Water is not even sprinkled upon the child. Nothing of that kind is found in the language of the New Testament.

The circumstances attending the baptism of the eunuch afford important evidence on this subject. First, we notice in this case the importance of baptism in the preaching of the gospel. Philip "*preached unto him Jesus*," and in the same interview the eunuch desired baptism, which proves that the preaching of Jesus included preaching baptism in the ministry of the apostles and evangelists. How different was this from the teaching and preaching of many at the present day.

Secondly, we notice that they both went down into the water, and there Philip baptized the eunuch. And together they came up out of the water. This is not consistent with the idea of any administration but that of immersion. The only remark we find in Prof. Stuart on baptism which gives occasion to doubt his candor as a writer, is on this text. He says:—

"If *katabesan eis to hudor* is meant to designate the act of *plunging or being immersed* into the water, as a part of the rite of baptism, then was Philip baptized as well as the eunuch; for the sacred writer says that *both went into the water*. Here, then, must have been a rebaptism of Philip; and what is at least singular, he must have baptized *himself* as well as the eunuch."

These remarks are entirely uncalled for by the record; they are as unworthy of the man who wrote them as of the subject on which they are written. Going down into the water is a necessary prerequisite to baptism (but not to sprinkling); but no one ever claimed or even thought that *katabesan eis to hudor* expresses "the action of plunging or being immersed." We fear the idea sprung up in the mind of a theologian rather than of a critic; for almost the next sentence says "*kai ebaptisen auton*," "and he baptized him." This excludes every possibility of obscurity.

It is true that they both went down into the water, and this is always the case when immersion is practiced. The administrator and subject both go down into the water. But going down into the water is not and was not baptism. Does the record say they both went down into the water and *were baptized*? No. "They went down both into the water, both Philip and the eunuch *and he baptized him*." It is no part of candor nor reverence for the Scriptures to raise a dust over such plain and unmistakable testimony as this.

A doubt has been raised about there having been sufficient water for immersion in this instance, because verse 26 speaks of the country as being "desert." The word desert (*eremos*) does not necessarily mean a dry, barren place, destitute of water or vegetation, as may be supposed, but a solitary, uninhabited region. See Greenfield, and compare Matt. 14:13, 15, 19. This scripture says they were in "a desert place

apart," and because it was desert, and the day was passing, the disciples requested Jesus to send away the multitude that they might go into the villages and procure food. But he commanded the multitude to "*sit down on the grass*," and he fed them there. So far the point is proved. In the case in question, Acts 8, they came to standing water, as is indicated by the sudden exclamation of the eunuch,—"See, here is water; what doth hinder me to be baptized?" Travelers who have passed "from Jerusalem to Gaza," say there were springs and pools on the route quite sufficient for the purpose.

"The Bourdeaux Pilgrim, less than three hundred years after the event [A. D. 333], described with care its situation. His note is (as he advances from Bethlehem): 'Thence to Bethazsora is fourteen miles, where is the fountain in which Philip baptized the eunuch. Thence to the oak where Abraham dwelt, is nine miles.' Thence to Hebron is two miles.' Eusebius, on the word Bethsur, has the following note: 'Bethsur of the tribe of Judah or Benjamin. There is also now a village Bethsoron, twenty miles distant from Jerusalem toward Hebron, where also a fountain issuing from a mountain is shown, in which the eunuch of Candace is said to have been baptized by Philip.' Jerome in like manner says on the same word; 'Bethsur in the tribe of Judah or Benjamin. And there is at this day a village Bethsoron, to us going from Jerusalem to Hebron, at the twentieth milestone; near which a fountain, boiling up at the foot of a mountain, is absorbed by the same soil from which it springs, and the Acts of the apostles record that the eunuch of Queen Candace was baptized in this by Philip.'"

These quotations are taken from a recent American traveler, Rev. G. W. Samson.

EDITOR.

## TO THE OPPONENTS OF CHRISTIANITY.

WHAT boon, what reward, have our opponents to offer for the renunciation of Christianity? To what would they convert us? What Heaven have they to propose? What immortality to reveal? What sublime views of a creation and a Creator? What authentic record of the past? What prophetic hope of the future? What account of our origin? What high ultimatum of our destiny? What terrors have they to offer to stay the torrent of corruption? What balm and consolation to the sons and daughters of anguish? To these and a thousand kindred questions they must and will answer, None; none at all. The promise to him that disbelieves the founder of the Christian religion; to him that neglects and disdains the salvation of the gospel; to him who tramples under foot the blood of Christ, and insults the Spirit of favor; to him who traduces Moses, Daniel, and Job; to him who vilifies Jesus, Paul, Peter, James, and John; to him who devotes his soul to the lusts of the flesh; who disdains Heaven; who deifies his appetite; who degrades himself to a mere animal and eulogizes philosophy:—to this man they promise an eternal sleep, an everlasting death. This is the faith, the hope, and joy for which they labor with so much zeal and care and pain.

Divesting man of all that renders life a blessing and death supportable; denuding him of all the dignity and honor which have ever been the admiration of the wise and good; and reducing him wholly to the earth, is, by our opponents, the true philosophy, the just science, the valuable knowledge. In their estimation a colony of bees, co-operating in building of store-houses and cells, and afterwards stowing them full of animal life, humming from flower to flower, while the sun shines; and in its absence sucking the pieces which they have collected, is the grand model of what man would be and what he would do were he under the benign influence of just knowledge and sound philosophy.—*Self*.

God never gives us a treasure that we may selfishly hoard it. That treasure, like the bread that was broken on the hill-side of Galilee, multiplies in the hand that takes it to divide and distribute.

"THE Lord pitieth them that fear him." When sick, he comforts them; when they have fallen, he raiseth them; when they have offended, upon their submission he forgives them; and when they are wronged, his power rights them.

## THE HEROES OF MURDER.

In the name of decency and for the sake of society, is it not about time checks were put upon this semi-hero-worship of murderers? It is one of the curiosities of our civilization that the moment a man becomes a capital offender, or otherwise a criminal of sufficiently high degree, he is set up on a sort of pedestal and made the object of flattering care, attention, and almost admiration on the part of many persons, as if he had somehow earned a high place in the general esteem and regard. The upshot of this business, which is a reflection upon the moral sense of the community, is a morbid sentimentalism that serves to weaken character and ennoble crime. The case of Chastine Cox is in point. This worthless negro entered a house with intent to rob it, and ended by murdering its defenceless mistress in her bed. A strange title this to public favor. Yet when he had been caught, and had confessed his crime with the calmness of an inhuman beast, treating it more like a joke than the terrible thing, the God-accursed thing it was, there was an expression of admiration at his courage, as it was termed. Then the well-nigh incomprehensible folly began to show itself. Flowers sent in by ladies decked out the dastardly murderer's cell; letters of condolence poured in upon him; visitors cheered and comforted him; and the negro himself admitted that he enjoyed his position as a height of fame and popularity he had never expected to reach.

This sort of thing continued up to and during the trial. Then curiosity and sentimentality waned for a time as the case went to the higher courts. Now the decision that the murderer must die revives his claim on the general interest and solicitude. The daily papers tell us that the visitors are again numerous, and detail minutely the mockery going on within the prison walls. The minister who attends the justly condemned criminal gives the press his conviction that the negro is not morally guilty of murder at all, and has good claims to push for a commutation of his sentence. Is this a proper part of the clergyman's duty as spiritual consoler? Ought the law thus to be pronounced harsh and unjust in the penalties which it inflicts upon criminals in the hope thereby of preventing other men from becoming like criminals?

Society has grave interest in this matter, for it is subversive of society itself. Such courses as these will hardly compel respect for the law, and the records of our societies for the prevention of crime, of our State prisons, and of the police courts, prove that there is disrespect enough for it already. Besides, there is too little genuine, vastly too much sham, sentiment in the world now. We can ill afford to have what true feeling there is vitiated by such exhibitions of the false. The common sense of the community, once awakened, should put a stop to one-half of this adulation of criminals, and the law should see to the rest. When the murderer is made to die as a martyr, let the State give close heed to its morals.—*Ex. and Chronicle.*

## THE ONE PATTERN.

WHAT a glorious fact it is that there is one life that can be held up before the eyes of humanity as a pattern! There were lips that never spake unkindness, that never uttered an untruth; there were eyes that never looked aught but love and purity and bliss; there were arms that never closed against wretchedness or penitence; there was a bosom that never throbbled with sin, nor ever was excited by an unholy impulse; there was a man free from all undue selfishness, and whose life was spent in going about doing good. There was One who loved all mankind and loved them more than himself, and who gave himself to die that they might live; there was One who went into the gates of death, that the gates might never hold us in; there was One who laid in the grave to take its damp, its coldness, its chill, and its horror, and taught humanity how it might ascend above the grave; there was One who, though he walked on earth, had his conversation in heaven, and took away the curtain that hid immortality from view, and presented us the Father—God in all his love. Such an One is the standard held up in the church of Christ; it is a church that rallies around the cross and that gathers around Jesus; and it is because that He is attractive, and lovely, and glorious, that they are coming from the ends of the earth to see the salvation of God.—*Bishop Simpson.*

## The Sabbath School.

## THE SUPERINTENDENT.

THE whole character and influence of a Sabbath-school will depend largely upon the character and adaptedness of the superintendent. What the superintendent of a railroad, or the superintendent of a factory, or the commander of an army is, each in his place, so is the superintendent to his Sabbath-school. It is not every truly good and pious man, nor even every talented or eloquent man, who will make a good superintendent of a Sabbath-school. Sometimes the modest and retiring person, who shrinks from the acceptance of so holy an office, makes the best superintendent. Neither is it always the wisest or most influential man whom the office wants, but the one who can the most readily command the confidence and co-operation of the pastor, parents, and church members, as well as the teachers and the children.

The superintendent should have good executive, business talents; energy; perseverance; self-control; tact to govern; a love for children; devotion to the cause; a warm, sympathetic heart; a life-like, serious, yet cheerful manner; and, superadded to humble, ardent piety, an ability to think, and to set others to thinking; and withal, he should be able to express himself clearly, briefly, and forcibly. He should never allow the least harsh or irritable expression to escape from him, and he should repress every symptom of lightness, stiffness, or discouragement, remembering that his look and manner will give tone to the whole school.

He should know personally, and by name, and as far as may be, the particular character of every teacher and pupil in the school; speak to them, and always treat them with confidence and respect—neither too coldly, nor too familiarly—and assure them each of his personal interest in them, and respect for them all.

He should be wise to discern, select, and adjust proper teachers to their places, classify and arrange the scholars, and in these things he should not be overborne in his judgment. . . . He should be spiritually qualified for his work, and should become a holier man of God from the hour in which he first receives the "call." He should be in daily communion with God about the work, talking freely with him on all that concerns the school, about every teacher, and about every scholar, and humbly watching for answers to his prayers.

He should also engage in the work with a good measure of scriptural enthusiasm. We do well to be very earnest and full of life, to be glowing and animated in our looks, words, and actions, if we would effectually reach the children, who are so full of life. . . . He should maintain good discipline and order, both for himself and his school. Sometimes the most disorderly man in the whole school is the superintendent. The two elements of good order are self-control, and good temper. Let no man think he can control others unless he can control himself. It will be in vain for him to insist on order, punctuality, and regard to all the rules of the school, unless he himself is a living example of strict conformity to them all. . . .

Again: The Sabbath-school superintendent should always have a spirit and temper such as will be safe to diffuse throughout the school. Says the Rev. S. Martin: "If he stands at the desk like a cold, snow-capped mountain, or floats about the school like a majestic iceberg, the whole atmosphere of the school will be cold." If he is warm and genial, such will be the school. A cheerful superintendent spreads cheerfulness throughout the school. A light and trifling, or a gloomy and morose, superintendent infects teachers and scholars alike with the same spirit. Never should the superintendent allow the least impatience or harshness to manifest itself in his look, tone of voice, or manner in the school; for its effects will prove most disastrous. Ill-temper is a perfect barrier to religious improvement and usefulness.

He should also be a decided, positive character; not fitful, obstinate, heady, but strong in purpose, strong in resolution, strong in the Lord. The boys in the streets never choose any but positive characters for leaders. A merely nominal superintendent is a curse to a school, as is a weak, foolish mother or father in the family.

Further, he should study to gather hints and

suggestions to help the teachers not only in the school, but also in the teachers' meetings and everywhere. Particularly should he observe the teachers during the teaching hour, and never interrupt them, but be ready at any moment to come to their assistance. He should always protect the teachers while teaching, and not allow the librarian, or secretary, or missionary collector to appear on the floor at that time.

It will be seen from these points that the superintendent needs great general strength of character. Willow will do for a basket, but it requires oak and iron for a man-of-war.—*S. S. Index.*

## A SUNDAY-SCHOOL.

BELOW we give the report of the "Golden Rule Sunday-school" for the quarter just ended. Unfortunately the report came in too late to insert in the general report for the past quarter. A Sunday-school is a novelty to Seventh-day Adventists. But we see no impropriety in holding such schools for the presentation of present truth, as it is a well-known fact that there are many people who are favorably inclined toward our faith, and are anxious to know more about us, but who are either unable or unwilling to lay aside their labors upon the seventh day to attend our Sabbath-schools, but who are ready and willing to assemble upon the first day for such purpose. We have always been decidedly in favor of holding Sunday-schools, believing that we should take advantage of every opportunity to hasten on the third angel's message.

Bro. Frank Lamb is the superintendent of the "Golden Rule Sunday school," and we wish him success in his undertaking, and our prayer is that the Lord may bless him and his school, and impress upon the hearts of all the importance of preparing for the coming of the Lord. The report is as follows: Total membership, 33, average attendance, 28; per cent. of attendance 87. This school is in possession of all the fixtures which are to be found in a well-conducted Sabbath-school, viz., maps, record books, Song Anchors, contribution boxes, cards, lesson-books, etc.

W. J. BOSTWICK, State Sec.

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JAMES WHITE,  
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URIAH SMITH,

EDITORS.

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

OAKLAND, CAL., FIFTH-DAY, MAY 13, 1880.

### MATTHEW XXIV.

THERE is the most perfect harmony between the teachings of the book of Revelation, and the view we have presented of Matt. 24. We refer especially to the seals of chapters 5-8. In the first eleven chapters of Revelation there are three series of sevens, which cover the entire gospel dispensation. Chapters 2 and 3 contain the letters to the churches. These embrace a history of the church of God from the first century to the coming of the Son of man to gather his people into his kingdom. The seven trumpets of chapters 8-11 cover about the same period of time, but give a history of the nations of the earth in their conflicts with one another. The seven seals of chapters 5-8 are intermediate between the other series, giving a history of neither the church nor the nations separately, but a history of the church in its experiences and conflicts with the wicked nations of earth. All these end together at the judgment, or introduction of the day of wrath, unless it be that the last trumpet, the third woe, may be considered to prevail upon the earth after the saints are caught up to meet the Lord in the air. That they all reach to the coming day of reward and retribution there can be no reasonable question.

In chapter 6, the signs in the sun, moon, and stars are placed under the sixth seal, which reaches to the end of time, as the seventh seal barely announces a single fact connected with the ushering in of the advent of the Lord. The harmony of this with our location of the signs in Matt. 24, is at once apparent. In Rev. 6, after the darkening of the sun and moon, and the falling of the stars, the record says the heavens departed as a scroll when it is rolled together, and the nations of earth vainly endeavor to hide themselves from the wrath of the Lamb, for the day of his wrath then has come. In Matt. 24 exactly the same facts and the same order are given. The sun and moon are darkened, the stars fall, and the powers of heaven are shaken, and then the tribes of the earth mourn, because they see not only the sign of the Son of man in heaven, but they see the Son of man himself coming in the clouds of heaven, with power and great glory. They mourn because, as John says, the great day of his wrath is come.

Paul also says in 2 Thess. 1, that he shall come to take vengeance on them that know not God, and obey not the gospel. But the Lamb does not take vengeance in his hands until his advocacy and intercession for sinners ceases. At the time spoken of by these prophecies his intercession for sinners will have ceased, for "the great day of his wrath" will have come. Not one of them will call for mercy, for they will then be made to realize that their probation is ended, and the time for the offer of mercy to them is past. They then only seek to be hid from his terrible presence. And in Rev. 14, after the warning of the third angel is given, the Son of man appears, and the harvest of the earth is reaped, and the wicked gathered as tares to be burned, (Matt. 13), or as the clusters of "the vine of the earth," to be cast into the winepress of the wrath of God. Can any one say this is in the past, and yet profess to maintain respect for the Bible as a revelation?

But the Universalists reject the future application of these scriptures, believing, as they profess, that the mercy and love of God forbid the execution of vengeance as here described. And this is virtually indorsed by many others, for they, too, deny the "flaming fire," the coming of the Son of man to take vengeance; these are made to be figurative expressions,—they do not by any means indicate that any such things will ever take place. They do not believe that the wicked will be devoured—burned up, root and branch—in a lake of fire, and that the earth and the elements will melt with fervent heat.

And yet they do admit of some vengeance in the Divine dealings with man, but they have a singular method of applying it. But all the direct threatenings of the judgments of God, in the Bible, they place to the account of the Jews. To the Jews they are or have

been literally fulfilled. And yet they are supposed to be so exceedingly benevolent and kind-hearted that they cannot reconcile with the innate kindness of their natures and system but that of universal salvation and universal good-will. But we look upon their benevolence as being very questionable in its nature. While they freely give all the threatenings and judgments of the Bible to the Jews, they take all the promises and mercies to themselves! We do not, however, believe that they are *universally* better than the Jews. We do not find them so blameless in life and character as to justify such an appropriation of the divine awards. True benevolence—the absence of selfishness—would lead them at least to divide with the poor afflicted Jews; to give them some blessings, and take some of the threatenings to themselves. Poor Jerusalem! it is very convenient as a scapegoat to accommodate the selfishness of all those who deny that the Lord will ever come to take vengeance on his foes.

The ordinance of the Lord's supper—a commemorative institution of the gospel—is a witness to the doctrine of the future coming of the Lord. In "the great commission" Jesus told his disciples that he would be with them in the preaching of the gospel, and the practice of its ordinances, until the end of the world, or age—the gospel age. But Paul says that, in the celebration of the Lord's supper, we do show forth the Lord's death *till he come*. When the Lord instituted the supper he pointed their minds forward to his coming and kingdom, and said he would not thenceforth drink of the fruit of the vine till he drank it new with them in his kingdom. If Christ came at the destruction of Jerusalem, it is remarkable that, of all the apostles and servants of God, no one has yet found out that the ordinances of the gospel have been obsolete since the year A. D. 70! And if that be so, then the commission of the gospel—the authorized preaching of the gospel to every creature, also expired in A. D. 70. And thus by logical sequence we have the blessings as well as the curses, the promises and the threatenings, all confined to *that generation* which lived in the time of the Saviour! Some may be willing to risk this conclusion in order to save their premises, but we shall take no part with them. To us the coming of the Lord is still "that blessed hope," to meet our friends in the resurrection still comforts our hearts while we sorrow for them that sleep in Jesus. And still we pray, "Come, Lord Jesus." Rev. 22:20.

### THE SIN OF WITCHCRAFT.

(Continued.)

1. SAUL, the king of Israel, had lived in rebellion against God for many years. Because of this, the Lord had left him to himself, and refused to communicate with him either by dreams, or by prophets, or in any other manner. The army of the Philistines had come against him, and in his distress he sought to one having a familiar spirit.

2. Samuel, the prophet of God, was now dead. He had faithfully warned Saul against disobeying the Lord, and in the last warning that he gave to him, he told him that rebellion was as the sin of witchcraft. Now that Samuel is dead, Saul, who had despised his word for many years, and who had lived during this time without any intercourse with God through his prophets, now determined, by the means of witchcraft, which Samuel had warned him against, to have an interview with Samuel.

3. The woman having the familiar spirit, who is commonly called the witch of Endor, practiced her unholy calling in the most secret manner. For Saul, in obedience to the law of God, had put to death all such persons so far as he could find them. This woman stood ready to bring up any dead person that could be named, and to enable the inquirer to converse with that person.

4. The familiar spirit that consorted with this woman was the efficient cause of all the wonders that were wrought. This spirit was able to do one of two things. 1. It could bring up from the dead any person that was called for, or, 2. It could personate or counterfeit the dead man so that those who conversed with the familiar spirit should believe that they were conversing with their dead friend, because every peculiarity of his was perfectly imitated.

The first act of the woman was to ascertain whether Saul really wished to converse with the dead, or whether he feigned this in order to detect her in the practice of witchcraft, and put her to death. But when

Saul had sworn to her by a solemn oath that she should not be punished for divining unto him by the familiar spirit, the woman said, "Whom shall I bring up unto thee?" It was her business to bring up any of the dead that might be called for. Her question was precisely that of a spirit medium of the present day, except, indeed, that in these days the dead are brought down from the third Heaven, or from the higher spheres; whereas in those days they were called up from a region below.

Saul said to the woman, "Bring me up Samuel." And thus we have the very words used in seeking unto those who have familiar spirits. The diviner, sorcerer, enchanter, necromancer, wizard, or witch, for these names are all given to those who in some form do this work, asks of the one who seeks knowledge from the dead, "Whom shall I bring up unto thee?" And the inquirer names the dead person with whom he would converse. This shows the exactness of Isaiah's language when he represents the consulting with familiar spirits as seeking "for the living to the dead." Modern spiritualism has furnished the counterpart of this very conversation in innumerable instances.

"Divine unto me by the familiar spirit," said Saul, and "bring me up Samuel." And now the familiar spirit at the bidding of this wicked woman must show what his powers are capable of accomplishing. He must produce Samuel in truth and verity; or, if this is beyond his power, he must imitate him so perfectly that Saul should be made to believe that it was Samuel himself.

The woman invokes her familiar spirit, and the divination proves eminently successful. "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." It is evident that the woman herself was surprised at something; for she cried out in her terror. And from this fact many have concluded that, contrary to the expectation of the woman, Samuel actually came. But it should be observed that if Samuel were indeed present on that occasion, it must have been, 1. Because the familiar spirit had power to bring him up; or, 2. Because the Lord saw fit to send him to meet Saul. But both these views are false and absurd. For, 1. It would be absurd to believe that the familiar spirit has power to control at pleasure not merely the dead in general, but the righteous dead in particular. Who dare assert that the familiar spirits are able, at the bidding of wicked men or women, to bring up from the dead the most eminent servants of God? And, 2. It would not only be absurd, but almost wicked to represent the Lord as sending Samuel to meet Saul on this *forbidden* ground when he had refused to answer him at all by any prophet, though Saul anxiously sought such answer in a lawful manner before he ventured upon the dreadful expedient of consulting a familiar spirit. And, 3. As it was a wicked thing in Saul to invoke the incantations of this servant of Satan, how can it be shown to be consistent for holy Samuel to come when thus invoked by satanic power?

It was said that the woman was terrified by the actual presence of Samuel. Those who say this do not read the record with proper attention. For it is to be observed that the woman did not cry out in her terror, "Samuel himself has come indeed!" She was not astonished at the sight of the old man with his mantle, for it was the business of her familiar spirit to present a perfect representation of any dead person. Indeed, it does not appear that responses were expected until the person invoked had been raised up. But there was a fact that the woman learned the moment this reputed Samuel appeared, and that fact filled her with terror. The first act of this so-called Samuel was to make known to the woman that her guest was no other than Saul, the king of Israel, the man who had destroyed every such person as herself that he could discover. It was this fact that alarmed her; for in her terror she cries out, "Why hast thou deceived me? for thou art Saul." She was not alarmed that Samuel had come; her only terror was that she found herself in the hands of Saul. This circumstance itself furnishes a convincing proof that this reputed Samuel was no other than her familiar spirit personating him; for the first act of this professed servant of the Most High was to put this wicked woman on her guard by a private hint that he who was her guest was no other than Saul himself. Let us read further in this wonderful record:—

"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."

It is to be observed, 1. That of all the wonderful things seen on this occasion, Saul saw nothing. Witness the expressions, and it will be seen that it was the woman and not Saul who saw what was seen. Thus, "The woman saw Samuel;" the king said, "What sawest thou?" the woman said, "I saw gods ascending out of the earth." Saul inquires, "What form is he of?" The woman answers, "An old man cometh up; and he is covered with a mantle. And Saul perceived [from the woman's description] that it was Samuel."

It is to be observed, 2. That lest any should say that Saul might have seen all that the woman saw had he not been prostrate upon the ground, the sacred writer tells us that after Saul had asked the woman these questions that "he stooped with his face to the ground, and bowed himself."

It is to be observed, 3. That this wonderful manifestation of either divine or satanic power arose out of the earth. Thus the woman said to Saul, "I saw gods ascending out of the earth;" or as Gesenius gives it in his Hebrew lexicon, "I see a god-like form ascending out of the earth." And when Saul asked, "What form is he of?" she said, "An old man cometh up; and he is covered with a mantle."

It is to be observed, 4. That there are several facts here brought to view hard to be explained if this was the real Samuel, but very easy to understand if this was the familiar spirit personating or counterfeiting him. The first is, that holy Samuel should come in answer to her wicked incantations. The second is, that he should arise out of the earth. The third is, that the woman should see him, while Saul could not see him. The fourth is, that this holy man should first of all communicate private information to this abandoned woman, putting her on her guard against Saul. The fifth is, that the woman was not alarmed at the presence of this old man with his mantle, but only alarmed when he told her that she had Saul in the house.

J. N. A.

(To be Continued.)

## SYNOPSIS OF THE PRESENT TRUTH.

NUMBER SEVENTEEN.

AS ANNOUNCED last week, we now call attention to the various views which have been promulgated in explanation of the passing of the time, and the great disappointment of the Adventists in 1844.

1. The *Advent Herald*, now *Messiah's Herald*, from time to time after 1844 put forth unanswerable vindications of the original dates. But its position hereby became extremely embarrassing; for to admit that the days had ended, and that the earth was not burned, would, according to its own premises, involve the word of God in a positive failure. In order therefore that the days might be indefinitely extended to the future, it denied the connection between them and the seventy weeks, by which alone we have any clue to their commencement, and thus set them adrift. We learn this from a series of questions addressed by a correspondent to the editor of the *Herald*, and his answers as follows:—

"Question. In your 'Chronology' the cross is placed in A. D. 31. What are the principal objections which bear against its being placed in A. D. 39?"

"Answer. 1. The absence of any evidence placing it there. 2. The contradiction of the wonderful astronomical, chronological, and historical coincidences which show beyond the shadow of controversy that the 7th of Artaxerxes was in B. C. 457-8, that the birth of Christ was B. C. 4-5, that the thirtieth year of Christ was 483 years from the 7th of Artaxerxes, that the crucifixion was in A. D. 31, and that that was the point of time in the last week when the sacrifice and oblation should cease.

"Ques. If the 70 weeks of Dan 9 do not commence in the 20th of Artaxerxes, how can the 2300 days begin at the same time with them, and yet terminate in the future?"

"Ans. They cannot.

"Ques. Must we not henceforth consider that they have different starting points?"

"Ans. Yes."—*Advent Herald*, May 22, 1852.

We must now call the reader's attention to that

portion of the "original Advent faith," which once formed a part of a standing notice in the Advent papers, under the head of "Points of difference between Us and our Opponents." It is as follows:—

"We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks, and the 2300 days or years, commence together. Our opponents deny this." *Signs of the Times*, 1843.

The *Herald* itself has now denied this, and thus abandoned its original position, and gone over to the ground of its opponents.

Again: "The grand principle involved in the interpretation of the 2300 days of Dan. 8:14, is, that the 70 weeks of Dan. 9:24, are the first 490 days of the 2300 of the eighth chapter."—*Advent Shield*, p. 49. *Art., Rise and Progress of Adventism*.

"If the connection between the 70 weeks of Dan. 9, and the 2300 days of Dan. 8, does not exist, the whole system is shaken to its foundation; if it does exist as we suppose, the system must stand."—*Harmony of Prophetic Chronology*, p. 38.

From these extracts it will be seen how serious a departure from the "original Advent faith," is this denial of the *Herald's*, and of how grave a character. It is taking the position of the opponents of the Advent faith; it is ignoring the "grand principle involved in the interpretation of the 2300 days;" it is yielding a point by which "the whole system is shaken to its foundation." Thus has the *Herald* turned traitor to its first principles, and ignominiously abandoned the Gibraltar of the prophetic periods to the hands of the enemy. And yet, "We are the Adventists," is the presumptuous claim which it still puts forth. And what are the reasons for all this? Simply these:—

"We have no new light respecting the connection between the 70 weeks and the 2300 days. The only argument against their connection is the passing of the time. Why that has passed is a mystery to us, which we wait to have revealed."—*Ad. Herald*, Sept. 7, 1850.

Conclusive testimony to show the connection of the 70 weeks and 2300 days has in its place been offered; and we submit to the judgment of the reader if the reasons above alleged are sufficient to disprove it, or to justify so glaring a departure from just rules of interpretation. Even the seeming objection against their connection has been since 1844 thoroughly removed, as will in due time be noticed.

2. Another class attempted to re-adjust the reckoning of the days by assigning a later date for the seventy weeks. They took the commission of Nehemiah, in the twentieth of Artaxerxes, as the starting point, and gave it such a date as to make the whole period terminate in 1854. This was the basis of the excitement on that point, time, that existed in some parts of the land. The merits of Nehemiah's commission have been already examined. We have seen that it will neither answer the import of the prophecy, nor harmonize with a single date. But 1854 has passed; and even allowing the 20th of Artaxerxes its proper date, B. C. 444, the 2300 days reckoned therefrom could only extend to 1857, which is also passed. That theory therefore has fallen; and those who have rested upon it have been doomed to failure and disappointment which they might have avoided. And now that the utmost limit has passed to which the days can possibly be extended, we may hope that some will be willing to view the matter in its true light, and admit that the mistake must lay, not in the original reckoning of the time, but in the event to occur at the end of the days.

The desperate position adopted by the *Herald* on account of the passing of the time in 1844, so far as we know, it still holds. We had supposed also, that the majority of its supporters might as a last resort, adopt the conclusion of the *Herald*, that the periods were not connected. How many of them privately entertain this view we cannot say; but we have not seen it publicly advocated; a prudent silence having for the most part been maintained concerning the prophetic periods. Some attempts at prophetic exposition, have, however, more recently appeared, but only sufficient to give evidence of a chronic condition of imbecility and chaos; One of the most significant references to the question before us, is the following from one of its prominent writers:—

"That those periods are intended to enlighten our minds, and direct our faith in regard to the end of the gospel age, I fully believe. But not that we should so locate their commencement and terminus by historic

events as to form a basis for full faith, such as we are required to have in the statements of the gospel. Gospel truths are clear and certain, requiring our implicit confidence. But human calculations, and historic applications, as connected with prophetic times (though important and useful when used modestly and carefully) may not demand such confidence."

He then proceeds to throw out some suggestions in regard to the prophetic periods in the form of questions, as follows:—

"First. Is the definite year of Christ's advent clearly revealed in the Scriptures alone?"

"Second. Can all intelligent Christians understand the principle of prophetic reckoning and arguments by which to determine confidently and certainly at what point of time the periods end?"

"Third. Can all Christians accurately compute sacred chronology and definitely determine the age of the world?"

"Fourth. Are all Christians in circumstances which will permit them to gain access to historical and chronological works, and have capacity and time to study them and gain all the light which may be obtained by able and energetic students?"

"Fifth. Are children, young converts, and believers of small capacity required by the gospel to put full confidence in the deductions of more able men on prophetic times and historic research?"

The import of these questions none can fail to perceive. It is to throw an uncertainty over prophetic reckoning; to foster the idea that the periods cannot be understood; and hence to discourage their study, and take the edge from those great truths that are built upon them. It is akin to that popular idea, that much of the word of God is beyond our comprehension and cannot be understood; or, in other words, that revelation is not revelation; which is infidelity. Of what use is a prophetic period with both ends in the fog? For what were they given, if there is no definiteness to be attached to them? No: all Scripture is profitable; and those prophecies and periods of years which lead us down to scenes connected with the end, are within the easy comprehension of all "able and energetic students," of whom there are not a few, and they can bring them within the comprehension of every child. So it is with the 2300 days. With the data which the Bible gives, and the plain records of history, which are entitled to universal confidence, there need be no hesitation in the application. It is easy, natural, clear, harmonious, and definite. There stands that great period in the past like a monument of truth; and no efforts have been able to shake its foundations or to overthrow its structure. Beware then of those who would endeavor to obscure or remove the ancient landmarks. It is a fearful thing to err from truth. If the light in you become darkness how great is that darkness. It is not strange, after all the wild work that has been made by those who have compassed themselves with sparks of their own kindling, that some should have but little confidence in anything. But truth is not responsible for all this, and it is none the less clear, and the prophetic periods are none the less definite and certain on this account.

The idea that if the termination of the prophetic periods is known, the time of the second advent is also known, is a conclusion drawn without warrant; for there is no prophetic period that reaches to the coming of the Saviour as will be hereafter proved. But yet they do bring us to events which it is not safe to lose sight of.

The position of the third class, that the mistake which led to the disappointment in 1844, lay in the subject of the sanctuary, and not in the reckoning of the prophetic periods, will claim attention in our next.

U. S.

## BLIND UNBELIEF.

THE evidences of the inspiration of the Scriptures were never so strong as at the present time. Prophecies fulfilled and fulfilling demonstrate the truth of divine revelation as never before; so that the believer may have the utmost assurance possible on which to rest amid the perils of these last days. But it is remarkable that right here, amid the signs and wonders so clearly foretold of the last days, infidelity is making more rapid strides, than at any previous time; and we can see in this the full meaning of that significant question of our Saviour, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" It is no wonder that the vials of God's wrath are reserved for this generation; and that it will be more tolerable for Sodom and Gomorrah in the day of Judgment.

R. F. COTTELL.

## The Missionary.

## TRACT SOCIETY BUSINESS.

As THERE are quite a number in this State acting as agents for our publications, among which are our ministers and colporters, it is important that they, together with the missionary officers, should understand what relation they sustain to the society.

1. It is supposed that they distribute tracts at the expense of the society, the same as other members, therefore they should have a memorandum of work in their pass books for reference and from which to make out their reports.

2. They should do all business with the State secretary, order all publications from her and deal directly with her.

3. Publications may be taken from the depositories in the church or district depository on order of the State secretary.

4. When agents draw publications from these depositories the district secretary should charge the State with the amount and the State secretary be notified, that the charge may be made to the individual. If the publications be taken from the church depository the librarian charges to the district and the district to the State, so that no one but the State secretary keeps an account with the agents.

5. The State secretary should be notified when money is paid by agents to the district secretaries or librarian, that she may charge the districts and credit the individuals.

6. SIGNS or other periodicals should be ordered by agents from the State secretary on which payment can be made, if most convenient to the district officers, and these should, in sending money, report in such cases, the amount and from whom received.

S. N. HASKELL.

## CALLS FOR LABOR.

At a meeting held in Oakland to consider the wants of the cause, the brethren assembled presented the urgent demands for labor in this State.

Eld. Haskell spoke of the necessity of ministerial labor upon the Pacific coast, also of the need of missionary labor not confined to the ministry. He dwelt particularly upon the importance of those ministers who do go out, going with faith and confidence in God, doing their work with thoroughness. Reference was made to the many calls from the different fields, and of the few ministers ready to answer these calls, and of the discouraging state of health of most of these.

I spoke at some length upon the duty of our ministers to control the voice, and not pervert their powers by speaking too loud. Every minister should do his utmost to become an acceptable speaker. If one forms the habit of pitching his voice to an unnatural key, he does great injury to the vocal organs, as well as violence to the ears of the people. The minister should conform his life and manner of teaching as nearly as possible to the life and manner of Christ. During his whole ministry Christ was never heard screaming his lessons of instruction. He modulated his voice, speaking plainly and distinctly, with an earnestness and pathos that ever deeply impressed his hearers.

Remarks were made by several of the brethren with reference to the many openings for labor. Bro. Rice spoke of Chico, a place where an effort had been made and forty had signed the covenant, but that further labor was essential to confirm and establish a church. He also spoke of other places where a few had come out and were observing the Sabbath, that if further labor could be had, others would probably take their stand for the truth. A tent would be needed as our people have no meeting houses in these places. Bro. Chapman spoke in favor of laborers going to Santa Barbara county. He has relatives who have sent urgent requests for some one to come and preach the truth there. Several other places were mentioned as good openings.

Bro. Butcher then spoke particularly of Suisun, Vacaville, and Dixon. The miracle of his tongue being loosed, had created great excitement in these places. He states that when he was ordained elder of the church he objected because of impediment in his speech, saying that he could neither read nor speak on account of stammering so badly. Eld. Healey told him that Moses made the same excuse, but the Lord told him, "I will be with thy mouth and teach thee what to say."

Bro. B. decided that if the Lord had chosen him for the place he would help him to fill it. He felt the power of truth and longed to talk it to his neighbors. He prayed most earnestly that God would remove the stammering and help him to talk the truth. He received the assurance that this would be done, and upon the strength of his faith he invited his neighbors, not of our belief, to come out to the meeting. They came, and he was able to talk with great freedom and convincing power. Those who have known Bro. Butcher for years are filled with astonishment at the great miracle wrought. He has had many invitations to talk the truth, and has done so with joyfulness. He believes quite a number are convinced that we have the truth, and if some laborer could come with the tent a good work might be accomplished. Another in pleading for Vacaville, says the case of Bro. B. has stirred the whole community, and individuals who had not attended church for years have come out to hear him explain the Scriptures, and now they want to hear more on these subjects.

Eld. Healey says, there are so many openings they can hardly determine where to go; openings at Shasta, San Diego, Vacaville, Dixon, good fields everywhere; but where are the men to respond to the calls?

Bro. Israel spoke of the calls that had come from Kern county, stating that the tent could be pitched at the county seat, and he thought, meet with success; also that San Francisco should have tent labor, that the church was in need of help, many of their members having moved away, and a heavy debt upon their meeting house. He expressed his anxiety to do all that he could to advance the cause; spoke of his gratitude for what the Lord had done for his family, through a testimony from sister White, in releasing his wife from the cruel bondage of despair, which had come upon her in consequence of poor health, and had held her for months. In accepting the testimony she was restored to her family in her right mind, and is now cheerful and hopeful, praising God for the great deliverance wrought.

Eld. Waggoner remarked that he did not come to this coast to labor as a preacher, yet he felt the same interest for these fields of labor as though he were engaged exclusively in preaching. He expressed a special anxiety for San Francisco, stating that light had been given that this was a missionary field. Many that have embraced the truth here have moved to other places, some have died, and at present the church is very small. He urges that the tent be pitched at different points in the city, and meetings continued through the favorable part of the season. He also urges that the different fields be carefully and prayerfully considered. We must not study to keep the efforts of our ministers in a narrow compass. Elders White and Bates started in Massachusetts, and Maine, and they went out in different directions in different States, planting the standard of truth, from which the light should shine forth to others. These men who led out in the work had the fullest confidence in God's power to help them in their work, and he did help at the very time they most needed help.

This precious truth gathers up one here, and another there, and from every truly converted soul the work will enlarge and spread.

E. G. WHITE.

## THE CHRISTIAN'S STRENGTH.

THE power of the Christian religion lies in its simplicity. Kingdoms are overthrown, thrones demolished by the diffusing of its spirit in the hearts of its opposers. The weapons of the Christian are not carnal but mighty through God to the pulling down of strong holds. To an impetuous Peter our Saviour said, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." "The cup which my father hath given me; shall I not drink it?" He took upon himself our nature, became subject to the frailties of mortals and voluntarily laid down his life for a fallen race. It was by this act he became victor over the world, flesh, and the devil, and rose from the dead a triumphant conqueror.

Never was there such a moral phenomenon exhibited upon this earth, as the first establishment and progress of Christianity. The instruments by which it was established, the opposition with which it was met, and the success which attended its career, were all of the most extraordinary character. The nature of the work was humiliation, yielding of personal honor, glory, and every

selfish comfort, while the opposing party apparently triumphed. Of the author of the Christian religion it is said, "he made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."

While the Roman kingdom was in its glory and the whole world reposing in security under the protecting wings of the most august of all Cæsars and Polytheism, with her myriads of temples, and her myriads of myriads of priests triumphantly seated in the affections of a superstitious people; and the clouds of incense arose from every city, town, and hamlet, in honor of the gods of the Roman superstition, that Christ the star of Bethlehem appeared. He, born in a stable. What fearful odds? what a contrast,—idolatry on the throne, the author of principles which were to shake the world lying in a manger.

Unattended in his birth, unseconded in his outset, he begins his career. After thirty years of obscurity we find him followed by what the wisdom of the world, the wealthy and the proud would call a contemptible company. The Saviour announces to one of them, an uncouth fisherman, that he had discovered a truth which would modify the whole world. All the powers of earth and hell combined cannot rid the earth of this truth. Here a dozen individuals from the humblest walks in life, commence a work under the direction of Jesus Christ, which is finally to triumph over the wealth and the most powerful kingdoms on earth. Their life was to be one of self-denial and sacrifice. They were to leave home, houses, lands, and the nearest ties, for the truth's sake, and for a reward a crown of glory in the world to come. Such was the army of faith and the inducements set before them. Thus commences the work of the gospel at the first advent of our Saviour.

In the language of another: "The land of Judea is smitten with the sword of the spirit. Jerusalem falls, Samaria is taken. The coasts of Asia, maritime cities, Islands and provinces, vow allegiance to a crucified King. Mighty Rome is aroused, shaken and affrighted. Sacrifices are unbought. Altars moulder and temples decay. Her pontiffs, her senators, and her emperors stand aghast. Persecution, the adjunct of a weak and wicked cause, unsheaths her sword and kindles her fires. A Nero and Caligula prepare the fagots and illuminate Rome with burning Christians. But the scheme soon defeats itself, for anon, 'tis found that the blood and ashes of martyrs are the seed of the church. So the battle is fought till every town of note from the Tiber to the Thames, from the Euphrates to the Ganges, bows to the cross. On the one side superstition and the sword, the mitred head, and the sceptered arm combine, on the other, almighty truth alone pushes on the combat. Under these fearful odds the truth triumphs."

Now shall those to whom is committed the closing work of the gospel tremble and fear to enter the conflict before us. Does not our God live and are not his truths the same? "It is not by might nor by power, but by my spirit saith the Lord."

We want an army of thousands to enter the field as missionaries, to sell our publications, obtain subscribers for our periodicals, remain those sheets which are laden with the truths of God to the thousands who now sit in darkness, and to act as colporters in the cause of Jesus Christ. Where are the self-denying and self-sacrificing men and women to do this work? who will enter the ranks as a worker in the cause of our divine Lord?

S. N. HASKELL.

## ENCOURAGING WORDS.

THE following is from Mrs. M. L. Priest, the secretary of the oldest V. M. society in the country; has been its secretary ever since its organization in June 1869. Although a private letter she will pardon the liberty we take in making it public. This society takes 300 copies of the SIGNS, a club of each of our periodicals in the different languages.

"When the sample copy of the SIGNS came to hand, I felt like congratulating the friends at the office in the successful attempt to improve the appearance of our valuable pioneer paper. I think now with the help of God in preparing articles and distributing the precious reading matter,



it will be a success. Certainly the appearance of the paper is all that we can ask. We have decided to take the 12-page edition, believing the interesting matter contained in the extra four pages is well worth the difference in price. I think the real workers in our society were never of better courage than now. We have received quite a number of very interesting letters from those to whom we have sent papers the past quarter, some sending us names of friends to whom they wish the paper and tracts sent, and yet I am satisfied that had we a closer connection with Heaven and were we more deeply imbued with the spirit of this message, God would bless our efforts to a greater degree.

"I believe the Lord is leading out in this work, and it will finally triumph. My health has improved, God heard and answered prayer in my behalf; I am not able to do that which requires much strength, but thank God I can write and send out reading matter. I think I never esteemed it such a privilege to have a part in this missionary work, as I have the past winter."

Another, a director in Ohio, writes:—

"I am in harmony with your effort to push the SIGNS. I have visited during the last quarter all the small companies in my district, five in number, and have succeeded in obtaining in each company a club of ten, besides individual subscribers.

"The district where I labor is new and churches very small, but I find no trouble in raising the clubs and with a proper effort I believe nearly every company of Sabbath keepers would take at least a club of ten. I shall continue to work in all parts of the missionary cause; and may God bless you in your efforts."

STATE QUARTERLY MEETING.

The third quarterly meeting of the California Tract and Missionary Society, for the present conference year, convened April 26, 1880, on the Lemoore Camp-ground. The meeting was called to order by Eld. Haskell. He made some remarks relative to the great amount of good that had been accomplished by our missionary societies.

The minutes of the previous meeting, held Jan. 18, were read and approved. The resolutions adopted at that time recommending the circulation of Sr. White's works were spoken of, and the librarians present questioned in regard to what had been done in this respect during the quarter. They reported libraries of her works in the various churches. It was recommended that each family obtain these for their own libraries to read themselves, and also to loan to their neighbors. Then followed a report of the work done in the State during the quarter; which is as follows:—

Districts	No. of Members	No. Reports Returned	No. Members Ad- ded	No. of Visits	No. of Letters Written	No. Signs taken in Clubs	New Subscribers Obtained.				
							Review	Signs	Good Health	Instructor	Other Period- icals
No. 1	92	53	5	190	146	145	2	4	5	5	1
" 2	86	30	5	36	112	95	3	1	2	2	2
" 3	52	33	4	32	472	201					
" 4											
" 5	81	41	5	64	168	202	14	31	23	10	10
" 6	9	6	2	2	2	10		4	2	1	
" 7	85	49	4	78	226	200	5	10	29	6	
" 8	48	37	1	42	27	80		16		3	
" 9	6	6		40	16		1				
Ships				91							
Total	459	255	24	575	1169	933	25	68	17	45	22

District	No. of Pages of Reading Matter Distributed	Periodicals Distributed	Annals Sold and Given away	Cash Received.		
				Donations to Tract Fund and for Membership	Sales	Total
No. 1	49411	2687	647	\$ 30 10	\$ 8 80	\$108 15
" 2	28022	1059	712	79 42	45 85	166 72
" 3	11652	3898	412	20 10	16 75	96 85
" 4						
" 5	19110	1711	306	27 98	8 87	193 05
" 6	1789	240	107	10 25	2 25	16 25
" 7	145122	4269	637	35 10	16 10	80 20
" 8	38175	1902	544	26 00	6 35	101 75
" 9	5299	107	200	1 20		1 20
Ships	14118	1783	405			
Total	312698	17656	3970	\$228 15	\$104 97	\$431 05

The president then spoke of the wants of the cause in this State, and the necessity of our engaging more earnestly in the work, especially in that relating to the Seamen's mission. Vessels leave San Francisco for nearly every civilized country in the world; and publications can thus be sent everywhere. Seamen have reported the greatest anxiety on the part of the inhabitants

of some of the islands of the Pacific, to obtain our publications, and captains have sometimes themselves become interested. They have also furnished us with many names for our Vigilant Missionary Societies, and a goodly number of interested readers have thus been obtained. A committee on resolutions was appointed by the chair consisting of J. L. Wood, C. W. Porter, and G. W. Hutchings. The meeting then adjourned to the call of the chair.

At the second meeting held April 27 at 9 o'clock A. M. the committee on resolutions made the following report:—

WHEREAS, we have been favored with the labors of Sr. White in this State, and thereby a vast amount of prejudice existing against our views has been removed; and realizing that the way is now opened for more successful missionary labor than ever before; therefore,

Resolved, That we will seek a greater consecration to God and his work, and recommend colporting and canvassing for the sale of our publications, especially the Spirit of Prophecy, and obtaining subscribers for our periodicals; and

WHEREAS, this will necessitate a greater amount of bound books and pamphlets to be kept on hand.

Resolved, That we recommend our districts and church societies to act as agents for the State tract society, in the sale of bound books and pamphlets, returning retail price to the State society;

Resolved, That we also recommend our ministers and colporters to act as agents in the sale of our publications and to deal directly with the State society.

Resolved, That we are in harmony with the ship missionary work, and recommend raising immediately a fund of \$3,000, one-third to be appropriated for the ship work and the remainder as a reserve fund to carry the publications necessary to supply those who sell in our districts.

Resolved, In view of the local societies and ministers acting as agents for the society, we thereby discontinue the ten per cent. hitherto added to tracts and charged to the districts.

Resolved, That the expense of transportation of publications to the districts and churches shall be paid out of the State fund.

Resolved, That we recommend each district to make a special effort to pay its indebtedness as soon as possible, that the State society may be able to pay its indebtedness and relieve the association.

These resolutions were acted upon separately and unanimously adopted. Much earnestness was shown by the brethren in regard to the resolutions, especially the fourth. The call for pledges toward this fund met with a hearty response. Seven of the brethren present immediately pledged one hundred dollars each, and eight others fifty dollars each; in a few minutes and without special urging the pledges amounted to over \$1,700, to be paid on or before Nov. 15, 1880. If our northern brethren will do as well in proportion, the sum raised will exceed \$5,000.

There were between twenty and thirty that joined the General T. and M. Society at \$10.00 each. The number of subscriptions for our periodicals, taken on the ground, was over one hundred, mostly for the SIGNS OF THE TIMES. Two little brothers, aged respectively six and seven years, obtained nine subscribers for the *Instructor*.

Two go from this meeting as colporters, and three as canvassers for our periodicals; and an agency for Plain Facts was also taken by two of the brethren. Several meetings were devoted to instructions in the missionary work, accompanied with illustrations upon the black-board, showing the manner of doing the business required in the society, in which there was much interest taken by those present.

Meeting adjourned.

ELD. S. N. HASKELL, Pres.

BARBARA C. STICKNEY, Sec.

ST. HELENA AND ARBUCKLE.

HAVE spent some time with the church in each of the above places since leaving Oakland. We are happy to report that a readiness has been manifested to adopt those changes recommended at our general meetings held in Oakland, and to take hold with renewed energy to make a success in these various branches of the work of God.

The Sabbath-schools have both adopted the series of lessons recommended by the committee

in its circular letter sent out, and are providing themselves with such helps, maps, reference books, etc., as are needed to advance the interests of the school.

The T. and M. societies voted unanimously to act as agents for the State Society, in the sale of our publications, as do the ministers, and at once pledged towards the T. and M. reserve fund, nearly \$100 at St. Helena, and \$50 at Arbuckle. We hope to see these amounts increased in both places. Instructions were given as to the manner of keeping the individual's pass book and the librarian's books. Quite a number have pledged the one third, others give donations for a fund to keep on hand a sufficient supply of tracts for the use of the local societies.

Three names were obtained at St. Helena for "Life Membership" to the general tract and missionary society, two of whom are pledge members.

The Arbuckle V. M. society changed its forty copies 8-page SIGNS to fifty copies of 12-page edition, and enter upon their work with renewed energy and zeal. May they see many souls saved in the kingdom of God as the result of the seed of truth faithfully and prayerfully sown.

Baptized three at Arbuckle on Monday last. The truth is still onward here, and gaining ground though it meets with continued opposition. Many are inquiring if these things are so. Searching the Scriptures like those noble Bereans of old. Acts 17:11. May the Spirit of truth guide them. The visit of Sr. White to this place, has had a good effect upon the community, and if the brethren and sisters will improve the opportunities God has given them, they will give those interested an opportunity of reading Sr. White's works, especially the volumes of the Spirit of Prophecy. If they will also visit and pray with families leaving them tracts and papers, their efforts will not be in vain. "They that sow in tears shall reap in joy." Ps. 126:5-6. Gal. 6:9-10. We spend a few days with the brethren at Fresh-water, to help and encourage them, before going to Red Bluff.

Bro. Grainger is now with me. We ask an interest in your prayers.

Williams, May 7, 1880.

J. D. RICE.

MT. HOPE AND SAND PRAIRIE, WIS.

APRIL 15, I met with the church at Mt. Hope, and the next evening attended the monthly meeting of the health and temperance club. The temperance movement was well received here, and the club numbers about one hundred and ten members. An interesting programme of exercises had been provided. It was a pleasure to address them a few moments on the principles of true temperance. April 17, 18, in company with Bro. Olsen, I attended the Sabbath-school and temperance convention at Sand Prairie. There was a good representation from surrounding churches, notwithstanding the unfavorable weather. The meetings were of an interesting nature. Here, also, there is a flourishing temperance club of about one hundred members.

G. C. TENNEY.

TIMBER HILL, KANSAS.

APRIL 7, Bro. Santee and myself organized a church of nine members at this place. The tithing system was adopted by unanimous vote. Five have united with the T. and M. society. A small club of the SIGNS is taken. All have the *Review* and *Good Health*. The Sabbath-school of sixteen members has supplied itself with the *Youth's Instructor* and Bible Lessons for Little Ones, also the necessary record and class books, and a penny box. Attended the quarterly meeting at South Mound. This was a profitable occasion. Six joined the T. and M. society; and thirty-three copies of the SIGNS were subscribed for. The new Sabbath-school at Timber Hill and also that at South Mound decided to donate one-tenth of their penny-box collections to the State Association.

April 14.

JOSEPH LAMONT.

BLAIR, NEBRASKA.

DURING the past four weeks we have been holding meetings six miles west of this place, in the English and Danish languages. God has blessed our feeble efforts. Twelve, we think, have taken a decided stand for the truth. The meetings continue to be well attended.

A. J. CUDNEY.

N. CLAUSEN.

## The Home Circle.

### BEGINNING AGAIN.

WHEN sometimes, our feet grow weary,  
On the rugged hills of life—  
The path stretched long and dreary  
With trial and labor rife—  
We pause on the toilsome journey,  
Glancing backward in valley and glen,  
And sigh with infinite longing  
To return and begin again.

For behind is the dew of the morning,  
In all its freshness and light,  
And before are doubts and shadows,  
And the chill and gloom of the night,  
We remember the sunny places  
We passed so carelessly then,  
And ask, with a passionate longing,  
To return and begin again.

Ah, vain, indeed, is the asking!  
Life's duties press all of us on,  
And who dare shrink from the labor,  
Or sigh for the sunshine that's gone?  
And, it may be, not far before us  
Wait fairer places than then;  
Life's paths may yet lead by still waters,  
Though we may not begin again.

Forevermore upward and onward  
Be our paths on the hills of life,  
And soon with a radiant dawning  
Transfigure the toil and the strife;  
And our Father's hand will lead us  
Tenderly upward then;  
In the joy and peace of a fairer world  
He'll let us begin again.

### SYMMETRY OF CHARACTER.

How shall symmetry of character be attained? By what means shall the young man repress his low and debasing qualities, develop what is noble and beautiful in human nature, and maintain a due proportion of each element of social superiority? This is a great question.

Harmony of character is produced by the action of some great central principle upon the conduct—a principle whose comprehensive grasp reaches to every act and feeling, regulating, stimulating, repressing, or guiding, as circumstances may require.

The stern heroism of Regulus, the Roman general, may serve to illustrate the influence of such a principle. This brave soldier, after being defeated, and kept in captivity for several years, was sent by the Carthaginians with an embassy to Rome, to solicit a cessation of arms and an exchange of prisoners. To secure his influence in their favor, they made him swear that, if the desired end was not attained, he would return to Carthage. The Roman took the oath, and departed.

Touched with the misfortunes of their general, the Roman senate was disposed to treat for peace, and retain the heroic Regulus. But he, knowing the weakness and exhaustion of Carthage, boldly advised the continuance of the war. Upon this, the senate rejected the overtures of the ambassadors; and, knowing the fate which awaited their general, entreated him to remain at Rome. His wife, his children, his friends, with tears and embraces, besought him not to rush on certain destruction. He was inexorable. He had sworn to return, and no considerations could change his iron purpose to keep his oath. He did return, and his ungenerous foes, to their eternal infamy, put him to death in the most cruel and malignant manner.

What was it that made Regulus proof against the tears of his friends, the love of his wife, the affection of his children, the fear of death?—for he resisted all these to fulfill his oath. Was he an unfeeling stoic? Nay!—but he was animated by that noble principle of Roman honor, which taught that death was preferable to a false, a mean, or a dastardly action! And it was this controlling sentiment, expelling or subduing all others, which led him to prefer his heroic death to the violation of a Roman's word. It also preserved him from sacrificing the interests of his country to his own safety. It made him at once a patriot and a hero.

Thus, you may perceive that the influence of a noble principle is like the action of the centripetal force on the solar system. As that attractive energy steadily maintains the unity and order of the universe, so a lofty, comprehensive, authoritative principle subdues the thoughts, emotions, and actions, to itself, and maintains a delightful harmony in the life of a young man, which commands the admiration and confidence of mankind.

It is the wave-line of beauty, which, running through all his conduct, imparts gracefulness to each act, and dignity and propriety to his entire character.

It is, therefore, a question of great moment to every young man, where to obtain a principle sufficiently comprehensive and powerful to regulate all the parts of his conduct, so as to form one harmonious whole. Some are satisfied with the sentiment of *honor*, such as ruled the Roman patriot. But that is obviously not sufficiently comprehensive. Your modern *men of honor* are gamblers, duelists, tyrants, Sabbath-breakers, drunkards, speculators, and the like; such things not being prohibited in the code of honor as established by public opinion, and the conduct of "great men," falsely so called. Neither is the law of *self-respect* sufficient. It doubtless does much to regulate life in the sphere of home, but is not proof against the temptations which assail men when abroad. Look, for instance, to the alarming fact, that the theatres, brothels, and other places of sinful resort in large cities, are chiefly supported by persons from the country. And who are these men from interior towns? What are they, when at home, but rigid moralists in appearance? Diligent, self-denying in their general habits, but immoral on occasions and opportunities. The reason is obvious. They are restrained among their friends only by that low standard of self-respect, which fears degradation in the eyes of others, but shrinks not from being mean in its own eyes, and guilty in the sight of God. It is not at all surprising, that such a flimsy defence against temptation often yields to a fierce and persevering assault.

A fearful illustration of the absolute powerlessness of these restraints, when the soul is powerfully tempted, is furnished in the case of the late Professor Webster. If ever mortal man was placed in a situation to maintain a high character, through motives of self-respect and honor, he was that man. Educated, highly respectable in his connections, moving in the most refined and elevated circles in social life, widely known through his connection with the mother of American universities, the husband of an accomplished wife, the father of amiable, lovely daughters, and the possessor of what ought to have been an ample income,—how could he fail of feeling in their full force the claims of honor and the demands of self-respect? For him to do a notoriously mean or unlawful act, was to fall from the loftiest pinnacle of social honor to the lowest valley of shame. He knew this. Hence, honor and self-respect combined to keep him within the bounds of right and truth. But alas! how ineffectual were these restraints! Failing to reach the inner temple of the soul, they left him a prey to pride, extravagance and passion. Pushed by pride into extravagance, and by extravagance into embarrassments, and by these again into acts of meanness, which, if proclaimed, would wound his haughty pride, his passions urged him to strike the desperate blow of murder, to free himself from the threatening danger. Passion won the day. He slew Patroclus, but fell into the hands of Achilles. By striking a man from existence whom he deemed his tormentor, he became a felon, and was dragged by the stern hand of the law from his high position to the scaffold! Alas! that his self-respect and his sense of honor should have failed to keep him from moral deformity and from crime! That it did not is an obvious fact; and that it *cannot* be relied upon in the hour when the tempter does his utmost, is equally demonstrable, from the nature of the case, and from the history of mankind.

Far higher, therefore, must that young man look than mere honor or self-respect, who would attain to symmetry and stability of character. Religion alone can furnish him with a principle at once potent and comprehensive enough for his stern necessities. Religion establishes itself on the throne of the soul. It exerts its restraining and transforming power over the will, the intellect, and the emotions. It persuades, entreats, and it also commands with Divine authority. It lays the soul under the weightiest obligation to walk by its great all-embracing principle. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

Here is a far-reaching principle, laying every act, thought, and motive, under contribution; demanding the utter negation of self, and the subordination of the entire man, physical and spiritual, to the law of God. As the mysterious magnet

points unerringly to the north pole of the earth, so does this law direct the soul of the young man to "the glory of God." He must repudiate what ever act or thought dishonors his Creator; he must resolutely practice everything, however it may crucify the passions which tends to glorify the God of heaven. Here then, is a principle suited to his necessities, whose operation, if submitted to, must from the nature of the case, produce a lovely symmetry of character. It will bind and restrain unlawful passion, create integrity, stimulate to energy, to self-culture, to industry, to economy, to tact, to everything that develops noble qualities and latent powers. Nor are its requisitions of impossible performance. The same authority which announces the law also vouchsafes power to obey. "Ye shall receive power from on high!" "My grace is sufficient for thee," are the encouraging promises of the Law-giver to every willing recipient of his command. And so effectually is that aid vouchsafed to every submissive and believing mind, that, filled with conscious power, it can view all the temptations of the inner and outer life, and exclaim, "I can do all things through Christ who strengtheneth me!"

To religion, therefore, young man, do I earnestly commend you, as the surest means of attaining harmony of character. Only let the "glory of God run like a silver thread through all your actions," and you shall stand forth before the world a symmetrical man, and hence, a man of power; for

"Tis moral grandeur makes the mighty man."  
—Rev. D. Wise.

### "WILL I BE LIKE YOU, PAPA?"

A gentleman who for years has been more or less under the influence of liquor, and whose red nose and bloated figure stamped him as an inebriate, had gone home to his wife and children in this condition. He was not unkind in act or in words. It was his delight to play at games with his little ones, as he was able, and to entertain them with wonderful stories. On this occasion the family were all together in the sitting-room, and the usual games having been played, little Freddie, a lad about six years of age, had climbed upon his father's knee, and was asking all sorts of boyish questions. He talked as a child will—of what he would do when he was a "big man!" asked if he would be like papa then; and finally after a long and serious look into his father's face, with every shade of childish curiosity in his voice and glance, put to him this bewildering query:—

"Papa, when I grow up to be a man, will my nose be red like yours, and my face all swelled?" Ah! why should that swollen face grow redder than 'twas wont to be? Why should his arms so quickly draw that boy to his breast? And why should tears flow and voice tremble as he replied in words and tone that made his mother's heart glad:—

"No, Freddie, please God, you won't be like me when you get to be a man; and neither will your father, my boy, for from this hour he will lead a sober life."

"Be like him!" He had not thought of that before, and the bare possibility staggered him. All the love of his father's heart cried out against such a fate. That boy! His pride! going about with a bloated face and poisoned breath? No, no! he was not prepared for that! Never before had he seen his own looks so clearly; they were reflected in the boy's—the boy grown to manhood; and honor, affection, and reason came to the rescue. The child had preached a sermon no orator could deliver; and innocence and ignorance had accomplished what learning and logic had aimed at in vain.

Those words "went home."—Selected.

No process is so fatal as that which would cast all men in one mold. Every human being is intended to have a character of his own, to be what no other is, to do what no other can do. Our common nature is to be unfolded in unbounded diversities. It is rich enough for infinite manifestations. It is to wear innumerable forms of beauty and glory. Every human being has a work to carry on within, duties to perform abroad, influences to exert, which are peculiarly his, and which no other conscience but his own can teach. Let him not enslave his conscience to others, but act with the freedom, strength, and dignity of one whose highest law is in his own breast.—*Channing*.

ITEMS OF NEWS.

—The Oregon grain crop promises well.

—The volcano at Calima is in active eruption.

May 1 two men were found hanging to a tree near the line of Denton county, Texas.

—Two detachments of troops have been detailed to drive squatters out of the Indian Territory.

—Three American miners were recently killed by a Mexican mob at Augaugueo, State of Michoacan, Mexico.

—Gen. Heintzelman, "the California veteran," was buried with civic and military honors, in Buffalo, May 5.

—Proceedings have been begun against Bremen which threatens to deprive that town of its rights as a free port.

—Representative Davis of California is asking that steps be taken to facilitate the taking of the census of the Chinese in the United States.

—Judge Daingerfield, the Presiding Judge of the Superior Court of San Francisco, fell dead on the bench about noon on Wednesday the 5th inst.

—A Russian exploring expedition which had penetrated the elevated passes leading to Thibet, wintered at an altitude of 16,000 feet above sea level.

—A report from Havana says: Fire at Palma Soeriano, near Santiago de Cuba, destroyed one hundred habitations, and many families are in distress.

—A correspondent says that Lubeck will shortly receive its death warrant. This new policy of Prussia must be regarded with the utmost interest by English and American merchants.

—Whittaker, editor of the *Levant Herald*, has been sentenced to seventeen months' imprisonment for publishing a new number of his journal, notwithstanding its recent suppression.

—The President has vetoed the Deficiency Appropriation bill, because of the "rider" put upon it, thus seeking to break up a practice which he believes is dangerous to the government.

—A Berlin correspondent says that the discontent in Germany may be judged by the tide of emigration. It is estimated that during the past 30 years two and a half million people have emigrated.

—The late move of the Postmaster General to prohibit Wells, Fargo & Co., carrying letters, has met with a most vigorous and a unanimous remonstrance from the Pacific States and Territories.

—New Orleans, May 4th, Governor Wiltz issues a proclamation establishing rigid quarantine against all infected ports, and against all vessels from or touching at Havana, Vera Cruz or Rio de Janeiro.

—The Board of supervisors of San Francisco at a late meeting passed resolutions declaring Kallloch unfit to fill the office of Mayor, and decided to take legal measures for his impeachment and removal.

—Considerable loss of life was occasioned by a storm on the night of the 4th instant, at the mouth of the Columbia river. The bodies of eight fishermen have been recovered, and many more are thought to be lost.

—Lyman Abbott, in the *Christian Union*, speaking of Christ's blessing little children, says: "From this incident some writers have drawn an argument in favor of infant baptism; but they have had to draw it a long way."

—The phylloxera has appeared in vineyards on Mount Vesuvius and on the opposite part of the gulf at Puzznoli and Pianura. The phylloxera has hitherto been confined to Callarizetta. It is now reported near Messina.

—New York business reports say that the country has been trying to get rich too fast, and a check has come. Crop prospects are good in Europe, and economy ought to be practiced. But it is quite too early to calculate on crops in Europe now.

—The Indian Government budget shows a deficiency of \$15,000,000, to \$25,000,000, below the financial calculation. This is considered a hard blow on Beaconsfield's policy, showing that the cost of the war in Afghanistan was far greater than reported.

—The Ambassadors have presented a note to the Porte, asking for a categorical statement whether it intends to reoccupy the ceded positions in Albania and hand them over to the Montenegrins. Evidently "the sick man" of Europe is getting no better.

—The Legislature of Michigan passed a more stringent liquor law, when an injunction was asked against enforcing the law, in Detroit. This effort to make the city pay the expense of the fight of liquor interest failed, as the Court refused the injunction.

—Victoria, the Apache chief, who has been pursued by the U. S. troops all through Arizona, New Mexico, and occasionally across the Rio Grande, is reported at bay in Ash Creek valley, A. T. This sanguinary savage, whose band has committed hundreds of murders the past year, should receive no quarters.

—The address of Bishops was read in the Methodist Episcopal Conference, at Cincinnati. It favors strongly the retention of the present plan of presiding eldership, the maintenance of the doctrine of the fathers, and a general diocesan superintendence. The Conference received the address with great favor. Wednesday, May 12th, was fixed for the election of Church officers.

—Crops in the Caucasus are threatened with the beetle and locust.

—The *Catholic Mirror* said: "If the devil were nominated for President by the Republican party, the *Independent* would support him." To which the latter paper more aptly says: "If the devil were chosen Pope by the College of Cardinals the *Catholic Mirror* would support him."

—The Japanese authorities have promulgated a new code of education. Among other requirements, no teacher can be less than eighteen years of age; no pupil is allowed to attend who has neither had the small pox nor been vaccinated; and corporal punishment is forbidden.

—The *Nashville Advocate* asks why is it that the member of the "Lodge" is so much more punctual in his attendance upon its meetings than the member of the church is in his attendance upon the prayer-meetings? The "member of the church" has not yet answered this question. We anxiously wait to hear from him.

—Statistics for 1878 of railway travel in the United Kingdom of Great Britain show that "the total number of passenger journeys, exclusive of season ticket holders, was 565,024,455." The number killed during the year was 1,053. The proportion killed, "from all causes," not merely by accidents on trains, is calculated to be one in 4,520,000. This shows that railway traveling is very safe, in comparison with other methods. If complete statistics were compiled we believe it would be found that kerosene oil killed as large a number as the railroads.

—The *London Times*, approving the appointment of Earl Cowper as Lord Lieutenant of Ireland, says: "The worst in Ireland seems to be over. The spring has been seasonable, and the promise of summer is excellent. If a good harvest succeeds the dismal experience of recent years, the exasperation of temper that comes from want will die away. The new Irish Administration has great difficulties to overcome, but if their counsels are equal to their opportunity, they may do much to remove the permanent causes of Irish dissatisfaction."

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 13, 1880.

MAY 6 Elder S. N. Haskell, Mrs. E. G. White and Mrs. M. K. White left Oakland to attend the Oregon camp-meetings. They sailed on the steamer *California*. We learned by telegram the 9th of their arrival at Portland.

ELDER G. W. COLCORD and wife, from Illinois, arrived in Oakland the 7th, and spent the Sabbath with us. Tuesday the 11th, they sailed for the North Pacific Conference, their new field of labor.

### STORMS OF APRIL.

APRIL has always been counted a "fickle" month; a period of alternate sunshine and showers; but not a month of very heavy storms. In California, usually, the rainy season is nearly or quite past when April comes, and in the Eastern and Mississippi valley States, storms with heavy winds are seldom felt before June. But April, 1880, has rendered itself remarkable as the month of, not only heavy but terrible, storms from ocean to ocean. The injury done by the storms and floods in California, during last month, is very great. Such a season of snow and consequent labor and loss on the Sierra Nevada mountains has not been known since the railroad has been in operation. We can give our readers no idea of the effects of the April storms on the Pacific slope, as the columns of the daily papers were loaded with the accounts, day after day.

To record the terrible disasters in the East would more than fill our paper. The storm of April 19, in Arkansas, Kansas, and Missouri, was the most destructive that has ever occurred in the United States. At first the news came of the destruction of Marshfield, county seat of Webster Co., Mo. Later intelligence showed that the ruin in other towns was nearly as complete. The dead and wounded were numbered by hundreds, and the loss in property cannot well be estimated.

And later, we had accounts of unusually severe storms in the South; in Mississippi the town Macon was nearly destroyed. In Georgia, South Carolina Tennessee, and Texas, tornadoes have spread terror and ruin. In Wisconsin a cyclone passed through Rock county, strong enough to lay stone buildings in ruins. To give particulars of all the destruction of all these would fill a good sized volume.

What is the matter with the elements? It is certain that wonderful things are transpiring, and will the people lay it to heart? We believe the judgments of God are abroad. The earth is groaning under its burden of sin, and struggling toward the day of doom. The perils of the last days are advancing—coming swiftly upon us. And yet the cry, "Peace and safety," is heard on every hand. But skepticism and scoffing will not avert impending calamities. The prophecies forewarn of these things, and the plagues of God's wrath upon a guilty world will soon descend. O, that men would listen to the voice of wisdom, and turn to keep the commandments of God and the faith of Jesus, before the reaping time comes, when justice, without longer mercy, will overtake the impenitent.

### THE KALLOCHS AND THE BAPTISTS.

THE N. Y. *Independent* has an article on the San Francisco murder, from which we copy the following extract:—

"As a religious newspaper, we are called upon to comment on the fact that the two Kallochs are properly accredited clergymen. We feel dishonored by the fact, and so especially does the Baptist denomination, of which they belong. Baptists have long been ashamed of Kalloch as one of their clergy. They have known that the Baptist denomination has suffered greatly in California, by his relation to it. Very lately a second Baptist paper has been started in California, to be free from his overpowering influence. But nothing has been done to relieve the body of responsibility for him. No Baptist council has taken up his case. The names of the two Kallochs stand in 'The Baptist Year Book for 1880,' issued by the Baptist Publication Society. That they are not fair representatives either of Christianity or of the Baptist denomination is most true; but it is a pity that their associates had not withdrawn fellowship from them, as there was abundant occasion to do. In any decent religious body each minister must be responsible for his moral conduct to his brethren, as well as to his God. They must, if he walks disorderly, withdraw their fellowship from him; or, if a majority are his tools, they must put themselves on record so clearly by their indignant and sorrowful protest that their skirts shall be free."

### SAVE TIME.

We are glad to know that many of the Sabbath-schools in California are adopting the suggestions made by the committee, in adopting uniform lessons. These schools which want more copies of the *Youth's Instructor*, will save time by ordering them through the California Tract Society, or the Pacific Press, as we receive weekly sufficient quantity of extra copies so that we can send from here, thus alleviating the delay occasioned by sending the order to Michigan, and waiting for the papers to return. Back numbers can be furnished on short notice for 15 cts. a dozen, or \$1.00 per hundred.

W. C. WHITE.

### PROVIDENCE AND PHILOSOPHY.

PHILOSOPHICAL works of the present day exclude the providence of God from the affairs of men entirely. They say, if you transgress physical laws, you must suffer the penalty; no matter how pious you are, there is no escape. There is no use to pray, having violated the law, you must pay the penalty in full.

The Bible states the doctrine of Providence in this way: "Fools because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word, and healed them, and delivered them from their distractions." Ps. 107: 17-20.

It is possible then for the transgressor to find pardon and healing. Still it is never wise to be a fool. It is much better to learn and obey the laws of our physical being. God is not glorified, nor we benefited by our transgressions.

R. F. COTTRELL.

THE editor of the *Religious Telescope* had an interview with Joseph Cook, recently, in which the subject of Spiritualism was referred to, and in answer to a question upon its scientific character Mr. Cook said: "It probably has a jewel in it, but it is in a toad's head; the jewel is exceedingly small, and the toad very large and slimy, and one could hardly get at the jewel without getting some slime on his hands." As a religion he boldly declares Spiritualism to be diabolical.

We have been watching that toad closely for a number of years, but have never seen the jewel.

DR. PLATT, Episcopalian of San Francisco, advises his parishioners not to patronize the godless public schools, while the bishop of the diocese, Rt. Rev. Kip, thinks sufficiently well of the public schools to send his grandchildren to them, in preference to private or parochial schools.

A CATHOLIC is said to have been stranded in the following manner when told that the Bible is the word of God:—

"It ought to be good, then. I don't understand the whole muddle. The church says she is God's church, and that we are God's children, and the Bible—it is God's word, and yet God's church says that God's word is bad for God's children to read. It is all a muddle, and I can't understand it."

THE Vienna correspondent of the *London Times* reports that Lord Granville took the initiative to effect a direct understanding in the Montenegrin affair between the Powers, the result of which has been a note of the Ambassadors at Constantinople to the Porte, asking for a categorical statement of its intentions. In this note the Ambassadors speak directly by order of their Governments. This decided action on the part of a new British Cabinet has, it seems, not failed to produce an effect in Constantinople. The Porte's uneasiness regarding the new British Cabinet has shown itself lately in the discussion of various plans for the settlement of pending questions, such as the Greek question.

### AN AGED MOTHER'S APPEAL.

[THE following was sent to this office with the request that we publish and send to the Temperance Societies.]

Mr. Francis Vincent, City Treasurer of Washington, Del., wrote to a Philadelphia paper an account of the loss of the whale-ship *Essex*, about 60 years ago, by being struck by a whale. Since the article was published he has received the following letter, and although it is impossible that this mother's blue eyed boy could have been on board the *Essex*, alluded to by Mr. V., yet we publish the letter, hoping it will be widely copied by our brethren of the press, and perhaps through its agency the tidings for which the widowed

mother's heart has longed for twenty years may be brought to her. The following letter is the mother's own language:—

PHILADELPHIA, Sept. 21, 1879.

FRANCIS VINCENT: Kind Sir.—Pardon an aged, widowed mother writing to a stranger. Seeing an account in the *Ledger* of a whaling ship *Essex*, with your name attached to it, which was wrecked about twenty years ago. I had a dear son who, when I last heard from him, about twenty years ago, dated his letter at Honolulu, Sandwich Islands, saying that he would be home soon. His name was William D. Bentley, light complexion, and with blue eyes and red whiskers when he left home; he also had an impediment in his speech. As a kind friend will you do this for an aged mother? As I do not know how to address a letter to this Mr. Nickerson, the only survivor of the *Essex*, will you please do so for me, and ascertain if my son was one of the unfortunate crew? I have heard he was on a whale-ship about that time, and if he is dead I will be reconciled, as I will then know his end. For about 20 years I have been every day trying to learn something of the fate of my long-lost son.

This Mr. Nickerson lives on the island of Nantucket, and if you will write to him, or to any other person having knowledge of the loss of any whaling vessels, you will ever have the kind remembrance of a broken-hearted old widowed mother.

If any one knows of my son's death I wish them to be candid and let me know. My address is No. 1821 North 21st street, above Montgomery avenue, Philadelphia.

P. S.—I did not see an account of the Norwegian bark; perhaps my son was on that. Will you please inquire?

Very respectfully, MRS. SARAH D. BENTLEY.

Will not our readers who have been whaling, or who have friends that have been on whale-ships, do what they can to aid this aged anxious mother in obtaining some intelligence of her absent Willie? Our consuls could aid in this matter also, and do for this poor mother what they would be so grateful to another for doing for them. Let us all try and see if we cannot obtain tidings of Will Bentley.

## Appointments.

### CAMP-MEETINGS.

EASTERN OREGON—At Milton, Umatilla county, May 20-31.

WESTERN OREGON—At Salem, on Marion Square, June 9-15.

IOWA, Des Moines, June 3-8.

WISCONSIN, Portage, June 9-15.

MINNESOTA, June 17-21.

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