

The Signs of the Times.

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

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The Signs of the Times.

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

TRIALOGUE.

Gem:

WHY was I taken from my rest
Deep in the earth's warm, silent breast?
Why dost thou vex and wound me so
With thy sharp edge, that hard and slow
Goes cutting, cutting, all the day,
Now this and now the other way?

Disk:

I do not on my errand stand;
I am a tool, and not a hand.
What if I fret, and grind, and wear,
And raise thine anger or despair;
It is not well or ill in me:
I do not shape thy destiny,
I do but that which I am bid;
The reason of it may be hid,
I do not ask or seek to know.
Where that hand sends me, there I go.

Gem:

I bore the wrench from darkling sleep
When I was wrapped in peace most deep;
I felt not anger or despair
When I was borne I knew not where.
But this slow nick and fret all day
Wear my poor patience quite away.
A blow, a wrench, a final end,
Were the kind torture of a friend;
But so by atoms to expire
Is worse than wasting in a fire.
Why must it be—this daily grind
That ceases not, nor leaves behind
A precious promise for the morrow,
Nor offers me surcease of sorrow?

Lapidary:

Poor heart so hard! poor eyes so blind!
The graver's work seems all unkind,
Yet over thee, day after day,
I toil and strive, nor turn away
Though broken tool and weary hand
Thy flinty nature understand.
Know that thy hardness, my art
Shall make thee master of the mart,
The petty anguish thou dost bear
Of daily trouble, hourly care,
Is that thy facets all may shine
Which lay so dull within the mine.
My gracious purpose is alone
To make a jewel of a stone;
Whenever ray of heavenly light
Shall flash to Heaven in answer bright
From thy perfected blaze and glow,
The use of sorrow thou shalt know.
Not by the hammer when it broke,
But by revolving stroke on stroke,
Thy worth and beauty grow to be
A wonder for the world to see;
And men shall say, who see thee shine,
A Master wrought it from the mine.

—Rose Terry Cooke, in *Christian at Work*.

General Articles.

GOD'S DEALINGS WITH TRANSGRESSORS OF HIS LAW.

BY MRS. E. G. WHITE.

"AND the Lord said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, unto thy seed will I give it. And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite; unto a land flowing with milk and honey; for I will not go up in the midst of thee; for thou art a stiff-necked people; lest I consume thee in the way. And when the people heard these evil tidings, they mourned; and no man did put on him his ornaments. For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people. I will come up into the midst

of thee in a moment, and consume thee; therefore, now, put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the mount Horeb."

And Moses pitched the tabernacle without the camp, and all who desired to seek the Lord were commanded to separate themselves from the congregation by resorting thither.

The tabernacle here mentioned was a temporary tent arranged for the worship of God. The sanctuary, the pattern of which God gave to Moses, had not yet been built.

All who sincerely repented of their sins, made supplication unto God in confessing their sins with great humility. Then Moses went into the tabernacle. The people watched with the deepest interest to see if God would accept his mediation in their behalf; if he condescended to meet with Moses, then they might hope that they would not be utterly consumed. When the cloudy pillar descended and stood at the door of the tabernacle, then all the people wept for joy, and rose up and worshiped, every man in his tent door. They bowed themselves upon their faces to the earth in humility. As the pillar of cloud, the token of God's presence, continued to rest at the door of the tabernacle, they knew that Moses was pleading in their behalf before God. "And the Lord spake unto Moses face to face, as a man speaketh unto his friend."

"And Moses said unto the Lord, See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now, therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people." Moses was very urgent that the Lord would show him just what course to pursue in the great work before him. He deeply felt his need of divine wisdom in the guidance of Israel, that they might once more be acknowledged of God as his people.

The Lord answered the anxious inquiry of his servant with the assurance, "My presence shall go with thee, and I will give thee rest." Moses entreated, "If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth." He was not willing to cease pleading with God until he should obtain the assurance that the cloudy pillar, the token of his presence, would still rest upon the tabernacle, and continue to direct their journeyings.

Moses could not endure to have his interest separated from his brethren. His earnest intercession was that the favor of God in his special presence might again be granted sinful but repenting Israel, and that the tabernacle which had been removed from the encampment of Israel because of their idolatry might be again set up in their midst and the Lord manifest his glory to the children of Israel. There Moses showed his disinterested love for the tribes of Israel, and his genuine zeal for the honor of God. He presses his petition to God, he wants a decisive assurance then and there that the Lord would take back his people to his love, and that the breach that sinful Israel had made might be pardoned. Here Moses shows himself to be indeed a type of Christ. The Lord was in no way displeased with the importunity of Moses. He had a love for the sheep of his care. And the Lord promised that he would fully grant his request.

All truly converted souls will exercise repentance toward God, because they have broken his law. How carefully and tremblingly sinful Israel

sought the pardon of God, and to be taken into divine favor. It was not merely form with this people, but earnest pleadings. Were there in our day visible manifestations of God's wrath, and sudden retribution following crime as when the punishment fell so heavily upon Israel there would be less bold presumption and defiance of God's law. Many continue in transgression, flattering their conscience that grace is so free and abundant that they will never be called to an account. But the great God is just as jealous of his law as in the days of Moses; though he bears long with perverse hearts he will surely bring to account all transgressors of his sacred law. God gave the wicked nations a time of probation. He would give them evidences of the power of the true and living God, that they might see and understand the superiority of the God of Heaven to their senseless idols. According to the light given was the condemnation. If they chose their own way before God's ways, and their own wickedness before the righteousness of God, when the decision was fully made then God's time had come to punish them.

In our day ministers and people make void, and pour contempt upon that law which is as sacred as the throne of God. Satan exults that he succeeds to so great a degree with the professedly religious world in making of no account the law of God; that law which is the foundation of God's government in Heaven and in earth. Satan knows that if he could bring about a disregard of this holy law with ministers and teachers, that Christianity will become dwarfed and sickly, true piety paralyzed. Were the churches of to-day sifted by fiery trials they could not bear the proving test of God. His holy law, of ten precepts, the mirror which discloses the defects in the characters of all who consult it, would reveal that a great proportion of that which is thought to be genuine religion is very defective, having only a form of godliness, and no divine power, to savor of life.

The Lord granted the earnest entreaty of his servant. And in answer to the prayer of Moses, that he might behold the divine glory, he was permitted to witness such a manifestation of God's presence as had never before been granted to man.

Moses was now directed to prepare two tables of stone, and take them with him to the summit of Sinai, where the ten commandments would be written as they had been on the broken tables. No man was to go up with him, nor was any man to be seen throughout the mount.

He obeyed the command, and "the Lord descended in a cloud, and stood with him there." The Deity proclaimed himself, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, of those that love him and keep his commandments, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

God did not mean in his threatenings that children would be compelled to suffer for their parents' sins, but that the example of the parents would be imitated by their children. If the children of wicked parents should serve God and do righteousness, he would reward their right doing. But the effects of a sinful life by the parents are often inherited by the children. They follow in the footsteps of their parents. Sinful example has its influence from father to son, to the third and fourth generations. If parents indulge in depraved appetites, they will, in almost every case, see the same reproduced in their children. The children will develop characters similar to those of their parents. If parents are continually

rebellious, and inclined to make void the law of God by precept and example, their children will generally pursue the same course. The example of God-fearing parents, who respect and honor by their own course of action God's rule of right, will be imitated by their children and their children's children; and thus the influence is seen from generation to generation. The commandments of God are only grievous to those who do not observe them.

As the Lord impressed upon the heart of Moses a clear sense of the divine goodness, mercy, and compassion, he was filled with deep joy, and reverence for God. "And he made haste, and bowed his head toward the earth, and worshiped." He entreated the Lord to pardon the iniquity of his people, and take them for his inheritance. Then God graciously promised that he would make a covenant before all Israel to do great things for his people; and that he would evidence to all nations his special care and love for them.

THE UNITED STATES IN PROPHECY.

BY ELDER U. SMITH.

THE BEGINNING OF THE END—CONTINUED.

We continue to quote from the writer last mentioned last week:—

"We come now to examine another class of expressions of a positive nature. What we have quoted is negative, a disclaimer, a relation of what they do not wish to do. Very explicitly have they stated their desires and intentions. True, we cannot reconcile what they have said under these two heads, and it is this which so perplexes us in regard to their professions. It is to be hoped that they will sometime attempt to show that their statements may be harmonized, or else confine their avowals to one side of the question, that all may understand, without study or doubt, just the position they occupy.

"Dr. Stevenson, Corresponding Secretary of the National Association, and editor of the *Statesman*, in the opening address at the Convention, said:—

"Through the immense largesses it receives from corrupt politicians, the Roman Catholic Church is, practically, the established church of the city of New York. These favors are granted under the guise of a seeming friendliness to religion. We propose to put the substance for the shadow, to drive out the counterfeit by the completer substitution of the true."

"These words are somewhat ambiguous, but none the less important, on this subject; for, taken in any possible way, they are full of meaning. It may be a question whether this 'seeming friendliness to religion' is the shadow, and real friendliness to religion in politics is the substance, or whether the Catholic Church is the counterfeit and Protestants the true; but, in either case, the establishment of the church, or a church, or churches, more completely than at present, though practically existing now, is the object aimed at in this paragraph. The latter form, the establishment of the churches, appears to be the object, for in the next sentence he says:—

"What we propose is nothing of a sectarian character. It will give no branch of American Christians any advantage over any other."

"A remark made by Prof. Blanchard is a complement to the above. He has given us a definition of 'union of Church and State' as opposed by them. Thus he said:—

"But union of Church and State is the selection by the nation of one church, the endowment of such a church, the appointment of its officers and oversight of its doctrines. For such a union none of us plead. To such a union we are all of us opposed."

"In reading this, we are reminded of the turn taken by the spiritualists when they deny that they are opposed to marriage; they explain by defining marriage to be a union of two persons not to be regulated nor guarded by civil law, and which exists only as long as the parties are agreed thereto, requiring no law to effect a divorce! To such marriage the most lawless libertine would not object. We are sorry that the respectable advocates of the amendment take a position so nearly parallel to the above-cited position of spiritualists. They give a definition of union of Church and State such as no one expects nor fears; such, in fact, as is not possible in the existing state of the churches, and then loudly proclaim that they are opposed to union of Church and State! But

to a union of Church and State in the popular sense of the phrase; a union, not of one church, but, of all the churches recognized as orthodox or evangelical; a union, not giving the State power to elect church officers nor to take the oversight of church doctrines, but, giving the churches the privilege of enforcing by civil law the laws, institutions, and usages of religion according to the faith of the churches, or to the construction put upon those institutions and usages by the churches—to such a union, we say, they are not opposed. They are essentially and practically, despite their professions, open advocates of union of Church and State.

"President Brunot and others have referred to the first amendment to the Constitution as a safeguard against establishing a national religion. Yet in the face of this reference he says:—

"We propose 'such an amendment to the Constitution of the United States (or its preamble) as will suitably acknowledge Almighty God as the author of the nation's existence and the ultimate source of its authority, Jesus Christ as its Ruler, and the Bible as the supreme rule of its conduct,' and thus indicate that this is a Christian nation, and place all Christian laws, institutions, and usages, on an undeniable legal basis in the fundamental law of the land."

"Now the question arises, If all this were accomplished, would the Christian religion be established in and by this government? If it be answered that it would not, then another question: Would individuals be at liberty under the law of the land to disregard those Christian institutions and usages? If not, if both of these questions be answered in the negative, then what would be the existing state of things? Could it be defined?

"This will never do; such talk is idle. To place Christian usages on a legal basis is to enforce them by law, and to enforce them is to 'establish' them. When they are placed on 'an undeniable legal basis in the fundamental law of the land,' they are fully established, and to deny this is only to trifle with language. But again, you cannot distinguish between 'all Christian laws, institutions, and usages,' and the Christian religion. By establishing them you establish it, of necessity. To deny this is to manifest a lack of discrimination or of candor. We speak with due respect, but we have to deal with facts of the greatest magnitude and importance, and which affect us in those things which we hold most sacred and dear. The advocates of this movement are able men. We hope they will not ignore these points, but so explain them as to reconcile themselves with themselves if it can be done."

The *N. Y. Independent*, in January, 1875, showed up the inconsistency of this movement in a few paragraphs so pointed and pungent that we quote them entire, as follows:—

"This being a Christian nation, we have a right to acknowledge God in the Constitution; because, as things are now, this is not a Christian nation, and needs such recognition to make it one."

"This having always been a Christian nation, we have a right to keep it such; and, therefore, we need this amendment, since hitherto, without it, we have only been a heathen nation."

"In other words, we need to make this a Christian nation because we are already such; on the ground that if we do not make it such we are not a Christian nation."

"Because the people are substantially all Christians we have a right and have need to make the Constitution Christian, to check our powerful element of unbelievers."

"We mean to interfere with no man's rights, but only to get certain rights, now belonging to all, restricted to Christians."

"This religious amendment is to have no practical effect, its object being to check infidelity."

"It is to interfere with no man's rights, but only to make the unbeliever concede to Christians the right to rule in their interest, and to give up like claims for himself."

"It is meant to have no practical effect; and, therefore, will be of great use to us."

"We want to recognize God, and Christianity as our national duty to Deity; but intend to give no effect to such recognition—pleasing God by judicially voting ourselves pious and doing nothing more."

"We shall leave all religions in equality before the law, and make Christianity the adopted religion of the nation."

"Christianity, being justice, requires us to put

down infidelity by taking advantage of our numbers to secure rights which we do not allow to others."

"Justice to Christians is one thing, and to infidels another."

"We being a Christian people, the Jewish and unbelieving portion of our people are not, of right, part of the people."

"And so, having no rights which we, as Christians, are bound to respect, we must adopt this amendment in our interest."

"Passing this act will not make any to be Christians who are not Christians, but it is needed to make this a more Christian nation."

"The people are not to be made more Christian by it; but, since the nation cannot be Christian unless the people are, it is meant to make the nation Christian without affecting the people."

"That is, the object of this amendment is to make the nation Christian without making the people Christians."

"By putting God in the Constitution he will be recognized by nobody else than those who already recognize him; and, therefore, we need the amendment for a fuller recognition of him."

"If we say we believe in God and Christ in the Constitution, it is true of those believing in him and a lie as to the rest; and, as the first class already recognize him, we want this amendment as a recognition by the latter class, so that our whole people shall recognize him."

"Whether we have an acknowledgment of God in the Constitution or not, we are a Christian nation; and, therefore, it is this recognition of God that is to make us a Christian nation."

As to the probability of the success of this movement, there is at present some difference of opinion. While a very few pass it by with a slur as a mere temporary sensation of little or no consequence, it is generally regarded as a work of growing strength and importance, both by its advocates and opposers. Petitions and remonstrances are both being circulated with activity, and shrewd observers, who have watched the movement with a jealous eye, and heretofore hoped it would amount to nothing, now confess that it "means business." No movement of equal magnitude of purpose has ever sprung up and become strong, and secured favor so rapidly as this. Indeed, none of equal magnitude has ever been sprung upon the American mind, as this aims to remodel the whole framework of our government, and give to it a strong religious cast—a thing which the framers of our Constitution were careful to exclude from it. They not only ask that the Bible, and God, and Christ, shall be recognized in the Constitution, but that it shall indicate this as "a Christian nation, and place all Christian laws, institutions, and usages, in our government on an undeniable legal basis in the fundamental law of the nation."

Of course, appropriate legislation will be required to carry such amendments into effect, and somebody will have to decide what are "Christian laws and institutions." From what we know of such movements in the past in other countries, and of the temper of the churches of this, and of human nature when it has power suddenly conferred upon it, we look for no good from this movement. From a lengthy article in the *Lansing State Republican* in reference to the Cincinnati Convention, we take the following extract:—

"Now there are hundreds and thousands of moral and professedly Christian people in this nation to-day who do not recognize the doctrine of the Trinity, do not recognize Jesus Christ the same as God. And there are hundreds and thousands of men and women who do not recognize the Bible as the revelation of God. The attempt to make any such amendment to the Constitution would be regarded by a large minority, perhaps a majority, of our nation as a palpable violation of liberty of conscience. Thousands of men, if called upon to vote for such an amendment, would hesitate to vote against God, although they might not believe that the amendment is necessary or that it is right; and such men would either vote affirmatively or not at all. In every case, such an amendment would be likely to receive an affirmative vote, which would by no means indicate the true sentiment of the people. And the same rule would hold good in relation to the adoption of such an amendment by Congress or by the Legislatures of three-quarters of the States. Men who make politics a trade would hesitate to record their names against the proposed Constitutional Amendment, advocated by the leaders of

the great religious denominations of the land, and endorsed by such men as Bishop Simpson, Bishop McIlvaine, Bishop Eastburn, President Finney, Prof. Lewis, Prof. Seelye, Bishop Huntington, Bishop Kerfoot, Dr. Patterson, Dr. Cuyler, and many other divines who are the representative men of their respective denominations."

Not only the representative men of the churches are pledged to this movement, but governors, judges, and many of the most eminent men of the land are working for it. Who doubts the power of the "representative men of the denominations" to rally the strength of their denominations to sustain this work at their call? We utter no prophecy of the future; it is not needed. Events transpire in these days faster than our minds are prepared to grasp them. Let us heed the admonition to "watch!" and, with reliance upon God, prepare for "those things which are coming on the earth."

(To be Continued.)

THE AMUSEMENT QUESTION.

I WOULD to God we were on the Lord's side in view of the *sinful amusements which appear to have such charms for many* that even Christian people go quite as far as they should in reference to them. When they had bowed before this golden calf they "rose up to play," and very pretty play it was. It does not bear explanation. There is about the world a good deal of this "playing." Beware, I pray you, of every amusement that prevents your redeeming the time, or tends to pollute the mind. There are recreations of a healthy, manly, refreshing kind, but those which are of no possible service to you are unprofitable. The same spirit which made the Puritan refuse to reverence the so-called holy days and holy things of superstition led him to so reverence God and his sacred law that he would not join in the debasing amusements of the period, which were, indeed, so gross as a rule that even irreligious people would not in those times endure them. We have somewhat of the same protest to bear, and we must not flinch from it. We have better joys than the wanton and the foolish can bring to us. We say of a pastime—if this is pure and clean, if this is health-giving to the body, or restful and invigorating to the mind, we are not led by an old-fashioned whim, to denounce it, and we do not denounce it; but if about it there is a taint of vice or a temptation that way, or if it be mere folly, we cannot endure it. We venture not where Jesus could not have gone. We would not go where we should be afraid to die, or should tremble to hear the trumpet announcing the coming of the Lord. Stern teaching this. Are you enough on the Lord's side to hear it? I pray God to put back bones into modern professors. Every other part of their bodies seems to grow firm except their spinal column, which remains soft and easily distorted. We want to be made resolute and faithful on the Lord's side. "Oh," says one, "these are small points." Yes, but I want you to be like the Spartan who painted on his shield a fly. "Your escutcheon is very small," said one. "True," said he, "but I hold it very close to the enemy." If our points of conscience seem to be small, so much the more need that we hold them in the very face of those who think little of the things of God. A small point where God is involved is a great matter. Trifling with small things leads to trifling with great things.—*Spurgeon*.

IMMORTALITY THROUGH CHRIST.

IMMORTALITY was dreamed of by the ancients; the Assyrians held to it; the winged globe of the Egyptians symbolized it; Socrates rejoiced that he was to be freed from the prison-house of his body; but only Christ has brought Life and Immortality to light in the gospel; only He demonstrated that immortality is a fact, not a theory—an established verity, is not a vague hypothesis. "Because I live ye shall live also;" because He triumphed over sin, the believer, too, shall triumph; because He conquered death, the believer, too, shall spoil the spoiler. Is there any truth grander than that—and does the Christian need any nobler incentive to Christian progress than the truth that the sum of his life-work shall be a blessed immortality beyond?—*Christian at Work*.

AUGUSTINE says that his God was "mercifully rigorous" to him, besprinkling with most bitter alloy all his unlawful pleasures, "that he might seek pleasures without alloy."

CHRISTIANITY AND SCIENCE.

O SCIENCE, reaching backward through the distance,
Most earnest child of God,
Exposing all the secrets of existence
With thy divining rod,
I bid thee speed up to the heights supernal,
Clear thinker, ne'er sufficed—
Go seek and find the laws and truths eternal,—
But leave me Christ.

Upon the vanity of pious sages
Let in the light of day;
Break down the superstition of all ages—
Thrust bigotry away.
Stride on, and bid all stubborn foes defiance;
Let truth and reason reign;
But I beseech thee, O immortal Science!—
Let Christ remain.

What can'st thou give to help me bear my crosses,
In place of him, my Lord?
What recompense for all my grievous losses,
And bring me sweet reward?
Thou could'st not with thy cold, clear eyes of reason—
Thou could'st not comfort me,
Like one who passed through the tear-blotted season,
In sad Gethsemane.

Through all the weary, wearing hours of sorrow,
What word that thou hast said
Would make me strong to wait for some to-morrow,
When I should find my dead?
When I am weak, and desolate, and lonely,
And prone to follow wrong,
Not thou, O Science!—Christ, my Saviour only,
Can make me strong.

Thou art so cold, so lofty and so distant,
Though great my need might be,
No prayer, however constant and persistent,
Could bring thee down to me.
Christ stands so near, to help me through each hour,
To guide me day by day;
O Science, sweeping all before thy power,—
Leave Christ, I pray.

—Ella Wheeler.

CHANGE OF THE LAW.

For the priesthood being changed, there is made of necessity a change also of the law. Heb. 7: 12.

The law here spoken of is the law of the priesthood existing before Christ, which confined it exclusively to the tribe of Levi. "Our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood;" he could not therefore be a priest by the law of Moses, but, by the oath of God, he was constituted a priest after another order, the order of Melchisedec. Therefore the text speaks of a *necessity* of a change of that law that would not allow any to exercise the office of the priesthood, unless they could trace their pedigree back to Levi.

But our no-Sabbath, and Sunday-Sabbath friends have felt a *necessity*, doubtless arising from their want of evidence to sustain their position, of making use of this text to prove that the moral law, the ten commandments, has been changed by the abolition, or change, of the fourth commandment.

Now as the Sabbath is not mentioned in the text or context, but only the law, how do they ascertain *what* change must necessarily take place in that law of which our Saviour said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law?" There is no text of Scripture which points to the Sabbath commandment as demanding abolition or change. Then if this text applies to one of the ten, it applies to all of them. According to the reasoning of our opponents, then, there is a necessity that the commandments, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, and, Thou shalt not covet, should be changed. And seeing the necessity of a change exists, and the Scriptures do not inform us *what* change is necessary, I suggest whether it would not please our friends best, who feel this necessity, to leave out the little word, *not*, in each of these precepts. This, so far as jots and tittles are concerned, is a smaller change than the abolition of the Sabbath, or its change to the first day of the week. Yet it would be quite an important change in the requirements of the law.

Would it not be better for our friends to find the scriptures that proves the abolition, or change, of the Sabbath, and not appeal to those texts that speak of the law in general terms? If these prove a necessity for the modification of the Sabbath commandment, they prove the same necessity for a change of every other precept of the entire law.

R. F. COTTRELL.

"THE heart is deceitful above all things."

A RACE FOR THE PRIZE.

"Just what things must I give up?" To this the Bible-answer is, that you must surrender every thing that hinders your growth in grace. If certain practices, or an attendance upon certain places, hinder your spiritual progress, then be done with them! We are inclined to believe that church members slip into the theater oftener than in former times. They are not apt to come out holier than they went in; and their example helps to increase the tide towards the playhouse door. Wherever there is a doubt in your mind in regard to an amusement, give your Master the benefit of the doubt, and stay out of it. Just on this doubtful territory it is that we see so many unhappy falls.

We also firmly believe that Christians ought to surrender very often their rights to lawful things; for by so doing they may remove stumbling-blocks out of the path of others, and strengthen their own graces. The Greek racer denied himself many lawful indulgences. So should a follower of Jesus whenever self-denial will increase his spiritual sinew. Too much is said in these days against "asceticism;" but the danger of the Church does not lie in that direction. Satin cloaks are more in vogue than "hair shirts."

Daily food is a lawful indulgence. But fasting is sometimes profitable for both body and soul. Many luxuries of domestic life are lawful in themselves; to give them up in order to have more money for benevolent uses, or in order to discourage social extravagances, is a dictate of pure Christianity. John Wesley had a right to own silver plate, yet he nobly refused to possess more than two or three silver spoons "while so many poor people were lacking bread." An excellent man in my congregation sold his carriage just as soon as he found that his horses were eating up his charity-fund too fast. My friend is no ascetic. He is a very sensible and sunshiny Christian. If the same spirit which actuated him were more common in the Church, there would be fewer luxurious equipages, fewer wine bottles, fewer card tables, fewer sumptuous evening parties; but there would be more missionaries in the West, and more Bibles in China and Japan. Self-indulgence lives under the clouds. Self-denial soars above them.—*Dr. Cuyler*.

THE OLD TESTAMENT.

In general, the study of the Old Testament is too much neglected by a certain number of Christians. They complain of finding but little instruction there, especially in the historic part. I understand, very well, that if we see nothing there but histories of kings who rose and fell, of wars, and of battles and other political events narrated without any of that literary embellishment which accompany them in human histories, there is but little to attract attention. But, when we understand that that history is the history of the heart of man laid bare by Him who knows it and who presents it in every aspect, to show us its wretchedness, and teach us to distrust ourselves; when we understand that that history is, at the same time, the history of the design of God and his conduct towards his own, that it is the manifestation of his unalterable love towards people always unbelieving and yet always loved. (Jer. 3:1; Hosea 3:1.) In a word, when we look upon this history, so simple and devoid of attraction to the world, as the history of the heart of man and the heart of God; then it assumes the most lively interest in the eyes of him who has learned that, to know himself and to know his God, is the one thing needful. Then, the people of Israel—that is my very self; the God of the people Israel, is my God, if, by faith I have become a child of Abraham. (Gal. 3:7.) Then I see myself in the history of the ancient people and everywhere I find my God, sustaining me, chastising me, forgiving me and saying to me, (Jer. 23:3) "I have loved thee with an everlasting love, therefore have I extended my loving kindness unto thee."—*A. Rochat*.

THE DIFFERENCE IN TONE.—I confess our later generation appears unjust, frivolous, compared with the religion of the last or Calvinistic age. There was in the last century a serious habitual reference to the spiritual world running through diaries, letters, and conversation—yes, and into wills and legal instruments also—compared with which our liberation looks a little foppish and dapper.—*Ralph Waldo Emerson*.

THOUGHTS ON BAPTISM—NO. 8.

THE BAPTISM OF JOHN.

THERE has been much questioning in regard to the relation of John's baptism to the gospel,—whether or not it was gospel baptism. It may not be of much importance, having but little practical bearing on present duty, but a brief notice of it may not be out of place. Our opinion is, that there is not so much difference between the baptism of John and that of the disciples of Jesus as is generally supposed.

Speaking of "the beginning of the gospel of Jesus Christ," Mark commences with the baptism of John, and the proclamation of John was identical with the first proclamation of Jesus. John said, "Repent ye, for the kingdom of Heaven is at hand." Matt. 3:2. The Saviour's first preaching was this: "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." Mark 1:15. John said he preached the baptism of repentance, and faith in him that was to come, that was, Christ. The first sermon after the resurrection of Christ was of repentance and baptism in the name of Jesus. It appears that the whole period from the beginning of the preaching of John until the time when the apostles turned to the Gentiles, about three and a half years after the death of Christ, was one of *transition* from one dispensation to the full establishing of the other. The two dispensations were for a time interwoven, as the following will show.

Jesus and his apostles preached the gospel, and their baptism was certainly gospel baptism. But Jesus, when he healed a certain person, commanded him to show himself to the priests and to offer the offering required by the law of Moses. And thus he recognized the validity of that law of the Levitical dispensation at that time. And the apostles were not permitted to preach to the Gentiles, even after the death of Christ, until they had offered the gospel to the Jews, or until the seventy weeks of Daniel 9 were fulfilled. Yet the New Testament was ratified by the death of Christ, Heb. 9:15-17, and the rites of the Levitical law were taken out of the way by his death, being nailed to the cross. Col. 2:14.

Acts 19 does not afford so clear proof that they who were baptized unto John's baptism were again baptized by the apostles as has been supposed by many. This was an unusual case, according to the record. On being questioned by Paul they said, "We have not so much as heard whether there be any Holy Ghost." They had not been baptized by John, but by some of his followers, and they had not been instructed as John instructed those who came to him for baptism. Matt. 3:11. Thus it appears that they were not even well-instructed disciples of John, and it seemed just and necessary that the apostle should commence with them as novices.

But this instance does present satisfactory proof that it is right to re-baptize those who have not met the requirements of the gospel rite in their first baptism. Of this we may speak more particularly hereafter. Intimately connected with this subject is

THE BAPTISM OF CHRIST.

We do not by this mean that baptism which was taught or administered by Christ, as in the case of John, but that which he received at the hands of John in Jordan. On this also there has been much conjecture. It is mostly supposed to have been merely for an example. Jesus truly was our example; but we think his baptism has a significance beyond that of mere example. And here again, if John's baptism was so essentially different from that of the gospel, as most people suppose, his example under one would carry no weight in favor of obedience to the other. To this point we would call particular attention.

Christ was not our example merely, but he came into the world to be our substitute and our sacrifice. They who deny (as some do) the substitutionary or vicarious nature of the work of Christ, set aside the efficiency of his work unto our salvation. His suffering for us was not altogether on the cross; his whole life was one of trial, of temptation, and of affliction. In the garden his soul was exceedingly sorrowful, even unto death; but an angel strengthened him that he might not then sink under the heavy burden of suffering. When Paul said, "He hath made him to be sin for us," he evidently meant he was

made to occupy our position, or be a partaker of our condition. And again when he said, "He was made under the law," he must have meant that he was subjected to our condemnation; the apostle's argument on the need and work of justification shows that this expression—under the law—signifies under its condemnation. He was made under the law, to redeem them that were under the law. Not *under obligation to the law*, as some vainly urge, for that condition does not call for redemption. Adam was subject to the law before he fell, but not a subject for redemption. It is a sinful condition, or being condemned by the law, which calls for redemption. It is evident that Christ was "made under the law" in this sense: as "the wages of sin is death," he was "made sin for us," to fall under death for our sakes. And this condition must have dated from his taking upon him the nature or "seed of Abraham." And if he died because our sins were upon him (Isa. 53), and suffered under temptations and sorrows in our behalf and on our account, we must conclude that he was baptized for the same reason. And this is yet more evident when we consider that John's baptism was "the baptism of repentance for the remission of sin." Mark 1:4. There could be nothing appropriate to this purpose in his being baptized for himself; for he had no sins to confess, and needed no repentance. But inasmuch as the Lord "laid upon him the iniquity of us all," it seemed suitable that he should be baptized, even as sinful men, for whom he stood, should be baptized.

There is a wonderful significance in his baptism which seems to be entirely lost if we lose sight of this momentous truth. "He bore our sins," he acted and suffered as our substitute—in our stead. They who pervert or lightly esteem baptism, must lightly esteem the sufferings and the cross of Christ, as well as his example.

BAPTISM IN THE NAME OF CHRIST.

Because it is said in Acts 2:38; 8:16, and 19:5, that they were baptized in the name of Jesus, some have inferred that the apostles baptized in the name of Christ *only*. But this conclusion is very lame. To discover the fallacy of this idea, it will only be necessary to examine the terms of the commission under which they acted.

1. The Saviour told them to teach all nations, and to baptize them in the name of the Father, and of the Son, and of the Holy Ghost.

2. He commanded them to tarry at Jerusalem until they were endued with power from on high. They were neither to preach nor to baptize until the Holy Ghost came upon them.

3. The promised power came upon them on the day of Pentecost; and on that day was preached the first sermon after the great commission was given.

4. If they did not baptize in the name of the Father, and of the Son, and of the Holy Ghost, they did not obey their Lord's commandment—they did not fulfill the commission under which they acted and by which alone they had authority to baptize. We trust none will be willing to risk such a conclusion as this.

If the record in Acts was the only evidence in the case, the omission of the names of the Father and of the Holy Ghost might be taken as decisive. But knowing that they were acting under a commission, the specific terms of which required the use of the three sacred names, the case appears quite different.

When we consider the prejudice which existed among the Jews against the person and the name of Jesus, we see good reason why his name should be presented with peculiar emphasis to them, for no such prejudice existed against the names of the Father and the Holy Spirit. But to conclude thence that they did not obey their Lord's commandment—that they did not fulfill their commission to baptize in the name of the Father, Son, and Holy Ghost—is more than the inspired record will warrant.

THE COMMISSION STILL IN FORCE.

There is a large number of persons who appear to be zealous for the rite of baptism, in regard to both its form and its subjects, who yet, to avoid the evidence of the continuous direct presence and influence of the Holy Spirit, affirm that the commission of Matt. 28:19, 20; Mark 16:15-18, was given to the apostles alone and expired with them. But this affirmation places its advocates in a very unenviable and inconsistent position. That commission was the author-

ity by which the apostles baptized; and if the commission has expired, there remains no authority to administer the rite of baptism. It will not then do to say, as they say, that we must follow the example of the apostles in this; for the example of the apostles, when they acted under a special commission given only to them, gives no warrant to others, who never received the commission, to follow in the same action after the commission has expired. Such a course would indicate the boldest assumption of authority under any government.

Thus it is easy to see that, when any individuals declare that the commission under which the apostles baptized has expired, it is equivalent to an admission that they administer baptism without divine authority. If the Lord suffered that commission to expire, as it contained the only warrant ever given in the gospel to baptize, then they who continue the practice are acting in defiance of the authority of Him who gave and withdrew the commission. They are usurpers of authority under the divine government. That they act *according to* that commission which they declare to be obsolete, is shown by their using the formula in baptism prescribed only by that commission.

We would fain hope that a consideration of this important truth might open their eyes to the inconsistency of their teachings and practice. If their teaching in regard to the great commission is correct, then surely their baptism is invalid, and their use of the sacred names in such a manner, without any authority, is exceedingly sinful—it is taking the name of Deity in vain. And if they persist in their practice of baptizing, then let them acknowledge the force and obligation of the commission, and accept all the consequences which the acknowledgment logically involves.

BAPTISM IS NOT CIRCUMCISION.

Baptism has, by very many, been considered the antitype of circumcision, or as filling the same place in the New Testament that circumcision did in the Old. Popular theories have been projected on this hypothesis, and Dr. Clarke incautiously says, it has never been proved that baptism does not supply the place of circumcision. That is not the correct method of viewing the argument. The question is this, Has it ever been proved that baptism is in the place of circumcision? We know it has been inferred, it has been supposed, it has been asserted; but it has not been proved. If the negative could not be proved, that would not be conclusive evidence that the affirmative is true. But in this case it is easy to prove that baptism is not the circumcision of the New Testament by showing what is that circumcision.

In Rom. 2:29, it is said circumcision is that of the heart; in the Spirit, and not in the letter. In chapter 4:11, circumcision is called both a *sign* and a *seal*, which, indeed, are the same thing. Eph. 1:13, 14, says, "Ye were sealed with that Holy Spirit of promise; which is the earnest of our inheritance." When circumcision was first given to Abraham, it was called the *token* of the covenant, in which the promise was made that he should inherit the land. Gen. 17:11. *Token* is the same as *earnest* or assurance; equivalent also to *sign* or *seal*. Eph. 1:13, but confirms Rom. 2:29;—circumcision is of the heart, in the spirit. And this is further confirmed by Eph. 4:30: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Also by 2 Cor. 1:22: "Who hath also sealed us, and given the earnest of the Spirit in our hearts."

The Lord said to Abraham that the uncircumcised man child should be cut off; he had no part in the covenant, because he had not the seal or token of the covenant. Even so, we are told in Rom. 8:9, "Now if any man have not the Spirit of Christ, he is none of his." He has no part in the new covenant because he has not the seal of the Spirit—the circumcision of the heart, which is the seal of the new covenant. This is a point of the utmost importance, involving our relation to the covenant of grace. And there is this difference under the arrangements of the two covenants: under the first, circumcision related to the men children; but under the second, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female;" that is, no such distinctions are recognized in the provisions of the gospel, but "ye are all one in Christ Jesus." All classes, all nationalities, must

alike receive the circumcision of the heart, and are all, in Christ, "Abraham's seed, and heirs according to the promise." Gal. 3:28, 29.

There is yet further proof on this point. It has been inferred from the close connection of the statements in Col. 2:11, 12, that baptism is shown to be circumcision, but the proof is decisively to the contrary. "In whom also ye are circumcised with the circumcision made without hands." But baptism is administered by hands, as entirely as was circumcision under the old covenant.

Rom. 2:28 says, "For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh." This exactly corresponds to the evidence already presented, that circumcision or the seal is that of the Spirit—of the heart. But baptism is an *outward ordinance*, and therefore cannot be that circumcision which is not outward; and such is the circumcision of the New Testament.

Thinking to relieve themselves of this difficulty, the advocates of that theory say that baptism serves now, as circumcision did then, as "an outward sign of inward grace." But this is really no relief at all; it makes baptism fulfill the place of circumcision, the very thing which Paul says it does not, he showing that something else does take its place. That statement is very incautiously and imprudently made.

The Abrahamic covenant, identical with the gospel, ran parallel with the first covenant made with Israel. There was no salvation in the covenant with Israel, only as it led to faith in the offerings and promises of the Abrahamic covenant. Heb. 9:8-12; 10:4. "Circumcision of the heart" was taught in the law and the prophets, see Deut. 10:16; Jer. 4:4, etc., because it was their object to direct to the faith and blessings of the new covenant. Of this, outward circumcision was the sign. But Paul shows that there is no such outward sign now; circumcision of the heart, the antitype, alone remains.

To baptism is never ascribed the place, nor is it given any of the titles, which the Scriptures apply to typical circumcision. They who give it such place and titles commit two errors; they assign to it that which the Scriptures never assign to it, and destroy the distinctions which exist between the two covenants in regard to the sign or seal, as shown by Paul.

This theory that baptism occupies in the new covenant the place which circumcision occupied in the old, was invented to uphold the doctrine of infant baptism. It is a pity that first impressions are so strong in any, that, while they renounce infant baptism, they are slow to renounce the means which have been devised for its support.

EDITOR.

THE BIBLE VS. DANCING.

REV. DR. PATTON, in an able article in an exchange on the subject of dancing, thus sums up his conclusions:—

Having carefully examined every text in the Old and New Testaments in which the word occurs, we are led to the following conclusions:—

1. That dancing was a religious act among idolaters as well as worshippers of the true God.
2. That it was practiced as the demonstration of joy for victories and other mercies.
3. That the dances were in the daytime.
4. That the women danced by themselves; that the dancing was done mostly by them.
5. No instance is reported in which promiscuous dancing by the two sexes took place.
6. That when the dance was perverted from a religious service to mere amusement, it was regarded disreputable, and was performed by the "vain fellows."
7. The only instances of dancing for amusement mentioned are of the worldly families described by Job, the daughter of Herodias, and the "vain fellows." Neither of these had any tendency to promote piety.
8. That the Bible furnishes not the slightest sanction for promiscuous dancing as an amusement, as practiced at the present time. The dancing professor of religion must not deceive himself with the impression that he is justified by the word of God.

If you sow a handful, you will reap a bushel; if you sow the wind, you shall reap the whirlwind. I tremble for those young men who laugh in a scoffing way and say, "I am sowing my wild oats." You have got to reap them.

The Sabbath School.

HOW TO WIN YOUR CLASS FOR CHRIST.

DR. RAY PALMER gives in the *S. S. Times* this recital of how one teacher did his most excellent work for souls.

I have personal knowledge of the case of a particular teacher which strikingly shows how greatly defective the service of that teacher is who rests content with mere intellectual teaching, instead of coming to the class with the fixed determination to win all their hearts as soon as possible to Christ. He was an active man of business, calm, but not cold in temperament, deliberate and wise in forming plans, constant to his purpose, and bent on doing the greatest possible amount of good. For a long course of years he was superintendent of the Sunday-school in the large church to which he belonged. In this position it often seemed to me that he exerted scarcely less influence than the average pastors, so thoroughly was he accustomed to prepare himself, intellectually and spiritually, for his Sunday work. Perhaps it was in some degree because of what he saw of the want of spiritual power in many teachers, that he was led to do himself what he did at a later period. Believing at length that a change of superintendent might be beneficial to the school, he resigned that office; and then, taking the place of a teacher, he immediately organized a Bible-class of fifteen or sixteen young ladies, the greater number of whom were not professed Christians. With this class he commenced at once a course of efforts directed to the end of leading them to give their hearts and lives to their Redeemer with the least possible delay. Every Saturday evening, shutting himself into his library, by thorough study of the lesson, and by special prayer for himself and for his class, he prepared himself for his Sunday labor. At brief intervals he invited the class to his house together, where, after a pleasant social interview by way of cultivating easy acquaintance, he pressed on them the question of personal discipleship, and prayed with them and for their spiritual renewing. They soon manifested great readiness to attend these little gatherings; and then gladly gave him opportunity to converse with them severally, and to give each such counsel as the particular case required. The class once in operation after this fashion, it required no persuasion to secure attendance. Within two years, every member of it had united with the church, and the school needing additional teachers, they were taken for that service. But the pleasure of being under the care of that teacher, had now come to be so well known, that another class of about the same number and character was formed immediately, the same course was pursued, and with the same result. We knew the history of successive classes, and have witnessed, since, the consistent Christian lives of some of those who were connected with them, and who associate with them and their faithful teacher the beginning of the divine life in their souls.

WHAT IS TEACHING?

IN his address at the New Jersey Sunday-school Convention, Dr. Vincent said in reply to this question:—

If I give my boys five gospel truths, and they know them, I have given them five new ideas; but that is not teaching. I meet them during the week, and they recall them through my suggestion. I may give them five new ideas which they may constantly recall; yet that is not teaching. I may give them ideas which will set them to thinking during the week, so that on the next Sabbath they will have five other ideas, a kind of harvest, as it were, but though that approaches teaching, it is not yet teaching. But if I give them Bible truths which makes them think, and say if this is true something else must be true, and if that be true, on what do I stand and what will become of my soul? When I give them the truths in such a way that they not only remember them, think about them, evolve other truth from them, but *apply* them to themselves—that's teaching.

A LITTLE girl was recently waked in the night by a severe thunder-storm. The vivid lightning and the crashing thunder at first frightened her, and she called to her mother in alarm. Then as her mother came to her bedside the child said,

"But mamma, my Sabbath-school teacher told me that Jesus could take care of me now in a thunder-storm just as easily as he did the disciples in the boat; so I won't be afraid." And she quieted down to her sleep again. The child's teacher had made a right use of a Bible-lesson, applying it practically to every-day matters. And the result showed how much of good may come from a wisely spoken word by a loving teacher, even to a child out of a Christian home where the same truth has been often spoken before. The freshness of a teacher's word may give new power to a familiar truth which the parents have by no means ignored.—*S. S. Times*.

THE MOTHERLESS.—Sitting in the school-room, I overheard a conversation between a sister and a brother. The little boy complained of insults or wrongs received from another little boy. His face was flushed with anger. The sister listened awhile, and then, turning away, she answered, "I do not want to hear another word: *Willie has no mother*." The brother's lips were silent, the rebuke came home to him, and stealing away, he muttered, "I never thought of that." He thought of his own mother, and the loneliness of Willie compared with his own happy lot. Do we think of it when want comes to the orphan, and rude words assail him? Has the little wanderer *no mother* to listen to his sorrow? Speak gently to him, then.

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EDITORS.

J. H. WAGGONER, RESIDENT EDITOR.

OAKLAND, CAL., FIFTH-DAY, JUNE 3, 1880.

DR. BENSON'S SUNDAY BOOK.

"THE Lord's Day, The Christian Sabbath, The First Day of the week, Not the Seventh." This is the title of a 70-page pamphlet issued by the Methodist publishing houses of Cincinnati and New York, written by H. C. Benson, D. D., editor of the *California Christian Advocate*. This pamphlet seems to be somewhat highly considered by the Methodists, as a note says it "was read before the San Francisco Preacher's Meeting, Rev. Dr. M. C. Briggs presiding; also before the Ministerial Association of Petaluma District, Rev. Geo. Clifford, Presiding Elder, presiding. Each body, by a unanimous vote, requested its publication in permanent or book form for general circulation on the Pacific Coast and elsewhere."

It has been a great pleasure to us that we have kept on the best of terms with our contemporaries of the religious press on this coast. We have been courteous to all; we have esteemed Dr. Benson as an able editor, and felt some regret when we learned that the M. E. General Conference had placed another in his office. The same feeling of courtesy which has uniformly actuated us, now leads us to notice this little book. He wrote it on our people's account; the preface is devoted to us; he has made large if not altogether honorable mention of us. Under such circumstances he might reasonably feel disappointed if we made no response to his mention. The readers will better appreciate our position in reviewing his work after reading his notice, as follows:—

"An organization of Sabbatarians calling themselves 'Seventh-day Adventists,' commenced missionary and evangelistic work on this coast some twelve or fifteen years ago. They travel through the country, circulating their pamphlets and tracts, spending a fortnight or a month in a place; they deliver lectures on prophecy, and with maps and charts make a show of learning. The closing week of a siege is given to lectures on the Sabbath question—urging that the seventh day of the week only ought to be kept as holy.

"They usually succeed in bewildering and misleading a few good, honest, earnest Christians of the different Churches, who are frightened at the thought of habitually desecrating the Sabbath. The converts to the dogma are then led away to the most convenient *Jordan* and immersed! These are the fruits of their labors, the sinners saved by their ministry.

"Having realized the object for which they labor they leave their proselytes without pastoral oversight and hasten to other fields, to pass through the same routine of performances.

"Christians, once unsettled and drawn away from the fellowship of the Churches in which they were converted, are left outside the fold to be buffeted by the enemy, and to lose their piety and their confidence in the people to whom they are indebted for all the religious instruction they have ever received."

We charitably trust that the Doctor did not intend to present our people in a false light, but he has left the reader liable to draw, from the last paragraph in this quotation, a conclusion very far from the truth. Very many people in California are well aware that the Seventh-day Adventists are thoroughly organized, having a conference in this State, and other State Conferences, and a General Conference, also General and State Missionary Societies, the General Conference having the oversight of foreign missions. Our churches are regularly organized, with local elders, deacons, and clerks, maintaining their Sabbath-schools and temperance organizations. Our conferences have Executive Committees, who take oversight of the work during the year, within their respective bounds. Our ordained ministers are all evangelists, not being located, except a few who act as editors of our publications. While the ministers visit the churches to look after their welfare, the churches are taught to be working bodies, and not to look to the preacher as the sole source of their life and strength. Our houses of worship are not closed

in the absence of a preacher, as is too frequently the case in other denominations. We do not intend to have them "preached to death" as the editor of the *Louisville Recorder* says is generally the case in these days. Rejoicing in the precious truth which they have heard and the "blessed hope" (Titus 2:11-14) which they have imbibed, they willingly forego the pleasure of having a settled pastor, outside of their local elders, that the truth may be carried to others who are yet in darkness. We are certain that no other body of Christians of equal members do so much missionary work, or afford so much Bible instruction in their Sabbath schools. If there is any one body of Christians in the land to whom the Doctor's querulous remarks will not at all apply, it is the Seventh-day Adventists. But we do not speak complainingly. It will not injure us. Our "manner of life" is too well known to be seriously affected by such remarks. So much for the personal feature of the book. We will now proceed to pay attention to the argument.

We cannot safely judge that a paper is "weighty and powerful" because it has been indorsed by religious bodies, even of eminent men, before whom it has been read. The circumstances are every way unfavorable to their placing a just estimate upon it. 1. It was only read to them, and they could not have the opportunity for a careful and critical examination of it. 2. The case being prejudged by them, they having a desire to have it even as the Doctor said, their opinion carries but little weight as a critical indorsement of it. Our estimate of it, of course, differs from theirs, and we have the advantage of a careful reading. We think we can point out a number of weak spots, sufficient to place it even below the ordinary rate of controversial pamphlets. The first point in the argument is as follows:—

"If Adam kept a calendar in his Eden home, he doubtless made his own first day the date-period, since he could have no method of computing the indefinite periods while matter was in chaos with darkness brooding over it. No importance, however, can possibly attach to the question, since no day was intrinsically holy. The ordinance could require no more than that man should labor on six days and rest on the seventh. The day kept is holy because of the act of obedience; and the moral quality of the act, as in all cases, is found in the intention."

This is a hapless paragraph for the writer. Seldom is so much error found in so small a compass.

1. Does the Doctor compute his own week from the day of his own birth? If not, why not? What can he know of the periods preceding his own existence? He might, indeed, say that he received by tradition or transmission a knowledge of events far in the past, and he celebrates those events by reason of the knowledge so obtained. But was Adam ignorant of the work of creation? Did he hold converse with the Creator, and have wisdom to give names to the Creator's works, and be more ignorant of those works than Dr. Benson will allow that himself is? By what authority does he assume that when God sanctified the seventh day, and made the Sabbath "for man," that Adam was ignorant of the fact that it was the seventh day, but mistook it for the first day?

2. By what authority does he say that that sanctified seventh day was Adam's first day? Does he believe that Adam was created on that seventh day? He cannot; for the Bible says it was on the sixth day. Now Adam was created a fully developed man, on the sixth day; so that was his first day. Even the Doctor, we doubt not, counts the day on which he was born as his first day. At least, we never yet knew any man to commence his life-reckoning on a day on which he was not born. Is such a puerility as this worthy of a scholar, and of the indorsement of scholars?

3. We would like to know why the Dr. speaks of "the indefinite periods while matter was in chaos with darkness brooding over it." He professes to hold the Scriptures in reverence while admitting the indefinite period theory of science (perhaps "falsely so called"—Paul). But how can he be unmindful of the fact that light was shed forth upon this chaotic matter on the first day—the first period, if you like? The reader will notice that every step taken to invalidate the fourth commandment in its literal import, is a step either away from, or in direct contradiction to the inspired word. There were no indefinite periods of darkness while matter was in its chaotic, or unformed state, if the Bible can be depended upon. If it cannot, then

we do not care what theory prevails. If you invalidate the Bible, our foundation is gone, and we are thenceforth indifferent to results. But we shall plead for the exact and literal truthfulness of the holy Scriptures, and insist upon our right to hold opponents to that point as long as they profess to believe in them.

4. He says "no day was intrinsically holy." This is not true. Webster says, intrinsically means really or truly. God blessed and sanctified the seventh day. Did he bless and sanctify any day beside the seventh day? He did not. He therefore called the seventh day, the Sabbath, "my holy day," "the holy of the Lord," and said, "It is holy unto me." Will Dr. Benson affirm that all this left the seventh day undistinguished from other days as to sacredness? If he will not venture such a reckless assertion as this, then what do his words mean? We consider that his language is in direct contradiction of the express words of the Bible.

5. We grant that the commandment requires no more than that man shall work six days and rest the seventh day, with the understanding that it refers to that seventh day—namely the seventh day of the week—which God consecrated to sacred uses because that in it he rested from his great work of creation. But the Dr. does not intend to be so understood. His argument tends to leaving it indefinite. In that sense his words are not at all in harmony with what God has revealed on the subject of the Sabbath.

6. "The day kept is holy because of the act of obedience." This is the worst of all, and most subversive of the obligation of the Sabbath law. Question: was the seventh day made holy by the act of man's keeping it, or by God's blessing it and sanctifying it. A mere child who has read the Bible should be at no loss to answer this. When Moses said, on the sixth day, "To-morrow is the rest of the holy Sabbath," did he mean to say—To-morrow will be the holy Sabbath, *provided you keep it*? In Eze. 22:26 the Lord says they have hid their eyes from his Sabbaths—they have profaned it. On the Dr.'s theory this could not be so. No man could break the Sabbath; no man could profane it; for if he did not keep it, it would not be holy, and hence not subject to profanation. This theory of the Dr., which, however, is not original with him, as it has been many times asserted, is as unreasonable as it is unscriptural. We wonder that the anti-Sabbath writers cling so tenaciously to a position which so evidently betrays their weakness. We affirm with all confidence that the sacredness of the holy Sabbath does not, and never did, rest on the will or the action of man. It was by the express act of Jehovah that it was blessed and hallowed, and to keep it *because he sanctified it* is the express revelation of his will.

In a subsequent paragraph he says: "After the world's seventh period, and man's first day was hallowed," &c. We have a right to protest against such a play upon words to produce an effect upon the minds of the readers. The Bible record of the institution and commandment of the Sabbath says not a word about "man's first day." The hallowed Sabbath *was not* man's first day—it was his second day. The sixth day of the week was man's first day. But if it had been man's first day, it was not hallowed because of such a fact. It was set apart and blessed as a memorial of *all his work* which God created and made. It was God's rest day from the whole work of creation, as both Gen. 2 and Ex. 20 positively assert. This lugging in of a *supposed first day*, and very erroneously supposed at that, can have no object of which we can conceive, but to prepare the way for a transition to the *real first day*, for which there is no warrant in the Scriptures. We wish, for the sake of that respect which we gladly bear to all who profess to love the Lord, that the Sunday advocates would never try to maintain their theory by such flimsy reasonings and questionable methods.

It is not necessary to say much about time varying in different longitudes, as no one supposes it is necessary to keep "the same hours as holy" all around the world. But we affirm that they can keep the *same day* on all the earth. The same hours are not kept in all places, because the day does not commence in all places at the same time. It takes no great knowledge to understand this. No one doubts that all nations have Sunday—the real, genuine, first day of the week—and that it is observed by many nations in different parts of the earth. But this difficulty over the same time is intended to apply only to the seventh day; it does not at all stand in the way of the first day! So much for chapter 1. We will notice chapter 2 next week.

THE SIN OF WITCHCRAFT.

(Continued.)

VI. From what cause did witchcraft become universal among the ancient heathen?

That witchcraft was universal with the nations that God drove out before Israel, we learn from Deut. 18. These nations, therefore, in their heathenish darkness and abominable licentiousness, see Lev. 18:24-30, were grounded in the doctrine of the soul's consciousness in death; for it was upon this doctrine as a basis that witchcraft rested, as manifested in necromancy; i. e., divining by means of the dead; enchantment; i. e., making things which have no existence seem real; and dealing with familiar spirits, which is a pretended communion with the dead.

But how came these people by this doctrine? They belong to that class that Paul says "did not like to retain God in their knowledge," and "who changed the truth of God into a lie." Rom. 1:21-28. Demon worship, i. e., the worship of dead heroes as conducted through witchcraft, was their religion. And the first principle of this religion is the consciousness of the soul in death. Nor is this doctrine the foundation of heathenism only, with its worship of deified dead men; it is equally the foundation of Romanism, with its purgatory, prayers for the dead, worship of the saints, and deification of Mary as queen of Heaven; and of Mohammedanism with its promise to the bloody men who fight its battles that if killed in battle they shall sup that night in Paradise; and of spiritualism, of which the whole stock in trade is the sayings and doings of dead men; and of MODERN ORTHODOXY, which makes death the gate to endless joy, and bestows rewards and punishments upon the dead without waiting for the resurrection and the Judgment.

Who gave the heathen this first principle of their religion; a principle, by the way, absolutely indispensable to almost every system of false religion? When Paul says of these ancient heathen that they "changed the truth of God into a lie, and worshiped and served the creature rather [margin] than the Creator," Rom. 1:25, he tells us a startling truth. For, instead of worshiping the living God, they worshiped the souls of the dead heroes that they believed had now become gods. Thus we read:—

Num. 25:1-3: "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor; and the anger of the Lord was kindled against Israel."

Let us read again, and we shall learn what kind of gods these were whose sacrifices the Israelites ate at Baal-peor.

Ps. 106:28: "They joined themselves also unto Baal-peor, and ate the sacrifices of the dead."

The gods, then, to which these sacrifices were offered, were deified dead men. And they were confirmed in worshiping these dead heroes because they received such wonderful responses, so perfectly characteristic of the men. But they supposed themselves receiving responses from the souls of these dead warriors to whom they thus sacrificed as gods. Paul tells us who really received this worship, and, of course, who returned the response. Thus he says:—

1 Cor. 10:20: "But I say, that the things which the Gentiles sacrifice, they sacrifice to DEVILS, and not to God; and I would not that ye should have fellowship with devils."

They worshiped dead men in name, and devils in reality. They had no doubt that these departed warriors and kings still lived; for they had manifest and characteristic responses. But who cannot see where these responses came from, or what being it is that has an interest that men should believe in their own present immortality?

But who taught the heathen this doctrine that the soul of man does not die, or that men became as gods by dying? If we go back to Satan's first great lie, we shall find this doctrine stated in express terms: "Ye shall not surely die: . . . ye shall be as gods." Gen. 3:4, 5. Here is the fountain-head of heathen philosophy, and of almost every false system of religion. With this idea established in the minds of men, Satan has been able, by means of witchcraft, to control the world to an unlimited extent. He sends his evil angels in the name of their dear departed friends, and, imitating the peculiarities of those friends most perfectly, he

throws them off their guard, and, instilling into their minds the doctrines of devils, leads them captive at his will. To see what kind of morals attend the practice of witchcraft, read and compare Deut. 18:9-14, Lev. 18:24-30.

Witchcraft, or the dealing with familiar spirits, is Satan's system of spiritual gifts; for he holds communion with men through his evil angels, as God does through the holy angels. But as they cannot deceive us if they come in their own name, they have chosen an effectual disguise, and so come to us in the very form and manner of our dearest departed friends.

We can understand why Satan has made so great an effort to draw men into the sin of witchcraft; for it gives him control of their minds, and makes their ruin almost certain. And we can see the mercy of God in closing up this pretended avenue to the most wonderful knowledge. The whole thing is a deception and fraud; and God has fenced up the road with his prohibition, that we may understand it to be a dangerous and fatal thing to travel that way. God is equally merciful in what he commands and in what he prohibits. It was Satan, therefore, with his first great falsehood, that originated the principles and established the practice of witchcraft among mankind.

J. N. A.

(Concluded next week.)

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER TWENTY.

(THE SANCTUARY, CONTINUED.)

WE have now seen that the earth is not the sanctuary; that the land of Canaan is not the sanctuary; and that the church is not the sanctuary. The land of Canaan was simply the place where the typical sanctuary was located; and the church was and is simply the worshipers connected with it. We now inquire,

5. WHAT IS THE SANCTUARY? Turn to the revelation of St. John, and while bearing continually in mind that he is looking not to any spot on earth, nor to the church, but into Heaven as he declares, Rev. 4:1, mark some of the objects which he there beholds. First, he beholds a door opened in Heaven. Chap. 4:1. Mark, he does not say that he saw Heaven opened, but he saw a door opened in Heaven. He then sees seven lamps of fire burning before the throne. Verse 5. Again he beholds an angel with a golden censer offering incense upon the golden altar which was before the throne. Rev. 8:3. Again, he sees the temple of God opened in Heaven, (mark, he does not see Heaven opened, but the temple of God opened in Heaven) and there beholds the ark of his testament. Rev. 11:19. But we know nothing of the golden candlestick, the golden censer, the altar of incense, or the ark of the testament, only as they are connected with the sanctuary. We are therefore justified in the conclusion that these are the patterns from which the earthly vessels were formed; and, as they are inseparable from the sanctuary, that there exists in Heaven a literal sanctuary also, the antitype of the earthly building.

But we may as well come to direct testimony since we have it in the word of God abundantly furnished to our hand. We take it for granted that the reader is well acquainted with at least the first seven chapters of the book of Hebrews. Paul there discourses upon the new covenant and the superiority of Christ's priesthood over that of Aaron's. He then opens in the eighth chapter as follows: "Now of the things which we have spoken this is the sum: We have such an high priest who is set on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary and of the true tabernacle which the Lord pitched and not man." He declares plainly in chapter 9:23, 24, that the holy places made with hands were "figures of the true," and that the earthly tabernacle and its sacred vessels, were "patterns of things in the Heavens."

Here is positive testimony that there is a tabernacle which the Lord pitched and not man, and that this tabernacle is in the Heavens, (not Heaven itself,) and that Christ is the minister thereof. But, perhaps some are ready to inquire, Do you believe that there are literal things in Heaven, that there is a real sanctuary there? We answer, Just as much as we believe that a real one ever existed on this earth. Just as literal and real as we believe the antitype of the offerings connected with the sanctuary to be, namely Jesus, who offered himself the great sacrifice for the world on Calvary,—so literal and real do we believe the antitype of the sanctuary itself, to be. We know that the popular

mystical method of interpretation has so long clothed Heaven and heavenly things in fog and vapor, that many are ready to start at the idea; but we choose rather to take the word of God, unstrained through the "coal sack" of the fathers, or the traditions of the church.

With a few Scripture testimonies concerning the existence of this temple in Heaven, and a few of its declarations that it is the great original of which the earthly was but a type, figure, or pattern, we close this part of the subject.

Rev. 11:19. "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. 14:17. "And another angel came out of the temple which is in Heaven." Rev. 15:5. "And after that I looked and behold the temple of the tabernacle of the testimony in Heaven was opened." Rev. 16:17. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of Heaven from the throne, saying, It is done." Ps. 11:4. "The Lord is in his holy temple: the Lord's throne is in Heaven." Heb. 9:11, 12. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place having obtained eternal redemption for us." Heb. 8:1, 2, has already been quoted. This heavenly sanctuary is called by Jesus "my Father's house;" [John 14:2;] by David, Habakkuk, and John, "the temple of God in Heaven;" [Ps. 11:4; Hab. 2:20; Rev. 11:19;] God's "holy habitation." Zech. 2:13; Jer. 25:30; Rev. 16:17. See also Ps. 102:19; Jer. 17:12; 2 Sam. 22:7; Ps. 18:6; Isa. 6:1-6; Rev. 7:15; 13:6; 14:15, 17; 16:1, 7. If after this testimony any yet doubt respecting the existence of this building in Heaven, we know not what more we can say to them. If these texts can be set aside, any number of similar ones might be. But if the word of the Lord has any authority in settling such questions, this question is settled.

U. S.

THE SPIRIT OF A SOUND MIND.

IN 2 Tim. 1:7 the apostle says, "For God hath not given us the spirit of fear; but of power, and of love and of a sound mind." The effect of receiving and obeying the truth of the gospel is to give courage, instead of fear; to impart power, or energy, in the place of weakness and listlessness; love instead of hatred, and soundness of mind in the place of insanity. Each of these points is interesting; but the last is that of which I speak as a remarkable doctrine. God gives to those who believe and obey him the spirit of a sound mind; therefore those who do not obey the gospel are not of a sound mind. They are insane. This accounts for the fact that when a man accepts of the truth of God, the multitude call him crazy. But the truth is he has come to himself—to a right way of thinking; while those who esteem him insane are themselves not of a sound mind.

One who can look upon the wondrous works of God in nature, and say, "There is no God," is insane. "The fool hath said in his heart, There is no God." "The undevout astronomer is mad." Every sound mind, contemplating the magnitude, the beauty, and harmony of the universe, must conclude that there is a Creator, of infinite wisdom and power.

And it is reasonable to believe that he who created man, giving him intelligence and the power of speech by which to convey his thoughts to others, has himself spoken to man, giving to him a revelation concerning his origin and destiny, and instructing him in the course which he should choose. The Bible contains such a revelation: one which commends itself to every sane mind. To reject it is evidence of insanity. But God gives the believer the spirit of a sound mind.

It is perfectly in accordance with reason to suppose that the Creator of man, as an intelligent and moral agent, should give him a rule of moral action, a moral law. The ten commandments are a rule of moral action which commends itself to every discerning mind. There is scarcely a man who would not be ashamed to object to one of the principles contained in them. Every sound mind will admit that they are "holy, and just, and good."

And it is also reasonable to suppose that He whose wisdom projected the plan of this vast universe, and established and maintains its perfect order, would give a moral law which would never need to be revised.

His law should be perfect; and that which is perfect cannot be improved; it cannot be changed and still be perfect. God gave just such a law to man in ancient time. Said God, by David, "The law of the Lord is perfect." Ps. 19:7 To say that the great and all-wise God gave to man with his own voice, a rule of right to guide him in his duties toward God and man, writing it with his own finger in tables of stone; and that he has since abolished or changed that law, is a sure indication of an unsound mind. "Sin is the transgression of the law," while gospel offers pardon to guilty man. What can be a the greater sin than to teach, as some have taught, that the whole law "is dead, and don't deserve a gravestone?" This is insanity of the most hopeless kind. It is of this class that Jesus said, "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5:19.

To obey the gospel is to obey the law; for the first requirement of the gospel is to repent of sin, which is the transgression of the law. Jesus said, "If thou wilt enter into life, keep the commandments," referring to the ten commandments, and quoting a part of them. To say that those which he quoted are still binding, is sound; but to say that the others are abolished, is a sure evidence of insanity.

A willingness to obey God in all his commandments and ordinances, is the best evidence of soundness of mind. A disposition to evade one of his requirements betrays insanity. No man can argue for the abolition or change of one principle of the ten commandments, without contradicting himself, thus proving his unsoundness of mind. But to those who obey the gospel, forsaking every sin and turning to obedience of the divine law, God gives the inestimable gift of the spirit of a sound mind. Their thoughts, being in harmony with a whole and perfect revelation, are in harmony with themselves. Let us yield ourselves to obey God in everything, evading no part of his revealed will, and, as a consequence, enjoy the spirit of a sound mind.

R. F. COTTRELL.

The Missionary.

TO EVERY MAN HIS WORK.

Our Master has taken his journey
To a country far away,
And has left us a task to finish
Against his reckoning day.
There's a work for me, and a work for you,
Something for each of his servants to do.

Your task may be great and glorious,
And mine but a simple one;
It differs little. The question is,
Will his coming find it done?

Our Master is coming most surely,
To reckon with every one;
Shall we then count our toil or sorrow,
If his sentence be "well done?"

—Faith and Works.

OUR WORK.

God has committed to his people a work of immense magnitude, and of vast importance. It is to give warning to the world of the near advent of Christ, and to teach the true preparation for that great event. Never was a greater responsibility committed to a body of men than that which God has given to this people. The time for this work is short; it can only be accomplished by the direct help of the Spirit of God.

We have the clearest evidence from the prophetic portion of the Scriptures that the Son of God will shortly return to this earth. We are responsible before God for this great light, to make it known to our fellow-men. The world has the utmost need to understand that the advent of the Saviour is swiftly approaching, and that it will very soon be witnessed. When God caused this great truth to be brought to our knowledge, he made us debtors to our fellow-men, to make known to them what he had given us. He has also committed to us talents of means and usefulness, whereby this work might be accomplished. This vast indebtedness is upon us, and can only be discharged by faithful, self-sacrificing efforts. And unless we make these efforts we shall find in the day of reckoning that the blood of souls is upon us.

Those who attempt to teach others must understand the reasons and the facts on which the doctrine rests. To be a successful missionary worker in any branch of our work, a living connection with God is necessary. Our lives must be exemplary. And it is the duty of each to study

to show themselves approved of God, as workmen that need not to be ashamed. We should labor to prepare our minds for this sacred work by as thorough an understanding of the subject as we can possibly gain. Not only should we become familiar with the publications which treat upon present truth, but such works as will throw light on God's work and its character, in the different ages of this world's history. We should also seek the help of the Spirit of God, without which we can do absolutely nothing. God requires our earnest efforts, and he will bless them if we put them forth in humble dependence on his help.

We are called of God to teach these great truths in connection with the doctrine of the near advent of our Saviour. We shall not find it an easy work to perform, for it will require much self-denial, and great sacrifices on our part. There should also be critical examinations of our hearts. It will not please the natural heart to learn how God views sin and selfishness, and to know that our lives must be in every respect fashioned after the pure principles of God's holy law. Men love the religion of convenience, and do not love that which insists upon self-denial, faithful obedience, and the crucifixion of ourselves to the world.

Out time to work is short. The day of God is hastening. Ruin is coming upon a world lying in sin. Upon us rests the responsibility of setting forth the truth of God in its purity, and of giving to our fellow-men the message of warning which God has committed to us. We cannot hope to find it a work in which our circumstances will be congenial to our natural hearts. We must set ourselves to this work as those who labor to save the perishing, and who think not of their own ease, or convenience, or comfort. God calls us to labor, and not to faint. Let us unitedly respond to this call.

S. N. HASKELL.

BALE, SWITZERLAND.

Our tract and missionary work at Bale is carried forward with constant activity. We have learned several important lessons. 1. We have ascertained that our paper is much more valuable for general distribution than tracts; that is, for introducing the truth. The tracts are wanted to follow it up. 2. We have found how to send out our paper without having it returned unread, and to make it efficient in obtaining subscribers. 3. We have thus learned how to make known to the public our doctrine and our work, notwithstanding the hostility of the pastors and of the journals. It may seem a small matter to learn these facts, but the lesson has cost us much time and effort and patience. In time past we have sent out our journal to many new addresses, but in most cases it would be immediately returned to us. We have now adopted the plan of sending a letter of introduction with the first number sent to each address, and with the fourth number an invitation to the receiver to subscribe for the journal. These letters have seemed to make a very favorable impression upon the people, and we have received very interesting responses, even from persons who had received only our first paper and letter.

Comparatively few papers have been returned to us. On receiving the letter with our fourth number many have written expressing their interest in our journal and commending the excellence of the articles which it contained. Some have expressed a desire to continue to receive it, but have said they were not able, at the present time, to pay for it. Even those who have directly declined to subscribe, have, for the most part, spoken in praise of the numbers which they have received. A considerable number have responded by sending us the money for a year or more. Our success has been the more surprising to us because we have sent out for the first three numbers only old papers, and have only sent a new paper for the fourth number.

The greater part of our papers have been sent to Switzerland and France, but many have also been sent to the following countries: Italy, Austria, Hungary, Prussia, Saxony, Alsace, Belgium, Holland, Wales, England, Scotland, Sweden, Russia, Sicily, Hindostan, Egypt, Isle of Mauritius, Spain, Bermuda, Canada, United States, Costa Rica, Chili, and Brazil.

One thing has greatly encouraged us. Money has come in from many sources from which we did not expect it, sufficient to pay the heavy expense of postage without taking anything from

the missionary treasury. One person who received our paper saw in it a request that addresses should be sent to us, and though it was an old number, he complied with the request and sent us a list of addresses, and said that he would be glad to help us in any way in his power. We wrote to thank him for the addresses sent, and he responded by sending us a second list of seventy-five names, and said he would distribute our papers with pleasure.

A lady in Berne having received one of our old papers wrote immediately to say that she wished the whole set from the beginning, and to know what would be the expense. The secretary of an important religious society in one of the principal cities of Switzerland, who had received a few numbers of our journal, wrote to express his deep interest in the subjects presented and to request us to continue to send it, sending us what money he could spare at the time. We have received some very interesting letters from France and several subscribers. We have also some good letters from citizens of Bale.

Nearly all the time since I returned from America I have had to struggle with consumptive difficulties. During Mary's sickness it was necessary that I should care for her day and night, because she so earnestly requested that I should do it rather than any one else. Dr. Kellogg gave me warning that I should certainly take her disease. I knew the danger, but could not do otherwise than I did. Since coming to Europe I have been constantly struggling with the same forms of disease that were manifested in her, and I get over the difficulty in one form only to have it renewed in another. At present I am troubled with extreme congestion of the brain, attended with considerable cough. If I can get over this difficulty, I hope that my health will greatly improve.

Last fall when I went out to labor in Switzerland, I resolved never again to mention ill health in any report, and hoped, with God's blessing upon my earnest effort, to so do his work that I should be able to keep this resolution. But I have been compelled to desist from active labor in the field, and it is due to the brethren that I should state the facts. The question in my case is, whether I can overcome the tendency to the consumption or whether that shall overcome me. In many respects my condition seems changed for the better: but now comes the new difficulty, which causes great prostration. I intend, if the providence of God shall make it possible, to join Bro. Loughborough and labor with him during the tent season. It is very difficult for me to leave Switzerland, but I think it is duty to make this change in view of the general interests of the cause in Europe.

In my last report I mentioned the fact that Bro. Ertzenberger had commenced labor in the canton of St. Gall. He met with some success. Two persons have commenced to keep the Sabbath, and others became interested; but violent persecution broke out against him. He was compelled to walk five miles through the rain to appear before a judge; but when the judge had examined his case, he gave him an honorable dismissal and showed him much respect. His enemies being thus baffled, a little after midnight made a violent assault upon the house where he lodged, and broke open the doors to seize him. He attempted to escape by a window, but one of the party was watching for him, and knocked him down and kicked him with much violence, so that he bled much from the mouth. Bro. E. thought it best to refrain from further effort in that canton for the present, as it brought bitter persecution upon the few friends who reside there. Those who made this brutal attack upon Bro. Ertzenberger supposed him to be the teacher of some very dangerous doctrine. If our paper could have been extensively distributed through the canton before the visit of Bro. E., public sentiment would have held these wicked men in check.

While writing this report, a letter comes from a lady in Germany who has received a few numbers of our paper, and who speaks in high terms of the doctrines it inculcates. She wishes it sent to a friend, and promises to send the pay for it immediately. While writing this paragraph we receive two letters from Paris; one contains a subscription for our paper, with the money; the other comes from a gentleman who says that, he is pleased with our journal, but cannot subscribe for it. He says his partner is very much interested to read it, and he wishes that from time to time we would send it to him.

J. N. ANDREWS.

YOU ARE LOSING TIME.

CONVICTED of truth and duty, and postponing obedience, you are losing time; and as time, or the use we make of it, is the price of eternity, you are, in the course you are pursuing, losing eternity.

You are waiting for more certain evidence on some points. You can see many parts of the present truth and you can also see a beautiful harmony in the whole; but because you do not see more convincing evidence on every point, you neglect to obey what you do see.

The truth is clear and right. The evidences are sufficient. The difficulty is in the deceitful heart. You love the world, its riches, its honors. "How can ye believe, which receive honor one of another, and seek not the honor which cometh from God only?" This is what feeds and strengthens the "evil heart of unbelief," and prevents one from exercising the faith that is able to save the soul.

While you occupy this doubting and delaying ground you are losing time; and if this course is persisted in, you lose eternal life. The prospect of the final, dreadful loss is right before you in the way that you are going. Nothing is more certain than this direful result. Unbelief and sin surely lead to ruin.

You are losing time. You should be letting the light shine. You should be laboring to save others as well as yourself. You might be doing good, and making it possible for the Master finally to say to you, Well done. But you are squandering the precious time which God is giving you in which to labor; thus constantly making it more probable that you will lose yourself. You cannot afford, did you know it, to lose the world to come, because your faith is not strong enough to let go of this.

Be entreated to change your course. Cherish faith. Give your doubts to the winds. The Lord will take care of his own cause and perfect his own work. It is because God has set his hand to restore the truth to his people, and thus prepare them for translation, that you have the truth which you have, and which you are delaying to obey. Acknowledge what he has done for you, and he will do more. Walk in the light, and light will increase. Exercise the little faith you have, making it perfect by corresponding works, and your faith will increase. Give up the present world, and your hold on the future world will strengthen, and your prospect of obtaining it brighten.

Do not, I beseech you, longer waste your precious time. It will soon, very soon, all be gone. Take your position without delay while it is called to-day. It is high time to awake out of sleep. Let unbelief bind you no longer. Break the bands before they are made stronger. Arouse to duty, and work while the day lasts. God is calling you to let your light shine. Satan is urging you still to cover it up with the unbelief which you have so long fostered. Break away. Redeem the time while a little is left in which you may secure eternal life. Do not waste more of this precious commodity, and so mourn at the last that the harvest is past and the summer ended, and the priceless gift of eternal life lost. Yes, lost! forever lost!!

R. F. COTTRELL.

QUIET WORKERS.

ALL the great agencies are silent. With noiseless footstep, Sleep and his twin brother Death walk the earth folding in their soft but strong embrace the children of men, some to wake with the returning light of morning, and others to wake only on the morning of the resurrection. No blare or clamor heralds the advent of the day-spring; silently the morning star hangs out his blazoned banner in the darkness, and Aurora on soundless pinion opens the gates of day. The wondrous agencies that emanate from the sun, giving life to plant and animal, work in utter silence. We see the results of their action in the wealth of foliage flung lavishly out to the breeze, in the verdant carpet that covers the ground, so short a time since brown and bare, and in the rich promise of harvest; but they speak not. In solemn silence all the stars move round this dark terrestrial ball, raining down upon us celestial influences, yet no voice nor sound among the radiant orbs is found.

Great workers are silent. While little men fume and fret, and make a mighty fuss with their petty doings, the man of giant powers works qui-

etly. Steadily, with deliberation and foresight he lays his plans; without haste and without rest he moves along down his programme, gradually conquering the area he has marked around, carrying his points, overcoming difficulties, flanking oppositions, until at last he stands master of his fate. We seldom hear of these men until their work is well-nigh done—until they have climbed high up—and then we exclaim with Sidney Smith, "He is a miracle of genius! Yes, he is a miracle of genius because he is a miracle of labor; because his life has been one of incessant and intense work!"

How many of these quiet workers do we find in patient, steadfast, low-voiced women. In the serene air of intellectual calmness they plan out the day's doings, anticipate and provide for the demands likely to be made upon them, and set themselves to work to wear away the mountain of toil that looms up before them. In their calmness is their strength. They waste no nerve tissue in unavailing regret, in needless fear, in idle fretting against the bars that hem them in. They oppose to disaster a brave spirit, meet losses with a smile, bear disappointments with equanimity, and preserve sweetness of temper in every emergency.

This quietness of spirit aids one as much in the minor affairs of life as in great undertakings. Severe sickness, death, overwhelming calamity, force upon us an unnatural calmness by the very magnitude of the affliction they bring. But in common life "the little foxes spoil the grapes." Petty accidents move to impatience, slight annoyances destroy equanimity of temper, trifling opposition excites anger. The sewing-machine "cuts up," and instead of seeking out the cause and removing it, the operator determines to make it work anyhow, and gets herself into a perfect fret, while the machine remains cool and obstinate as before. A knot gets in a garment as it passes through the wringer, and is jerked through, bending the cylinders, wrenching the cogs, and throwing it quite out of order. The children fret, and are rudely hushed. No cure for these little ills is so potent as patience—"not mandragora nor all the drowsy sirups of the East will medicine" the fretting soul to peace. "Therein the patient must minister to himself." It is very hard to rein in the restive temper, to repress the stinging epithet, to work steadily in the harness of daily toil without "kicking," or "balking," or lying down in the furrow; but to the learning of these hard lessons does all the discipline of life point, and happiest they who soonest accept the situation and bend their necks to the yoke.—N. Y. Tribune.

QUARTERLY REPORTS OF STATE T. AND M. SOCIETIES.

OUR Tract and Missionary Societies report on subscribers obtained for our periodicals and distribution of tracts and pamphlets, during the quarter ending April 1, as follows:—

California reports 177 subscribers obtained for our periodicals, 933 copies of SIGNS taken in clubs, and 312,698 pages of tracts and pamphlets distributed.

New England, 168 subscribers for our periodicals, 543 copies of SIGNS taken in clubs, and 130,207 pages of tracts and pamphlets distributed.

Michigan, 698 subscribers for our periodicals 1217 copies of SIGNS taken in clubs, and 314,171 pages of tracts and pamphlets distributed.

Iowa, 503 subscribers for our periodicals, 307 copies of SIGNS taken in clubs, and 179,334 pages of tracts and pamphlets distributed.

Minnesota, 330 subscribers for our periodicals, 336 copies of SIGNS taken in clubs, and 69,597 pages of tracts and pamphlets distributed.

Indiana, 184 subscribers obtained for our periodicals, 102 copies of SIGNS taken in clubs, and 88,792 pages of tracts and pamphlets distributed.

Kansas, 363 subscribers obtained for our periodicals, 114 copies of the SIGNS taken in clubs, and 77,857 pages of tracts and pamphlets distributed.

Pennsylvania, 429 subscribers obtained for our periodicals, 78 copies of SIGNS taken in clubs, and 133,148 pages of tracts and pamphlets distributed.

Thus, in the report of eight States for one quarter, we have 2,852 subscribers obtained for our periodicals and 3,630 copies of the SIGNS taken in clubs. Should each quarter during the year do as well our yearly report would show a wide circulation of our journals.

LAFAYETTE, CAL.

SABBATH, May 29, Bro. Wm. Butcher and myself met with the company in this place, and organized a church of eleven members. G. P. Sanford was ordained elder, and Mrs. Laura Brown was ordained deaconess. May she be like "Phebe, a deaconess of the church which is at Cenchrea." Rom. 16:1. One was baptized. We left them much encouraged.

B. A. STEPHENS.

DEDICATION AT WEST SALEM, ILL.

It was my privilege to be present and assist at the dedication of the new house of worship in West Salem, Ill., April 24. These dear friends of the truth are the result of the labors of Brn. Shonk and Foster. They have recently embraced the faith, no labor having been bestowed in their village till last fall. Their house is a neat frame building, 26x36 feet, finished inside and out.

During the meeting, seven persons were baptized, and six were added to the church by vote, thus making a reinforcement of thirteen to this young church. They all seem of good courage. Their house was paid for, all but about \$300, and this sum has been pledged, to be paid by Oct. 1. We were made glad at the meeting by the presence of L. A. Logan, and others from Wayne county. May the Lord bless this dear people, and help them to live in love and peace, that the God of love and peace may be with them.

R. F. ANDREWS.

WALKERTON, INDIANA.

LAST Sabbath we organized a church in this place of twenty-five members, three of whom were formerly members, of the S. D. A. church of North Liberty. The church has prepared a large room for meeting purposes, in which regular services are held every Sabbath. Many of those who now constitute the church were inveterate and excessive tobacco-users, but by God's help they have thoroughly cleansed themselves from this filthiness of the flesh.

Our success in Walkerton is due largely to the missionary labor of a sister who diligently and successfully solicited purchasers for S. D. A. publications in the town and vicinity, before we began our meetings. Send the missionary workers in advance of the preachers.

A. W. BARTLETT.

KANKAKEE AND IROQUOIS COUNTIES, ILLINOIS.

I SPENT the Sabbath, May 1, at Pittwood, where I baptized two persons. Last Sabbath I was in Aroma. Baptized four persons, and attended to the ordinances. I have also held one meeting at Kankakee. Three persons have been added to the Kankakee church, two to the Pittwood church, and three to the Aroma church. At Aroma, most of the French brethren and sisters of St. Anne being present, I spoke in French as well as in English. The Kankakee church took another club of ten SIGNS.

Manteno, May 10.

D. T. BOURDEAU.

TRUE GREATNESS.—"Political eminence and professional fame," says Daniel Webster, "fade and die with all things earthly. Nothing of character is really permanent but virtue and personal worth. These remain. Whatever of excellence is wrought into the soul itself, belongs to both worlds. Real goodness does not attach itself merely to life; it points to another world. Political and professional fame cannot last forever, but a conscience void of offense before God and man, is an inheritance for eternity. Religion, therefore, is a necessary, an indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie is sundered or broken, he floats away a worthless atom in the universe, its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation, and death. A man with no sense of religious duty is he whom the Scriptures describe in so terse but terrific a manner as 'living without God in the world.' Such a man is out of his proper being, out of the circle of all his duties, out of the circle of all his happiness, and away, far, far away from the purposes of his creation."—The Counselor.

The Home Circle.

LOSING AND LIVING.

FOREVER the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold;
His wealth on the homes of want and sorrow;
To withhold his largeness of precious light
Is to bury himself in eternal night.
To give is to live.

The flower shines not for itself at all;
Its joy is the joy it freely diffuses;
Of beauty and balm it is prodigal,
And it lives in the light it freely loses.
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom,
To deny is to die.

The seas lend silvery rays to the land,
The land its sapphire-streams to the ocean;
The heart sends blood to the brain of command,
The brain to the heart its lightning motion;
And over and over we yield our breath,
Till the mirror is dry and images death.
To live is to give.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his life-long ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To deny is to die.

—Selected

THOUGHTS FOR THE YOUNG.

PERMIT one, who has a mother's heart, to say a few words to those away from their home and parents. It is trying to you to be absent from loved ones. Often you may weep and sigh in your own quiet room; but do you ever think that it is harder for your dear parents to spare you from their society than for you to be away. Could it be for your interests how gladly would they still shield you under the shadow of home. But this cannot always be. With yearning anxiety the parents have sought the best school-home or place of employment for you; they have carefully selected among the many, the very best, in their judgment, where to place their child, for mental and moral discipline. When you left your home, tears and loving words bade you adieu, while a mother's prayers followed you to your new situation. Day by day, and night after night, she thinks of you, and longs for your good.

How sad the case of those who have only worldly, ambitious or indifferent parents! God pity such and be their helper. And you that have a Christian mother, when you bow in prayer, forget not to thank your Father above for this precious boon. That gentle being who bore and nourished you, whose love is stronger than death, and knows no waning, is now separated from you, and do you not desire to "honor" her and her self-sacrificing devotion? I know you do, and how can you do it? By always conducting yourself as she would desire. God is the great "searcher of hearts," and to him are we all amenable, but the faithful, judicious, godly mother, is his living oracle to her children. Possessed of such a mother, you are safe in following the rule just given. At home or abroad, at your duties or recreation, alone in your own room or in the busy throng, let the question ever recur, "Would my mother approve?" And be sure that you rightly interpret her wishes.

Two school-girls once stole away from their studies and spent a long time after dark, swinging with some gentlemen acquaintances. When asked if their mother would be pleased with this, they replied, "Our mother has so much confidence in us, that she would trust us anywhere." Was not this presuming upon her confidence?

Two other young girls at home, went out one evening and were gone till quite late. On their return, the mother anxiously inquired where they had been. They did not tell her. They had merely been walking in a retired street with two intimate friends. But suspecting that she would chide them, they concealed the truth and left her in anxious suspense. She died without knowing the facts, and many were the bitter tears of sorrow, afterwards shed by those penitent sisters. Oh, how cruel! They knew not what they did.

My dear girls, be sure and make your mother your confidant in all things; yes, *all*. Imagine not that she is unfeeling and too severe. Fancy not that she is not interested in all that pertains to your happiness, however trivial it may be.

There is a prevalent pernicious custom among young girls, that of making some young friend a

confidant, instead of that best friend, the mother. This ought not so to be, and how many suffer in consequence of it. Some tell mother all, until their first young love springs into being, and then their lips are dumb. Then commences a shutting-up of the heart, and a gradual lessening of soul-communion, which proves a source of pain and heart-sobbing in after years. Fail not, then, to consult her wisdom and wishes in this most important matter. Many have learned, but too late, that a stern control and checking of some early love would have saved them many miserable days or years.

Rid yourself of the idea, so common among your class, that your companion for life must be selected immediately. I have known many who seemed to feel that at the age of sixteen, it was time to begin to think of this thing. The truth is, at that age, you are yourselves unfitted to select a husband, or to decide whom you would in future prefer. Your associates, at this age, very probably may not be your chosen ones when a few years older. Wait, *wait*, then, and let your precious moments be occupied in employments more appropriate to the present. Strive to fit yourself to be a true woman. Let your life be adorned with all womanly graces. Let modesty, integrity, decision and faithfulness, constitute the beauty of your character, while love and devotion to the good of all, shall make you an angel of mercy. These graces do not flourish naturally in the soil of your heart, hence cultivation will be necessary. Be watchful each hour, lest noxious weeds choke their growth, and never cease to guard against the "foes within." This is to be your life-work, and not to be intermitted while at school, or place of employment. The heart as well as the intellect is to be trained. Be conscientious in little things; strictly honest. Be frank, open-hearted, manifest such an integrity of purpose that all may safely trust in you. Again, exercise a spirit of cheerful obedience. In your youth and inexperience you may not be able to see the propriety of all these rules. But trust the wisdom of your superiors in this, as in other respects, and believe they seek your highest welfare, and not the gratification of arbitrary power, as some of you sometimes imagine. If perchance you need and receive reproof, be sure to take it kindly. Your teachers are faithful friends, and instead of resenting a reproof and hating the reprover, lay it to heart, resolving never to deserve a similar censure again, and love with stronger gratitude than before the one who has been thus faithful. Be faithful in all your employments, even in the least. Never neglect one duty to perform another; for duties never clash. Take up each duty as it comes, perform it to the best of your ability, and be satisfied, and ready for the next. Systematize all your labors, having a specified time for each, so far as it is possible. Much is accomplished in this way. Let no duty be neglected, however small. Especially, take time every day to commune with the Father of your spirit, and to learn His will, for without this, you are but poorly prepared for study or any other effort.

In the choice of associates, seek those whose influence over you will be decidedly elevating. As an author has said, "We insensibly imbibe coloring from those with whom we associate, whether by the living voice or written page." Bear this in mind, and let it have its influence in the selection of associates, and of the books you read. You do not need a large number of particular friends. The old stanza has it:—

"Have communion with few;
Be intimate with one;
Deal friendly with all;
Speak evil of none."

This leads me to speak of the government of the tongue. Be wary of that "unruly member." The power of speech is given us for a wise purpose; to be the source of pleasure and not of pain. Be careful, then, lest you "offend in word." Have a kind word for all; it costs nothing, but is "above all price." Watch for opportunities to drop a word of sympathy or assistance, and the heart of the desponding one will bless you.

In conclusion, let me ask, do you write often to those dear ones, at the home fire-side? Could you read that mother's heart, and see the anxiety, the depth of love, the tender solicitude there, you would be faithful in this duty. A journal kept for mother's eye, would be a treasure to her. If you have been at all negligent in this respect, go now and tell her, as well as you can with ink and

pen, your love for her, your appreciation of her self-forgetting care; confess all your ingratitude and crave her blessing.

Neglect not that precious Bible, which her hand, perhaps, has placed in your trunk, and ever seek to be molded into the image of the perfect Pattern.—*H., in Advocate and Guardian.*

GOOD ADVICE.

My son, don't be in too great a hurry to accept "advanced opinions." It is "the thing" to be "advanced" in this progressive day and generation, but there's a heap of shallowness in it. Did you ever notice, my son, that the man who tells you he cannot believe the Bible, is usually able to believe almost anything else? You will find men, my son, who turn with horror and utter disbelief from the Bible and joyfully embrace the teachings of Buddha. It is quite the thing just now, my son, for a civilized, enlightened man, brought up in a Christian country and an age of wisdom to be a Buddhist. And if you ask six men who profess Buddhism who Buddha was, one of them will tell you he was an Egyptian sooth-sayer, who lived two hundred years before Moses. Another will tell you that he brought letters from Phœnicia and introduced them in Greece; a third will tell you that she is a beautiful woman of Farther India, bound by her vows to perpetual chastity; a fourth will, with little hesitation, say he was a Brahma of the ninth degree and a holy disciple of Confucius; and of the other two, one will frankly admit that he doesn't know, and the other will say, with some indecision, that he was either a dervish of the Nile (whatever that is) or a felo-de se, he can't be positive which.

Before you propose to know more than anybody and everybody else, my son, be very certain that you are at least abreast of two-thirds of your fellow-men. I don't want to suppress any inclination you may have toward genuine free thought and careful, honest investigation, my son. I only want you to avoid the great fault of atheism in this day and generation; I don't want to see you try to build a six-story house on a one-story foundation.

Before you criticise, condemn, and finally revise the work of creation, my son, be pretty confident that you know something about it as it is, and don't, as a man who is older in years and experience than yourself, don't, let me implore you, don't turn this world upside down and sit down on it, and flatten it entirely out, until you have made or secured another one for the rest of us to live in while you demolish the old one. If ever you should develop into an "advanced" atheist, my son, just do that much for the rest of us.—*Burlington Hawkeye.*

ONE DROP AT A TIME.

"LIFE," says the late John Foster, "is expenditure; we have it, but as continually losing it; we have the use of it, but as continually wasting it. Suppose a man confined in some fortress, under the doom to stay there until his death; and suppose there is for his use a dark reservoir of water, to which it is certain none can ever be added. He knows, suppose, that the quantity is not very great; he cannot penetrate to ascertain how much, but it may be very little. He has drawn from it, by means of a fountain, a good while already, and draws from it every day. But how would he feel each time of drawing, and each time of thinking of it? Not as if he had a perennial spring to go to; not, 'I have a reservoir, I may be at ease.' No; but, 'I had water yesterday—I have water to-day; but my having had it, and my having it to-day, is the very cause that I shall not have it on some day that is approaching. And at the same time I am compelled to this fatal expenditure! So of our mortal, transient life! And yet men are very indisposed to admit the plain truth, that life is a thing which they are in no other way possessing than as necessarily consuming; and that even in this imperfect sense of possession, it becomes every day less a possession!'"

HUSBAND.—The etymology of this word may not be generally known. The head of a family is called husband from the fact that he is, or ought to be, the band which unites the house together—or the bond of union among the family. It is to be regretted that all husbands are not housebands in reality, as well as in name.

A STIMULATING EXAMPLE.

THE *Evangelist* tells a story of a young minister in whom the true spirit of his calling is evidently present. He went from a Congregational seminary to a Missouri town about five years ago. His church was the feeblest one in the place, and soon men said "No Congregational element in this town." He created one. His salary was about \$700. Through many discouragements he remained at his post, never once complaining or "craning" his neck for a rich church, a larger field, or more conspicuous position. At last he began to get influence, and to use it aright. He had a call to a stronger church at \$1,500 salary. He quietly refused. Then a call came from a great church east of the Alleghanies with an offer of \$5,000 salary and moving expenses. None of these things stirred him. He never even told of it in his parish. The call was repeated. He said: "No, my work is here till God shuts the door." And a goodly inheritance is his to-day. His salary is still less than \$800. But he has influence over all the churches in his place greater than any other man in that section.

THREE boys were severely whipped by a Roman Catholic priest recently, for having acted as pallbearers at the funeral of a Protestant boy. The priest has been indicted for assault and battery, and the case excited so very bitter a feeling that the venue of the trial had to be changed three times to avoid disturbance. The priest was found guilty, and the penalty imposed will cost him about \$328. We are often told that the spirit of persecution which disgraced the Roman Catholic Church in past times was due to the spirit of the age, and not to the principles of the Church. But recent events have shown that that Church is of the same temper in these days, and that its tyranny and intolerance extend into every department of social life, and that if it ever acquires its old power it will use it as mercilessly as it did in the days of the Spanish Inquisition. Indeed, the Church at this day endorses everything that was ever done by its members in its name.—*Christian Herald*.

HOW TO BE A MAN.—When Carlyle was asked by a young person to point out what course of reading he thought best to make him a man, he replied in his characteristic manner, "It is not by books alone, or by books chiefly, that a man becomes in all points a man. Study to do faithfully whatsoever thing in your actual situation, then and now, you find either expressly or tacitly laid down to your charge—that is, stand to your post; stand in it like a true soldier. Silently devour the many chagrins of it—all situations have many—and see you aim not to quit it, without doing all that is your duty."

ITEMS OF NEWS.

—Troops are being ordered with all dispatch to the Indian country.

—The Philadelphia and Reading Railroad failed, and a panic in railroad securities resulted in London.

—California has been visited with severe north winds, and considerable damage to wheat is reported.

—The 15th of June has been fixed as the date for the meeting of the Supplementary Conference in Berlin.

—The coasting steamer *Monterey* which left San Francisco May 24th for Mendocino, was wrecked and sunk near Fort Ross. Passengers saved.

—There are no indications of the German Diet and the Pope coming to an understanding. There is a fire ready to be kindled at the first opportunity.

—Mono county, Cal., has an alkali lake. A traveler says, "for bitterness and promiscuous meanness the waters of Mono lake surpass those of the Dead Sea."

—Judge Tourgee, the author of "A Fool's Errand," is living in Denver, Col. He is said to be engaged on a new story, "Making Brick without Straw," a story of the Negro Exodus.

—Fourteen cases of sunstroke, twelve of which were fatal occurred in Brooklyn, N. Y. on Friday, May 29. The weather in the East is hotter than has ever been known before at this season.

—The Senate Commerce Committee have agreed to insert in the River and Harbor Bill an authorization for special surveys for the solving of the debris question. This is one of the most important questions to California now before the country.

—Proceedings in the Kallach impeachment case have been quashed, on a purely "Pickwickian" ruling. His offence was clearly impeachable, but it was not clear to the court that it was committed by Kallach as Mayor, or by Kallach as a private citizen!

—Kearney has been released from prison after forty days' confinement. A great demonstration was made

at the sand lots when he reiterated his old cry, "The Chinese must go," and said that he was going to be "bitterer than ever." How he can do this no one can imagine.

—The M. E. General Conference adjourned May 28. Bishop Scott is superannuated. An Episcopal residence was fixed at San Francisco. Missions were authorized in Utah, Dakota, and Montana. Resolutions favoring prohibition were adopted; also instructing stewards to procure unfermented juice of the grape for communion.

—A terrible cyclone visited Savoy, on the Texas Pacific Railroad, destroying the town, killing nine persons and wounding sixty, some of them fatally. Nineteen business houses, the R. R. depot, and twenty other buildings, were destroyed. Only five houses in the place were not damaged. May 29 a cyclone also passed a few miles north of Evansville, Ind., blowing down a number of buildings.

—Iceland even has five newspapers, whose editors read English, German, and French; and these languages are understood by the educated classes generally. No country, it is said, reads so many books in proportion to its population. A number of Russian scholars are at work on a series of histories of the world's literature, to appear in St. Petersburg the present year.

—The Methodist General Conference elected four Bishops, as follows: Dr. Henry W. Warren, of Philadelphia; Cyrus D. Foss, President of Wesleyan University; John F. Hurst, President of Drew Theological Seminary; and Chancellor Erastus O. Haven, of Syracuse University. Dr. Haven was formerly Chancellor of Michigan State University. He is cousin to the late Bishop Gilbert Haven. All of these are men of large culture and ability.

—The *Christian Union* says: "The Presbyterians are discussing the cause of their denominational decline. It is certainly significant that New York has now exactly the same number of Presbyterian churches that it had thirty years ago, when its population was less than half a million, while Chicago has lost nine Presbyterian churches in ten years. The Chicago *Interior* thinks this decline is due to the spread of rationalism, while the *Christian at Work* ascribes it to a growing religious indifference resulting from the demoralization of the late war. If it is due to either of these causes why is there not a corresponding falling off in other denominations?"

—From Brackett, Texas, May 28, comes the following report: At 1:30 this morning the heaviest and most disastrous rain storm set in that has ever been known here. It is still pouring in torrents. All Brackett, except portions on two hills, is inundated. In the main street the water is from five feet to eight feet deep, and rushing down the street with almost incredible rapidity. The floor of every business house is from one to five feet under water. Several men at the mercy of the waters went down, and all efforts to save them were of no avail. Great anxiety is felt for the safety of families along Los Moras Creek. More than twenty people have been drowned and a dozen houses washed away. Many houses were washed from their foundations. All residences in the lower part of the town are being vacated as fast as possible. The greatest excitement prevails.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 3, 1880.

No NEWS from the Oregon Camp-meeting at the time of going to press.

MUSIC—CROSS AND CROWN.

THE music on this page is from the Supplement to the Song Anchor. The Supplement was issued in order that they who had the first edition might have the new music of the second, or Revised and Enlarged, edition. But this piece is not in the second edition, for the good reason that it did not yet exist when the second edition was published. While the Supplement was in preparation Bro. White saw this piece at Mr. Hakes', and perceiving its excellence he procured it, determined to bestow it upon his patrons, which he did as far as was in his power. We do our readers, who have not the Supplement, the favor of giving it in the SIGNS. Those who have never seen the Song Anchor can have little idea of the amount of excellent new music which it contains, of which that of Mr. Hakes confessedly stands first. For the Song Anchor, address the SIGNS OF THE TIMES, Oakland, Cal., or Review and Herald, Battle Creek, Mich.

TIME OF CAMP-MEETING.

AS FAR as heard from the various churches express a very strong desire to have Elder Haskell attend our Northern California Camp-meeting, while they all say that it will be impossible to have a full attendance at the earliest time indicated by the Conference Committee. The present season is also later than usual, thus making the difficulty of an early meeting the greater.

MINISTERIAL HELP.

WE much regret that our efforts to procure ministerial help so as to have tent meetings in Oakland and San Francisco have thus far proved unsuccessful. Although, as was stated in the Review, Elder Haskell, the president of the California Conference, cleared the way, those to whom special invitations were given have made no response to the call. Brethren, we must pray more earnestly to the Lord of the harvest for help. We still hope to receive aid in time to hold a meeting in one of these cities.

THE BAPTISTS IN CALIFORNIA.

THAT old and reliable Baptist paper, the New York Examiner and Chronicle, says of the action of the recent Baptist State Convention:—

"The condition of our Baptist cause in and about San Francisco is to the last degree melancholy. The State Convention has just met at Sacramento, and the Committee on Resolutions reported one expressing condemnation of the course of the two Kallochs, father and son. But on a point of order, raised by the elder Kalloch, the resolution was tabled by a vote of 46 to 36. In ordinary circumstances no State Convention can be a disciplinary body. But when one Baptist minister commits murder, and another is guilty of promoting sedition, it is within the province of any number of Baptist men meeting together to express their abhorrence of the conduct of such men. If there is no power in the Baptist denomination of California to condemn so great an evil as Kallochism, it is in so bad a way that it might fittingly receive the pity of a community of Kaffirs."

A SUNDAY ARGUMENT.

LEONARD BACON, D. D., in a lengthy article in the Christian at Work, on the fourth commandment, tries to solve the Sunday question, by admitting the absence of direct testimony on the subject from Christ and his apostles, and settles to this conclusion:—

"The 'Christian consciousness'—let me rather say, the spirit of Christ in the hearts of those who, not having seen him, loved him—taught Greek and Roman, barbarian and Scythian, to count their days into weeks and to separate week from week by what we call the Christian Sabbath."

"Christian consciousness" to indicate religious duty in the absence of Scripture requirement must be a splendid affair. It is so delightfully indefinite that all

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Words by F. E. BALDWIN, 1879.

CROSS AND CROWN.

New—Written for the SUPPLEMENT.

Music by D. S. HAKES, 1879.

1 There's a cross to be borne And a crown to be worn By some one, and who shall it be? Though the path-way be straight,
2 If the heart is op-pressed And the soul it needs rest From life's heav-y bur-dens borne down— To the cross we'll still cling,
3 Ev-ry robe will be white, And the star-y crowns bright, Which all of the ran-somed shall wear, And the cit-y of gold

And our tri-als be great, The Sav-our says, "Come, fol-low me." The cross and crown,
For our tri-als will bring A glo-r'ous ex-change for the crown, The cross, &c.
Shall its port-als un-fold To us, If the cross here we bear. The cross, &c.

The cross and crown, the cross and crown,
The cross for a crown, The cross we must bear if the crown we would wear, And Je-sus will welcome us home.

The crown for a cross and the cross for a crown,
Copyrighted, 1879, by J. E. WHITE.

classes must admire and love it, except certain old-fashioned ones who persistently cling to the word of God, and vainly hope to keep the progressive Christians of this advanced age tied down to "the law and the testimony." Paul wrote that "all good works" were inculcated in "the holy Scriptures;" but Paul did not live in the nineteenth century, and he was not a D. D.!

This Sabbath controversy brings to light some singular phases of human thought among professed Christians. Dr. Bacon has not a whit improved upon the methods of the Catholics on this point; indeed, the Catechisms of the Catholic church give a more plausible theory than he has offered—one more tangible and consistent, and not so subversive of the claims of divine revelation.

How easily people are convinced in favor of Sunday. Nay how determined they are to be convinced, reason or no reason. A gentleman of good standing both in the community and in the Methodist church told us, years ago when we were anxiously inquiring into this matter, that he had not a particle of doubt that Christ and his apostles changed the Sabbath, but he was always surprised that they did not say anything about it! Our inquiry as to how we should know that they changed it as long as they maintained a studied silence on the subject, failed to elicit any light from him, or to shake his confidence in his assumed fact.

We label the above "A Sunday Argument." Such it is, put forth by one of the most eminent scholars in the land. It answers its purpose admirably. But if such an argument were put forth in favor of the Sabbath it would be overwhelmed with a flood of ridicule poured out from one end of the land to the other. But a "multitude of mighty men" cannot shield us from the judgment of God in the great day when every "refuge of lies" shall be swept away.

MANY are strongly advocating the idea that no one shall serve more than one term as President of the United States. Three, or even two, terms afford insufficient opportunity for all the aspirants. Carry out the principle. Let the school boards determine that no teacher shall be permitted to teach more than one term of school. This will give them all a chance.

"In order that a person should show compassion to the needy in a right manner, two things are requisite; the man who gives, and the thing which is given. But the man is of incomparably greater value than the thing. Whoever, therefore, communicates of his earthly substance to his destitute neighbor, but does not guard his own life from evil, gives God his property, but gives himself to sin. He presents what is of least value to his Creator, and that which is of greater value he retains for the evil one. Only that is a genuine sacrifice to God, when the branches of devotion proceed from the root of righteousness."—Gregory the Great in *Nieder*.

HAVE you made the Lord your choice?

RICHEST are they
That live for Christ so well,
The longest day
Would scarce suffice to tell
In what wide ways their benefactions fell.

Poorest are they
That live to self so true,
Their longest day
Brings but such good to view
As they may need self's service to pursue.

Appointments.

CAMP-MEETINGS.

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

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WISCONSIN, Portage, June 9-15.

MINNESOTA, June 17-21.

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