

The Signs of the Times.

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

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The Signs of the Times.

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

THE TEST.

"FORGIVE our debts as we forgive,"—

Ah, who, dear Lord, can pray that prayer?
The rest with ready zeal is said,
But self-accused we falter there,
Conscious, beneath its crucial test,
Of hate our lips have ne'er confessed.

As we forgive! O Christ in Heaven,
Can we both pardon and forget,
When arrows dipped in deadly gall
Within our hearts are rankling yet?—
Sharp arrows by the false hands aimed
Of those who once love's largess claimed?

Be pitiful, O blessed Christ,
Nor chide us for our bitter thought
Of those who rendered hate for love,
And mocked us for the gifts we brought,
For thou alone, dear Lord, dost know
How measureless the debt they owe.

Forgive us, Lord. Can theirs exceed
The endless debt we owe to thee?
Thy patient, unrequited love,
Thy mercy, boundless as the sea,
Thy life-blood poured, a healing balm,
From wounded side and nail-pierced palm?

Ashamed and penitent we kneel;
O thou who dost our sins forget,
Help us with thy sweet charity
To pardon freely all the debt,
That praying, Lord, that prayer again,
Our inmost hearts may say "Amen."

Sag Harbor, N. Y. —Mary B. Sleight.

General Articles.

THE SIN OF MIRIAM AND AARON.

BY MRS. E. G. WHITE.

WHEN it was known in the camp of Israel that seventy elders had been chosen to assist Moses in the government of the people, Aaron and Miriam became jealous because they had not been consulted in the matter. They had not felt reconciled to the act of Moses in so readily receiving the counsel of Jethro, his father-in-law. They feared that his influence over Moses was greater than theirs. And now, seventy elders had been chosen without consulting with them; and as they had never themselves felt the responsibility and burdens which Moses had borne for the people, they did not see any real necessity for the help of the seventy elders. "And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it."

Aaron and Miriam thought that, as they had been chosen to aid Moses, they bore the burden of the work as well as he. And as the Lord had spoken by them, as well as by their brother, why should he complain of such heavy burdens as to need seventy of the judges and elders appointed to the work of aiding him. Moses realized his weakness. He felt the importance of the great work committed to him, as no other man had ever felt it. Aaron had shown his weakness by yielding to the clamors of the people, and making a molten calf, in the absence of their leader. But God had ever been Moses' counselor.

As Miriam became jealous of Moses, she was disposed to find fault with the events of his life which God had especially overruled. She complained of her brother because he had married an Ethiopian woman, instead of taking a wife from among the Hebrews. The wife of Moses was not black, but her complexion was somewhat darker than that of the Israelites. She was of a timid disposition, tender-hearted, and was greatly

affected upon witnessing suffering. This was the reason why Moses had consented that she should return to Midian instead of accompanying him to Egypt, that she might not witness the terrific plagues which the Lord was to bring upon the Egyptians. After she met her husband in the wilderness, she saw that his burdens and anxieties were wearing away his strength, and in her distress she acquainted her father with the matter. Jethro had marked that the care of all the people was upon Moses, and therefore he counseled him to look after the religious interests of the Hebrew host, while worthy men, free from covetousness, should be selected to attend to the secular concerns of the people.

As Miriam began to cherish a spirit of jealousy and faultfinding, she imagined that Aaron and herself had been neglected, and that Moses' wife was the cause—that she had so influenced the mind of her husband that he did not consult them in important matters as much as formerly.

The Lord heard the words of murmuring against his faithful servant, and he was displeased; for Moses was very meek, above all men that dwelt upon the earth. And God called suddenly to Miriam and Aaron and Moses, and bade them come out to the tabernacle of the congregation. And God spoke to Miriam and Aaron from out of the cloud. "Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold; wherefore, then, were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them, and he departed." And Miriam became leprous, white as snow; and Aaron besought Moses that he would not lay the sin to their charge, wherein they had done grievously and sinned. He prayed that Miriam might not be as one dead, and Moses cried unto the Lord for her, and she was healed. She was, however, shut out of the camp seven days, and the people journeyed not till she was brought in again.

The cloud was removed from the tabernacle because the wrath of God rested upon Miriam, and it did not return until she was removed out of the camp. God had chosen Moses, and put his Spirit upon him; and by her murmurings against God's chosen servant, Miriam was guilty of irreverence, not only to Moses but toward God who had called him. Aaron might have prevented the evil if he had presented before Miriam the sinfulness of her course. But instead of this he listened to her words of complaint, and shared in her spirit of jealousy. The murmurings of Miriam and Aaron, and the signal manifestation of God's displeasure that followed, are left upon record as a rebuke to all who will yield to jealousy, and complain of those upon whom God lays the burden of his work.

Contention among God's people is offensive in his sight. In union and harmony alone is there strength. Pride, selfishness, envy, and jealousy originated with Satan, and lost for him his Eden home. He now urges his temptations upon the followers of Christ, and the most frivolous pretense excites a prejudice and jealousy which is as cruel as the grave. Jesus is enshrouded in light unapproachable, independent in his working, and righteous in his judgments, and yet he taketh cognizance of all the actions of the children of men. No secret act of wrong is passed by unnoticed, and no deed of righteousness is forgotten,—all are recorded in the Ledger of Heaven.

Would that every heart could be impressed with the exceeding sinfulness of cherishing suspicion and jealousy against those whom the Lord loves. He is ever ready to take the part of all those who are made to suffer unjustly. Over all

his servants his hand is ever spread as a buckler. No man can wound his chosen without wounding the hand of the Lord. Although he may long bear with the perversity of man, and not punish his unjust course, yet he has said that he would remember their wrongs, and punish them; for his hand bears the sword of justice.

THE PARABLE OF THE RICH MAN AND LAZARUS.

BY ELD. W. H. LITTLEJOHN.

FROM remote antiquity, the parable, or, as it might with propriety be called, the word picture, has been largely employed in the illustration and enforcement of moral truth. Twelve hundred years before the advent of our Lord, Jotham, the son of Gideon, reproved the men of Shechem for having chosen Abimelech to be their king, in the use of that most graphic and apposite fiction, wherein the trees sought to make a king over them. Subsequently to his effort, and clear down to the commencement of our era, there were found among the Jewish Rabbis, as well as among those of other nations, learned men whose skill in the use of this rhetorical figure demand our most enthusiastic commendation. But of all persons known to the historic age, our Lord himself attained to the highest perfection in the construction and use of the parable. In his hands it was on various occasions employed with telling effect, and so largely was it used by him that the record which has preserved for our benefit the numerous fictions of this nature which he employed, occupies no insignificant place in the gospel account of his ministry. But from his day to the present time, there seems to have been a steady decrease in the use of this rhetorical method.

Why the Holy Spirit should have worked so radical a change in the style of the New Testament writers, who followed Christ, it would be difficult to state. But it is nevertheless true that the parable is almost, if not quite, lost sight of in their more prosaic productions, whether oral or written. So far as authors and orators are concerned, this side of the first century, it is possible that the desuetude into which this popular method has fallen may be attributed, measurably, to the fact that the poverty of the more recent efforts, when compared with those of the great Master, becomes so apparent that the more modern disciples of the art have become dissatisfied with their own productions to that extent that discouragement has ensued, and a change of style been found desirable.

But beyond this consideration, it is doubtless true that the natural defects inherent in the parabolic method have contributed largely to its decadence, and almost universal disuse at the present time. For, while it is true that it presents some marked advantages over the more direct and less ornate style of logical induction, it is also true that its use is attended by certain very grave disadvantages. As it regards the former, little can be said, except that, being more dramatic in its character, it holds the attention and commands the interest of a class of hearers who could, with difficulty, be held by the more logical style. Possessing, as it does, somewhat the character of romance, it readily fascinates those who would shrink from the mental effort of either making or following a logical deduction. So true is this that even children, incapable of appreciating the moral which the speaker is seeking to impress, are immediately attracted and held in rapt attention by the array of figures or characters which are presented in his narration.

All, therefore, which is necessary to this form of argument is that the speaker, having got possession of the ears and intellect of his hearers, make the conclusions which are to be drawn so obvious that they cannot be mistaken. This done,

either by full explanation or otherwise, he has carried his point and reached the hearts and judgments of individuals who otherwise would have been too indifferent to his theme to receive any appreciable benefit from his discourse.

Having said thus much in regard to the advantages of this form of speech, but little need be added respecting its drawbacks. In fine, the most of them have been shadowed forth already. In the first place, the skill required in its construction is so great, in order to success in its use, that few could ever hope to attain to it. In the second place, when stated without explanation, it is nearly as liable to mislead certain minds as it is to conduct them safely to the desired conclusion; since the wisdom required to the understanding of the parable is nearly equal to that demanded in its creation. Hence we read in the Scriptures that "the legs of the lame are not equal; so is a parable in the mouth of fools." And again, that after Christ had spoken in parables to those that were without, in order "that seeing they might not see, and hearing they might not understand," it was necessary for him to explain in private to his disciples their import, since, though familiar with this line of teaching, they had found themselves incapable of drawing therefrom the precise idea which he wished to emphasize. In the third place, as the ambiguity of this kind of teaching is so great that it could not safely be employed in the inculcation of important doctrines without full and explicit explanation, it is too cumbersome for use in all such cases; since expedition would dictate that the more direct method of expressing one's self in the outset, so as to be easily understood, should be chosen.

As an illustration of this fact, we have but to call attention to the endless controversies which have marked, if not marred, the history of the church in reference to points of faith which it has been supposed find their authentication in those portions of Scripture which partake of the allegoric or parabolic nature. So unsatisfactory have been the results of these wordy contests, that, we believe, at the present time it is conceded by the best authorities that no tenet should derive its chief support from anything except those portions of Scripture which are the freest from figure, and the most fully characterized by explicitness in statement.

Having said thus much in regard to parables in general, we wish now to speak of one in particular, *i. e.*, the one which relates to the rich man and Lazarus. Our object in so doing is to show that the use which has been made of it in the theological world, so far as it has been employed as the basis of an argument to prove the natural immortality of man, is altogether illegitimate. In doing so, the correctness of the second proposition above will be still further illustrated, as the number of those who have employed it for such a purpose has not been inconsiderable.

The first labor to be entered upon will be that of establishing the proposition that the narrative under consideration is in reality a parable, as some have insisted that it is not, but that it is rather a matter of actual history. The effect of the view held by the latter class is at once apparent. If they be right, then the theological bearing of the historic facts presented by the Saviour on the occasion we are considering, forever establishes the doctrine that men live between death and the Judgment, since he, in the sixteenth chapter of Luke, gives a detailed account of the thoughts, feelings, actions, and conversations of individuals who had passed from this, and were then living in the future, state.

The only argument hitherto presented by the advocates of the historic character of the story which seems to be worthy of a moment's thought, is found in their declaration that it is nowhere called a parable. The force of this consideration, however, is seeming rather than real. If it were true that there were nowhere found in the Scriptures parables which are not declared to be such, then a bare presumption would be established in favor of the theory under examination. But, mark you, this will be a presumption only; since it would not be impossible for an exception to exist to the general rule thus established. But when it can be shown, as it certainly can, that no such rule exists at all, and that there are many parables which are generally conceded to be such, not because of positive Scripture declarations (which are lacking), but because of the nature of the text and context, then even the presumption is utterly swept away. Let, therefore, the reader

who would be satisfied as to whether parables are always thus denominated in the word of God, by the individual uttering them or by others, examine the following, which are nowhere said to be such in the sacred writings; *viz.*, Unclean spirits, treasure hid in a field, pearl of great price, net cast into the sea, ten virgins, talents, beam and mote, good Samaritan, prodigal son, lost piece of silver, unjust steward, two sons, children of the bride-chamber, wise and foolish builders, etc.

Having disposed of the negative, let us now give attention to the positive argument. If we were called upon to prove the proposition that the story of the rich man and Lazarus is parabolic, it would be natural to cite the concurrent judgment on this point of the great mass of scholars for many centuries. As this, however, while standing alone, would not be conclusive, it would be preferable to furnish reasons for the opinion held which are drawn from the Scriptures. In doing so, three facts might be cited with propriety and force.

1. The narration is given in precisely the manner in which it would be were it a parable, as we claim that it is.

2. There is in it nothing inconsistent with the idea that it is such, since it is perfectly admissible, in writings of this class, to speak of things which are purely fictitious as though they had actually transpired.

3. Its statements are such that it must either be regarded as parabolic, or else the Lord would be found guilty of an inaccuracy, as it regards the nature of disembodied spirits, which would be altogether unpardonable in one possessing his information, *i. e.*, he would represent those who have entered upon the other world as possessing those bodily organs which are of great use here, but could be of none there. We speak of the eyes, the tongues, and the fingers, which he gives to Dives and Lazarus, the former being in the torments of hell, and the latter in the joys of Abraham's bosom. But it is submitted that such appendages do not belong to disembodied spirits, and, therefore, that it cannot be an historic verity that Dives, who was at least possessed of ordinary sharpness in this life, should have so far lost his shrewdness in the one to come as either to suppose that he was still possessed of the physical organ of taste, or that he had in the place of it a spiritualistic one, which was parched in the flame, and which could be cooled by the application of natural water. And it is also submitted that to speak of spiritualistic water would be the height of nonsense.

Should it be objected to the *reductio ad absurdum* resorted to in the last proposition referred to above, that the men in question did really possess their natural organisms, having been resurrected for the purpose of entering upon reward or punishment, it would only be necessary to reply, that he who would resort to this stratagem in order to defend the doctrine of the historic verity of the narrative, would do so at the expense of the argument for personal consciousness in the spirit world. For if Dives and Lazarus were indeed resurrected men, then what is said of them applies to that class only, and proves nothing concerning the intermediate state of the dead.

Having thus, as we believe, successfully established the view that the portion of Scripture which is at present engrossing our attention is not literal but figurative in its character, it is time to proceed to the determination of its real value in the decision of those questions which relate to the conscious state of the dead. As there is a large class who are agreed with us in pronouncing the narrative of the rich man and Lazarus to be a parable, but who, as we think, err, nevertheless, in making it largely the basis of their faith in an intermediate state of the dead, it becomes necessary to examine their reasons for so doing. If we rightly apprehend them, the principal one is found in the fact that somehow it is difficult for them to believe that the Lord would, for any purpose whatever, represent individuals as speaking and thinking under circumstances where such speaking and thinking would be out of the question. In other words, that if the dead be really unconscious, it would not be proper for him, under any circumstances, to represent them as holding converse, reasoning, etc., as did Dives and Lazarus. Now, therefore, as these individuals regard the word of God as the standard of morals, it will be sufficient for them if their difficulties

can be met and removed by citations from that word. They will also agree that in this particular it would be perfectly proper for Christ to do and say that which the Holy Spirit inspired prophets and good men at any time to do and say. But this being true, proof in abundance can be brought forward to show that their scruples are altogether unfounded.

Take for example, the language which Isaiah puts in the mouth of the dead when the great king of Babylon descended into the grave: "Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, and the worms cover thee." Chap. 14: 10, 11. Now every person knows that, physically speaking, it would be altogether out of the question for the dead to address one who was about to come among them; but at the same time it is readily perceived by all, from the connection, that the utterances of the writer are parabolic, or at least figurative, and therefore admissible.

Again: take the parable of the trees which conversed together over the matter of selecting a king. Judges 9: 8-15. Almost any child knows that what is said in regard to their utterances one to another was literally untrue; and yet Jotham, without qualification or explanation, declares that they spake one to another. Did he therefore falsify? All must agree that he did not. Why? Simply because it was manifest to all his hearers that he was employing a parable—or, if you please, an apologue—wherein it was generally understood that it was legitimate for the person using the same to employ fictitious characters, and to attribute to them powers which they naturally could not possess, and actions which they never performed. But words need not be multiplied. Deny this prerogative to the allegorist or parabolist, and you have destroyed his art. Concede it to him by common consent, and it remains a power for good, while no moral principle is in the least disturbed thereby.

Having seen that the objection urged against giving the parable fictitious features is not well taken, since it is justifiable in all such writings to give full play to the fancy in the creation of characters and incidents, it is time to inquire for additional reasons for insisting that it was in any way designed to emphasize the conscious state of the dead. If they can be rendered at all, it is difficult to see from whence they are to be drawn. A single glance at the discourse of the Lord will show that the idea which he sought to make prominent was, not the fact of the life *hereafter*, but unquestionably that of the proper estimation of riches in this life. It is shown by the context that he was addressing the Pharisees, than whom there were no greater sticklers for existence between death and the resurrection, as well as thereafter. There was, therefore, no need that he should enlarge upon that point. Nor was he in a mood to propagate their pet theory in order to curry favor. He had just been reproving them for avarice, and the character of Dives, rolling in wealth, and clothed in the luxurious garb of an oriental millionaire, furnished him a fitting instrument for the illustration of another phase of the property question. It was the inordinate admiration for men of wealth which he sought to condemn. To this condemnation all the language employed, and the figures used, were made to contribute. This was the objective point of the parable. Everything else was simply auxiliary to the work of reaching that object.

To say, therefore, that one of the auxiliary statements which the Lord employed was so used, because of the desire to indorse the doctrine contained therein, would be equivalent to saying that all of the auxiliary statements were made for the same purpose. To insist upon this, however, would place those urging such a view in a most unenviable position. For, unfortunately for them, the Lord not only spoke of men, but he also spoke of places. He declares just as emphatically that the angels took Dives and Lazarus respectively to hell and to Abraham's bosom, as he does that they existed at all. Now, therefore, if the logic be correct, it must be true that these places do actually exist somewhere, and that the Lord designed to inculcate that fact. Saying nothing about the former, where is the expounder of Scripture sufficiently intelligent to locate, and courageous enough to advocate the existence of, the latter? The expression "Abraham's bosom" is used in the word of God in but one connection:

and that is the one under consideration. Never before, nor never after this instance, was it employed. Hereafter it will be shown that it was purely the creation of a Pharisaic brain, and that the whole theory concerning it was too monstrous to be entertained for a moment.

But again: it is distinctly stated that in the future life portrayed by our Lord, there was but a gulf between the righteous and the wicked, and that so narrow that conversation could be carried on across it, and that the eyes of the good and bad respectively could take in the situations and circumstances of each other. He, therefore, who would insist that the bare mention of Dives and Lazarus by the Lord proves their existence in the spirit world, must, if he would be consistent, insist that the existence of the gulf is a fixed fact, and that the righteous and the damned, in the world to come, are in such close proximity that the former can hear the groans of the latter, and the latter can listen to the songs of the former. But who, in this age, will venture to advocate so repulsive a notion? Nevertheless, this is the strait to which those are driven who seek to employ the parable in the interests of natural immortality.

But that which proves too much, proves nothing at all. We leave, therefore, this branch of the subject, feeling that a line of argument which drives those who employ it into the indorsement of such absurdities, refutes itself so perfectly that it demands no further attention.

(To be Continued.)

THE COMMUNION OF FAITH.

O WONDROUS grace, my loving Lord,
That thou shouldst come to me!
O richer grace that in thy word,
Thou bidst me come to thee!

Ah! what am I that I should share
Thy pity and thy love—
Thou who a conqueror's crown dost wear,
Adored by all above!

Yet thou dost deign my soul to meet;
E'en now I feel thee near;
My lips thy blessed name repeat,
Thy voice I seem to hear.

Nor yet kind words of cheer alone
Thou comest to impart;
But priceless gifts, to sense unknown,
Thou leavest with my heart.

O be thou, Lord, a frequent guest
Within this soul of mine;
And let me on thy bosom rest,
And all to thee resign.

THE RIGHT SORT OF RELIGION.

WE want a religion that goes into the family and keeps the husband from being spiteful when dinner is late—keeps the wife from fretting when the husband tracks the newly washed floor with his muddy boots, and makes the husband mindful of the scraper and the door mat; keeps the mother patient when the baby is cross, and keeps the baby pleasant; amuses the children as well as instructs them; wins as well as governs; projects the honeymoon into the harvest moon; and makes the happy hours like the eastern fig-tree, bearing in its bosom at once the beauty of the tender blossom and the glory of the ripening fruit.

We want a religion that bears heavily, not merely on the "exceeding sinfulness of sin," but on the exceeding rascality of lying and stealing; a religion that banishes small measures from the counters, small baskets from stalls, pebbles from the cotton-bags, clay from paper, sand from sugar, chicory from coffee, annatto from butter, beet juice from vinegar, alum from bread, strychnine from wine, water from milk cans, and buttons from the contribution box. The religion that is to save the world will not put all the big strawberries at the top and all the bad ones at the bottom. It will not offer more baskets of foreign wine than the vineyards ever produced bottles, and more barrels of Genesee flour than all the wheat fields of New York grow, and all her mills grind. It will not make one-half a pair of shoes of good leather and the other of poor leather, so that the first shall redound to the maker's credit, and the second, to his cash.

It will not put Jouvin's stamp on Jenkins' kid gloves, nor make Paris bonnets in the back room of a Boston milliner's shop, nor let a piece of velvet that professes to measure twelve yards come to an untimely end in the tenth, or a spool of sewing silk that vouches for twenty yards be nipped in the bud at fourteen and a half, nor the cotton thread spool break to the yard-stick fifty

of the two hundred yards of promise that was given to the eye, nor yard wide cloth measure less than thirty-six inches from selvage to selvage, nor all wool delaines and all linen handkerchiefs be amalgamized with clandestine cotton, nor coats made of woolen rags pressed together be sold to the unsuspecting public for legal broadcloth.

It does not put bricks at five dollars a thousand into chimneys it contracted to build of seven dollar material, nor smuggle white pine floors where hard pine has been paid for, nor leave yawning cracks in closets where boards ought to join, nor daub ceilings that ought to be smoothly plastered, nor make window blinds of slats that cannot stand the wind, and paint that cannot stand the sun, and fastenings that may be looked at, but are on no account to be touched.

The religion that is to sanctify the world pays its debts. It does not consider that forty cents returned for one hundred cents given is according to the gospel, though it may be according to human law. It looks upon a man who has failed in trade, and who continues to live in luxury, as a thief. It looks upon a man who promises to pay fifty dollars on demand with interest, and who neglects to pay it on demand with or without interest, as a liar.

PAUL'S MEETING AT TROAS.

Does Paul's meeting at Troas furnish any evidence that the fourth commandment has been changed? Those who claim that this commandment has been changed, so as to recognize the first day of the week as the Sabbath, urge, as evidence, the apostle's meeting with the brethren at Troas on the first day of the week, to break bread.

The following illustration will show the bearing of this supposed change of the law: The people of the State of Illinois wish to change the time of holding the school election from the first Saturday in April of each year, to the first Monday of the same. They petition to the legislature to make the change. When that body meets, the wishes of the people, as presented in the petition, are taken into consideration. All concur in the change. The time is fixed when the law, as changed, shall take effect. It then becomes the duty of the legislature to furnish the State superintendent of public instruction with a copy of the law. It is his duty to furnish a copy to each county superintendent. It is then the duty of the county superintendents to furnish a copy of the law to the clerk of each school district; and the clerks are obliged to post up notices in three public places in their respective districts ten days before the election, so that all the voters in the district may understand the change in the law.

Now, if it is so important that the action of human legislation should be made known, so that all may understand their duty, how much more important is it that the action of divine legislation should be made known, where the penalty for transgression is infinitely greater than that for the violation of human law.

In contrast with the forementioned action of the legislature and the executors of the law, we will suppose that when that body met, nothing was said concerning the change of the law. But some time after they adjourn, Mr. Jones, a member of that body, concludes to take a trip to California, and on his way stops at Omaha, Neb. He arrives there on Monday evening, and finds the citizens met for a school election. They invite him to take part in the meeting, and also to make a speech. He does so, and they talk a long while, even until daybreak, when Mr. Jones gets aboard the train, and continues his journey.

Now, when the time comes for the people of Illinois to hold their school election, the clerks write their notices for the meetings to be held on the first Monday in April. The people, not knowing of any change in the law, ask the clerks for the reason of their conduct. They reply, Did not Mr. Jones, our representative, meet with the people of Omaha, who were holding a school election, on Monday? Well, say they, what has that to do with changing the time of holding the school elections in Illinois? The clerks reply, Can we not infer from his meeting with the people of Omaha on that occasion that the law is changed, and that now the lawful time to hold our school election is on Monday?

Now who would not look upon the action of these clerks as betraying symptoms of insanity? And yet the evidence to justify these men in

making the change in the school law is full as good as the evidence drawn from the action of the apostle Paul in the meeting at Troas, for the change of the fourth commandment.

J. F. BALLINGER.

THE PALM TREE.

THE Scripture says: "The righteous shall flourish like the palm tree." Let us see what this comparison means. The palm grows not in the depths of the forest or in a fertile loam, but in the desert. Its verdure often springs apparently from the scorching dust. It is a friendly lighthouse, guiding the traveler to the spot where water is to be found. The tree is remarkable for its beauty, its erect aspiring growth, its leafy canopy, its waving plumes, the emblem of praise in all ages. Its very foliage is the symbol of joy and exultation. It never fades, and the dust never settles upon it. It was, therefore, twisted into the booths of the feast of tabernacles, was borne aloft by the multitude that accompanied the Messiah to Jerusalem, and it is represented as in the hands of the redeemed in Heaven. For usefulness, the tree is unrivaled.

Gibbon says that the natives of Syria speak of three hundred and sixty uses to which the palm is applied. Its shade refreshes the traveler. Its fruit restores his strength. When his soul fails for thirst, it announces water. Its stones are ground for his camels. Its leaves are made into couches, its boughs into fences and walls, and its fibers into ropes and rigging. Its best fruit, moreover, is borne in old age; the finest dates being often gathered when the tree has reached a hundred years. It sends, too, from the same root a large number of suckers, which, in time, form a forest by their growth. What an emblem of the righteous in the desert of a guilty world! It is not uninteresting to add that this tree, once the symbol of Palestine, is now rarely seen in that country.—Joseph Angus.

THE GREAT DIVIDER.

"AS THE cross of Christ separated the penitent and believing malefactor from the impenitent and unbelieving one of Calvary, so has it continued ever since to separate the army of believers from the army of unbelievers."

The above paragraph from some evidently clear-headed and sound Christian writer, contains a suggestion of great practical importance. The cross of Christ stands between the evangelical church of Christ and all systems of rationalistic or merely moral religion. The cross and all that it signifies, namely, salvation by the blood of Christ, is completely excluded from false religions; yes, even from that religion which, while it lavishly glories in the symbol of the cross, conceals the all-sufficiency of Christ's atoning sacrifice and practices the impiety of pretending to repeat it daily. To make a sacerdotal caste the custodian of the saving power of Christ's vicarious atonement, to be retailed out at its pleasure for money, is the height of blasphemy.

Dear friends, before you join any church or association, be sure you find out on which side of its door is the cross of Christ and the ONE who hung thereon! It is not enough to have a priest, however exalted, inside the door, nor yet a Grand-Master.—N. Y. Witness.

THE RUNAWAY KNOCK.

"TEACHER," said a bright, earnest-faced boy, "why is it that so many prayers are unanswered? I do not understand. The Bible says, 'Ask, and ye shall receive, seek, and ye shall find, knock, and it shall be opened unto you,' 'but it seems to me a great many knock and are not admitted.'"

"Did you never sit by your cheerful parlor fire," said the teacher, "on some dark evening, and hear a knocking at the door? Going to answer the summons, have you not sometimes looked out into the darkness, seeing nothing, but hearing the pattering feet of some mischievous boy, who knocked but did not wish to enter, and therefore ran away? Thus it is often with us. We ask for blessings, but we do not really expect them; we knock, but do not wish to enter; we fear that Jesus will not hear us, will not admit us, and so we go away."

"Ah, I see," said the earnest-faced boy, his eyes shining with the new light dawning in his soul, "Jesus cannot be expected to answer run-away knocks. I mean to keep knocking until he cannot help opening the door."

DAY OF THE LORD.—NO. 8.

IT IS NIGH AT HAND.

WHEN Jesus ceases his intercessions before the throne of mercy, the great day of wrath commences. The seven last plagues begin to be poured out. Under the sixth vial; the unclean spirits go out, by authority, to gather the armies of the earth to battle. Jesus comes taking vengeance on the nations that know not God and obey not the gospel, the battle in the day of the Lord is fought, the saints are taken to Heaven, and the remnant of the wicked are cut off, and the earth lies desolate, while the saints reign with Christ a thousand years. At the close of this period, Jesus and his people return to earth, the wicked are raised to life, having been judged by Christ and his saints, while they were dead, and they compass the camp of the saints and the beloved city, and fire comes down from God out of Heaven and devours them. With the destruction of the enemies of the Lord and the renovation of the earth, ends the day of the Lord's wrath, and the day of eternity begins. Then there will be no more evil or curse, but eternal felicity to all the overcomers; and they shall inherit the earth and dwell therein forever. The enemies of the Lord having been destroyed, there will be no more wrath, but all creatures living will join in ascriptions of praise to God. "For yet a little while, and the indignation shall cease, and mine anger in their destruction." Isa. 10:25. See Rev. 5:13.

Now we glance at some of the evidences that the great and terrible day of the Lord is nigh at hand. A large field opens before us; but we shall only refer to the principal signs, and not go into the details, or argue the points at length. Those who wish to investigate thoroughly, are referred to the publications advertised in the SIGNS OF THE TIMES.

In the first place, we call attention to the prophecy contained in the second chapter of Daniel. The four great kingdoms represented by the four parts of the metallic image of this chapter, have arisen, the fourth has been divided and nothing remains of this prophecy but that the God of Heaven should set up his everlasting kingdom.

The vision of Dan. 7 presents the same earthly kingdoms under the symbols of four great beasts. Then the papacy is presented by the symbol of the little horn, and the time of its continuance is given—a time, times, and a half a time—or, literally, twelve hundred and sixty years. This period has elapsed since the division of the Roman empire and the establishment of the Papacy in the ancient seat of the dragon. The period commenced in 538, and ended in 1798; its beginning and ending being clearly marked by historical events. What more does the prophecy contain? The taking away of his dominion to consume and destroy to the end. Or, as Paul has expressed it, "Whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of his coming."

In harmony with these prophecies, the civil power of the pope has been consuming away, since the taking away of his dominion in 1798, till scarcely a shadow of it remains, and as this power is to remain to the advent, to be destroyed by the brightness of Christ's coming, it is plain that his coming is at hand. The beasts of this chapter have had their fulfillment in the four great empires. The fourth has been divided, as represented by the ten horns. Three of these have fallen, and the Papacy has been established. This has continued its full time of 1260 years, when his dominion was taken away. Since that event, this power has been consuming, and what remains to be fulfilled? Nothing but the destruction of this Man of Sin by the brightness of Christ's coming. The coming of Christ is the very next event in this prophecy.

The signs which the Saviour gave of his coming the second time have also been fulfilled. The sun and moon have been darkened, the stars have fallen according to his word; and nothing remains in this line of prophecy but such as take place after the close of probation, and after the day of the Lord has actually commenced; viz., the shaking of the powers of heaven, the sign of the Son of man, and his actual personal coming. Says our Saviour, "Now learn a parable of the fig-tree. When his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto

you, this generation shall not pass, till all these things be fulfilled." All in this has been fulfilled, up to the commencement of the day of the Lord; and we are assured that the generation living when this is the case, will not pass, till Christ shall come and send forth his angels and gather his elect.

The preaching of the gospel of the kingdom is another sign that the end is near. As we come down to the close of the great prophetic periods, the closing messages are proclaimed. And though this is fulfilled through the agency of fallible men, yet it is as certain and infallible a sign, as those in the sun, moon, and stars. These messages, recorded in Rev. 14:6-12, are being fulfilled. As the period of 2300 days of Dan. 8:14, was drawing to its close, the first of these was announced: "The hour of his judgment is come." To the believing, who have thoroughly investigated, there can remain no doubt that this prophecy points to, and has its fulfillment in, the great Advent movement of 1840-44. The assertion that that preaching was false—that the hour of judgment did not come, because we have witnessed no change, is sufficiently answered by the fact that the judgment-hour message is not the last—that it is followed by another, and still another, that of the "third angel," before the Son of man appears upon the white cloud. And in this order we see the fulfillment. The second message, and then the third have been announced. And for us to doubt at this stage of the fulfillment, shows a want of faith in God and his word.

The third message warns the people of the coming of the day of the Lord, the great day of his wrath. Now, there is a proclamation that claims to be its fulfillment, and it bears the characteristics of the genuine work. Other signs show that it is now time to expect this message. All who study the prophecies, know that we are living in the last days: and if S. D. Adventists are not fulfilling this prophecy, those who believe that the day of the Lord is at hand, should point to something now taking place which is the true fulfillment. It will not do to expect the coming of that day without a manifest fulfillment of this most solemn message of the word of God. Those who do, will be sadly disappointed—the day will find them unprepared; for those who do not heed the message will drink of the wine of the wrath of God, which will be poured out in that great day of wrath.

Now, while the day is at hand, the solemn warning of the third angel is being given. God's word is verified, and his throne guiltless, though men may fail to believe. And of all poor deluded souls, those will be most wretched who profess to believe that the day of wrath is at hand, and still slight the only message that can prepare them to meet it with joy.

The nations are angry, and the wrath of God is sure to follow. Rev. 11:18. In mercy God is warning men of what is coming, and pointing to the means of escape. All who will be saved alive, must "keep the commandments of God and the faith of Jesus."

Who would reject God's last compassionate effort to save them? The gracious message is addressed to all. Sinners, professors, ministers, will you receive it?

R. F. COTTRELL.

THE REASON WHY.

THE reason we believe as we do is not because it is the popular belief, neither is it that we cherish rebellion, although it may be so reported, and Gashmu may have said it. Neh. 6:6. But we have a regard for the word of the Lord. He has commanded, and what are we that we should be found fighting against God? None ever prospered that entered into controversy with the Almighty. We have learned that in the way of righteousness, that is, obedience, is the way of peace. The man who declared that "he would have peace, if he had to fight for it," did not have the spirit of peace in his heart. Yet we, as lovers of righteousness, order, and harmony, are obliged to fight, and fight a hard warfare; but, if we strive lawfully, with spiritual and not carnal weapons, we shall be approved of true wisdom.

We do not plant ourselves so decidedly on what we feel to be truth, in opposition to others, because we love opposition for its own sake, nor because we love to make ourselves a spectacle for others' curiosity or gossip. No; it is for none of these things. Like others, we would choose the easier road only that we know it leads not to life.

We know that to be pure and perfect beings we must follow the divine Pattern given us. We have fallen in love with the character of God. We take him for our sovereign—his laws we must obey. Not all the combined hosts of error shall drive us from our decision in this matter. We would not daringly challenge these evils; but we know we shall have them to meet, and have tried to count the cost beforehand. We rely on the promised aid of Him who has called us; and we expect in his strength that we shall conquer. He has said that "no weapon formed against us shall prosper."

Here, everything that is lovely soon fades; but we know that He that is to restore all things cometh, and our fainting spirits now and then catch glimpses of the ineffable glory of that kingdom that is so soon to be established. We desire a place among his saints there, and we would gladly welcome all the crosses that he would have us bear, hoping they will more perfectly fit us to become loyal subjects of his government whose right it is to reign. These are a very few of the reasons why we choose the course we do, and we hope many more will be persuaded to follow our example in keeping the commandments of God and the faith of Jesus.

A. M. LINDSLEY.

GENESIS THIRTEENTH CHAPTER.

THIS chapter can be studied with much interest and profit. It reveals to us the real characters of Abraham and Lot. The wealth of Abraham at this time must have been immense. His household was large. His encampment could not have held less than a thousand to fifteen hundred persons, of whom three hundred and eighteen (besides those of Lot), were home born, and fit for war; besides this he had vast herds and flocks. It is not therefore to be wondered at that difficulties should arise in reference to water and pasture. Hence the wisdom of a separation. Abram's conduct in this is worthy of imitation. It reveals his character, and the true way of avoiding difficulties. Being the eldest and the uncle of Lot, he might have dictated to him: but he kindly defers even to his inferior. "Let there be no strife, I pray thee, between me and thee." "Is not the whole land before thee?" "If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." This was a commendable spirit of conciliation, a grand exemplification of Christian meekness. How many bitter feelings, heart-burnings, expensive litigations, and domestic miseries would be avoided if all took this course.

How consistent it would have been for Lot to have given his uncle his choice; but a different motive actuated him. "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east; and they separated themselves the one from the other."

Thus Lot chose the fairest portion, but it proved his ruin. But was it not his privilege? Did not Abraham give him his choice? Abraham accepted what was left, and found in it the blessing of God. It was just then the Lord said to Abraham, "Lift up thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." This Abraham found to be true.

Lot's experience teaches that nothing is gained by selfishness, and Abraham's, that nothing is lost by generous self-sacrifice. It shows that a mere worldly consideration is a very untrustworthy guide to success in life. The plain of Jordan "was well watered everywhere," "even as the garden of the Lord," but it was a failure, financially, to Lot and his family. There are more important considerations than mere worldly prosperity, and without these our riches will avail nothing in the day of God. Educational opportunities, social culture, moral and religious influences, should have the most weight in the choice of a place for a home. Lot left them out in the account, and the day came when, for the want of them, the value of real estate fell in Sodom, till a money panic would have been a trifling disaster beside it. The school and the church are needed to throw their shadow

over the home. Intelligent piety is a richer investment for the wants of a household than well watered acres or ten per cent stocks.

The experience of Lot also proves that the first step in the wrong direction is the real crisis in our lives. That taken, the rest soon follow. Lot chose the plain where Sodom was, and though their iniquities "vexed his righteous soul from day to day," he soon ventured into their city and took up his abode there. His children are subjected to all their evil influences, and there their society, become deaf to the voice of danger, and perish in their destruction. The first step was the mistake that led to the final doom.

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen.
But seen too oft, familiar to the face,
We first endure, then pity, then embrace."

The only safe course in life is to consider the future, not the present, welfare of ourselves. God has a cause on the earth and its interests should be ours instead of those which yield us the pleasures of selfish gratification. Purely personal interests and worldly considerations will always prove a snare.

We are in the world to live for others, to develop a character of disinterested benevolence. It is only such a character that God accepts, and that will stand the test of the Judgment. This cannot be formed by now and then doing a great act of generosity, but by continually practicing such acts so that the nature itself becomes transformed. A tender conscience, a heart which is susceptible of divine impressions, one which will ever feel for others, is to be highly prized in a world like this. It connects us with God, and brings him near until his Spirit fills the heart with peace and joy.

S. N. HASKELL.

A SCOFFER SILENCED.

A MINISTER of the Presbyterian church in America delivered a series of discourses against infidelity in a town in Louisiana on the Red river, some of the citizens of which were known to be skeptical. A few days afterward he took passage in a steamer ascending the Mississippi, and found on board several of the citizens of that town, among whom was a disciple of Tom Paine, noted as the ring-leader of a band of infidels. So soon as he discovered the minister he commenced his horrid blasphemies; and when he perceived him reading at one of the tables he proposed to his companions to go with him to the opposite side of the table and listen to some stories that he had to tell upon religion and religious men, which he said would annoy the old preacher. Quite a number, prompted by curiosity, gathered around him to listen to his vulgar stories and anecdotes, all of which were pointed against the Bible and its ministers. The preacher did not raise his eyes from the book which he was reading, nor appear to be in the least disconcerted by the presence of the rabble. At length the infidel walked up to him, and rudely slapping him on the shoulder, said:

"Old fellow, what do you think of these things?"

He calmly pointed out of the doors, and said, "Do you see that beautiful landscape spread out in such quiet loveliness before you?"

"Yes."

"It has a variety of flowers, plants, and shrubs, that are calculated to fill the beholder with delight."

"Yes."

"Well, if you were to send out a dove he would pass over that scene and see in it all that was beautiful and lovely, and delight himself in gazing at and admiring it; but if you were to send out a buzzard over precisely the same scene, he would see in it nothing to fix his attention, unless he could find some rotten carcass that would be loathsome to all other animals, in which case he would alight and gloat upon it with exquisite pleasure."

"Do you mean to compare me to a buzzard, sir?" said the infidel, coloring very deeply.

"I made no allusion to you, sir," said the minister, very quietly.

The infidel walked off in confusion, and went by the name of "The Buzzard" during the remainder of the passage.—*Spurgeon.*

If all men were to bring their misfortunes together in one place, most would be glad to take their own home again rather than take a portion out of the common stock.

The Sabbath School.

WHICH LOVED BEST.

"Children, obey your parents in the Lord; for this is right. Honor thy father and thy mother; which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth." Eph. 6:1-3.

"I love you, mother," said little John;
Then forgetting his work, his cap went on,
And he was off to the garden swing,
And left her the water and wood to bring.

"I love you, mother," said Rosy Nell,
"I love you better than tongue can tell;"
Then she teased and pouted full half a day,
Till her mother rejoiced when she went to play.

"I love you, mother," said little Fan,
"To-day I will help you all I can;
How glad I am school doesn't keep!"
So she rocked the baby till it fell asleep.

Then stepping softly, she brought the broom
And swept the floor, and tidied the room;
Busy and happy all day was she,
Helpful and happy as child could be.

"I love you, mother," again they said—
Three little children going to bed.
How do you think that mother guessed
Which of the little ones loved her best?

—Selected.

ART OF SECURING ATTENTION.

CLOSELY allied to what we have called mechanical methods is the practice of recapitulation, by diligent and thorough interrogation, not only at the end of the whole lesson, but also at the end of each separate division of it.

The best teachers are always those who, in addition to a knowledge of their subject, and the other qualifications which are necessary, possess also what may be called *pictorial power*. By this we mean the power of describing scenes and incidents so that they shall appear to a child's imagination as if they were really present to him. The imagination is a very active faculty in a child. It is developed far earlier, in the life of all of us, than the judgment and those reasoning powers which we are generally so anxious to cultivate. Now, how many of us are there can tell a story well, or who can so describe a thing which we have seen that those who hear our description shall think they can almost see it too? Yet a man is never a perfect teacher till he can do this; and no appeals to the reason and the conscience, and the feelings of a child, will be so effective as they might be unless we can also appeal to his imagination.

Need we remind you how constantly this is recognized in the word of God; how continually the Bible writers, and especially the great Teacher himself, condescended to the weakness of man in this respect, and addressed their teachings not to the understanding directly, but indirectly, through the medium of the senses and the imagination? What else is the meaning of our Lord's parables? What else are those glowing Eastern metaphors, sparkling like rich gems over the whole surface of the Bible, but helps to the comprehension of great truths, optical instruments, so to speak, through which our dim eyes might behold doctrines and principles, and deep lessons, which otherwise they could not have perceived?

Consider, again, in regard to the lessons which lie hid in allegories and stories, that we often receive them far more effectively into our minds for the very reason that they are indirect, and do not at first seem to apply to ourselves. If we obtrude our moral teaching too early, or if we begin by telling the children that we hope they will learn a useful lesson from what we are going to say, children fancy that we are preaching, and are perhaps indisposed to listen. But if we take care that the religious truth, or the rule of conduct, which we wish to enforce, seems spontaneously to grow out of the lesson, and keeps its place as an inference to be gathered from the story we are telling, it is far more likely to be efficacious.

When Nathan was commissioned to reprove David, you know that if he had gone at once, and taxed him with the offense, and said, "You have committed a great sin, and I am come to rebuke you," David would probably have been prepared with some answer. But, instead of this, the prophet began to tell him a narrative: "There were two men in one city, the one rich, and the other poor." He went on further and further, detailing the various incidents of his story, till "David's anger was greatly kindled against the man, and he exclaimed, 'As the Lord liveth, the

man that hath done this thing shall surely die.' Not till the solemn words, 'Thou art the man!' had been uttered in his hearing, did the conviction come thoroughly home to his heart that he was really guilty.

Now, why was it that Nathan's method was so effective? Because David had listened with interest to the story without supposing that it concerned him. And we may see the same thing illustrated in our Lord's parables constantly, that they not only chain the attention of the listener by their pictorial character, but they set him thinking for himself, and drawing inferences about truths of the highest value almost without being aware of it. The most effective lessons which enter the human heart are not those which take the form of lessons. It is when we are least conscious of the process by which we are impressed that we are impressed most deeply. And it is for this reason, if for no other, that the indirect teaching which is wrapped up in stories and metaphors often secures more attention than teaching of a more direct and didactic kind.

Suppose we endeavor to remember carefully things which we have seen, and to describe them afterward. Suppose we practice ourselves a little more than we do in the art of telling a story. Suppose, when we have read of a circumstance, or met with one which has interested us, we sit down and try to reproduce it in our own language in writing. Suppose we watch carefully the sort of illustration and metaphor which excites our own attention, and then carefully husband it in our memories, with a view to making use of it in our classes. Suppose, when we are going to give a lesson on some Bible narrative, we study all its details and all its surrounding circumstances so well, that we can almost realize the picture of it to ourselves. Suppose, in short, we always keep in view the necessity of rendering our teaching more vivid, and are always on the watch for material by which it may be made more so; I believe that we shall make a step in the right direction at least.

Any man whose heart is in his work may do all this, and may become a very interesting teacher without being a poet, and without possessing any peculiar natural gifts. If you go to the seaside, and hear the rolling of the waves, or if you stand on a hill in view of some fair landscape, which the summer sun lights up with unusual glory, try to retain your impressions, and see how far you are able to convey the picture of the scene to others. If you want to give a lesson on St. Paul's preaching at Athens, try to find out what it was that the apostle could see as he stood on Mars Hill, with the temples of Minerva and of Theseus near him; with an eager inquisitive crowd thronging round his feet; with the altar, and its mysterious inscription, "To the unknown God," just in sight; and with the blue waters of the Piræus spreading out beyond. And if you will do this; and if, meanwhile, you take care that your love of illustration never betrays you into levity or trifling; that you never tell stories for the sake of telling stories, but always for the sake of some valuable lesson which the story illustrates, there can be no doubt that, by God's blessing, you will become possessed, not only of one of the best instruments for keeping up the attention of little children, but also of a key which will unlock their hearts.

Do not get into a stereotyped routine method of giving lessons. You will often, at conventions, hear a good model lesson; you will admire its style and its method; you will think it, perhaps, the best lesson you ever heard. But do not suppose that is a reason for imitating its method precisely next Sabbath, and for casting all your lessons in the same mold. Different subjects admit of and require great diversity of treatment.—*S. S. Hand Book.*

A GENTLEMAN met a little girl hurrying along one Sabbath morning.

"Where are you going so fast, little girl?" he asked.

"I am going to Sabbath-school, sir," she said.

"What are you going to Sabbath-school for?" he asked.

"Oh, to find Jesus," said the girl.

Yes, Jesus can be found in the Sabbath-school. He is certainly there.

"My son," said an old man, "beware of prejudices, they are like rats, and men's minds are like traps; prejudices creep in easily, but it is doubtful if they ever get out."

The Signs of the Times.

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

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

EDITORS.

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

OAKLAND, CAL., FIFTH-DAY, AUGUST 19, 1880.

CHRIST IN THE BURNING BUSH.

"THE Angel of the Lord appeared unto him [Moses] in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows. And I am come down to deliver them out of the hand of the Egyptians." Ex. 3:2-8.

The person that appeared in a flame of fire out of the midst of a bush is called "the Angel of the Lord," "the Lord," and "God." He declares, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." These terms can all be applied to Christ without doing violence to the simple language of Scripture, or the truth of God. He who appeared in the burning bush had seen the oppression of his people and had come to their deliverance. Paul speaks of this deliverer under a figure of "that spiritual Rock that went with them, and that Rock was Christ." 1 Cor. 10:4.

The holy martyr Stephen in his dying defense of the "Just One" of both the Old and New Testaments, of whom the Jews had been the betrayers and murderers, refers to the circumstances of the burning bush as evidence in the case. He says, "this Moses whom they refused, saying, Who made thee a ruler and a judge? The same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush." Acts 7:35. Stephen, "being full of the Holy Ghost, looked up steadfastly into Heaven, and saw the glory of God, and Jesus standing on the right hand of God," verse 55. The same person seen by Moses in the burning bush, the dying martyr saw on the right hand of God.

J. W.

CHRIST SPEAKS FROM SINAI.

FOR the very reason that sin separates man from God, so that the Father withdraws his visible presence, the Son becomes a mediator through whom he speaks to sinful men. This is alike true in the days of Adam, Noah, Abraham, Moses, and the beloved John who bears decided testimony to the point: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2:1, 2.

And if God did not communicate directly with Adam, Noah, and Abraham, for the reason that he could not speak to sinful men and maintain the dignity of his throne, he did not speak with Moses and the hosts of Israel when assembled at the base of Sinai to hear the ten precepts of the moral code. The Son, burdened with the word of the Father, descends upon Sinai wrapt in fire and flame, and speaks the ten commandments in the audience of the people.

That Christ was with Moses in the Mount Sinai, is evident from the address of Stephen, who bears this important testimony: "This [Moses] is he that was in the church in the wilderness with the angel [Christ] which spake to him [Moses] in the Mount Sinai, and with our fathers, who received the lively oracles to give unto us." Acts 7:38. The conclusion seems irresistible that the Son of God spoke the ten commandments from Sinai.

J. W.

MY NAME IS IN HIM.

THE Old Testament teaches in the plainest terms that the Son of God represents his Father. "I will put my words in his mouth, and he shall speak unto them all that I shall command him," says the Father of the Son. Deut. 18:18. The New Testament repeats the same sentiment. Christ says, "I do nothing of myself; but as my Father hath taught me, I speak these things." See John 7:16; 8:28; 12:49; 14:7-11; 10:30.

Christ represents the father when speaking of himself in these words: "Behold I [the Father] send an angel [Christ] before thee, to keep thee in the way, and to bring thee into a place which I have prepared. Beware of him, and obey his voice, provoke him not; for he [Christ] will not pardon your transgressions; for my [the Father's] name is in him." Ex. 23:20, 21.

It has been shown that He who went with the Hebrews to deliver them from the house of bondage was Christ. He, then, is the angel whom the Father sent before the Hebrews. The Father put his name in the Son, who represents the mind and will of God in that wonderful deliverance. The expression, "He will not pardon your transgressions," implies that he had the power to forgive sins. None but the Father and the Son can do this.

J. W.

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER TWENTY-EIGHT.

THE MARRIAGE OF THE LAMB.

LIKE a person placed in a large arena with avenues leading out in all directions, so we are introduced, by the great question of the Sanctuary, to a variety of subjects, closely and intimately connected. The Judgment; the marriage of the Lamb; the parable of the virgins; the message from the Sanctuary, or the last warning to the world; the Commandments of God and the Faith of Jesus; and, lastly, the solemn warning of the faithful and true Witness to his lukewarm people, are themes, which present almost equal claims to immediate consideration. But they cannot all be considered in the same article. The consecutive order therefore which we are compelled to observe in their investigation, should not give rise to the idea in the mind of the reader, that there is a like succession of time with the events themselves. The cleansing of the Sanctuary, the Judgment on the house of God, and the marriage of the Lamb, we consider to be synonymous events, during the accomplishment of which, the long-suffering of God sends forth a final warning to the church and world. On the cleansing of the Sanctuary, and the Judgment, we have already briefly spoken. In the present paper we propose to offer a few thoughts on the Marriage of the Lamb.

Says John (Rev. 19:6, 7), "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to him; for the marriage of the Lamb is come and his wife hath made herself ready." A definite event is here brought to view. It is the marriage of the Lamb. When does this particular event, located at a particular time in the fulfillment of a chain of prophecy, take place? We understand that the same event is elsewhere frequently referred to in the Scriptures. See Matt. 22, where the kingdom of heaven is likened unto a certain king who made a marriage for his son, and sent forth his servants to call them that were bidden, etc. By the king's son is evidently meant the Son of God, and by his marriage the marriage of the Lamb.

The same essential events seem to be brought to view in Luke 19:11, 12. "And as they heard these things he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." The parable then which the Saviour is about to relate is concerning the kingdom of God, and designed to correct some erroneous impressions which his disciples had received concerning its immediate establishment. What is the parable? It is this: "A certain nobleman went into a far country to receive for himself a kingdom and to return." Verse 12. Who is designated in this parable by the nobleman? Christ. What is meant by his going into a far country to receive for himself a kingdom? His ascension to Heaven after the close of his earthly mission, there to sit upon the right hand of the throne of the Majesty on high. And it is while he is thus absent

that he receives the kingdom; and having received it, he returns. It is also just previous to this return of the nobleman from a far country, that his marriage takes place. For in our Saviour's admonition to his little flock, recorded in Luke 12:32, he says: "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord when he will return from the wedding." We are thus exhorted to be ready and waiting for the second coming of our Lord from Heaven; and when he thus appears the second time, it is at his return from the wedding. The marriage of the Lamb has then taken place; the nobleman has also received his kingdom; for it is after he has received his kingdom, that he returns; and that this reception of the kingdom that is to be given to the Son of God, and the marriage of the Lamb, are identical, we think can be made plainly to appear.

Says Daniel (chap. 7:13, 14), "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

What is the event here brought to view? Is it the Lord's second coming to earth in the clouds of heaven? We think not. It is to the Ancient of Days that one like the Son of man comes. Unless therefore the Ancient of Days (God the Father) is located on the earth, it cannot be the coming of Christ to the earth, that is here referred to. To what then can Dan. 7:13, 14, refer? Ans. To the entrance of our Lord from the holy into the most holy place, as he changes his ministration in the heavenly Sanctuary. From his ascension in A. D. 31, to the close of the 2300 days in 1844, our Lord ministered in the first apartment of the heavenly Sanctuary. The time then came for the cleansing of the Sanctuary; he therefore entered into the most holy place and took his position before the ark of God, to finish his ministry.

The opening of the first division of the judgment work, that of the investigation of character from the records of the books, and the decision of cases is presented, as we have already seen in Dan. 7:9, 10, and it is said that then "the Ancient of Days did sit." The word here rendered "did sit," signifies both in Hebrew and in the Greek of the Septuagint, according to Gesenius and Liddell and Scott, "to sit enthroned," or, to sit "as judges in court." We think this latter definition exactly describes the position then taken by Jehovah, for in this investigative judgment work in the sanctuary, he sits as the supreme Judge. He had, to be sure, been seated upon his throne of supreme dominion, before this; but according to the language used, he here took another position for another purpose and entered upon a relation he had not held before. The connection of Christ with this movement on the part of the Father, is set forth in the verses before us: Escorted by a multitude of heavenly beings surrounding him like clouds of glory, he also leaves the holy place and is brought in before the ark, and the presence of his Father in the most holy place.

Here, when his work as priest is done, he receives the kingdom. "Ask of me," says God to his Son (Ps. 2:8, 9), "and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." What will the Son then do with them? Convert them all? No; but dash them in pieces like a potter's vessel. This he accomplishes by his second advent and its accompanying judgments. And this is the time, as represented in the parable of Luke 19, when the nobleman having received his kingdom, and returned, causes those his enemies who would not have him to reign over them, to be brought forth and slain in his presence.

Thus the question, when the nobleman receives his kingdom, or when the marriage of the Lamb takes place, is easily determined. It is the closing event of his priestly office. The inquiry, Who is the Bride, may seem to some more difficult of solution.

U. S.

If length of days be thy portion, make it not thy expectation. Reckon not upon long life; think every day the last, and live always beyond thy count. He that so often surviveth his expectation lives many lives, and will scarce complain of the shortness of his days. Time past is gone like a shadow; make time to come present.—Sir Thomas Browne.

DOCTOR BENSON'S SUNDAY HISTORY.

It has been well said that a truth concealed is sometimes equivalent to a falsehood told. What Dr. Benson has stated is not nearly so important as that which he has not written. Take the case of Origen, of whom he speaks as follows:—

"Origen, who was born A. D. 185, says of the Lord's day: 'If you cease from all worldly works, and execute nothing worldly, but give yourself to spiritual exercises, repairing to church, attending to sacred reading and instruction, . . . this is the observance of the Christian Sabbath.'"

Now the truth is that neither Origen nor any one of that early age ever applied the term "Sabbath" to the first day of the week. See Matthew Henry's Commentary. Origen was the father of the mystical system of interpretation. He said:—

"To the perfect Christian, who is ever in his thoughts, words, and deeds, serving his natural Lord, God the Word, *all his days are the Lord's, and he is always keeping the Lord's day.*"

Origen's "Christian Sabbath" was not one particular day of the week, but the every-day life of the perfect Christian. We have found some men advocating the same idea in this age. This, too, by *theological manipulation*, is turned in favor of Sunday.

But did not Origen prefer the first day to the seventh? Yes; he partook of the common prejudice against the Jews, and opposed the seventh day, for just such reasons as prejudice would dictate. He argued that the fact that the manna fell in the wilderness on the first day, and did not fall on the seventh, shows that the first was even then preferred to the seventh! An argument which would hold good in favor of all "the six working days," as the Bible calls the first six days of the week; an argument which might pass with those who had no Bibles, for the Bible distinctly informs us that it was because of God's high regard for *his holy day* that he withheld manna from falling on the seventh day. And the writings of such vagarists are fixed up by theological ingenuity to set aside the claims of the fourth commandment of Jehovah, and of his holy rest-day.

The case of Eusebius is nearly parallel to that of Origen. There is not even a hint in the writings of Eusebius of any Scripture warrant for Sunday observance. He was the eulogist of Constantine, and his time-serving proclivities brought upon him the censures of other historians. Thus he wrote:—

"And all things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day, as more appropriately belonging to it, because it has a precedence and is first in rank, and more honorable than the Jewish Sabbath."

Please notice the points he makes: 1. The Sabbath he calls "Jewish," contrary to the invariable usage of the Scriptures. 2. He calls the first day the Lord's day, contrary to the Scriptures, which thus designate no day but the seventh. 3. He says Sabbath duties "more appropriately belong" to a day which never was a Sabbath, or rest-day, which never was sanctified or set apart to such uses, than to that day which was constituted a Sabbath by Jehovah, which was blessed and sanctified as a Sabbath, and to which alone the Lord appropriated Sabbath duties. 4. He said it was "first in rank, by which he means that it came—in the week—before the seventh, and, 5. It has a precedence, or, as he said elsewhere it came before the seventh day, and in it the light was created. These were reasons in *his* mind, but not in the mind of God, for they existed in the day when He chose the seventh day as His own, and set it apart as a holy Sabbath. 6. He says, "We have transferred" these duties to the first day. But who are *we*? And where will "we" stand in that day when "God shall bring every work into judgment" in the light of "his commandments"? Eccl. 12:13, 14. If there were nothing more worthy to produce in favor of the seventh day than Eusebius urges in favor of the first we would never more advocate its claims.

Tertullian is the first author who applies the term "Lord's day," to the first day of the week. But he directly disclaimed any Scripture warrant for his practice. He ascribed first-day observance to tradition, together with many other practices in the African churches. He was the first to make mention of three immersions or three sprinklings for baptism; the first to mention sponsors in baptism and *penance* for sins after baptism. Africa, in that age, was a very hot-bed of traditional superstition, as any reader of history knows.

Milner, who could not be accused of undue prejudice against early traditions and customs of the church, said:—

"Superstition had made, it seems, deep inroads into Africa. It was rather an unpolished region, certainly much inferior to Italy in point of civilization. Satan's temptations are suited to tempers and situations; but surely it was not by superstitious practices that the glad tidings of salvation had been first introduced into Africa. There must have been a deep decline. One of the strongest proofs that the comparative value of the Christian religion in different countries is not to be estimated by their distance from the apostolic age, is deducible from the times of Tertullian."

We will refer to Tertullian again, in another connection.

Dr. Benson says: "Mosheim is a witness whose testimony no scholar will attempt to invalidate." But Neander did contradict him, and so have other historians. And Mosheim has weakened his own evidence on early Sunday keeping by other statements. Dr. Benson quoted from Maclaine's Mosheim. But Maclaine, in his Preface, said: "I have sometimes taken considerable liberties with my author." Not a very commendable practice for a translator. He took liberties in the case in question. Murdock's translation of the oft-cited passage reads thus:—

"The Christians of this century assembled for the worship of God and for their advancement in piety, on the first day of the week, the day on which Christ assumed his life; for that this day was set apart for religious worship by the apostles themselves, and that, after the example of the church of Jerusalem, it was generally observed, we have unexceptional testimony. Moreover, those congregations which either lived intermingled with Jews, or were composed in great measure of Jews, were accustomed also to observe the seventh day of the week, as a sacred day; for doing which the other Christians taxed them with no wrong. As to annual religious days, they appear to have observed two; the one in memory of Christ's resurrection."

In Rose's translation of Neander, we find the following statement:—

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect; far from them and from the early apostolic church, to transfer the laws of the Sabbath to Sunday."

This statement of Neander, who, as a historian, is no way inferior to Mosheim, is sustained by many other authors of high standing. Mark, also, Mosheim's concession that the seventh day was kept "as a sacred day," a truth which cannot be said of the first day in that century. Maclaine makes Mosheim say that the early Christians were "unanimous" in the observance of the first day of the week—which is notoriously false. Mosheim says that the day of the resurrection was observed as an "annual religious day." This is truth; this was the manner of its first observance.

Dr. Heylin, of the Church of England, in his History of the Sabbath, says:—

"Tertullian tells us that they did devote the Sunday partly unto mirth and recreation, not to devotion altogether; when in a hundred years after Tertullian's time there was no law or constitution to restrain men from labor on this day in the Christian church."

If any one sees fit to deny this statement of Dr. Heylin, which is corroborated by many authorities, let him produce the law which existed prior to one hundred years after Tertullian's time, and that will settle that part of the controversy!

The death of Tertullian is by some said to have occurred in the year 216—by others in 220; the latter is supposed to be more nearly the correct date. To one hundred years from this time the statement of Dr. Heylin brings us. And do we find any law about this time restraining men from laboring upon Sunday? We do. It was the law of Constantine, made in 321. This *first Sunday law* reads as follows:—

"Let all the Judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven."

Constantine is much lauded by Sunday advocates; and Dr. Benson says of his law:—

"It was only giving legal form to an expression of the Christian faith, which was just as prevalent before Constantine's day as after it."

But this fact is significant: in the abundance of Sunday literature we have never yet seen, in any instance, this law of Constantine quoted by a Sunday writer! Why did not Dr. Benson give it? The truth appears to be, that they do not want the people to know what it is. This first Sunday law is a blow against the Sunday-Sabbath from which it can never recover.

Now we take another statement of Mosheim, as follows:—

"The first day of the week, (on which Christians were accustomed to meet for the worship of God,) Constantine required by a special law, to be observed more sacredly than before."

This is a remarkable statement for Mosheim to make; remarkable in view of his statement before quoted. Notice a few points in the edict of Constantine:—

1. The day is given no other title but that of "the day of the sun."
2. It forbids the holding of courts and labor in cities on this "venerable day."
3. The country people and agriculturists were permitted—"at full liberty"—to labor on that day.

And this, says Mosheim, was "more sacredly" than it had before been observed! This exactly agrees with Dr. Heylin, Bishop Taylor, Coleman's "Ancient Christianity Exemplified," and a host of other authors.

Of this law of Constantine, Dr. Schaff speaks as follows in his Church History:—

"He enjoined the observance, or rather forbade the public desecration of Sunday, not under the name of *Sabbatum*, or *dies Domini*, but under its old astrological or heathen title, *dies solis*, [day of the sun,] familiar to all his subjects, so that the law was as applicable to the worshipers of Hercules, Apollo, and Mithras, as to the Christians."

It was applicable solely to the worshipers of Apollo, the sun-god, and not at all to Christians. At the time when this edict was given, Constantine had not even professed the Christian faith. Dr. Schaff says:—

"He revered all the gods as mysterious powers; especially Apollo, the god of the sun. . . . So late as the year 321 he enjoined regular consultation of the soothsayers in public misfortunes, according to ancient heathen usage; even later, he placed his new residence, Byzantium, under the protection of the God of the martyrs and the heathen goddess of fortune; and down to the end of his life he retained the title and the dignity of a Pontifex Maximus, or high priest of the heathen hierarchy. His coins bore on the one side the letters of the name of Christ, on the other, the figure of the sun-god, and the inscription, '*Sol invictus*.'"

His order to consult soothsayers, "according to ancient heathen usage," enjoined the examination of the entrails of beasts to determine the causes of public calamities, and this edict was proclaimed on the day following that of the Sunday edict. About two years after the date of these edicts he professed to accept Christianity; but even then placed the image of Apollo on his coins, with the inscription "*Sol invictus*." He was in truth an idolater—a sun worshiper. Such is the origin and association of this first and famous Sunday law, which Doctors of Divinity so highly applaud, and so carefully conceal from their readers!

Only one historical statement further needs to be examined. It is that concerning the question said to have been asked to the early Christians and martyrs: "Hast thou kept the Lord's day?" The question is contained in these Latin words: "*Dominicum servasti?*" The Lord's day, in either word or idea, is not contained in the question. It will be fully canvassed.

The reader will gather from our remarks that we have doubts of the Doctor's candor in some of his positions. Indeed we have great reason to doubt him in this respect. It appears that he must have known that some of his positions were groundless, and some of his professed history was spurious. To think otherwise is to ascribe to him a degree of ignorance of the subject for which we know not how to give him credit. And let the reader notice his *professed quotation* in the following extract. Speaking of the commandments which the apostles received of the Saviour, he says:—

"These 'commandments' were well understood by the disciples. They related to 'the assembling of themselves on the first day of the week,' for worship, the sacraments, and almsgiving."

We have conversed with men who actually believed until we set them right, that Heb. 10:25, contained the order to not forsake assembling together on the first day of the week. The Doctor's quotation marks would lead us to believe that he thought so; and he a D. D. ! but if he does not so believe, what is the intention of his quotation marks? And what effect are they designed to have in that connection on the mind of the reader? Who can answer?

UNITED EFFORT.

CONCERTED action in any cause that has for its object the welfare of mankind, will be most sure to make that cause a success. The old adage, that, "In union there is strength," is as true to-day as when first uttered.

The cause of present truth demands of its adherents concentration of force and united action, that it may spread rapidly over the earth and warn the inhabitants thereof of the great consummation of all things so soon to take place. The warning must be given. God has decreed that it shall go to "many kindreds, tongues, and people." He employs men and women as agencies to do his work on earth. They must and will carry the message, and this too in the face of opposition from almost every source. It is to go with a "loud voice." In this we see evidence of united effort. All are not preachers, but all have a work to do. The man that puts his "tithes and offerings" into the treasury or store-house of the Lord, is as virtually preaching the message as the one who stands behind the pulpit.

Now what is true in carrying the message to all the world is equally true in any section thereof. Organization is a necessary feature to united action. S. D. Adventists can thank God that, through his blessing, this is the condition of every branch of our work. By this means a few people are doing a mighty work in the earth. We have our organized churches, conferences and General Conference. We have our organized T. and M. Society and Health and Temperance Society; both of which are mighty levers to push forward the car of truth. The Sabbath-school Association is a decided success, and is doing a great work for the children. Who among us cannot see the hand of God in all this? And who, in view of these facts, can be so careless as to fail to act their part in each and every branch of the work.

Come up, brethren and sisters, youth and children, whether connected with an organized church or numbered among the lonely ones, and take hold of every branch of the work and help move it along. We would say this especially to all in the N. P. Conference. We need your help in this great and good work. Souls for whom Christ died are perishing everywhere. Let us hasten to place before them the precious present truth. This can be done through the T. and M. Society. Send in your donations, and receive in return our periodicals and tracts and judiciously place them in the hands of all who will read. God will bless the effort to the salvation of some.

We need your help too in the support of conference work. Your servants are trying to bring people to the truth by holding tent-meetings. Means to do this are very scarce. The treasury is empty. "Bring ye all the tithes into the store-house." This tithing has been faithfully done by a few, but we want all to bear a part in the blessed work. Yes, let even the scattered ones do something. Some who have not been faithful in the matter of tithing would find the blessing in coming forward with their freewill offerings. Let each and every one bear their part in this and we shall soon see prosperity in every branch of the work in this conference. Come help us, dear friends, and God will bless you.

I. D. VAN HORN.

SABBATH AMONG EARLY CHRISTIANS.

THE first Christian church was that in Jerusalem. The apostles had gathered in what the Saviour had sown and planted, and this church was the first-fruits of their labor. The Holy Spirit came down upon them with a power and fullness hitherto unknown, and, as a result, three thousand souls were added to the church in one day. And they labored together in such unity and power, that the Lord added to the church daily such as should be saved.

The majority of these many thousand believing souls were gained out of the Jews. And this church was in such a position that the Lord could bless them abundantly, and they could labor in power to his honor. No church has been more blessed, or had more life and power; and from it the light of Christianity has gone out to the world. It existed as a church for about forty years.

All the events spoken of in the Acts of the Apostles transpired during the existence of this church. About seven years before the destruction of Jerusalem, Paul was sent as a prisoner to Rome. All his letters were written before this time, and he was beheaded by the emperor Nero about A. D. 66, consequently four years before the church in Jerusalem was scattered.

Now it is evident from the words of our Saviour in Matt. 24:20, "Pray ye that your flight be not in the winter, neither on the Sabbath day," that they continued to observe the same Sabbath that Jesus kept and honored, and commanded them to honor, by praying that their flight from Jerusalem might not be upon that day. And according to Josephus, their flight did not happen in the winter, nor upon the Sabbath day. They would be obliged to fly so hastily that they could not enter their houses for anything, nor return from the fields for their clothes. Had this happened during the winter, it would have caused them much suffering; and if it had happened on the Sabbath, their devotions and rest would have been disturbed. But the Lord heard their prayers, and saved them from the hands of their enemies.

And we have never yet heard it proved from history that the church in Jerusalem did not observe the old Sabbath—the seventh day, which God sanctified and blessed. They rested on the Sabbath day according to the commandment. Luke 23:56. And if the early Christians observed the seventh day as the Sabbath during the period when the New Testament was being written, it is also the duty of Christians living near the close of time to keep the Sabbath of the Lord till the Saviour comes.

JOHN G. MATTESON.

CHRISTIAN UNION.

NOT A CONFEDERACY OF SECTS.

NOT the least prominent sign of our times is the proposed alliance of all the so-called evangelical churches. If they would form a union such as the word of God requires, they would give up their errors and unite in the truth. They say they cannot see things alike. They cannot, because the carnal mind rules and will not give up traditional errors for the truth. It is a slander upon the Bible and its Author, to say that we cannot understand the requirements of the commandments of God and the faith of Jesus. The blame rests upon men, and not upon God. The commandments say the same thing to all. The difficulty is, men will not let them mean what they say, because they are out of harmony with their traditions and practices.

The sects, well knowing that it is vain to hope that the errors they hold will be given up, each particular party knowing their own unwillingness, propose to form a mere confederacy, letting each one hold all the errors they please; and this, it would seem, is to introduce their fancied millennium of the universal sway of the gospel. Nothing could be more absurd. But such a confederacy fills the idea of many. But what says God to his people concerning it? "Say ye not, a confederacy to all to whom this people shall say, a confederacy." The people of God have nothing to do with a confederacy of nations or churches. Their only hope is in God. Says the Lord, "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." And what besides? "Bind up the testimony, seal the law among my disciples." Take the truth of God as he has himself given it. Heal the breaches which apostasy has made and sin has perpetuated. Restore the seal that has been taken from the law. In a word, take it as it is, and not as false traditions have made it. This is all. Let God himself speak. Hear him; and not tell him what he must mean.

When men will be willing to hear the words of God and do them, there will be no further difficulty of coming to unity. It is the carnal mind, which is not subject to the law of God, that has made divisions and perpetuates them. Says an apostle, "For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" If Paul's reasoning is correct, there might be real unity, but for the carnal mind. Says he, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment."

Such is the unity which the Lord requires. It might be attained, but for the carnal mind. And what is the great object of the proposed confederacy? Civil power. If the object is obtained, civil government, though claiming to be especially Christian, will still be in the hands of carnal men. Carnal men will legislate for God, and religious persecution will be the result.

Let all who love God and his truth keep his word, and stand aloof from the confederacy.

R. F. COTTELL.

The Missionary.

SOWING TIME.

"In due season ye shall reap if ye faint not."

I SEEK not the harvest here,
From the seeds of truth I sow;
I willingly wait to bind the sheaves
In the world to which we go.

Too busy am I in the field
To track them as they fly;
But I know there's a germ of life in each,
And they cannot, cannot die.

The breath of the Lord will waft
Each one wherever he will;
And there it shall spring, and bear its fruit,
His purpose to fulfill.

'Tis a joy to hear the seed,
To go with the store of grain,
To scatter it here and scatter it there,
And sow and sow again.

In the morning's dewy hour,
'Mid noontide's sultry heat,
At evening time when the shadows fall,
To drop the gospel wheat.

I know not which will thrive,
But the promise of God I take;
His eye will follow the smallest grain
I sow for his dear sake.

"Blessed are ye that sow!"
Yes, Lord, the work is sweet:
The hardest toil is the dearest joy,
The soul's most dainty meat.

Thank God for the sowing time!
But who can the bliss foresee
When the work is done and the workers throng
To the harvest jubilee?

—Christian Times.

SHIP LABOR IN ENGLAND.

DURING the quarter ending June 30, reading matter, as follows, has been placed on vessels sailing from Southampton; viz., 1,453 English, 74 French, 159 German, and 207 Danish, Swedish, and Dutch periodicals; also 7,096 pages of tracts in the English language, 9,066 in German, 1,798 in Swedish, 1,052 in Danish, 164 in French and Italian. Total number of periodicals, 1,893; pages of tracts, 19,176. A portion of these publications were sold, for which \$32.08 were received; also \$1.88 was received on donations. No. of ships visited, 157.

ITEMS OF INTEREST.

The ship *Durham*, loaded with wheat from San Francisco, had received publications from our tract-distributor at that place. On its arrival here we found the crew much interested, especially in the writings of Sister White.

A large steamer on the P. and O. line, to the East Indies, received packages of our publications, which were read with deep interest by both passengers and crew. On her last voyage they desired more reading matter. The steward gave me two shillings six pence to help in the work, and said he would see the captain and others and ask them to contribute toward the same object.

The steward of a steamer sailing to the Brazils gave the papers and tracts to the natives of that country, and did not have enough to supply the demand.

A captain of an English vessel bought a few copies of the *Signs*, and was so much interested that he took over \$6.00 worth of books.

Some copies of the *Signs* and some tracts were placed on a ship in San Francisco, and were read by all on board. The captain is fully convinced that the seventh day is the Sabbath, and speaks in the highest terms of Sister White's writings. He is an earnest man. I sold him over \$5.00 worth of publications.

I visited a ship which supplies light-houses with oil. The captain bought some papers, attended one meeting at Ravenswood, and was much interested in Bro. Loughborough's discourse. He expressed a wish to help us by placing our publications in the fifty-seven light-houses which he was to visit. Accordingly he left us, taking with him fifty-seven packages of reading matter, and promising to visit Ravenswood on his return in one year from that time.

I placed four packages of publications on a steamer bound for the East Indies. Two of the packages were intrusted to persons who would hand them to others, and two were retained for the ship. These were read with eagerness. One man, a Frenchman, was so pleased with *Les Signes* that he wrote to Bro. Andrews and wished to

become a subscriber. The steward who related these facts treated me with great kindness. He gave me two shillings six pence toward the work, and pressed me to dine on the ship.

A captain of a small sailing vessel, which runs between this port and the Isle of Wight, since reading our publications, has quit the use of tobacco and intoxicating drinks, overcome the habit of using profane language, and is now a praying man. He says he is much troubled about the Sabbath question; that it is no use to attempt to serve God, and, at the same time, trample his Sabbath under foot. He bought *Thoughts on Revelation, Ministration of Angels, Eleven Sermons on the Sabbath and Law*, and became a subscriber for the *Signs* and *Instructor*.

These are some of the items of interest since my last quarterly report. Truly the Lord is blessing the work, for which my heart responds with gratitude, and in consequence of which I feel a greater desire to be useful in my Master's vineyard.

WM. INGS.

ENCOURAGING FOR V. M. SOCIETIES.

DURING the last five weeks quite a number of interesting letters have been read in our Oakland V. M. Society. One from a lady in Dundee, Scotland, contained money to pay for one year's subscription for the *Signs*, and another from the same place says:—

"My father has received a few copies of the *Signs* also a letter from you. We were quite ignorant who the sender was, but if you find it convenient we would be much pleased to receive them from your hand. In return we will send you a copy of the *Dundee Advertiser*. My father and mother join in best wishes to you."

A letter was also read from a gentleman in Australia. His address was taken from an obituary notice in an Australian newspaper. He says:—

"I have received several copies of the *Signs*, and must state that I have been greatly benefited by perusing them. Hope you will continue the favor of sending me a few copies, and trust you will still keep up the correspondence."

In this letter was enclosed a card with this motto beautifully wrought upon it: "I know that my Redeemer liveth."

A lady residing in Nebraska, sending an order to the *Signs* Office for the "Three Messages" and "United States in Prophecy," says of the *Signs*:—

"One of your papers has fallen into my hands, and it seemed 'like good news from a far country.' I have prayed for knowledge, and for wisdom to use the knowledge given. I have now received some knowledge, although I have long understood and believed many things as expressed in your paper."

A letter from a person in New Zealand, although raising some objection to our views, shows a degree of interest:—

"Several copies of the paper of which you speak have reached me, and I have read them with much interest. While cordially admiring the good and religious tone of the paper, I at the same time cannot agree with you on the observance of the Jewish Sabbath. Did it never occur to you that sailing around the world must alter at some point the Sabbath (as the seventh day) to those who do so?"

We questioned whether the first-day Sabbath would not be changed in the same way, and reading matter explaining that point was sent.

About a year ago a member of our society sent several papers and a letter to a lady in this State. Receiving no answer, she had given up all hope of ever hearing anything, when she was agreeably surprised a short time since by receiving a letter of inquiry from her. This shows that V. M. workers should not become discouraged if the fruit of their labor does not appear at once. The seed is taking root. The writer says:—

"I was not at home when your papers came, so they were loaned to a friend. I am not a religious person, but I feel an interest in the cause of which you speak. If convenient I would like to correspond with you, for I do not understand this religion,—this change of heart that I hear people talk of, and perhaps you can enlighten me somewhat. There is also a text of Scripture that I would like very much to have you explain. It is found in Matt. 24:14, 15."

Another letter from Australia says:—

"Many thanks for your kind offer to send me more papers. I would be gratified to receive one at any time. After reading papers of that kind, it is the custom here to send them to one of the hospitals, where the sick spend many weary hours in reading them, and derive great benefit from them."

Thus the seeds of truth are being scattered. Who will engage in the sowing, that they may share in the harvest?

M. K. WHITE, Pres.

B. C. STICKNEY, Sec.

"PLAYING AT MISSIONS."

SAID Dr. Duff: "We are playing at missions." It is not altogether strange that this strong, almost bitter utterance should have been forced from this great-hearted, eager, self-forgetful servant of God, as he looked on the one hand at the people of God in Christian lands, and on the other hand at the condition of the heathen world. "Playing at missions." There are probably ten millions of people in Christendom, each one of whom has professedly devoted himself to the service of Christ Jesus; each one of whom has said, "I no longer live unto myself; I no longer live, but it is Christ that liveth in me; I am not my own; I am bought with a price;" each one of whom has pledged himself to obey the last command of the Lord, "Go, teach all nations." And yet what do we see? In our own land, certainly in our own denomination throughout this land, but a fraction of the 23,000 churches do ought for the cause at missions; and, in the fraction that do anything, it is all done by but a fraction of the church. It would be safe to say that to withdraw from the Missionary Union the contributions of fifty churches and of a hundred contributors, would be to cripple it fatally.

We profess to have consecrated our all to Christ and his cause. And yet, as we look over a Christian congregation, how often do we see a single Christian lady wearing diamonds that would support a school, a missionary, for a year? How many a professed Christian is spending more on one of his horses than he gives to spread the gospel over all lands? How many a Christian is spending in what is sheer luxury and ostentation an amount that would confer countless blessings on the heathen world? Surely we are "playing at missions."

The women of Carthage were not playing at warfare, when they cut off their hair to make bow-strings for the defenders of the city. The people of Holland were not playing, when they broke down the dykes and let in the sea over the fields and orchards that they might drown out the Spaniards. The German women were not playing at patriotism, when they gave their gold ornaments to the government for the expenses of the war against Napoleon, and wore, instead, ornaments of iron. The Moravian missionary was not playing at missions, when he consented to be sold as a slave that he might be admitted to the West Indies, and might preach to the negroes. But we, are we not playing?

And when we look at the work to be done, the hundreds of millions to be enlightened, and at the scale of our preparations, we are compelled to realize bitterly that we are "playing at missions." Is it not time that we ceased playing, and began to be in earnest?—*National Baptist*.

GRASS VALLEY, CAL.

LAST Sabbath and Sunday I visited the little company at Auburn, and found them all firm, and most of them progressing in the truth. Three more have decided to take hold with them, making a company of eleven precious souls. Of these three, one is an old lady eighty-two years of age, the other two are a school-teacher and his wife, who, we hope, will be a great help to the company at Auburn. One of the company is a lady living at New Castle, four miles from Auburn. She was formerly a first-day Adventist, but is now keeping the Sabbath with her family of six children, and is firm in the truth. The school-teacher, and his wife, came out principally by visiting them, and reading and praying with them.

The interest here is increasing daily. The average attendance is from seventy-five to one hundred and twenty-five. Bro. Briggs continued the work here in my absence. We labor on in faith, and hope that many precious souls in this place will be brought into the light, and will obey God, and keep his whole truth.

Pray for us, and the work here.

Aug. 10.

J. S. HOWARD.

BALLARD'S FALLS, KANSAS.

THE interest at this place is still increasing. Our congregations have been larger the past week than at any previous time during the meetings. Five families have commenced the observance of the Sabbath since our last report. On first-day one was baptized, and seven united with the Hanover church.

July 20.

L. D. SANTEE.
JOSEPH LAMONT.

LITCHFIELD, OHIO.

WE have partially organized a church here of thirteen members. The most of the time for the past twenty-eight years, Father James has stood alone, as a sentinel of light to this people; now his heart is filled with joy to see his good wife, and others, join him in his march to the kingdom. To-day six followed their Lord in baptism. It was a solemn occasion, and made a good impression upon the many who witnessed the scene. About twenty are now keeping the Sabbath. The interest is increasing. We may remain here some time yet. The Sabbath-school interest and other matters pertaining to the cause are being looked after.

July 28.

R. A. UNDERWOOD.
J. C. BARTLETT.

FOWLER AND ARCADIA, MICH.

I LABORED at Fowler, Clinton Co., two weeks after Eld. Wilbur was called away. After harvest the interest increased, but this has been a hard field. Two have commenced the observance of the Sabbath, and others are investigating the truth.

Since our meetings commenced in Arcadia, twelve have taken a stand for the truth, and we trust that others, who are investigating, will soon follow their example. This is a good field of labor, and the Lord has greatly blessed while trying to present his word.

L. A. KELLOGG.

KEENE, NEW YORK.

WE closed our meetings at this place last evening, having continued them since June 11. The attendance has been quite good. Five have decided to serve the Lord, four of whom desire baptism. Three of these are children of Sabbath-keepers; the remainder have just commenced keeping the Sabbath. Others are deeply convicted. Our last meeting, especially, was characterized by solemnity and very deep feeling.

July 26.

E. W. WHITNEY.
M. C. WILCOX.

FENTON, MICHIGAN.

MEETINGS are still progressing at this place, with fair congregations. The interest manifested by those regular in attendance decides us to remain another week. Nine were baptized Sunday afternoon. The Spirit of God was present. The scene was an impressive one. We have good reasons to think others will go forward soon. We have had no open opposition as yet. Our hope and courage are good, and we ask our brethren to pray for us.

July 26.

J. O. CORLISS.
E. P. DANIELS.

STATE LINE MILLS, PENN.

SINCE our last report, the interest here has greatly increased. Twelve are now keeping the Sabbath as the result of our effort here, and others are deeply interested. Four of the twelve were formerly Catholics. They are French Canadians, and promise to be very useful. Brethren, pray for us, that the Lord will still bless us.

July 26.

J. G. SAUNDERS.
EDGAR RUSSELL.

GREENSBORO AND MT. SUMMIT, INDIANA.

FIVE began the observance of the Sabbath at Mt. Summit while we were there with the tent, two of whom have decided to be baptized and join the church at Mechanicsburg. We began meetings at Greensboro, Henry Co., last Sabbath evening, and up to date have held seven meetings.

July 30.

J. M. REES.
WM. COVERT.

GENOA, NEBRASKA.

WE closed our meetings at St. Edwards, July 19. Three commenced to keep the Sabbath, and we hope that others who are interested will yet obey. Commenced meetings at Genoa, twelve miles from St. Edwards, July 22.

R. C. PORTER.
D. NETTLETON.

HUMBURD, WISCONSIN.

WE have held twenty-six meetings here. Six have determined to obey the truth, and others are deciding. The interest is still good. From sixty to over one hundred attend our meetings.

July 28.

T. B. SNOW.
T. D. WALLER.

The Home Circle.

GATHER THE GRAINS.

"God's angels drop, like grains of gold,
Our duties midst life's shifting sands,
And from them, one by one, we mold
Our own bright crown with patient hands,
From dust and dross we gather them;
We toil and stoop for love's sweet sake,
To find each worthy act a gem
In glory's kingly diadem,
Which may daily richer make."

ALL THIS FOR ME.

A GENTLEMAN, a merchant of large fortune, had built for himself a beautiful and costly residence. The grounds were extensive and tastefully laid out, and adorned with arbors and statuary. The building was furnished throughout in a style corresponding with its own elegance, and the fortunate proprietor was duly settled in it with his happy and much envied family.

It was not long before he was visited by an old friend, recently from California, who had there acquired great wealth, and had returned to the more eastern States to enjoy it. He was shown through the elegant establishment and beautiful grounds, and was so much pleased with the whole that he immediately proposed to purchase the entire property, offering a liberal price.

"No," said the merchant, "nothing would induce me to sell it. I expended upon its plan much thought, and gave to its execution much careful attention, in order to adapt it, as far as possible, to the convenience and comfort of my family; and here I expect to spend with them the remainder of my days." His friend retired, convinced that it was useless to urge the matter.

That evening as the merchant, surrounded by his family, sat in his sumptuous apartment, engaged in family worship, he read the chapter containing that touching declaration of our dear Redeemer respecting his own extreme poverty. "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head."

As he read, his attention was arrested as never before by the latter clause, "the Son of man hath not where to lay his head." He paused and gazed around upon the splendid walls and furniture, and his heart smote him. "All this for me," he said to himself, "and yet the Son of man hath not where to lay his head." He was greatly troubled. He felt sorely rebuked by his own selfish prodigality. He saw, as never before, that in his case the servant was indeed not as the Master; that he had not only utterly failed to imitate his blessed Lord in the denial of self, but, on the contrary, in all his expenditures was chiefly intent upon his own selfish gratification. As well as his state of mind would permit, he closed the evening service, and retired to his private apartment.

Here again, as he looked around upon the luxurious couches and various arrangements for comfort, the thought occurred to him, "All this for me, and yet the Son of man had not where to lay his head." He passed a sleepless night, this one idea constantly revolving in his mind, and rose feverish and unrefreshed.

Descending to his dining-room, as he surveyed the elaborate table furniture and expensive food, his heart again smote him, and he mentally exclaimed, "All this for me, and the Son of man hath not where to lay his head."

He walked forth into his garden. There the rare exotics, the beautiful statuary, the arbored walks rebuked him as he thought, "All this for me, and yet my divine Lord and Redeemer had not where to lay his head." He went to his office, but found himself incapable of attending to business, this one thought ever being present to his mind, "The Son of man hath not where to lay his head."

As the day wore on, he became more vividly impressed with the thought of his own unfaithfulness as a steward of God, and his extreme selfishness in expending so much for himself, and comparatively so little for that dear Saviour who had sacrificed so much for him. He saw that this same selfishness and extravagant expenditure must prove a snare to his soul, estranging him still more from Christ, and greatly increasing that love of the world which already had much too strong a hold upon him.

Toward the close of the day he sent for his friend of the previous evening, and said to him,

"Sir, were you in earnest in offering me the sum you did for my residence?" "Yes," said his friend, "I should be too happy to purchase it." "Then," said the merchant, "the place is yours. I dare not keep it, for the Son of man had not where to lay his head."

The property was soon transferred, and a comfortable but far more humble residence secured, into which the merchant and his family cheerfully removed.

The large sum received for the splendid mansion was as cheerfully given to that Redeemer, "who had not where to lay his head," now ten thousand times more precious from a new and wonderful manifestation of his love, filling his soul with a peace and joy before unknown.—*American Messenger.*

A STRIKE AGAINST POVERTY.

In a Prussian roadside inn one hot summer's day several men were smoking and drinking. The room was dirty and uncared for, and the men, who looked quite in keeping with it, were railing at the anomalies of the world, and contrasting the luxury and idleness of the rich with the misery and hardships of the poor.

During the conversation a stranger, a young man, came in to eat his bread and cheese while his team rested in the shade before the inn. For a time he listened silently to the talk, and then joined in, saying, "You must strike!"

"Strike against what?" asked the peasants.

"Against poverty?" answered the young man, "and the weapon with which to strike is work."

"Well said! Sensibly spoken!" laughed the peasants.

"It would have been well for me had I always been as sensible," continued the stranger, "but I used to be an idle rogue. I was strong and healthy, but I wouldn't work, and if now and then I was obliged to do anything, I was off at once to the alehouse, and like lightning the money was out and the brandy was in. I went from place to place—that means, that everywhere I was turned away, for no master wants a loafer about. I soon had enough of farm service, and then I went about to fairs and public houses as a fiddler. Wherever any one would hear me, I scraped my violin, but with all my scraping I was never able to get a whole shirt to my back."

"Soon I grew tired of music, and then tried begging. I went up and down the country, but most doors were shut in my face. People said a healthy young fellow, like I was, ought to work. That enraged me. I grumbled that God had not made me a rich man, and I was envious of all who were better off than myself. I would have liked to turn the world upside down that I might have been able to lord it over the rich. One day I went into an inn, sat down in a corner, and began muttering my begging speeches. At a table not far from me sat a gentleman (he is, as I afterward heard, a writer of books): he kept glancing at me and I kept glancing at him, for I thought he would be sure to give me a good alms, and so he did. I'm spending it still."

"What was it?" asked the men, who had listened attentively.

"He came up to me and asked me about my early life. I told him I had been a farm-servant, and sent from place to place—in short, I told him everything. He listened quietly, shook his head, and at last said, 'Show me your hands!' Astonished I held out my hands; he examined them all over, pushed up my shirt sleeves, and again shook his head."

"What powerful hands! What strength there must be in those arms!" he said. "My lad, you must join in the war."

"In what war?" I asked.

"In a war against your misery!" he exclaimed in a loud voice. "You fool, you imagine you are poor—poor with such hands! What a mad idea! He only is poor who is sick in body or in mind. You are healthy in body and in mind. With such hands poor! Set your wits to work and reflect upon the treasure God has given you in your strong healthy limbs. Recover your senses and march forward in the war."

"Bravo! That was very good," laughed the peasants.

"And so I joined in the war," continued the young man. "I looked for a place, and now I am a farm-servant as before—nothing better and no richer; but I am content and industrious, and I have served the same master these five years and shall stay with him until one of us dies."

DEATH-BED OF PRINCE ALBERT.

Most of our readers are probably familiar with the remarkable saying of Prince Albert, when upon his dying bed,

"I have had wealth, rank, and power. But if this were all I had, how wretched should I be now."

Rock of Ages, cleft for me,
Let me hide myself in thee."

It is not easy to conceive of a more brilliant and happy life than was that of Prince Albert. He was a child of illustrious birth, and the heir of what would generally be considered large wealth. The home of his childhood was one of the most imposing of those baronial castles, which feudal pride and opulence had reared upon the heights of Germany. In his early youth he enjoyed every privilege of education earth could give. The best teachers of Europe guided his mind in all the branches of knowledge. Obsequious attendants anticipated his wants, as he freely moved midst the luxurious surroundings of the castle. Familiarity with the most cultivated society gave him the highest polish of manners, and made him familiar with all the etiquette of courts. He was by nature endowed with a fine mind, much amiability of character and remarkable beauty of person.

Prince Albert thus early became, in personal attractions, in mental culture, in princely bearing, one of the most accomplished gentlemen in Europe. When about eighteen years of age, he visited the royal family in England, to which he was nearly related. In the gorgeous saloons of Windsor Castle and of Buckingham Palace, he was an honored guest. Here he was introduced to a circle of society as brilliant and refined as has ever been known upon earth. And here he won the love of his cousin, the Princess Victoria, the heir to the throne of England.

Their marriage was an event in which not only all Christendom, but every government on earth was interested. Ambassadors flocked to London, in honor of the occasion, from all the principal dynasties of Africa and Asia. Westminster's grand cathedral was never before crowded with such an assemblage.

All his earthly ambition could desire was now attained by Prince Albert. He was in the enjoyment of wealth unsurpassed in the visions of romance. He had rank which placed him on an equality with the most illustrious kings. He had power such as few mortals ever possessed, and yet without pressure of toil and responsibility.

An attractive family of sons and daughters grew up around him. He had no parental anxiety as to provision for their future. As each child was born, the British parliament voted that child, for the support of the dignity of the royal family, an annual income of about one hundred thousand dollars.

One daughter married the heir apparent of the crown of Prussia. Thus there was opened to her perhaps the highest position which a lady could occupy upon this globe—that of Empress of Germany. The oldest son, heir to the throne of Great Britain, married into the royal family of Denmark.

In the midst of all this prosperity, in the meridian of his days, being but forty-two years of age, sudden disease strikes Prince Albert down, and he lies upon a dying bed. The regal couch is draped with an imperial canopy. The highest dignitaries of Church and State are present with their sympathy and homage.

But death is the equalizer of prince and peasant. The queen is but a woman weeping, broken-hearted, over her dying husband. The royal children are but sons and daughters sobbing in uncontrollable grief over their dying father. Prince Albert is but a man gasping, fainting, sinking in death—passing from the shadow of an earthly crown to the tribunal of God, where, like the humblest subject in his realms, he must answer for every thought, word, and deed done in the body. In a moment of cessation from pain, he looked up to the weeping ones around him and uttered the memorable words:—

"I have had wealth, rank, and power. But if this were all I had, how wretched should I be now."

Rock of Ages, cleft for me,
Let me hide myself in thee."

He had, we believe, something more. Faith in an atoning Saviour sustained him. He had a professed faith in Jesus; and all who knew him believed him to be a sincere disciple.

Reader! you may soon be placed on this dying bed. Have you this faith to sustain you in that dread hour?—*Advance.*

ITEMS OF NEWS AND NOTES.

—The shipment of specie from Europe to this country continues.

—Ninety-seven thousand miles of submarine telegraph cable are now in working order.

—Hopeful efforts are being made by means of the audiphone to teach deaf mutes to speak.

—The revision of the census by Special Agent Sawyer makes the population of St. Louis 333,577.

—The Irish Wesleyan church has experienced a diminution in twelve months of 1023 members.

—The supposed Benders had a preliminary examination at Oswego, Kansas, and were discharged.

—Aug. 12 a mass of earth in a landslide at Vieux-Port, near Poitiers, France, buried twenty persons.

—Three or four thousand workmen in the Tyne shipyards have struck for an advance of ten per cent in wages.

—Heavy rains have fallen at Wilmington, N. C. Some persons estimate that the cotton crop is damaged 50 per cent.

—The Banker's Convention adopted a resolution, asking Congress to stop the coinage of silver dollars, and one in favor of a bankrupt law.

—A report from Whitehall, N. Y., Aug. 12, says: "A fire at Sherlock's mill burned his steam mill, and store, and twenty dwellings. The loss is heavy."

—China has officially informed the Government of the removal of foreign trade restrictions upon her own subjects, and of her intention to push her enterprise to America.

—An accident occurred Aug. 10, on the Midland Railway, between Leeds and Lancaster, England, where a passenger train left the rails. Seven persons were killed and twenty injured.

—The steamboat *Connie Lee*, from New Orleans for the Red river with 250 tons of assorted merchandise, has been blown up and sunk at Lone Wall Landing. The boat is a total loss. Seven persons were drowned.

—Aug. 12, the telegraph operator at Quitman, Texas, says: "Indians are all around us. It is impossible to get word to General Grierson. The Indians are driving off the stock and murdering everything along the route."

—Burglars blew open a safe at Clarksville, Bergen county, N. J., Aug. 10, and obtained securities of the St. Joseph and Pacific Railroad Company, and of the Kansas and Nebraska Railroad Company, valued at \$250,000.

—Advices from Candahar to the 9th instant, through native sources, report that Ayoub Khan intends to attack Candahar as soon as his preparations are completed. Large numbers of tribes continue to flock to his standard.

—The *Aurora*, the Pope's paper at Rome, announces the formation of a new association for collecting money for the necessities of the Pope, the amount of daily tribute demanded from all Catholics being one centum, or six sous per month.

—The officers of the burned steamer *Seawanhaka* have been indicted for manslaughter, because proper provision was not made for the safety of passengers. Also the local steamerboat inspectors whose certificate she carried, have been indicted.

—A Baptist paper says there are 22,000 Baptists in Burmah, and 70,000 in Virginia, not including the colored churches. That the Baptists of Burmah last year gave more for missionary and educational purposes than the Baptists in Virginia.

—Considerable excitement has been occasioned by the presence of small-pox among the Chinese at the jute mills near Oakland, Cal. In a recent case the doctors decided that it was contracted by smoking cigars made in an infected shop!

—A telegram from Aden reports that the steamer *Jeddah*, from Singapore, foundered off Guardiana on the 8th inst., with 953 pilgrims for Jeddah. All on board perished, except the captain, his wife, the chief engineer, chief officer, and an engineer, and sixteen natives.

—Detroit was startled by an unexpected business failure Aug. 14—that of Thomas McGraw, of the firm of Walker, McGraw, & Co., who is President of the Michigan Savings Bank, and a prominent tobacco-nist and wool buyer of that city. Liabilities, heavy; assets, \$260,000.

—Some of the Japanese think that Christians are too narrow. They will admit that Christ is divine, and Christianity is true, but want the missionaries in turn to admit that Japanese gods are divine, and their religion also true. This is much after the fashion of "liberal Christianity" in this country.

—Advices from Pottsville, Pa., say that night and day forces have been working at the Keely Run Colliery, trying to subdue the fire raging inside, but cannot approach any nearer than about a hundred yards of the fire, on account of the gas. A great many men were prostrated from the effects of the gases.

—A sensation has been created at Santa Fe by the announcement of a rich mining strike in the Mexican village of Los Placitas, about thirty miles distant. The foundations of the town are of rock. The prospector who discovered the gold "located" the street of the village, from which ore has been taken assaying from \$4,000 to \$6,000 per ton.

—A freight train on the St. Paul and Duluth Railway was wrecked near Pine City, Aug. 12, by a broken rail. Nine cars were thrown from the track. Three boys who were "stealing a ride," were killed.

—Letters received at Winnipeg, Manitoba, state that a tribe of Indians in North-western Territory, 1500 strong, which refused to enter into treaty relations with the Canadian Government, have seized the store at Duck Lake, and committed other depredations of a character unusual in that country. The savages are said to be starving.

—The Shah of Persia has notified the Rev. J. L. Potter, missionary of the Presbyterian church, through the British Minister at Teheran, that he objects to his giving religious instruction to Mussulmen, and that if he continues to do this he will not be permitted to reside there, and Mussulmen attending meetings held by him will be arrested.

—A dispatch from Quettah says: Candahar is surrounded by a large number of tribesmen, who do their utmost to intercept letters, rendering communication with the garrison very difficult. It is possible an attack is meditated on Chaman Choki, as Ayoub Khan is reported to have detached troops who are going in that direction.

—Aug. 13, an explosion occurred at the Red Hill station, Col., the cause of which seems to be yet a mystery. The ground on which the depot, freight-house, eating-house, saloon, and forwarding house stood, is now bare. The buildings were blown into splinters. Not one stick on another remained of five buildings. All who were about the place were severely injured.

—News from Indianola and Castroville, Texas, report a heavy wind-storm; the water of the gulf rose to a depth of three feet in Indianola on the 12th. On the morning of the 13th the water rose very rapidly, and the wind reached the rate of 75 miles an hour. The track and ties of the Morgan Railroad were literally lifted from the bed and carried half a mile by the wind.

—A serious collision occurred on the Southern Pacific Railroad, Aug. 10. The freight train from Arizona was lying at Cucamonga station on time, when the freight train going east became uncontrollable and dashed down the grade at the rate of twenty-five miles an hour, plunging into the stationary engine and train, destroying both engines and thirteen cars, and the mammoth water tank at the station. Strange to say, nobody was seriously injured.

—According to reports from Bucharest, 45,000 Russians are concentrating near the border, so as to be ready in the event of the action of Bulgaria. Transportation of munitions, horses, commissary stores, and troops, is continually going on near the Roumanian frontier. A steamer arrived at Gantz recently with Russian artillery and ambulances destined for Bulgaria. It is also stated that the Russians are concentrating at Radzcuiloff, on the Austrian frontier.

—An excursion train from Philadelphia left Atlantic City, N. J., Aug. 11, in two sections. At May's Landing the first section of 16 cars took the side track, and the second section of 8 cars came up on speed, the locomotive telescoping the rear car. As the locomotive forced its way into the car, the cylinder heads were forced open and a dense cloud of steam poured through the car, scalding nearly every passenger in it. Seventeen deaths are reported, and many more injured.

OBITUARY.

PERET.—Fell asleep in Jesus, at La Fayette, Ind., July 10, 1880, Dr. J. J. Peret, aged 55 years and 6 months. Bro. Peret was born in Pittsburg, Pa. At an early age he accompanied his parents to Indiana, which State was his subsequent home. His parents were Catholics, but at the age of fifteen he was converted and became a member of the United Brethren church.

In 1846 he entered the ministry. He was ordained four years afterward, and for nearly twenty years traveled and preached quite extensively through Central Indiana. During his ministry and subsequent lifetime, he strenuously opposed intemperance, secret societies, and slavery. About fifteen years ago, his attention was called to the writings of Drs. Trall, Jackson, and Hall, on the subject of health; and being a great reader and thorough student, he became fully conversant with the science of hygiene. Twelve years ago he established at La Fayette, Ind., a health institution, known as the "Invalid's Home," in which he successfully treated several hundred patients from different parts of Indiana and adjoining States. This institution he continued until failing health compelled him to close it. Soon after he opened his health institution, he became acquainted with *Good Health*, and through it first learned of Seventh-day Adventists. Ten years ago his attention was called to our periodicals and books, and since that time he has been a constant reader of the *Review*. Four years ago he commenced the observance of the seventh-day Sabbath, and fully embraced the truth, and from that time until his death tried to live a consistent Christian in the S. D. A. church. He fell asleep with the bright assurance of having a part in the first resurrection. A wife, four brothers and four sisters, and a large circle of friends, mourn their loss. The funeral was largely attended by sympathizing friends and neighbors.

S. H. LANE.

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Address, SIGNS OF THE TIMES, Oakland, California.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 19, 1880.

REMAINING CAMP-MEETINGS FOR 1880.

MAINE, Waterville.....	August 19-24.
MASSACHUSETTS, West Boylston..	" 25-31.
ILLINOIS, Decatur.....	Sept. 1-6.
VERMONT, Morrisville.....	" 2-7.
NEW YORK, Hornellsville.....	" 9-14.
OHIO, Clyde.....	" 16-21.
CALIFORNIA, Alameda.....	" 16-27.
INDIANA, Rochester.....	" 23-27.
MICHIGAN, Battle Creek.....	Sept. 28 to Oct. 11.
TEXAS.....	Nov. 11-16.

CALIFORNIA CAMP-MEETING.

It is now decided to hold the camp-meeting in Alameda, commencing Sept. 16, and continuing over two Sabbaths and first-days, until Sept. 27. The ground is near the Encinal Station on the railroad running through Oakland. Those coming over the Central Pacific will change cars at the end of Oakland wharf, and then take the Alameda train instead of going to San Francisco.

A car which will carry fifty passengers can be chartered from Fresno for \$425.00, to come and return, making the round trip \$8.50, providing that number attend. From Woodland the cost for a car will be \$174.50; from St. Helena, \$133.50; from Chico, \$381.50.

Should a car be chartered, all would have to come and return at the same time in the same car. They should start from Fresno on the 15th, the other mentioned places the 16th, and return the day after the meeting closes.

At the above mentioned places immediate steps should be taken to ascertain how many will come. Correspondence can be held with Bro. Israel, and all arrangements will be made.

Arrangements have also been made with the Benicia and Martinez ferry for those coming with teams; namely, each double team and two persons \$3.00; return free. Each additional person fifty cents extra. The boat leaves Benicia at 8 A. M., 1:50 and 5:30 P. M.

Provision will be made for horses on the ground. Tents 12 by 15 can be rented for \$4.00. Those wishing to rent tents should immediately correspond with Eld. M. C. Israel, Oakland, Cal. Care Pacific Press.

CAL. CONF. COMMITTEE.

HOME HANDBOOK OF DOMESTIC HYGIENE.

We wish to call the attention of the readers of the SIGNS, and our brethren in particular, to this work. It is now in press, and will be ready for delivery about the first of November. It is a book of over one thousand pages, illustrated by three hundred cuts, and twenty full-page plates, printed in colors. These illustrate the anatomy and physiology of the human system, showing its healthy condition, and also the deformities occasioned by the evils of improper dress. The various parasites found in the human system are shown, and the cause of the numerous diseases arising from foul odors; the proper methods of ventilation are also illustrated.

We have never seen a work which would equal it in the variety of useful matter contained. The easy style in which it is written, and the entire absence of difficult medical terms so often found in such works, which common people cannot understand; and the manner of treating diseases with Nature's own remedies, is so simple that it makes it a book for every family desiring to learn how to get well and keep well. In short, it is a work for every one.

Having taken an interest in these subjects, more or less for the last twenty-five years, and having examined the printed portions of this book, we do not hesitate to recommend it to any who have a desire for information on the subject of health. It should be in every family in the country. You cannot afford to be without it, especially when you consider that it is a duty we owe to God and to ourselves to "present our bodies a living sacrifice, holy, and acceptable to God." This we cannot understandingly do without a degree of knowledge upon this important subject. Had we no other recommendation for the work than our personal acquaintance with its author, J. H. Kellogg, M. D., we should believe it to be a work of merit. But the work speaks for itself.

Arrangements have been made by the Pacific Press at Oakland for a general agency of the Pacific Coast. It will be sold exclusively by agents.

S. N. HASKELL.

CAMP-MEETING SABBATH-SCHOOL.

THERE will be a general Sabbath-school held on the camp-ground each Sabbath morning during the meeting. It is desired that these shall be model schools, and that every one at the meeting shall attend. The lessons to be recited will be named next week.

AN EXCELLENT OPPORTUNITY.

AN unusual chance to make money and to do good is now open to a few energetic men who will enter at once upon the work of canvassing for the "Home Hand-book of Hygiene and Medicine," the latest popular medical work published, and, according to present prospects, destined to be the most popular. Agents now canvassing for it in the East are doing remarkably well. One man took twenty-six orders the first eight days. A lady canvasser took twenty-three orders in six days. The same agent one day obtained eight subscribers in seven hours. Agents of much experience in good territory can do even better, and although the work has just begun on the Coast, agents are doing well.

A liberal commission is given according to the amount of work done. Those desiring to engage in this work should correspond at once with the Pacific Press, Oakland, Cal., giving particulars as to the experience they have had in canvassing, the territory desired, and when not personally acquainted with us, two or three good references should be given.

Address, PACIFIC PRESS, Oakland, Cal.

CORRECTION.

THE report of meetings at Vacaville in last week's papers should have stated that it was unanimously voted that Bro. Swayze be appointed by the director, Bro. Saunders, as librarian in the place of Bro. Barr, who was away with his threshing machine, and not able to attend meeting. By some inadvertence a mistake occurred in the report last week.

THE New York Independent maintains that while, from an American stand-point, France has not done right or wisely in suppressing the Jesuit establishments, yet, situated as France is, the step was just and fitting: "The act of the Government is consistent with the principle of State supervision in religious matters. . . . If it has the right to supervise the schools of the country and protect itself against such teaching as tends to the subversion of the Republic by the poisoning of the minds of the youth, in whose hands the future of the country must fall, it has acted consistently in suppressing the Jesuit establishments. . . . France, it seems to us, could release herself from a world of troubles by simply leaving all religions to their own support and control. There is no question but that the churches would be better off. Those which could not support themselves would deserve to die. State subventions never make live, aggressive churches."

THE Hartford Religious Herald observes that "pettiness is coming to characterize the religion of our times quite too much to leave in it the power of conviction and the energy of a diffusive force. Little matters of taste and etiquette; new methods of pleasing and attracting the thoughtless and gay; style and manner and attitude; a thousand and one petty incidents are made so much of . . . piety is so smothered by the ornaments of religion, that it is difficult to hold even Christians by the force of conscience. Indeed, many are claiming that there is no such thing as conscience, and too often verify their claim by their life if not by their logic."

THE Wesleyan Advocate expresses itself in favor of mixing religion and politics, and expresses the belief that if this had been done more in this city and State "San Francisco might have been delivered from the shame of the Kallochs, and California the horror of Denis Kearney." To this the Pacific Christian Advocate responds that "Kalloch is a zealous advocate of mixing religion in politics," and that such preachers are generally a "discredit to both religion and politics. . . . There can be no greater curse to a land than a crop of political preachers."

JUDGE BLACK, of Pennsylvania, is an old-fashioned orthodox Presbyterian. He believes in the Bible and the morality which it inculcates. Some one remarked to him recently that the lines which formerly divided

people in regard to religious matters were fading out. "Yes," said the judge, "and I notice that the nice distinction between right and wrong are going out with them." This is too true. One of the commonest crimes in society to-day is perjury—so common, indeed, that except in very gross cases the courts do not take cognizance of it. And as for ordinary lying, men will practice it to save a postage stamp or car fare. Is there not a marked relation between laxity in doctrine and in morals?

No man has come to true greatness who has not felt, in some degree, that his life belongs to his race, and that what God gives him, he gives him for mankind.—Phillips Brooks.

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Appointments.

THE next annual session of the California Conference of Seventh-day Adventists, will be held in connection with the camp-meeting at Alameda, Sept. 16-27. Each church of twenty members or less is entitled to one delegate, and an additional one for every additional fifteen members. Those who are isolated, living by themselves, should represent the condition of the cause, and its wants in their section, by letter. Letters should be directed to Eld. J. D. Rice, Oakland, Cal. Care of PACIFIC PRESS.

S. N. HASKELL,
JOHN MORRISON,
M. C. ISRAEL,
Cal. Conf. Com.

THE next annual session of the California Tract and Missionary Society will be held in connection with the camp-meeting at Alameda, commencing Sept. 16.

S. N. HASKELL, Pres.

THE California Seventh-day Adventist Sabbath-school Association will hold its third annual session in connection with the camp-meeting at Alameda, commencing Sept. 16. It is hoped that every school will send its full number of delegates. Each school of fifteen members or less is entitled to one delegate, and one additional delegate for each additional fifteen members.

W. C. WHITE, Pres.

THE first annual meeting of the California Health and Temperance Society will be held on the camp-ground of the Seventh-day Adventists, commencing Sept. 16. We hope to see all the friends of the cause of temperance, who are connected with our work, at this meeting.

S. N. HASKELL, Pres.

Business Department.

ANY of the books, pamphlets and tracts issued at this Office, may be obtained of Eld. J. N. Loughborough, Ravenswood, Shirley Road, Southampton, England, who will furnish catalogues and prices in English money, and receive subscriptions for all our periodicals.

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OTHER RECEIPTS.

CALIFORNIA CONFERENCE.—Santa Rosa church 10.00, J. D. Rice 27.50, Freshwater church 18.50.

RECEIVED ON ACCOUNT.—Ohio T. and M. Society 26.25.

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