

# 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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### PERFECT THROUGH SUFFERING.

GOD never would send you the darkness  
If he felt you could bear the light;  
But you would not cling to his guiding hand  
If the way were always bright.  
And you would not care to walk by faith  
Could you always walk by sight.

'Tis true he has many an anguish  
For your sorrowful heart to bear,  
And many a cruel thorn-crown  
For your tired head to wear.  
He knows how few would reach Heaven at all  
If pain did not guide them there.

So he sends you the blinding darkness,  
And the furnace of seven-fold heat;  
'Tis the only way, believe me,  
To keep you close to his feet,  
For 'tis always so easy to wander  
When our lives are glad and sweet.

Then nestle your hand in your Father's,  
And sing, if you can, as you go;  
Your song may cheer some one behind you  
Whose courage is sinking low.  
And well, if your lips do quiver,  
God will love you better so.

## General Articles.

### NECESSITY OF TEMPERANCE.

BY MRS. E. G. WHITE.

(1) [THE case of Aaron's sons has been placed upon record for the benefit of God's people, and should teach those especially who are preparing for the second coming of Christ, that the indulgence of a depraved appetite destroys the fine feelings of the soul, and so affects the reasoning powers which God has given to man, that spiritual and holy things lose their sacredness. Disobedience looks pleasing, instead of exceeding sinful.] Satan rejoices to see men, formed in the image of their Maker, yield themselves as slaves to a depraved appetite; for he can then successfully control the powers of the mind, and lead those who are intemperate to act in a manner to debase themselves and dishonor God, by losing the high sense of his sacred requirements. It was the indulgence of the appetite which caused the sons of Aaron to use common, instead of sacred, fire for their offerings.

The punishment visited upon the sons of Aaron for their sin in departing from God's commandment, should be a warning to those who transgress the fourth commandment of Jehovah, which is very plain: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc. Nearly all the professed followers of Christ profane the day which God has sanctified and required them to keep holy as a memorial of the Creator's rest. They labor upon God's holy time, and rest on the first day of the week, thus honoring a common working day, a day upon which God did not rest, and upon which he has placed no sacred honor.

A departure from the fourth commandment will not now be immediately visited with temporal death; yet God does not regard the violation of his commandments any more lightly than he did the transgression of Aaron's sons. Death is the final punishment of all who reject light, and continue in transgression. When God says, Keep holy the seventh day, he does not mean the sixth, nor the first, but the very day he has specified. When men substitute a common day for the sacred, and say that it will do just as well, they insult the Maker of the heavens and the earth,

who instituted the Sabbath to commemorate his rest after the six days of creation. It is a dangerous thing to deviate from the commands of God. He who is infinite in wisdom has given explicit directions in regard to his own worship, and all who desire to serve him should follow the exact course he has prescribed. God will teach all his creatures that he means just what he says.

(2) [Parents and children should be warned by the history of Nadab and Abihu. Appetite, indulged, perverted the reasoning powers, and led to the breaking of an express command, which brought the judgment of God upon them. Notwithstanding children may not have had the right instruction, and their characters not have been properly molded, God proposes to connect them with himself as he did Nadab and Abihu, if they will heed his commands. If they will with faith and courage bring their will in submission to the will of God, he will teach them, and their lives may be like the pure white lily, full of fragrance on the stagnant waters. They must resolve in the strength of Jesus to control inclination and passion, and every day win victories over Satan's temptations. This is the way God has marked out for men to serve his high purposes.]

[Men who make laws to control the people should above all others be obedient to the higher laws which are the foundation of all rule in nations and in families. How important that men who have a controlling power should themselves feel they are under a higher control. They will never feel thus while their minds are weakened by indulgence in narcotics, and strong drink. Those to whom it is intrusted to make and execute laws should have all their powers in vigorous action. They may, by practicing temperance in all things, preserve the clear discrimination between the sacred and common, and have wisdom to deal with that justice and integrity which God enjoined upon ancient Israel. Man may cultivate his powers, and with invincible determination rise to the high standard God has set for him in his word. Then with wisdom he may judge uprightly and with a sense that the eye of God is upon him, he will not swerve from the right, but will be kind, sympathizing, despising bribes, and governed by the highest motives in all his service.]

Many who are elevated to the highest positions of trust in serving the public are the opposite of this. They are self-serving, and generally indulge in the use of narcotics, and wine and strong drink. Lawyers, jurors, senators, judges, and representative men have forgotten that they cannot dream themselves into a character. They are deteriorating their powers through sinful indulgences. They stoop from their high position to defile themselves with intemperance, licentiousness, and every form of evil. Their powers prostituted by vice opens their path for every evil. An elevated position of trust does not make the man after God's own heart, but too frequently it leads him to despise persevering labor, and to forget that sin alone will make man really mean and low. He who toils in earnest labor, striving to make the most of his God-given powers, in homage and love to his Creator is doing his work as faithfully in his sphere as are the cherubim and seraphim in their most sacred work, and loftiest ministrations.

(3) [Intemperate men should not by vote of the people be placed in positions of trust.] Their influence corrupts others, and grave responsibilities are involved. With brain and nerve narcotized by tobacco and stimulus they make a law of their nature, and when the immediate influence is gone there is a collapse. Frequently human life is hanging in the balance; on the decision of men in these positions of trust, depends life and liberty, or bondage and despair. How necessary that all who take part in these transactions should be men proved, men of self-culture, men of honesty and truth, of stanch integrity, who will spurn a bribe, who will not allow their judgment or convictions of

right to be swerved by partiality or prejudice. Thus saith the Lord, "Thou shalt not wrest the judgment of the poor in his cause. Keep thee from a false matter; and the innocent and righteous slay them not, for I will not justify the wicked. And thou shalt take no gift; for the gift blindeth the wise and perverteth the words of the righteous." (3)

In order to carry out these stern principles of right, intemperance is positively forbidden of God. God requires that the faculties of man should be well balanced, the judgment clear and discriminating, that ideas may be received through the senses and compared with one another, investigating calmly, patiently, critically, evidences presented and arranging the matter with the action of sound judgment without a faculty being perverted. This was God's purpose, and he forbids on penalty of death that the gifts of intellect he has bestowed upon man shall be subverted by narcotics or stimulus of any kind, that the talents he has intrusted to man may be a tower of strength to the people, in the place of a power to ruin and destroy. All who would meet the mind of God and come off conquerors, must bid adieu to ease, luxury, flattery, and vice, and arm themselves for the mighty, soul-testing struggle against indulgence of appetite.

Men would not in our day venture to so recklessly depart from God's requirements were not their moral powers weakened by indulgence of perverted appetite. The example of our first parents, and the result of their disobedience, would deter them from a like experience. The history of this one family is traced by the pen of inspiration for the benefit of all who should live upon the earth, that they should not follow in the same steps.

The history of Nadab and Abihu is also given as a warning to man, showing that the effect of wine upon the intellect is to confuse. And it will ever have this influence upon the minds of those who use it. Therefore God explicitly forbids the use of wine and strong drink. No one can pervert his reasoning powers and alone suffer the consequences. God designs that man should be a help to his fellow-man; that with clear, unimpaired faculties he should study the divine plan for the advancement of God's work, and the upbuilding of his cause in the earth. He is inviting men even in this age to connect with him, and through strictly temperate habits, with clear perception honor God. He has made provision that the life of not one should be profitless. He proposes to lift up and ennoble man to a companionship with himself.

Those who would have the peace that Christ can give must not shrink from self-conflict, and self-denial. Those noble virtues which shine forth in the Christian character amid the fiercest temptations, and that firm endurance which no trial or misfortune can wear out, are not found with those who use wine, tobacco, or strong drink. Men who have formed an appetite for these things may overcome if they but seek the help of Jesus. Their light need not go out in darkness. In Christ they may be strong, and in his all-powerful name they may conquer. They must never allow self-indulgence to come between them and their God. They must be prepared to risk everything, even life itself, rather than defile the soul temple.

They have, contrary to God's will, created unnatural appetites, and now they must seek to undo their former work. The will must be brought under the control of the will of God; this will give them power to lead others into close relation with Christ, and help them to build up a character as fixed in righteousness as the everlasting hills. If we would go in safe paths we must be controlled by divine rules, and must wash our robes of character in the blood of the Lamb from every defilement.

## CONVERSION OF THE WORLD.

WHAT are the present prospects of a church that has set out in all confidence to convert the world? How may those now putting on the harness boast of greater expected success than is warranted by the experience of those who have put it off after having fought the good fight? The prophets could not convert the world; are we mightier than they? The apostles could not convert the world; are we stronger than they? The martyrs could not convert the world; can we do more than they? The church for eighteen hundred years could not convert the world; can we do it? They have preached the gospel of Christ, so can we. They have gone to earth's remotest bounds, so can we. They have saved "some," so can we. They have wept as so few believed their report, so can we. They have finished their course with joy, and the ministry they have received to testify of the gospel of the grace of God; we can do the same. Can we reasonably hope to do more? "It would take to all eternity to bring the Millennium at the rate that modern revivals progress," said the venerable Dr. Lyman Beecher, before a ministerial convention, held close by old Plymouth rock. And what hope is there that they will progress more rapidly? Is it in the word of God? Glad would we be to find it there. Sadly we read that "evil men and seducers shall wax worse and worse, deceiving and being deceived."

Has God a mightier Saviour—a more powerful Spirit? Has he another gospel which will save the world? Where is it? Is there any way to the kingdom other than that which leads through much tribulation? Is there another way to the crown besides the way of crosses? Can we reign with Him unless we first suffer in his cause?

No doubt the world might be converted if they desired to know the Lord. And so, had all who heard received with gladness the word of God, the world might have been converted within twenty years of the day of Pentecost. If each Christian had brought one single soul to God with each successive year, the calm splendors of the Millennial era might have shone upon the declining years of the apostles of Jesus Christ. But instead of this, ages of darkness came on. The world did not repent, but the church apostatized. If the gospel were to convert the world, we should have seen tokens of it ere this. But where are such omens to be found? Shall we look at Judson, who labored ten long years before one sinner yielded to the claims of the gospel? Shall we look at the dense darkness of the heathen world? Shall we look at the formalism of the professed church? Shall we look at the wide extension of infidelity? Shall we look at the abounding of iniquity and the waxing cold of love? Shall we look at a world, where eighteen hundred years of toil and tears have not brought one-twentieth part of mankind even to a profession of true Christianity; and where not more than one-fifth claim for themselves the dubious title of Christian nation? Shall we look over a world in which we can not find one nation of Christians, nor one tribe of Christians, nor one city of Christians, nor one town of Christians, nor one village of Christians, nor one hamlet of Christians, save here and there where a questionable faith has led a few, with hypocrites even then in their midst, to withdraw themselves from the world and cherish the untried virtues of secluded life? Surely, after eighteen hundred years of experiment with that system which was to convert the world, men might point to some country, to some province, to some nation, and say, behold the commencement of a converted world.

But will not the gospel then prove a failure? That depends upon what is to be expected of it. If the gospel was to effect the eternal salvation of all mankind, then failing to accomplish that work is a failure of the gospel. If the gospel was to convert the world, then if it is not done it will prove a failure. But if the gospel was preached "to take out of the Gentiles a people for His name," then it is not a failure. If it was given that God might in infinite mercy and love "save some," then it is not a failure. If it was given that every repentant sinner might have eternal life, and that every good soldier might receive a crown of glory, then it is not a failure. If it was given that an innumerable company might be redeemed out of every nation and kindred and tongue under heaven, then it is not a failure. If it was given that the vales and hills of Paradise restored, might teem

with a holy throng who shall be "equal to the angels, and be the children of God, being the children of the resurrection," then it is not a failure. If it was given that the elect might be brought into one great family of holy ones, then it is not a failure. And was this its object, rather than the exaltation of a worldly church to the splendors of earthly prosperity, while beneath the theatre of their easy triumph there slumbers the ashes of prophets and the dust of the apostles? Are they to hold jubilee a thousand years, while the martyrs' unceasing cry, "how long, O Lord," goes up to God? Are they to have their songs of triumph, while the whole creation groaneth for deliverance, and while that longed-for day of the redemption of our body is postponed? Nay, verily, the hope of the one body is one hope. The hope of the church stops not at death, it sweeps beyond earth's scenes of tempest and of storm, and reposes in the calm beamings of that Sun of righteousness which shall glow above the bosom of Paradise regained.

Thus teaches the word of the Lord. Thus reponds the universal church. There are, I know, with regard to the details, differences of opinion. But this only strengthens the argument. It shows that the church were not led by blind reverence for the traditions of their fathers. But on the leading features they all agree. Wide apart as the poles in their theological opinions, they all agree in one point, that the coming of Jesus and the scenes of judgment must precede the rest of the church of God. They all agree that the church shall never reign till she reigns complete in the presence of her Lord. They all agree that earth is not her rest until renewed by the power of God. They agree that the world will not be converted, but that the Judge of quick and dead must come upon a race not ready for the harvest of glory, but ripe for the sickle of wrath. And is not this the voice of the prophets and apostles? If we read that God will comfort all that mourn in Zion, is it not at "the day of vengeance of our God?" If Christ is to have the heathen for his inheritance, will he not "break them with a rod of iron, and dash them in pieces as a potter's vessel?" If the kingdoms of this world become the kingdoms of our Lord and his Christ, is it not when "nations are angry and God's wrath is come?" If the new covenant be made with men, is it not beyond preaching and teaching, when they shall not any more teach his neighbor or his brother, saying, Know ye the Lord, for all shall know him from the least even unto the greatest? If Jerusalem is to be comforted by the blessing of God, will he not make her an eternal excellency? If God create new heavens and a new earth, shall not God's saints "be glad and rejoice forever in that which he creates?" If the "righteous shine forth as the sun in the kingdom of their Father," will not the tares be first gathered in bundles and cast into "the furnace of fire?" So of the whole Scripture. The old earth must be dissolved ere the new one can appear—Satan must be dethroned ere Christ can reign, and death must be swallowed up in victory ere the saints can sing the victor's song.

Toward those scenes we hasten. The coming of the Lord draweth nigh. The rest is before us, and the toil is very brief. But alas for the world. Woe to an earth that will not repent. The deluge and the Dead Sea tell us what God has done. The Scriptures tell us what he will do. The sword shall not always sleep in the scabbard—even now it is about to be unsheathed. Watch, man, set the trumpet to thy lips! Sound in the ears of the world the dread alarm—"But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take away any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand!"—H. L. H.

## A SKEPTIC'S ESTIMATE OF CHRIST.

"It remains a possibility that Christ actually was what he supposed himself to be, . . . a man charged with a special, express and unique commission from God, to lead mankind to truth and virtue. About the life and sayings of Jesus there is a stamp of personal originality, combined with profundity of insight, that . . . must place the prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this preeminent genius is combined with the qualities of

probably the greatest reformer and martyr to that mission who ever existed upon earth, religion cannot be said to have made a bad choice, in pitching on this man, as the ideal representative and guide of humanity, nor, even now, would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavor so to live that Christ would approve our life."—John Stuart Mill, in *Essays on Religion*.

## THE FIRST PRAYER IN CONGRESS.

In *Thatcher's Military Journal*, under date of December, 1777, is found a note containing the identical "first prayer in Congress," made by the Rev. Jacob Duché, a gentleman of great eloquence. Here it is—an historical curiosity:—

"O Lord, our Heavenly Father, high and mighty King of kings, and Lord of lords, who dost from Thy throne behold all the dwellers of the earth, and reignest with power supreme and uncontrolled over all the kingdoms, empires and governments, look down in mercy, we beseech Thee, on these American States, who have fled to Thee from the rod of the oppressor, and thrown themselves on Thy gracious protection, desiring to be henceforth dependent only on Thee. To Thee they have appealed for the righteousness of their cause; to Thee do they now look up for that countenance and support which Thou alone canst give. Take them, therefore, Heavenly Father, unto Thy nurturing care. Give them wisdom in council and valor in the field. Defeat the malicious designs of our adversaries; convince them of the unrighteousness of their cause; and, if they still persist in sanguinary purposes, oh! let the voice of Thine own unerring justice, sounding in their hearts, constrain them to drop the weapons of war from their unnerved hands in the day of battle. Be Thou present, O God of wisdom, and direct the councils of this honorable assembly. Enable them to settle things on the best and surest foundation, that the scenes of blood may be speedily closed, and order, harmony and peace may be effectually restored, and truth and justice, religion and piety, prevail and flourish amongst Thy people. Preserve the health of their bodies and the vigor of their minds; shower down upon them and the millions they here represent such tempered blessings as Thou seest expedient for them in this world, and crown them with everlasting glory in the world to come. All this we ask, in the name and through the merits of Jesus Christ, Thy Son, our Saviour. Amen!"

## THE ARGUMENT FROM DESIGN.

JOHN STUART MILL advised all who would prove the Divine Existence to adhere to the argument from design. Even Matthew Arnold says that all he can say against the argument from design is, that he has had no experience in world-building. "We know from experience that men make watches, and bees make honey-combs. We do not know from experience that a Creator of all things makes ears and buds." What if Red Cloud and Chief Joseph had been brought to the Centennial, or to Washington? What if they had seen the majestic dome of our National Capitol and all the marvels of the Centennial? Red Cloud would have said, if he had followed Matthew Arnold's philosophy, "I have had experience in building wigwams. I know the path from my house to the hut of Seven Thunders, or Bear Paw. I know that every such path is made by some cause. I know that every wigwam must have been built by some man, but this railroad—I never had experience in building railroads—I do not know but that it was finished out of the sea. This marble Capitol, these wonderful and strange things in the Centennial! I have never had any experience in making columbiads or spinning-jennies. I know that the flint which I sharpen for my arrow must be shaped by some man; but this columbiad, I do not know but that it grew. This spinning-jennie! I have had no experience in factories and weaving machines and these marvels. I think this loom was evolved!"—Joseph Cook.

THE sentinel picketed to watch the enemy, does his duty by giving the alarm if the enemy approaches—not by advancing single-handed to the conflict. So the duty of a Christian, watchfully discerning the approach of temptation, is to convey the case to God; it is foolhardiness to adventure into the combat unseated and unprovided for.—Buddington.

THE PUREST PEARL.

BESIDE the church-door, aweary and alone,  
A blind woman sat on the cold door-stone.  
The wind was bitter, the snow fell fast,  
And a mocking voice in the fitful blast  
Seemed ever to echo her moaning cry,  
As she begged for alms of the passers by:  
"Have pity on me, have pity, I pray;  
My back is bent and my head is gray."

The bells were ringing the hour of prayer,  
And many good people were gathering there,  
But covered with furs and mantle warm,  
They hurried past through the wintry storm.

Some were hoping their souls to save,  
And some were thinking of death and the grave;  
And, alas! they had no time to heed  
The poor soul asking for charity's need.

And some were blooming with beauty's grace,  
Closely muffled in veils of lace;  
They saw not the sorrow nor heard the moan  
Of her who sat on the cold door-stone.

At last came one of noble name,  
By the city counted the wealthiest dame,  
And the pearls that o'er her neck were strung,  
She proudly these to the beggar flung.

Then followed a maiden young and fair,  
Adorned with clusters of golden hair;  
But her dress was thin and scanty and worn—  
Not even the beggar seemed more forlorn;  
With a tearful look, and a pitiful sigh,  
She whispered soft, "No jewels have I,  
But I give you my prayers, good friend," said she,  
"And surely I know God listens to me."

On her poor, weak hand, so shrunken and small,  
The blind woman felt a tear-drop fall,  
Then kissed it, and said to the weeping girl—  
"It is you that have given the purest pearl."  
—Jennie A. Harmon.

"WE WALK BY FAITH."

FAITH differs from credulity on the one hand, and skepticism on the other. Credulity believes without evidence, faith upon evidence, and skepticism doubts in the face of all evidence. The credulous person is fluctuating—now he believes this, and now he believes that. The skeptical person is constantly wavering—ever on the fence between faith and infidelity, sometimes inclining one way and sometimes the other; at one time almost believing, at another, full of doubt. But the person of faith, the believer, is constant, calm, and steadfast. His heart is fixed, trusting in the Lord. While the credulous are carried about with every wind of doctrine, and the skeptical, though desiring to be established, dare not believe anything, the believer is decided and firm; he is the only person securely anchored, having rest to his soul.

To the credulous let me say, Feeling is not faith. Your impulses are a movable foundation. Faith must rest upon evidence. Examine carefully the testimony before you believe. Look before you leap.

But, my skeptical friend, faith is not sight. If you wait to see everything, you never will believe anything. That which purports to be divine revelation should be examined in all its leading features and tendencies. The strong points in the evidences should be weighed. And if it carries unmistakable evidences of truth as a whole system, accept it as a whole, though you may not be able to comprehend every particular part. Faith fixes upon the grand points, the overwhelming evidences of the great system of divine revelation, and no caviling in regard to minor points of a seemingly questionable character, can move it from its firm foundation. If you cannot see clearly every minute particular, turn your eyes to the main pillars. Do not cast away the whole beautiful structure, because you cannot comprehend the utility of each minutest part. Having satisfied yourself of the firmness of the foundation, the beauty and stability of the edifice, evincing the consummate knowledge and skill of the architect, conclude that it is right in every particular, had you the wisdom to understand it. The Lord has given you irrefragable proofs of the heavenly origin of revelation. He wants you to accept it as a whole, upon the evidences he has given, and those points you do not clearly comprehend, upon trust.

Do you say, That is "going it blind?" We reply, It is walking by faith. It would be the greatest, the most complete blindness, that would deny the beauty and glory of the whole creation, because we cannot discover its remotest spheres, or discern its minutest animalculæ, with the naked eye. So it is blindness indeed to reject the whole beautiful fabric of faith, because our darkened eyes cannot

discern the beauty of all its parts. It is blindness to shut ourselves away from the light of day, and then deny that the sun shines. It is better to acknowledge and receive the light, that our weak eyes may be strengthened to see more and more clearly.

Abraham, the father of the faithful, walked by faith. He believed God, and it was counted to him for righteousness. After God had promised the great blessing to mankind, the blessing of the Messiah through his son Isaac, he said to him, Take your son, even Isaac, and go and kill him for a sacrifice. Did Abraham say, I can't see it—that would be going it blind? No. He walked forward by obedient faith, trusting in God in whom he had believed; and the difficulty was cleared up to his entire satisfaction.

My friends, you who are troubled with doubts, either of the volume of inspiration, or of the present work of the Lord, grasp with steadfastness the firm and immovable pillars of the faith, and drive your doubts to the wind. Let not your pride of opinion brood over this objection or that, till it hatches a nest of vipers. Your salvation is depending. Settle it in your mind. Is God the author of revelation? Does he live? and is he leading his people? Is his down-trodden truth being restored? and is he thus preparing a people for translation? If every invulnerable argument, and every infallible test prove this to be so, venture your all upon it without reserve. If God has manifested his strong hand and his outstretched arm in bringing his people out of Egypt and to the border of the sea, falter not at the command to move forward. A path will be opened to them that believe.

Oh, believe on the Lord; believe his word, believe his work. We have no new revelation, only what prophets and apostles and Jesus Christ himself declared should be; even that Christ would be with his people always, even to the end of the world. Learn to weigh evidence—learn to believe. Take fully the yoke of Christ and learn of him, and you will find rest to your soul. Walk by faith, and you will not walk in the darkness of doubt.  
R. F. COTTRELL.

THE POPULAR SERMONS.

In the following language the *Oakland Daily Times* reads a lesson to the ministers who complain of Sunday amusements:—

It is not uncommon for some of our clergymen to occasionally lament that their churches do not appear to be as attractive as the beer gardens and the Sunday picnics. Their invectives against carousals on Sunday would be equally well merited if directed against excesses on any other day of the week. It is not likely that these people would become church-goers if Sunday amusements were prohibited altogether. The churches have lost little or nothing from any defection of that kind. Their diminished congregations are not due to the absence of the thoughtless pleasure-seekers or the participants in public carousals. There is an enormous number of men and women who naturally should be attendants at religious exercises, because they are moral, intelligent and prosperous, but who stay away. When the ministers discover the reason for the indifference, they may adopt an entirely different theory. There must be some powerful and deep seated reason why so many thousands of educated and moral people, of high standing, absent themselves from church. Perhaps it is because the preaching is not adapted to their mental wants. It may be that the sermons are too much like lectures upon public questions on which public opinion is divided. It might be a novelty in some pulpits if there were more of the old-fashioned, orthodox sermons. Some people like the skepticism and vagueness of ministers without a doctrine, but under the name of liberalism, it is finding its way into all of the denominations. If there were more clergymen who adhered to the ancient landmarks of the faith they profess, we believe that their sermons would prove more attractive, even to people who make no religious professions. The knowledge that a sermon is to be upon some of the topics that are under discussion in the newspapers every day, is as apt to repel as to attract an audience. There is far too much cheap preaching, by men who have not the talent or the educational attainments that used to be thought essential. The good men have indulged in a good deal of scolding because the sinners and the sluggards will not listen to them,

and the trouble of which they complain is all the while becoming more serious. They might try another experiment: stick closer to the doctrines of their own denominations, let politics alone, and be more discriminating in the admission of future candidates for the sacred calling.

PETER'S PRAYER.

It was one of the shortest prayers recorded in the Bible—only three words, and yet it brought an immediate answer.

What was it in those words, "Lord, save me," that secured such a prompt and effectual response?

It was a *humble* prayer. Peter knew that he was beginning to sink—that he was utterly helpless in the midst of angry waves which were ready to swallow him up, and he was willing to acknowledge his helplessness. In that sudden sharp cry for help he did acknowledge it.

It was a *sincere* prayer for just the thing that he wanted. Those three significant words went exactly to the point of his need. He wanted to be saved, and without any vain repetition of unmeaning words he cried, "Lord, save me!"

If he had time enough, he might have said, "O, thou omnipotent Ruler of the universe, in thine infinite compassion condescend to stretch out thine almighty arm for the succor of one of thy feeble children." But such a prayer could not have received any better answer than the simple pointed one that he did utter.

May we not learn from this example to say just what we mean when we come before the Lord and to call upon him in a few words when we have no time for more?

But while we rejoice in this privilege, let us guard ourselves against the mistake of supposing that a short prayer is necessarily better than a long one. Three words will not ordinarily be enough to cover all our needs.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray."  
—*American Messenger*.

FEET WASHING.

WE copy the following remarks on this subject from a correspondent of the *Baptist Banner*, omitting that part of his article which refers to another writer:—

"As there are many that are not scholars enough to translate, there is no safer plan than to take the word as we have it, and practice it in our lives. If we have not the pure word let us get some of our learned brethren to give it to us. We need something to bring us on a more common level, as Christians. To-day we need more union, more communion, more manifest love to each other. Could we do any better than to obey the injunction to wash each other's feet as the blessed Lord said we ought? He must have known what was best for us. In John 13:3-15, Jesus says, 'If I then, your Lord and Master, have washed your feet ye also ought to wash one another's feet; for I have given you an example that ye should do as I have done to you.' It does seem to me that this passage is too plain to cavil about. Brethren, let us lay aside caviling about words and be willing to do just what the Saviour said we ought, as obedient children. If a parent says to a son, 'you ought to do this or that,' if he is obedient will he not go and do it and not excuse himself by saying that he was not told he *must*? So far as man's opinions are concerned they are worth nothing unless backed up by the word. Submitted in love of truth and the brethren.  
*Humility.*"

A DEPLORABLE accident has occurred at Angola, Ind. A dwelling in that town, occupied by Mrs. Smith, was destroyed by fire on May 15th. Mrs. Smith was absent at the time attending a dance several miles distant. She left three children at home, a boy fourteen years old, and two girls of the ages of nine and five years, who perished in the flames. A man who was sleeping in the cellar also perished. He had gone there late at night in an intoxicated condition. He was unmarried, and twenty-five years old. The roof of the building fell in before the fire was discovered. The charred remains of the children were gathered together for interment when the mother returned from her dance.

HALF our forebodings about others are only wishes which we are ashamed to utter as wishes.

## THOUGHTS ON BAPTISM—NO. 13.

## THE ORDER OF BAPTISM, CONTINUED.

WHERE moral relations exist, law must exist. To destroy one is to destroy the other. The declaration is no more scriptural than it is reasonable, that "sin is not imputed when there is no law;" for "where no law is, there is no transgression." Rom. 4:15. But sin was imputed on the day of Pentecost, and without this, baptism would have been a nullity. Therefore the law then existed; by it they were condemned as transgressors.

If, then, "by the law is the knowledge of sin," as the apostle says, we are proved to be sinners as long as we continue to transgress the law. He who fails to do the will of the Father, has no interest in the kingdom of Heaven, no matter how earnestly he calls Jesus Lord. Character is determined by relation to law, and not by profession. The transgressor of the law is a sinner, whether he is in or out of a church. And this brings us to the subject introduced in Rom. 6. He who is a transgressor of the law, no matter what his profession may be, is *living in sin*, and he has no reason to show why he should be *buried in baptism*.

The condition or relation here brought to view is indispensable to Christian life; for no one can rise to walk in *newness of life* if the *old life of sin* still continues. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Being planted in the likeness of his death can have respect only to the *form* and *order* of our burial with him, or our baptism into his death. "Christ died for our sins, according to the Scriptures; . . . he was buried, and rose again the third day, according to the Scriptures." 1 Cor. 15:3, 4. These are the facts as they occurred, and they present the *pattern of duty* in the gospel: 1. Die to sin; 2. Be buried in baptism; 3. Rise to walk in newness of life. This is "the likeness of his resurrection;" for "in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:10, 11.

The same idea runs through the illustration and its application in Rom. 7. The woman is bound by the law to her husband as long as her husband liveth. "So then if, while her husband liveth, she be married to another man, she shall be called an adulteress." Her relation to the law must be changed to enable her to marry another; and this change is effected by death. But death does not change the law: it changes her *relation to the law*. The law remains to convince of sin, the same as before. The application he makes thus: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God."

The whole connection shows that becoming "dead to the law," is to become dead to the transgression of the law; the same as "dead to sin." The law holds us under condemnation as sinners, and the wages of sin is death. Where sin is found, death must ensue. And the law in justice presses its demand until the penalty is inflicted. Christ so honored the claims of the law in respect to its penalty that we are now permitted to *die with him, be buried with him, and be raised with him*, Rom. 6:8, 4; Col. 2:12, and so avert the penalty in the future—the second death. An option is thus afforded us of *dying to sin* or *dying for sin*. By dying to sin, our relation to the law is so changed, through Christ, that we shall escape the curse which the law inflicts on the sinner. For "Christ hath redeemed us from the curse of the law." Gal. 3:13. He does not redeem us from the obligation, but from the curse. In this sense we "are delivered from the law;" delivered from its condemnation, or curse.

It has been unjustly inferred from the conjunction of the two expressions, "dead to sin" and "dead to the law," that *sin* and *the law* are equivalents. No excuse can be admitted for this inference, for no one can accept this conclusion who takes the pains to read the chapter; for the apostle expressly denies it. "What shall we say then? Is the law sin? God forbid." The law is not sin: so far from it, that it condemns sin; it forbids and makes known sin. "I had not

known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet." That is, he had not known the nature of his propensities or desires if the law had not enlightened him. "By the law is the knowledge of sin."

It is sin that brings the curse of the law upon us. We must not blame the law if we find ourselves under its condemnation. Our complaint must fall upon ourselves. Had we not arrayed ourselves against the law in transgression, it would not be against us to condemn us. *Sin* is the cause of our trouble, and *not the law*. "For sin," said the apostle, "taking occasion by the commandment, deceived me, and by it slew me." It is true the law—and it only—convicts of sin. "For I was alive without the law once; but when the commandment came, sin revived, and I died." This is a record of an important part of his experience. His being alive without the law refers to that part of his life wherein he thought he was doing God service in persecuting the church of Christ. John 16:2. His conscience was not awakened, because his mind was in darkness; he did it ignorantly in unbelief. 1 Tim. 1:13. "When the commandment came"—when he was enlightened by the law of God—"sin revived;" he found himself to be a murderer instead of a servant of God; he stood condemned, and as the only alternative, "I died"—died to sin; ceased to fight against God, and found a refuge and a remedy in the blood of the cross of Christ. The commandment was never given to condemn and slay people; it "was ordained unto life;" it was given in love, to form our characters aright, and thus to fit us to enjoy the favor and presence of God. Only when sin enters, is it "found to be unto death."

Paul, using the first person, reckons himself among those who were buried with Christ. And when was he buried? Of course, when the commandment came and *he died*. When else should he have been buried? And when should *we* be buried? It becomes a very important matter for us to determine whether we have died to sin; whether we have been planted in the likeness of the Saviour's death.

We have said there is no higher morality than that contained in the law of God. The apostle confirms this, saying, "For we know that the law is spiritual." Rom. 7:14. And if the law is spiritual, then obedience to the law is spiritual worship. Some affect to think that it evinces a lack of spirituality to keep the law; that it is mere carnality; or, as before noticed, they say it frustrates grace and dishonors Christ and his gospel. We have seen that Paul gave a very decided negative to the idea that we may transgress the law that grace may abound; and again we find him declaring that the law is spiritual. This ought to silence every cavil against a law which is holy, just, and good. But Paul goes farther: he not only vindicates the law from the charge of carnality, but he turns the charge pointedly against its originators. He says, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. The carnal mind—literally, the mind of the flesh, or walking after the flesh—is the opposite of obedience to the law, and so it must be, as "the law is spiritual;" for spirituality and carnality cannot agree. And the high morality of the law is further shown by Paul in stating the object of the gospel: "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4.

The gospel is remedial. It is a cure for sin, or for the transgression of the law. Had there been no sin, there would have been no gospel; it would not have been needed. Then the righteousness of the law would have been fulfilled in every soul of man, for all would have lived in perfect obedience. It was "to put away sin" that Jesus came; to restore fallen man to obedience to the Heavenly Father. This is accomplished only in the obedient believer in Jesus; who accepts him as his sacrifice "for the remission of sins that are past," and is "reconciled to God by the death of his Son;" who "keeps the commandments of God, and the faith of Jesus." Rom. 5:10; Rev. 14:12. In such, and in such only, is the righteousness of the law fulfilled and the carnal mind subdued.

One point in the apostle's argument in Rom. 7 remains to be noticed. The woman's relation to the law must be changed by death before she can be married to another without being called

an adulteress. "My brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead." This is a plain declaration that he who seeks such a union with Christ before death has changed his relation to the law—before he has died to sin—is guilty of *spiritual adultery*. And as baptism is the rite whereby we signify our union with Christ ("as many of you as have been baptized into Christ, have put on Christ." Gal. 3:27), this rite is *illegally performed* if there is such an impediment to the marriage as is spoken of in Rom. 7:1-4. And thus we find in this illustration a strong proof of the view introduced in Rom. 6, that death to the transgression of the law must precede burial in baptism. Death to the law—to its condemnation for sin—must take place before we can be united to Christ; for Christ cannot be joined to "the body of sin."

We think we hazard nothing in the assertion that that is not Christian baptism wherein the conditions of the gospel are not met. We would speak with modesty, leaving it to each one's conscience as to how wide a divergence from the divine plan there must be to justify an imitation of the course pursued by Paul and the believers, recorded in Acts 19:1-5. But we would speak decidedly in favor of having both candidate and administrator look well to the teachings of the gospel on this subject. It is no light thing to trifle with divine ordinances. He who administers them improperly does so at his peril. Paul praised his brethren inasmuch as they kept the ordinances as they were delivered to them; and when they perverted one, he very deeply blamed them for not preserving it pure according to its intention. 1 Cor. 11. The importance of the ordinance of baptism, as presented by the Saviour in Mark 16:16, and by the apostle Paul in Rom. 6 and 7, cannot be overestimated; and the necessity of carefulness in its observance is according to its importance.

Paul to the Colossians speaks in terms equally direct and decisive on this subject: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2:12. This adds new luster to the ordinance. Dead to sin; buried with Christ by baptism into death; and *risen with him* in the same ordinance. It cannot be possible that they who speak disparagingly of baptism, as some unfortunately do, have ever examined with care this impressive passage. Here it is shown that "the likeness of his resurrection" is not altogether reserved to a future life. "Risen with him." As he died to sin and lives to God, so we must die to sin, be buried with him, and rise with him to a new life—to a life of obedience to the Heavenly Father's will.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. 3:1. This brings to view the entire Christian life,—a life of consecration to God in imitation of the love and zeal of our Saviour. In the present argument it is not necessary to pursue this further, having fully met our design,—to show the important place which baptism occupies in the divine plan for the remission of sin and union with Christ.

EDITOR.

Six years ago a charitable lady visited the bedside of a dying woman in the seventh story of an East Side tenement, New York, and asked her if she couldn't do something for her. "Yes," replied the dying woman. "I can't die in peace while that brute of a stepmother on the other side of the wall is beating poor little Mary Ellen to death. The lady applied to the police, but they told her she must have evidence; she applied to charitable associations, who said they could care for the child after it was rescued, but their charters, unfortunately, didn't permit them to rescue it; she applied to benevolent individuals, private philanthropists, who told her she had better not meddle in such a case, that it was dangerous to interfere between parent and child, etc. When she had tried all these in vain, she went to the protector of the brute creation, Henry Bergh, who rescued the child, had the cruel stepmother imprisoned, and put little Mary Ellen in a proper home. The result was to overwhelm Mr. Bergh's Society with applications for interference in similar cases, until finally the Society for the Prevention of Cruelty to Children was organized.—*Observer*.

WHO LEADS?

JESUS says to every one of his disciples, "Follow me." But many a professed disciple of Jesus reverses this order, and practically says to Jesus, "Follow me"—looking upon Jesus as a servant rather than as a master. It is a very common thing for Christians to pray that the Lord will add his blessing to their work; as if they went ahead and the Lord followed after. A Christian's daily prayer should be that he may know what the Lord would have him do. A Christian's daily work should be the doing of what the Lord sets him at. There is never any doubt about the blessing when that order of service is observed. The more common order of precedence in the Christian's view of service is well illustrated in a little pamphlet recently published on "The Revival in St. Catherine's," Canada, under the editorship of Mr. J. H. Durham. The title-page of that work announces it as "a brief history of the great work, from its inception to its close, under the leadership of the Rev. E. P. Hammond, and the pastors of the Methodist, Presbyterian and Baptist churches, aided by the power of the Holy Spirit." Now that is a pretty way of showing who count one, two, three in that movement, according to the idea of the editor of that pamphlet. If that were actually the order of things in Catherine's, the character of the revival there is sufficiently indicated by this announcement. In a real revival the Holy Spirit leads, and pastors, evangelists and other Christians follow.—*S. S. Times.*

A TREE KILLED BY A WORM.

A GENTLEMAN was walking with a friend one day through his beautiful grounds, when they came to a fine large tree which was decayed to the very core. "That tree," said the proprietor, "was destroyed by a single worm. A short time since it was as vigorous as any of its companions, when one day a wood-worm was discovered forcing its way under the outer bark. A naturalist who was at that time my guest remarked on seeing it that if left alone it would ultimately kill the tree. It seemed so improbable, that the worm was suffered to remain. Gradually it bored its way into the fibre of the tree, slowly but surely doing its work. The following summer the tree shed its leaves much earlier than usual, and in the second season it was a dead, worthless thing. The worm which seemed so very insignificant had found its way to the heart of the once noble tree and destroyed its life."

How forcibly do we see this same thing illustrated in the common walks of every-day life. A young man is persuaded by his companions to take his first glass of wine. It seems like a little thing, but it is the beginning of a course of degradation and eternal shame. The clerk in the bank appropriates a few shillings of the funds intrusted to his care. One step leads to another, until at last he is arrested and cast into prison as a defaulter. A boy begins to practice little deceits at school or at home, which, unless discovered and checked, will make him a base and unprincipled man. Such is the destructive power of little sins when the continued indulgence in them is practiced.

MENTAL OCCUPATION.

It is of the highest importance to have the mind constantly employed on something useful. The soul, by its very nature, is active. If, therefore, the mind be not exercised about serious affairs, it will necessarily be engaged about trifles. Were this fact properly realized and practiced upon, it would save us from many evils into which we are otherwise often led. Our temptations to sin frequently grow upon us, and increase in strength, solely in consequence of our failure to furnish the mind with proper employment. In the case of children, there is reason to believe that many of them who become vicious and nuisances to society, become such solely in consequence of the neglect of their parents to furnish them with something of a profitable nature upon which to occupy their minds. Many parents leave their children to shift for themselves with respect to their mental occupation. The consequence is, in many such cases, children grow up vicious and vile. Oh, that parents were truly wise with respect to this matter!—*Christian Counsellor.*

"GODLINESS with contentment is great gain."

The Sabbath School.

GATHER THE CHILDREN.

WHEN the Lord drew aside the veil that separates the past from the future and permitted his holy prophet Joel to gaze down the long vista of time, even to the consummation of all things, and revealed to his wondering eyes the great day of the Lord, with all its terrors, trials, and tribulation, he was led to utter in notes of warning to the church, these words: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts." Joel 2:15, 16.

The trumpet among the ancient Israelites was to be blown as an alarm when danger was near. Was a hostile army approaching, were dangers impending, which required action and haste to escape, the trumpet pealed out an alarm from a watch-tower, and as the sound went reverberating over the hills, it was caught up by another watcher, and then another, until the whole land was warned and the people aroused.

And thus it is with the words of the prophet; although the tongue that uttered them has long since been wrapped in the silence of the tomb, they have come down o'er the revolving centuries of time in all their power, until, finding the place of their application, in these last days, they are to act just as effectually in arousing the remnant Israel as the trumpet's alarm did the Israelites of old.

The burden of the warning is impending destruction, and it is given because of the approach of the day of the Lord, which is a day of darkness and gloominess, a day of clouds and thick darkness. Verse 2.

The effect of sounding this alarm in Zion would be to gather the people, who, previous to and at this time, were in a scattered condition. But not only were the people in general to be gathered, but also the children. It is God's design that children shall have a part in his kingdom as well as adults; hence the commandment, "Gather the children." And here is prominently set before us the work of the Sabbath-school. And for what is this gathering? That the congregation may be sanctified. How are they to be sanctified? "Sanctify them through thy truth; thy word is truth." John 17:17.

But before they can be sanctified through the truth, they must be taught; it must be brought forcibly to their minds; their young hearts must be impressed with it. It will not do to simply bring the children together from week to week and hear their lessons; a higher object must be aimed at. The teacher must seek to instill God's truth into the hearts of the children, that it may effect their lives, and bring them in subjection to God, else no sanctification can take place.

Oh, what a work is here set forth by the God of Heaven for the Sabbath-school teacher! what a responsibility! what an opportunity to gain a starry crown! The Lord's children are to be gathered that they may escape the coming destruction. The highways and hedges of the world are full of them. "Go out into the highways and hedges and compel them to come in, that my house may be filled," is the word of command. Will our teachers obey? Do they realize the duties and necessities of the hour? The sands of time are fast running out; the work is fast closing up; the day of the Lord is near, and hasteth greatly. Each Sabbath that goes by, takes one week from the allotted time in which we have to do our work.

In these times, none who profess to be looking for the coming of the Lord have a right to be idle. The time demands concerted action; the Lord commands it, and perishing humanity rightfully claims it. Laborers in the Sabbath-school are wanted,—men and women who have the work at heart, and who can act as missionaries to go out and gather these lambs into the fold.

There should be an advance movement in the Sabbath-school work all along the line. Our officers, teachers, and scholars should bear in mind the great fact that we have now come out of Egypt, and that the command is, Go forward. There may be a Red Sea to cross, but the Lord will divide the waters; we may meet an Amaleck in the way, but faith and works will give us the victory; we shall doubtless come to the wells of bitter waters, but the consciousness of duty per-

formed will make them sweet; there may be giants in the land, but faith and courage will make them appear as grasshoppers in our sight, and finally by the help of the Lord, we shall go in and possess the inheritance. Let no one stumble at the difficulties which attend the work of gathering the children into the Sabbath-school. If we are working with God and he with us, the obstacles in the way will vanish before our earnest endeavors as the fog before the rising sun, and finally when our work is done we shall hear the welcome words, "Well done, good and faithful servant, enter thou into the joy of thy Lord." W. J. BOSTWICK.

SUCCESSFUL TEACHERS.

MRS. EMMA T. PLATTS read a paper before a late meeting of the S. D. Baptist Eastern Association at Rockville, R. I., on The Successful Teacher, from which we take the following extract:—

"Accustomed as our children are, at the present time, to accuracy and clearness of statement in their teachers at secular schools, we cannot expect them to be satisfied with loose, slipshod teaching at Sabbath-school, begotten of inadequate preparation. Two superintendents lay strong emphasis upon the teachers' meeting in connection with thoroughness of preparation.

"The next element of success I find to be a genial, winning manner not only in presentation of the truth of the lesson, but before and after recitation, variously described as, "enlarging upon the bright side of the lesson," "sometimes teaching the lesson by stories," "entering into the spirit of what she is teaching," "takes special pains to be agreeable in manner to his class, and has their entire confidence," "talks with her scholars in a kind, pleasant way, about other things than the Bible."

"Closely allied to this, is that of personal interest in the individuals of the class, in school and out of school. Referring again to my authorities, I find this, in the description of one of the best teachers: "She is kind and affectionate, knows all about her scholars, visits them often, very often, has them visit her, makes them feel she is their friend." Of another it is said: "He is not severe in his class, but keeps their attention by the kindly interest he manifests in them. Their love for him enables him to exert a wonderful influence over them," and then is added, "you know that those whom we love have a mighty influence over us for either good or evil." Could all our Sabbath-school children have this sense of companionship with their teacher, this feeling that my Sabbath-school teacher is my best friend, I believe we should hear much less of the difficulty of keeping our young people in the Sabbath-school.

"To the qualifications already enumerated there is added that of an untiring purpose, made up of love for the work, faith in the truth, and trust in the great Helper, from whom, after all planting and watering, cometh the increase."

TRUE TEACHING.

ABOUT teaching much misconception exists. Webster defines the word teach, "to impart the knowledge of." Notice the word here employed—"impart"—the radical idea of which is, dividing into parts, or sharing. To teach is to share knowledge. Two parties are supposed to exist: the giver and the receiver, the teacher and the taught. It is also implied that the pupil really receives knowledge, or comes into possession of his share. According to this definition, therefore, the pupil must actually receive knowledge, or no teaching is accomplished. Professor John S. Hart's definition of teaching is, "to cause anyone to know." It is not to attempt to impart knowledge, but it is really to do it; it is really to cause one to know. According to this definition, the pupil must be affected. He must come from the interview with additional knowledge, or there has been no teaching.—*G. A. Peltz.*

CHILDREN hunger perpetually for new ideas. They will learn with pleasure from the lips of a teacher that which would be drudgery to learn from books. Hence the importance that the teacher should be an intelligent person. How often the child comes home and says, "What do you think my teacher told us to-day?" The constant effort of the teacher should be to meet the wants of the minds of the class.

## 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, JULY 8, 1880.

### DOCTOR BENSON'S SUNDAY BOOK.

A FEW points, professedly on a Scripture basis, and a few references to history, remain to be noticed.

Acts 20:7. On this, as usual, the Doctor assumes much. He professes to know that only one meeting was held at Troas, but *how* he came to know it we shall never learn. True, we have account of but one, which was remarkable for a certain occurrence and case of healing. But other authors do not think this was the only meeting, and this, when carefully examined affords no help to the Sunday cause.

The reader will please bear in mind that there is a difference in time between the first day of the week and Sunday. The first is a Bible designation of a 24-hour period, which commences at the setting of the sun, the evening of which precedes the morning. Sunday is a Roman or heathen designation of a 24-hour period, commencing at midnight, the morning of which precedes the evening. The meeting at Troas was a night meeting—on the evening of the first day of the week, *but not on Sunday evening*. It commenced on the evening of the first day of the week, and continued over on to Sunday morning, when Paul started on his journey.

But if the Doctor thinks that it was Sunday evening, then he must also say that the apostle tarried seven days at Troas, clear over Sunday, without any meeting until Sunday evening, which is too improbable for belief. Even strong advocates of Sunday have admitted all we ask on this point. Thus, Prof. McGarvey, in his Commentary on Acts, says:—

"I conclude, therefore, that the brethren met on the night after the Jewish Sabbath, which was still observed as a day of rest by all of them who were Jews, or Jewish proselytes, and considering this the beginning of the first day of the week, spent it in the manner above described. On Sunday morning, Paul and his companions resumed their journey."

We notice two points of evidence which show that that first day was not observed by them as a Sabbath. 1. The companions of Paul—having rested with their brethren over the Sabbath—started on their journey, while Paul remained to hold a closing, evening meeting. The evangelist says, "We went before to ship and sailed unto Assos." 2. Having held a meeting on the evening of the first day of the week, which, because of circumstances, making this meeting a memorable one, continued until the morning of the first day, Paul departed on his journey. It is with good reason that Rev. J. W. Morton said of this text:—

"It is a remarkable fact that this text, which is the only one in the New Testament that speaks of public religious exercises on the first day of the week, is, at the same time, the only one in the Bible that directly proves that that day is not the Sabbath."

Next in course comes 1 Cor. 16:2, upon which he simply makes an assertion that it concerned collections in the congregation on the first day. But we will prove that it refers to no such thing. The following list of facts and authorities ought to be conclusive with every one:—

"Let him lay up at home, treasuring as he has been prospered. The Greek phrase, 'by himself,' means, probably, the same as at home. Let him set it apart; let him designate a certain portion; let him do this by himself when he is at home, when he can calmly look at the evidence of his prosperity."—*Barnes*.

"Some are of the opinion that the sums thus set apart were brought to the treasury of the church at the time; but the words do not seem to admit of that interpretation; and if each separately laid by the sum which he proposed to give, the whole would be brought together at once when necessary, without any trouble in soliciting contributions."—*Comp. Com.*

"Every one was to lay by in store, have a treasury or fund with himself for this purpose. . . . Some of the Greek fathers rightly observe here that this advice was given for the sake of the poorer among them.

They were to lay by, from week to week, and not bring into the common treasury, that by this means their contributions might be easy to themselves, and yet grow into a fund for the relief of their brethren."—*Matthew Henry, Com.*

"The apostle only meant that there should be no private and petty gatherings, then first to be made, when he came, but only one *suneisphora* [joint contribution] formed, containing all the sums which had been gradually laid up in private."—*Bloomfield, Notes on Greek Text*. And of the 'gathering' he says: "The word *logia* is nowhere else found in the scriptural, and very rarely in the classical-writers; and seems to have been confined to the language of common life. It properly signifies a gleanings, and then, as here, a slight gathering."

"Certainly it may not be inferred from this passage that collections took place among the congregations on the Sabbath, for it was Paul's intention that each should make a suitable contribution at home."—*Olshausen, Com.*

"Lay by him in store; at home."—*Justin Edwards' Notes*.

"Par' heauto, by or with oneself; in one's house; at home, Fr. *chez soi*. 1 Cor. 16:2. So Xen. *Mem.* 1. 13. 3."—*Robinson's Lexicon*.

"Par' heauto, at one's home or house. Lat. *apud se*, Hdt. 1, 105, cf. 1, 86."—*Liddell and Scott's Lexicon*.

These were Sunday men; some of them of the most rabid kind. What but the most evident facts could lead them thus to remove the foundation for a popular Sunday inference? We copy also a few translations:—

"Let every one off you put asyde at home, and laye vppe whatever he thinketh mete."—*Tyndale*.

"Let each one of you lay by himself in store."—*Sawyer*.

"Let each of you lay by him and treasure up."—*Anderson*.

"Let every one of you lay aside and preserve at home."—*Syriac*.

To the above we add a summary given by J. W. Morton, in his address to the Synod of the Ref. Pres. church:—

"I marvel greatly how you can imagine that it means in the collection box of the congregation! Greenfield, in his Lexicon, translates the Greek term, *par heauto*, 'by one's self, i. e., at home.' Two Latin versions, the Vulgate and that of Castellio, render it '*apud se*,' with one's self, at home. Three French translations, those of Martin, Osterwald, and De Sacy, '*chez soi*,' at his house, at home. The German of Luther, '*bei sich selbst*,' by himself, at home. The Dutch, '*by hemselven*,' same as the German. The Italian of Diodati, '*appresso di se*,' in his own presence, at home. The Spanish of Felipe Scio, '*en su casa*,' in his own house. The Portuguese of Ferreira, '*para isso*,' with himself. The Swedish, '*naer sig sjelf*,' near himself. I know not how much this list of authorities might be swelled, for I have not examined one translation that differs from those quoted above. Now if your premise is false, your inference is not only unnecessary, but wholly inadmissible."

On Rev. 1:10, he says, "It was holy time, hallowed by the Lord." Why, Doctor, how could that be so, seeing that "the day kept is holy because of the act of obedience?" Have you forgotten what you said before? Surely, "your ways are not equal."

But we believe it was holy time. More than that, we know that the Lord's day was and is holy time, for the Lord himself says so. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable," &c. True, this refers to a day which Dr. Benson stigmatizes as "the Jewish Sabbath," which to him is no delight, upon which he tries to heap dishonor and reproach, which he says was not holy except on the slim basis of human observance. But on this question we have no faith in Dr. Benson, while we have the utmost confidence in the Lord's own word on the subject. The seventh day is the only day which the Lord ever claimed as his day—his holy day; and the only day which he ever hallowed or sanctified and blessed, thus making it holy. If the first day of the week is the Lord's day, in what scripture is the proof found? In what text did he put forth such a claim? If it is a hallowed day, how may we to a certainty know the fact? What proof exists that it is so? Assertions, human assertions, there are without number, but these are worthless in the absence of Scripture testimony.

The Doctor says, "It was hallowed by the Lord when he vanquished the enemy." Why did he not give us the text from which he learned this? Oh, why will men pursue such a course toward the sacred Scriptures, and make void the commandment of God by their traditions? When God's word plainly declares that He blessed the seventh day and sanctified or hallowed it, and calls it his holy day, the Doctor presumptuously declares it is not holy—that its only claim to holiness is based on mere human observance. Then he turns around and asserts with great assurance that the first day is holy, that the Lord hallowed it, notwithstanding the Lord never uttered one word to that effect. How perfectly apply the words of the Lord to such a work as this:—

"Thus saith the Lord God: Woe unto the foolish prophets, that follow their own spirits and have seen nothing! . . . Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?" Eze. 13:3, 7.

And again, in like language:—

"Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them. Her princes in the midst thereof are like wolves ravening the prey to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken."

These prophetic words (see all of Eze. 13) we now see fulfilled.

Having clearly shown that his whole argument is a series of the weakest inferences, we digress for a moment to speak a few words to those Baptist papers which have spoken words of commendation of the Doctor's book. In so doing they destroy the force of their own arguments against inference and tradition. "Happy is the man that condemneth not himself in that thing which he alloweth." It is an easy matter to present as strong inferential argument for infant baptism, or for sprinkling for baptism, as the Doctor has for Sunday. And he knows it, if these Baptist editors do not. Yet they will not admit inference as a ground for infant baptism, though they do admit it in favor of Sunday keeping. We can quote almost any required number of first-day keeping authors who admit they have no direct evidence in favor of Sunday. Would they admit this if evidence existed? Pseudo-baptists are more consistent than Baptists. The first do not claim the necessity for express precept for ordinances or institutions, and their action is consistent with their profession. The latter claim that express revelation or positive precept is necessary to the existence of an institution, and yet keep "the day of the sun," without any such revelation or precept. If they doubt the correctness of our conclusion, we stand pledged to make it good with sufficient evidence.

### THE SABBATH HONORED BY CHRIST.

JESUS did not violate the Sabbath. Or, to speak more strictly the perfect truth, our Lord kept all the commandments of God and taught men so to do. He testifies that he had kept his Father's commandments. John 15:10. Sin is the transgression of the law; but in Christ there is no sin. 1 John 3:4, 5. He taught the immutability of every jot and tittle of the moral law. He solemnly warned men not to break the commandments, and to teach men so. He promised that those who do and teach them shall be highly honored in the kingdom of God. Matt. 5:17-19. The son of God had his Father's law in his heart. Ps. 40:8. All who are saved by him will have that same law in their hearts also. Jer. 31:33; Luke 22:20; Heb. 8:10. Nor is this all. The New-Testament church are to fulfill the righteousness of the law; i. e., the right doing ordained in the law. Rom. 8:1-7. Such a church will assuredly obey the fourth commandment.

The Son of Man is Lord even of the Sabbath-day. Matt. 12:8. It is no disgrace to the Sabbath that Jesus is its Lord. Indeed, it is no dishonor to the Son of God to be the Lord of the Sabbath. The expression, "Lord even of the Sabbath-day," does certainly imply that it is a very high honor to be Lord of the Sabbath. Nor does it signify that because he is its Lord, he is

therefore to destroy it. The very opposite is implied. He "died and rose, and revived, that he might be Lord both of the dead and living." Rom. 14:9. These are his people; and he did all this that he might be their Lord, and thus give them eternal life. As the Lord of the Sabbath, he was the right one to determine what was, and what was not, proper upon the Sabbath. And the very fact that he was engaged with the Father in the creation, shows that he was also concerned with him in ordaining the Sabbath. It is, therefore, with the strictest reason that he claims to be Lord of that institution which God calls my "holy day," "the holy of the Lord" and "honorable." The Sabbath is not an institution unknown to the New Testament, nor is it one peculiar to the New Testament. That book treats it as an existing institution; just as it alludes to the heavens and the earth as something in existence from ancient days. The Lord of the New-Testament church, is the Lord of the Sabbath. He honored it in his life by setting aside, as its Lord, the burdensome traditions by which it was encumbered. He honored it by performing on that day a very large portion of his works of mercy for the distressed. He honored it by teaching his disciples to pray that it should not become necessary for them to flee on that day, some forty years after his death. He honored it by his custom of devout attendance upon the synagogue on that day, from early life till the close of his work. He honored the Sabbath, and himself also, by claiming to be EVEN its Lord. He honored the Sabbath when he, the Lord of the Sabbath, lay in death, and those who had known him most intimately, and understood his teaching most perfectly, desisted from a work of love and reverence for him, not absolutely necessary, that they might rest the Sabbath-day according to the commandment.

The book of Acts contains an inspired history of the first generation of the Christian church. It makes several important references to the Sabbath. Thus we read that Paul, having preached in the Jewish synagogue at Antioch on the Sabbath, when the congregation was broken up, was entreated by the multitude that these same words might be preached to them the next Sabbath-day. And the next Sabbath-day, came almost the whole city together to hear the word of God; and the hand of God was with his servants. Acts 13:14, 27, 42-44. It is evident therefore, that the day which was hallowed by the Jews, was, some fifteen years after the death of Christ, still known as the Sabbath. That Paul not only preached to the Jews on that day, but that he preached also, on the following Sabbath, to the Gentiles, and this at their own request, is strong proof that the apostles regarded the ancient Sabbath as the most suitable day for divine worship; and, also, that even the Gentiles of Antioch had some regard for the day. Paul was not compelled to use the Sabbath for this second meeting, for he was dealing with Gentiles; he did use it, however; which is a strong proof of his regard for the day, and even that the people of Antioch also had, to some extent, regard for the Sabbath.

When the council assembled at Jerusalem to consider the question of circumcision, it is evident that the question of the Sabbath did not cause any difference of opinion at all. It was a trouble to certain ones that the Gentiles did not observe circumcision. Acts 15:1-5.

Had they been neglecters, also, of the Sabbath, most certainly that fact would have been mentioned, for it could not but create even greater disturbance than the neglect of circumcision. And when the apostle James gives sentence in the council, he makes an important statement respecting the Sabbath. He says: "For Moses hath of OLD TIME IN EVERY CITY them that preach him, being read in the synagogues EVERY SABBATH-DAY." Acts 15:21. He assigns this as a reason why the points named by him, and no others, should be inserted in the letter of instruction to the Gentiles. It is evident that the Jews, in their dispersion, had carried the Sabbath with them into every city of the Gentiles, and that the Gentile Christians were, even before their conversion, acquainted with the Sabbath, and were still receiving the benefit of this Sabbath instruction from the books of Moses.

When Paul arrived at Philippi to preach Christ, his labors began with a small company of devout Gentiles, mostly woman, who were wont to assemble for prayer, upon the Sabbath, by the river side. The first convert was a Grecian woman named Lydia, of the city of Thyatira. Acts 16:12-15. With this company of

Sabbath-keepers, began the Philippian church. Next, the apostle "came to Thessalonica, where was a synagogue of the Jews. And Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures." Acts 17:1, 2. This was Paul's "manner," even as it was the "custom" of Jesus. Luke 4:16. We never read of his having a similar custom respecting any other day of the week. As the result of his preaching, "some" of the Jews, "and of the devout Greeks, a great multitude, and of the chief women, not a few," became obedient to the faith. These "devout Greeks" were men, who not only feared the true God, but kept his commandments. And thus we see that the Thessalonian church also began with a company of Sabbath-keepers, part of whom were Jews, but the most, devout Gentiles.

The origin of the Corinthian church is very similar to that of the church of Thessalonica. We learn that Paul came to Corinth, and finding Aquila and Priscilla, he came unto them, "and because he was of the same craft, he abode with them and wrought; for, by their occupation, they were tent makers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:1-4. Here, as at Corinth, some of the Jews and Greeks who thus worshiped God in the synagogue were the first converts to the gospel. And this church also began, not merely from the labors of a man who kept the commandments of God, but with those who were already the worshipers of God upon his sacred day. This was Paul's manner in every place. He began with the Jews who feared God, and with whom, in every case, there appears to have been associated devout Gentiles, and with this kind of converts laid the foundation of his churches. It is certainly worthy of notice, that the day observed by the Jews is ever called the Sabbath by Luke, who writes by the Spirit of inspiration some thirty years after the abrogation of the Sabbath, as some say; or, that time after its change, as say others.

We can judge how Paul preached respecting the law of God by what he has written respecting it in his epistles. He represents the whole world as condemned by the law, and every mouth shut by it. Rom. 3:19.

He tells us that by the law is the knowledge of sin. Verse 20. So that when he wished to instruct men as to the nature of sin, he opened to them the law of God. He shows how men, thus condemned, can be pardoned, and yet God maintain his justice as represented in his law. It is through the redemption that is in Christ Jesus that God can be just, and yet justify the sinner who believes in Jesus. Verses 23-26. And thus he states the immutability of the law in the strongest language: "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

Paul held to the abrogation of the ceremonial law, with its numerous sabbaths, new moons, and feast days (compare Eph. 2:14, 15; Col. 2:14-17; Lev. 23:4-44); but he did sacredly maintain the moral law of God as the unchangeable rule of right.

The language of James is the most convincing testimony to the perpetual obligation of the ten commandments: "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:8-12. There can be no mistake that what James calls the royal law is still in full force, and that this law embodies the ten commandments. It is also certain that to violate one of those commandments makes us guilty of violating the whole law of God. So long, therefore, as this code of moral laws endures, so long will the Sabbath of the Lord remain. It is a part of that code which shall stand fast until heaven and earth shall pass away.

The last book of the Bible was given upon the Lord's day. Rev. 1:10. It is a revelation made by Christ to John. As none but the Lord of the Sabbath was counted worthy by God, the Father, to receive this book to give to man (compare Rev. 1:1; 5:1-7), so he chose, as the most suitable day to give this to man, that day which the Bible designates as his. As only one such day is revealed in the Bible (Gen. 2:1-3; Ex.

20:8-11; Isa. 58:13; Mark 2:28), we may be certain, not only that such a day existed at the close of the first century of the Christian church, but that this is the very day hallowed by the Father and the Son in the beginning, and jointly recognized in the Scriptures as theirs. J. N. A.

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER TWENTY-FIVE.

THE CLEANSING OF THE SANCTUARY, (CONTINUED).

Of what infinite importance, must then the cleansing of the Sanctuary be! With this event the great plan and work of salvation closes. This finished, the final decision will have passed upon all men; the fiat of the Almighty will have gone forth, "He that is filthy, let him be filthy still, and he that is holy let him be holy still." Rev. 22:11. Momentous period! May he whose mediation for a rebel world is about to close, deeply impress our hearts with those emotions which this mighty truth is calculated to inspire.

The ministry in the most holy being finished, it yet remained for the priest to bear out the sins from the sanctuary, place them upon the head of the scape-goat, and send him away by the hand of a fit man into a land not inhabited. Lev. 16:20-22. This ceremony as performed in the type we have already noticed. We now inquire, What service connected with the more perfect tabernacle, answers to this, and to what being shall we look, as the one shadowed forth anciently by the literal and typical goat, as, loaded with the sins of Israel, he went forth from the camp to be heard of no more forever? This point demands more particular notice, as here, again, we are led to differ very materially from the views which have generally obtained upon this subject.

Because John says, (chap. 1:29), "Behold the Lamb of God which taketh (margin, beareth,) away the sin of the world," and because it is said of the scape-goat that he "shall bear upon him all their iniquities into a land not inhabited," (Lev. 16:22), it has been concluded, without further consideration, by some, that the latter is a type of the former; and Dr. Clarke, also, in his note on Lev. 16:10, makes this remark: "Did not all this signify that Christ has so carried and borne away our sins, that against them who receive him as the only true atoning sacrifice they should never more be brought to remembrance?"

From the view, however, that Christ is the antitype of the scape-goat, we are compelled to differ, for what we consider very strong reasons.

1. If Christ, in bearing the sin of the world, fulfilled the antitype of the scape-goat, he must have accomplished it at the crucifixion; for Peter says of him, "Who his own self bare our sins in his own body on the tree." 1 Pet. 2:24. But in the type the goat was not sent away till after the cleansing of the sanctuary; hence the antitype of this work cannot be performed till after the termination of the 2300 days; for it is not till after those days have ended that the sanctuary is cleansed. Dan. 8:14; Heb. 9:23. It is therefore impossible to carry this work back to the crucifixion of Christ, which was even before he commenced his ministration in the Sanctuary above; and this is one reason why he cannot be the antitype of the scape-goat.

2. Christ is our great High Priest, the minister of the Sanctuary; but the goat is something to be sent away by the priest; therefore he cannot be the priest himself. In other words, he cannot in this dispensation be Christ; but he must be a being whom Christ, after he has loaded him with the sins borne from the sanctuary, can send away into a land not inhabited.

3. The goat was sent away from Israel into a land not inhabited, to be heard of no more forever. But Christ will dwell in the midst of his people, the true Israel of faith.

4. It is impossible that two goats, one of which was chosen by the Lord, and is called the Lord's, and was for a sin-offering, while the other is not so called, but was left to perform an entirely different office;—it is impossible that these both should typify the same person.

From these considerations we think it must be evident to every one that Christ cannot be the antitype of the Levitical scape-goat. Who then can be? We answer, the devil; and our reasons for this position are at hand:—

1. The Hebrew word for scape-goat, as given in the

margin of Lev. 16:8, is *Azazel*. On this verse, Jenks in his Comprehensive Commentary remarks, "Scape-goat. See diff. opin. in Bochart. Spencer, after the oldest opinion of the Hebrews and Christians thinks *Azazel* is the name of the devil; and so Rosenmire, whom see. The Syriac has, *Azazel*, the angel (strong one) who revolted." The devil is here evidently pointed out. Thus we have the definition of the Scripture term in two ancient languages, with the oldest opinion of the Christians in favor of the view that the scape-goat is a type of Satan.

2. In the common acceptance of the word, the term scape-goat, is applied to any miserable vagabond who has become obnoxious to the claims of justice; and while it is revolting to all our conceptions of the character and glory of Christ, to apply this term to him, it must strike every one as a very appropriate designation of the devil, who is styled in Scripture, the accuser, adversary, angel of the bottomless pit, Beelzebub, Belial, dragon, enemy, evil spirit, father of lies, murderer, prince of devils, serpent, tempter, etc., etc.

Charles Beecher, in "Redeemer and Redeemed," pp. 67, 68, says:—

"What goes to confirm this is, that the most ancient paraphrases and translations treat *Azazel* as a proper name. The Chaldee paraphrase, and the targums of Onkelos and Jonathan, would certainly have translated it if it was not a proper name, but they do not. The Septuagint, or oldest Greek version, renders it by *apompaios*, a word applied by the Greeks to a malign deity sometimes appeased by sacrifices. Another confirmation is found in the book of Enoch, where the name *Azazel*, evidently a corruption of *Azazel*, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews at that day.

"Still another evidence is found in the Arabic, where *Azazel* is employed as the name of the Evil Spirit. In addition to these we have the evidence of the Jewish work *Zohar*, and of the Cabalistic and Rabbinical writers. They tell us that the following proverb was current among the Jews: 'On the day of atonement, a gift to Sammael.' Hence Moses Gerundinensis feels called to say that it is not a sacrifice, but only done because commanded by God.

"Another step in the evidence is, when we find this same opinion passing from the Jewish to the early Christian church. Origen was the most learned of the Fathers, and on such a point as this, the meaning of a Hebrew word, his testimony is reliable. Says Origen: 'He who is called in the Septuagint *apompaios*, and in the Hebrew *Azazel*, is no other than the devil.'

"In view then of the difficulties attending any other meaning, and the accumulated evidence in favor of this, Hengstenberg affirms with great confidence that *Azazel* cannot be anything else but another name for Satan."

On page 70, Mr. Beecher further says: "The meaning of the term [scape-goat] viewed as a proper name, was stated, in 1677, by Spencer, Dean of Ely, to be powerful Apostate, or mighty Receder." Prof. Bush is also quoted on page 72, as regarding *Azazel* as a proper name of Satan.

It is but just to Mr. B. to remark that while he thinks that *Azazel* is the name for Satan, he does not regard the goat as representing Satan, but looks upon the ceremony as performed in some sense in reference to Satan. This he thinks implied in the words engraved on the lots which the high priest drew for the goats on the day of atonement; one, *La-Yehovah*, for Jehovah, the other, *La-Azazel*, for *Azazel*, for the devil; and he takes the transaction to signify that subjection of Christ to Satan which is implied in the sentence that the serpent should bruise the heel of the seed of the woman. But as this was done at the crucifixion, it can have no reference to the ceremony of the scape-goat, a ceremony not performed till the work in the sanctuary is finished. And inasmuch as the goat upon which the lot fell for the Lord typified Christ himself, so the goat upon which the lot fell for *Azazel* would typify *Azazel*, or Satan himself. U. S.

AN EXPEDIENT.—"I have long adopted an expedient," says Cecil, "which I have found of singular service. I have a shelf in my office for tried authors; one in my mind for tried principles; and one in my heart for tried friends."

It is little better to wander in prayer than to wander from it. It is destructive of fervency.

## The Missionary.

### MEN WHO ARE WANTED.

THE cause of God at the present time calls for men who will enter the work with their whole heart. Men of nerve; men who will not count their lives dear unto themselves, but will exert an influence to save souls. Some enter the ministry, labor for a short time, but do not become successful. Others go out as colporters, some as canvassers for our books and periodicals, but they soon cease their efforts. Such have not counted the cost. They take hold of the work too much with the ends of their fingers.

There is altogether too much fickleness in God's service. The importance of the work is not appreciated. A perseverance and determination is wanted. Not in one's own strength but in the strength of God should men enter this work. A devotion is required that will not yield to obstacles, but that will forego personal comfort and ease. Yes, die at our post sooner than leave the field or abandon the work.

Our faith will be tested upon every point. Difficulties will arise, and obstacles will have to be met; but shall we sink under discouragement? Has the work become a part of our being by our devotion to it? If this is the case there will be manifested as great an interest and consecration to the cause of God as the worldly man manifests for his worldly concerns.

Here lies the strength and success of our missionary work. If we lose this spirit, we cease our efforts. We do not say to our brethren, a little sacrifice now and then and that is the end of it. It is, sacrifice to-day, sacrifice to-morrow, and continue to sacrifice to the end. It is a life of sacrifice. The mind must be continually exercised, the heart drawn out for others, and not be weary in well doing.

There is not half the danger of becoming weary while actively engaged, as there is in ceasing to work and commencing to brood over the past. When we do this we place ourselves on the enemy's ground. If we are to die on the field let it be at our post. This spirit of sacrifice and devotion is the missionary's fort. It is where he will receive power from on high. It is when sacrifices are made which cost something; efforts put forth that require struggle, that God accepts and gives a power to reach hearts. It is when self is laid at the foot of the cross, and all selfishness is rooted out of the heart that Christ comes in, and not before. Publicans and harlots bid as fair to reign in glory as those who profess the truth and daily mingle with their judgment-bound fellow-men with their hearts as unfeeling as a stone for their spiritual welfare. Missionaries are wanted who regard this cause of more value than their farms or merchandise.

If men and women can go to heathen lands to toil and suffer deprivation for the cause of Christ, and send their children to this country to be educated among friends, never more expecting to see them in this world, how must Heaven look upon those who will let some worldly influence or circumstance detain them from entering the work of Christ, or who from some slight discouragement will abandon the field.

"This life to toil is given,  
And he improves it best  
Who seeks by patient labor  
To enter into rest."

S. N. HASKELL.

### A WORTHY EXAMPLE.

AT our missionary meeting some months ago, the fact of the Missionary Society being in debt was mentioned by a brother, who made an earnest appeal for a special contribution. Others followed, driving the nail farther home. Soon this, that, and the other brother was offering his dollar. Could I give anything? I pulled a lonely dollar from my pocket. Ah! If I give my car-fare, I must walk this week to and from my school,—a distance of three miles. But said I to myself, "Who wouldn't walk six miles a day for only five days if by so doing he could help a brother on the frontier to retain his and his Master's good name?" I gave it. I walked. I thanked God every step of the way, that I was permitted to help in the good work. What was the result? I received a blessing in my soul, and my body was blessed also. It gave me a better appetite; I gained in strength and flesh. So marked was my

change that I determined to walk in future. I have since had fourteen weeks of school; have walked most of the time; have gained about ten pounds, and have saved about fourteen dollars, which I needed very much for books. Now I enjoy my walks very much, and can walk the distance without fatigue. Indeed, I would rather walk than ride.—*Sel.*

### NORTH PACIFIC CONFERENCE PROCEEDINGS.

THE fourth annual session of the North Pacific Conference convened at the camp-ground at Salem, Oregon, June 10, 1880, at 5 p. m. President in the chair. Opened by singing. Prayer by Eld. Jones. Delegates present: Salem, A. Darr, Wm. Leavitt. Demascus, J. T. Chitwood. Beaverton, R. D. Benham. Eugene, J. B. E. Young. Bro. D. H. Mothorn was accepted as delegate from S. D. Adventists in the vicinity of Lebanon, Oregon. Bro. Benj. Nye, those in Portland, and Bro. A. W. Benson those in the vicinity of Corvallis. Eld. Raymond represented the eastern division of the conference.

Eld. S. N. Haskell and all S. D. Adventists in good standing were invited to participate in the deliberations of the conference.

An appeal from the churches east of the Cascade mountains for a division of the N. P. Conference was read with the following resolution:—

*Resolved*, That we hereby respectfully request the regular session of the N. P. Conference which is to be held at Salem, Oregon, June 9-15, 1880, to grant this our appeal and organize us as an independent conference, to be known as the Upper Columbia Conference of S. D. Adventists.

Moved by Eld. Raymond and seconded by Wm. Leavitt, that this appeal be granted. After remarks by Eld. Haskell, Wm. Leavitt, A. W. Benson, Eld. Jones, and Eld. Raymond, it was granted. The following committees were appointed.

Nominations—J. Donaldson, J. T. Chitwood, and Wm. Leavitt.

Resolutions—T. H. Starbuck, Wm. L. Raymond, and R. D. Benham.

Auditing—J. Donaldson, J. T. Chitwood, J. B. E. Young, Wm. Leavitt, R. D. Benham, and A. W. Benson.

Credentials and Licenses.—R. D. Benham, A. Darr, and J. B. E. Young.

### SECOND MEETING, JUNE 14, 9. A. M.

Prayer by Eld. Haskell. Sister Fulton was received as delegate from Toledo; also Sister Lenox from Hillsboro. Officers were elected as follows: President, I. D. Van Horn; Secretary, Wm. L. Raymond; Treasurer, T. H. Starbuck; Executive Committee, John Donaldson, Edward Squires.

Committee on Resolutions reported as follows:—*Resolved*, That we gratefully record our indebtedness to the grace and providence of God for the light of the present truth, and that he has lead us through another year under circumstances of so much mercy. And that we hereby renew our covenant with him, and unreservedly consecrate ourselves to his service according to the ability he has given us.

*Resolved*, That we hereby express our thankfulness to the General Conference for the assistance which they have given us from time to time, and that we express our confidence in their management of the matters entrusted in their hands in the work of the Third Angel's Message; and that we will prove that confidence by renewed efforts to help carry forward the work of sending the message to the world.

*Whereas*, The General Conference has sent us help from time to time which help we very much needed; and,

*Whereas*, The title of our conference funds does not meet the expense of this help, and all the money paid by us into the cause outside of our conference never having met the expense of the General Conference in starting and sustaining this mission; therefore,

*Resolved*, That we express our appreciation of the assistance rendered by the General Conference to open up the work in this N. P. Mission, and the interest still manifested in our behalf, and we earnestly desire the continuance of its watch-care by sending us such help as in their judgment we may need.

*Whereas*, Our numbers have so increased and help has been sent, so we now can have two conferences; therefore,



*Resolved*, That we acknowledge the providence of God in this, and deeply regret our not being in a condition to more fully appreciate the labors of the servants of God now with us, and,

*Resolved*, That we feel it not only a duty but a privilege to return to the General Conference a sufficient amount of means to meet the time and expenses of the servants of God now with us, and we pledge ourselves to fully sustain in this way all future help that may be sent us, as far as lies in our power.

*Resolved*, That we are thankful that the Lord has recognized us as his chosen people by giving us the spirit of prophecy according to his promise, that we have full confidence in the Testimonies from Sister White, and that we will strive to heed them, and would earnestly recommend that every family of S. D. Adventists in this conference supply themselves with these writings and carefully read them, that they may be better instructed in the duties and perils of these last days.

*Whereas*, The city authorities have been kind and considerate of our requests; therefore,

*Resolved*, That a vote of thanks be extended to the Mayor, Marshals, City Council, and to the Committee on Public Property in particular.

The resolutions were taken up one by one and unanimously adopted, the first, second and fourth by the whole congregation.

The church of Toledo, consisting of seven members, was admitted into the conference.

THIRD MEETING, JUNE 14, 5 P. M.

Prayer by Eld. Haskell. Upon report of the Committee on Credentials and Licenses, it was voted that Elders I. D. Van Horn and Wm. Raymond receive credentials, and that T. H. Starbuck, J. C. Bunch, A. W. Benson, and D. H. Mothorn be granted licenses.

Bro. J. B. E. Young was granted a license as colporter. Adjourned.

WM. L. RAYMOND, *Secretary*.

CONFERENCE IN DENMARK.

Our first Conference was held in Helligum, May 30, 31. Nine brethren were received as delegates: from Helligum, two; Tylstrup, two; Dronninglund, two; Alstrup, two; Aarhus, one. These, with two preachers,—Matteson and Brorson,—made up the members of the Conference. All brethren present were invited to partake in the deliberations. Seven churches in Denmark united to form this Conference: Helligum, with thirteen members; Alstrup, seventeen members; Tylstrup, nine; Dronninglund, fourteen; Jested, six; Nortvig, seven; Uhe, ten. The scattered brethren near Aarhus also united with the Conference. No delegates were present from Uhe and Nortvig. Letters were read from Nortvig and Ringsted, Sjælland. The whole number of Sabbath-keepers in Denmark was shown to be one hundred and twenty; members of churches, ninety-one. Bro. Matteson was unanimously elected chairman.

Our position in respect to diet was discussed freely, partly for the sake of our members, and partly because our opponents try to injure us by presenting us as extremists and fanatics.

The question of systematic benevolence was also considered.

The treasurer's report showed, received, Kr. 280.55 (about \$75.00); paid out, Kr. 135.31; cash on hand, Kr. 145.24.

Bro. Brorson's report showed that he had labored forty-eight weeks, and held, on an average, four meetings a week. He had traveled principally on foot, and visited families, and scattered books. Distributed and sold about fifty thousand pages of tracts and pamphlets, baptized twelve persons, received nineteen members into the several churches, while sixteen others have commenced to keep the Sabbath and follow the Lord. (In this country the law forbids all colportering.)

It was resolved that this Conference express its heartfelt thanks to our brethren in America for the help which Bro. Matteson has been enabled to bring us, not only at these meetings, but also by his former labors in Denmark, and the more so because we are not yet able to help sustain him, on account of scarcity of means; that, on account of the great need of proclaiming the truth in Denmark when Bro. Matteson went to Norway, we do hereby express our joy on account of the labors of Bro. Brorson and Jaspersen, and our gratitude to our brethren in America inasmuch as they have sustained them.

C. C. HANSEN, *Secretary*.

Temperance.

SAVE THE BOY.

ONCE he sat upon my knee,  
Looked from sweet eyes into mine,  
Questioned me so wondrously  
Of the mysteries divine;  
Once he fondly clasped my neck,  
Pressed my cheek with kisses sweet.  
Oh my heart! we little reck  
Where may rove the precious feet.

Once his laugh with merry ring  
Filled our house with music rare,  
And his loving hands would bring  
Wreaths of blossom for my hair.  
Oh the merry happy sprite!  
Constant, ceaseless source of joy!  
But to-night, O God! to-night,  
Where, oh! where's my wandering boy?

'Midst the glitter and the glare  
Of the room where death is dealt,  
Scarcely you'd know him; but he's there,  
He who once so reverent knelt  
At my knee and softly spoke  
Words into the ear of God.  
Oh my heart! 'tis smitten, broke;  
Crushed, I bend beneath the rod.

O this curse! that spoiled my boy,  
Led him down and down to death,  
Robbed me of my rarest joy,  
Made a pang of every breath.  
Mothers, fathers, hear my plea!  
Let your pleadings pierce the sky;  
Pray and work most earnestly:  
Let us save our boys or die!  
—Rev. L. F. Cole, in *Youth's Temp. Banner*.

LOCAL OPTION; ITS RESULTS.

So far as tried, the Local Option law has been eminently successful. The Legislature gave such a law to the people of Pennsylvania in 1872. The vote of the people, taken in the same year, resulted in establishing Prohibition in forty-one of the sixty-six counties of the State. The result was a reduction of nearly one-half in the sales of wholesale and retail liquor dealers for the first year. A vigorous effort was made at the next session of the Legislature to have the law repealed, on the ground that it had well-nigh ruined, and, if not repealed, must utterly destroy, the liquor business in the State. This plain matter of history is in itself the best demonstration of the practical efficiency of the law. Ledgers will not lie, and their testimony is that a Local Option law in Pennsylvania destroys the liquor business. Our best witnesses for this law are the men who clamored for its repeal at Harrisburg and the men who fought with true but unavailing heroism in its defense. It was clearly foreseen by friend and foe, that, if the law remained, it must soon result in Prohibition for the entire State, for every Prohibition county was a standing illustration of its excellence and a great educator of public sentiment, thus augmenting the force that had already wrested two-thirds of the counties of the State from the accursed traffic and making certain its final complete triumph in the State. The influence would then have spread to other States, till at last the nation would have been delivered from this its greatest curse. It was the clear foreshadowing of these events, so terrible to the one side and so glorious to the other, that brought so much money and political influence on the one side and so much heroic effort by our most gifted sons on the other, to the final and successful struggle for repeal at Harrisburg.

"THE SOCIAL GLASS."

THE brutalizing effect of the use of liquor is well illustrated in the following incident:—

Two brothers reunited in New York last week after a separation of thirty-two years, adopted the foolish practice of celebrating their meeting by large potations of liquor. One was a shoemaker and the other a sailor, and they had not seen each other since 1848, when as young men they separated in Ireland, the one to emigrate to this country, and the other to sail around the world. They were sincerely attached to each other, and their joy at meeting after so long a separation was excessive. But before they had been twenty-four hours in each other's company the liquor they imbibed transformed them into human fiends; they quarreled and fought, and now one of them lies in a hospital in a critical condition, and the other is in prison awaiting trial for assaulting his brother.

A JUDGE'S VIEWS OF LIQUOR TRAFFIC.

In sentencing a murderer to death, a judge made use of the following language:—

"Nor shall the place be forgotten in which occurred this shedding of blood. It was in one of the thousand ante-chambers of hell, which mark, like plague spots, the fair face of our State. You need not be told that I mean a tipping shop—the meeting place of Satan's minions, and the foul cesspool which, by spontaneous generation, breeds and matures all that is loathsome and disgusting in profanity, and babbling, and vulgarity, and Sabbath breaking. I would not be the owner of a groggery for the price of this globe converted into precious ore. For the pitiful sum of a dime he furnished the poison which made the deceased a fool, and this trembling culprit a demon. How paltry a sum for two human lives! This traffic is tolerated by law, and, therefore, the vender has committed an offense not cognizable by earthly tribunals; but, in the sight of Him who is unerring wisdom, he who deliberately furnishes the intoxicating draught which inflames men into anger and violence and blood-shed, is *particeps criminis* in the moral turpitude of the deed. Is it not high time that these sinks of vice and crime should be held rigidly accountable to the laws of the land, and placed under the ban of an enlightened and virtuous public opinion?"

THE USE OF TOBACCO.

It is rather singular that Americans are the only civilized people who habitually chew tobacco, although sailors of nearly every nation are addicted to its mastication. It is singular, too, that we, probably, employ tobacco in other ways less than other countries. Snuffing is rather rare here, common as it is in Europe, especially on the continent. We do not smoke any more, if as much as, the English; and the French, Italian, notably the Germans, Dutch and Spanish exceed us in smoking. But as tobacco-eaters we occupy the field alone, having, it is to be regretted, a monopoly of one of the most obnoxious of practices. The national mastication and expectoration are known over the world, and do ample service in all conceptions and caricatures of Brother Jonathan. To see a landsman chewing tobacco anywhere abroad is to know him for an American, native or adopted. Perhaps we stick to the worst of the three customs because tobacco is to so large extent an American plant. Europe knew nothing of it until the discovery by Columbus of the Western world. The sailors he sent ashore at Cuba found the natives smoking, and, seeing them emit smoke from their nostrils, imagined them to be on fire. All the natives from the northwest coast of Patagonia used tobacco, and to chew it is one of our inalienable and aboriginal rights.

LAGER BEER AND BRIGHT'S DISEASE.

A DENVER physician yesterday informs us that there were many cases of Bright's disease in this city. As yet there has been no cure discovered for it, and it seems yearly to grow more fatal. Scientific men say that lager beer as at present used conduces to the prevalence of this disease. Lager should contain about four per cent of alcohol in order to preserve it; but this quantity has been reduced greatly, which causes the beer to rapidly acidify and purify. To overcome this tendency, the brewer has discovered that a certain preparation of lime will enable him to keep his beer from souring. But this disulphide of lime eats off the rosin that lines the kegs and the solution goes into the beer. The rosin has the effect of overloading the natural action of the kidneys, and produces diabetes and Bright's disease.—*Denver Republican*.

WHISKY AND THE WHITE MAN'S GOD.

AN Indian named Swift Runner, convicted for murder, was hanged recently at Fort Saskatchewan, Canada. To a priest who sought to give him spiritual consolation he says that "the white man's whisky ruined him, and so he could not believe in the white man's God." He preferred a death dance by his own people, and while they were performing it he was hanged. In the remark of this unlettered, whisky-despoiled Indian is a significant lesson which a professedly Christian people who tolerate, if they do not encourage, the whisky traffic, should profit by.—*National Temperance Advocate*.

## The Home Circle.

## AUNT HANNAH'S ADVICE.

AND so you have quarreled with David?  
And hide it as well as you can,  
I know at this moment you're thinking  
That he is a horrible man.  
He has no regard for your feelings,  
He loosens his hold on your heart,  
And each has confessed to the other  
That both were much better apart.

You think of the days of your courtship,  
When David was thoughtful and kind.  
In all your vexations so helpful,  
To all your follies so blind;  
And now, o'er the gateway of Eden,  
The sword of the angel is crossed,  
And you miss all the sweetness and sunshine,  
The joy of a Paradise lost.

You think you have done all your duty,  
Have prayed and have labored in vain,  
And feel, as a husband, that David  
Has really no right to complain.  
But let us sit down in the twilight,  
And talk o'er the subject awhile,  
Before you take leave of the meadow,  
'Tis well that you pause on the stile.

'Tis likely that David is fretful,  
And careless at times, it is true;  
His business absorbs him too closely,  
But is he not working for you?  
So when he comes home in the evening,  
Quite silent, and thoughtful, and queer,  
Just let your heart keep up its singing,  
And pretend you don't notice, my dear.

For just as a scratch on the finger  
Will heal if you let it alone,  
So many a trouble or grievance  
That David or you may have known  
Would soon have been gone and forgotten,  
And left not a scar on the heart,  
Had either been fond and forgiving,  
Had you never supposed you could part.

'Tis your duty to yield, and you know it;  
You will, if you're true to your trust;  
Your God and your honor demand it,  
And David is gentle and just.  
Don't keep any bones of contention;  
Don't hold to this terrible strife,  
But make him a much better husband  
By being a much better wife.

## ESTHER KING'S JEWEL.

ESTHER KING had resolved to lead a new life. She had sought and found a pearl of great price. Her life heretofore had been of the butterfly kind, but a sudden affliction had turned her thoughts in a new channel. Old things had passed away and all things had become new. She took a class in the mission school. It was an unpromising looking class which the superintendent gave her, and she trembled when he told her that every teacher had given it up as hopeless.

"Now, Miss Esther, we will see what you can accomplish with such material," he added, as he left her surrounded by seven rough-looking youths, ranging in age from fourteen to seventeen.

"Well, young gentlemen, I am happy to make your acquaintance," said the new teacher with a pleasant smile, as she glanced around the class. "I hope we will do each other good."

"Trying to soft-soap us," said a coarse-looking boy, his loud whisper distinctly heard by Miss Esther. Another laughed out loud, attracting the attention of all around.

"We ain't no gentlemen," quickly spoke up a thin-faced, eagle-eyed boy. "I'm a rag man. Got any to sell? I'll call 'round to-morrow. Where do you live?" At which the others all laughed; and the merriment was increased as he took a spit-ball out of his mouth and aimed it at the bird on her hat.

"Try it ag'in, Jack," exclaimed another boy.

Esther looked Jack straight in the eye, and, in a gentle tone, said, "Jack, it is the conduct, not the calling, which makes the gentleman."

He showed no signs of being abashed, but he whispered to the boy next to him, "She's got pluck."

"The Crucified Saviour" was the lesson for the day, the new teacher telling them the story, which has thrilled so many hearts, of the sacrifice on the cross. She pictured his agony, his patient endurance of his sufferings for our sakes as well as for those who have lived before us.

"We've heard that tale before," interrupted Jack. "Tell us something new."

"Do you believe all that?" inquired another.

Esther let a silent prayer ascend from her heart as she went on talking, apparently paying no attention to the rude remarks.

After school, the superintendent inquired how she had succeeded. Esther repeated what had occurred.

"Well, try and see what you can do," said Mr. Miller. "If you can persuade one of those boys to turn from his evil ways, it will certainly be a bright star in your crown up yonder."

Esther feared that star would never adorn her crown. She had youth and inexperience to fight against; but then she had a warm love for the Master burning in her heart, and an earnest desire to work in his cause and win souls for his kingdom, and the longer and harder she worked, the warmer grew the one, the more earnest the other.

"Do you believe God sees and knows all about and cares for fellows like us?" asked Jack, one Sabbath, as Esther was telling them of God's attributes of omnipotence, omnipresence, omniscience, and his fatherly care of his creatures.

"Certainly, Jack. We are told in the Bible that there is not a hair of our heads unnumbered."

"Wouldn't take long to count 'em on that fellow's head over there," quickly said Jack, pointing to one of the teachers, an elderly gentleman, who had lost his hair, and was like the prophet of old whom the boys called after—"Thou bald head."

"And not even a sparrow falls to the ground without his knowledge, and he knoweth all our goings in and goings out, and there is nothing hid from him, not even our most secret thoughts and deeds," continued the teacher, paying no attention to the suppressed titter caused by Jack's smart speech.

Sabbath after Sabbath for two years she took her way to the mission school room, trying to sow seeds that would, with His help, fall upon good ground. She prayed constantly, and remembered those precious words, " whatsoever ye ask in my name, ye shall receive." And she had asked for souls, just one, if it was his will, while she hoped on, knowing that delayed answers to prayers are not denials.

"R-a-g-s, r-a-g-s, any rags!" shouted Jack, as he picked his way down the long alley in the rear of a handsome row of houses on a fashionable street.

"Mister, come in here," called a voice from one of the open gates. "What do you give for rags?" asked the girl, as Jack approached, with a huge bag of rags flung over his shoulder.

"Two cents for mixed, four for white," was the answer.

"Here is a lot of all kinds. The lady cleared out the closet this morning."

Jack put his hand in the bundle, and drawing out a handful glanced at them, carelessly saying, "Two cents a pound."

"Take them," said the girl.

They were duly weighed, and twenty-one pennies handed her. Jack's eyes had espied a pocketbook among the rags, and he hastily left, quickly got out of the alley, and going to the next street emptied his bag of rags in the wagon which stood there, and put the pocketbook in his pocket, intending to open it when he got far enough away.

He whistled merrily as he drove down the street to his next point of business, which was some distance off, and on a smaller street, where he usually collected more rags, among the humbler class of people; his well known cry of "R-a-g-s, r-a-g-s," in the peculiar tone of his profession, ringing out and bringing several boys and girls out with their hoarded stores of rags, eager to get the pennies Jack gave in exchange. His thoughts were all of the pocketbook, but he waited until he finished up his regular morning's round.

Jack lived in a little, narrow street, near the mission school room. His mother was now an old woman, who thought she had done her duty by her son, since she had provided scanty clothes and food for him until he was twelve years old, and then got him a place with a dealer in rags. He had no childish recollections of a mother's tender voice, or of gentle caresses. No shadowy visions of infantile prayers, or folding of little hands, and reverential closing of eyes, and bowing of head as the blessing was asked at the homely meals he partook of. No, no; his had been the rough-and-tumble life of the wretchedly poor, unblest by the sunshine which the Lord gives to all who serve him, however poor and humble. Education by gaslight on the corners of the streets of a great city was all the education he could boast of, and who can wonder that he opened the pocketbook and appropriated the three crisp one-dollar notes which it contained, without a thought of its being wrong? There was a card in the pocket-

book, with "Mrs. S. A. Cole, 63 Hamilton Terrace," engraved on it, and he knew that it was the street where he bought the rags among which he found the pocket-book, but he did not mean to restore it to the owner.

"Thou shalt not steal," said Miss Esther, as he entered and took his accustomed seat the next Sabbath. He rolled his eyes around the room, made a comical face at a girl in the next class, and paid no attention until he heard his teacher say, "If you find anything, and know to whom it belongs, and keep it, that is wrong; it is the same as stealing."

"Whew!" said Jack to himself; "is that so? No, of course not. They ought to have been more careful, and not put pocket-books in rags. 'Findings is keepings,'" quoted Jack to himself.

But those words of Miss Esther's haunted him the rest of the day, and when he got home he went to his little, untidy room and turned the crisp notes over and over, while he reasoned with himself that he had a right to keep them. But somehow every time he took them out to buy anything he always put them back, for a small, still voice was awakened in Jack's heart, growing louder and louder, until he lay awake a whole night on account of that pocketbook and those three one-dollar bills. What should he do? He never made a confidant of his mother, he was too wary to tell his chosen companions, and he felt sure if his employer knew it he would claim it.

"Suppose I ask teacher?" thought he. "Wonder what she would say? But then I can't ask her in school before the boys. 'I'll write her a note,' was his next idea—a brilliant one, he thought. But to write it was the great trouble, it being an unheard-of thing for him to write—indeed he hardly knew how to make some of the letters. He sat up nearly a whole night, and with difficulty penned the following:—

Mis' 'ester, is it rong to kepe enything if yu jus' think yu no it is sumbodys yu don't no.

JACK GIRVEN.

Miss Esther took the paper from him as he handed it to her in a mysterious way, and in obedience to his signs put it in her pocket. Jack lingered after school was dismissed, and his teacher read the, to her, inexplicable scrawl. She turned to ask an explanation, but her scholar was gone.

"Please, miss, there's a rag-man at the gate wants to see you; he wont come in," said a servant, one morning, the following week, and Esther went down.

"Good morning, Jack; come in."

"Did you read that letter I wrote you?" questioned Jack, plunging headlong into the object of his call, without even a salutation to Miss Esther.

"Why yes," was the reply, "but I don't understand it. You tell me just what has happened, and what you mean. You know one can understand better when you tell it than when it is written," continued Miss Esther, in a winning tone, not wishing to wound his feelings by saying his manner of expressing himself, as well as the writing, was a mystery.

He finally divulged enough for her to understand the drift of the story, and she advised him to go straight to Mrs. Cole's house and tell her how he had found the pocketbook in the rags; but Jack thought he never could do that. "Then," suggested Miss Esther, "let me write a note explaining the matter, and you take it with the pocketbook and contents just as you found it, and leave it at the door to be delivered to Mrs. Cole."

Jack was very quiet and attentive the next Sabbath, as he sat in his old place in the mission school. The seed had been sown in good ground. It was springing up, and needed tender care to keep the blade from wilting. Miss Esther watched and prayed earnestly it might yet bear fruit. A refreshing shower of grace in the form of a revival fell upon that mission school for the first time, and Jack Girven, the rag-gatherer, was one of the first who felt its influence.

Several years have passed. Jack is now a promising young man. By attending night-school he acquired a common education, has a situation in a good business house, and bids fair to rise higher than even his devoted teacher dared hope. His aged mother attends church now with her son. The superintendent calls him "Miss Esther's jewel," and says he will shine brightly in the crown which she will receive when He makes up his jewels.—*Louisa Moore, in Christian at Work.*

SERVICE owned of the Master, bears fruit.

NEWS AND NOTES.

—Tennessee has seven Baptist weekly papers.  
 —Heavy storms suspended sending news, July 3.  
 —Fighting between Peru and Chili still continues.  
 —The Pope has decided to accept the Prussian church law.  
 —A stately "palace" is to be built in New York for Cardinal McCloskey.  
 —July 1, report from New York, seventy-nine fatal cases of sunstroke in twenty-four hours.  
 —A sulphur mine near Winnemucca, Nevada, is on fire, making a splendid display in the night.  
 —Dr. W. H. Milburn, the eloquent "blind preacher," is making a two-months' visit to the Pacific Coast.  
 —The annual tribute paid as rent to the landed aristocracy of England, is estimated at \$500,000,000.  
 —The damage to property by flood on the Columbia river is large. The water is nearly as high as in 1876.  
 —It is said to cost as much to raise one acre of tobacco as it does to raise eight acres of corn. Shameful waste.  
 —The *Congregationalist* says: "It is quite time it were understood that the Westminster Confession is not the Bible."  
 —The number of immigrants landed at New York in June last was 42,026; in June 1879 the number was 15,330.  
 —An accident on the Lachine canal, Canada, caused a direct damage of \$500,000, and an indirect loss of over \$1,000,000.  
 —During the past fiscal year more settlers have occupied homesteads on United States lands, than in any former year.  
 —Gladstone introduced a resolution in Parliament which resulted in seating Bradlaugh. Strong feeling was raised in his favor by his rejection.  
 —The number of victims of the late Long Island Sound disaster increases. Thirty-two bodies have been recovered, and thirty are yet missing.  
 —In a recent speech Sitting Bull said: "There is not one white man who loves an Indian, and there is not a true Indian but hates a white man."  
 —Lightning struck an oil tank at Olean, N. Y., the evening of June 30. The tank contained 25,000 gallons. By great effort the fire was prevented spreading.  
 —The United States steamship *Pensacola*, which left San Francisco for Alaska, to relieve the *Jamestown*, had to return on account of defects in her machinery.  
 —A meteor described as large as a barrel, fell at Macon, Ga., on the night of June 28, lighting the heavens, and exploding with a report which shook the earth.  
 —Accounts from Fort Stockton, Texas, give description of the terrible sufferings of a party of Texas-Pacific Railroad men in the White Sandhills, from thirst.  
 —The "Mollie Maguires," a murderous band, which was supposed to be broken up, has become strong again in the Eastern Pennsylvania coal regions, and murders are frequent.  
 —The *Grand Republic* ran into the *Adelaide*, in New York harbor, and the latter sank in a few minutes. Both were excursion steamers; the *Republic* had just landed 2,000 passengers.  
 —Dr. George R. Crookes, LL. D., has been appointed to the chair of Historical Theology in Drew Theological Seminary, made vacant by the election of Dr. Hurst as bishop of the M. E. Church.  
 —A vessel arrived in New York June 16, with 330 Mormon converts on board. They were from England, Scotland, Wales, Switzerland, Schleswig-Holstein, and the northern part of Germany.  
 —Gen. Hancock is placed in an awkward position. The "platform" on which he stands nominated strongly denounces President Hayes, who is his superior officer, being commander-in-chief of the army.  
 —A pleasure steamer was completely wrecked by explosion of her boiler, on Lake Minnetonka, Minn., July 1. Four persons were killed and seven badly hurt. An excursion party of 100 was just about to embark.  
 —By the running of fast trains east of Chicago the time from New York to San Francisco has been reduced ten hours. Travel would be greatly increased if the fare west of Chicago were brought to reasonable rates.  
 —Invitations to revolt have been largely circulated in Syria, and find great favor among the Moslems. Arabs in Pera profess to know that a great movement is on foot for the establishment of a Syrian-Arab State.  
 —The Secretary of War is considering the propriety of ordering Cadet Whittaker before a court martial, where he may have opportunity to vindicate himself, which, it is claimed, he had not at the examination at West Point.  
 —The Sultan of Turkey is said to be preparing to render the Dardanelles impassable by means of forts and torpedoes. This looks like resistance to the decisions of the conference, which are favorable to Greece on the border question.  
 —Thirty miles of sewer pipe, and nearly as many miles of draining tile, have been laid in Memphis. Ground which was low and swampy has been rendered dry and hard, and the health of the city is improved in a corresponding degree. Thus a "terrible and mysterious providence" is cleared up.

—The Russian railway system presents one striking feature. The companies are bound to maintain at each station, at their own cost, a mounted Cossack gendarme who is armed with a Berdan and revolver, and forms a part of the powerful "railway police" of Russia.  
 —It is said (and if true it is worth knowing), that one spoonful of coarse powdered saltpetre to a pail of water will destroy potato bugs, squash bugs, and other insects. For roses it is unsurpassed. Pour a pint of the liquid at the foot of the squash vines where the roots are attacked.  
 —A despatch from Constantinople says the Foreign Ambassadors have given the Porte clearly to understand that if the Porte accepts the suggestion in regard to the surrender of Dulcigno, it must execute it without delay, or the Powers will insist upon the immediate execution of the previous Convention.  
 —Great disappointment is felt in many cities over the census returns, the population being so much less than the estimates. St. Louis is talking of another enumeration. Oakland, Cal., which counted on 45,000, falls to about 35,000. San Francisco, which was counted sure of 300,000, is set down for 240,000.  
 —The work of expelling the Jesuits from France has been commenced, energetically. The strong measures pursued will doubtless cause a reaction and prove disastrous to the cause of the government. Even in the United States it is denounced as persecution; but treason is tolerated in this country more than in Europe. The Minister of the Interior and Worship has received a letter threatening him with assassination "in the name of the Sacred Heart."  
 —What is known as the *Suy levee*, an embankment which protects the Illinois bottom for many miles north and south of Quincy from overflow of the Mississippi river, broke at 3 o'clock the morning of June 30, near the Cincinnati Landing, about eight miles below Hannibal, Mo. There is a break of about half a mile wide, and the water is rushing through and backing up with great rapidity. The loss in the Illinois bottom will be immense, and many of the farmers will be ruined. Wheat which was cut and shocked floated off, and the corn crop will be destroyed. Another break has occurred near the first, and the water pours through with great velocity. The break is long, and embraces fully a quarter of a million acres of the most highly cultivated, and most fertile bottom lands in the State, more than half of which was in wheat.

OBITUARY.

DIED, at St. Clair, Churchill Co., Nevada, June 29, 1880, infant daughter of brother and sister J. B. and Nancy Ferguson. Remarks by the writer from Isa. 65: 23, showing that among the blessings promised the people of God is this, that their little ones will be restored to them. Bro. and Sister Ferguson have a new tie to hold their thoughts upon the future life. In this we pray their trial may prove a final blessing.

W. M. HEALEY.

RURAL HEALTH RETREAT.

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

CRYSTAL SPRINGS.

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

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JULY 8, 1880.

### TOO LATE.

WE regret that the report of the business proceedings of the Milton, Oregon, camp-meeting is received too late for this week's paper.

### POLITICS.

WE are not politicians. In this case the pronoun is used to include Seventh-day Adventists generally. They exercise their privilege as citizens to vote whenever they choose to do so; and we are happy to say, they were remarkably united in their loyalty to the government in the time of the late rebellion. This was right; our mission is one of peace; our rights as peaceable citizens have been protected in a praiseworthy manner by the government; we owe allegiance, the claims of which our patriotism, as well as the Scriptures, leads us to recognize. We believe in freedom as opposed to oppression; the Scripture injunction to "Remember those in bonds, as bound with them," not only permitted us, but compelled us to sympathize with the action of our government in breaking every yoke and letting the oppressed go free. Some have blamed us for this, but it is not possible for us to please them in this respect. They regard it only as a political question, overlooking its great importance as a moral question. We care but little for any question on the score of politics, but have a high regard for all moral issues. And we shall never violate our moral convictions, especially when based on such plain injunctions of Scripture, to appease the feelings of those who often appear to be moved more by prejudice than by revelation or the calls of our common humanity.

But this is as far as we can go. We cannot consent to enter the arena of politics, and strive as the world strives for supremacy and power. There is too much heat of passion—too much selfishness and greed of honor, in the politics of this day, as developed in all political parties. A resort to tricks and questionable methods is deemed allowable to a great extent by the party managers; so greatly so that it is difficult for a conscientious Christian to act with them and still keep himself "unspotted from the world." There are honorable exceptions; there are honest men in public life, and honest candidates for office. We respect all such. But our opportunities to judge of the inside workings of political parties have not been small. We entered a political newspaper office in 1832, in our very boyhood. We have acted with both the leading political parties at different times and on different questions of national importance. Our cautions are uttered advisedly. He who expects to dive into the business of politics and come out with a living zeal for the cause of Christ, with a conscience uncontaminated, with heart-searching piety, may expect to take coals into his bosom and not be burned, or to touch pitch and not be defiled.

We have heard of the piety of individuals and the peace of churches being greatly damaged by their entering into politics; but never benefited thereby. A zealous political partisan and a zealous Christian can hardly be found in one person. There is no good reason why the coming campaign should be a heated one, and yet we expect it will be. We deplore its probable effects; we are confident that it will greatly interfere with evangelistic work for months to come. We ask believers to watch and pray, that they be not led into temptation; that the work of God may progress; "that the word of the Lord may have free course, and be glorified."

### FOREIGN REPORTS.

OUR brethren who send money accounts in their reports from Europe are requested to give them in United States money. Sometimes we change them, but have not always time and opportunity. To most of our readers their reports convey no information as given in foreign money, of which they have no knowledge.

### NOTICE.

MRS. A. P. VAN HORN, Beaverton, Washington Co., Oregon, has been elected Secretary of the T. and M. Society of the N. P. Conference. All officers of said society should now send their business to her and it will be promptly done.

### IS IT CONSISTENT?

THE papers on the Pacific coast and in the adjoining Territories contain frequent accounts of raids upon "opium dens," and the arrest of parties patronizing these dens to enjoy the luxury of smoking opium. We are not going to find fault with the authorities—it may be all right. But our query is, why are the opium dens so ruthlessly raided while the "whisky dens" are permitted to flourish, literally to "practice and prosper," day and night, seven days in the week? We do not believe that the others are worse than these. Whisky and brandy slay their tens of thousands, yes, hundreds of thousands, openly, and unblushingly. Opium may enjoy the meagre honor of slaying its hundreds. It should be put down if it slays its tens. We do not complain of the discrimination as against opium; we do complain of the discrimination in favor of the demon alcohol, which scatters misery and ruin in every corner of our fair land.

Said one old-time public man to another, "If the people get mad they will kill you." "If they were not mad," the other replied, "they would kill you." It is proof of a sad derangement of the moral faculties of both legislators and people that this terrible scourge is allowed to exist to prey upon the health, the morals, and the property of the nation.

### THE PRESIDENCY AND THE CHURCH.

THE Chicago Alliance claims that it is the duty of the Church of this country to exert itself to the utmost to secure the election of Mr. Garfield, on the ground that he is a Christian minister, and the first one ever nominated for Chief Executive. Now we have a very high opinion of Mr. Garfield as a public man or a private citizen. We have been much on the "Western Reserve," and our knowledge of him is such that we cannot sympathize with those who assail his character. But we do see the force of the remarks of the Alliance. We do not believe Mr. Garfield is one whit more of a Christian than Mr. Hayes. And if he is elected we do not believe that his administration of the government will be at all affected by the fact that he has been a minister. We hope it will not. We think he is a conscientious man, a patriot, and a statesman. He would no doubt fulfill his constitutional obligations to the best of his ability, as a statesman, and without any regard to his previous church relations. And every conscientious officer will do the same. If we urge a man's claim to office this year because he is a minister, we need not be surprised if a man is put forward next year because he is an infidel. And whereunto will it grow?

### MANIA FOR HORSE-RACING.

NOTHING leads to unhealthy excitement more than horse-racing. Proof of this is given in the following incident. The Derby race last May was won by a horse belonging to the Duke of Westminster. "He is reported by a London paper to have looked for the winning number with quite a frenzied eagerness, and no sooner was it hoisted, and he recognized the winning horse as his own, than with three steps he was down the staircase and out on the course, waiting to lead the winner in. The duke was trembling with delighted excitement, and so agitated that he forgot to take off his hat in acknowledgment of the ringing cheers with which the victory of his horse was received from all quarters. It could not be on account of the money won, as the duke already has an annual income of four million dollars or over ten thousand dollars a day. It seems incomprehensible that the fact of possessing a horse of great speed should so move a man of sense."

This shows how dangerous it is to suffer the mind to become absorbed in such chances. Ruin is too often—nearly always—the consequence of such a course. And yet races are made the chief attraction of most "agricultural fairs." Why will not "the honest granger" reform his habits?

### FUTURE PUNISHMENT.

THE Examiner and Chronicle reports a conversation with a Congregational minister of high standing, who said "it would be hard to number those who doubt or disbelieve," on the subject of future retribution. Too much light has gone forth on the Scriptures within the last quarter of a century for men to retain faith in the church dogma of eternal misery, which is eternal life in sin. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

### FLATTERY MET.

DR. EMMONS was no friend to the custom of flattering pulpit efforts. An admirer once sent to him the following letter:—

"My Dear Brother:—I have read your sermon on the Atonement, and have wept over it.

"Yours, affectionately, A. B. C."

To which the following reply was promptly sent:—

"Dear Sir:—I have read your letter, and laughed at it.

"Yours, NATHANIEL EMMONS."

WILL Emma B. Taylor of Patrick Springs, Va., send her full address to Eld. I. Sanborn, North Scituate, R. I. Don't fail to give your county.

MRS. H. T. H. SANBORN.

### 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 Mc Allister, 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.

THERE will be a general meeting at Chico, Sabbath and first day, July 10 and 11. We hope to see the friends from Red Bluff, and others from the surrounding country present. It would be well to have the district quarterly meeting at this time, providing no other arrangements have been made. Mrs. E. G. White will be present.

### STATE QUARTERLY MEETING.

THE State Quarterly Meeting of the California Tract and Missionary Society will be held in Santa Rosa, on Sabbath and first-day, July 17, 18. A general attendance is expected.

S. N. HASKELL,  
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