

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.]

THE GREAT QUESTION.

"How are the dead raised up, and with what body do they come?"
1 Cor. 15:35.

THE waves they are wildly heaving,
And bearing me out from the shore,
And I know of the things I am leaving,
But not of the things before.
O Lord of love, whom the shape of a dove
Came down and hovered o'er,
Descend to-night with heavenly light,
And show me the farther shore.

There is midnight darkness o'er me,
And 'tis light, more light, I crave;
The billows behind and before me
Are gaping, each with a grave;
Descend to-night, O Lord of might,
Who died our souls to save;
Descend to-night, my Lord, my Light,
And walk with me on the wave!

My heart is heavy to breaking
Because of the mourners' sighs,
For they cannot see the awak'ning,
Nor the body with which we arise.
Thou who for sake of men didst break
The awful seal of the tomb,
Show them the way into life, I pray,
And the body with which we come.

Comfort their pain and pining
For the nearly wasted sands,
With the many mansions shining
In the house not made with hands;
And help them by faith to see through death
To that brighter and better shore,
Where they never shall weep who are fallen asleep,
And never be sick any more.

—Alice Cary.

General Articles.

THE SANCTUARY.

BY MRS. E. G. WHITE.

THE tabernacle constructed by the Hebrews in the wilderness was made according to the divine command. Men called of God for this purpose were endowed by him with more than natural abilities to perform the most ingenious work. Yet neither Moses nor these workmen were left to plan the form and workmanship of the building. God himself devised and gave to Moses the plan of that sacred structure, with particular directions as to its size and form, the materials to be used, and every article of furniture which it was to contain. He presented before Moses a miniature model of the heavenly sanctuary, and commanded him to make all things according to the pattern showed him in the mount. And Moses wrote all the directions in a book, and read them to the most influential of the people.

Then the Lord required the people to bring a free-will offering, to make him a sanctuary, that he might dwell among them. "And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold; and every man that offered, offered an offering of gold unto the Lord.

"And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goat's hair, and red skins of rams, and badger's skins, brought them. Every one that did offer an offering of silver and brass brought the Lord's offering;

and every man, with whom was found shittim wood for any work of the service, brought it.

"And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen." And all the women whose heart stirred them up in wisdom spun goat's hair.

"And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breast-plate; and spice, and oil for the light, and for the anointing oil, and for the sweet incense."

Great and expensive preparations were necessary. Precious and costly materials must be collected, but the Lord accepted only the free-will offerings. Devotion to the work of God, and sacrifice from the heart, were first required in preparing a dwelling-place for the Most High. And while the building of the sanctuary was going on, the Israelites, old and young, men, women, and children, brought their offerings, until those in charge of the work decided that the people had brought enough, and even more than could be used. And Moses proclaimed throughout the camp, saying, "Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing."

The repeated murmurings of the Israelites, and the visitations of divine wrath because of their transgressions, are recorded in sacred history for the benefit of God's people who should afterward live upon the earth; but more especially to prove a warning to those who should live near the close of time. Also their acts of devotion, their energy, and liberality in bringing their free-will offerings to Moses, are recorded as an example for all who truly love the worship of God. If God's people prize the blessing of his sacred presence, they will manifest zeal and liberality in preparing a house where he may meet with them. And their interest in this work will be as much greater than that shown in preparing dwellings for themselves as heavenly blessings are esteemed of more value than earthly comforts.

Many will expend means freely to erect comfortable and even elegant houses for themselves; but when they would prepare a place in which to receive the presence of the high and holy One their offerings are bestowed grudgingly, and they are continually studying in what manner the sacred building can be made to cost the least, and yet answer the purpose as a house of worship. Some manifest more interest in building barns for their cattle, than they do in preparing a place for the worship of God. Such persons value sacred privileges just in the proportion which their works show. And their prosperity and spiritual strength will be according to their works. God will not cause his blessing to rest upon those who have so little appreciation of the value of divine things. Unwilling and stinted offerings are not accepted of God. Those who manifest an earnestness to bring to the Lord acceptable offerings, of the very best they have, as did the children of Israel in bringing their gifts to Moses, will be blessed in proportion to their estimate of the value of sacred things.

It is of some consequence that a building prepared expressly for divine service should be arranged with care,—made comfortable, neat, and convenient; for it is to be dedicated to God; he is to be entreated to abide in that house, and make it sacred by his holy presence. An amount sufficient to accomplish the work should be freely given, and the workmen be able to say, Bring no more offerings. A house built for God should never be left in debt, for he would thereby be dishonored. He is acquainted with every heart, and will reward all who freely return to him, when he requires, that which he has given them. If any withhold that which belongs to God, he will afflict them in their families, and cause decrease in their possessions, just according to their disposition to rob him.

The tabernacle was so constructed that it could be taken apart and borne with the Israelites in all their journeyings. Yet it was a structure of extraordinary magnificence. The walls consisted of upright boards heavily plated with purest gold. The sacred building was composed of two apartments, separated by a rich and beautiful curtain, or veil. A similar veil closed the entrance of the first apartment. These veils, with the curtain which formed the ceiling of the tabernacle, were of a variety of colors, most beautifully arranged; while inwrought with threads of gold and silver were cherubim, to represent the angelic host, who are connected with the work of the heavenly sanctuary, and who are ministering angels to the saints upon the earth.

In the inner apartment was the ark, which was the most sacred object connected with that system of worship. It was a chest of precious wood, overlaid within and without with pure gold, and having a crown of gold about the top. In the ark were placed the tables of stone upon which God had engraved with his own finger the ten commandments. It was made expressly for this purpose, and hence was called the ark of the covenant, and the ark of the testament, since the ten commandments were God's covenant, and the basis of the covenant made between God and Israel.

The cover of this sacred chest was called the mercy-seat. This was a costly and magnificent piece of workmanship. It was beaten out of one solid piece of gold, and two cherubim were made, one standing on each end, beaten out of the same piece of gold. Their faces were turned toward each other, and were looking reverently downward toward the mercy-seat, which represents all the heavenly angels looking with interest and reverence to the law of God deposited in the ark in the heavenly sanctuary. One wing of each angel was stretched forth on high, while the other covered their forms. The ark of the earthly sanctuary was the pattern of the true ark in Heaven. There, beside the heavenly ark, stand living angels, each with one wing overshadowing the mercy-seat, and stretching forth on high, while the other wings are folded over their forms in token of reverence and humility.

The veil of the sanctuary did not reach to the top of the building. The glory of God, which was manifested above the mercy-seat, was partially visible from the first apartment. Directly before the ark, but separated by the curtain, was the golden altar of incense. The fire upon this altar was kindled by the Lord himself, and was sacredly cherished by feeding it with holy incense, which filled the sanctuary with its fragrant cloud, day and night. Its fragrance extended far around the tabernacle. When the priest offered the incense before the Lord, he looked toward the mercy-seat. Although he could not see it, he knew it was there; and as the incense arose like a cloud, the glory of the Lord descended upon the mercy-seat, and filled the most holy place, and often so filled both apartments that the priest was unable to officiate. As the priest in the holy place, directed his prayer by faith to the mercy-seat, which he could not see, so the people of God direct their prayers to Christ before the mercy-seat in the heavenly sanctuary. They cannot behold their Mediator with the natural eye; but with the eye of faith they see Christ before the mercy-seat, and direct their prayers to him, and with assurance claim the benefits of his mediation.

These sacred apartments had no windows to admit light. The candlestick, beaten out of one solid piece of gold, was kept burning day and night, and gave light to both apartments. The gold-plated walls, reflecting the light from the seven lamps of the golden candlestick, the richly embroidered curtains of blue and purple and scarlet, with their shining cherubim, the table of

show-bread and the altar of incense, glittering like burnished gold, presented a scene of magnificence and glory which no words can describe.

No mortal eye but that of the high priest could look upon the sacred grandeur of the inner apartment, the especial dwelling-place of God's visible glory. Only once a year could the high priest enter there, after the most careful and solemn preparation. With trembling he went in before God, and the people in solemn silence waited his return, their hearts uplifted to God in earnest prayer for the divine blessing.

Before the mercy-seat, God conversed with the high priest. If he remained an unusual time in the most holy, the people were terrified, fearing that because of their sins, or some sin of the priest, the glory of the Lord had slain him. But when the sound of the tinkling of the bells upon his garments was heard, they were greatly relieved. He then came forth and blessed the people.

After the building of the tabernacle was completed, Moses examined all the work, comparing it with the pattern, shown him in the mount and the directions he had received of God, and all the multitude of Israel pressed in crowds around the tabernacle, set upon an eminence, to view it with critical eye. They regarded it perfect. They saw the golden furniture carried in, the altar and laver put in position, and while they were contemplating the full effect with reverent satisfaction, suddenly their attention was attracted to the pillar of cloud which had conducted their travels through the wilderness. The cloud arose and floated over the tabernacle, then descended and embraced it. There was a revealing of divine majesty, and the dazzling splendor was overwhelming; even Moses was not able to enter the burning glory which enshrouded the tabernacle until the cloud had in a measure hid the exceeding brightness, for every human eye had been shaded.

Thus the Lord signified that he accepted the tabernacle built for his presence; and ever after this manifestation, when the children of Israel encamped, directly over the tabernacle rested the pillar of cloud by day, and the bright glory in the pillar of fire by night. When the cloud ascended they knew this was the signal for them to resume their march onward. When it continued to rest over the tabernacle they were to rest from their journeying. When the Lord signified his acceptance of their work in the manifestation of his glory, the hearts of the people were inspired with awe, and with gratitude. There was no noisy demonstrations of joy but with softened hearts, and flowing tears they murmured low, yet earnest words of thankfulness that God had approved the work of their hands, and had condescended to dwell more directly with them than ever before.

The Lord directed the Israelites in all their travels through the wilderness. When it was for his glory and the good of the people, that they should pitch their tents in a certain place, and there abide, God signified his will to them by permitting the pillar of cloud to rest directly over the tabernacle. And there it remained until God would have them journey again. Then the cloud was lifted up high above the tabernacle, and they journeyed again. In all their journeyings they observed perfect order. Every tribe bore a standard, with the sign of their father's house upon it, and every tribe was commanded to pitch by their own standard. And when they traveled, the different tribes marched in order, every tribe under their own standard. When they rested from their journeyings, the tabernacle was erected, and the different tribes pitched their tents in order, in just such a position as God had commanded, around the tabernacle, at a distance from it.

When the people journeyed, the ark of the covenant was borne before them. "And the cloud of the Lord was upon them by day, when they went out of the camp. And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel."

TURKISH INTOLERANCE.—Dr. Jessup, writing from Beyrout, Syria, says the Government at Constantinople has given notice that hereafter any Moslem who becomes a Christian will be put to death, and that any foreigners subverting Moslemism by teaching Christianity shall be imprisoned without notification to their consuls.

"TOUCHED WITH THE FEELING OF OUR INFIRMITIES."

THERE is no truth taught in the word of God more precious and full of comfort to those who are suffering from temptation than this: that out of Christ's suffering, when tempted, flows Christ's sympathy for us when we are tempted. "We have not an high-priest that cannot be touched with the feeling of our infirmities; but one who was in all points tempted like as we are, yet without sin. For in that he himself hath suffered, being tempted, he is able to succor them which are tempted."

"Touched with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean,
For he hath felt the same."

Because we are sinners and are beset with temptations, we need one who was also tempted, but is "without sin," to strengthen and encourage us to resist our besetments. But it is said that, because Christ was sinless, he could not have experienced those temptations which spring from the corruptions of our nature. How can he sympathize with us if he did not suffer just as we suffer? It is not necessary that one being should suffer precisely as another suffers, in order to sympathize with him. We can sympathize with those in pain, though our suffering may never have taken precisely the same form. It is only necessary for us to have suffered in order to know what suffering means. The man Jesus had not all the phases of suffering that we have—he did not have the anguish or the weakness that comes from yielding to temptation; and if he could have had such an experience, it would not have made his sympathy for us more complete. Perfect purity is necessary to perfect sympathy. Sin does not quicken feeling—it deadens it; and it is just because the Saviour did not sin that he sympathizes with those who do. For he "suffered, being tempted," and doubtless in that suffering had a vivid conception of the more terrible suffering of those who sin.

Two conditions, then, of perfect sympathy meet in Christ: suffering and sinlessness. The fact of his perfect holiness, as well as the fact that he was tempted, gives him perfect sympathy. "No woman mourns so deeply over a fallen sister as she who is all purity and would fly with fear from a tainting thought. So Christ's sweet sympathy springs from his spotless purity." And his sympathy is in some sense a participation of the sufferings of the tempted. He is moved, "touched," and suffers with the suffering; and

"In his measure feels afresh
What every member bears."

That this is Christ's sympathy for the tempted was shown in the persecution of the saints by Saul of Tarsus. "The Mediator, feeling their pangs in his own heart, arose from his throne, arrested Saul and demanded, 'Why persecutest thou me?' The head on the throne felt the pain inflicted on his footstool." In that he suffered, being tempted, he is touched with the feeling of our infirmities and is able to succor us in temptation—able, not only because on the side of his humanity he became personally acquainted with temptation, but able, because he is God, and will not suffer us to be tempted above that which we are able to endure, "but will, with the temptation, make a way for our escape that we may be able to bear it." Thanks be to God for a divine Saviour who can be "touched with the feeling of our infirmities."—*The Methodist.*

MORMON MUMMERIES.

THE so-called exposure of the secrets of the Mormon Endowment House by the Salt Lake Tribune has caused considerable comment. It is, perhaps the most disgusting picture of polygamy yet presented. The ceremonies consist of the most senseless and indecent mummeries that can be conceived. God and his angels are personated in the performance, as well as the devil and his imps. The room is painted to represent Heaven, and those about to be initiated must enter it in stocking feet, and with bowed heads and abject demeanor. The Apostles, of course, need not be so particular. They can enter without ceremony. Grips, signs and passwords are given, some of them most nonsensical, and all of them indecent. The woman's dress, if dress it can be called that covers nothing, is something similar in shape to the bed-gowns worn by our grandmothers, except that it is without any fastenings, and the man's dress is

about equally absurd and indecent. The man is told that he must enter Heaven through his own good deeds and the faithful performance of his duties to the Church, and that the more wives he has the more fit for celestial blessings he will become. The woman is informed that her husband is her God, and that it is to him alone that she must look for admission into the Heavenly regions. Pity it is that people can be persuaded to call such stuff religion, and imagine that by such vulgar and senseless ceremonies they are prepared for the life everlasting. Yet so it is. Every month thousands of new recruits arrive at Salt Lake, some of them, especially the women, apparently educated, intelligent and refined. There is but one remedy. Polygamy and all of its abominations are strictly prohibited by the laws of the United States. Let those laws be promptly and rigorously executed.

—*San Jose Mercury.*

X "PIOUS LYING."

THAT was the heading we saw in a daily paper, in staring capitals, last week. Pious lying! An inspection of the article showed what the words meant—lying done by professedly pious people, for pious ends, on the principle that the end justifies the means. Used in this sense, the words become not only intelligible but significant.

For it must be confessed that there has been a vast deal of this kind of lying in the world. It is due to pious lying that there is enough "wood of the true cross" in existence to build a man-o'-war; that several Cathedrals lay claim to the possession of the only genuine "relics" of this or that apostle or saint; that juggling "miracles" are performed in the presence of the credulous "faithful." Pious lying has invented all the legendary lore of Romanism. Pious lying encourages sham appearances of the Virgin at Lourdes and Marburg, and it has been proved in open court that priests aid and abet these impositions for a so-called religious end. Pious lying has invented all sorts of fables about the dying beds of notorious infidels. We expect to hear from Christian pulpits the assertion that Julian the apostate died exclaiming, "Galilean, thou hast conquered!" and that Voltaire's death-bed was a scene of blaspheming despair, notwithstanding both fables have been disproved again and again. The repeaters of these pious lies are generally innocent; which makes the case still worse, for the most dangerous of lies is that which has come to be accepted as truth.

Protestants are usually wont to assume a superior virtue, and to thank God they are not as other men in this matter of pious lying. But we have heard of a Protestant church, not a thousand miles from here, which habitually makes false statements about its financial condition. We have known prominent pastors accustomed to take to a newspaper office articles written by themselves, and containing the grossest exaggerations of their church work. We have known churches to dismiss their pastors for good reasons, and then pass a series of resolutions commending them to sister churches in terms that would have made an apostle blush. We have heard a pastor descant in a funeral sermon on virtues that no one had discovered in the dead but himself, and even he not while the man was in the flesh. We have heard of Christian laymen who seem to have the habit of attaining their ends but by trickery, indirection and deceit, even when plain-dealing would be a straighter and surer road to success.

Such instances are more than enough to show that "pious lying"—which may include deeds as well as words—is not the unknown thing it ought to be among the people of whom no man has a right to expect the like. The ordinary social code of Anglo-Saxon people everywhere stamps lying with an ineffaceable brand of disgrace. To lie is a thing that any gentleman scorns to do, simply because lying is so unutterably mean that he will not lower himself to do it. Shall the moral standard of the church of Christ be less lofty than that of society? It will not do for Christian people to make any exceptions in this matter. A lie is a lie, by whomsoever told and for whatsoever purpose. Every Christian's word should be as good as his bond, and until it is, not only in relation to business affairs but in every relation of life, the church will fail of securing that respect which unswerving honesty always inspires.—*Examiner and Chronicle.*

Faith is the parent of all holy obedience.

"THE SHINING SHORE."—ITS AUTHORSHIP.

At the Paris Exposition in 1867—having been then several years absent, and having heard in the meantime scarcely anything in worship but Old-Country tunes, Scotch psalms and cathedral chants—the writer went on a Sabbath to "attend meeting" in the little American Chapel in Paris, situated on a "Rue," that leads off at right angles from the Champs Elysees. Going to that resort of good Americans abroad was in some sense like going home. At the meeting a young American girl, dressed in the fashion of that fashion-setting city, sat at an American melodeon, and played while she and others sang that pre-eminently American hymn or religious song:

My days are gliding swiftly by,
and best known as "Shining Shore."

Perhaps nowhere in Europe, except in this American colony, could this American tune have been heard in church worship. And it was a very strange hymn indeed, to be heard in that pleasure-seeking city, and at a time when all the world had gathered there to partake of its pleasures, in a Vanity Fair; and to be heard pealing out from that little chapel on to the grand boulevard and thoroughfare, the Champs Elysees, where at that very time, might have been seen and heard the vast tide of frivolous and fashionable society that rolled itself over the smooth broad-way, on every Sabbath, from the gay city, forth and back, from the Bois de Boulogne. Strange words were these to come forth in the melodious strains of that tune, and be poured out like unregarded incense, upon such a throng:

My days are gliding swiftly by,
And I, a pilgrim stranger,
Would not detain them as they fly,
Those hours of toil and danger;
For Oh! we stand on Jordan's strand,
Our friends are passing over;
And just before the shining shore
We may almost discover.

No looking forward among that crowd on the boulevard to any shining shore beyond the gilded edge of the fleeting moment! It was an American girl who played the melodeon, and led in the singing of that cheering song of hope in the city of Paris; one who, probably, living in fashionable city life, had nevertheless been trained in an American Sabbath-school; and it brought to mind the days of the past that glided by, of her home and her girlish companions and the privileges of her own country, to play and sing that tune, as she used to do in the prayer-meeting room, or church parlors. And nothing to be seen or heard was so pleasant to us, weary travelers, so homelike, as a breeze from fatherland, as the hearing of that national hymn and tune, in the American chapel in Paris.

But who was the author of that hymn? Who constructed it into an American institution by putting its sentiment in the form of words? And who made its music? For, after all it is the music that makes most of the life of the words of our beautiful hymns and our stirring songs. The older hymn books, and those not very old at that, say of the words that they are "anonymous;" and to the tune of "Shining Shore," G. F. Root's name is given as the composer. Root, then, made the music, and set that melody floating through the world. Geo. F. Root is a Chicago man. While at a summer recreation at the East, at the home of his childhood, his mother brought him a scrap of a newspaper, with a piece of poetry upon it, which she said she thought was a good piece for him to set to music. The reading of it stirred a strain in his soul, and he fitted the symbols of song to the anonymous words and sent them forth from Chicago on melodious wings. Since the words were thus canonized, we see in the latter hymn books, at least in Moody's, the name of David Nelson printed as the writer of the words.

But who is David Nelson, who composed this hymn of the human heart? A hymn does not of itself tell much of the history of its writer, though it may make him a poet, and give him fame when he is known, as the elegy on the burial of Sir John Moore made its author, Rev. Charles Wolfe, a famous poet. This David Nelson was the author of a book, the "Cause and Cure of Infidelity," which is better known for its own sake than by the name of its author. It is said to be a remarkable book, one unique in itself, as a moral medicine for the cure of a very malignant, spiritual disease, and published by the religious

societies. Its authorship is stated to be David Nelson, M. D.—doctor of medicine, writing for the cure of a disease of the soul, and not a Doctor of Divinity; and he never probably had the initials D. D. applied to him except in courtesy.

Dr. David Nelson, the author of one famous book and one hymn, made more famous by Geo. F. Root's musical genius, was born at the South, and bred a physician and practiced medicine in Tennessee or Kentucky. At what time he was born is not known to the writer; and he is not aware that any biography of him has ever been written. He was at the period of manhood a Southern slaveholder, and as to religion, an infidel; and, report says, a scoffing infidel. After he became a man of business, he was converted from his infidelity; and after that, it appears, was converted to genuine Christianity. Then it was that he wrote that celebrated book on Infidelity from his own experience. It has been a great help to many of his fellow-men, in delivering them from the entanglement of heart and thought on the subject of Divine revelation.

From the rich experience of his later life came the beautiful hymn known as "Shining Shore," which is a song of joy and exultation to every enlightened Christian heart. There is nothing in the philosophy or the eloquence of Paine or Ingersoll that will buoy the soul up like the words and spirit of this hymn, "Should coming days be cold and dark," when men must feel the want of a higher source for light and warmth. For none can get heat or cheerfulness from the embers that come of their own combustion.

While a physician to the body he became a minister of the gospel, and was settled over a Presbyterian congregation in Kentucky. He was led in the process of God's dealings with him to see his way clear out of the darkness of unbelief, before he saw clearly his duty in regard to his own conduct and practice toward his fellow-men. "I lived," said he, "many years without having a suspicion that there was anything wrong in holding slaves. Even after I had an interest in Christ, there seemed to be nothing amiss in it, just as pious people went on making and selling rum. Oh, that I then had had some faithful Christian brethren to rouse me, then I should not have been left to have approached the table of our Lord, with my fingers all dripping with the blood of souls."

Dr. Nelson tells us how he was converted to abolitionism. "My wife came to me one day and said that Sylvia, one of our servants, had told her we had no right to hold our fellow-beings in bondage; she had worked for us six years, and she thought that she had paid for herself." To his wife as he said, "I gave some rough answers." That was very like a slave-holder, or a rum-seller. The word that first stings the conscience because it is true, will be parried as if it were a barbed spear. Again the remark of Sylvia came to his ears, that the Bible did not allow slave-holding. "Don't mind her nonsense," said the doctor to his wife. But Sylvia kept pelting her mistress with Bible declarations against slavery; and as she could not answer her slave, she came to her husband for instruction. The upshot of it was, that Sylvia made an abolitionist of the doctor's wife, and the wife made an abolitionist of the doctor.

As one who would be an honest Christian he soon emancipated all his slaves but one. This one he kept for some years because he thought he was too stupid to take care of himself. This was the all-setting assertion that was called argument: "They are not capable of taking care of themselves." The doctor admitted that it applied to only one of his. But he was led to question his own sincerity in this matter. "Do you not like," said he to himself, "to have Sam black your boots, and catch your horse, and do many things for you which he does not for himself, and which he is not so stupid in doing but that he does it to your satisfaction?" Then he called Sam to him and said to him, "I give you your freedom, as I have done to the rest." He met him a year after riding a pony, and asked him "How do you like freedom?" "O Massa!" said he, "the sweetest thing in the world. I have got a hundred and fifty silver dollars saved away in a box."

Dr. Nelson was one of the early Kentucky Abolitionists. He was, as we intimated, a co-worker with Benjamin Lundy, aiding him in the support of his paper. He was also associated in those days, with Rev. John Rankin and Rev. James H. Dickey, father of Judge T. Lyle Dickey,

who, forty years ago, was pastor of the Presbyterian Church at Union Grove in Putnam Co., Ills. It was a misfortune to the South that the slaveholders there would not permit such men to reside among them. Mr. Dickey, finding his relations in Kentucky uncomfortable, came to Illinois and settled in the lower part of the State over a congregation of Southern Abolitionists, many of whom had left the South to get free from slavery, and then came to Putnam Co. Stern and stalwart men these Southern antislavery men were, and they had much to do in shaping the antislavery sentiment of the North. Some of their most conscientious men, many of them men of talent and education, came into the Northern and Western States and settled, some preaching, others lecturing and writing as well as voting, against slavery.

Dr. Nelson, in the early part of the period of agitation, removed to Southern Illinois, and then to Northern Missouri; having so strong a sympathy for the people of his native clime that he shrunk from leaving the South altogether. But he found his position even there, where the rigors of the slave system were somewhat relaxed, uncomfortable, and his influence circumscribed. To be known any where as entertaining sentiments hostile to slavery was to be stigmatized an Abolitionist, and that was a word, as Garrison said,

All covered o'er with shame.

And there in Northern Missouri, he was not permitted to preach, and was persecuted and driven from his home. For a time, among his own people, he, like his Saviour whom he closely followed, had not where to lay his head. Being pursued by the mob, he turned his steps toward what seemed to him the more hospitable shores of Illinois, though even here people were plotting for the death of Lovejoy. He came upon the "bottoms" of the Mississippi River in the darkness of night, hiding in the timber and the underbrush from his pursuers, opposite the town of Quincy. From his dark hiding place, with no friend to help him, and no means with which to cross the river, he saw the lights in the town of Quincy. The other side of the river seemed to him a "Shining Shore."

This was the scene that suggested to him that beautiful hymn, that has become national, perhaps immortal. There on "Jordan's strand," then the dark and muddy Mississippi "Bottom," the thoughts if not the lines of that hymn were suggested, while the shining shore of the place of his hopes and his refuge he "could almost discover." At Quincy, he found an asylum when at last he was able to pass over. Near this city, just back upon the prairie, and overlooking the dark land from which he had been driven out, he connected himself with Rev. Moses Hunter, and aided him to found the once famous "Mission Institute" of Adams county. This was probably about 1836. It was at this Institute that the three imprisoned Abolitionists, Burr, Work, and Thompson, were educated and prepared for their admission as criminals into the Missouri State prison; for, going over the Mississippi river to aid some slaves to escape from their masters, they were caught, tried, condemned, and sent to prison for a long term of years. One after another they were pardoned, and Thompson, graduating in this State institution, went to Africa as a missionary. Such were some of the pupils of the good Dr. Nelson.

The slave-holders owed this Institute a terrible grudge, for it made Abolition missionaries. They attempted to pay the grudge by mobbing it several times, and finally burning it to the ground, and it is now no more.

Dr. Nelson was a sweet-spirited Christian, and a genuine philanthropist. When Mr. Lundy came to Illinois to print his *Genius of Universal Emancipation*, to succeed the martyred Lovejoy, in publishing the Abolition newspaper of the West, Dr. Nelson hailed him as an old friend and co-worker, and a brother Emancipationist from the South.

Dr. David Nelson died at Quincy, it is believed, about 1844. There is not so much known about his adventurous, somewhat eccentric, but eminently devoted life, as would be profitable for the world to know. It is a pity there is such a propensity to let the good of good men die, and their memory to die with them. Perhaps this sketch may awaken some new interest in this good man, whenever we sing the Shining Shore.—Z. Eastman, in *The Advance*.

THOUGHTS ON BAPTISM—NO. 11.

SUBJECTS OF BAPTISM.—CONCLUDED.

THE reason for this conclusion of Prof. Stuart is found in such remarks as the following:—

"We are destitute of any early testimony to the practice of proselyte baptism antecedently to the Christian era. The original institution of admitting Jews to the covenant, and strangers to the same, prescribed no other rite than that of circumcision. No account of any other is found in the Old Testament; none in the Apocrypha, New Testament, Targums of Onkelos, Jonathan, Joseph the Blind, or in the work of any other Targumist, excepting Pseudo Jonathan, whose work belongs to the seventh or eighth century. No evidence is found in Philo, Josephus, or any of the early Christian writers. How could an allusion to such a rite have escaped them all if it were as common and as much required by usage as circumcision?"

He thinks, and not without reason, that the Jews in time adopted the baptism of proselytes in imitation of John's baptism; and that the idea that John borrowed his baptism from the Jews is a mere supposition without foundation in any facts of proof. He admits, also, that the proselyte baptism of the Jews affords an argument in favor of immersion, for no one disputes that their baptism was immersion.

Alexander Campbell, than whom few, if any, were better qualified to judge of a fact of history on this subject, says of the Jewish proselyte baptism, it was "born in the Mishna, or rather, the Talmuds, since the Christian era."—*Debate with Rice*, p. 288.

Another ground taken by Dr. Lightfoot, indorsed by Dr. Clarke, is equally faulty. He says:—

"Our Lord says to his disciples, Matt. 28:19, 'Go therefore and teach all nations, baptizing them,' etc.; *matheteusate*, that is, *make disciples*; bring them in by baptism, that they may be taught. They are very much out who, from these words, cry down infant baptism, and assert that it is necessary for those that are to be baptized to be *taught* before they are baptized. 1. Observe the words here, *make disciples*, and then after, *teaching*, in the 20th verse. 2. Among the Jews, and also with us, and in all nations, those are made disciples that they may be taught. A certain heathen came to the great Hillel, and said, Make me a proselyte that thou mayest teach me. He was first to be proselyted and then taught. Thus, first, make them disciples, by baptism; and then, 'teach them to observe all things,' etc."

When learned and able men resort to such pleadings to maintain their theories, it may well excite our pity. The fact is entirely overlooked that they were to "preach the gospel to every creature." Mark 16:15, 16. Then follows the promise, "He that believeth"—the preaching—"and is baptized, shall be saved." The argument of the wise Doctors is on the supposition that all the instruction given is *after baptism*. If so, Peter was certainly mistaken in regard to his commission. Acts 2. He should first have baptized them, and then preached the gospel to them! And the record says, "They that gladly received the word were baptized." This was all out of order, if the Doctors are right. They should first have been baptized, and then received the word.

We notice that the Doctors do not confine these remarks to infants. Their rule applies to adults; they so apply it themselves. A certain man wished to be proselyted (baptized) in order that he might be instructed, which, as they view it, supposes there was no instruction previous to baptism! Was it so in the house of Cornelius? in the house of the jailer? or in the case of the eunuch? or in any case recorded in the Scriptures? It is the very opposite in every instance. We scarcely know at which to be most astonished, the folly or the presumption of learned men in thus setting themselves so directly against the truths of the divine record.

In the foregoing extract there seems to be manifested an entire misapprehension of the meaning and correct use of the term *disciple*. Webster says, To disciple (verb) is to convert to doctrines or principles; and a disciple is "one who receives instruction," or "one who accepts the instruction of another." Greenfield gives the meaning of "a follower." These definitions are in harmony with all the facts of Scripture. They

first became disciples by accepting the doctrines of the cross; they "gladly received the word." Then they were baptized. Of course, instruction did not cease with their baptism; they were to be taught—they were to learn—the truths of God and of the Christian life as long as their discipleship continued, which was as long as they lived. *Every instance* in the Scriptures is according to this order.

The records of the giving of the commission, in Matthew and Mark, sufficiently refute the error into which the Doctors have fallen on this subject. Matthew records the words of the Saviour thus: "Go ye therefore, and *disciple* all nations, baptizing them," etc. Mark records them thus: "Go ye into all the world, and *preach the gospel* to every creature. He that believeth and is baptized," etc. Discipling all nations, in one record, is exactly equivalent to preaching the gospel to every creature, in the other; and in both records, baptizing follows the discipling, or the preaching, and is to be administered to those who become disciples, or who believe the preaching. In frankness we must confess our belief, that, were men as careful to follow strictly the order of the divine injunctions as they are strenuous to maintain preconceived theories, there would be no stumbling over so plain a record as is given to us in the commission of our Lord to his ministers.

To further test the correctness of the position assumed in the foregoing quotation, let us take the case of an infant who is baptized, but who, as he grows up, persistently rejects the offers of the gospel; never becomes a follower of Christ; never believes his doctrines. And such cases are not rare. In what sense is he a *disciple of Christ*? In no sense whatever. To call one who never believed in Christ, who never accepted the gospel or followed the Saviour, a disciple of Christ, is to abuse the term, and to lower the standard of discipleship to a level with the world.

The Old Testament is in harmony with the New on this view of the subject. The word *disciple*, Isa. 8:16, is derived from the verb *lah-mad*, to teach, or to train; discipline. Neither in the Scriptures nor in the lexicons can a warrant be found for such a use of the term *disciple* as is found in the foregoing quotation.*

Once more, Dr. Clarke gives the views of another eminent man, whose name (not given), he says, would do honor to his work. His strongest point, and one which he considers sufficient of itself to prove his position, is based on Eph. 6:1, as follows:—

"Let the address of St. Paul to the Ephesian children be specially noticed. Children, says he, obey your parents *en Kurio*. How could they obey *en Kurio*, if they themselves were not *en Kurio*? In every instance, this expression marks incorporation into the Christian body." "Respecting the ages of the persons designated (Eph. 6:1) by the term *ta tekna*, there can be no question; as a subsequent verse distinctly states them to be such children as were subjects of discipline and mental instruction."

We thought to pass over the questions of criticism of the text, but are constrained to copy the following from Clarke's comment of Eph. 6:1:—

"In the *Lord*] This clause is wanting in several reputable MSS. and in some versions. In the *Lord* may mean on account of the commandment of the Lord, or as far as the parents' commands are according to the will and word of God."

This comment robs the argument of all force, and shows that the claim of its author is not just, though he says, "This single passage, even if it stood alone, ought to set the tedious and troublesome controversy respecting infant baptism forever at rest."

But what has he *proved* in regard to this text? Two important points are presented: 1. The children, *ta tekna*, are *commanded to obey* their parents; 2. This author says "respecting the ages of the persons designated," they were "such children as were subjects of discipline and mental instruction." In a word, they were "such children" as were capable of obeying a commandment, and of being under discipline and receiving mental instruction. But what has all that to do with *infant baptism*? Infants neither *obey* nor

*The word *disciple* is found in the English of the Old Testament only in Isa. 8:16. It is translated from an adjective derived from the verb *lah-mad*, he did teach. This adjective form is not used many times. Sometimes it is used in reference to lower animals, signifying to *lead* or to *direct* them. In reference to men it is translated *used* (used to), *accustomed*, *the learned*, (plural), *taught*, *disciples*.

receive "mental instruction" before or at their baptism. We fully believe in the baptism of "such children" as conscientiously obey the instruction given in Eph. 6. But that argues nothing whatever for infant baptism. We can but express our surprise that *any man*, much less one "highly intelligent and learned," should choose this text to settle the controversy *in favor* of infant baptism; but such are the arguments, if they can be called so, by which this doctrine is upheld.

It remains to notice one more line of argument on this subject. It is that of the baptism of *households*. The texts referring to such instances are few in number, and require but little time or space in this examination.

1. The house of Lydia. Acts 16:13-15. In this case there is such general consent of pedobaptist authors that there were no infants in the household, that it is unnecessary to add words to their admissions. Thus Dr. Clarke:—

"She attended unto the things; she believed them, and received them as the doctrines of God; and in this faith she was joined by her whole family; and in it they were all baptized."

Lydia was doing business in Philippi, nearly three hundred miles from Thyatira, by sea and land. That there were children in her household, or that she had a husband, is not stated in the text. Certain it is that all her household were believers, and verse 40 strongly intimates that they were "brethren;" for there is no account of any other believers there at that time except those of the house of the jailer, whose house Paul and Silas left to go to that of Lydia, where they saw the brethren before they departed from the city.

2. The house of the jailer. Acts 16:31-34. On this text there is very slight chance for controversy. They preached to him and to all that were in his house; and all were baptized. And he "rejoiced, believing in God with all his house." This is both plain and positive. Dr. Clarke says:—

"It appears that he and his whole family, who were capable of receiving instructions, embraced this doctrine, and showed the sincerity of their faith by immediately receiving baptism."

But the Scripture says they who thus were instructed, and believed, were "all his house;" yet in the face of this declaration the Doctor thinks the inference is allowable that "all his" included his infant also! What an inference!

3. The household of Stephanas. 1 Cor. 1:16. Paul says, "I baptized also the household of Stephanas." In chap. 16:15, he speaks again of them thus: "Ye know the house of Stephanas, . . . that they have addicted themselves to the ministry of the saints."

That being the case, no one will dispute that they were all proper subjects of baptism. All had manifested a personal interest in the work of the gospel.

Another text may well be noticed in this connection, which, though it does not speak of baptism, gives further evidence on the use of the term *house*. Acts 18:8, says, "Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house." Paul says that he baptized Crispus, but does not speak of baptizing his household; but doubtless they were all baptized, for his words prove that they were all proper subjects of baptism, all being believers.

In the case of the jailer, it is expressly stated that they spoke the word of the Lord "to all that were in his house," and that he believed, "with all his house." Dr. Clarke, on this text, as above quoted, says, "All who were capable of receiving instructions, embraced this doctrine." Granting what the Doctor infers, though it is not in proof, that there were some in the house too young to receive instructions in the doctrines of the gospel, it follows that the expressions, "all his house" and "all that were in his house," do not include these little ones. But what, then, do they gain for infant baptism, by inferring the presence of infantile members of the household? The commission, and its fulfillment in Acts 2, etc., confine baptism to those who believe the gospel and repent of their sins. If (as Dr. Clarke claims, and with him all who infer infant membership in the households), the believing of a household does not include the younger members who cannot receive instruction, does not the baptizing of a household, under the commission, exclude the younger members who are unable to exercise the faith required in the commission? Or, in brief, if there may be unbelieving infants

in a believing household, may there not also be unbaptized infants in a baptized household? And if not, why not? We do not ask that such an exception shall be made. We are willing to accept the statement as it stands in the sacred record, that *all* the household heard, *all* believed, and *all* were baptized. They who claim that there were infants of days in the households, find a necessity for exceptions to the general statements that the whole households believed. If the exceptions exist, then we claim, on the authority of the commission, that they extend to baptism as well as to faith; for unbelievers were never required to be baptized.

One text more we will notice, only because it has been used in favor of infant baptism—not because it has any relation to the subject. This is 1 Cor. 7:13, 14: "And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy."

In Heb. 9:13, Paul speaks of a sprinkling which "sanctifieth to the purifying of the flesh;" that is, from what was called "ceremonial uncleanness." It was not lawful to touch a person thus defiled. And it appears that some were inclined to apply this Levitical law in the gospel so as to affect the marriage relation. If the husband were joined to Christ, and the wife were not, it was supposed that, she being considered as an unclean person, it was not lawful for the husband to live with her, and *vice versa*. But Paul argues that, if it be unlawful to live thus together, then are your children the fruit of an unlawful connection, and therefore unclean, and it cannot be lawful for you to touch them. In truth, such an idea was calculated to affect the legitimacy of the children.

No one can fail to see that the terms "sanctify," "clean," and "holy," are used in the same modified (ceremonial) sense in which "sanctify" is used in Heb. 9:13; not in a moral sense. For the children are not *morally holy* by reason of their relation to a believing parent, any more than an unbelieving husband is *morally sanctified* by being connected with a believing wife. If the language of this text be urged as a warrant for baptizing the children because they are said to be *holy*, it will also warrant the baptism of the husband who is *sanctified*—though an unbeliever! For, it might be asked, are not all sanctified persons proper subjects of baptism?

The truth is, this text has no relation to the subject of baptism, and is only perverted when it is thus applied.

We will give a brief summary of the points in evidence on this subject.

1. Baptism does not take the place of circumcision; and therefore it is not allowable to argue from circumcision in the Old Testament to baptism in the New, as is so frequently done.

2. Preaching the word comes before baptism; a candidate for the ordinance must first understand his relation to the divine government, as a sinner.

3. Faith comes before baptism, according to the terms of the great commission. We must have faith in the name of Christ before we can be baptized into his name.

4. Repentance comes before baptism. This also is in the order laid down by Inspiration. As baptism is for the remission of sin, and is the pledge of a new life, repentance is necessary; for without this there can be no assurance of future obedience.

5. The same is shown further in that baptism is a burial; and death precedes burial. This death is a death to sin; but there is no death to sin without conviction by the law of God, and repentance. Without these there is no walking in "newness of life."

6. Baptism is commanded, and the commandment requires obedience on the part of all who can understand a precept. No others can obey it.

7. Baptism is not a blessing which may be received without volition or obedience. To regard it as a *privilege* merely, and not as a *precept*, lays the foundation for gross errors concerning baptismal regeneration, and its necessary counterpart, the destruction of all unbaptized infants.

8. Baptism is related to remission of sin; it belongs to a remedial system, and is to be obeyed by all those who have sins to be remitted. It applies to no others.

9. Baptism is not for "original sin." The sin of Adam brings no condemnation to his children, and baptism does not stand related to it. The gospel does not save anybody from that death which we inherit from Adam. Exceptions do not destroy the truth that "in Adam all die." We all inherit mortality from him, but not condemnation. But the gospel saves from the second death, the penalty for personal sin.

10. Baptism does not remove natural depravity, in any case. In this respect, baptized infants are no better than others. It has no power to impart "a higher life to the soul;" it is not "a saving ordinance" in any such sense. Adults are not freed from their fallen natures in baptism, but have to *overcome*, even to the end. Christian life is a *warfare with self*.

11. Infants are brought from the dead by the great Lifegiver, and die no more because they have no sin for which to answer. They are not saved by repentance, faith, and the remission of sin. The first two they could not exercise; the last they did not need.

12. In every instance recorded in the New Testament, the preaching of the word preceded baptism, and they who gladly received the word were baptized.

13. The term "children" does not necessarily refer to infants, nor even to young people; and never refers to infants where duty is enjoined, as in Acts 2:38, 39, and Eph. 6:1.

14. The baptism of households affords no evidence in favor of infant baptism. While there is nothing in the statements from which an inference may justly be drawn in favor of infant baptism, a conclusion against it is justly drawn from the statements in regard to the faith and labors of the households.

An inference, to be admissible, must have the probabilities in its favor; but in this case the probabilities are decidedly against any just inference for infant baptism. The terms of the commission, the records of its fulfillment, the relations and conditions of baptism,—all lead to a conclusion against it; and the records of household baptisms are such as to shut out such an inference. An inference is necessary only when nothing else can reasonably be drawn from the text; which is not the case in any of the inferences in favor of infant baptism. And an unnecessary inference is worthless, and should not, for a moment, be entertained where questions of duty are involved.

The power of the truth in its simplicity, unalloyed by the theories of the wisdom of the world, is shown in the following incident, which we copy from the Biography of Dr. Carson:—

"In the year 1807, James Haldane, after having sprinkled an infant, was accosted by his little son, a child six years of age, with the pertinent question, 'Father, did that child believe?' 'No,' said the parent, 'why do you ask me such a question?' 'Because, father, I have read the whole of the New Testament, and I find that all who were baptized believed. Did the child believe?' It was enough. God's simple truth which had been hidden from the wise and prudent, was revealed to the babe. The strange question, 'Did the child believe?' haunted the mind of that father, until, after a thorough examination, he renounced his former errors, and was publicly immersed. His brother Robert soon followed his example. Whole churches saw the light of this ordinance flashing upon them; and thousands of the most devoted men of Scotland, who had taken the Bible as their sole directory, reformed their 'Tabernacle Reformation' and followed the Lord fully."

If left free from the glosses of "theology" and the obscurities of tradition, every one could find what that child found in the New Testament; that they who believed—who "gladly received the word"—were baptized. The conditions of the ordinance, the terms in which the duty is set forth, exclude all besides penitents and believers.

Though our examination of this branch of the subject has been somewhat brief, we trust such evidences have been presented as will lead the mind, unavoidably, to the truthful conclusion.

EDITOR.

LITTLE faults become great, and even monstrous, in our eyes, in proportion as the pure light of God increases in us; just as the sun, in rising, reveals the true dimensions of objects which were dimly and confusedly discerned during the night. In the sight of God there are no little sins.

The Sabbath School.

OUR SABBATH-SCHOOLS.

THERE is no one branch of our work more important than the Sabbath-school. It is scarcely three years since an effort was made to more thoroughly systematize our schools; and the success which has attended that effort has been truly marvelous. A strong desire is manifested in every Conference, and in nearly every school in the country, to adopt the best methods and procure such helps as will make their schools a success.

Some things involving the success of our schools have been quite generally discussed and adopted, and we are rejoiced to find that an effort is being made to carry them out, all over the country. One of these is the importance of a general attendance of both old and young. There is not a person professing to observe the Sabbath, or attending our meetings, but should feel that his presence is needed at the Sabbath-school. It will do him good, and encourage the younger portion of the school. Another point which has been theoretically settled, is the necessity of thoroughly learning the lessons. No Sabbath-school will flourish for any great length of time unless the lessons are learned so that answers can be given without reference to the book or lesson sheet. The object of the school is to *learn* the Scriptures, to become familiar with what they teach, not simply to read them. Said Philip to the eunuch, "Understandest thou what thou readest?" "How can I," said he, "except some man should guide me?" As soon as Philip explained to him, he believed and was baptized. This is the object of the Sabbath-school, and hundreds have been baptized within the past three years as the fruit of Sabbath-school effort.

There are other points which have received considerable attention, such as the benefit to be derived from a uniformity of lessons, the use of proper song books and record books. Besides these, there are questions of minor importance, such as the propriety of repeating verses of Scripture at the commencement or close of the school. This has elicited some discussion among those who have given this subject the most thought. All agree that it is well to commit to memory those texts of Scripture connected with the lesson. But it is quite a question whether the time occupied in reciting verses not upon any particular subject could not be better occupied, in some other way, perhaps in a general review of the school on the lesson of the day or of some preceding day or in hearing a synopsis of the lesson. The most experienced schools at present occupy a portion of the time each Sabbath in this way.

There is another question of vital interest which is being much agitated both East and West; namely the importance of having helps to instruct in the art of teaching, and to give practical information on the Bible, more particularly on those scriptures which are referred to in the lessons. No pains have been spared by the publishing associations to secure such helps for our Sabbath-schools.

Our schools should be models. In some instances where we have had superintendents and teachers who have felt the importance of keeping their schools up, in harmony with the suggestions made by the General Sabbath-school Association, individuals have come from other schools to obtain instruction from them and secure their assistance in bringing their schools up to a better condition. There is no reason why we should not have the best Sabbath-schools in the world.

S. N. HASKELL.

"OPPORTUNITY," said Rabelais, "has all her hair on her forehead; when she has passed, you cannot lay hold on her, or call her back." The teacher's opportunity is that precious half-hour with his class, when he is to impress the lesson of the day upon the hearts of those before him. It is worth the faithful study and prayer of a week, to be able to use that opportunity so wisely, that it shall not be looked back upon with vain regrets.

In order to attain to the highest knowledge, the soul must be in sympathy with God; and love is the golden telegraphic wire which binds the creature to the heart of the Infinite.

The Signs of the Times.

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

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

J. H. WAGGONER, RESIDENT EDITOR.

OAKLAND, CAL., FIFTH-DAY, JUNE 24, 1880.

DOCTOR BENSON'S SUNDAY BOOK.

THERE are two just criteria by which we judge of the nature of a book: 1. The spirit in which it is written, and, 2. The spirit which it inspires in the hearts and minds of its admirers. For the first we refer again to Dr. Benson's preface, in which he spoke of Seventh-day Adventists in an unjust manner. If we have been at all severe in our review, it has been the severity of plain truth, couched in terms to which no objection can be raised. We have not returned railing for railing; the Doctor and his indorsers placed themselves in an unenviable light, and it is enough for us to show where they stand. As to the spirit of the admirers of that book, we subjoin an extract from a correspondent of the *California Christian Advocate*. The writer discreetly conceals his name, of which, in charity, we hope he is ashamed. Under date of June 16, he speaks as follows:—

"It was intended to meet a want of the day, to correct a peculiar phase of error, propagated by a sect of Sabbatarians now itinerating through the country. A kind of school-house iconoclast or ecclesiastical gipsy that invests this part of the country, living in tents and exhibiting curious pictures, distributing tracts and denying the immortality of the human soul, misleading a few good, ignorant people, and increasing the market price of gunpowder and derringers by stimulating bad people to commit suicide."

And so on, in a manner as unjust as unchristian. It might be unpleasant to the writer of the above, to remind him of the early days of Methodism, of the unpopularity of its doctrines and its methods, when it was the pioneer of religious radicalism, and of sufficient purity to invite the opposition of the formalist and self-sufficient. Happily, even now, vituperation and scurrility do not pass for argument with all classes. Such efforts to vilify those who dare to obey the dictates of the word of God without regard to popular sentiment, will live only to suffer the scorn of the candid; while every effort to uphold the truth by honorable means will be respected, and bear fruit to the glory of the Creator of heaven and earth. By such methods as are adopted by this writer and others, to entrench their traditions behind popular prejudice, the name of Christianity is reproached. Many thinking people now look upon religion as the natural ally of bigotry and superstition; and no wonder, considering the means used by many who bear the sacred name of Christ, to uphold their traditions against the precepts of the word of God. In this case we feel no indignation at all—we only pity those who are so blind as to think they are doing service to God in dealing in revilings and slanders.

After carefully reading chapter 4 more than once, we are yet at a loss to determine just what the Doctor intended the reader should understand it to mean. He seems at one time to indorse the Sabbath as a universal institution, while he actually teaches that it was Jewish, and that its observance was not enjoined by the Saviour. He says that "man," in Mark 2:27, "The Sabbath was made for man," comprises the whole race, and that all need rest; but he follows this with a direct blow against the sacredness and obligation of the Sabbath. It is a fair specimen of non-committalism. With, perhaps, the fear of the Methodist Discipline before his eyes, he evidently desires to avoid the charge of opposition to a Sabbath in this dispensation, while he labors to undermine the Sabbath—the only Sabbath—of which mention is made in the New Testament.

Every reader of the New Testament knows that only one weekly Sabbath is mentioned therein; that in all cases where Jesus and the evangelists refer to this subject they speak of the Sabbath. An indefinite Sabbath is not known to either Testament. "The seventh day is the Sabbath of the Lord thy God." An indefinite Sabbath is an invention of modern theology,—the "untempered mortar," with which Protestants are daubing the "slight wall" erected by Ro-

manism. The following paragraph contains all that is of importance in the Doctor's chapter 4:—

"In the summaries of the law, as found in the gospels the fourth commandment is not mentioned. See Matt. 16:16-24; Matt. 22:36-40. The Sabbath is not specifically named, and yet whoever loves God supremely and his neighbor as himself, will obey God faithfully in all other duties. The greater certainly includes the less. The Sabbath, as kept by the Jews, was a task, a burden, and oppressive; while much of that which was authorized in the word was limited to that people, and could not be binding under the gospel dispensation. Hence, while Jesus taught with boldness and divine authority the truths of his own everlasting gospel, he never once enjoined upon his disciples the observance of the Jewish Sabbath; nor did he ever rebuke any one for desecrating that day, which the rabbis regarded as peculiarly holy."

We will briefly notice some points in the above.

1. There is no summary of the law, nor of any part of the law, in Matt. 16. It has no more bearing on this subject than it has upon any other part of the law. It is often quoted by those who affirm that *the whole* of the ten commandments are abolished. But it affords no aid to the Doctor's theory.

2. In Matt. 22:36-40, not one of the ten commandments is "specifically named." If this is an argument against the Sabbath, it is likewise against every precept of the decalogue. We do not suppose that either the Doctor or his indorsers would openly confess to antinomian views. Why, then, do they resort to the stale arguments of antinomianism? And every pretended argument against the Sabbath has the same tendency to subvert all law and all authority.

3. Jesus "never once enjoined upon his disciples the observance of the Jewish Sabbath." We would like to inquire of the Doctor if Jesus ever enjoined the observance of any Sabbath at all? Why does he not come out squarely and at once onto no-Sabbath ground? He certainly argues it—why not openly avow it? The Doctor is not ignorant of the fact that the distinction of "Jewish Sabbath" is without authority of the Scriptures; that the Jews knew but one weekly Sabbath, namely, the seventh-day Sabbath; that Jesus and his apostles never recognized the existence of any other. It is against this that he is so feebly wasting his ammunition. He intimates that there is such a distinction; but of this he offers no proof, and none exists.

4. To show that the Doctor is aiming his attacks against the Sabbath of the Lord, we ask the reader to notice his commencement of this line of argument. "In the summaries of the law, as given in the gospels, the fourth commandment is not mentioned." It is true that he has referred to no such summary at all,—that his pretended argument is *non*. But that does not destroy the fact that he is assailing "the fourth commandment," and trying to undermine its authority. Will the Doctor, or some of the admirers of his work, tell us what Sabbath obligation would remain if the fourth commandment were invalidated? That is the only Sabbath law in the Bible. We have now the Sabbath of the fourth commandment, or none at all. It was the Sabbath of the fourth commandment that was sanctified when God made the heavens and the earth. It was this, and only this, that was kept in the New Testament. They "rested the Sabbath-day according to the commandment." Luke 23:56. In noticing another professed argument we shall give evidence of a more direct assault upon the fourth commandment which the Doctor has made. And yet the constitution of the Methodist church accepts as ever binding the fourth commandment. Why, then, is it thus assailed by professed Methodists? The Seventh-day Adventists are abroad in the land. "Anything to beat" the seventh day. But alas! the seventh day is in the decalogue; it is in the fourth commandment, and the Discipline recognizes this as moral. No matter. The "Sabbatarians" must be put down, whether the means used be lawful or unlawful.

5. The Doctor says the rabbis regarded that day as peculiarly holy. Did not God himself regard that day as peculiarly holy? What do the Scriptures say about it? This is an important consideration. Though the Jews had corrupted the truth by their traditions, they did not receive by tradition the idea that the seventh-day Sabbath was holy. They received it by revelation from Heaven. We are sorry that the Doctor is willing to even seem to cast suspicion upon this truth. While

the rabbis had loaded it with tradition, and were tenacious of it, the Saviour had little need to offer a rebuke to any for violating it. But we do most emphatically deny that he ever offered any license or warrant to violate it. He confirmed "all the law" most decidedly. And this we can prove by the Scriptures, and also by the first authors of the Methodist denomination, including John Wesley and Adam Clarke.

The tendency of the day is to formality and laxity of morals. And such teaching as this of Dr. Benson aids and hastens on the demoralizing process. It tends to undermining the authority of law, to destroying the foundations, to inducing the restless to cast off the just and healthy restraints of authority. Few, too few, are now ready to acknowledge that "the law is spiritual," and that "we establish the law" by the system of grace through faith in Christ.

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER TWENTY-THREE.

THE MINISTRATION AND CLEANSING OF THE HEAVENLY SANCTUARY.

If the reader has seen no cause to disagree with us, in any of the positions thus far taken, he will see none, we trust, while this point is under investigation. We are not left to our own reasoning on this subject. Paul in his divine commentary on the typical system, has drawn the parallels between that and the more excellent ministry of the Melchisedec priesthood, to the satisfaction, it should be, of every one. We refer to the book of Hebrews. Let us notice his testimony.

1. The earthly sanctuary meets its antitype in the true tabernacle which the Lord pitched and not man, of which, with its two holy places, it constituted a correct pattern or shadow. Chap. 8:2, 5; 9:8, 12, 23, 24.

2. The typical offerings meet their antitype in the great offering of Calvary. Chap. 7:27; 9:11-14, 26; 10:10, 12, 14.

3. The typical priesthood meets its antitype in the priesthood of our Lord. Chap. 4:14; 7:23, 24; 8:1, 2; 9:11, 24, 25.

4. As they had offerings to make, it is necessary that he also have somewhat to offer. Chap. 8:3.

5. The work of the priests in the earthly tabernacle meets its antitype in the ministry of our Lord in the sanctuary above. Chap. 8:5, 6.

We shall now show that Christ commences his ministry in the *first* apartment of the heavenly sanctuary. It is necessary to keep this point in view to guard against the erroneous theories which some have been led to adopt, by either losing sight of or denying it. That Christ is our High Priest cannot be denied; that he has ascended to Heaven is also beyond dispute; and that he there ministers for his people, they cannot call in question. But what is their next position? They claim that there is in the antitype only a most holy place, and that is all Heaven; consequently our High Priest ministers in but one apartment.

They pretend to draw proof for this position from the manner in which the new covenant sanctuary is introduced; namely, "to anoint the most holy." Dan. 9:24. But are they aware that in thus bringing up this text to support such a position, they have it by the blade, and not by the handle? For it directly refutes their assumption, and it is good testimony in favor of the point for which we argue.

1. Bear in mind, then, that the Levitical priesthood, before they began to minister in the earthly sanctuary, anointed the whole building, the *most holy*, as well as the *holy*. And after this was accomplished, what then? Did the ministration commence in the most holy? No; in the *holy*, in the first apartment. And this was the example and shadow of heavenly things.

2. We have already proved that the temple of God in Heaven consists of two holy places, or it cast a most inexplicable shadow upon earth. But who will explain the anomaly of there being two holy places in the heavenly sanctuary, and yet a ministry performed in only one.

3. The text, "This man after he had offered one sacrifice for sins, forever sat down on the right hand of God," [Heb. 10:12,] has been urged as forbidding the idea of his ministering in *two* holy places. We answer, that so far as the idea of *sitting* is concerned, it would be equally proper to represent him as *standing* on the Father's right hand. Act 7:55, 56. And then we reply further, that even when he is seen coming in the clouds of Heaven, he is said to be "sitting on the right hand of power." Matt. 26:64; Mark 14:62. Then

he can certainly be at the Father's right hand in both the holy places. But Paul bears direct testimony on this point. He says that Christ is a minister of the sanctuary; and the word here rendered sanctuary is in the plural number, and signifies the holy places. It is by the Douay Bible rendered, "the holies;" and by Macnight, "holy places." We therefore justly conclude (1.) that our Lord can be a minister of the two holy places, and yet be at the Father's right hand; and (2.) that he *must* minister in both the holy places or Paul's testimony that he is a minister of the holies (plural) is not true; for a priest that should minister simply in one would not be a minister of the holy places.

4. Again: Heb. 9:8, and also 10:19, are by some urged to prove that Christ ministers only in the most holy place. These texts both speak of the holiest as though it were in the singular number; but we have already observed that the words thus rendered are not in the singular, but plural: not "hagia *hagion*," holy of holies, as in chap. 9:3, but simply "*hagion*," holies, plural, the same as is rendered sanctuary in chap. 8:2. Also the phrase in chap. 9:12, 25, rendered "into the holy place," is the same as in verse 24 literally rendered into the holy places, (plural.) These texts therefore instead of sustaining what they are often quoted to prove, viz., that Christ has but one apartment in which to minister, furnish positive testimony to the reverse, by showing that there are holy places in the heavenly sanctuary, and that Jesus ministers in them both.

5. Three hundred and sixty-four days of that service which was performed unto the "example and shadow of heavenly things," was accomplished in the first apartment, or holy place, and only one day out of the year, in the most holy. If therefore, Christ ministers only in the most holy place, the first, and by far the greater, part of the earthly ministration is without an antitype.

6. The ministration in the most holy at the end of the year, was only performed for the purpose of cleansing the sanctuary; and if in the antitype, Christ only ministers in the most holy place, it follows that he performs only the antitype of this service; consequently the cleansing of the sanctuary commenced at the ascension of our Lord. But the cleansing of the sanctuary, according to the type, must be preceded by a long ministration; and who will tell us, in this case, when it took place. Again: the 2300 days extend to the cleansing of the sanctuary, and with this view, they should have terminated in A. D. 31, at our Lord's ascension. But, as we have already seen, they did not terminate till 1813 years this side of that event.

The priesthood of Christ is a superior priesthood in which the imperfections of the earthly priesthood find no analogy. We will notice this in a few of its particulars.

1. Christ is a priest after the order of Melchisedec, and not after the order of Aaron. Heb 5:6.

2. Perfection was not of the Levitical priesthood; for if it had been, says Paul, what further need was there that another priest should rise after the order of Melchisedec, and not after the order of Aaron. Chap. 7:11.

3. Those priests are many; because they were not suffered to continue by reason of death; but this man continueth ever and hath an unchangeable priesthood Verses 23, 24.

4. It was necessary for the priests of the house of Levi, to offer up sacrifices daily, embracing all the various offerings that were made by those who had transgressed. But all this Christ did by one act when he offered up himself. Chap. 9:25, 26, 28; 10:10, 12, 14.

5. The round of service in the earthly tabernacle was many times repeated; but the ministry of Christ is accomplished once for all. Heb. 9:11, 12, 24, 25; 10

6. All the blood which was offered in the former dispensation, was offered for past transgression only and made no provision for the future; while the merits of that blood which was shed on Calvary applied not to the past alone, but to the future also. Heb. 9:14, 15

7. As the blood of Christ is the only blood ministered in connection with the heavenly sanctuary, whether by actual presentation, or by virtue of its merits we need not inquire, the same blood must be ministered in both apartments.

8. As long as Christ fills the office of priest so long he is mediator between God and man.

The prophets John and Isaiah had each a view of our Lord's position and ministry in the heavenly sanctuary. John saw a door opened *in* heaven. This must have been the door of the heavenly tabernacle; for it

disclosed to John's view the throne of God, which was in that temple. Rev. 4:1, 2; 16:17. That it was the door of the first apartment is evident from the objects which he there beheld; [Rev. 4:5; 8:3;] and the second apartment which contains the ark of the testament, or ten commandments, is not open till the sounding of the seventh angel. Rev. 11:19. Read also Isaiah's description of the same place: Isa. 6:1-6. That he and John were both viewing the same place will appear from a comparison of the following Scriptures: Isa. 6:1, with Rev. 4:2; Isa. 6:2, with Rev. 4:6-8; Isa. 6:3, with Rev. 4:8; Isa. 6:6, with Rev. 8:3; 9:13.

The Lord here carries forward his great work which he commenced with the act of bearing the sins of the world at his death, by pleading the cause of penitent sinners, through his blood shed in their behalf; and thus their sins are, by his mediation, transferred to the heavenly sanctuary. There is nothing strange or fanciful in this. Every one can easily understand it. Such was the service of the type, which was a shadow of heavenly things; and such, therefore, is the heavenly ministration itself. Thus are the sins of God's people transferred to the sanctuary. But are they to remain there? No. They are to be removed, just as they were in the type, and the heavenly sanctuary is to be cleansed even as was the earthly. U. S.

THE DAY OF THE LORD. NO. 2.

THE last solemn warning to mankind, revealed beforehand in prophecy, Rev. 14:9-12, contains a threatening of wrath most terrible, even wrath "without mixture," against those who disregard the merciful warning. In the first verse of the following chapter, the seven last plagues are introduced, with the declaration that "in them is filled up [or completed] the wrath of God." These plagues then follow the last message, and are the fulfillment of the threatening contained in it; and, consequently, are all in the future, unless indeed the last warning, before the coming of the Son of man upon the "white cloud," is in the past. This is conclusive proof that the view which supposes a portion of these plagues to be in the past, is erroneous.

That they are in the future is still more evident, from the fact that, the first vial of wrath takes effect upon those who had heard and disregarded the warning of the "third angel." This warning threatens wrath upon those who "worship the beast and his image, and receive his mark in his forehead, or in his hand." In fulfillment of this threatening, when the first of the seven angels pours out his vial upon the earth, its effect is thus described: "There fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." Rev. 16:2. The prophetic record of the three messages and the wrath which follows in connection with the coming of the Son of man, and the harvest of the earth, evidently describes events which are to take place in regular consecutive order. The third and last message is immediately succeeded by the wrath which it threatens; and the first vial of that wrath is in fulfillment of the threatening upon those who reject the warning. Hence while probation lasts, these plagues are all in the future, and are properly and emphatically the "seven last plagues." While Jesus pleads before the throne of mercy, probation continues and wrath without mixture cannot come. But with the close of this last message probation closes, and then the wrath denounced will surely follow.

If further proof upon this point were needed, it could be given; and those who have been instructed in the subject of the sanctuary—the "temple of God in Heaven"—would be prepared to appreciate it. The heavenly temple, like that on earth which was a pattern or representation of it, has its two apartments—the holy and the most holy. The "temple of the tabernacle of the testimony," mentioned in Rev. 15:5, is the second apartment or most holy place; it is so called, because it contains the testimony of God, the ten commandments, within the "ark of the testimony," which, in the "patterns of the things in the heavens," the "figures of the true," (Heb. 9:23, 24,) was located in the most holy place as its appropriate tabernacle. Ex. 25:16; 27:21; 31:18. At the end of the twenty-three hundred days, in 1844, this inner tabernacle was opened, when Jesus our High Priest entered to cleanse the sanctuary, that is, to perform the closing part of his ministry, or work of intercession before the throne of mercy. And those whose faith has followed him there, have "seen in his temple the ark of his testament."

Rev. 9:19. This discovery has led them to embrace all the commandments contained in that ark. This is the reason why so many are turning to the Sabbath of the fourth commandment—the seventh day. It is no happen-so, but it is in fulfillment of the word of God.

When the work of intercession is ended, the most holy tabernacle is again opened. "And after that I looked, and behold, the temple of the tabernacle of the testimony in Heaven was opened; and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Chap. 15:5-8.

This point of time reached, mercy no longer pleads. The intercessions of Jesus before the throne and his invitations to sinners to come and find pardon, have ceased. He that is filthy must remain filthy still. This temple is filled with smoke from the glory of God, and from his power. No one can enter there to plead for the sinner to be spared a little longer; but wrath without mixture ensues.

O, sinner! O, careless professor! *now* is the time to prepare for this most solemn and fearful event. Now a compassionate Saviour pleads the merits of his own blood before the mercy-seat. Now he invites you to come and wash in the fountain, so freely opened, and at such a cost! But abused mercy will ere long cease to plead. The time will soon come when that blood that has been slighted and trampled under foot will cease to atone for the guilty. And from that very place where infinite mercy and divine compassion now plead, and whence pardon may be obtained, the messengers of divine vengeance will proceed. The seven angels came out of the temple. Their clothing is pure and white, indicating that though their mission is that of the executors of unmingled wrath, yet the throne of God, from which they proceed is acquitted, the justice of God is unsustained. All his judgments are in righteousness. "Just and true are thy ways, thou King of saints."

When six of these vials have been poured out, the nations are gathered by the unclean spirits, and the kings of the earth are set in array for the battle of the great day of God the Almighty. They leave the battle which they have with each other, and go to fight with Him who comes from Heaven. Of these spirits it is said, "They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." The coming of the Lord is now at hand. In this connection he says, "Behold, I come as a thief." His coming is doubtless in close connection with the pouring out of the seventh and last vial. Indeed, the hail from heaven which accompanies this vial, is doubtless that which the Lord has "reserved against the time of trouble, against the day of battle and war." See Rev. 16:12-21; Job 38:22, 23.

A further description of this battle is given in Rev. 19:11-21. Here a mighty One is represented as coming from heaven upon a white horse, followed by the armies of Heaven upon white horses, "clothed in fine linen white and clean." The white horses and clean raiment represent the fact, that "in righteousness he doth judge and make war." This divine personage is so carefully described that we need not mistake him. He is called Faithful and True, The Word of God, King of kings and Lord of lords. His vesture has been dipped in blood, but upon his head are "many crowns." All the kingdoms of the world are his. "And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness and wrath of Almighty God." The beast and the kings of the earth and their armies are "gathered together to make war against him that sat on the horse, and against his army." The result is, the beast and false prophets are taken and cast into the lake of fire, the remnant are slain, and all the fowls are filled with their flesh.

Thus the enemies are slain, and will not be raised till a thousand years are completed. And thus the prophecy is fulfilled recorded in Ps. 2:7-9. The great day of the Lamb's wrath will have come, and no one will be able to stand, but those who have previously made peace with the King "through the blood of the cross," and whose names are written in the book of life. Thus opens the day of the Lord. R. F. COTTRELL

The Missionary.

MEETINGS IN WESTERN OREGON.

We left Milton, Monday, May 31, for Western Oregon. Thursday night sister White spoke to a crowded house at Beaverton; and in Portland, on the evening after the Sabbath, before the temperance society in the rooms of the Christian Association. On Sunday she spoke twice in the Methodist chapel.

There are about twenty keeping the Sabbath in Portland; these are scattered over the city, and owing to distracting influences in the past they have not held regular meetings. Most of them were out on Sunday evening, and were much encouraged. We have visited no place for a long time where the prospect appeared better for successful tent-meetings than in the city of Portland.

Wednesday evening, June 9, the camp-meeting commenced at Salem. It was held on Marion Square, which is in the heart of the city, situated on one of the principal thoroughfares. There was a general attendance of our brethren west of the mountains. Elders Jones and Raymond were present from Eastern Oregon. There were twenty-five tents on the ground. While there were many advantages in having the meeting in this place, there were also some disadvantages. There was not that opportunity for quiet retirement and secret devotion, that is so conducive to the spiritual interests of God's people, at such a gathering.

There was quite an interest from those outside of our people, a goodly number attending through the day, and a large attendance each evening. Many seemed deeply interested. On Sunday the tent was crowded, both day and evening, by attentive audiences; while in the afternoon there was the most intense interest manifest to hear sister White, who spoke for two hours on the subject of Christian temperance.

On the Sabbath about seventy-five came forward for prayers, a number taking their stand for the first time to become fully identified with this people. The business meetings passed off harmoniously. The Conference was divided, Eld. Van Horn chosen president of the Conference and tract society west of the mountains, sister Van Horn secretary of the tract society, and Eld. Raymond president of the Sabbath-school and temperance associations. A strong desire was manifested on the part of some to learn more of the missionary work, and how they could best advance the Sabbath-school interests. But the meeting was so brief, holding over but one Sabbath and first-day, that it seemed impossible to do justice to all the different associations. We are thoroughly converted to the plan of holding our camp-meetings two weeks, if properly conducted, providing the brethren can remain the entire time. Our people need educating in the different branches of the work, and there is not sufficient opportunity to do this, and attend to the spiritual interest of the people, in the time ordinarily given to such meetings.

About fifty of the brethren signed the teetotal pledge, many of them becoming full members. Eld. Van Horn baptized three on Tuesday, while a number of others will be baptized at their homes. A strong desire was manifested for sister White to speak in the Methodist church on the subject of temperance; accordingly she remains another week before returning to California, and meetings are to continue in the tent to accommodate the outside interest. Our brethren left for their homes on Wednesday morning.

There was a general feeling of thankfulness on the part of our brethren toward the General Conference for the interest it had taken in furnishing them help at their camp-meetings, and a desire to profit thereby, as shown in the report of this Conference.

S. N. HASKELL.

QUARTERLY MEETINGS.

It is the practice of Seventh-day Adventists wherever there are organized companies to hold a church quarterly meeting on the first Sabbath in each quarter. The object is first, to have the names of each member read and a response from each, either in person or by letter; secondly, if there are alienations or differences they should here be settled; thirdly, The ordinances of the Lord's house should be attended to.

In connection with this quarterly meeting,

either on the evening following, or on first-day, a business meeting should be held; also a tract and missionary quarterly meeting for each church. At this meeting the members should report the amount of work accomplished during the quarter; and such other business may be attended to as may necessarily come before the friends of the cause. Experiences should be related and a special effort made to infuse more of a missionary spirit in the heart of each member.

The district quarterly meeting should be held the second Sabbath and first-day in each quarter. At this meeting there should be a report of missionary labor from each company in the respective districts. These should be appointed at such places as will be for the best interests of the missionary work in the district, hence the director of each district is expected to attend this meeting. The president of the society will appoint the State quarterly meeting. The missionary work is increasing both in labor performed and members joining; the number of reports returned is increasing in proportion to the membership. This speaks well for our societies throughout the country.

California has always ranked among the first in the missionary department in the different phases of the work, and as other societies are increasing in different branches of this work, we look for this quarter's work to show the same increased interest here. There should be a spirit of enterprise on the part of all its officers especially in securing new recruits, and infusing more of a spirit of sacrificing labor.

S. N. HASKELL.

CHICO, CAL.

HAVE given eighteen discourses up to date. Are now in the midst of the Sabbath question. A number are about deciding upon the truth who have been investigating since we were here before. Others are searching the Scriptures to see if these things are so.

Church fairs, concerts, and festivals are the order of the day, varied with worldly concerts, shows, etc. Nearly every evening has been occupied since our coming here. And as we are living in the time when men shall be "lovers of pleasure more than lovers of God" (2 Tim. 3:4), these places have been well patronized, while our congregations have been much smaller than we expected. Yet we trust our labors will not be in vain. Pray for the work here.

J. D. RICE.
W. C. GRAINGER.

June 12, 1880.

ROCHESTER AND BLUE GRASS, INDIANA.

MAY 1-6, labored at Rochester. We enjoyed some excellent meetings. The social meeting on Sabbath, was specially good. Some spoke for the first time. We gave an invitation for those who desired to be prayed for, and to make a start in the Christian life, to come forward. Four responded. First-day two were baptized, and four united with the church.

May 7-10, at Blue Grass. Bro. and Sr. Pugh of this place first heard the truth at Rochester, about six years ago, when Eld. Waggoner and the writer were there with the tent. About eighteen months ago they began to live out the truth; and through their influence some of their neighbors became deeply interested. Bro. and Sr. Weber, of Rochester, visited the neighborhood, and distributed reading matter. One year ago, the writer gave three discourses in this vicinity, and visited those interested. Some took a stand to obey. Eld. Bartlett was here last winter, and others embraced the truth. A short time since, Sr. Weber organized a Sabbath-school among them, and they began to hold Sabbath meetings. During our last meeting we baptized five, and celebrated the ordinances.

During the month of May, two new meeting-houses have been dedicated in this Conference. We thank the Lord for the advancement of the truth in this State.

S. H. LANE.

ISABELLA CO., MICHIGAN.

ONE week ago yesterday I reached the tent, which is five miles from Mt. Pleasant, the county seat of Isabella county. Bro. Kellogg had the tent up, and notwithstanding the very violent storms the night before, quite a number attended the service. The meetings have since continued with a growing interest. Yesterday at the close of the second sermon eighteen came forward for prayers, about one-half of whom were heads of

families. Four of these parents took a stand for the present truth for the first time. This morning we took up the matter of building a meeting-house, and in a short time \$880 was pledged; this sum will be raised to about \$1000. Steps were taken to organize a legal society. Four united with the church, three of whom received baptism.

May 30.

A. O. BURRILL.

SUMMARY OF MISSIONARY LABOR.

THE summary of missionary labor for the quarter ending April 1, as given below, is the largest ever presented for one quarter. With the exception that it includes a report from Dakota in place of Quebec, a difference of fifty-four in membership, the summary of labor in America this quarter embraces reports from the same societies as that of last quarter, and exceeds it by 659 reports returned, 99 members added, 4,414 missionary visits, 751 letters written, 518 Signs taken in clubs, 2,324 subscribers obtained for periodicals, 560,061 pages tracts and 22,753 periodicals distributed, also \$3,295.48 received.

The last annual summary represented the labor of only 18 per cent. of S. D. Adventist church-members; the summary last quarter, 21 per cent.; this quarter, nearly 26 per cent. In the different Conferences the per cent. is about as follows: New England and Nebraska 40, Texas 39, Pennsylvania 35, California 34, Iowa 33, Ohio 31, Illinois 28, Dakota 26, Vermont 25, New York 24, Minnesota and Tennessee 22, Michigan 21, Wisconsin 17, Kentucky 15. Of the T. and M. membership, the average per cent. reporting is over 50. Another encouraging feature which shows progress in the right direction is the addition of new members,—661 within the last two quarters. And still another is the large number of missionary visits made. An increase of book sales and periodical business is also apparent, particularly in some States. Of the entire amount of money reported, \$8,889.51 was received as follows: Memberships and donations, \$2,376.15; book sales, \$2,718.16; periodicals, \$3,795.20. The remainder was received on the T. and M. fund and for periodicals, but the reports did not state how much for each. In New York the book sales amounted to \$931.96, Pennsylvania \$345.62, New England \$308.36, Ohio \$214.95.

REPORT FOR QUARTER ENDING APRIL 1, 1880.

Conference.	No. Members.	No. Reports Returned.	Members Added.	Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets Distributed.	Periodicals Distributed.	Amounts sent and given away.	Cash received on Tract Fund and Periodicals.
Michigan	1295	696	73	1916	1351	1217	698	314271	19279	5375	1568 79
Iowa	750	399	37	1568	437	397	503	179334	6772	1487	914 86
Wisconsin	509	190	37	201	237	182	306	60335	4508	2390	353 85
California	459	255	24	575	1169	933	177	312968	17659	3970	764 17
Minnesota	423	220	23	817	673	336	359	69697	3924	270	419 86
Illinois	417	199	17	1174	658	290	172	106659	4138	471	246 66
N. Eng'nd	414	205	2	552	751	543	163	139207	5783	975	850 70
Ohio	406	215	45	2179	351	182	429	102137	3065	3281	676 35
Kansas	334	181	18	250	140	114	363	77857	3275	1524	373 05
Penna	329	157	22	1004	341	73	429	133148	3813	1217	614 95
New York	307	161	22	944	201	129	495	117598	4885	2131	1496 14
Vermont	243	101	7	171	161	105	97	35204	2237	567	117 58
Nebraska	202	123	13	415	147	104	100	63226	2825	682	227 49
Maine	221	60	...	144	310	...	153	15451	1624	108	150 60
Indiana	179	113	12	191	136	102	184	88792	2990	665	256 43
Missouri	176	111	10	243	212	73	78	65615	2653	471	190 00
Texas	164	98	13	125	219	35	28	39283	1051	10	103 90
Dakota	88	52	5	99	73	...	72	17666	750	93	84 39
Kentucky	34	12	...	...	...	...	...	1205	306	14	49 50
Tennessee	33	12	...	...	...	...	...	7432	1372	91	28 20
Virginia	13	8	...	...	...	...	...	5198	153	...	5 65
T' in Ame	7053	3529	380	12690	7050	4772	4931	1942728	95571	25722	3523 10
England	29	21	...	7296	303	...	35	254970	4088	...	25 50
Switzer'ld	...	...	...	...	...	...	...	...	17193	...	...
Norway	56	34	...	15	16	...	00	35040	2309	...	58 66
G'd Total	7198	3584	380	19951	8367	4772	5035	2232728	116161	25722	2907 26

*Number written in April.
†Number distributed in two quarters.

M. L. HUNTLEY, Secretary.

MILTON, OREGON.

LAST Sabbath I was with the church at this place. The Sabbath-school and social meeting were encouraging. Three were baptized. Yesterday we held a business meeting which remained in session three and one-half hours. The support of conference work was well considered, and every member present but one, and nearly all were at the meeting, signed the tithe-pledge. By words of cheer, and in plans adopted, the missionary work received a new impetus. A V. M. Society of twelve members was organized. With God's blessing this society may do efficient work. Others will doubtless soon unite with this body.

G. W. COLCORD.

June 14, 1880.

Temperance.

SAMPLE ROOMS.

SAMPLES of wine and samples of beer,
 Samples of all kinds of liquor sold here;
 Samples of whisky, samples of gin,
 Samples of all kinds of "bitters"—step in.
 Samples of ale, and porter, and brandy,
 Samples as large as you please, and quite handy.
 Our samples are pure, and also you'll find
 Our customers always genteel and refined;
 For gentlemen know when they've taken enough,
 And never partake of common stuff.
 Besides these samples within, you know,
 There are samples without of what they can do;
 Samples of headache, samples of gout,
 Samples of coats with the elbows out,
 Samples of boots without heels or toes,
 Samples of men with a broken nose,
 Samples of men in the gutter lying,
 Samples of men with delirium dying,
 Samples of men cursing and swearing,
 Samples of men all evil daring;
 Samples of lonely, tired men,
 Who long in vain for their freedom again;
 Samples of old men worn in the strife,
 Samples of young men tired of life,
 Samples of ruined hopes and lives,
 Samples of desolate homes and wives;
 Samples of aching hearts grown cold
 With anguish and misery untold;
 Samples of noble youth in disgrace,
 Who meet you with averted face;
 Samples of hungry little ones,
 Starving to death in their dreary homes.
 In fact, there is scarcely a woe on earth
 But our samples have nurtured or given them birth!
 Oh, all ye helpers to sorrow and crime,
 Who deal out death for a single dime,
 Know ye that the Lord, though he may delay,
 Has in reserve for the last great day
 The terrible "woe" of whose solemn weight
 No mortal can know, till the pearly gate
 Is closed, and all with one accord,
 Acknowledge the justice of their reward.

—Selected.

THE RESPONSIBILITY OF ONE MAN.

Not long ago there was in a certain colliery an explosion by which four hundred miners were suddenly hurled amid shattered ruins into horrible death. It was caused by a single miner who had opened his safety-lamp to light his pipe. To that pipe of tobacco were sacrificed 400 precious lives of fathers, of husbands, and of sons; and, alas! on the bodies of not a few of those who perished in that fiery blast were found duplicate keys by which, hitherto with impunity, they had done the same. Alas! My brethren, the United States are such a mine; they are full of the explosive fire-damp of intemperance. In all societies it hangs dense around us in the perilous and pestilential air. Do not say that there is none of this flaming peril around you; that you may open your safety-lamp and no harm come of it. It may be so; it may not be so. You could not, you would not, do it if you were sure that there was danger; for that—as you see at once—would be a deadly selfishness and an atrocious crime. But you cannot be sure that there is not danger. Is the gain worth the risk? Is the transient and animal indulgence worth the permanent and eternal peril? No harm may come to you; but if harm comes to others who are reassured by your example, you, even you, will have helped to perpetuate a frightful curse, whose effects, in shattering blast, after shattering blast, shall be flapped in echoes of ruin and of misery, too late for penitence, amid generations yet unborn. The fatal and the fatally common key of that safety-lamp is what is called, "moderate drinking." If in this particular struggle you would be patriots, if in this matter you would show your true love for your brother men—fling it away. Like the Nazarites of old, like the children of Jonadab the son of Rechab, drink neither wine nor strong drink, so long as by it you make weak or cause to stumble, or tempt into ruin and misery, the soul—the priceless soul—of a brother; the soul of your brother for whom Christ died.—*Christian at Work.*

"WHERE AM I GOING?"

ONE summer evening, as the sun was going down, a man was seen trying to make his way through the lanes and cross roads that led to his village home. His unsteady, swaggering way of walking showed that he had been drinking; and though he had lived in that village more than thirty years, he was now so drunk that it was impossible for him to find his way home. Quite unable to tell where he was, at last he uttered a dreadful oath, and said to a person

going by, "I've lost my way. Where am I going?"

The man thus addressed was an earnest Christian. He knew the poor drunkard very well and pitied him greatly. When he heard the inquiry, "Where am I going?" in a quiet, sad, solemn way he answered: "To ruin!"

The poor staggering man stared at him wildly for a moment, and then murmured with a groan, "That's so."

"Come with me," said the other kindly, "and I'll take you home."

The next day came. The effect of the drink had passed away, but those two little words, tenderly and lovingly spoken to him, did not pass away. "To ruin! to ruin!" he kept whispering to himself. "It's true, I'm going to ruin! Oh God, help me, save me."

Thus he was stopped on his way to ruin. By earnest prayer to God he sought the grace which made him a true Christian. His feet were established on the rock. It was a rock broad enough to reach that poor, miserable drunkard, and it lifted him up from his wretchedness, and made a useful happy man of him.—*Children's Paper.*

THE COST OF LIQUOR.

It is well to keep the fearful facts of the waste caused by liquor constantly in mind and before the people who have not yet joined the prohibition ranks. A cotemporary states it in this way:—

The retail liquor bill of the United States is \$750,000,000 the present year. The English Bureau of Statistics declares that every shilling spent for rum, another shilling is required to pay for the consequences. Add, then, \$750,000,000 more to take care of the evil results, and we have the enormous aggregate of \$1,500,000,000 nearly enough to liquidate the whole national debt.

According to the last census, the entire value of the furniture and apparel of the nation, including jewels, was less than \$500,000,000 or \$250,000,000 less than the liquor bill of a single year. There is something to show for the money spent for furniture and apparel, but nothing for the money spent for rum, except poorhouses, jails, penitentiaries, rags, misery, and death.

Just forty years ago, a State Temperance Convention of four hundred delegates, in Tennessee, adopted a petition to the Legislature in respect to licensing the sale of liquor, in which were the following pointed questions:—

"Is it right to give authority to sell insanity and deal out sure destruction? If it is right, why should any be forbidden to do it? If not right, why should any be permitted to do it? Why forbid all but 'men of sober life and conversation' to do this, if it be right? Why allow such to do it, if it be wrong? It may be too much to expect from human laws that they protect the morals of society from corruption; but is it too much to ask that they will not throw open the doors of temptation?"

The following persons are non-producers: Manufacturers of intoxicating liquors, 40,000; retail liquor dealers, including clerks, 510,000 drunkards, 600,000; paupers, 300,000; criminals, 200,000; insane and idiots, 20,000; police, 30,000. Total, 1,750,000.

Dr. Charles A Story, of Chicago, says: "The building of asylums, the furnishing medicine and comforts for 4,000 insane people, who die after three years of insanity, and at an average cost of \$1,000 each per year, amounts to \$12,000,000 a year; and at the same time for 8,000 lunatics who do not die, but are cured after three years' treatment in the asylum, \$24,000,000, making a total of \$36,000,000 as the triennial cost of insanity caused by drunkenness."

More than \$50,000,000 worth of grain is wasted annually in the United States in the manufacture of intoxicating drinks, sufficient to support all the paupers in the country.

There are 65,000 churches, 84,000 ministers, with a church membership of 11,500,000 in the United States. To maintain them it costs less than \$48,000,000. There are in our country 250,000 places where liquors are sold, requiring the services of 550,000 persons; selling \$740,000,000 worth of liquors.

An English physician wants to know how many medical men there are who understand the sanitary conditions of their own homes, or have adequately ascertained that those conditions are, as far as our knowledge at present goes, free from dangers to health.

TEMPERANCE AT HOME AND ABROAD.

JOHN B. GOUGH gave a lecture on temperance, in Providence, R. I., March 24th, in the course of which he is reported to have said:—

"I have grave fears for the future of this country upon this question, if things keep on as they are. In England drunkenness has increased to a fearful extent among women, there being in London alone 16,867 females committed for drunkenness. Drunkenness in this country, in the last twenty-five years, has increased, and it is worse than it was thirty-six years ago. There are more ministers drinking, more women drinking than ever before. Twenty-five years ago you would never see a woman drinking on the cars, but now you can see it every day, and that, too, out of flasks. The cars in these days are made regular grog-shops. The famine in Ireland is drawing a great deal of money out of this country, but I tell you, ladies and gentlemen, that not one distillery fire has gone out while this famine has been going on. Over five thousand pounds sterling has passed across the bars of the city of Cork alone during this famine. During the famine of 1848, which was so terrible, over sixty-four million bushels of grain were distilled in Ireland alone. The drunkenness in England is mostly caused by beer, and yet they tell us that beer is a soporific, and needful to the body; but I hope the time will soon come when, by the help of God, we shall sweep such soporifics out of existence. When men tell me that I am exaggerating these things, I say to them, go and investigate for yourselves, and you will then find that they are not exaggerations, but stern realities. The worst drunkards are the educated and the refined, for they will brook no interference, and feel their position more keenly, because they were not born in the gutter, but have been dragged there by that curse, drink. . . . If I had a son, which I have not (and sometimes when I think of the thousand temptations he would be liable to fall into, I am glad I have not), I would take him into the lowest grog-shop in the city, where everything would be repugnant and repulsive, and thus give him a foretaste of what a life of dissipation would lead to. I would not carry him into the gilded palaces where clergymen by their bows acknowledge the custom as right. In the latter place, there is everything to attract, while in the former, everything about the place, the smell, the associations, are repugnant."

THE inhabitants of Edwards county, Illinois, do not support anti-temperance societies or temperance lecturers, or spend their time talking about temperance. They decided twenty-five years ago that no liquor should be sold in the county, and since that date they have sent but one person to the penitentiary, and he committed a crime while drunk with whisky procured in another county. They support but two or three paupers, and their jail is empty most of the time. Their taxes are 32 per cent lower than the adjoining counties and their terms of court occupy three days in the year, while their tax rolls show that they return more property than any other county in the State of equal population. It is said that the inhabitants are unanimously opposed to license under any circumstances.—*N. Y. Observer.*

FOR THE LOVE OF HIS MOTHER.—The late Col. Thomas H. Benton, author of the "Thirty Years' View," lived thirty years amidst all the temptations of fashionable, dissipated life in Washington, yet never could be tempted to touch his lips to a glass of liquor. At one time, being pressed by his friends to say why he was so severely strict in refusing to take a "social glass," he replied, with great solemnity: "My father died when I was eight years old, and my poor mother struggled hard to give me an education. On her death-bed she asked me to promise that I would never drink. I did so, and shall never break my promise." Col. Benton died at the advanced age of seventy-six.

AN efficient check on the liquor traffic is in operation in St. Johnsbury, Vt. In that place only liquor for medicinal purposes can be sold, and that only by an appointed agent who must keep an accurate record of the date of sale, the name of the buyer, and the "denomination" of the liquor, which record is to be inspected weekly by an auditing board from the select-men of the town, and published in the weekly newspaper.

The Home Circle.

HOPE AND LABOR.

THOUGH the sky is dark above us
And the waves are dashing high,
Let us struggle toward the beacon,
We shall reach it by-and-by,
'Tis the light of God's great mercy,
And he holds it up in view,
As a pole-star to his children,
As a guide to me and you.

Oh, the light is flashing brightly
From the calm and stormless shore,
Where we hope to cast our anchor
When our voyaging is o'er.

A TRAMP.

THAT is just it. I was a tramp! In the light of to-day I hate to admit it, but I must. I had been a machinist, with a pretty, gentle wife, good wages, a pleasant home; and then the hard times came. Hard enough they were to millions beside me, but I did not think of them. I had more means than many others I knew—food, if it was coarse, fire enough for warmth—but what I wanted, cried out for, raged that I could not get, was delicate living and luxuries for Annie, for she was dying. I know now nothing could have saved her; consumption is helpless and hopeless; but one day when I went down to the Charleston steamer the day she sailed, to adjust some little matter in the machinery that they thought out of gear, I saw the wife of one of the firm for whom I worked up town brought on board to go to Florida for the winter.

She looked a little like Annie; her eyes were clear and gray too, and her face wan and sweet. She was wrapped in soft shawls and lying back in a chair carried by two servants; a kind-faced nurse was with her and her husband beside her. I had a glimpse at her state-room as I passed through the cabin, for they were arranging it so that she might be settled before the rest of the passengers came aboard. It was like a nest, crowded with comfort. If I could have stolen that fur-lined cloak and that swing-chair I would have done it; as it was, I swore.

What had this woman done to have all, and my patient wife to have nothing? I kept thinking of all this; brooding day and night as wages grew lower and work less, and Annie faded away. She was a good woman, that wife of mine, and not a bit afraid to die; but she was afraid to leave me in the furious bitterness of my condition then.

One day I came home and found her paler than ever. I had brought her an orange, but she could not taste it. I sat down by the lounge and she put her thin, white hands in mine.

"Frank," she said in a whisper, "when I am dead try to be good; try to know God. I couldn't talk about it, dear; but I have prayed. God is good, Frank. I know it. I am going home."

I could not bear this. I did not believe in it. God good, and Annie dying while that other woman was saved by the money I had as good a right to have as Jim Lawrence! I knew afterward that all the luxuries he lavished on his wife were as useless as the coarse shawl and common food I gave mine. She died before Annie, and away from him. I stooped down to kiss my wife and stop her from such talk. Her lips were cold; her hot hand grew chill in mine; her great gray eyes looked at me with one bright look of love, and then closed. Annie had gone away.

Well, why should I work after that? I went to hear Communist harangues, and learned the stale old story that property was robbery. Why was Mr. Lawrence rich and I poor? It was an outrage! Society owed me a living, and I would have it as well as he. I did not stop to consider that he was once poorer than I and had worked successfully for his money, or to ask why society owed me a living. I took the specious arguments of demagogues for what they were on the surface. They suited my fury against man and my ignorance of God too well not to be adopted. It was May when the Iridion Works closed, but I had not worked there for two months. I had lived on what few dollars I had left after Annie was buried, and now and then I got a porter's job, for I was as strong as a horse. Still, I always expected to go back to the Works if the worst came to the worst, and when they closed up for want of orders I felt as if I had nothing to stay in the city for, and like a great many others I made up my mind that since I was born into the world it

should give me a free living. I went on the tramp.

I can't say I liked it at first; it was a great while before I could sleep well in a barn, or under an old musty hay-stack, but I had grit enough left to persist, and the lazy life, the fresh air, the trees, and grass, and creatures, all so different from the grimy shop and dirty streets, did seem amazing pleasant. I suppose living this sort of life changed me inwardly, too. I got to feel more like a wild beast. I liked to see women shut and lock the door when they saw me come into the yard, and hand out the food I asked for through the window. How I used to scare them! I don't wonder. I was big, dirty, ragged, and full of bad thoughts that showed out in my face and ran over at my lips. I would not have stopped at knocking down any man who came across my way, but they generally let me alone. After awhile I got a revolver. It was never loaded, but it was just as good to frighten women with, and many a one fetched me warm food and drink when I let them see it. I did like to see them turn white and shiver. I was so angry with everything that I liked to terrify and hurt everybody I could. "Hateful and hating one another;" that is about as near my state then as I can tell it.

So I tramped all summer. I did not think often about Annie. I didn't like to, for good enough reasons. By September I had got way up into Vermont, among the hills, and began to think I must work back to the city, when one day I stopped at an old red farm-house between Tyson and Ludlow to get some dinner.

There was a little sort of stoop built out under the roof of the ell part, and the kitchen door opened into it. There was a row of bright milk-pans standing against the wall, to sun, and a bunch or two of herbs hanging up by the door. A great yellow cat ran away when it saw me, and eyed me from under a bench in the woodshed. It was a poor place enough, but looked thrifty and comfortable. I knocked, and a young woman opened the door directly. I never saw such a steady face; her eyes were brown, and looked straight at you like a robin's; her mouth was as pure and clean as a child's, and her firm cheeks showed a healthy even color of pink. Her hair was so tidy, so shining, her calico gown and check apron so perfectly neat, that she seemed somehow as if she was just new, every way. I did not say anything at once, for I felt so dirty and so bad the minute I looked at her.

"Well?" she said, in a cool sort of voice, "do you want anybody?"

"I want something to eat," said I gruffly.

"We never give to tramps," she answered, without any change of tone.

"I have got to have it!" said I as crossly as I could.

"We have nothing for you," said she, quite unmoved.

"Come, hurry up! I've got to have my dinner, and you'd better get it for me pretty quick," I called out with an oath, taking out my pistol and handling it as a threat.

Her eyes grew a little darker at that, and she smiled; she was not scared a mite; she only said, very quietly—

"If any man will not work neither should he eat."

"That may be your opinion, miss, but it isn't mine. The world owes me a living and I'm bound to have it," I growled back.

"How so?" she answered. "What have you done for the world to put it in your debt?"

I couldn't answer this question; it was like a blow in the face; so I swore again and demanded some dinner.

"I shall not give you any," she said, quite as calmly as ever. "If you were sick, or feeble, or crippled, helpless in any way, it would be different; but you are a strong, likely man, and you can earn your living just as well as I can."

I looked at her slight, straight figure.

"Do you work for a living?" I asked.

"Yes; I have worked ever since I was six years old. I was bound out then, and I worked at whip-braiding. I haven't any relations—any near ones I mean; there is nobody to take care of me. I have to work, and I am glad I can."

I swore a very common oath, calling on God to punish me if I would stand that if I were she.

Her face flushed.

"Don't do that again!" she said. "If you want to be lost call upon Satan; he hears such requests gladly. God is your Father; he does not like to

punish you even if you ask him to; he'd ever so much rather forgive you."

I never was so taken back.

"Look here," I said, after a moment, "don't you think it's outrageous that a pretty-behaved girl like you should be working for a living when there's thousands of women no better than you be rolling in their carriages?"

"No. God put me here, and them there. He knows best."

"Well, you seem to think God knows a good deal. I claim to know some things myself; and I believe folks all have equal rights."

"Do you?" she said, "So do I; some rights. Rights to get ready to die and to serve God while we live."

She stepped out of the door and picked up a red leaf from the grass.

"Can you make such a leaf as that?" she asked, holding it out to me.

Why, I knew I couldn't; and so did she.

"Till you can, I expect you had better believe God knows more than you do."

I turned and went out into the yard. I couldn't stand her talk, but I could not get away from it.

I never seemed so mean to myself before. Here was I, strong, healthy, even a skilled workman, tramping about the country begging! I never had called it begging before but I knew now what it was, for I seemed to look out of her eyes.

About God; well, if there was a God he must know more than I did or he couldn't be God; perhaps I had made a mistake after all.

Jim Lawrence must be a rich man because he had more brains than I, with the same chances; and who was to blame about the brains?

I sat down by a little pond there was near by and fell to thinking, when all of a sudden I looked down into the water and saw—a tramp! a big, dirty, ragged tramp.

Good Lord! it was me!

I wondered that the girl had spoken to me at all, and then I thought what Annie would have said to see me like that.

The blood seemed to come to my head. I tried to be honest inside, and look things square in the eye. I could not help seeing how little good I had done myself by leaving work. I used to be a good-looking sort of fellow when I was cleaned up for a Sunday, not like this great brute staring up at me out of the still water.

I couldn't do much that minute, but I could wash my face, and I did.

It was just a beginning, you see; then I got up on my feet and tramped off toward Ludlow. An old woman a mile further on gave me some bread and milk, because I asked for it civilly I suppose, and by night I had got on to the station next below Ludlow, and seeing some hands at work loading up a freight car I put in and helped. One of them gave me my supper for that, and let me sleep in a barn; it did seem better than begging.

The next day I sold my revolver and got a jacket, and before long got a place on the freight line where I could work my passage back to the city; I could get a lodging there I knew, for I had two dollars left after buying the jacket.

I found the Iridion Works shut up still, but I hunted out Mr. Lawrence. I told him all about it—all but that girl—and he gave my hand such a grip!

"My wife's gone too," he said; and then he sort of choked. Somehow, for all he was a rich man with a great house and I a poor devil of a tramp, there seemed to be something we had together.

I remembered his wife's great sad eyes, and her tired face; money hadn't saved her after all, and his business kept him to home; he didn't have hold of her hand when she died.

Well, he sort of cleared his throat then, and he said:—

"I'm just going to dinner, Reed; come around to my office on Front Street in the morning and I'll find you a job."

And he said it so hearty like I knew he meant it.

He was as good as his word. I got work from him right off, and after a while, when I could buy decent clothes, I took to going to meeting; for I could not get what that girl said, when I swore, out of my head.

I have got a Bible, too. I know Annie would like that; but I had to shut it up quick one day when it opened at a sentence about "the horrible pit and the miry clay." I had been there myself, you see!—*Rose Terry Cook.*

ITEMS OF NEWS.

—The rebellion in Upper Burma has ended.

—Bishop Haven will be resident in San Francisco.

—"130 in the shade" is the report from Tucson, Arizona.

—President Hayes will come to California early in September.

—Heavy floods are reported in the Willamette and Snake rivers.

—Loss by a fire in King's Fruit Cannery in San Francisco was \$50,000.

—There is no hope of ascertaining the number lost on the *Narragansett*.

—The 16,000 churches of the Methodist Episcopal owe an aggregate of \$7,000,000.

—The loss by the Titusville fire was one and a half millions dollars, with little insurance.

—Rosedale and Co.'s furniture factory in Baltimore, burned June 19, involved a loss of \$200,000.

—By an accident in a shaft at the Yellow Jacket mine in Virginia, Nev., six men were killed.

—Another American vessel reports having been fired into by a Spanish cruiser. Spain loves trouble.

—A hurricane in the neighborhood of Petersburg, Va., June 12, did much damage to buildings and crops.

—The *Reno Journal* says the farmers in Nevada are becoming thoroughly alarmed over the rapid increase of grasshoppers.

—The local option resolution passed in the British House of Commons, June 18. It was rejected in several previous sessions.

—The Leadville strike is reported ended, after much trouble, and much evil, the miners resuming work at the old wages.

—The Conference of the Nations is in session at Berlin; but nobody expects that Turkey can be induced to keep her promises.

—Santa Cruz boasts a newly-found attraction—a cave both extensive and beautiful, which may prove a rival of the finest in the country.

—The prospect is that Napa valley will have a much larger grape crop than ever it had before, and the prices will be higher.

—A tract distributor in Dublin has been fined twenty shillings for offering to a Roman Catholic priest a printed invitation to a meeting.

—It is estimated that the late North wind will cause a decrease of the wheat crop in the Sacramento and San Joaquin valleys of about 15,000,000 bushels.

—On May 30 the sermon of T. K. Butcher in Elmira, N. Y., was taken down in the *Gazette* office in Williamsport, seventy-eight miles distant, being connected by telephone.

—The first National Bank of Brattleboro, Vt., has failed through the swindling operations of its President, Waite. The amount of loss will reach nearly half a million.

—A certain "Professor Northrup," speaking in Faneuil Hall, said that "science" has discovered that man, instead of being a little lower than the angels, is only a little above the apes!

—Col. Gordon, says a Bombay correspondent, has gone to China to persuade the Chinese against war with Russia. Reports say that Russian troops are pressing eastward, and much uneasiness is felt in Russian-Turkistan.

—Congress adjourned on the 16th inst. As the nominations may be considered made, the members think they can now better serve their parties in the field than in Washington. Nothing else could induce them to adjourn.

—Ireland yields, poor as it is, \$25,000,000 to the British revenue for the tobacco, whisky, ale, and porter consumed by its people. And its contributions to the Pope have been largely kept up in the midst of its destitution.

—H. M. Paul, of Dedham, Mass., a graduate of Dartmouth College, and now Assistant Observer at the Naval Observatory at Washington, has received the appointment of Professor of Astronomy in the University at Tokio, Japan.

—The last census in France showed that there were 35,387,703 Roman Catholics, 467,531 Calvinists, 80,117 Lutherans, 33,119 of other Protestant denominations, and about 50,000 Jews. Only 90,000 reported as belonging to no church.

—The *Oakland Times* says the religion of the White House will be changed from Methodist to Baptist, as Garfield belongs to the latter denomination. A mistake. Garfield belongs to the Disciples, popularly known as "Campbellites."

—In testimony given in the contest over the will of Mrs. Doursey, Jefferson Davis swore to his belief that "the Confederacy still existed." We do not understand those Southerners who professed to "accept the situation after the war," and who yet indorse Jefferson Davis.

—Rev. George A. Peltz, the Baptist minister and Sunday-school worker, denies the charge of adultery, and the church exonerates him. But he confesses to such imprudence of conduct as to "compromise the reputation of a certain lady," and therefore retires from the ministry.

—The "famine fever" has appeared in West and South Ireland.

—A hurricane in Pittsford, N. H., destroyed property valued at \$100,000. A great amount of timber was blown down.

—The Greek government is taking measures to increase its army from 12,000 to 40,000 men. She is suspicious of any promises to do her justice. Other small States manifest a like want of confidence in the overtures for the settlement of grievances.

—The village of Homana, in the county of Zemplin, has been destroyed by fire. Many of the inhabitants were burned and others injured. The famine having raged since the beginning of the winter, the misery is indescribable. One thousand and eleven houses were burned in Hungary during May.

—General Sutter, the pioneer of California, at whose mill gold was discovered, died in Washington, June 18. He was possessor of a Mexican grant, the Mexican government having appointed him Governor. In the changes of government he lost his estate, and died poor. He was born in Baden in 1803.

—Though Indiana had one of the best "war Governors," it had the misfortune to have her U. S. Senator expelled for treason. Now its Supreme Judges have immortalized themselves by declaring amendments to the Constitution unconstitutional! Congress should ask leave of Indiana authorities to open its next session.

—The Negro Exodus has commenced again, and according to reports has but barely commenced, though large numbers have arrived in St. Louis. There will be a general leaving in Mississippi and Louisiana, as they expect another "bull-doing" in the coming political campaign. Many who have been successful in business are leaving all to get away.

—Minister Angell arrived in San Francisco the 12th, and the Commission left for China the 17th. To a reporter of the *Alta* Pres. Angell said: "The excitement, almost continually kept at fever heat, against the Chinese by Kearney, manufactures eastern sympathy for the Chinese. The more they are abused and threatened by Kearney and the sand-lotters, the more they are pitied and their part is taken."

OBITUARY.

DIED in Peoria, Hill Co., Texas, our dear Sister Rosa Chrisman, in the 30th year of her age. Consumption had marked her for its victim; for three years she had wrestled with her foe, and on Sabbath May 30, 1880, she yielded to its power. At an early age she gave her heart to the Lord, and united with the Baptist church. About two years ago she embraced the truth of the Third Angel's Message by reading and with greatly increased piety and zeal she has served the Master. At the organization of the Texas Sabbath-school Association she was elected secretary, and with ability and energy she has magnified her office. In her death the association has lost an efficient, devoted, officer; the tract and missionary and vigilant societies an earnest, active worker; the Sabbath-school a live teacher, a sedulous student; and the church a consistent faithful member. In her last utterances she stated that she wanted to live to labor in the Master's cause. She leaves a large family of brothers and sisters who deeply feel their loss. We sorrow with them, but not as those who have no hope. We laid her away to rest from her labors with a bright hope of again greeting her when the Life-giver comes. Words of comfort by the writer from Rev. 14:13.

R. M. KILGORE.

DIED of consumption and cancerous tumor, at our residence in Rensselaer Falls, St. Lawrence Co., N. Y., April 30, 1880, our dear aunt, Miss Lina Otis, in the seventy-eighth year of her age. She had lived with us twelve years, and during this time she had observed the Sabbath with us. She suffered a great deal, but was very patient. Words of comfort by G. A. Rockwood, Congregationalist. Text: "The Master is come, and calleth for thee." A. and O. A. THOMPSON.

DIED at the residence of her son, Wilson Thompson, near Rensselaer Falls, St. Lawrence Co., N. Y., April 9, 1880, our dear mother, Mrs. Rhoda Thompson, in the seventy-ninth year of her age. About thirty years ago she and her entire family were converted to the Advent doctrine, under the labors of Eld. Wm. S. Ingraham, and four years later they all embraced the Sabbath of the Lord our God. She always gave the servants of God a cordial greeting, and for years her house was their home. Her death was sudden. Words of comfort were spoken by Bro. Chas. Lewis.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 24, 1880.

LIFE INCIDENTS.

THIS is a book of 416 pages, a copy of which we have received. No brief notice can do better justice to it than giving the title in full, as follows: "Life Sketches, Ancestry, Early Life, Christian Experience, and Extensive Labors of Elder James White, and his wife, Mrs. Ellen G. White."

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HAVE YOU READ IT?

News is coming from all parts of the field of increasing interest in the missionary work. In last week's issue of the SIGNS, extracts were given from eleven letters, representing nine different districts in England, where an interest had been awakened in present truth through the efforts of our T. and M. workers. Also good reports from Nevada, Michigan, and Wisconsin. The report of ship work shows that the efforts put forth in distributing reading matter on this continent and in the old world reach the same vessels and the same individuals.

If any of our missionary workers are inclined to get discouraged let them read the weekly reports in the SIGNS and *Review*.

THE RURAL HEALTH RETREAT.

THE election of officers of the Retreat took place on the 16th inst., when W. A. Pratt, A. B. Atwood, J. D. Rice, W. C. White, and E. J. Waggoner were elected a Board of Trustees. The Board elected the following officers: W. A. Pratt, President; A. B. Atwood, Treasurer; and E. J. Waggoner, Secretary. The Trustees will speedily take steps to make such improvements as will greatly increase its facilities and its efficiency.

Since the opening this season some cases have been treated there in such a manner as to give strong confidence in the faithfulness and ability of the resident physician, and the ultimate usefulness of the Retreat as a Sanitarium. All who visit it are charmed with the situation and the climate.

THE LICENSE SYSTEM.

THE Kansas City *Presbyterian* contends that it is as reasonable and right to "regulate" and license other gross evils, which are now by law prohibited, as the traffic in alcoholic poisons. And if not, why not? Is it not rather the duty of government to suppress crime than to place it under money restrictions? Is it not the proper province of government to protect the weak from being the prey of the strong and the reckless, rather than to receive pay for the privilege of scattering ruin in every community? When we inquire into the nature of government, the origin of the powers of legislators, we find that no one has or can possibly have a right to license a raid upon the life and property and morals of community. To prohibit, to suppress, and to punish crime,—this is the duty of legislators. But the majority of professed temperance workers are still trying to dip the vessel dry without exercising their reasoning powers enough to "stop the tap."

Is there another evil in the land attended with so many terrible consequences as the liquor traffic?

OUR MISSIONARY WORK.

WE have nothing of which to boast in our labors; we are well aware that, as a people, we are not doing all that we should do to place the light of present truth before the multitudes that sit in darkness. But we are counseled to not "despise the day of small things." We feel that we have great reason to congratulate the friends of the truth over what is being accomplished in the missionary work. We call especial attention to the evidences of good being done in the ship work, and in sending the SIGNS to foreign fields. In our last week's paper the report of missionary work in England

by Eld. Loughborough, and the article entitled *The Ship Work*, contained news which can only be very gratifying to every one interested in our pioneer paper.

The amount of good which has been done by visiting ships in San Francisco harbor will never be known till the revelation of the great day. We have reason to believe that but a small proportion of it ever comes to the notice of the workers. When the Lord shall cut short his work in righteousness we believe a great and glorious result will be shown of the work now being done so silently and unobtrusively in scattering our publications. Our hearts swell with grateful delight when we learn how highly our tracts and papers are prized by those "who go down to the sea in ships." Thousands, both on the seas and in strange lands, will thus hear of the great truths of the third angel's message, who would probably never hear of them in any other way. Certain it is that the preachers can never reach those classes who are reached by the ship service. The importance of this branch of our work is beyond computation, and it is such as to invite the prayerful interests of all who truly love God and their fellow-men. Those who desire to manifest their interest, or to take part in it, will bear in mind that we have a fund devoted to this special purpose, donations to which will always be timely.

GREAT IS SCIENCE!

THE Chicago *Alliance*, which professes to be a religious journal, lauds its views of science and condemns the Genesis of Moses. Thus it speaks:—

"In the account of creation in Genesis, plants and fruit trees are represented as flourishing and bearing before that sun was created without whose life-giving beams, we believe, nothing ever grew on earth."

While it tries hard to give the lie to the Bible, it is only guilty of a singular perversion. We imagine that plants could thrive very well without the sun if they had sufficient light. And this was precisely the case at creation, according to Genesis. Light was created on the first day, and gathered to its place, as indicated by the succession of day and night from that time. On the fourth day the sun was made the "light-bearer" to our system, for that is the meaning of the original. The next step will be for scientists to show that the Almighty could not hold light in existence without the aid of its present vehicle, or light-bearer. But they could readily demonstrate that! and a score of "religious" editors would clap their hands over the wonderful new light of science, to them ever "above the brightness of the sun,"—far above that of the Bible.

BAD TIMES IN TURKEY.

In the eastern part of the Turkish Empire thousands are starving. Parents are selling their children and famine is doing its deadly work. But the Government is doing nothing to relieve the suffering. The stories which reach us are harrowing in the extreme. The native merchants and citizens of Beirut, Mosem, Christian and Jewish, have raised a large contribution during the last few days, to be sent to the vicinity of Mosul and Bagdad. But the wealthy Pashas look on in indifference. And while these vast multitudes are starving in the East there are stored up in the Imperial Treasury in Constantinople tens of millions of pounds worth of jewels and precious stones jeweled robes, regalia and weapons, the property of the Sultan and his predecessors. The question is asked: What was done with the vast sums of money borrowed years since of England and France? A large proportion of it was quietly absorbed by the Pashas who were so fortunate as to be in office when it was borrowed. Millions were expended on ironclads, Krupp cannons, Martini Henri rifles, military equipments and stores, millions more on palaces on the Bosphorus. Had the money been expended in the improvement of the empire, in building roads and railways and opening schools, the country would have entered upon a career of prosperity, which has now become an impossibility under Turkish rule. The Anglo-Turkish Cyprus Treaty guaranteed to Europe the reform of the Turkish empire. But reform has now become well-nigh impossible. Extortion, bribery and legalized robbery are now almost universal. One of the reforms suggested by Lord Salisbury was the raising the salaries of the judges and other officers, so as to place them above temptation to bribery. Instead of this, their salaries are cut down so low as to compel every official in the empire to take bribes or resign. Consequently, official corruption is now increasing alarmingly everywhere.—*Alta*.

SPASMODIC RELIGION.

THE Richmond *Religious Herald* relates the following: A minister was interviewing a colored preacher. "How many colored people on the plantation where you preach?" "Well, sah, 'bout a hundred and seventy-five." "And how many of them belong to your church?" "Dat 'pends, sah, on de time ob de year. In de 'vival times dey all are members, but in de backalidin' times ders nobody members but Uncle Billy and old Aunt Katy." Much like some white churches.

Appointments.

OAKLAND—Services at the Seventh-day Adventist church, corner of Thirteenth and Clay streets, every Sabbath (Saturday), at 11 A. M., and second and fourth Sunday evening in each month, at 7:45. Prayer-meeting every Tuesday evening at 7:30. Sabbath-school at 9:30 o'clock Sabbath morning.

SAN FRANCISCO—Services at the Seventh-day Adventist church, on Laguna street, between Tyler and McAllister, every Sabbath (Saturday), at 11 A. M., and the first and third Sunday evening in each month at 7:45. Prayer-meeting every Wednesday evening at 7:30. The Hayes Valley cars of Market street and the Lone Mountain cars of the Central railroad, cross Laguna street near the church.

Preaching may be expected in both cities next Sabbath and first-day evening, June 26 and 27.

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