

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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THE ONE HOPE.

THROUGH the night of doubt and sorrow,
Onward goes the pilgrim band,
Singing songs of expectation,
Marching to the promised land.

Clear before us through the darkness
Gleams and burns the guiding Light;
Brother clasps the hand of brother,
Stepping fearless through the night.

One the Light of God's own presence
O'er his ransomed people shed,
Chasing far the gloom and terror,
Brightening all the path we tread;

One the object of our journey,
One the faith that never tires,
One the earnest looking forward,
One the hope our God inspires.

One the strain that lips of thousands
Lift as from the heart of one;
One the conflict, one the peril,
One the march in God begun.

One the gladness of rejoicing
On the far eternal shore,
Where the One Almighty Father
Reigns in love for evermore.

Onward therefore, pilgrim brothers,
Onward with the Cross our aid;
Bear its shame, and fight its battle,
Till we rest beneath its shade.

Soon shall come the great awaking,
Soon the rending of the tomb;
Then the scattering of all shadows,
And the end of toil and gloom.

—Sabine Baring-Gould.

General Articles.

ISRAEL LEAVES SINAI.

BY MRS. E. G. WHITE.

NEARLY a year did the children of Israel continue to encamp at Sinai. Here their worship took more definite form, and they were more thoroughly organized preparatory to entering the land of Canaan, of which God would soon have given them possession had they not been rebellious. Arrangements were here made to have everything pertaining to their journey done with order and exactitude. To the tribe of Levi was assigned the sacred work of caring for and bearing the tabernacle and its belongings. This tribe was divided into three parts, according to the descendants of the three sons of Levi, and to each division was given a specified portion of the work.

The tabernacle was to occupy a central position in the encampment. Close by in front of it Moses and Aaron were to pitch their tents. On the south side were to be the Kohathites, whose special duty it was to care for the ark and the other furniture belonging to the tabernacle. And on the north side were the Merarites, whose particular part it was to take charge of the pillars, sockets, boards, etc.; while in the rear were placed the Gershonites, who were to take charge of the coverings and hangings of the tabernacle.

In all their journeyings they were required to observe perfect order. Every tribe bore a standard with the sign of their father's house upon it, and under that particular standard they were required to pitch their tents. Whenever the ark moved, the entire camp journeyed, the different tribes marching in order under their own standards. Just in front of the ark marched Moses and Aaron, and near to them came the sons of Aaron, each bearing a trumpet. Through these they were to signify to the people the directions

which they received from Moses. Special instruction was given to the people, so that they understood the sounds of the trumpets, and directed their movements accordingly.

A special signal was first given by the trumpeters to call the attention of the people. Then all were to be attentive and obey the certain sound of the trumpets. There was no confusion of sound in the voices of the trumpets, therefore there was no excuse for confusion in movements. The head officer over each company gave definite directions in regard to the movements they were required to make. None who gave attention were left in ignorance of what they ought to do. If any failed to comply with the requirements God gave to Moses, and Moses to the people, they were punished with death. They had no excuse to offer that they knew not the nature of these requirements, for they would only prove themselves willingly ignorant, and would receive just punishment for their transgression. If they did not know the will of God concerning them, it was their own fault. They had all the opportunity of knowing that others had, therefore their sin was regarded by the Lord the same as if they did hear and then transgressed.

And if any man from curiosity, or from lack of order forgot his position, and touched any part of the sanctuary, or furniture, or even came nigh any of the workmen, they were punished with death. God did not leave his holy tabernacle to be borne, and erected, and taken down, indiscriminately, by any tribe who might desire to do it. Persons were chosen to the office who could appreciate the sacredness of the work in which they were engaged. And these men appointed of God were directed to impress upon the people the especial sacredness of the ark and all that appertained thereunto, lest they should look upon these things without realizing their holiness, and by making sacred things common should be cut off from Israel. Everything pertaining to the most holy was to be regarded with reverence and holy awe.

The Lord would manifest to Israel in the explicit directions given them, that he is a God of order, that he would have everything connected with his work move forward with regularity and system. The Lord changeth not, and he is just as pleased now as then to have his ministers cultivate a love for order and discipline, that their efforts may be characterized by neatness, thoroughness, and exactitude. By precept and example they should educate the people to work in harmony. If order and discipline are essential to the success of an army on the battle field, how much more essential are they to the success of those who have enlisted in the army of the Lord.

Perfect order characterizes all the movements of the angels of God. We are in the world as the children of Israel were in the wilderness, to be fitted for the heavenly Canaan, and the society of holy angels. We should carry out as far as possible in our families and in the church the order and harmony of Heaven. Angels of God often turn away in grief from those who excuse disorder and confusion as very trivial matters; they are not authorized to bless such. All who desire and expect the co-operation of the heavenly messengers must work in unison with them. Satan understands that success will only attend unity of action. He well knows that independence, self-exaltation, and pride caused him to lose paradise, and he is constantly tempting others to rebel against order and discipline that they may share his fate.

The delay of the Israelites at Sinai was a necessary part of their discipline. The millions of people had started out from Egypt with enthusiastic hopes and eager expectations of marching direct into the land of their promised inheritance. But instead of this they were compelled to wander up and down in the barren wilderness

with no prospect of making a home. This was the result of their own course of disobedience, which placed them in a position where God could not establish them in the promised land. If they carried their murmurings and jealousy into the land with them, they would degenerate as a people, and become more offensive to God than those whom he would drive out before them; for just in proportion as they had received light, and God had manifested his marvelous power to them, would be their sin in distrust and rebellion.

The Levites were specially honored of God to bear responsibilities, because they had not been swerved from their allegiance to him, and had not united with the others of Israel in worshiping the golden calf. Although it was painful for them to bear the sword against their brethren and kinsmen, they had been faithful and true to execute all the commands of God in punishing with death those who persisted in justifying their apostasy and idolatry.

When the signal was given for the encampment to move from their home at Sinai, to many it was a welcome sound. While engaged in building the sanctuary, their busy activities had served to keep them contented; but that work being accomplished, inactivity was becoming wearisome. Even the toils of their journeying were more welcome to them than to have nothing to do. But while some desired the change, many were loth to leave the place. They had encamped so long in that vicinity that it had become their home. They had learned to love to look upon the sacred mount upon whose hoary peaks and barren ridges the grand and awful glory of God had so often been displayed. The scene seemed to be engraven upon the tablets of their hearts. With many the place was so closely associated with the presence of God and holy angels that it seemed too sacred to leave thoughtlessly or even gladly.

These granite walls had been lifted that God might here gather to himself a people apart and separate from every other nation, to repeat to them his holy law. And now they were about to take up their line of march, they knew not whither. All eyes were turned anxiously toward the pillar of cloud, to see in what direction it was moving. And when it started in an easterly direction, where were presented only the mountain masses huddled together black and barren, some became sad, others dissatisfied and gloomy. But at the proper signal from the trumpeters, the entire camp set forward, each tribe occupying the exact position specified by the Lord, and bearing the standard of their father's house.

STEADY WORKERS.

THAT was a suggestive answer of the little boy, who, when asked if his father was a Christian, replied that he was, but that he did not work much at it at present. A similar remark was lately made by a working man at a religious meeting in Liverpool.

He said, "I used to be an 'odd job Christian,' but now I am working full time."

I am afraid there are too many "odd job" Christians; too many who engage now and again in the work of the Master, but who cannot be relied upon for steady work. In this connection it would be well to remember the fable of the tortoise and the hare. Even the slow, steady worker is better than the most skillful "odd job" worker. Reader what kind of a worker are you?

Can you answer this question? You should answer it, and more, you should answer it decidedly; answer it now. You know what you have been, what you are now; but there is no telling what you may be. The blessed Master calls on each of us to work in his vineyard. "Whatever is right," says he, "I will give you." The great want of our Zion is steady workers.—Sel.

DAY OF THE LORD.—NO. 6.

"THE VOICE OF THE DAY OF THE LORD."

DURING the manifestations of divine wrath, at the commencement of the day of the Lord, "The Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hail-stones." Isa. 30:30. Of the kings and rulers of earth which set themselves in battle array, and take counsel together against the Lord, and against his anointed, it is said that the Lord shall "speak unto them in his wrath, and vex them in his sore displeasure." Ps. 2.

This voice of the Lord is predicted in many places of Scripture, and always in connection with the battle of the great day, or, in other words, the treading of the wine-press of the wrath of God. The prophet Joel gives a description of the assembling of the nations, and the descent of the "mighty ones" from Heaven to the battle, "to judge all the heathen round about." (Comp. Rev. 19:11, and onward.) The sickle is put in, for the harvest is ripe; the wine-press is full, the vats overflow, "for their wickedness is great." And in this connection it is said, "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake." Joel 3:9-17. Mark the effect of the Lord's voice—the heavens and the earth shall shake. The Zion or Jerusalem from which the Lord utters his voice, is not on earth, but in Heaven. It is what Paul calls, "Jerusalem which is above"—the "heavenly Jerusalem." This will be evident from the quotation which follows:—

"The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord." Jer. 25:30. This takes place at the pouring out of the seventh vial. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of Heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon earth, so mighty an earthquake and so great." Rev. 16:17, 18.

Thus we learn that when the great day of the Lord's wrath begins, the voice of the Almighty comes from his holy habitation on high, from the heavenly Jerusalem, from his temple, and his throne which is between the cherubim, and the effect is, the heavens and the earth shake, mountains and islands are moved out of their places. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hide themselves in the dens and in the rocks of the mountains; and say to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:12-17. "The powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:29, 30. By comparing the scriptures we discover their harmony and beauty. The shaking of the heavens and the earth immediately precedes the second advent of the Son of man. What causes this shaking? The voice of God, which comes from the throne in Heaven, saying, "It is done." What is done? The seven last judgments of God—the vials of his wrath which are to desolate the earth of all its tribes—have been poured out. But why come these desolating judgments?—why does the curse devour the earth? Because of sin, which is the transgression of God's law—the ten commandments. The question is answered fully and clearly in the twenty-fourth chapter of Isaiah. After foretelling the utter desolation of the earth, the Spirit of truth continues: "The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken

the everlasting covenant. Therefore the curse hath devoured the earth," etc.

Here the reason is plainly given. It is the violation of the laws of God. He has never published but one entire code of moral laws, and that code is the ten commandments. These laws have all been transgressed, but one of them has been changed by men. They have changed the ordinance. This I think is the Sabbath law. It is the law concerning which a change is pleaded in excuse of its violation. All laws are ordinances; though there is a clear distinction between moral laws and the ceremonial ordinances of the church in either dispensation. The "everlasting covenant," which men have broken, and the violation of which brings the curse, consists of those laws of which the Sabbath ordinance is a part. This is proved by the following scriptures:—

"And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:12, 13. This proves what covenant was given to Jacob for a law. Our next testimony will prove that "the same" is the everlasting covenant. "Be ye mindful always of his covenant; the word which he commanded to a thousand generations; even the covenant which he made with Abraham, and his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant." 1 Chron. 16:15-17. If the Bible can prove a proposition, our proposition is proved. The covenant promises to Abraham related to the new earth. They made him "heir of the world;" and he looked, according to God's promise, for "a city that hath foundations"—"the heavenly Jerusalem." See Rom. 4:13; Heb. 11:10; Rev. 21:10, 14. This is Abraham's inheritance; and in this inheritance the "everlasting covenant" will be kept by him and all his seed; and the Sabbath commandment will not be excepted. See Eze. 37:24-26; Isa. 66:22, 23.

The way is now open to understand the language of the apostle: "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as things that are made, that those things that cannot be shaken may remain." Heb. 12:26, 27. See the context. God's voice shook the earth when he confirmed the holy principles of his divine law, speaking the ten commandments to all Israel from the summit of the burning mount. Terror seized the people, and even Moses, who was accustomed to receive communications from Heaven, said, "I exceedingly fear and quake." The great Jehovah has promised to utter his awful voice again. It comes, this time, from on high—from his holy hill—and all the earth shall hear. He speaks in vindication of those righteous principles which he before promulgated from Sinai. His sore judgments are poured out upon the transgressors of his law, his justice stands approved while his terrific and vindictive voice exclaims, *It is done!* "The earth is moved exceedingly." It reels to and fro like a drunkard. It is moved out of its place like a cottage; and because the transgression thereof is heavy upon it, "it shall fall and not rise again." See Isa. 24:19, 20. O sinner, what will you do in that day? Can you stand before the exceeding terror of that voice, which, when uttered in comparative mildness, made Moses, the man of God, exceedingly fear and quake? Thank God! there *now* is hope. A refuge in Jesus will be a shelter from the storm. His love still pleads. O, forsake your sins and embrace him now. Receive the "kingdom that cannot be moved," and be of those that cannot be shaken, but remain.

False shepherd, beware! You that are flattering yourself and your hearers that God's holy law has been abolished or changed. That voice by which it was uttered will soon convince the world that "God can never lie nor ever change." There will be a howling among the shepherds, those who, professing to be servants of God, have spent their strength in fighting that law which is the truth, and used their influence to people the regions of despair and death. O, professing minister, take timely warning and escape their fate!

R. F. COTTRELL.

THE fear of the Lord is the beginning of wisdom.

IS EVOLUTION SCIENCE?

It is not the purpose of this paper to show that development, or even evolution, is either contrary to the teachings of the Scriptures or atheistic.

There are many of us who think that there is a doctrine of "development"—or "evolution," if you please—which is not only theistic, but also consistent with a pretty rigid doctrine of the inspiration of the Scriptures. We believe, with M. Janet, that any rational theory of evolution neither excludes nor renders useless final cause, and, therefore, is not atheistic.

The point which we make is one which men of broad and comprehensive philosophy almost universally make. It is not that evolution is not scriptural, nor that it is not compatible with the received theology; but that it is not science. Please credit us not with "judicial blindness," but with the same desire for truth which animates the editor of *The Independent*, and give us the same right of free thought. The question is one of scientific truth. Is evolution true, or is it false? If true, we desire to know it to be so and to believe it with all the heart. Let the truth prevail, though the heavens fall. We most heartily indorse your indorsement of Dr. Patton's words, and insist upon their application to science, as well as to religion. We must have something more than assertion. We demand proof. But, if evolution be false, we want to know that and to treat it accordingly. For reasons which seem to us good and sufficient, we do actually believe that the doctrine of evolution, which you say "we are all taught in our best schools, by our scientific authorities, almost without exception, and we laymen in science are, therefore, compelled to believe," is unscientific and false. On that ground, and on that alone, we reject it, just as we reject the superstitions and irrational dogmas of the theologians.

The question may be settled by appeal either to scientific authorities or to scientific principles.

If the appeal be to scientific authority, the question is not to be settled by counting noses or comparing avordupois. Who are the scientific authorities? All the teachers of science in our colleges and technical schools? There are many industrious, scholarly, and able men who are teaching philosophy in our schools, with a breadth of understanding and depth of research certainly not inferior in the average to that of the teachers of the physical sciences; but who would think of appealing to them as "authorities" in philosophy, and matching the vote of any one, or any score of them, with that of Professor Bowen, or President Porter, or President McCosh, or of the few other men of their order? The opinion of a thousand of the ordinary teachers might have absolutely no weight, as opposed to one of the "authorities" in philosophy; in fact, would have little weight in any event, except as backed with most cogent reasons. With just as little propriety can the mass of teachers of science in our colleges be appealed to as "authorities." They may be able and earnest men, rising men, and destined to become distinguished; and yet the opinion of a thousand names of them weigh only as a feather when cast into the scales against a scientific conclusion of an Agassiz, a Henry, a Dana, or a Guyot.

In short, there are only a very few scientific authorities, in any proper sense, before whom even those "laymen in science" who propose to keep their mental freedom and their manhood should think of bowing. *Who are these authorities?* If the word of such men as Professor Tait is to be taken, they are not the mere experimentalists, the men of facts and display. Facts are not science, nor is the brilliant experimental and rhetorical display of them. As a showman, Professor Tyndall may be a scientific Barnum, and yet have little weight as against Faraday, a man without such showy qualities. The authorities are not the dreamers, the men of phantasy. Bacon's words concerning such men are as true to-day as when he first uttered them. The Haeckels can never be scientific authorities. Exact science, according to Professor Tait, is an altogether different thing:—

"That which is properly called physical science is the knowledge of relations between natural phenomena and their physical antecedents, as necessary sequences of cause and effect, these relations being investigated by the aid of mathematics—that is, by a method in which the processes of reasoning, on all questions that can be brought under the categories of *quantity* and of *space-conditions*, are rendered perfectly exact."

The men of breadth and depth who are masters of these processes, and who push out their investigations into the regions beyond, are the authorities in science. They are not all evolutionists, but are mainly on the other side. Louis Agassiz, Joseph Henry, John William Dawson, and Arnold Guyot agree in pronouncing the doctrine of evolution unscientific and false. They and such as they are the "authorities" on this side the ocean, and the unanimous vote of the professors against them should, as a mere expression of opinion, have but little weight. Exact science on the other side of the waters protests with equal weight of authority against confounding evolution with science. Mivart, the most accomplished naturalist in Great Britain, has pronounced it a "puerile hypothesis." Lionel Beale, the authority in biology, rejects it utterly, declaring that "correlation," its assumed principle, "is the 'abracadabra' of mechanical biology." Virchow, "the foremost chemist on the globe," a man, in phrase of the *London Times*, "opposed to every species of orthodoxy and altogether innocent of faith," affirms that "all real scientific knowledge has proceeded in the opposite direction," and styles the circles of materialistic evolutionists "bubble companies." Professor Tait declares that the evolutionists are "not in the slightest degree entitled to rank as physicists"—i. e., they are excluded from the ranks of exact science. Sir William Thompson, by his investigations in mathematical physics, has taken away from the evolutionist the ages upon ages absolutely essential to the maintenance of his hypothesis. These are the characteristic views of the scientific authorities abroad, the men who have a right to say something on this subject.

If, on the other hand, the appeal be to scientific principles, the question is not to be settled by enumerating assertions or estimating the force of spent breath. Give us thoroughly grounded principles. Science, so-called, which is not based on solid and sufficient reasons, will as inevitably go down as will a theology resting on like slender basis. The ages have as little respect for irrational science as for irrational religion.

The scientific authorities agree with the logicians and philosophers that three things are essential in any complete inductive science: exact observation of facts, correct interpretation of the observed facts, and consistent logical construction of the results of the observation and interpretation into scientific system.

The scientific authorities, waiving the rights of authority, demonstrate in the name of exact science that evolution violates these fundamental principles. It has no solid basis of carefully observed facts. It does not correctly interpret the facts it adduces. As a so-called scientific system, it is not the product of the consistent logical embodiment of the results of observation and rational explanation of facts. In other words, *it is not science.*

The philosophers and logicians prefer the same charge against the evolution doctrine. *It is not science.* It assumes, rather than investigates or proves. It uses deduction where only induction is logically and scientifically admissible. In short, it comes very near to being a return to the method of the Middle Ages, which so long stood in the way of scientific progress. As the philosophers and logicians are the authorities in logical and scientific method, we are warranted in assuming that the criticism of Ulrici, of Halle, or of Professor Birks of Cambridge University, or of Professor Bowen of Harvard University, on the scientific value of the hypothesis of evolution is worth a thousand times more than that of the average teacher of science in our schools.

Is it any wonder that, in the interests of clear and exact thinking, such men as President Seelye sometimes become a little impatient with the so-called scientists? Take, as an illustration of the quality of the so-called science, the well-known passage from Mr. Darwin:—

"The early progenitors of man were, *no doubt*, covered with hair, both sexes having beards. Their ears were pointed and capable of movement, and their bodies were provided with a tail. . . . The foot . . . was prehensile, and our progenitors, *no doubt*, were arboreal in their habits, frequenting some warm, forest-clad land. . . . At an earlier period the progenitors of man *must have been aquatic* in their habits."

When men laud this as "advanced science," we have to say that it is simply a double "no doubt" and a "must have been" resting on a hypothesis which is conceivable, but has not a fact to support

it. We protest, in the name of sound thinking, against the almighty *mustbeity* with which the evolutionist constructs his system; and we do it for the same reason that we protest against the equally potent *mustbeity* and *perseity* of the speculative philosophers and theologians. Let us have men quoted as authorities who are in reality authorities. Let us have real science, and not sham science. It is, doubtless, true that evolution is taught in many of our colleges. We have known some of the young men whose faith has been wrecked by it. So much the worse for the science in our colleges. Still, we have the fullest faith in true science, and so we have in the religion of the Bible, and we have just as much in the consistency and harmony of the two; but we doubt whether the faith of men in either science or the Bible will ever be increased by teaching that "evolution is science."—*President D. S. Gregory, D. D., in The Independent.*

ARE ALL DAYS ALIKE?

THE assertion is so often made that "there is no difference in days," that I would like to present a few thoughts on the subject. The Bible is the only book that pretends to give us any instruction in reference to the origin of the days of the week, so we will go to that for light. It gives us an account of the beginning of the weekly cycle of just seven days. In the first chapter of Genesis, we learn how the first six days of this cycle were made. They were employed by the Creator in labor, and were consequently designed for working days.

"Six days shalt thou labor, and do all thy work." Ex. 20:9. If they were to do *all* their work in six days, there are but six working days." "The gate . . . shall be shut the six working days." Eze. 46:1. This text leaves us to infer that there is one day in each week that is not a working day. Let us turn to the record of the first weekly cycle, and we shall find how the Creator was employed on the seventh day. Gen. 2:2: "And he rested on the seventh day from all his work which he had made." Six days for work—one day for rest. Who dare say all days are alike?

"In it [the seventh day, the Sabbath], thou shalt not do any work." Ex. 20:10. Jesus says, "The Sabbath was made for man"—for all mankind. Mark 2:27. Then again, God has especially honored the seventh day. Gen. 2:3: "And God blessed the seventh day and sanctified it." Ex. 20:11. "Wherefore the Lord blessed the Sabbath day and hallowed it." God never rested on either of the first six days of the week, but he did rest on the seventh day. He never blessed or hallowed either of the first six days, but he did both bless and hallow the seventh day.

The Sabbath is the Lord's day. Gen. 2:3; Ex. 16:23; 20:8, 11; Isa. 58:13; Mark 2:28; Rev. 1:10. Please read Isa. 58; Prov. 28:9. He calls the seventh day holy, "my holy day." Isa. 58:13. He "hallowed it," or made it a sacred or holy day. Ex. 20:11. Moses said of it, "To-morrow is the rest of the holy Sabbath unto the Lord." The Lord showed marked respect for the Sabbath while feeding the children of Israel with manna from Heaven. Ex. 16:26: "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none."

"Remember the Sabbath day to keep it holy." Ex. 20:8. Do not keep it to make it holy (for we cannot make a day holy by keeping it), but keep it because it is holy. Are all days holy? No, only one day of the seven, and that is the seventh day. The Lord complains of his people for shutting their eyes to his Sabbath. They put no difference between the holy and profane; they claim that all days are alike, losing sight of the sacred and holy character of the Sabbath, and thus he is profaned among them.—Eze. 22:26.

After God has bestowed such especial honor upon one, and only one, of the seven days, can we say, There is no difference in days, but one is just as holy as another? Those who say this make God a liar and his word false. This is a fearful charge, truly. "Let God be true, and every man a liar." "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." Ps. 119:160.

T. M. STEWARD.

A WHITE garment appears worse with slight soiling, than do colored garments much soiled; so a little fault in a good man attracts more attention than do great offenses in bad men.

SAVED BY A THREAD.

A BOLD adventurer went alone into the catacombs of Rome. Few men with a guide even, dare to tread those hideous caverns of darkness and the dead. Fastening a thread at the entrance, and taking a spool in one hand and a lamp in the other, he plunged into those subterranean solitudes. Impelled by a passion for historic lore, his excited curiosity found ample gratification. Around him were scattered, in confusion, the ruins of Roman magnificence and art. Imagination was busy in rebuilding, from those fragments, the grand structures of Rome's faded splendor. Self-forgetful, in his intense interest, and heeding not his steps, he stumbled and fell. Instantly his light was extinguished. The spool flew from his hand, and was lost. A horror of darkness surrounded him. In vain he searched for the lost thread. Overcome with the strange oppression of fear, he fainted. When he revived he found the spool in his hand, which he must have found before, and held unconsciously during his swoon. Following the thread, he soon saw glimmerings of light, and came forth from the catacombs, *saved by a thread!*

Our planetary world is a vast catacomb. Around us are strewn the ruins of former ages. Beneath our feet is the dust of past generations. Human experience seems a very uncertain light to guide us, judging from the constantly occurring failures of men. We cannot penetrate with certain vision one moment into the future. We know not the hidden mysteries of a coming hour.

One eye alone penetrates the future. He dwelleth in the light. He knows all the intricate paths and hidden events of coming time. His word and Spirit are our guides. They never mislead. It may require careful stepping, anxious watching and confiding trust; but they will lead our fainting souls through the chilling gloom of earthly darkness to the open portals of endless day. The thread of divine truth, carefully followed, will lead our bewildered feet to unfailing light.—*Domestic Journal.*

IT'S NO USE.

It is said that a country woman went into a store on Hanover St., Boston, one day, and, putting four dollars on the counter, remarked to a clerk: "There; fourteen years ago—'twill be fifteen this fall—I bought something next door, and gave them a dollar bill; but they couldn't give me the change, so they sent a boy into the next shop, and he brought me back the change for five dollars instead of one. I took it, but 'taint no use; I ain't going to keep it any longer; so there it is, all back again." And before the astonished clerk had time to make any inquiries, she was gone.

Poor woman. She had endured fourteen years of trouble for a single sin, and at last had to confess and make restitution. It was well that she had courage and grace to do it finally.

We heard of an old, grey-headed man who took a returned missionary aside one day, and confessed to him how fifty years before when they were boys together he picked up and kept a quarter of a dollar which the missionary lost, and tried in vain to find. "I have carried the load on my conscience," said he, "for fifty years, and I would not carry it fifty years longer for the whole world." And so he paid him back a silver dollar, and begged that he would forgive the sin committed so long ago.

It is of "no use" to sin. If you have done wrong, make it right; and the quicker you do it, the better; life is uncertain; time is short, sin is a heavy load here, but it will be heavier still to bear it before the judgment-seat of Christ. Make haste, then, to get rid of every sin; fly to Christ for pardon and for peace, and make ready to stand accepted and blameless in the Judgment day that is "near and hasteth greatly."

A SMILE.—Who can tell the value of a smile? It costs the giver nothing, but is beyond price to the erring and relenting, the sad and cheerless, the lost and forsaken. It disarms malice, subdues temper, turns hatred to love, revenge to kindness, and paves the darkest paths with gems of sunlight. A smile on the brow betrays a kind heart, a pleasant friend, an affectionate brother, a dutiful son, a happy husband. It adds a charm to beauty, it decorates the face of the deformed, and makes a lovely woman resemble an angel in paradise.

THOUGHTS ON BAPTISM.—NO. 15.

"A SAVING ORDINANCE."

It is fitting that we notice an objection which is presented in the form of a query respecting baptism as a saving ordinance.

There may be those who have so often heard the question, "Is baptism a saving ordinance?" asked by those in whom they have confidence, that they have come to think it allowable and proper. For such we desire to exercise the largest charity; yet we must express our conviction that the question originated in a spirit of rebellion and self-will. Its evident intention is this: If it is saving, if we cannot possibly be saved without it, then we will observe it; but if we can be saved without it, then we will disregard it. Or, in other words, we know that the Lord commanded it, and it is our duty to obey; but if we can be saved some other way, we choose to disregard his commandment. If this is not what the question amounts to, we must confess we cannot understand the language. A heart thus disposed would ask, "Lord, what may I do?" and not "Lord, what wilt thou have me to do?"

Moreover, this question is almost always asked by those who repudiate immersion and advocate "infant baptism." This is a strange inconsistency on their part. If their views of "infant baptism" are correct, then baptism is to infants "a saving ordinance" to the fullest extent of the term. It is made the means, *the only means*, of *grace* to them. Without faith, without repentance, without any act of accepting the gospel or of following Christ, they are, *by baptism alone*, made heirs of God, partakers of the Heavenly Gift, and inheritors of eternal life. Many, even in our own day, and in our own land, hold baptism in this very light. Yet they are often the very first to blame us for our tenacity in holding to baptism, in its form and design, as we find it revealed in God's word.

It is not our province to inquire whether it is necessary to our salvation or not. We should look to *duties*, and leave *results* with God. It is not the part of a faithful servant to ask, "Why am I required to do this?" It is enough to know that we *are* required to do it. James, the apostle of the Lord, gave a stern reproof to this spirit of caviling inquiry, in condemning those who assume to be *judges* of the law, rather than *doers* of it.

Our answer to the question is both Yes, and No. *Everything* which the Lord requires is saving; yet *no one duty* has salvation in itself alone. If the question means this: Will baptism save me if I neglect other duties? then we answer, No; there is nothing in the Bible which is saving in this sense. Salvation was never made to rest on any such grounds. But if it means: Must I submit to everything which God commands in order to be saved? then we reply, Yes; there is no other way of salvation but conformity to the divine will. Man shall live "by every word that proceedeth out of the mouth of God."

The spirit which prompts such a question is only a selfish one, and we aver that selfishness has no place in the gospel. The duty of the Christian is to follow Christ; and not a shade of selfishness was shown in all his life. He said he came not to do his own will; and if he, the Lord of life and glory, renounced his own will, is it too much for us to renounce ours? Can we indeed follow Christ and indulge our selfishness and self-will? If so, his example must pass for nothing.

If we can be saved in a way of our own choice, then did God reveal his will in vain, and Christ died in vain. We could follow our own ways and indulge our selfish feelings without the Bible and without the death of the Son of God. But the querist may say: "It was necessary for us that Christ should die, and open the way of salvation; but since he has died for us it is not necessary for us to be so strict in conforming to the rules laid down in the Scriptures. Before Christ died, in the dispensation of law, men were bound by the express terms of the revelation; but not so in this dispensation of grace, in which a larger liberty is allowed." This statement is no mere supposition, or "fancy sketch." It has actually been urged, not on this subject alone, but on other subjects also. It is equivalent to saying that without the death of Christ obedience to the revealed will of God was necessary; but since he has died we may be saved without conforming to the rules he has laid down. But what is this but making "Christ the minister of sin"? whereas

the Scriptures declare that he is the minister of righteousness. Have we yet to learn, in this our age, that he came to serve his Father's will; to "save his people from their sins;" "to put away sin by the sacrifice of himself"?

That antinomian position is so far from being true, that Jesus himself shows that sin would have been more excusable (if it be allowable to use the word in such a case), if he had not come into the world; "but now they have no cloak for their sin." If God would suffer and bear with those times of ignorance, he does so no longer, "but now commandeth all men everywhere to repent," or to turn from sin. Would that men would put aside their lawlessness, and learn to submit to all the divine requirements. It is the self-same spirit which rejects the law of God and the ordinances of the gospel, for the gospel is the means appointed of Heaven to put away transgression and to bring sinful man to obedience to God. And it is the same spirit of submission to divine authority which leads to keeping the commandments of God and the faith of Jesus. Rev. 14:12. Jesus said, "I and my Father are one;" and men are now to honor the Son *even as* they honor the Father,—neither more nor less. They who do not find the gospel the means of glorifying God the Father, have studied in vain.

Reader, have you followed the Saviour in this ordinance of his own appointment, which he honored by his own example? Have you died to transgression and been buried with your dying Lord in baptism? If not, then we inquire, "Why tarriest thou?" Some say they tremble and hesitate, because it is a very solemn thing to obey this ordinance. True; but is it not a very solemn thing to disregard and neglect it? If we should tremble at the thought of obedience to the divine requirements, much more should we tremble at the thought of disobedience.

We invite the *young*. We believe in baptizing the children when they turn to Jesus, the children's loving friend. As personified by Wisdom, he says, "Those that seek me early shall find me." Prov. 8:17. This is a precious promise; but if you neglect it, you will soon grow beyond it. By and by we may hear him speaking thus: "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29:1. Do not think it a hardship to serve the Lord; Wisdom's "ways are ways of pleasantness, and all her paths are peace." Prov. 3:17. There is no peace found in sin. There is no sight more beautiful than to see young people give their hearts to God, and follow their Saviour in baptism. Angels in Heaven as well as saints on earth rejoice at the sight. Do not say that you will wait till you get older; if you are old enough to sin, you are old enough to repent. And remember too, *you are always old enough to die*. There is no time for delay. "You know not what a day may bring forth." Many, very many, have deeply regretted that they put off the work of obeying God. But not one, no, not one of all the multitudes who have served God all their lives, was ever known to utter one word of regret that he early set out to follow his beloved Lord. Come now. "Now is the accepted time."

We invite the *middle-aged*. How often do those in the prime of life say, "When I get more settled in life, and old age comes on, then I will serve the Lord." Think what this means. Do you realize what an insult this is to your Creator? what a contempt of the claims of the Saviour? It means that you take pleasure in trampling on the law of the great God; though he is the author of every blessing you enjoy, and has a just right to the affection of your heart and the service of your life, you choose to despise his authority and rob him of that which is justly his, as long as you can do it successfully, or can find pleasure in it. But when you have spent the strength of your manhood or womanhood; when you have insulted the love of God and defied his threatenings as long as you can,—then, when your energies are failing, and your power to work in his cause is gone, you will come to him and offer him the *privilege* of taking you, a moral wreck, to save you from the consequences of your unutterable folly and wickedness. Do you not wonder that God, the infinitely just God, spares you to pursue such a course? Is it not surprising grace that he ever saves an aged sinner? Are you *sure* that you will live to carry out your plans; that you will not be cut off in your obsti-

nacy? Is the dear Son of God, who died to open a way of salvation to you, and now pleads his precious blood in your behalf—is he less worthy of your best efforts, of the strength of your manhood, than Satan, who is ever seeking to ensnare you and to lead you on to ruin? Young man, young woman, what are you doing? Whither are you going? Reflect. Stop! your next step may take you beyond the bounds of mercy. Turn now from sin; die, yes, die to the transgression of God's holy commandments, be buried with your precious Saviour, and rise to live unto God: to enjoy peace—his peace—a peace that passeth all understanding, even in this life, and eternal life and glory in his kingdom. Think of this joy and glory. And can you have it? Yes, you may; but do not delay, for the future has no certainties for you.

We invite the *aged*. What excuse can the aged offer for persisting in disobeying God? What hope of this life—what joy of earth—can stand between them and their duty to their Saviour? They will answer that it is hard to repent of a whole life of sin; hard to overcome habits of life so long settled; hard to change the whole current of thought, of feeling, and of action, when all have been so long established. They say, "If I were only young, how easy it would be to give my heart to God." If my sins were not so many, if my heart had not grown so hard in the years of my trifling and folly. Oh that I had repented in my youth! But now I fear it is too late." Let the youth listen to this and take warning. Too late! it is too late for you to linger, to trifle on the verge of eternity. Too late to waste any more precious time; you have none to spare. Jesus yet calls. Cast yourself on him now, and prove the depth of his love. It may indeed be too late to-morrow. His mercy has followed you all your life. It lingers for you still. You cannot afford to add to the ingratitude of your past life by spurning the last call of mercy.

"Let youth in its freshness and bloom, come!
Let man in the pride of his noon, come!
Let age on the verge of the tomb, come!"

"And whosoever will, let him take the water of life freely."
J. H. W.

WHY HE STAYED.

THERE is a story of a man who attended an evening party, and stayed very late. One after another the guests thinned out; but he still remained. At length his persistency attracted attention, and on being asked for an explanation he replied that he had observed that whenever one of the guests left, those who remained commenced talking about him, and saying all manner of things concerning him; and he consequently concluded that he would stay until all the rest were gone, and so escape the criticisms to which they were subjected.

We have seen occurrences in religious circles which have reminded us of this circumstance. It is noticeable that when a person retires from some sectarian circle where he has been associated, that as soon as he is gone his old associates begin to talk about him. Sleeping scandals suddenly awake, and are galvanized into life. He was supposed to be a very decent sort of man, but his change of relations has changed everything, and those who flattered and petted him it may be are the very first to spurn and scorn him.

This can hardly be esteemed as profitable. It is better to "speed the parting guest;" and there is little propriety in criticising and abusing in his absence, the man who was honored and approved while present. There may be some who will stay for fear that the company will talk about them as soon as their backs are turned, but any fellowship or association built upon such a basis is not the most desirable or the most enduring.

Christ says to his disciples, "I am the door; by me if any man enter in he shall be saved, and shall go in and out and find pasture." It is the privilege of the man who has entered through Christ the door, to "go in and out," self-appointed gate-keepers and toll-takers to the contrary, notwithstanding. It is the duty of Christians to observe the laws of Christ and maintain the discipline of his church, and a watch-care over each other. But they are to do this while they have opportunity; and throwing mud at people after they have gone, is a poor substitute for the exercise of faithful discipline and watch-care while they remain within their fellowship.—*Christian*.

PRAYER makes Christ's life stir like a pulse within.

THE CHURCH SURRENDERING.

DR. TALMAGE, speaking of the present position of the churches, says:—

I simply state a fact when I say that in many places the church is surrendering and the world is conquering. Where there is one man brought into the kingdom of God through Christian instrumentality, there are ten men dragged down by dissipations. Fifty grog-shops are built to one church established. Literary journals in different parts of the country are filled with scum, dandruff, and slag, controlled by the very scullions of society, depraving everything they put their hands on. Three hundred and ten newspapers, and journals, and magazines in New York, and more than two hundred of them depraving to the public taste, if not positively inimical to our holy Christianity. Look abroad and see the surrender, even on the part of what pretend to be Christian churches, to spiritualism and Humanitarianism and all the forms of devilism. If a man stand in his pulpit and say that unless you be born again you will be lost, do not the tight kid gloves of the Christian, diamonds bursting through, go up to their foreheads in humiliation and shame? It is not elegant.

There is a mighty host in the Christian church, positively professing Christianity, who do not believe in the Bible, out and out, in and in, from the first word of the first verse of the first chapter of the book of Genesis, down to the last word of the last verse of the last chapter of the book of Revelation. And when, a few Sabbaths ago, I stood in this pulpit and said, "I fear that some of this audience will be lost for the rejection of Christ," why there were four or five of the daily papers that threw up their hands in surprise at it. Oh! we have magnificent church machinery in this country; we have sixty thousand American ministers; we have costly music; we have great Sunday-schools; and yet I give you the appalling statistic that in the last twenty-five years, laying aside last year, the statistics of which I have not yet seen—within the last twenty-five years the churches of God in this country have averaged

LESS THAN TWO CONVERSIONS A YEAR

each. There has been an average of four or five deaths in the churches. How soon, at that rate, will this world be brought to God? We gain two; we lose four. Eternal God! what will this come to? I tell you plainly that while here and there a regiment of the Christian soldiery is advancing, the church is falling back for the most part, and falling back, and falling back, and if you do not come to complete rout—aye, to ghastly Bull Run defeat—it will be because some individual churches hurl themselves to the front, and ministers of Christ, trampling on the favor of this world and sacrificing everything, shall snatch up the torn and shattered banner of Emanuel, and rush ahead, crying: "On! on! This is no time to run; this is the time to advance."

"CLEAN OUTSIDE."

WHEN the first missionaries at Madagascar had converted some of the islanders there, a Christian sea captain asked a former chief what it was that first led him to become a Christian. "Was it any particular sermon you heard, or book you read?" asked the captain.

"No, my friend," replied the chief, "it was no book or sermon. One man, he a wicked thief; another man, he drunk all day long; big chief, he beats his wife and children. Now thief, he no steal; drunken Tom, he sober; big chief, he very kind to his family. Every heathen man gets something inside him, which make him different; so I became a Christian, too, to know how it felt to have something strong inside of me, to keep me from being bad."

Now that old chief had the right idea of Christianity. He had something new and strong inside of him. He had a new motive; it was the desire to be true and pure.

At one of the ragged schools in Ireland a minister asked the poor children before him, "What is holiness?" Thereupon a poor little Irish boy, in dirty, tattered rags, jumped up and said, "Please, your reverence, it is to be clean inside." Could anything be truer?—*Sermons to Children by W. W. Newton.*

A CANNON ball passing through a four-foot bore receives its direction for the whole range. So the soul, in children, receives its direction for eternity.

The Sabbath School.

THE CHILD JESUS.

"YEA, daughter," said the Rabbi, casting off His gabardine, "the Council hath sat late, But not without good cause; for, sooth to tell, We had this day a marvelous visitant, Which, if I thought as do the Gentile Greeks And Romans, I should dare believe a god, Though in the form and semblance of a child. For, as we probed the deep and hidden things, The awful mysteries of our Holy Writ— Whose meaning doth divide us as a gulf— There came a boy with large and luminous eyes, Which he did fix upon us with a gaze So steadfast and so searching that we saw Naught save those eyes; whereat his lips he oped, And in a silvery voice such questions ask'd As never man, much less a child, conceived! And when we failed to answer him he smiled A sad, sweet smile, and answered them himself, And in such wise as fill'd us with amaze; For in the doctrines, prophecies and laws He seem'd exact, and yet a twelve-year-boy!— If such, indeed, he was. So sped the day, Till came a woman pushing thro' the midst With pallid cheek, tear-stained, dishevel'd locks, And eyes so like the child's that all could see She was his mother, e'en before she press'd Her trembling lips upon his silky hair, Whispering, 'Son, why hast thou thus dealt with us? Lo, thy father and myself have sought thee Sorrowing.' But he said, 'How is it that Ye sought me? Wist ye not that I must be About my Father's business?' Yet she seem'd To understand him not, but silently Conducted him away; and we were mute. Mark me, Rebecca: if this be a child Of mortal mold—the which perplexeth me— The world will surely hear of him some day." —*Christian Union.*

THE TEACHER'S PREPARATION FOR HIS CLASS.

NOTHING is plainer than that a man cannot teach what he does not know. He must know a thing himself before he can teach it to others. This is so nearly a truism that it seems trifling to insist upon it. Yet one cannot have much to do with the management of Sabbath-schools without being forced to the conclusion that this is not an accepted truth in the practical beliefs of a great many teachers. I feel, therefore, that it will not be entirely beating the air, if I occupy a few paragraphs in urging upon teachers the duty of study.

Those who neglect weekly preparation for the duties of the Sabbath-school may be divided into several kinds. The first kind consists of those who teach very young children, or very ignorant persons. Such a class, beyond all others, requires stated, special preparation on the part of the teacher. The more feeble and ignorant the mind of the learner, the more the teacher must study to find out just what knowledge and ideas are capable of being received by the pupil, and of interesting him. The teacher may have a good deal of knowledge, of one kind and another, without having just what is wanted for his class. He should make it his business on the Sabbath to gauge the minds of his scholars, and during the week to select and prepare for use just those items of knowledge which their case requires and admits.

Another teacher is favored with a more advanced class. His scholars have a regular Bible lesson, with a Question Book from which to learn it. But he has been a great reader all his life, he is familiar with the Bible, has studied and read it a great deal, he is fluent in discourse, often addresses the people in the prayer-meeting, and other occasions, and never seems at a loss for thoughts or for words with which to express them. He is tempted, therefore, to rely upon his general knowledge and fluency, instead of preparing himself specifically upon the lesson of the week. He thinks, if his scholars will study the lesson, he can safely draw enough from his fund of general knowledge to make the subject interesting. So he contents himself with asking the questions that are in the book, and branching off here and there in unpremeditated talk upon something incidentally brought up in the course of the lesson. Such instruction is not entirely lost. But it is far from coming up to that measure of usefulness which every teacher should seek. To a studious child there is no stimulus to study so strong, and at the same time so healthful, as the discovery that his teacher is perfectly at home in every minute point of the lesson. The child feels that his own acquisitions or failures will come under the review of one who can measure them with

minute and unerring certainty; and the recollection of this fact operates most powerfully and most beneficially upon the mind of the learner. If the scholar's mind is at all given to inquiry, and there are few minds which have not some tendency in this direction, the thirst for knowledge is stimulated by the certainty that it will be gratified. The more complete and exhaustive is the teacher's knowledge of that particular lesson, the more will the child's natural love for knowledge take root and grow under its influence.

A sort of preparation which might be good enough for a scholar, will be far from sufficient for the teacher. Nor let the teacher limit his study to books and commentaries. Let him imitate the great Teacher, who drew his instructions from the occurrences of every day. The Sabbath-school teacher would do well to make his book-preparation on Sabbath evening. Let him on that evening go through the ordinary routine of exploring the commentaries and books of reference, and hunting up the parallel passages, so as to have the subject fairly in his mind. Having done this, let him then keep the subject in mind during the week, and be ready to add to his book-knowledge illustrations drawn from life.—*J. S. Hart, LL. D.*

TEACHING OR BEING TEACHER.

THE idea is quite too common that it is more important to have a Sabbath-school class than to teach a Sabbath-school class; that somehow there may be a gain in allowing scholars to do just as they please in a class, rather than to insist firmly and with kindness on their being orderly and attentive. The truth is, that it would be better to have one scholar whom you can teach, than forty scholars who receive no instruction from you. Here is a New York State teacher, who is in perplexity on this point. He writes:—

"I have had a class of boys in a large Sabbath-school for about two years. It is the custom in this school for the librarian to distribute the library books before the lesson is half done. When the books are distributed, the lesson is out of the question, and the scholars pay no more attention to me than if I were not there. My time, as far as they are concerned, seems to be simply wasted. True, I could take the upper hand with them, close their books, and compel them to listen to the lesson. But the question with me is, would it not do them more harm than good to force the lesson upon them against their will? I am perplexed about this; and I think that I am not the only one in this condition. Would you be kind enough to assist me by giving me a few practical suggestions that will apply to my case?"

Of course it is wrong to permit the scholars to read their library books during the time allotted to the lesson. Would it be right to permit them to play cards, or the gem puzzle, during the lesson hour? Would the teacher think it would "do them more harm than good" to interfere with such an amusement, and "to force the lesson upon them against their will"? If it is right to have any control over the class, it is right to insist on the duty of the hour receiving exclusive attention. "Let all things be done decently and in order" is just as truly an inspired injunction, and just as binding on the Christian teacher, as "Quench not the Spirit." As it now is for those scholars, the teacher's "time, as far as they are concerned, seems to be simply wasted." Surely that is wrong in a Sabbath-school. In the first place, the librarian ought not to distribute books to the classes while "the lesson is half done." It would be better to have no librarian and no library in the Sabbath-school than to have that state of things. It is quite unnecessary. It is an unknown practice in a well-managed Sabbath-school. But if the books are left at the class seat, the teacher should see to it that they are not distributed until the lesson is finished. He should hold them meantime, if he dies for it. It is well to have a full class of scholars; but it is more important to do right, and to be faithful with a single scholar, than to have an overflowing class overrunning the teacher.—*S. S. Times.*

DR. LATHROP was a man of genuine piety but much opposed to the noisy zeal that seeketh the praise of men. A young divine who was much given to enthusiastic cant one day said to him, "Do you suppose you have any real religion?" "None to speak of," was the excellent reply.

The Signs of the Times.

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

JAMES WHITE,
J. N. ANDREWS,
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OAKLAND, CAL., FIFTH-DAY, JULY 29, 1880.

THE TIME OF THE END.

THE work to be accomplished in that brief period called the time of the end, is mentioned three times in the twelfth chapter of the book of Daniel.

1. "Many shall run to and fro, and knowledge shall be increased." Verse 4. Daniel was ordered to "shut up the words, and seal the book, even to the time of the end." That which is sealed to the time of the end is open in the time of the end. It is, therefore, knowledge from the open book of Daniel, relative to the end, that is to increase in the time of the end.

2. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Verse 10.

3. The special work of God for the time of the end, is expressed a third time, in the words, "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Verse 7. In considering this passage, we shall endeavor to answer these questions: Who are the holy people? What is their power? What is the nature of the scattering? And who is it that scatters the power of the holy people?

1. Who are the holy people? They are the truly wise, that are being purified, made white, and tried, in the time of the end. These understand the open book of prophecy, while the wicked do wickedly, and none of them understand.

2. What is the power of the holy people? The power of the true church of Jesus Christ has ever been the word of God accompanied by the Spirit of God. The power of the holy people in the time of the end is the prophetic word unsealed, accompanied by the Holy Ghost.

3. What is meant by the scattering? This is illustrated by the parable of our Lord, "Behold a sower went forth to sow," and is fulfilled in the work of the three messages of Revelation 14:6-12. The first is represented by an angel flying in "the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people," saying, "Fear God, and give glory to him; for the hour of his judgment is come." The second is illustrated by the angel that announces the fall of Babylon, and the third by the angel that announces wrath upon those who worship the beast and his image and receive his mark. This last message closes with words which express the position and work of the believing and obedient, who are waiting for the coming and kingdom of Christ, as follows: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

4. To whom does the word "he," in verse 7, refer? The persons named in this connection are the two, one on either side the river, Daniel, who is a spectator, the man clothed in linen, and the One that liveth forever. The Roman power is left out of the question. The scattering is not accomplished by the prophet, nor by the two angels on either side of the river, neither by the man clothed in linen who makes the solemn oath; but by Him by whom he makes the oath, which is the Eternal God.

The prophet had been shown the wonders pertaining to earthly empires and the coming and kingdom of Christ, presented in chapters 2, 7, 8, 11, and 12:1-4. And now a new scene opens before him, as expressed in these words: "Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto Heaven, and sware by Him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the

holy people, all these things shall be finished." Verses 5-7.

The points worthy of especial notice in this grand, prophetic scene are as follows:—

1. The persons named. These are Daniel, the two, one on either side of the river, the man clothed in linen, and the One who liveth forever. An angel appears to Daniel as described in chapter 10. In verse 21, he addresses the prophet in these words: "I will show thee that which is noted in the Scripture of truth, and there is none that holdeth with me in these things, but Michael your Prince." The parties who speak and act in giving and receiving this prophecy, are Daniel, the angel Gabriel, chap. 8:16, and Christ, Jude, verse 9; 1 Thess. 4:16; John 5:25, 28. Daniel is a spectator, a listener. One of the angels on either side of the river is Gabriel, the other says and does nothing. His name is unknown. The man clothed in linen is the Son of God. And he who liveth forever is the eternal Father.

2. The River. This is a symbol of time. As the river flows day and night, year after year, so time continues its ceaseless onward march.

3. Christ holding a position upon [from above, marg.] the waters of the river, as commander of the situation, shows that he reveals the prophetic periods. This is evident from the conversation of the two saints of chapter 8.

"Then I heard one saint [Christ] speaking, and another saint [Gabriel] said unto that certain saint [Christ] which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot. And he [Christ] said unto me [Daniel], Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Dan. 8:13, 14.

4. The question concerning the time. This is put by the angel Gabriel to the Son of God: "How long shall it be to the end of these wonders?" Dan. 12:6. Does Christ evade this direct question? Does he inform Gabriel that he is prying into the secrets of the Almighty? that this whole matter of time is hidden from men and from angels? No, indeed. Daniel continues:—

"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto Heaven, and sware by Him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Verse 7.

Does Gabriel in his question "How long?" set an example to the people of God, and show that it is their privilege to repeat the prophetic inquiry, "Watchman, what of the night?" The oath of the Son of God, with both hands raised to Heaven, justifies the answer by his ambassadors.

5. Christ's answer to the question of time embraces the 1260 years of papal supremacy, covering the ground from A. D. 538 to A. D. 1798. Here let it be borne in mind that the time of the end is the burden of the prophecy. Hence Christ, in his answer to the question of time, passes down over Persia, Greece, and pagan Rome, and gives that prophetic measurement which reaches to the time of the end. This indefinite period commenced in 1798, and reaches to the end itself. It is during this time that the solemn, three-fold message goes forth to the world symbolized by the three angels of Rev. 14:6-12, increasing knowledge upon the subject of the end, and in which many are purified, made white, and tried, prepared for the coming of the Son of man in the clouds of heaven. J. W.

CHRIST WITH MOSES.

CHRIST was with Moses in the wilderness, the invisible leader of the children of Israel. This appears evident, from the words of the apostle: "Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ." 1 Cor. 10:1-4.

It was important that the church at Corinth should understand that Christ was with the Hebrews in the wilderness as their leader from the house of bondage. This fact is no less important to the Christian church of our time. Christ is declared to be "that spiritual Rock" that followed them. The marginal reading,

"that went with them," makes the point stronger. The apostle did not regard the ministration of the visible leader of the people as void of the spiritual light and life of Christ. He says that they "did all eat the same spiritual meat, and did all drink the same spiritual drink." In verse 9 the apostle exhorts the Christian church: "Neither let us tempt, Christ, as some of them also tempted, and were destroyed of serpents."

J. W.

THE SON REPRESENTS THE FATHER.

No doctrine is more distinctly stated in the Scriptures of the Old Testament than that the Son of God manifests the will and work of his Father to the children of men. The holy character of the divine law made its transgression such an offense that the Father could not speak with man as when in his innocence he walked and talked with God in Eden.

The Son, who was equal with the Father in creation, in the institution of law, and in the government of created intelligences, leaves this glory with his Father, and becomes a mediator through whom the Father speaks. "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." Deut. 18:18.

The New Testament is equally plain and explicit upon this subject. The words of the Son himself are to the point. In all his ministry he does not once intimate that he had come to speak of himself or to establish a new system which was to supersede the old. In the plainest language he declares that he had come to represent his Father, and to proclaim his doctrine.

"My doctrine is not mine, but His that sent me." John 7:16.

"When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things." Chap. 8:28.

"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." Chap. 12:49.

"If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." Chap. 14:7-11.

The will of the Father was the will of the Son. The mind of the Father was in his Son, who in his teachings and character represented his Father. The deep, yearning love manifested in the mission and ministry of the Son was the love of the Father. "I and my Father are one." John 10:30.

The nature of the unity that exists between the Father and the Son is clearly illustrated in Christ's prayer for his disciples, and for all those also who should believe on their word to the end:—

"Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Chap. 17:17-21.

We close with the testimony of Paul: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:18-20. This is the very climax of evidence that, in the work of redemption as set forth in the sacred Scriptures of the Old and New Testaments, the mind and will of the Father were manifested in the Son.

J. W.

We know not what we are till peril has tried us. ||

THE SEVENTH DAY OR A SEVENTH DAY

(Concluded.)

THIS writer next says that the Jews by their traditions made the Sabbath a yoke of bondage. There is some truth in this, but he does not mention the fact that Christ spent much time during his entire ministry in separating these traditions from the Sabbath, and in restoring the Sabbath to its true place as a merciful institution. He quotes Acts 15:10, which speaks of the ceremonial law as a yoke too heavy to be borne and he applies this to the moral law!

But he says the Christians have not suppressed the primitive institution of a day of rest in seven. Here he makes use of the great error with which he commenced. The Sabbath is not the seventh day, but one day in seven which may as well be the first day of the week as the last! And this is what he is now to assert. He says, however, that the law is not abolished notwithstanding he has just called it a yoke too heavy to be borne! But if the law of God has not been abolished, then the fourth commandment is still in force, and the seventh day is still the memorial of the creation. Ex. 20:8-11.

But he says the Christians set apart the first day of the week to commemorate the resurrection of Christ. If this were true it would not follow that the seventh day should not be kept as the memorial of the creation according to the fourth commandment. It would add a memorial but would not destroy the one already existing in the law of God. But it is not true that the apostles set apart the first day to commemorate the resurrection. They could not set apart the day without saying so; they could not consecrate it to the memory of the resurrection without stating the fact. But they are totally silent respecting this consecration. They never speak of the day by any sacred name. In the first chapter of Revelation John speaks of the Lord's day, but he does not apply the term to the first day. It is not till about 200 years after Christ that this term is so applied. But the Father and the Son have each claimed the seventh day. Isa. 58:13; Mark 2:28.

The resurrection of Christ was on the day after the Sabbath, but it has no other distinction. Matt. 28:1; Mark 16; Luke 23:56; 24:1. But did not the apostles meet to commemorate the resurrection the first evening after that event? John 20:19. No, they were simply eating their evening meal and Christ when he came reproved them for not believing his resurrection. Mark 16:14. It was at the close of the first day that this took place, and if the meeting at which Thomas was present was just one week from that time it was in the evening at the close of the next first day. For the day begins and ends with evening (See Gen. 1) and evening commences at sunset. Josh. 9:26, 27; Mark 1:32.

But this writer says that it is no matter whether the Sabbath was changed by the apostles or by the pope, for it is not a matter of salvation! He cares nothing for the will of God expressed in his law because he can be saved in transgressing it! But if men with such a disposition were taken to Heaven, they would pollute its holy atmosphere. They would disobey God whenever they dared to do it! This is the way this writer would live by every word that proceedeth out of the mouth of God! Because the Pharisees trusted in outward obedience and neglected heartwork Christ condemned them, and therefore this writer supposes that Christ dispensed with outward obedience! Not so; God requires both. Because Christ says that the Sabbath was made for man and not man for the Sabbath, he supposes that men have a right to use the Sabbath as they please! But this is just the way that Paul speaks of the husband and wife. 1 Cor. 11:9. And so the husband may treat his wife as he will. How false and wicked is such reasoning. The Son of man is Lord of the Sabbath, not to destroy it but to defend it, and he will call to account the violators of the fourth commandment.

Should not the resurrection of Christ be commemorated? Yes, the New Testament tells us how to do this. It is by being buried with Christ in baptism. Rom. 6:3-5; Col. 2:12. This writer thinks that if men are born again they need not keep the commandments of God; but the truth is, no man can keep them till he is born again; and this was just as true in the time of Moses as it is now. Conversion was as necessary before the time of Christ as it is in this age. The works of the flesh must be changed for those of the spirit and all things thus become new.

This writer brings forward Col. 2 and Rom. 14 to prove that the fourth commandment is abolished. But

the Bible distinguishes between the moral law given in ten commandments and the ceremonial law consisting of types and shadows, of meats and drinks, of annual sabbaths and of new moons and feast days. The connection shows that Paul speaks of the abolition of the ceremonial law with its many annual sabbaths and festivals, and that he does not speak of the moral law which contains the weekly Sabbath of the Lord.

But to this he adds the declaration of Paul that he was afraid of those who observe days and months and times and years as though spoken of those who keep the fourth commandment! Yet he knows that we do not observe years, nor times, nor months, nor even days, but simply the one day hallowed by God. He observes just as many days each week as we do; the difference is that we keep the day God has commanded and he keeps a day ordained by man. But if he will read Gal. 4:9, 10 with care he will see that the Galatians had returned to things observed by them before their conversion, that is, to heathen festivals and not to the days of the ceremonial law. This was why Paul was so much alarmed.

The writer complains that we judge others. This is not true; we point out men's duty from the Bible, but leave them to the judgment of God. He says that we desire to be doctors of the law though we do not understand what we teach. What crime have we committed that he should speak of us thus? It is that we say with James (chap. 2:8-12) that those who break one of the commandments of God break his whole law. He says that we lay heavy burdens upon men, and he would not share in our responsibility. But we keep the commandments and teach men so, and Christ has pronounced his blessing upon this course, while this writer breaks the commandments and teaches men so and this course Christ has condemned. Matt. 5:17-19.

This writer says: "There are two kinds of Christianity: that which God has given, and that which men have made; there are two churches: that which the apostles have founded, and that which the world has established." We agree with these remarks. The Christianity which comes from God says, "This is the love of God that we keep his commandments." 1 John 5:3. The Christianity which comes from man makes void the commandments of God to keep the traditions of the elders. Matt. 15.

The church which the world has created studies its own convenience; the church established by the apostles will keep the commandments of God and the faith of Jesus. Rev. 14:12. J. N. A.

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER TWENTY-EIGHT.

THE JUDGMENT.

FROM early and general teaching we have been taught to look forward to a day of judgment, a brief period when a general and indiscriminate multitude of all who have ever lived, would be gathered before the bar of their Judge, to hear from his lips the decision of their characters, and receive from his hands the reward of their deeds. It is not the design of these remarks to detract in any degree from the solemnity which we have been wont in our minds to attach to this event. And we trust that it will have no such effect upon any, but rather move them to new and earnest efforts in the work of preparation, as we present evidence to show that its unalterable decisions are already passing upon the human race! A moment's consideration of the events connected with the close of this dispensation will reveal to us the fact that the line of distinction between the righteous and the wicked must be drawn before our Saviour makes his appearance; and that consequently the work of investigating the characters of mankind, and determining to which class they respectively belong, whether to the righteous or the wicked, must take place ere probation closes.

There are plainly brought to view in the Scriptures two resurrections, first, of the righteous, second, of the wicked. The Scriptures affirm that all the dead shall be raised, both the just and the unjust. John 5:28, 29; Acts 24:15; but not all at the same time. The righteous are raised first. Paul says that they who are Christ's are raised at his coming. 1 Cor. 15:23; 1 Thess. 4:16. Again, it was shown John that a certain class would be raised to reign with Christ, and that a thousand years thereafter the "rest of the dead" should come upon the breadth of the earth, compass the camp of the saints and be destroyed by fire. Rev. 20. Those who rise first are called blessed and holy; their resurrection is called "the first resurrection." And those who come

up a thousand years thereafter are unholy, the victims of Satanic deception, and doomed to the second death. Their resurrection is, by implication, the second.

Such is the testimony concerning the dead. And the same distinction is maintained in respect to the living; for we are assured that the righteous living will be changed to immortality in the twinkling of an eye at the coming of the Lord, and be caught up to meet him in the air, while the wicked will be destroyed by the brightness of his coming and the glory of his power. 2 Thess. 1:6-9; 1 Cor. 15:51-54. In each of these cases, if previous to the time of their resurrection or change, there has been no investigation of the characters of the sleeping or living multitudes, how is it determined who are "the dead in Christ," who among the living crowds that throng the earth are worthy of immortality, and who should be abandoned to the dreary, hopeless slumber of a thousand years?

One fact will here be apparent to every mind. It is that after the righteous dead are raised, the living saints changed and caught up to meet the Lord in the air, there exists no necessity for any further judgment in their case, unless it be admitted that there may possibly have been some mistake in the matter, and the holy garb of immortality been bestowed upon some unworthy object from whom it must be torn again, or that some unsanctified character has been called from his dusty bed, whose only portion should have been the second resurrection and the second death. To suppose, we say, a judgment on the righteous after it has been decided who are righteous, and they have been raised, is to admit the possibility of a mistake in the matter. But from casting such an imputation on the divine government, we at least, must be excused.

There are some texts supposed to prove a general and promiscuous judgment, which perhaps are entitled to a passing notice. Space will not permit an extended discussion of them; but there are certain general principles in accordance with which they may all be harmonized.

1. Whenever we read of men's receiving their desert according to the deeds done in the body, the testimony presupposes a judgment upon their characters previous to that time, and an allotment to them of rewards and punishments. Such texts as 2 Cor. 5:10, therefore furnish no aid to the popular theory.

2. Whenever a text speaks of all nations being gathered before their Judge, it must be shown that the expression includes all who have ever lived, before it can be urged in support of a general and indiscriminate judgment; for the expression, all nations, or its equivalent, is sometimes applied to those simply who will be alive on the earth when Christ comes. See Matt. 24:30; "Then shall appear the sign of the Son of man in Heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Yet the wicked dead have no participation in this scene; for we are assured in Rev. 20, that they do not live till a thousand years subsequent to that event. Since therefore the expression, "all nations," may be limited to those living on the earth at any one time, such texts as Matt. 25:31, 32, are easily harmonized with the doctrine of two resurrections.

3. If the Judgment is anywhere spoken of simply as occurring after any specified point, for instance death, that expression alone is altogether too indefinite to determine its chronology. If we would understand the definite time of its occurrence, we must find other texts that tell us how long after the specified event, it takes place. Paul tells us in Heb. 9:27, that it is appointed unto men once to die, and after death the Judgment. This is usually supposed to prove that an individual is judged immediately at death. But when we look at the declarations of the Scriptures of a Judgment located near the second coming of the Saviour, we cannot admit that a Judgment has previously been passed upon mankind at death, unless we admit that the first Judgment was liable to mistakes, making a second necessary to correct the errors of the first—an absurdity against which we have already protested in this article.

Seeing that no Judgment takes place at death, if Paul in Heb. 9:27 refers to the natural death of individuals (which the context will not allow, as it is an argument simply on the sanctuary work as illustrating the death of Christ), consistency compels us to let other texts come in and tell us how long after death it is before the Judgment occurs. Its chronology and character we will now consider.

CAUSE IN CALIFORNIA.

TWELVE years ago this present month Elders Loughborough and Bourdeau landed in San Francisco with their church tent. They immediately entered upon the work of proclaiming the great gospel message for our time. A few individuals scattered about the State were observing the commandments of God and the faith of Jesus, as a fulfillment of the prophecy of Rev. 14:12.

It was in the autumn of 1872 that Eld. White and wife made their first trip to this coast. They attended the first camp-meeting held in the autumn of that year at Windsor, Sonoma county. That visit did much to give permanency to the work. In June, 1874 the first number of the SIGNS was issued at Oakland, California. This marked an important era in the history of the cause. The

PUBLISHING ASSOCIATION

was organized the following year. The primary object of the Association was to print our pioneer sheet and publish denominational works, and no other printing should ever take the place of this. But it was soon seen that by connecting a job department and having facilities to do first-class printing of every kind, we would be brought in contact with business men, and thereby reap many advantages. 1. It brings the knowledge of present truth before thousands of that class who would not otherwise be likely to become acquainted with it. On a neatly printed card by the side of the front door of the main building can be seen these words: "No business transacted on Saturdays 'The seventh day is the Sabbath of the Lord thy God.'—Fourth Commandment." 2. By doing first-class work it recommends the institution and its religious character. I have visited printing houses in Washington Territory, Oregon, and various parts of this State, and yet I have not found the place where they were not acquainted with this printing house. "They do splendid work there." "That printing house is a bee hive." "They are singular in their religious ideas, but it is an honorable, first-class printing house." These and similar remarks I have heard, but never have I heard an expression derogatory to its character. 3. All profit arising from the outside work is appropriated to the institution itself, for the object designed in its establishment. No individual is benefited any farther than the wages he receives. Those holding responsible positions labor at a pecuniary sacrifice, the compensation for labor being much less than in worldly institutions.

Like our other institutions, many obstacles have had to be met in trying to keep up a proper religious tone and a true spirit of sacrifice, and at the same time to make it a first-class printing establishment. Elder White's familiar statement that "no second-class job should ever be done by a Seventh-day Adventist," is true, and will bear repeating frequently. Experience has suggested improvements that should be made in order to do first-class work, so that from time to time expense has been incurred in meeting this demand.

There has been no time in the history of the office when more important changes have been effected than during the present season. W. C. White, who has had much experience while laboring with his parents, whom God has seen fit to call to act a prominent part in this work, has been laboring with success to perfect certain branches which were already commenced. Each department is now well organized, and has at its head experienced workmen. Additional help in the counting-room, however, is much needed.

It requires but a visit to the place and an examination of the work done, to convince anyone who is acquainted with the business that the job department, under its present management, is a success. The bindery is now prepared to furnish as good work of every kind as any on the coast. Beside the regular work, Bibles and other choice books are brought almost daily to be rebound. It is in charge of one of our faith, who is as skillful a workman as can be found in the country.

Certain improvements have been made about the office which will greatly facilitate the work. The increasing press of work has made it necessary to purchase a new cylinder press. Within one year from the arrival of the press,—with the present prosperity of the office,—all the improvements made this year, press included, can be paid for by the earnings of the office. When the proper time arrives, in consequence of the improvements made this season, a room can be fitted up for a school, which is so much needed on this coast.

We hope the day is not far distant when our brethren in California will have in their midst many of the educational advantages which can now only be had at Battle Creek, Michigan. Last, but not least, is the increasing demand for our denominational works. Our State Tract Society has sold during the last quarter over \$750 worth of publications. Over two hundred thousand pages of tracts have been printed (including those now in press) within the last three months.

In looking over the Conference accounts, we find the money received during the entire Conference year of 1878-79 amounted to about \$2,800 excepting Oakland and San Francisco. A special move was made last season to have our friends adopt the Bible method of supporting the gospel; many have done so, and the result is that during the nine months of the present Conference year the receipts have been \$3,395. It should be remembered that the remaining portion of the year is that in which our brethren receive returns for their crops, and of course the amount received will be in proportion as their tithes increase. Since our camp-meeting last fall, about one hundred have embraced the Sabbath, as the result of tent labor and missionary work. May God give success to his truth and his people in this State.

A fact worthy of notice is, that our office, like the institutions at Battle Creek, is a safe place in which our brethren and sisters can deposit their means. The association is owned by stockholders, who draw no premium on their stock, it being upon a charitable basis. The money invested is used for the spread of the truth, therefore the financial safety of the institution is really based upon the success of the truth. Any institution founded on such a basis, devoted to the promulgation of the truth of the Bible, is the safest place in which to invest our means that can exist. Those, therefore, who make deposits in such an institution accomplish two things: 1. Make a safe deposit of their means; 2. Have the consolation that the means God has lent them is being used directly in his work. Last spring we were paying one per cent a month for much money used by the Association. At present we are not paying over ten per cent a year for any, and many of our friends are loaning, either without interest or at a very low rate, so that we are continually reducing even this. We have reason to thank God for the present outlook. What is most lacking in California is a spirit of devotion in the hearts of our brethren. If God be with us, we are well able to take the goodly land. His word is, Go forward. This, with God's help, we are determined to do. S. N. HASKELL.

PECULIARITIES OF THE SABBATH.

THERE are some peculiarities with the opposition to the Sabbath. Those who hold that the Sabbath has been abolished, teach that it was two thousand five hundred years after God rested upon the seventh day and blessed and sanctified it, before any one was under obligation to keep it holy; that from Adam to Moses no one was bound to recognize the day as sanctified; that then it was binding on the Hebrew people only down to the cross of Christ, to which it was nailed, since which it is not binding.

The peculiarities, then, of the opposition are these: From the time the Sabbath was sanctified, *i. e.*, set apart to a sacred use, there is a void of some two thousand five hundred years during which it was not binding; then it was binding for some fifteen hundred years; then there is a gap of some two thousand years in which it is not binding, and then it will be binding to all eternity in the world to come. This is singular indeed; especially that such an arrangement should be attributed to the Creator and Disposer of the universe. It looks much more like children's play.

The Sabbath has its peculiarities also. Its law was placed by the finger of God in the midst of nine moral precepts, precepts that no sane man can deny to be binding on all the human race. And, compared with these nine precepts which are universally and perpetually binding, the Sabbath has several peculiarities.

1. Its institution is described in the record of the creation; whereas none of the other nine precepts are found in the record of several hundred years.

2. The Sabbath existed and was kept by Israel in the desert before they came to Mount Sinai, where the law was given in form by God himself. Ex. 16:23, 30. The keeping of any one of the other nine separately is not found in the record up to that time; though all were kept by Abraham. Gen. 26:5.

3. The Sabbath precept was a part of God's law more than a month before that law was written on tables of stone. Ex. 16:4. This is not definitely revealed of any other precept of the decalogue.

4. The Sabbath precept is the only one of the ten that refers us back to the creation of the world for its origin. Ex. 20:11.

5. The Sabbath is mentioned oftener in the New Testament than any other commandment of the ten.

6. The Sabbath is the only precept of the ten that we are distinctly taught shall be observed in the new earth. Isa. 66:22, 23.

Is it not truly remarkable that a precept thus fortified should be the one singled out for abolition and destruction?

R. F. COTTBELL.

The Missionary.

OUR COLPORTERS.

THE work of the colporter is not one of modern invention. In every religious reform there have been men and women who have visited families and devoted their talents to God by introducing publications and engaging in personal labor to bring their fellowmen to the knowledge of the truth. It was so in the apostles' time. It was so in Luther's time. It is so now. This work should not be entered upon in a careless manner, but those engaging in it should be men of prayer, men of piety; such as have a living connection with Heaven. They should feel that God holds them responsible for the impression they make and the influence they exert upon those for whom they labor. The responsibility cannot be put on and taken off as one does a garment.

There are many who have entered this work without a true sense of its importance; and when a little disappointment occurs, because their labor is not appreciated, or because weariness is connected with it, or from some other trivial cause, their burden leaves them and they retire from the field. When we can have even a slight comprehension of what Jesus has done for us, we shall feel a responsibility to do all we can for him. The life of Christ was spent in devising plans for our salvation; for while we were enemies to God he pitied us and came from Heaven to suffer, the just for the unjust. He died and rose again from the grave to show his followers the way of life from the dead. He now stands before the Father as our great High Priest and advocate, pleading our cause, and presenting our feeble progress with his infinite grace, before the Father. He forgives our transgressions, and by imputing unto us his righteousness, he links us to the Infinite. We need not be destitute of his Spirit or lacking of his power, but, "Strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness."

In the heavenly courts our Saviour now stands and graciously invites us to him. Come ye weary, ye poor, ye hungry; come ye burdened, ye heavy laden sin-sick souls, come; and whosoever will let him come and partake of the water of life freely.

Can we be too earnest or self-sacrificing in our efforts to set the truth before the world? Shall we plead for ease and the pleasures of this life? Shall we complain of hardships and deprivations, and seek to enjoy our pleasant homes and the society of our families and friends, and let others do the work which must be done in warning the world? Shall we plead that we cannot have success, and so become discouraged? Shall we offer the excuses of those invited to the supper? One of them had bought him a piece of ground and must needs go and see it; another bought five yoke of oxen and must go to prove them; another had married a wife and therefore could not go. These all begged to be excused. Shall we not rather gird on the armor anew with cheerfulness, hope, and faith, and like valiant soldiers be willing to engage in the thickest of the fight, war the good warfare, share the glorious victory and receive the eternal reward? S. N. HASKELL.

STATE QUARTERLY MEETING.

THE fourth quarterly meeting of the California Tract and Missionary Society was held at Santa Rosa, July 18, 1880. It being the busy season of the year, there were but two directors present, Eld. M. C. Israel of district No. 8, and T. M. Chapman of district No. 1. The companies of our brethren in the district, as well as the scat-

tered members, were well represented, Bro. Pratt, secretary of district No. 3, was also present.

The meeting commenced at 9:30 A. M. After singing and prayer, the report of the previous meeting was read and accepted. The president then explained the import of some of the resolutions adopted at that meeting relative to the manner of conducting the business of the society, and also in relation to the reserve fund, which was voted should be raised, and to which our brethren in the southern part of the State so generously pledged at that meeting. The work reported by the State for the quarter was then read which is as follows:—

Districts	No. of Members	No. Reports Returned	No. of Members Added	No. of Vails	No. of Letters Written	No. Signs taken in Clubs	New Subscribers Obtained.			
							Review	Signs	Good Health	Instructor
No. 1.	93	61	4	218	103	128	1	1		
" 2.	96	17	5	5	89	126	1	1		
" 3.	53	32	1	15	349	193	3	1		1
" 4.	84	40	3	52	126	239				
" 5.	83	41	3	172	227	2	9	1	1	4
" 6.	55	27	39	30	80					
" 7.	8	2	40	11						
" 8.	6		66							
Ships.										
Total.	473	224	12	482	851	993	2	19	4	3

Districts	No. of Pages of Reading Matter Distributed	Periodicals Distributed	Annals Sold and Given away	Donations to Special Fund and for Membership	Cash Received.		
					Sales	Periodicals	Total
No. 1.	31879	1962	211	\$ 33 10	\$ 13 00	\$ 80 50	\$132 20
" 2.	16433	1966		14 80		2 00	16 80
" 3.	8974	3409	46	52 05	1 50	95 05	148 60
" 4.	182	82		1 50		1 50	1 50
" 5.	12317	1419		47 22	2 40	50 75	100 37
" 6.				39 75	2 55	17 49	59 79
" 7.	97542	4401	13	49 00	2 70	23 45	75 15
" 8.	8610	959		20 50		31 20	51 70
" 9.	7600	100					
Ships.	32429	3011	140		3 00		
Total.	215466	17309	410	\$262 92	\$ 25 75	\$300 44	\$576 11

Some of the districts show a gain, but in others there is a falling off from the report of last quarter. This is doubtless owing to the fact that many of our brethren are hurried, being in the midst of harvest. The reports from Vacaville and Hanford, and from some of the smaller companies, have not yet been received. The number of reports returned, unless there is some special reason why they cannot be returned, shows the interest taken in the missionary work; and by them we are to judge of the vitality of the society. We hope that there will be an effort on the part of all to keep a memoranda of the work done during this present quarter and then report at the church quarterly meetings. Pass-books have been prepared with printed headings. This will make the work of reporting very simple. Every member should have one. These can be furnished by the librarians.

The subject of furnishing Signs to Eld. Loughborough for his work in England was introduced by the president, and the article respecting it in the Signs of July 1 was read. It was voted that all our brethren in the State be invited to assist in making up a club to replace those which have expired. A paper was drawn up and circulated in the meeting, and fifty-three copies were immediately subscribed for at \$1.50 each. This being the amount necessary to cover the expense of sending them, when sent direct from the office, at the present lowest club rates. These with the number recently subscribed for in other places make about one hundred copies.

The book sales of the State society for the quarter amount to \$759.69. The standing of the districts at present is as follows: District No. 1 has a balance in its favor of \$4.29; No. 2 is owing the State society \$496.39; No. 3, \$29.72; No. 4, \$15.63; No. 5, \$224.12; No. 6, \$33.24; No. 7, \$32.80; No. 8, \$53.79; No. 9, \$6.51. The larger part of the indebtedness of district No. 2, as well as quite a portion of that of the other districts is covered by the publications on hand. There is also a balance of \$391.48 against the Seaman's Mission. A special effort should be made to cancel the indebtedness of each district as nearly as possible by the time of the annual meeting which will be held in connection with our camp-meeting. It is expected that each church and district pay at the close of each quarter all indebtedness for periodicals, except it be those taken on the installment plan. All our publications should also be paid for unless it be bound books and pamphlets

which are held for sale, and in that case the amount on hand in the churches and districts should be reported.

The work of the past year in some respects has been gratifying. Two hundred copies of the Review have been subscribed for in the State, and about 350 copies of Good Health. There has also been an increase in the number of Signs taken in clubs for missionary work.

The remarks made at this meeting were of importance to all. We were shown our defects, especially our lack of feeling the necessity of a connection with God, that his Spirit might attend our efforts.

On motion the meeting adjourned.

S. N. HASKELL Pres.

BARBARA C. STICKNEY, Sec.

ROMSEY, ENGLAND.

Our tent-meeting at Romsey commenced, as appointed, June 20, with a large attendance. We have now had ten discourses in the tent. An interest is manifested in the word spoken. We hope to see much good result.

Bro. Andrews arrived from Bale, June 26, much wearied with his journey. He has been able to be with us in three meetings in the tent. On last first-day he spoke once. July 4 we were agreeably surprised at the tent with the presence of Bro. W. M. Jones, from London, and Bro. Carpenter, formerly Seventh-day Baptist missionary to China. They, with their wives, came down from London to spend two days with us. Bro. Veysey and wife from Taunton have also been with us a few days, but returned home yesterday to prepare for their next term of school. While conducting this tent-meeting we are also keeping up our meetings at Ravenswood. The presence and additional testimony of these ministers was a source of encouragement to the "little flock."

The cause is still advancing at Southampton, as well as in all the departments of our missionary work. The truth is getting hold of hearts and minds. Brethren, still pray for us, that God may water the seed sown, that in due time an abundant harvest may appear.

July 6, 1880.

J. N. LOUGHBOROUGH.

Temperance.

TEMPERANCE WORK IN CALIFORNIA.

It is now about one year since the temperance question, as presented by the American Health and Temperance Association, began to be agitated in this State. Of course the principles set forth in the pledges had been observed to some extent by our people, yet there were many among us not very sound on the temperance question. There has been a steady advance in the work, and much good has been accomplished. Hundreds have reformed, by renouncing evil habits which had been difficult to overcome without something to assist them in their endeavors. Many of these have been those outside of our own people. Our brethren have almost invariably signed the teetotal pledge, as have many others not of our faith. Some clubs are comprised entirely of teetotal members, and embrace the whole church.

Our total membership at present is 946, of whom 713 are teetotal members. Those who have paid the initiation fee of twenty-five cents and become full members number 548. This is encouraging when we consider that there are more than 75,000 acres of the soil of California devoted to grape culture for wine manufacture, and that in many places it is almost the universal beverage.

The teetotal pledge is probably as strict as any temperance pledge ever presented. It not only attacks alcohol, the citadel of intemperance, but also attacks the outer walls, consisting of tobacco, tea and coffee. In some places much interest is taken in the meetings held by the clubs, of which there are now sixteen fully organized. In one place, where the membership of the church has been reduced to six, by removal, the interest in the temperance cause has increased, until it now has fifty-seven members; and in compliance to the request of the citizens in an adjoining neighborhood, the place of meeting has been changed to accommodate those in different sections.

A few extracts from a letter just received from Bro. Geo. Grayson, secretary of the Woodland

club, illustrate the interest taken by some of our clubs in this State: "A deep interest is manifested in the cause of temperance by all the members of the society, with the exception of a few who have fallen back. We have held several meetings with an attendance of between one hundred and one hundred and fifty. Our meetings consist of speaking, recitation, and singing, as you will see from the following programme: 1. Singing; 2. Prayer; 3. Reading of minutes; 4. Remarks from Leader; 5. Singing; 6. Address; 7. Singing; 8. Oration; 9. Singing by the children; 10. Recitations; 11. Essay; 12. Singing; 13. Miscellaneous, pledges presented, remarks, etc.; 14. Singing."

The officers in our clubs should be active, and the members should sustain them in their efforts to make the meetings interesting and profitable.

We are now prepared to receive orders and expect very soon to be able to furnish copies of the new book, "Temperance and Gospel Songs," issued by the American Health and Temperance Association, and prepared by J. E. White. This book is just what every club and temperance worker needs; price thirty cents.

BARBARA C. STICKNEY, State Sec.

HOW IT WORKS.

An exchange says: "At a recent term of the quarter sessions court of Potter county, the district attorney informed the court that he had no indictments or bills to present to the grand jury; the sheriff also stated that he had no criminals in the prison; the directors of the poor reported that they had no one to keep at the county's charge or expense." Potter county has had no tavern license for ten years, and this is given as the reason for the lack of court business.

In contrast with the above, a late number of the Elmira Advertiser has the following: "Officer Squires arrested last evening a young boy very drunk. Can there not be some measure devised to stop this terrible practice of selling liquor to young boys? The fiend who sells to boys of such an age as the one arrested last night, ought to be placed where he could not do any more mischief for some time to come."

It would seem that the contrast in the two reports might be enough to show any sane person the true course. If it is right to license the sale of intoxicating liquors as a beverage to a person who is twenty-one years old, why not to one nineteen? In short, if it is right to sanction the sale and use by license for one person, why not for all? At what age does it cease to be a curse? If not right to license the sale to all, is it to any? —Sabbath Recorder.

A WELL-KNOWN Methodist preacher was invited to occupy the pulpit of a chapel in a country village not many miles from Bradford, England, one Sunday evening. After service the chief inhabitant invited the minister to supper at his house, to which he had also asked several other friends. The supper table was laden with good things, among which decanters and glasses figured prominently. When all were seated at the table the host requested the minister to ask a blessing. The latter rose, and quietly taking all the glasses and decanters, placed them at one end of the table, opposite the host, remarking that he would ask a blessing on the eatables if the host would do the same on the drinkables. The host appreciated this practical reproof and refrained from asking a blessing on the liquors. The supper was eaten, but only one glass was touched.

A YOUNG man convicted at Athens, Ga., of forgery was, according to the Atlanta Constitution, "an active member of the Young Men's Christian Association," yet he habitually "played and drank in the billiard saloons." He "had been a Major in the British army, and was the son of an Irish peer," yet his first appearance in the place was as "a homeless tramp." "So bright and transcendent were the developments of his training that in a few weeks he was tendered the position of book-keeper in one of the largest cotton warehouses of the city, and he soon mingled in the best society," yet in a drunken stupor, at midnight, broke at the gaming table, surrounded by sharks, crazed with abominable liquor, he forged a check for \$25 on his employer." The upshot of it all is that he has gone to prison for four years.

THE future has a rich harvest in store for those who rightly cultivate the present.

The Home Circle.

TOO MUCH OF A LADY.

WHEN Eve in the garden was plucking the rose
And enjoying the Eden walks shady,
I wonder if ever she turned up her nose,
And sighed: I'm too much of a lady!
Too much of a lady, dear Adam, to work—
A helpmeet was made to be petted;
You keep things in order—I really must shirk,
Though the fact, dear, is deeply regretted."

To-day she has daughters whose delicate hands
Are wholly unfitted for labor;
It almost fatigues them to flutter their fans
When they languidly call on a neighbor;
Their mission on earth is to gossip and dress,
And live upon life's sweetest honey,
And they haven't a bother or trouble unless
Their masculine bank fails in money.

It isn't the loveliest, to be sure,
To dabble in cooking and dishes,
But never a home was kept tidy or pure
By dainty aesthetical wishes.
I'm free to confess there is something in life
More attractive than putting a stitch in,
And many a weary industrious wife
Isn't deeply in love with the kitchen.

But duty is duty, and dirt always dirt,
And only the lazy deny it;
Crocheting is nicer than making a shirt,
But man never yet was clothed by it.
To sit in a parlor in indolent ease,
Till one grows all fragile and fudy,
Or flounce through the street silly gazers to please
Is being too much of a lady.

Too much of a lady to darn up her hose,
Or govern her house with acumen;
Too much of a lady wherever she goes
To ever be much of a woman!
The muscles that God made are useless to her,
Except to be wrapped up in satin,
And as for an intellect—she would prefer
A bonnet to mastering Latin.

Too much of a lady to own a grand heart
And be a true daughter or mother;
Too much of a lady to bear the brave part
That ne'er can be borne by another.
By fashion of birth, quite too fine for this earth,
When it comes to the Judgment's great pay-day,
Though the Lord may delight in the lilies in white,
Will he smile on "too much of a lady"?

"FRUITS OF THE SPIRIT."

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5: 22, 23.

HARVEY JONES was an old man, very old and very feeble; his face was furrowed by lines of trouble and time; his locks whitened by age and care; his step halting and slow. A weary burden he had carried, weary because he had carried it alone—the burden of life.

It was a lonely room in which he sat, only a few half-burnt-out embers smouldered on the hearth. The chill wind of the ending day moaned amid the tossing branches of the leafless trees, as though it were sighing some sad dirge—and perhaps it was.

Gradually the shadows in the room deepened, till it grew quite dark, except for an occasional flash from the flickering, dying fire, a stray moonbeam or glint of starlight, that stole in through the uncurtained window, as the tree branches swayed to and fro. But Harvey Jones noticed not the growing darkness, neither did he heed the wind, the starlight, nor the moonbeams, for as he sat amid the gathering nightshades, he was living again in the days of his youth. And as memories of the bygone crept over him, something else came too,—sleep, sleep, that is sometimes voiceful, for

"Dreams are true while they last;
And do we not live in dreams?"

In his dream, that lonely old man thought he heard a quick, lightsome step, while the silence in the dreary room seemed broken by the voice of a child, a golden-haired, rosy-cheeked, blue-eyed child, who clasped warm arms of love about him. A child who placed on the empty table by his side a worn basket, laden with fruits—mixed fruits—some stunted and green, some dry and withered, and some, alas, defaced by marks of decay. And then, in his sleep, old Harvey Jones thought the child nestled her curly head down upon his shoulder, while softly she seemed to ask,

"Tell me the story of the basket of fruits; why are they so mixed? Tell me, why are there no beautiful ripe fruits among them?" And Harvey's sleep grew heavier, his dream more life-like, as he seemed lifting the fruits from the laden basket one by one, till the table was strewn; and looking

on them as they lay outspread before him, wearily he sighed, while in the room another voice seemed to sound, a stern voice saying, "Yes, tell the story of the fruits, the fruits so mixed!"

As the voice ceased, the fire flashed and flickered like some angry thing, and then it went out.

But the moonbeams and the light from the stars, they still shone in and lingered like caresses about the laden table. And, with the star-glints and the moonbeams falling on them, the fruits seemed suddenly in some mystical way transformed into symbol-forms, forms that seemed to assume the significance of spiritual fruits, undeveloped during the years of that old man's life, the years that stretched so far backward, and with the symbol-forms, voices too seemed to come to the fruits.

"For see," said one, "in your youth-time, O old man, down from my heavenly home I came to blossom and ripen in the garden of your heart. I, Love, Love that renders sweet charities, tender ministries to the needy and the suffering, but,—and the voice of Love was like a groan,—"you did not tend me, and now I am withered and dry, all unfit to be garnered by the Lord of the heavenly home."

"And I," sighed another, "I, Joy, came, but troubles came too, and you never looked to the One who alone can keep joy alive in heart-gardens, the One who all the time, if you had but listened, has been whispering, 'In me, you may know how to be sorrowful yet rejoicing,' and now I am all unfit to be gathered by the Master's hand."

"And I," called still another, "I, Peace, gentle Peace, came, but there sounded a noise of strife and you forgot, you to whose care the ripening and tending of the 'fruits of the Spirit' were intrusted, forgot the promise, 'Blessed are the peacemakers,' and now it is too late, too late for me to ripen."

"Too late for us to ripen too," sighed Long-suffering and Gentleness (that sweet fruit that falls with refreshment on weary hearts, as dew falls on midsummer flowers); we are all withered in your unwatered garden."

Again, in his sleep, old Harvey sighed a sigh, bitter as a groan, as aloud he murmured,

"Is there not one ripe fruit for the Lord's harvest, not one—"

And, like a chorus of many voices, his words seemed to mingle with the utterances of the symbol-forms, Goodness, Faith, Meekness, and Temperance, as together they wept, calling,

"Too late, too late, we cannot ripen now; and we were such fair, young, hopeful blossoms, when first we came to you."

And as their murmur ceased, once again the old man moaned,

"I meant, oh I meant, to tend them so carefully, my heart-fruits—but—but—"

And then in the lonely room, the harsh voice sounded, saying,

"O man, there is no time for *buts*, in the tending of life's fruits. Are these all you have to offer the Lord of heart-gardens, these half-ripened, stunted, withered fruits, are they your only record?"

And a hand seemed to sweep away the fruits from the table, seemed to lift the basket, now so light, so empty, "for not one fruit," the harsh voice continued, "is fit to offer up there."

And the sleep of the old man became more restless and broken, as he murmured,

"Why, ah why, are they thus, the fruit-blossoms that came with my youth, why, ah why, have I neglected them so?"

Then another voice seemed to sound, gentle and tender, tender as a mother's, saying,

"Why? because you forgot, old Harvey, the secret that comes with every blossom the Spirit sends into human hearts, telling how, and only how, men may bring the blossoms to perfected fruit;" and softly the voice whispered, "Watch and pray—for Christ said, 'As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me.'"

Then all was still in the room, very still. It was midnight; the moon had set; it was dark, except for the star-glints; and Harvey Jones slept on, slept till the stars grew dim before the rising sun. But with the first sunbeams he stirred, while a smile played across his face where tears had been in the night; for he seemed to hear once again the child's voice; seemed to feel once more the warm pressure of her arms about him, while in his slumber he seemed to see the child's hand pointing towards the table where no

longer the battered, ill-used basket stood, but where he beheld a basket, new and fresh, laden with buds and blossoms, and old Harvey thought those blossoms sang, "Tend us, tend us prayerfully, remembering the secret of our growth is that you 'watch and pray,' and though you are an old man, almost done with life here, we will ripen for you; yes, ripen for you, we the 'fruits of the Spirit.'"

Looking on the opening buds, old Harvey felt as though he were a youth again; a youth glad that in the night-time there had come for him, white-winged and silently, a time in which, spite the sad record of his past, he might hope to behold again flowers, foliage and ripened fruits; for "I herald," whispered the child's voice, "though I came in the darkness, mid wind and cold, the coming of another summer." And then the sunbeams, they were so bright, old Harvey Jones awoke, awoke to a new life, just as we, if we will look up to Christ, and will remember to "watch and pray," may know, whether we be old or young, and whatever the record of our past be, a new life—a life in which we may have flowers and summer, sunshine and fruits; have them through Christ's love, even though the fallen leaves, the withered flowers of the past thickly strew our heart's garden, that place where ripen the "fruits of the Spirit."—*Christian Weekly*.

VALUE OF A KISS.

In prison at New Bedford, Mass., there now is a man whom we shall call Jim, and who is a prisoner on a life-sentence. Up to last spring he was regarded as a desperate, dangerous man, ready for rebellion at any hour. He planned a general outbreak, and was "given away" by one of the conspirators. He plotted a general mutiny or rebellion, and was again betrayed. He then kept his own counsel, and, while never refusing to obey orders, he obeyed them like a man who only needed backing to make him refuse to. One day in June a party of strangers came to the institution. One was an old gentleman, the others ladies, and two of the ladies had small children. The guide took one of the children on his arm, and the other walked until the party began climbing up the stairs. Jim was working near by, sulky and morose as ever, when the guide said to him:—

"Jim, won't you help this little girl up the stairs?"

The convict hesitated, a scowl on his face, and the little girl held out her hands to him and said:—

"If you will I guess I'll kiss you."

His scowl vanished in an instant, and he lifted the child as tenderly as a father. Half way up the stairs she kissed him. At the head of the stairs she said:—

"Now you've got to kiss me, too."

He blushed like a woman, looked at her innocent face, and then kissed her on the cheek, and before the man reached the foot of the stairs he had tears in his eyes. Ever since that day he has been a changed man, and no one in the place gives less trouble. Maybe, in his far away Western home he has a little Katie of his own. None know, for he never reveals his inner life; but the change so quickly wrought by a child shows that he may forsake his evil way.

SHORT RULES FOR HOME USE.

PUT self last.

When others are suffering, drop a word of sympathy.

Tell of your own faults rather than those of others.

A place for everything and everything in its place.

Hide your own little troubles, but watch to help others in theirs.

Take hold of the knob and shut every door behind you without slamming it.

Never interrupt any conversation, but wait patiently your turn to speak.

Look for a beauty in everything and take a cheerful view of every event.

Carefully keep the mud and snow from your boots before entering the house.

If from any cause you feel irritable, try the harder to do little pleasant things.

Do not keep your good manners for company, but be equally polite at home and abroad.

When pained by an unkind word or act, ask ourselves, "Have I not done as badly and desired forgiveness?"

DEAF TO AN ALARM.

Not many years ago, a student in Princeton Seminary, desiring to arise early in the morning, bought an alarm clock. For a few days it worked well. But one morning, after being aroused by its alarm, he turned over and went to sleep again. On subsequent mornings the clock failed to awake him. He placed it under the head of his bed in close proximity to his ear. There it awoke him till the next time he disobeyed its summons; ever afterwards it was a failure. He slept through its call with perfect regularity.

Yet, on the other hand, many a mother wakes on the faintest voice of her child, and many a watcher on the slightest movement of the patient. They have trained themselves to heed such calls.

In like manner the conscience may be deadened or trained. Let the Christian disregard its voice, and soon it will become unable to arouse him at all. Let him carefully heed its faintest remonstrance, and it will become to him a most valuable mentor. Take good care of your conscience; it is a most delicate apparatus.—*Christian Observer.*

TWO GOOD HANDS.

WHEN I was a boy, I once became especially interested in the subject of inheritances. I was particularly anxious to know what my father's inheritance was, so one day, after thinking about the matter a good while very seriously, I ventured to ask him, and this was his reply: "My inheritance? I will tell you what it was: two good hands and an honest purpose to make the best use in my power of my hands and of the time God gave me." Though it is now many years since, I can remember distinctly the tones of my father's voice as he spoke, with both of his hands uplifted to give emphasis to his words.

Many a boy does not receive a large inheritance of money or lands; but every one has a pair of good hands, which are better than thousands of money. And the good purpose to make the best use of them is in every boy's power. Remember the wise injunction, "Whatsoever thy hand findeth to do, do it with thy might."—*Life and Light.*

ITEMS OF NEWS.

- The heat has been intense at Rome.
- There have been disastrous storms in New England of late.
- The political condition of Mexico is reported to be serious.
- A fatal case of yellow fever is reported from New Orleans.
- Negotiations between Rome and Berlin are virtually broken off.
- The Egyptian obelisk has arrived in New York, and will soon be erected in Central Park.
- Oakland, Cal., has notably fine streets, on which the city has spent over \$1,000,000 for macadamizing.
- An explosion of powder in the artillery works at Kooisk, South Russia, killed eighteen and wounded twelve.
- More war in South Africa. The Basutos are in open rebellion. Loyal natives are attacked in all directions.
- The City Hotel, in Flint, Mich., was burned July 19. Some of the inmates barely escaped. Loss nearly \$100,000.
- The Chinese Ambassador, whose arrival at St. Petersburg has been long delayed, has been refused a reception by the Czar.
- A fire in New York, July 19, on First avenue, between 29th and 30th streets, destroyed property valued at from \$300,000 to \$400,000.
- An earthquake of considerable violence was felt on the morning of the 20th inst. at Manchester, and other places in New Hampshire.
- Surveyors of the Milwaukee and St. Paul Railroad were driven back to Fort Hall by the Sioux, who object to the track crossing their Reservation.
- According to present indications the census will show that the Chinese population of California is considerably less than has been generally estimated.
- Novikoff, Russian Ambassador, has called the serious attention of the Porte to the Albanian attack on Montenegro, and warned the Turks against its repetition.
- The Czar has taken the unusual step of writing a letter to Admiral Lessorski, expressing the hope that he will have occasion to distinguish himself at the head of the Pacific fleet.
- A very severe storm of hail and rain fell Sunday, July 18, destroying the crops to a great extent in the western part of Franklin township, Ontario. Hail fell to a depth of seven inches.

—Cardinal Nina, Papal Secretary of State, has resigned. It is thought negotiations for the renewal of diplomatic relations between the Vatican and Belgium will shortly be opened.

—Arica, Peru, was taken by the Chilians, and the city was ruthlessly sacked. It is said that there is not a single house left in a complete condition. The excuse of the officers is that they could not control their men.

—A granite monument, 40 tons in weight, was shipped from Hallowell, Maine, for Oakland, via Cape Horn. It cost more to bring it from San Francisco and set it up, than it did to bring it from Hallowell to San Francisco.

—A Madrid report says a recent earthquake in Manila was very disastrous, as well as in the island of Luzon. The inhabitants of Manila were panic-stricken. The authorities are doing all in their power to alleviate the distress.

—A storm July 20 was very severe in Nescopeck township, on the lower edge of Luzerne county, Pa. A brick church was demolished, two barns blown down, crops destroyed, roads blocked, and railroad trains stopped for hours.

—The mineral lands of Santa Eulalia, State of Chihuahua, has been invaded by American capitalists, who intend to spend \$1,000,000 in developing some of the rich mines of that district. Employment will be given to from 1500 to 2000 persons.

—Barnas Sears, D. D., LL.D., died at Saratoga Springs, N. Y., July 6, aged 78 years. Dr. Sears was an eminent Baptist minister, author, and college president. He succeeded Horace Mann as Secretary and Executive Agent of Massachusetts Board of Education, and filled other important positions.

—An excursion train from Toledo to Indianapolis, on the Wabash railroad, jumped the track near Knox's Siding, Ohio, July 19. Five coaches were thrown from the track by a broken rail. Edward Stuart, of Noblesville, Ind., was killed. The private secretary of Gov. English and others were seriously or fatally injured.

—A serious disaster occurred in the Hudson River Tunnel which is being constructed from Jersey City to New York. On the morning of the 21st the caisson leading to the entrance caved in, carrying with it an immense quantity of earth. Twenty-eight men were inside, seven of whom were rescued; twenty-one were lost.

—A violent wind, hail, and thunder storm swept through Monroe county, Mich., on Sunday afternoon, July 18, cutting a swath seven miles long and half a mile to a mile wide, taking trees, buildings, crops, etc., clean. Vineyards are very plentiful in this section, and they were most severely injured, many being completely ruined.

—Last week's crop reports contain the following: "Great Britain was visited by disastrous storms of destructive lightning and torrents of rain during the past week. There was some loss of life, and whole towns and districts are reported submerged. The damage to the agricultural interests is very serious, and the running of trains on some railroads was suspended by the floods."

—A Berlin correspondent, discussing the Emperor William's sanction of the Church bill, says: "It may be said that already the Catholics are beginning to recognize the sincere desire of the Government for peace. All reports from Silesia, the Rhine provinces and Westphalia, announce that the people are very well satisfied with the measures of the Government, for they hope soon again to have Divine service in the churches. The leaders of the Center party have therefore been obliged to cease their attempts to agitate the people and suspend their attacks."

—The accumulation of coined silver in the Treasury and sub-Treasuries of the United States is so great that it is already very hard to find proper storage room for it. The vaults of the Government now contain \$70,000,000 in silver coin, of which \$45,500,000 are in dollars, and the remainder in smaller pieces. The Government also has on hand \$5,000,000 worth of silver bullion. This amount of coin takes up a great deal of room. The bulk of the load is carried in San Francisco and New York. Notice has been received from San Francisco that the over-crowded vaults will hold no more.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JULY 29, 1880.

NO PAPER NEXT WEEK.

ON account of setting our new boiler, and moving the engine and presses into the new basement, there will be no paper next week.

EASTWARD BOUND.

ON Monday last, Mrs. E. G. White and Mrs. L. M. Hall left Oakland for the East. Sister White, in response to very urgent requests, goes to attend the Eastern camp-meetings. Sister Hall, who has for four years been a faithful and untiring assistant in the editorial work of the SIGNS, now takes a few months' vacation to visit her parents in New York State.

CALIFORNIA CAMP-MEETING.

LAST year at Healdsburg it was voted to hold the next camp-meeting at that place. But the propriety of this under the present circumstances has been discussed. Some have thought it better to hold the meeting near a larger place, where thousands instead of hundreds would come within the sound of the third angel's message, if such a place could be found.

Again, the exact time when it should be held has been considered. We are anxious that the coming camp-meeting in California be as successful as any ever held in this State. We think it should be held over two Sabbaths, as the brethren have expressed a strong desire for instructions to be given in missionary and Sabbath-school work, also the temperance work will be taken up. This cannot be successfully done in so short a time as is usually devoted to a camp-meeting.

We hope to hear from our brethren immediately as to what exact time would suit them best. Direct your communications to the SIGNS Office. We expect the largest gathering of our brethren that has ever been in the State. Come at the commencement to remain until the close. Let all our friends of the cause commence now to make preparations to attend, also to get out your friends and neighbors.

A WORD IN SEASON.

THE remarks of Eld. Haskell in this number of the SIGNS on the cause in California I would commend to the careful attention of the friends of the cause in this State. No particular mention has been made of the prosperity of the work on this coast this season. We have greatly lacked in ministerial labor, and this lack has been seriously felt in our churches, and, indeed, in all parts of the field. But, notwithstanding this, there has been a steady increase in the Conference funds over last year, as well as a number embracing the truth. This commends the management of the present year, and it also gives assurance for the future, when, it is hoped, more labor may be bestowed. It shows that the cause has good, trusting friends in this State. The article on Temperance also the report of the missionary work of last quarter contain much encouragement.

There has been a large increase of denominational printing done in the Oakland office this year, and calculations are made to increase it still more largely. Some much-needed improvements have been made which greatly increase the facilities, and which will prepare the way, it is hoped, for a school, which will doubtless be called for by our people.

This is the cause and work of God, and there is an unselfish devotion to its interests on the part of those in whose hands the providence of God has placed it on this coast, which I have great confidence, will bring the blessing of God on their efforts. "Our Father's at the helm."

J. H. WAGGONER.

Woodland, July 25.

DAY OF FASTING IN OAKLAND.

SABBATH, July 24, was generally observed by our brethren and sisters according to suggestions in the SIGNS of July 15.

Those who attended meeting in Oakland found it a profitable season. The writer spoke in the forenoon, and Sr. White in the afternoon. The house was well filled, and the Spirit of God accompanied the word spoken to the hearts of his people in an unusual manner.

At the close of the afternoon meeting, an opportunity

was given for those realizing that they had no real connection with God to make it manifest by separating themselves from the congregation and coming forward. A large part of the congregation arose to their feet and came forward. Opportunity being given, many expressed themselves convinced that they needed a new conversion, and some said they were satisfied that they never were fully converted. Earnest prayer was offered, and tears flowed freely. Some who had felt that there was no hope for them testified to the blessing of God.

On first-day morning, when the office hands met for prayer before entering upon the labor of the week, a spirit of confession rested on some, and resolutions were expressed to live different lives than in the past. We hope the good work commenced will be carried forward until a permanent reform is manifest in the office and church, so that God's servants can say, as did the apostle of the Phillipians, "I thank my God upon every remembrance of thee."

S. N. HASKELL.

EXACT SCIENCE.

THE reader cannot fail to be interested in reading the article in this paper entitled, "Is Evolution Science?" It is not too long for its kind, for it is an article of no small value. It is quite well known that the New York Independent has espoused the cause of the evolutionists. Expressions in that paper called out this article from President Gregory. His view of authorities is worthy of careful consideration. It is too frequently the case that a tyro or mere stripling in science is looked up to as authority. It is owing to the assurance of this class, and the unfortunate habit of regarding science as the basis of true theology, that the Bible is placed so low in modern schools. Such papers as this of Dr. Gregory will do much to enlighten the popular mind on this important subject.

J. H. W.

MEETINGS IN WOODLAND.

SABBATH and first-day, July 24, 25, I was in Woodland. I was in feeble health, and the change to the intense heat of that place was trying to me. I was told that the thermometer stood at 107, and I believed it.

I preached five times, and enjoyed much freedom in speaking, except the last time, when my strength failed. All seemed encouraged by the meetings. After an absence of over four years it was a real pleasure to me to meet with that church again, and it would have added to my pleasure to have accepted their invitation to remain some days and visit with them. But in my state of prostration, and the high temperature there, that was impossible.

I am confirmed in my conviction that I cannot succeed in trying to preach in this climate. I have taken no time to rest and recuperate since my sickness of last winter, and I find myself at this time again broken down.

J. H. WAGGONER.

REVIEW OF DR. BENSON'S SUNDAY BOOK.

WE are in receipt of requests for this review in pamphlet form. Anticipating this want we published an extra quantity of the seven papers containing the review. These we have stitched together and can furnish by mail or otherwise as desired. Price 20 cents.

W. C. WHITE.

CHICO, CAL.

CLOSED our meetings in this place July 19. Ten more have covenanted to join themselves unto the Lord to keep his commandments and the faith of Jesus. Seven were baptized on the 14th. Organized a V. M. society of sixteen members, with Bro. Geo. De Forest, president, and Sr. Cornelia Powers, secretary. A club of 40 SIGNS is taken for weekly distribution. The T. and M. society has now a membership of twenty-five. They have adopted the plan of acting as agents for the State society in the sale of our bound books and pamphlets; and nearly all have pledged the "one-third" for a tract fund for the society.

We have spent much time while here in laboring for the older members, to build them up, strengthen and establish them in the faith and work of the Lord. Our labor has not been in vain, and although it has not met with that general response which it should, those who have improved their opportunity express themselves much strengthened, and manifest a disposition to connect with God, consecrate themselves to his service,

and by his grace bring precious sheaves with them into the kingdom of God. There are those in Chico who are, I believe, honestly investigating to know the truth. These will be furnished reading matter and labored with by the missionary workers, and if they labor carefully, with gentleness, long-suffering, and patience, imitating in their lives and labors the divine Pattern, some will doubtless be brought into the truth.

Sister White was with us near the closing up of our meetings, during the district quarterly meeting, and spoke three evenings to good audiences besides bearing plain testimonies for our people at the business sessions. Her help was timely, and I believe much good will come from it. A good impression has been left upon the minds of the people who came out to hear, and the influence of the truth is extending.

We will now pitch the tent in Brooklyn, or East Oakland, and begin a series of meetings. Pray that God may be with us to accomplish his will.

Oakland, Cal., July 27, 1880.

J. D. RICE.

AUBURN AND GRASS VALLEY.

JUST as we go to press a report is received from Brn. J. S. Howard and E. A. Briggs who have been holding tent meetings at Auburn. These meetings closed Sunday evening, July 18, a "moderate interest continuing to the last." Notwithstanding bitter opposition, they report that eight have taken their stand for the truth. From here they went with the tent to Grass Valley, where meetings are now in progress.

Appointments.

THE providence of God permitting, I will meet with the friends of the cause at San Jose, Sabbath and first-day, July 31 and Aug. 1.

Will meet with the friends at Vacaville and surrounding country, Sabbath and first-day, Aug. 7 and 8. Shall expect to see a general attendance.

S. N. HASKELL.

NO PROVIDENCE preventing, I will meet with the brethren at La Fayette, Sabbath, July 31.

M. C. ISRAEL.

REMAINING CAMP-MEETINGS FOR 1880

MICHIGAN, Alma	August 5-10.
CANADA	" 12-17.
NEW ENGLAND	" 19-24.
MAINE	" 26-31.
VERMONT	Sept. 2-7.
INDIANA	" 9-14.
OHIO	" 16-21.
ILLINOIS, Decatur	" 23-28.
MICHIGAN, Battle Creek	Sept. 28 to Oct. 11.
CALIFORNIA	

Business Department.

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\$2.00 EACH. Andrew Hoyt 7-28, Mrs. Cora M. Thayer 7-28, Mrs. Laura Curran 7-24, W. E. Stillman 7-28, T. J. Burch 7-28, Geo. Maynard 7-28.

\$1.50 EACH. Wm. T. Streepler 7-26, M. P. Tyler 7-26, S. M. Lowell 7-28, Eld. J. C. Fifield 7-28, Mrs. E. A. Lampman 7-28, Miss Alice Miller 7-28.

1.00 EACH. G. D. Lobdell 7-7, Elizabeth Hazard 7-18, Neary Pierce 7-4, Julia A. Dow 6-42, Jane Long 7-4, Riley Barnes 7-11, C. Wardell 7-28, Orrin Putnam 7-22, Sarah I. Smith 7-12, A. A. King 7-12.

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OTHER RECEIPTS.

CALIFORNIA CONFERENCE.—Bloomfield church 6.05, Fairview church 27.05, Healdsburg church 207.60.

EUROPEAN MISSION.—Jessie Hackney 5.00.

DONATION TO SIGNS.—Isabella Moore 5.00.

CALIFORNIA PUBLISHING FUND.—Wallace Saunders 10.00.

RECEIVED ON ACCOUNT.—Minn T and M Society 600.00.

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