

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.]

TARRY THOU THE LORD'S PLEASURE.

HAST thou, dear soul, an ardent wish,
A longing, still unsatisfied?
Dost thou besiege the throne of grace,
And feel thou canst not be denied?
In patience rest upon His word—
Tarry the pleasure of the Lord!

And thou, poor soul, by foes beset!
Do cares and burdens sorely press?
In sickness, solitude and pain,
Is naught thy portion but distress?
In faith still wait upon His word—
Tarry the pleasure of the Lord!

And thou, sad soul, weary quite
Of all this conflict we call life?
And dost thou long for friendly death
To put an end to all thy strife?
Patient and faithful, trust His word—
Tarry the pleasure of the Lord!

—Selected.

General Articles.

THE GREAT REBELLION.

BY MRS. E. G. WHITE.

THE terrible judgments of God visited upon the Israelites served to restrain for a time the spirit of murmuring and insubordination, but it was not destroyed, and ere long, as the hosts of Israel turned their faces toward the wilderness, this spirit again appeared. The former rebellions had been mere popular tumults, the result of the sudden impulses of the excited multitude. But now a regular conspiracy was formed, the fruit of a determined purpose to overthrow the authority of the leaders appointed by God himself.

Korah, the leading spirit in this movement, was of the tribe of Levi, and was a man of ability and influence in the congregation. He had for some time cherished a feeling of dissatisfaction, and had been secretly at work against Moses, though he had not ventured to any open act of rebellion. But He who reads the secrets of all hearts had marked the purpose of this ambitious and designing man, and had not left his people without warning and instruction in regard to their duty.

They had seen the wrath of God visited upon Miriam because of her jealousy and complaints against his chosen servant, Moses. The Lord had told them that Moses was greater than a prophet, for God had revealed himself to Moses in a more direct manner than to a prophet. "With him will I speak mouth to mouth," "Wherefore, then," he added, "were ye not afraid to speak against my servant Moses?" These instructions were not intended for Aaron and Miriam alone, but for all the congregation of Israel.

God himself had called Moses to the position of governor of that people, and had intrusted to Aaron and his sons the sacred and responsible office of the priesthood. Korah determined that this order should be changed, that he might be raised to the dignity of the priesthood. To insure the accomplishment of his purpose, he induced Dathan and Abiram, of the tribe of Reuben, to join him in his rebellion. They reasoned that being descendants from the eldest son of Jacob, the chief authority, which Moses had usurped, belonged to them; and with Korah they determined to obtain the office of the priesthood.

As the Heaven-appointed, visible leader of the Israelites, Moses had been connected with that people through scenes of peril, and had borne with their discontent, their jealousies, and murmurings, without retaliation, or seeking to be

released from his trying position. When the Hebrews were brought into scenes of difficulty or danger, instead of trusting in God, who had done wondrous things for them, they murmured against Moses. The Son of God was the leader of the Israelites, although invisible to the congregation. His presence went before them, and conducted all their travels, while Moses was their visible leader, receiving his directions from the angel, who was Christ himself.

When the armies of Israel prospered, they took all the glory to themselves. When they were tested and proved by hunger, or warfare, they charged all their hardships to Moses. The power of God which was manifested in a remarkable manner in their deliverance from Egypt, and seen from time to time all through their journeyings, should have inspired them with faith, and forever closed their mouths against one expression of ingratitude. But the least apprehension of want, the least fear of danger from any cause, overbalanced the benefits in their favor, and caused them to overlook the blessings received in their times of greatest danger. The judgments visited upon them for their sin in worshiping the golden calf, should have made so deep an impression upon their minds as never to be effaced. But, although the marks of God's displeasure were fresh before them in their broken ranks and missing numbers because of their repeated offenses against the Angel who was leading them, they did not take these lessons to their hearts, and by faithful obedience redeem their past failure, and again they were overcome by the temptations of Satan. The best efforts of the meekest man upon the earth could not quell their insubordination. The unselfish interest of Moses was rewarded with jealousy, suspicion, and calumny. His humble shepherd's life was far more peaceful and happy than his present position as pastor of that vast congregation of turbulent spirits. Their unreasonable jealousies were more difficult to manage than the fierce wolves of the wilderness. Moses dared not choose his own course and do as best pleased himself. He had left his shepherd's crook at God's express command, and in its place had been given him a rod of power. He dared not lay down this scepter and resign his position, till God should dismiss him.

Korah, Dathan, and Abiram, were men who, by God's appointment, had been intrusted with special honors. They had been of the number who went up with Moses into the mount, and beheld the glory of God. They saw the glorious light which covered the divine form of Jesus Christ. The bottom of this cloud was in appearance "like the paved work of a sapphire stone, and as it were the body of Heaven in its clearness." These men were in the presence of the glory of the Lord, and did eat and drink without being destroyed by the purity and unsurpassed glory that was reflected upon them. But a change had come. A temptation, slight at first, had been harbored, and had strengthened as it was encouraged, until the imagination was controlled by the power of Satan. These men upon the most frivolous pretense ventured upon their work of disaffection. They first whispered their doubts to each other, and then to the leading men of Israel, professing to have great interest in the prosperity of the people. Their words were received so readily by many minds that they ventured still farther, and at last these deluded souls really thought that they had a zeal for the Lord in this matter. A little leaven of distrust, and of dissension, envy, and jealousy, was leavening the camp of Israel.

Korah, Dathan, and Abiram first commenced their cruel work upon the men to whom God had intrusted sacred responsibilities. They were successful in alienating two hundred and fifty princes, famous in the congregation, men of renown. With these strong and influential men in their

cause, they felt sure of making a radical change in the order of things. They thought they could transform the government of Israel, and greatly improve the administration of Moses and Aaron.

God had honored the Levites to do service in the tabernacle, because they took no part in making and worshiping the golden calf, and because of their faithfulness in executing the divine judgment upon the idolaters. To the Levites was assigned the office of erecting the tabernacle, and encamping around it, while the hosts of Israel pitched their tents at a distance from the sacred building. And when they journeyed, the Levites took down the tabernacle, and bore it, and the ark, and all the other articles of furniture. Because God thus honored the Levites, they became ambitious for still higher office, that they might obtain greater influence with the congregation. "And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?"

There is nothing which will please the people better than to be praised and flattered when they are in wrong and darkness, and deserve reproof. Korah gained the attention of the people, and next their sympathies, by representing Moses as an overbearing leader. He said that Moses was too harsh, too exacting, and dictatorial, and that he reproved the people as though they were sinners, when they were a holy people, and the Lord was among them. Korah rehearsed the incidents in their experience in their travels through the wilderness, where they had been brought into strait places, and where many of them had died because of murmuring and disobedience, and with their perverted senses they thought they saw very clearly that all their trouble might have been saved if Moses had pursued a different course. He was too unyielding, too exacting, and they decided that all their disasters in the wilderness were chargeable to Moses. Korah, the leading spirit, professed great wisdom in discerning the true reason for their trials and affliction.

In this work of disaffection there was greater harmony and union between these discordant elements, in their views and feelings, than had ever been known to exist before. Korah's success in gaining the larger part of the congregation of Israel on his side, led him to feel confident that he was wise and correct in judgment, and that Moses was indeed usurping authority that threatened the prosperity and salvation of Israel. He claimed that God had opened the matter to him, and laid upon him the burden of changing the government of Israel before it was too late. He stated that the congregation was not at fault; they were righteous. "This great cry about the murmuring of the congregation bringing upon them the wrath of God was all a mistake. The people only wanted to have their rights; they wanted individual independence. As a sense of the self-sacrificing patience of Moses would force itself upon their memories, and as his disinterested efforts in their behalf while they were in the bondage of slavery, would come before them, their consciences would be somewhat disturbed. Some were not wholly with Korah in his views of Moses, and sought to speak in his behalf. The men, Korah, Dathan, and Abiram, must assign some reason before the people for Moses' doing as he had done in showing so great an interest from the first for the congregation of Israel. Their selfish minds, which had been debased as Satan's instruments, suggest that they have at last discovered the object of Moses' apparent interest. He had designed to keep them wandering in the wilderness until they all, or nearly all, should perish, and he should come into possession of their property."

Korah, Dathan, and Abiram, and the two hundred and fifty princes who had joined them, first became jealous, then envious, and next rebellious. They had talked in regard to Moses' position as ruler of the people, until they imagined that it was a very enviable one, which any of them could fill as well as Moses. And they gave themselves up to discontent until they really deceived themselves and one another, in thinking that Moses and Aaron had placed themselves in the position which they occupied. They said that Moses and Aaron exalted themselves above the congregation of the Lord, in taking upon them the priesthood and government, and that this office should not be conferred on their house alone; it was sufficient for them if they were on a level with their brethren; for they were no more holy than the people, who were equally favored with God's peculiar presence and protection.

As Moses listened to the words of Korah, he was filled with anguish. He had not suspected the depth or breadth of the plot these men had laid, and without answering them a word he fell upon his face and offered a humble, silent appeal to God for help. He arose, braced for duty, and strengthened for trial. The law was very explicit that only those who had in a most solemn manner been ordained to the office, could minister as priest before the Lord. Nadab and Abihu, having unfitted themselves for this sacred work by the use of wine, were immediately destroyed. "And he spake unto Korah and unto all his company, saying, Even to-morrow the Lord will show who are his, and who is holy; and will cause him to come near unto him, even him whom he hath chosen will he cause to come near unto him. This do: take your censers, Korah, and all his company; and put fire therein, and put incense in them before the Lord to-morrow; and it shall be that the man whom the Lord doth choose, he shall be holy; ye take too much upon you, ye sons of Levi. And Moses said unto Korah, Hear, I pray you, ye sons of Levi. Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And he hath brought thee near to him, and all thy brethren the sons of Levi with thee; and seek ye the priesthood also? For which cause both thou and all thy company are gathered together against the Lord; and what is Aaron, that ye murmur against him?" Aaron had assumed no office of himself; God had placed him in the sacred office.

Dathan and Abiram replied, "Is it a small thing that thou hast brought us up out of the land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards; wilt thou put out the eyes of these men? We will not come up."

They accused Moses of being the cause of their failure to enter the promised land. They said that God had not dealt with them thus. He had not said that they should die in the wilderness. Moses, not the Lord, had said this, and it was all arranged by Moses never to bring them to the land of Canaan. They said that he had led them from a land flowing with milk and honey. In their blind rebellion they forgot their sufferings in the land of Egypt, and the desolating plagues brought upon that land. They now accuse Moses of bringing them from a good land, to kill them in the wilderness, that he might be enriched with their possessions. They inquired of Moses in an insolent manner if he thought they would all submit to be led about like blind men as he pleased, sometimes toward Canaan, then back again toward the Red Sea and Egypt. These words they spoke before the congregation, and they utterly refused any longer to acknowledge the authority of Moses and Aaron.

Moses was greatly moved at these unjust accusations. In the presence of all the people he appealed to God as witness to the purity of his motives, and the integrity of his conduct, and implored the Lord to be his judge. The people in general were disaffected, and were influenced by the misrepresentations of Korah. "And Moses said unto Korah, Be thou and all thy company before the Lord, thou, and they, and Aaron, to-morrow; and take every man his censer, and

Lord every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer. And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron."

Korah and his company, who aspired to the priesthood in their self-confidence, even ventured to take the censers and to stand in the door of the tabernacle with Moses. Korah had cherished his envy and rebellion until he was self-deceived, and he really thought the congregation were righteous, and that Moses was a tyrannical ruler. The people, flattered by their rebellious leaders, had been led to believe that all their troubles originated with Moses, who was continually reminding them of their sins. They thought that if Korah could lead them, and encourage them, and dwell upon their righteous acts instead of reminding them of their failures, they would have a very peaceful, prosperous journey, and he would without doubt lead them, not back and forward in the wilderness, but into the promised land.

Korah, in his presumptuous blindness, gathered all the congregation of Israel against Moses and Aaron "unto the door of the tabernacle of the congregation. And the glory of the Lord appeared unto all the congregation. And the Lord spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? And the Lord spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side; and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the Lord."

As soon as Moses ceased speaking, the earth opened and swallowed them up, and their tents, and all that pertained unto them. They went down alive into the pit, and the earth closed over them, and they perished from among the congregation.

As the children of Israel heard the cry of the perishing ones, they fled to a great distance from them. They knew that they were in a measure guilty, for they had received the accusations against Moses and Aaron, and they were afraid that they should also perish with them. The judgment of God was not yet finished. A fire came from the cloud of glory and consumed the two hundred and fifty men that offered incense.

These were princes; that is, men generally of good judgment, and of influence in the congregation, men of renown. They were highly esteemed, and their judgment had often been sought in difficult matters. But they were affected by a wrong influence, and became envious, jealous, and rebellious. They perished not with Korah, Dathan, and Abiram, because they were not the first in rebellion. They were to see their end first, and have an opportunity of repenting of their crime. But they were not reconciled to the destruction of those wicked men, and the wrath of God came upon them, and destroyed them also.

"And the Lord spake unto Moses, saying, Speak unto Eleazar, the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar; for they offered them before the Lord, therefore they are hallowed; and they shall be a sign unto the children of Israel." And Eleazar did as the Lord commanded, and made a covering for the altar out of

the brazen censers wherewith they that were burnt had offered incense, that it might be a memorial unto the children of Israel, that no stranger not of the seed of Aaron, should offer incense before the Lord lest he be consumed as was Korah and his company.

THE PARABLE OF THE RICH MAN AND LAZARUS.

BY ELDER W. H. LITTLEJOHN.

(Continued.)

Nor will his objections to the Jewish conception of the locality of the dead rest altogether upon considerations of taste and desirability. To his mind the whole plan will appear to be radically defective. The very notion of confining disembodied spirits by a surrounding of earthen walls, will, if he be a disciple of the modern theory of the capabilities of such spirits, seem to be preposterous in the extreme. Has he not been taught that the souls of the departed—being of essence, and not of substance—will find no obstruction in walls of adamant or iron, much less in superincumbent strata of earth? Why, then, he will say, do they not escape through the overlying hills away from the torments of hell fire? Should it be declared that the fiat of Jehovah prevents, he will ask: "If it be the fiat which produces the restraint, then where the need of the walls of this hideous cavern?"

Once more: accepting as he has the current notion that the soul is so completely volatile that to it all space is practically annihilated, he will inquire incredulously as to the practicability of separating the righteous from the wicked by a gulf so narrow that the voice could traverse it and the eye span it. He will fail to discover that any advantage could spring from bringing into such close proximity, for so long a period, persons whose characters and conditions are so widely discordant as those of the redeemed and the lost. While he could conceive that a highly important moral lesson might be taught to the inhabitants of the universe by allowing them to witness, for a brief space of time, the execution on a stupendous scale of God's wrath upon evil-doers, he will readily perceive that were such a spectacle continued for a period of time as long as that during which hades has had an existence (if it ever existed at all) it could not fail to blunt the sensibilities, and become repugnant to the tastes, of persons constructed upon the human model. He will also find it difficult to determine how it can be that immaterial souls can be caused to suffer anguish through contact with material fire. And while he can readily perceive that in the resurrection persons clothed as they will be then with substantial bodies might be punished in the lake of fire for the sins committed in this life, he will fail to see how, previous to that time, it would be possible to inflict upon them—admitting the existence and nature of souls, as claimed—anything like physical suffering, or anything more than that anguish which proceeds from remorse of conscience or utter despair.

Finally, putting aside all questioning as to the reason why the entrance to this lower region has never been discovered, and what utility there can be in gates and bars where the passers to and fro are possessed of etherial and not corporeal organisms, he will be struck with the remarkable inadaptation, in nearly every particular, of the place to the purpose for which it was created. When he considers the condition and circumstances of Cain, who, as it is alleged, has for six thousand years been incarcerated in this gloomy prison-house, suffering, not only the torments which originate in the maddening thought of blood-guiltiness, but also writhing from the excruciating tortures inflicted by the fiery breath which sweeps over him, he will ask: "By what law of compensation can a murderer of this day, of equal guilt, be made, in the ages to come, to suffer as much as Cain will have suffered for the same offense at any given point of time?"

Furthermore, as he reads of the great white throne, and the dead, small and great, standing before that throne in order that each may receive the reward due to the deeds done in the body, he will inquire, Was Peter right when he said that God knew how to reserve the unjust into the day of Judgment to be punished? 1 Pet. 2:9. Or was he mistaken, since God has not only virtually judged the men in hades long since, but has for thousands of years been punishing many of them

in the flames of hell? Was John right in locating the lake of fire, not in the center of the earth, but upon its surface; not within the subterranean vault where the Jews placed it, but upon the external portion; supplying its fires, not from beneath, but having them descend in an awful tempest of wrath "from God out of heaven," devouring the wicked (Rev. 20: 9), purifying this globe, and leaving it renewed, and beautified as never before, to be the eternal residence of the saints (2 Pet. 2: 7, 13), not marred by the presence of sin or of sinners, internally or externally? Rev. 5: 13.

But enough. Time and space will not allow the presentation of one-half the difficulties which would confront the man of fearless and candid thought who should attempt the task of reconciling his judgment to the endorsement of a literal hades. So numerous and so grave are these, that we believe, if weighed with a sincere desire to reach the truth, no man, if free from bias and the trammels of preconceived opinion, could hesitate for a moment in deciding that Christ never intended to teach the actual existence of such a place as hades or Abraham's bosom. But let this fact be conceded, and, of course, the personal presence therein of Dives, Lazarus, and Abraham ceases to be historically true. With the overthrow, however, of the supposed presence of these persons in the land of spirits, fall to the ground all deductions from the parable to prove that there is such a thing as the consciousness of the soul independent of the body; since, if Dives, Lazarus, and Abraham were not proven by the words of Christ to live after death, the existence of others cannot be inferred from that of these men. So far, therefore, as the parable is concerned, the question of the immortality of the soul is not materially affected thereby.

Nor is this surprising when we reflect for a moment that Christ, as we have already seen, was addressing the Pharisees, and that his object in so doing was to impart instruction of a definite kind on another point. It would have been a work of supererogation for him to try to prove to these men the existence of hades, or of the intermediate state. These they already believed in. The time was not favorable for an attack upon these errors; but it was propitious for their correction upon a point of doctrine most pernicious in its character. That was the property question. This was the point and burden of his remarks. Even Abraham is made to illustrate this fact. In his address to Dives he did not dilate upon the importance of believing in the conscious state of the dead, but he said: "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." Luke 16: 25. This, you will see, as has been intimated, was the real lesson which the Pharisees needed to learn. Properly, they must be taught, was not the credential of divine favor. And in what a masterly manner did the Lord indoctrinate them on this subject. How complete was his victory, and how triumphant his demonstration. Out of their own mouths, and in the use of their own tenets, he brought both conviction and silence. With one strategic movement he brought to his feet, in the presence of the admiring multitude, the pride and wisdom of those crafty men whom he had completely entangled in a net which they themselves had woven. The pages of history will be searched in vain for another instance where, in so few words, and with so little effort, the wisdom of this world was ever so completely emptied of all its proud pretensions.

In the use of no other plan of attack than that adopted by our Lord, could such complete and brilliant success have resulted. Had he employed any other style of logic than that of a parable in the form of an *argumentum ad hominem*, triumph would have been more tardy and less perfect. Had he, for example, scrupulously adhered to exact verity in all the accessories to the parable which he employed, regardless of the opinions of the men he was addressing, discussion might have arisen as to the propriety or taste in using such accessories, and a diversion might have been created for the moment which would have afforded the Pharisees an opportunity to throw dust into the eyes of the people by skillfully drawing attention from the main point of the parable to these imperfections inhering in its structure. To avoid this, therefore, he carefully limited himself to the use of just such characters, and the mention of just such places, as every man before him

would readily admit might have an existence, although in fact they were not realities.

(Concluded next week.)

WHAT HAS IT DONE FOR YOU?

AFTER a noted skeptic had concluded one of his infidel lectures in a village in the north of England, he challenged those present to discussion. Who should accept the challenge but an old, bent woman, in most antiquated attire, who went up to the lecturer and said:—

"Sir, I have a question to put to you."

"Well, my good woman, what is it?"

"Ten years ago," she said, "I was left a widow, with eight children utterly unprovided for, and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and family. I am now tottering to the grave; but I am perfectly happy, because I look forward to a life of immortality with Jesus in Heaven. That's what my religion has done for me. What has *your* way of thinking done for you?"

"Well, my good lady," rejoined the lecturer, "I don't want to disturb your comfort; but—"

"Oh! that's not the question," interposed the woman; "keep to the point, sir. What has your way of thinking done for you?"

The infidel endeavored to shirk the matter again; the feeling of the meeting gave vent to uproarious applause, and the skeptic had to go away discomfited by an old woman.

Let us change the picture. The mother of Hume, the infidel philosopher, was once a professor of Christianity. Dazzled by the genius of her son, she apostatized from her early faith, and followed him into the mazes of skepticism. Years passed, and she drew near the gates of death, and from her dying bed wrote to him the following pathetic letter:—

"MY DEAR SON:—My health has failed me. I am in a deep decline. I cannot long survive."

"My philosophy affords me no comfort in my distress. I am left without the hopes and consolations of religion, and my mind is sinking into a state of despair."

"You can afford me some substitute for the loss of the hopes of religion. I pray you hasten home to console me, or, at least, write to me the consolations that philosophy affords at the dying hour."

Such are the straits into which infidelity leads its votaries. To them death is at best but a leap in the dark, and they shrink with fear lest it be a leap into "the blackness of darkness forever and ever." Said the learned and courted infidel Voltaire:—

"In man, there is more wretchedness than in all animals put together. He loves life, and yet he knows that he must die. If he enjoys a transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative; other animals have it not."

The bulk of mankind is nothing more than a crowd of wretches equally criminal and unfortunate, and the globe contains carcasses rather than men. I tremble at the review of this dreadful picture, to find that it contains a complaint against Providence itself, and *I wish I had never been born.*"

This is the best that infidelity can do for man. Listen now to the words of a dying Christian. Said the godly Hallyburton:—

"I shall shortly get a very different sight of God from what I have ever had, and shall be meet to praise him forever. What a wonder that I enjoy such composure under all of my bodily pains, and in view of death itself! What a mercy that, having the use of my reason, I can declare his goodness to my soul! I bless his name, I have found him, and die rejoicing in him. *Blessed be God that ever I was born.*"—*Christian.*

A PARALLEL FOUND.

CHRIST was accused of his enemies of breaking the Sabbath. And many in our day have laid hold of and repeated this accusation, as one of their best arguments for the abolition of the Sabbath. We have thought that their audacity in reiterating the false accusation of the enemies of Jesus, to justify their no-Sabbathism, was without a parallel; but we were mistaken; as the following extract from history will show.

"The Bishop Natalis, of Salona in Dalmatia, had been guilty of gross sensuality, and had utterly neglected the duties of his office. He

had enriched his relatives with presents of gold and silver vessels belonging to the church, and had wasted much of its revenue in luxurious banqueting. Gregory sharply reproved him, and threatened him with suspension from office. Natalis had the audacity to defend his excesses by alleging that he followed the example of Christ, who was called 'a gluttonous man.'"

The two cases are perfectly parallel, only that the Saviour defended himself against the charge of Sabbath-breaking, claiming that what was done was "lawful" to be done on the Sabbath day, that is, in perfect harmony with the Sabbath law, and therefore no violation of it; whereas, the charge of gluttony he made no effort, as far as is revealed, to repel. The Bishop may have argued that the fact of his not repelling the charge was an evidence of its truth; but this subterfuge is not left open to the enemies of the Sabbath.

R. F. COTTELL.

STRONG OR WEAK MEN.

WE mistake strong feeling to be strong character. A man who bears all before him—before whose frown domestics tremble and whose bursts of fury make the children of the house quake—because he has his will obeyed, and his own way in all things, we call him a strong man. The truth is, that is a weak man; it is his passions that are strong; he, mastered by them, is weak. You must measure the strength of a man by the power of the feelings he subdues, not by the power of those which subdue him. And hence composure is very often the highest result of strength.

Did we never see a man receive a flat grand insult, and only grow a little pale and then reply quietly? That was a man spiritually strong. Or did we never see a man in anguish, stand as if carved out of the solid rock, mastering himself? Or one bearing a hopeless daily trial, remain silent and never tell the world what it was that cankered his home peace? That is strength. He who, with strong passions, remains chaste—he who, keenly sensitive, with manly power of indignation in him, can be provoked, yet can restrain himself and forgive—these are strong men, spiritual heroes.—*Robertson.*

It is strange that so many people are so foolish, always standing in their own light, and doing things to their own injury! But there are just such people. They are so selfish that their greed becomes apparent to every one, and they lose the respect of those who might otherwise promote their interests; or they entertain such exalted opinions of themselves, that their vanity becomes insufferable and subjects them to contempt; or they are so ambitious to be considered great that they become jealous of others, betraying the meanness of their spirit, and thereby defeating their object; or they are so anxious to accomplish a selfish purpose that they resort to all kinds of scheming and underhanded movements in order to succeed, that when discovered, as they always are, they are covered with confusion. Such persons should remember that there are other people in the world, and that they are entitled to some consideration as well as themselves; and they should not permit their selfishness, nor vanity, nor ambition, nor any pet scheme of their own, to make them think that it matters not who sinks, so they swim.

A mean man does not care who he pulls down, so he gets up. But a man of noble soul seeks to rise and to lift up others with him. And yet so many people are so foolish as to think the only way to succeed is to be continually grabbing for self, and shutting out others from their consideration and sympathies! Poor, foolish people! The Lord don't think much of them.—*Methodist Recorder.*

EVERY one has a welcome for the person who has the good sense to take things quietly. The person who can go without her dinner and not advertise the fact; who can lose her purse and keep her temper; who makes light of a heavy weight, and can wear a shoe that pinches without anyone being the wiser; who does not magnify the splinter in her finger into a stick of timber, nor the mote in her neighbor's eye into a beam; who swallows bitter words without leaving the taste in other people's mouths; who can give up her own way without giving up the ghost; who can have a thorn in the flesh and yet not prick all her friends with it—such a one surely carries a passport into the good graces of mankind.

THE DAY OF THE LORD WILL NOT COME WITHOUT A WARNING.

WHEN we go out and preach that the Lord is coming soon, and give signs that indicate it, we are often met with the declaration that no man can know anything about it, that the Lord may come to-morrow, or next year, or it may be a hundred, or a thousand years. Ministers often make this declaration. Let us look at this idea. They say the Lord may come to-morrow. Very well. Will they acknowledge that the people of God, or the world, has been warned of that event? Oh, no! They have not given such a warning, and that which the Adventists have given they do not believe is of the Lord, so that no one has been warned with regard to it. Yet they say, "The Lord may come to-morrow." This position, then, assumes that the day of the Lord will come without any warning to the righteous or wicked. Such a position is both unreasonable and unscriptural. God is long-suffering, not willing that any should perish. He always gives a fair warning to every one with regard to any danger, that the righteous may be prepared for it and be saved, and that the wicked may be without excuse. Take a few examples of the past. When the world in the days of Noah had become so corrupt that God could not endure it any longer, he might have opened the windows of Heaven and the foundations of the great deep, and deluged the earth with water in a day's time. But God did not wish thus to do. He chose a righteous man, told him what he purposed to do, and how he might be prepared for it. Him he made a preacher of righteousness to warn the whole world. One hundred and twenty years he preached, and all had an opportunity to hear and prepare, if they would, but they did not. Then the Lord did what he had so thoroughly warned all that he was about to do. So it was in the days of Lot; and so with the Ninevites. In the time of Christ, the Jews had become so corrupt that the Lord proposed to destroy their city and their nation. But he did not do this without first warning them of the danger, giving them a chance to repent if they would, and giving the righteous an opportunity to escape that time of trouble. Forty years before it happened Christ warned them that it would soon come, and gave them signs by which they might know when it was at hand.

These examples show that the Lord always warns the world of any great calamity that he proposes to bring upon it. At such times, his people are always informed with regard to it, and are taught what steps to take in order to save themselves. How much more, then, may we expect such a warning when that great day shall come for which all other days were made, the final consummation of all things, when time shall close and every man come to Judgment. It is both reasonable and easy to be inferred from God's dealings with man in the past. Not only so, but there is abundance of Scripture to show that this will be the case. Turn to Joel 2:1, and we read, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." This is not only a prophecy, but a direct command, which must be obeyed when the time comes.

This shows that God designs that a warning shall be given when that day comes. Some one will be raised up by the Spirit of God to deliver this message, even though they have to be raised up from the very stones of the earth.

Take another prophecy. Rev. 14:6, 7: "And I saw another angel fly in the midst of Heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come; and worship Him that made Heaven, and earth, and the sea, and the fountains of waters." Here an angel has the gospel to preach to every nation under Heaven, but angels do not preach the gospel—God has chosen men to do this, hence this angel represents a class of men who shall preach such a message as this. And what is it? It is a mighty proclamation to all people that the hour of God's Judgment is come. This prophecy will not fail. It must be fulfilled. When the time comes, the world must hear this message; and if they do, then it is plain to be seen that the warning must be given with regard to the Judgment

hour. Paul reasoned with Felix of the Judgment to come.

He told the Athenians that God had appointed a day in the which he would judge the world. But this message says the hour of God's Judgment *is come*, not *is coming*, or shall come; but it announces the fact to all the world that it is present. Most certainly this message relates to the last days, and cannot be proclaimed with truthfulness, only when the hour of Judgment actually arrives.

This, then, settles the fact that there will be a warning in the last days to all the world with regard to the great day of God's Judgment. Another fact is clearly stated many times in the Bible; viz., that there will be two classes in the last days—one class will be watching, and waiting, and looking, for the Lord when he comes. That day will not come on them as a thief. They will be saved. Then there will be a second class who have heard the warning, yet will be overtaken as a thief by the coming of the Lord. To them it will come unexpectedly, and they will be destroyed. Dan. 12:9, 10. This relates to the last days, and says, "The wise shall understand, but the wicked shall do wickedly, and none of the wicked shall understand." To the same effect is 1 Thess. 5:1-5. Here we find that the day of the Lord comes suddenly as a thief in the night upon the world, and they are all destroyed, while the righteous are not in darkness, and that day does not overtake them as a thief. So the same truth is taught in Matt. 24:37: "As the days of Noah were, so shall also the coming of the Son of man be." How was it in the days of Noah? God gave a warning to the world, faithful Noah believed it, knew when the flood was coming, and was prepared for it. The wicked world heard the warning, disbelieved it, and knew not when the flood would come till it burst upon them unexpectedly, and destroyed them all. So, says Christ, shall it be at his second coming. These scriptures all plainly teach that there will be a proclamation in the last days with regard to the coming of the Lord, and the end of the world. Such a proclamation is now going to the world, which is based on Bible evidence, as we believe.

D. M. CANRIGHT.

UPON WHAT AUTHORITY?

In the word of God it is plainly commanded, "Remember the Sabbath-day to keep it holy." "The seventh day is the Sabbath of the Lord thy God," etc. Ex. 20:8-12. It is a part of that law of which Jesus says he came not to destroy, but to fulfill; and that till Heaven and earth pass, one jot or one tittle should in no wise pass, till all be fulfilled. Matt. 5:17-19. Upon what authority, then, do men transgress this plain precept of God's law, and keep another day instead—the first day of the week? Do they think they have not changed the law "one jot or tittle" (in the smallest letter or corner of a letter) when, by their teachings, they make it read, "The first day of the week is the Christian Sabbath," and that "the seventh day is the old Jewish Sabbath"? As if, t-h-e L-o-o-r-d t-h-y G-o-d spelled "Jewish," or that the first day and seventh day of a week were one and the same.

Again I ask, as Jesus says till Heaven and earth pass, every jot and tittle of the law shall remain, upon what authority do you transgress the fourth commandment, and keep as a substitute the first day of the week? Do you say Christ or his apostles gave you authority? I would ask, where is it to be found? It is not so commanded in the whole Bible, and is contradicted by the sayings of Christ and his apostles. Matt. 5:17-19; 19:17; Rev. 22:14; Rom. 3:31, etc.

Do you say we keep it to commemorate the resurrection of Christ, or the completion of redemption upon that day? I ask, by whose authority do you do it? Is it so commanded in the Scriptures? If not, and it is not, then you must keep it by tradition, or on your own, or somebody else's authority, besides the Bible; and the commandment of God is emphatically transgressed by your tradition. See Matt. 15:1-9. Again, where is it said that redemption was fully completed upon that day? We have redemption through his blood (Eph. 1:7; Rev. 5:9), but we are not redeemed yet, if the words of Jesus are allowed to have any weight. See Luke 21:25-28.

Why not take the memorials which the gospel furnishes for the death, burial, and resurrection of our Lord? They are stated as plainly as our

duty to keep the seventh-day Sabbath. Please read 1 Cor. 11; Col. 2:12; Rom. 6. Why do men wish to lay these aside, and substitute something of their own, other than that which the gospel that Paul preached, furnishes? and transgress the law of God in doing it? See Isa. 24:5, 6.

All the reasons, dear reader, that are put forth for Sunday observance, you will find like those we have just examined, to be wholly without Scriptural authority, and originating in the hearts of men. See Eze. 13:2-6; 22:26, 28, 30. There is no command for first-day observance in the Bible. Sunday is not in the Bible. It is never called by any sacred title whatever. The term "Christian Sabbath," is not in the Bible. The term "Lord's day" (Rev. 1:10), has reference to the seventh-day Sabbath, as you may see from the following texts of Scripture: Ex. 20:8-12; Isa. 58:13; Mark 2:28, etc.

The phrase, "first day of the week," occurs but eight times in the New Testament scriptures, and is called plainly, "first day of the week." The following are the texts: Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1-19; Acts 20:7; 1 Cor. 16:2.

The inspired historian simply recorded the facts which occurred upon that day, the same as he did upon the Sabbath, and preparation day, but made no intimation that it was to be observed as a Sabbath, much less to take the place of God's holy day. Christ had promised that he would rise again the third day, and the first six of those texts are put on record for evidence to us, from those who knew, that he had risen as he had promised, and his words, or the prophecies concerning him, had not failed.

The seventh text records a meeting Paul held on the first day of the week, the only meeting ever held upon that day, that is spoken of, and it was held all night, as it was a farewell meeting. It was held corresponding with our Saturday night, according to Bible reckoning of time, which begins the day at even or sunset. Lev. 23:32; 22:6, 7; Mark 1:32; Gen. 1:5, 8, 13, etc. It was after the Sabbath, and they had come together to break bread, or eat their supper. See Acts 2:46. Luke, with other disciples, was working the boat around the peninsula, while Paul preached. A man was killed by a fall, and restored to life; this is probably why Luke records it. But the time upon which it occurred is not called by any sacred title. It was on the "first day of the week." The disciples always made a clear distinction between the first day and the Sabbath. They show that the day before the first day of the week is the Sabbath. See Luke 23:54-56; 24:1; See also Matt. 28:1; Mark 16:1, 2; 2:23-28. Sunday-keepers say, not so. Whom will you believe?

The eighth and last text where the first day is mentioned, shows that Paul required them to look up their secular accounts upon that day for the past week, which they would not do on the Sabbath, and for every one to lay aside, "by him," a certain prescribed proportion of that with which the Lord had prospered him. 1 Cor. 16:12. So instead of this giving any intimation of its being a sacred day, it shows it was devoted to attending to secular business, looking up accounts.

Now Jesus and his apostles always kept the Sabbath, and it was their custom to preach upon that day, as recorded in Luke 4:16; John 15:10; Acts 17:1, 2, etc. The Sabbath is mentioned fifty-nine times in the New Testament, and always refers to the seventh day of the week. We have a record of where Paul held eighty-four meetings upon the Sabbath. See Acts 13:14, 42, 44; 16:13; 17:1, 2; 18:1-11. Jesus taught that it should be kept. Matt. 12:12; 5:17-19; 19:16, 17.

Again I would ask, upon what authority God's holy Sabbath is transgressed, and the first day of the week used as a substitute? There being no Bible authority, is it not a tradition and commandment of men, and does it not make of none effect the commandments of God? "In vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:3-9. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

W. C. GRAINGER.

DR. JOHNSON once silenced a notorious female backbiter, who was condemning some of her friends for painting their cheeks, by the remark that "it is a far less harmful thing for a lady toadden her own complexion than to blacken her neighbor's."

THE ISLE OF PATMOS.

THE name of this island would never have been heard beyond the archipelago in which it stands if John had not been banished thither. Some prisons are famous, as it were, in themselves; that is, by a long succession of illustrious prisoners they have a great part in history. The Mamertine in Rome, the Wells of Venice, the Bastille in Paris, and the Tower of London are of this kind. There are other places not originally meant for prisons which have become famous by some one illustrious captive. So, the rock of Masada, where the Jewish zealots slew themselves to escape the vengeance of the Romans. So, the Isle of Sainte Marguerite, where languished the man with the iron mask. So, the Castle of Chillon is renowned for Bonivard alone. So the obscure fastness in Austria, where Richard of England was for a time eating his lion-heart away. Such was Wartburgh Castle, where God's providence allowed Luther to be imprisoned, that he might have leisure to translate the Scripture for all German folk. And though Bedford Gaol was a gaol, it would hardly emerge into the atmosphere of history till John Bunyan spends his twelve years there. The rock of St. Helena would be little heard of as its compeer, Ascension Island, but for that mighty Shade, "the conqueror and the captive of the earth," who spent his last six years there.

Thus "the isle that is called Patmos" has no record whatever in history, save that it became the place of exile for a persecuted apostle of our Lord. And we may note that the inspired John makes no reference whatever to any of his sufferings during his banishment. What unearthly dignity and continence is this! Here are no sighs and wailings over human injustice and the hard lot of the exile. How different from other exiles!

The poet Ovid was banished among barbarians because of his immoral poetry. He takes up his guilty harp to mourn in doleful strains on his pitiful plight among a cruel and savage people. Silvio Pellico is immured for political offences, and he makes the world sympathize with him by his pensive thoughts in "My Prison." But John has a mind lifted up above itself. The Spirit of Christ that was in him deigned not to make mention of his trials. "His mind to him a kingdom was." Patmos was a cheerless rock, but it was enough to stand upon. He could stand there and see all space and all time unrolled before him. He was shut out from the society of earth, but he "looked, and behold a door was opened in heaven." As Daniel, the exile, kept his window open toward Jerusalem, John had a spirit divinely lighted, and a window in it opened toward the Jerusalem above.—*Rev. T. A. T. Hanna.*

SUNSHINE.

DID you ever notice what a different aspect everything wears in the sunshine to what it does in the shadow? And did you ever think what an analogy there was between the sunshine of the cloudless skies and the sunshine that gleams into the darkened chambers of the human being? How bright and beautiful are the golden beams that break through the riven clouds to light up the world again after a succession of dark and stormy days! How peaceful and happy are the blessed words of hope and cheer that touch the heart and fill the spirit with emotions of peace and joy after a long period of sorrow! There are none living who do not, in a greater or less degree, have an influence over the earthly happiness of others. The sense of contributing to the pleasure of others augments our own happiness. Unselfishness, Christian charity, and loving kindness are sunbeams of the soul.

INSTANT IN PRAYER.

"Continuing instant in prayer."—Rom. 12: 12.

WHEN a pump is frequently used, but little pains are necessary to obtain water; the water pours out at the first stroke, because it is high; but if the pump has not been used for a long time the water gets low, and when you want it you have to pump a long while, and the water comes only after great effort. It is so with prayer. If we are instant in prayer, every little circumstance awakens the disposition to pray, and desire and words are always ready. But if we neglect prayer, it is difficult for us to pray, for the water in the well gets low.—*Felix Neff.*

The Sabbath School.

THE ART OF QUESTIONING.

FIRST, cultivate great simplicity of language. Use as few words as possible, and let them be such as are adapted to the age and capacity of the class you are teaching. It is a great point in questioning to say as little as possible; and so to say that little, as to cause the children to say as much as possible.

Second, Do not tell much in your questions. Contrive to elude every fact from the class. It is better to pause for a moment, and to put one or two subordinate questions, with a view to bring out the truth you are seeking, than to tell anything which the scholars could tell you. Never convey information in the form of a question.

A teacher ought not to be satisfied till he can get entire sentences for answers. These sentences will generally be paraphrases of the words used in the lesson, and the materials for making the paraphrases will have been developed in the course of the lesson by demanding, in succession, meanings and equivalents for all the principal words. It is worth while, now and then, to turn round pleasantly on some inattentive member of the class, or upon some one who has just given a mechanical answer, with the question, "What have we just said?" "Tell me what we have just learned about such a person?" Observe that the answer required to such a question must necessarily be a whole sentence; it will be impossible to answer it without a real effort of thought and of judgment in the selection of the learner's words, and without an actual acquaintance with the fact that has been taught.

Third, Questions should be definite and unmistakable, and, for the most part, admit of but one answer. An unskillful teacher puts vague, wide questions, such as, "What did he do?" "What did Abraham say?" "How did Joseph feel at such a time?" "What lesson ought we to learn from this?" questions to which no doubt he sees the right answer, because it is already in his mind; but which, perhaps, admit of several equally good answers, according to the different points of view from which different minds would look at them.

Vague and indefinite questions always produce three different results, according to the class of children to whom they are addressed. The really thoughtful and sensible boy is simply bewildered by them. The bold and confident boy who does not think, answers at random, and is thus strengthened in a habit of inaccuracy, and encouraged in the mischievous practice of guessing. There is a third class of children, not very keen, but sly and knowing, nevertheless, who watch the teacher's peculiarities, know his methods, and soon acquire the knack of observing the structure of his sentences, so as to find out which answer he expects. They do not understand the subject so well, perhaps, as many others, but they understand the teacher better, and can more quickly pronounce the characteristic word, or the particular answer he expects. Now we do not hesitate to say, that as far as real education and development of thought are concerned, each of these three classes of children is injured by the habit of vague, wide, and ambiguous questioning which is so common among teachers.

So much for the language of questioning. But it is worth while to give a passing notice to the order and arrangement which should always characterize a series of questions. They should, in fact, always follow one another in systematic order; each should seem to grow out of the answer which preceded it, and should have a clear logical connection with it.

We have often been struck, in reading the newspapers, to find what plain and sensible evidence the witnesses all appear to give at judicial trials. We recognize the name of some particular person, and we know, perhaps, that he is an uneducated man, apt to talk in an incoherent and desultory way on most subjects, utterly incapable of telling a simple story without wandering and blundering, and very nervous withal; yet if he happens to have been a witness at a trial, and we read the published report of his testimony, we are surprised to find what a connected, straightforward story it is; there is no irrelevant or needless matter introduced, and yet not one significant fact is omitted. We wonder how such a man could have stood up in a crowded court, and narrated

facts with all this propriety and good taste. But the truth is, that the witness is not entitled to your praise. He never recited the narrative in the way implied by the newspaper report. But he stood opposite to a man who had studied the art of questioning, and he replied in succession to a series of interrogations which the barrister proposed to him. The reporter for the press has done no more than copy down, in the exact order in which they were given, all the replies to these questions; and if the sum of these replies read to us like a consistent narrative, it is because the lawyer knew how to marshal his facts beforehand, had the skill to determine what was necessary, and what was not necessary to the case in hand, and to propose his questions so as to draw out, even from a confused and bewildered mind, a coherent statement of facts. We may take a hint from the practice of the bar in this respect; and, especially in questioning by way of examination, we may remember that the answers of the children, if they could be taken down at the moment, ought to form a complete, orderly, and clear summary of the entire contents of the lesson.

Of course we do not mean to insist too rigidly on an adherence to this rule. Misconceptions will reveal themselves in the course of the lesson, which will require to be corrected; hard words will occur, which need explanation; new trains of thought and inquiry will seem to start out of the lesson, and to demand occasional digression; it will, in fact, often become necessary to deviate a little to the right hand or to the left from the main path, for the sake of illustration, and for other good reasons. Still, the main purpose of the whole lesson should be kept steadily in view; all needless digression should be carefully avoided, and any incidental difficulties which are unexpectedly disclosed in the lesson should rather be remembered and reserved for future investigation, than permitted to beguile a teacher into a neglect of those truths which the lesson is primarily designed to teach.

A good deal of the success of a teacher depends upon the manner in which questions are proposed. Perhaps the most important requisite under this head is animation. It is necessary to avoid long pauses, and all monotony of voice, or sluggishness of manner; to vary the phraseology of your questions, and to seek in every way to kindle interest and enthusiasm about the lesson. But in doing this let us remember that we cannot give more than we possess; we cannot raise the minds of others above the level of our own; and therefore it is important that our manner should show a warm interest in the subject, and that our own love for sacred truth should be so strong as to convey itself, by the mere force of sympathy, into the hearts of those whom we undertake to instruct.

The whole sum of what may be said about questioning is comprised in this: It ought to set the learners to thinking, to promote activity and energy on their part, and to arouse the whole mental-faculty into action, instead of blindly cultivating the memory at the expense of the higher intellectual powers. That is the best questioning which best stimulates action on the part of the learner; which gives him a habit of thinking and inquiring for himself; which tends in a great measure to render him independent of his teacher; which makes him, in fact, rather a skillful finder than a patient receiver of truth. All our questioning should aim at this; and the success of our teaching must ever be measured, not by the amount of information we have imparted, but by the degree in which we have strengthened the judgment and enlarged the capacity of our pupils, and imparted to them that searching and inquiring spirit which is a far-surer basis for all future acquisitions than any amount of mere information whatever.—*Erwin House, A. M.*

I AM SORRY.

A LITTLE boy and girl, each five years old, were playing by the roadside. The boy became angry at something, and struck his play-mate a sharp blow on the cheek, whereupon she sat down and began to cry.

The boy stood looking on a minute and then said; "I didn't mean to hurt you, Katie; I am sorry."

The little girl's face brightened instantly. The sobs were hushed and she said: "Well, if you are sorry, it don't hurt me."

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, SEPT. 9, 1880.

MAINE CAMP-MEETING.

THE camp-meeting held at Waterville, Me., August 18-24, was considered by those who attended, the best ever held in the State. There were two large congregation tents on the ground, and twenty-five family tents. And there were nearly three hundred brethren and sisters who remained in the camp.

The same grounds were occupied as on the two previous years. Elder Butler, president of the Iowa Conference, and Elders Goodrich and Webber of the Maine Conference, together with Mrs. White and the writer, were the principal speakers. The preaching was generally of a practical character. The word was readily received, and took strong hold of the minds and hearts of the brethren. The social meetings were excellent.

In times past, the cause in Maine has been annoyed with distracting influences more than in any other State, and Satan seems loth to loosen the hold he has on those persons who do not clearly see that God is leading out a people on the specific message of the third angel of Rev. 14:9-12. Union and harmony prevailed, and all seemed to enjoy the sweet spirit of confession, humility, hope, and faith. The same spirit of humility, forbearance, and union manifested in the religious services characterized the business transactions of the Conference; hence the business meetings did not in the least interfere with the religious services.

Sabbath morning, the subject of Christ in both Testaments and all ages of human probation, was presented to an appreciative congregation by the writer, the remarks being founded upon the words of Christ in Rev. 22:13: "I am Alpha and Omega, the beginning and the end, the first and the last." In the afternoon Mrs. W. spoke with her accustomed freedom and power, and in response to her invitation about one hundred came forward for prayers.

Sunday morning the weather was fine, and at an early hour the people came pouring in. Christ was still our theme, to which the people gave marked attention. Mrs. W. spoke in the afternoon. Her subject was supreme love to God, and love to our fellows equal to that of ourself. Not less than two thousand listened to the discourse.

J. E. White and wife from California, who arrived at a late hour, added much to the interest of the services on Sunday by their assistance in singing.

This good camp-meeting closed on Monday, leaving a cheering influence on the minds of the brethren, who returned to their homes to live out the resolutions formed, and to pay their vows to the Most High. May God's blessing rest upon the cause in Maine. J. W.

THIS GENERATION.

In that prophetic discourse of our Lord recorded in the twenty-fourth of Matthew, in answer to the question from his disciples, "What shall be the sign of thy coming, and of the end of the world?" he leads us forward, step by step, from the destruction of Jerusalem, A. D. 70, past the periods of the martyrdom of the church of Christ under Pagan and Papal Rome, next mentioning the darkening of the sun and of the moon, which occurred May 19, 1780, the falling of the stars, which took place November 13, 1833, and then makes the statement, "Verily I say unto you, This generation shall not pass till all these things be fulfilled." Verse 34. Here we make points as follows:—

1. That which is embraced in the phrase, "all these things," was not fulfilled in the days of those whom Christ addressed.

2. The generation named could not refer to those who lived in the days of Christ's flesh, for he said of that generation, "There shall no sign be given it but the sign of Jonas, the prophet." Luke 11:29. It is evident that our Lord refers to the generation who were to see the signs fulfilled, and who were to be instructed by the parable of the fig-tree. "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 [He, margin,] is near, even at the doors. Verses 32, 33.

mer is nigh. So likewise ye, when ye shall see all these things, know that it [He, margin,] is near, even at the doors. Verses 32, 33.

The parable of the fig-tree is probably the most forcible figure that could be used by our Lord to illustrate this subject. When the trees of the field begin to put forth their leaves, and the tender grass springs up, and the ground is being covered with its green, velvet carpet, we know that summer is nigh. It is a certainty with us that summer is coming when we see these signs in nature. We know that summer is nigh. "So likewise," or, with the same certainty, we may know that Christ's coming is at the doors when the signs in the sun, moon, and stars, are fulfilled. In this prophetic discourse, Christ leads the minds of his disciples down over the events of the Christian age, mentions the signs in the sun, moon, and stars, which were to appear in the last generation, and then declares that this generation shall not pass away till all these things be fulfilled.

In like manner, Paul carries his brethren forward to the resurrection, when he says, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Cor. 15:51, 52. Or, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4:17. The things here mentioned by the apostle did not take place in his day. They have not yet taken place. Notwithstanding, he speaks of them as though they would take place in his day, and he have a part in them.

Also, in like manner is the mind carried backward in Ps. 95:10: "Forty years long was I grieved with this generation." The generation here spoken of provoked the Lord in the wilderness, long before David lived. He goes back and speaks of it as though it were present. In this manner our Lord goes forward, and speaks of the last generation as though it were present.

The phrase, "this generation," does not mark any definite number of years. The Lord designed to teach that the people who should live at the time of the fulfillment of the prophecy concerning the falling stars, in 1833, should hear the proclamation of the coming of Christ, based partly upon the fulfilled signs, and should witness the scenes connected with his coming.

The proclamation of the coming and kingdom of Christ is given to the last generation. God did not send Noah to preach to the next to the last generation before the flood, but to the last. The very generation which was destroyed by the waters of the flood saw Noah build the ark, and heard his warning voice. So God has raised up men to give the solemn warning to the world at the right time to give force to the warning. And the very generation of men that live after the three great signs are fulfilled, and who hear and reject the warning message from Heaven, will drink the cup of the unmingled wrath of God. And those of this very generation who receive the message, suffer disappointments, and endure the trials of the waiting position, will witness the coming of Christ, and exclaim, "Lo, this is our God; we have waited for him, and he will save us." Isa. 25:9.

With what emphasis our Lord gave utterance to this sentiment. It is a rebuke upon our unbelief. As we read it, God help us to believe it: "Verily I say unto you, this generation shall not pass till all these things be fulfilled." And as though this were not enough to lead us to unwavering faith, he adds these forcible words: "Heaven and earth shall pass away, but my words shall not pass away." J. W.

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER THIRTY-ONE.

THE 1290 AND 1335 DAYS.

ANOTHER important prophetic period upon which the Advent doctrine is based, is the 1335 days of Dan. 12, with which the 1290 days are so intimately connected. These two periods are introduced to us as follows:—

"And from the time that the daily [sacrifice] shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days." Dan. 12:11-13.

The questions at once arise, Can we tell what the events are, from which these periods are to be dated; and if so, can we tell when they took place? We first inquire, What is the "daily" (sacrifice) and the "abomination that maketh desolate"? It will be noticed that the word, sacrifice, is in italics, denoting that it is a supplied word. The same will be noticed in the other instances of its occurrence in the book of Daniel, viz., chap. 11:31 and 8:11-13. Let us briefly refer to this latter chapter. In verse 13 it will be observed that two desolations are brought to view; the daily (desolation), and the transgression of desolation. This fact is made plain by the following quotation from Eld. J. Litch:—*

"The daily sacrifice" is the present reading of the text; but no such thing as sacrifice is found in the original. This is acknowledged on all hands. It is a gloss or construction put upon it by the translators. The true reading is, 'the daily and the transgression of desolation;' daily and transgression being connected together by 'and;' the daily desolation and the transgression of desolation. They are two desolating powers which were to desolate the sanctuary and the host."

From this it is evident that the "daily," can have no reference to the Jewish worship to which it has been applied by the older and more prevalent opinion; and this is further evident from the consideration that if these periods, taken either literally or figuratively, be dated from any taking away of this worship, they do not bring us to any event whatever worthy of note.

The daily and the abomination then, are two desolating powers which were to oppress the church; can we ascertain what these powers are? We have only to adopt Wm. Miller's method of reasoning on this point which is the literal and true method to arrive at the same correct conclusion with him. He says:—

"I read on, and could find no other case in which it [the daily] was found but in Daniel. I then [by the aid of a concordance] took those words which stood in connection with it, 'take away;' he shall take away the daily; 'from the time that the daily shall be taken away;' etc. I read on and thought I should find no light on the text. Finally I came to 2 Thess. 2:7, 8, 'For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed,' etc. And when I had come to that text, O, how clear and glorious the truth appeared! There it is! That is 'the daily!' Well, now, what does Paul mean by 'he who now letteth' or hindereth? By 'the man of sin,' and the 'wicked,' Popery is meant. Well, what is it which hinders Popery from being revealed? Why it is Paganism. Well, then, 'the daily' must mean Paganism."†

We see from Dan. 8 that it is the little horn which succeeded the goat, or Grecian empire, that takes away the "daily;" and it is the only power brought to view after the division of Alexander's kingdom down to the time when the sanctuary should be cleansed at the end of the 2300 days. This little horn we have in its proper place showed to be Rome taken as a unit, corresponding with the fourth kingdom of Daniel's other visions. Now it is a fact that a change did take place in the Roman power from Paganism to Papacy. Paganism from the days of the Assyrian kings down to the time of its modification into Popery, had been the daily, or as Prof. Whiting renders it, "the continual" desolation, by which Satan had stood up against the cause of Jehovah. In its priests, its altars, and its sacrifices, it bore resemblance to the Levitical form of Jehovah's worship; but when the Levitical gave place to the Christian form of worship, Satan, in order to successfully oppose the work, must change also his form of opposition; hence the temples, altars, and statutes of Paganism are baptized into the blasphemies of Popery.

But the daily, Paganism, is said in the prophecy to have a sanctuary, and the place of its sanctuary was to be cast down. That a sanctuary is frequently connected with idolatry and heathenism, as the place of its devotion and worship, is evident from the following scriptures: Isa. 16:12; Amos 7:9, 13, margin. Eze. 28:18. Concerning the sanctuary of the daily of Dan. 8, we offer the following from Appollos Hale:—‡

"What can be meant by the 'sanctuary' of Paganism? Paganism, and error of every kind, have their sanctuaries, as well as truth. These are the temples or asylums consecrated to their service. Some partic-

* Prophetic Exposition, Vol. i, p. 127.

† Advent Manual, p. 66.

‡ Advent Manual, p. 68.

ular and renowned temple of Paganism may, then, be supposed to be here spoken of. Which of its numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the Pantheon. Its name signifies the 'temple or asylum of all the gods.' The place of its location is Rome.* The idols of the nations conquered by the Romans were sacredly deposited in some niche or department of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of Paganism that was more strikingly 'his sanctuary'?"

Having now ascertained that the daily is Paganism, and the transgression of desolation, or "the abomination that maketh desolate," is the Papacy, and that the especial sanctuary of Paganism was the Pantheon, and that the "place" of its location was Rome, we inquire further.

1. Was Paganism "taken away" by the Roman civil power? The following statement of an important and well-known fact in the history of the church and world, we think answers to the prophecy. It refers to Constantine the first Christian emperor, and says:—

"His first act of government [after his professed conversion] was the dispatch of an edict throughout the empire, exhorting his subjects to embrace Christianity."†

2. Was Rome the city or place of his sanctuary (the Pantheon), cast down by the authority of the State? The following extract answers:—

"The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in that hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be downward and irrecoverable. The change of the government to Constantinople still perplexes the historian. It was an act in direct repugnance to the whole course of the ancient and honorable prejudices of the Roman mind. It was the work of no luxurious Asiatic, devoted to the indulgences of eastern customs and climates, but an iron conqueror, born in the west, and contemptuous like all Romans, of the habits of the orientals; it was the work of a keen politician, yet it was impolitic in the most palpable degree. Yet Constantine abandoned Rome, the great citadel and throne of the Cæsars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, and degrading the capital into the feeble honors and humiliated strength of a colony."

This record from the pen of the historian, is too plain to need comment. The place of his sanctuary was cast down, says the prophecy; and after a statement of facts like the above, the most fastidious in prophetic interpretation must be satisfied in regard to the application.

U. S.

RESPONSE TO A TEACHER.

[Translated from "Les Signes des Temps."]

A CORRESPONDENT, a teacher by profession, having received some numbers of our journal, writes to express his thanks for what he has received, and at the same time to state his objections to the views which we entertain concerning the Sabbath and concerning the man of sin. His first statement concerning the Sabbath is as follows: "If we should hallow a day, because God sanctified the seventh day, then we should certainly hallow Saturday, for Sunday is not in any way able to take its place." But our friend ought to understand that the sanctification of the seventh day is the only reason assigned in the Bible for the observance of any weekly Sabbath. But he says that God did not command the Sabbath at the commencement, and that possibly such men as Noah and Abraham did not even know that God had sanctified the seventh day, since the book of Genesis was only revealed to Moses, and it is therefore only the children of Israel that were commanded to keep the Sabbath.

Our friend is mistaken when he says that God did not command the observance of the seventh day at the commencement. Three things are stated in Gen. 2:2, 3. 1. God rested on the seventh day from all his work; 2. He placed his blessing upon the seventh day because he had rested upon it. 3. He sanctified the seventh day, which signifies that he set it apart to a holy use. Now the setting apart of the seventh day to a holy use, can mean but just one thing. God could not set apart the seventh day to a holy use without giving com-

mandment to Adam, the head of the human family, that this day should be used only for sacred purposes. The six days on which God had labored might be employed by man in the ordinary duties of this life; but the seventh day on which God rested must be consecrated to a holy use in memory of that rest. Here was a commandment given in behalf of the seventh day at the close of the first week of time.

But our friend thinks that Noah and Abraham were ignorant of this command which God gave to Adam. The entire period from creation to the flood was 1656 years. Adam lived 930 years, and Noah was 600 years old when the flood came. The period therefore of 126 years, intervened between the death of Adam and the birth of Noah. But the fifth chapter of Genesis shows that Noah had the most ample means of knowing whatever truths and duties God had revealed to Adam. Noah had the privilege of conversing during a long period with six of his ancestors, each of whom had during many years conversed with Adam. Thus Enos lived with his grandfather Adam 695 years and when Enos died Noah was 84 years old. Cainan the son of Enos was 605 years old when Adam died, and at his own death Noah was 179 years old. Mahalaleel was born 535 years before the death of Adam and he lived till Noah was 235 years old. Jared his son was 470 years of age at the death of Adam and he lived till Noah was 366 years old. Methuselah the grandson of Jared was 243 years old when Adam died and he lived till Noah was 600 years of age. Lamech was 56 years old at the death of Adam, and he lived till the 595th year of Noah's life.

Our friend who is no doubt good at figures will find the fifth chapter of Genesis a very profitable study; and he will see that Noah had the privilege of conversing with six generations of his ancestors each of whom had conversed with Adam during a long period of time. Noah therefore could not have been ignorant of the fact that God commanded Adam to honor the seventh day in memory of the creation of the heavens and the earth.

Now let us consider the case of Abraham. Only one link was necessary to connect Noah with Adam, and two links suffice to connect Abraham with Adam. Thus Noah could converse with Methuselah who had conversed with Adam, and Abraham could converse with Shem who had conversed with Methuselah. For Methuselah was 243 years old at the death of Adam; and Shem who was 98 years old at the death of Methuselah, lived till Abraham was 150 years old, and till Isaac was 50 years old. Thus while Noah could converse with several generations, each of which during many years had conversed with Adam, Abraham could converse with Shem the son of Noah, who had lived during nearly one century with Methuselah who had himself conversed with Adam 243 years.

Our correspondent says that the Israelites were the only ones commanded to observe the Sabbath. But we have shown that God made the Sabbath at creation, and commanded Adam the head of the human family to observe it; and we have shown that the patriarchs could not have been ignorant of this commandment. Christ says that the Sabbath was made for man (Mark 2:27), and we have shown that it was made at creation more than 2000 years before the existence of the Hebrew people.

Our friend thinks also that if Christians ought to observe the fourth commandment, the apostles would have made a decision to that effect in the council at Jerusalem. Acts 15. But the question under consideration was not concerning the moral law in general, nor concerning the fourth commandment in particular. It related to the ceremonial law and to the subject of circumcision. Certain persons visiting the churches which Paul had established among the Gentiles, found that these Gentile Christians were uncircumcised, and they immediately made accusation against Paul because of this. It was this difficulty that gave occasion for the council at Jerusalem. If they had found the Gentile Christians violating the Sabbath, it certainly would have occasioned greater complaint than the neglect of circumcision. But no such complaint was uttered which shows that no occasion for it existed. The council decided that circumcision and the ceremonial law of which it is a part were not obligatory upon the Gentiles.

The moral law is called by James (2:8-12) the royal law or the law of liberty. But the law which the council considered was termed by Peter a yoke which neither they nor their fathers could bear. Acts 15:10

The apostles had no occasion to establish the authority of the moral law, for that law is as firm as the throne of Heaven, and they themselves were subject to it. The things which the council forbade to the Gentiles were: 1. Sacrifices to idols; 2. To eat blood; 3. To eat things strangled; 4. To commit fornication.

The first and last prohibitions are included in the second and seventh commandments, but neither the one nor the other embraces all the things forbidden in these commandments. Those who teach that we are to follow the ten commandments no farther than in the things specified by this council must affirm that the apostle set aside, not only the fourth commandment, but eight of the ten commandments, and even the most important part of the other two. The objection urged against the Sabbath is equally valid against the whole law of God, and we hope our correspondent is not prepared to abrogate all the commandments of God in order to get rid of the fourth.

He cites Col. 2:14-17 as authority for rejecting the fourth commandment. But, if this passage refers to the seventh day, then the ten commandments were nailed to the cross of Christ, and taken out of the way. And, if they were taken out of the way, we have not only the right to break the fourth commandment, but to transgress all the commandments of God. But, if our friend will read this chapter with care, he will see that the apostle does not speak of the moral law, but of the ceremonial, for he calls it a law consisting of ordinances that were against us and that was only a shadow of things to come. This law related to sacrifices and offerings, to meats and drinks, to new moons, feast days, and annual sabbaths, of which there were seven. In the original the apostle speaks of sabbaths in the plural, and there are seven of these sabbaths mentioned in Leviticus 23. They came upon certain specified days of the month without regard to the day of the week. None of these things are contained in the ten commandments.

If Paul had wished to tell us that the ten commandments were abolished he would have said, Let no man judge you with respect to idolatry, blasphemy, the profanation of the Sabbath of the Lord, disobedience to parents, murder, adultery, theft, false witness, and covetousness. He names none of these things, but speaks only of the things contained in that law which was a shadow of good things to come. Cannot our friend understand this?

Our correspondent has no sympathy with those persons who apply to the first day of the week those passages which speak of the sacredness of the Sabbath of the Lord, for he sees the injustice of such application. But he thinks it necessary to observe the first day of the week as a day of rest in order that he may have time for the worship of God, and that he may not give offense to those who believe in the sacredness of the day. But if a day ought to be observed in abstinence from labor and in special devotion to the worship of God, why did God abolish the day which he had sanctified for this purpose before the fall of man? Is a day set apart by human authority better than one established by divine commandment? But how does our friend know that God has abrogated the fourth commandment? He has given no proof on this point that will bear examination.

It is the work of the gospel not to abolish the law of God, but to write that law upon the heart of every converted man. When men have the law of God written upon their hearts, they will never speak against it with their lips; for, "out of the abundance of the heart the mouth speaketh." In our next number we will consider what our friend says relative to the man of sin.

J. N. A.

"In speaking of the benefits of trial and suffering, we should never forget that these things by themselves have no power to make us holier or heavenlier. They make some men morose, selfish, and envious. Such is the effect of pain and sorrow when unsanctified by God's saving grace. It is only when grace is in the heart, when power from above dwells in a man, that anything outward or inward turns to his salvation.—Dr. Newman.

CHILDREN's morals must be cared for at home "week-days" as well as Sundays. Sunday-schools are excellent in their appointed place and work. But they must not be looked upon as a kind of spiritual laundry, where children's morals may be sent for a weekly wash. Parental responsibility cannot be thus lightly shifted.—Normal Class.

* "Goodrich's Universal Hist. and Guthrie's Geog."

† Croley, on Rev. 6:1, 2.

END OF THE LAW.

THERE are some so desirous that a certain part of the moral law of God, the Ten Commandments, should not be binding upon them, that they will seize anything that will favor their prejudice, and seem willing to destroy the whole law, if by that means they can find an excuse for violating one of its precepts.

In Rom. 10:4, they find the declaration, that "Christ is the end of the law for righteousness to every one that believeth." They catch the words "end of the law," with an eagerness that shows that they certainly would be very glad to have the law out of existence, at least that part that condemns them, and if this can be accomplished, they are willing the testimony shall say that the whole moral law has indeed come to an end, and is blotted out forever. If this text proves any part of the law to have ceased to exist, it proves the same of the whole, for no part is singled out, but it speaks of the law as a whole.

The end of the law, they will have it, is its total cessation, or the last of it. They would, by no means, hold that faith has also come to an end; though they have equally as good testimony to prove it. Says Peter, "Receiving the end of your faith, even the salvation of your souls." Now if the law is ended, being superseded by faith in Christ, faith is also ended, and superseded by salvation. "The end of the commandment is charity." The object and design of the commandment is to lead us to charity, or love. Is not the commandment binding which teaches us to love—that leads us to charity? If this commandment is no longer binding, then love or charity is no longer required; for if the commandment which was given for the purpose of leading us to love, is abolished, then love is abolished, as it is no part of our duty.

Had not the law been transgressed, man would have lived by the law. "The commandment was ordained unto life"—it is death for no other reason than that it has been transgressed. "The wages of sin is death." Sin turns the commandment into death. "The law was ordained unto life," but it cannot give us life, because we have transgressed it. Christ gives life to the sinner—the thing the law would do, but that it is "weak through the flesh"—sinful flesh. But Christ offers pardon, and through pardon, life. Thus the object and design of the law is found in Christ. He is the end or object of the law, giving righteousness and life to the sinner—to every one that believeth. Does this make an end of the law? or does it secure the design of the law to give righteousness and life to man?

But if the end of the law is its abolition, it is abolished only as it respects the believer. "Christ is the end of the law to every one that believeth." Those that do not believe then are still bound to keep the law—they are bound to moral duties that the believer is not bound to. Then if the unbeliever fulfills his obligations to moral duty, he will be a better man than the believer can be, because he (the believer) is not bound to the moral duties of the law of God. The law has come to an end as it respects him. This puts me in mind of an anecdote I have heard, of a singular sort of a man, who said he had "sometimes thought that sinners were the best Christians." He had found non-professors more ready to oblige him than professors. And so they ought to be, according to the theory that Christ has abolished the law to the believer only. And this is the case, if the text under consideration teaches the cessation of the law of which it speaks.

Thus it is evident that the text teaches no such thing. It is a position that any sane man would be ashamed of in the Judgment. Then be ashamed of it now, and turn from it.

R. F. COTTRELL.

"Do you believe in the Perseverance of the Saints, brother?" asked one of the council called for Mr. Beecher's installation over Plymouth Church. "Well," he answered, "I was brought up to believe that doctrine. But after I went West, and saw how eastern Christians left their religion behind when they moved out there, I began to have my doubts!" Is that your style of perseverance? A man bearing the Christian name, who can sit in his self-indulgence, and hear the church bell pleading in vain with one call after another, till at last it stops in despair—had better re-examine the ground of his hope.

WHEN the arrow of a saint's prayer is put into the bow of Christ's intercession, it pierceth into the very heavens.

The Missionary.

IS IT JEWISH?

PEOPLE become very liberal towards the Jews when some of God's claims are presented. Especially is this the case when the attention of individuals is called to the Sabbath of the Lord. The most convenient way to dispose of the question with many, is to say it was given to the Jews. The poet aptly says:—

"They love the rest of man's invention,
But when Jehovah's rest we mention,
This puts an end to all contention,
It's Jewish."

But such reveal a great ignorance of the Scriptures. The first mention of the Sabbath is in connection with the creation. "And God blessed the seventh day, because in it he had rested from all his work which God created and made." The Saviour bears testimony: "The Sabbath was made for the man" (Greek), referring to Adam while in the garden of Eden, who represents the human race.

The same assertion that it is Jewish is also made when the Scripture claims relating to man's temporal possessions are presented. God has ever claimed one-tenth of a man's income for the support of the gospel. After the fall of man, it became a necessity for the good news of salvation through Christ to be preached and published to a lost world. He called men to do this work, and for their support he instituted a system which runs parallel with the preaching of the gospel. Each individual who receives the blessings of the gospel is a debtor to administer of his substance towards its support. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" "And their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister to them in carnal things." "Let him that is taught in the word communicate to him that teacheth in all good things." "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." See 1 Cor. 16:1, 2; 9:11; Rom. 15:27; Gal. 6:6.

None of these scriptures state how much should be laid aside, but it states distinctly that "every one" should make a continued, weekly contribution to the cause of God. And this should be according as God has prospered the individual. There is no person who has food, raiment, and shelter, that can say he has no prosperity. The same writer who penned each of the above quotations also says, "Having food and raiment, let us therewith be content." 1 Tim. 6:8. The giving according to our prosperity must be a certain proportion of the income received, else no two would agree what amount to give. This would be just and equitable, for otherwise, some would give more, and some less, of that with which the Lord had prospered them.

But how much should be given on each hundred dollars received, is the question. Upon this point the Scriptures are very plain, and return but one answer. A tithe, or one-tenth, is the least God has ever proposed to accept under any circumstances from any individual who has been a participant of divine grace. "All the tithe of the land, whether of the seed of the land, or the fruit of the tree, is the Lord's; it is holy unto the Lord." And concerning the tithe of the herd, or of the flock, the tenth shall be holy unto the Lord." Lev. 27. The Lord gives man nine-tenths to dispose of, while "the tenth," he declares, "Is the Lord's." "It shall be holy unto the Lord." Notwithstanding the expression is so unqualifiedly and repeatedly used, we are met with the same declaration as in regard to the Sabbath, "It is Jewish."

Like the Sabbath, it is quite commonly supposed that the tithing system originated and terminated with the Mosaic economy. This is the question we here propose to answer. There are but two orders of priesthood spoken of in the Bible. The Melchisedec, and the Aaronic or Levitical. The Melchisedec existed from Adam to Moses; the Levitical, from Moses to Christ. "Christ was made a priest after the order of Melchisedec," hence the Melchisedec order is from the first advent of Christ to the closing work of the gospel. The tithing system originated with, and belonged to, the Melchisedec order. The first mention we find of it is incidental. It is found in Gen. 14. "Melchisedec,

king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all." Heb. 7:1, 2; Gen. 14:17-24. He did not reserve for himself even "a thread to a shoe latchet," to pay his taxes, or feed himself or his household. Out of the nine-tenths, the young men ate that went with him.

Jacob, the grandson of Abraham, who lived during the same order of priesthood, is the next person to make mention of paying tithes. It is evident he took the same view of the tithes as his father Abraham. He made a solemn vow to God, "Of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28:20-22. Had he reasoned as many do at the present day, he would have said, "Of all thou shalt give me over, and above my living, I will give the tenth unto thee." Jacob had only asked for "bread to eat, and raiment to put on." But he realized that the tithe of all he received, including food and clothing, was the Lord's, and by returning to God the things which were his, God would secure to him a blessing according to his needs.

The Lord speaks expressly upon this very point in Malachi 3:10, 11: "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Here is something remarkable indeed. The Creator of the heavens and the earth, from whom we receive every blessing we enjoy, calls upon the inhabitants of the earth to acknowledge him in their substance by returning to him one tithe of their income, and to prove him herewith if he will not open the windows of Heaven and pour them out a blessing.

Are these words true? Does God mean what he says? Dare we trust him? There are thousands of men and women to-day, and there have been in every age in the past those of every religious body, who can bear witness to the truthfulness of these words. They have tried God upon this point and proved his words true. Seventh-day Adventists, as a people, everywhere are living witnesses of the truthfulness of the prophet's testimony.

DOES THE SAVIOUR TEACH THE TITHING SYSTEM?

This is an important question. And yet, if his testimony was silent upon this question, it would no more prove that men should not pay tithes, than that the second commandment is abolished, because he does not mention the form of it in the New Testament. But we have only to quote his words to settle this question: "Ye pay tithe of mint, rue, and all manner of herbs; . . . these ought ye to have done, and not to leave the other undone." Luke 11:42; Matt. 23:23. The Saviour charged the Pharisees with hypocrisy, not because they paid tithes on everything they received, for this, he says, "they ought to have done," but because they passed over "judgment and the love of God," and made all their religion consist in paying tithes.

Those that withhold a tenth of their income, rob God, and in so doing have departed from him. The Lord calls upon all such to return unto him, and he will return unto them. But they say, "Wherein shall we return? What particular thing shall we do?" Then he instructs them with the following words: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." It is bad enough to rob men; but to rob God is sacrilege in the highest degree. And yet men have but little realizing sense of robbing God in withholding the tenth of what he has given them.

It is an honor conferred upon man to be thus connected with Christ in carrying forward the plan of salvation. Christ gave himself. He left his position in Heaven, the glory he had with the Father before the world was, that man might be saved. And when men and women receive this great benefit, he permits them to co-operate with him in carrying forward the preaching of the gospel, by returning to him a small portion of the temporal blessings he bestows upon us. The cheerfulness and promptness with which we do this, shows how much we appreciate the blessing

we receive, and the love we have for the spread of the gospel by its ministry.

S. N. HASKELL.

EAST OAKLAND, CAL.

OUR meetings still continue in this place with fair audiences. Considerable interest is manifested in the truth presented. A few have signed the covenant, several others are keeping the Sabbath, whom we expect will soon identify themselves with us. Still others are anxiously seeking to be thoroughly satisfied that this is indeed the "Present Truth." Like those noble Bereans, they are searching the Scriptures daily, to see if these things are so. Acts 17:11. May God guide these anxious inquirers into all truth. His "word is truth." John 17:17. We hope to meet fruits of this effort in the kingdom of God. Pray for us.

J. D. RICE.

E. J. WAGGONER.

GRASS VALLEY, CALIFORNIA.

WE took down the tent in this place yesterday morning. Bro. Howard has gone home to make arrangements for moving his family to a new residence. I continue the meetings in private dwellings. The Spirit of the Lord seemed to be in our meeting last evening. Three names were added to the covenant, making eight in all who have covenanted to keep God's commandments. Pray for the cause here.

E. A. BRIGGS.

Sept. 3.

PATIT CREEK, W. T., UPPER COLUMBIA CONFERENCE.

Soon after Bro. Jones returned from the Salem Conference, we spent one day with the Dayton church, and then hastened forward into this neighborhood, where we held tent-meetings nearly four weeks. One was immersed; two commenced keeping the Sabbath; a band of nineteen brethren and sisters was formed, and we organized a Sabbath-school of three classes. Our review of the Disciple minister on the law and Sabbath may result in a debate. We expect to effect a church organization here sometime the coming autumn. Three adult Sabbath-keepers, living near, have not yet joined the band.

G. W. COLCORD.

ALPOWA, U. C. CONFERENCE.

AFTER Bro. and Sister Hopkins had kindly boarded all of the tent workers, during the effort in their vicinity, they sent us forward with a four-horse team to this neighborhood, where we have been holding meetings in our tent since the last day of July.

We have our pavilion erected on one of the high "foot-hills" of the Blue Mountains. We have been told that our elevation is 4,000 feet above sea level; but for this we cannot vouch. The situation is delightful; our auditors are kind and attentive; some have decided to obey; our health is good, and we rejoice and redetermine to labor for the Master.

G. W. COLCORD.

A. T. JONES.

LEIPSIC, OHIO.

I CAME here Friday, Aug. 13, to assist Eld. O. F. Guilford a week in his tent-meetings. There is a large attendance, and apparently a good interest. But five have yet commenced to obey what they admit to be the truth, though we still hope for quite a number. Yesterday Bro. G. baptized two. We have a Sabbath-school and Bible-class. The Sabbath-keepers here do all they can for the meetings, which are attended by many of the brethren and sisters around.

D. M. CANRIGHT.

DENVER, COLORADO.

OUR meetings have now been in progress one week. From the very commencement, great perplexities and seemingly insurmountable difficulties met us on every hand; but never before in my experience have I seen the providence of God so manifest in turning all these into more favorable circumstances for his cause than we would even have dared to ask. In consequence of a great show and a fireman's tournament last week, and the arrival of Gen. Grant this week, the city has been almost wild with excitement up to yesterday. Our congregations were very small at first, but have gradually increased from evening to evening. If this continues in the same

ratio for another week, the tent will hardly be sufficient to hold the people. Our tent is seated with cushioned pews, loaned from the First Congregational church of this city, at a cost of less than \$3.00.

I have never seen people give better attention to the truth. We are of good courage, and in health. Expect to see some good results of this meeting. We are confident that God is working for us, and that we may have his help till the end. We still humble ourselves before him.

Aug. 18.

E. R. JONES.

BLUFFTON, OHIO.

WE closed our meetings in this place Aug. 15. Twelve, all heads of families, have decided to obey the truth. Bro. H. Clymer, who has had several years experience in the truth, was elected leader, and superintendent of the Sabbath-school. Every one especially interested in the truth has subscribed for the *Review*, and ten copies of the *Instructor* were taken for the Sabbath-school. About \$70.00 worth of books and periodicals were sold.

G. G. RUPERT.

E. H. GATES.

WEBSTER CITY, IOWA.

WE closed our meetings at this place Sunday, Aug. 15. Fourteen commenced to keep the Sabbath as the result of these meetings; these, with some who observed it before, will make between twenty and thirty who will meet for worship. We organized a Sabbath-school of about forty members, and sold over \$40 worth of our publications. Nearly every family takes the *Review*, and they take a club of twenty-four *Instructors*.

E. W. FARNSWORTH.

H. D. HOLLENBECK.

FALLS CITY, WISCONSIN.

THUS far the interest at this place has been good. We have not held regular meetings during harvest, but have occupied the time in visiting. Five opposition sermons have been preached. The enemy has been working with great power, yet the truth is gaining ground. Seven have decided to keep the Sabbath, while as many more have promised to do so.

S. FULTON.

Aug. 10.

A. MEAD.

Health and Temperance.

SUGGESTIONS FOR THE SICK-ROOM.

In preparing a meal for any one whose appetite is delicate, it should be made to look as tempting as possible. The tray should be covered with the whitest napkin, and the silver, glass, and china should shine with cleanliness. There should not be too great a variety of viands, and but a very small portion of each one. Nothing more quickly disgusts a feeble appetite than a large quantity of food presented at one time.

The patient never should be consulted beforehand as to what he will eat or drink. If he asks for anything, give it to him, with the doctor's permission; otherwise prepare something he is known to like and offer it without previous comment. One of the chief offices of a good nurse is to think for her patient. His slightest want should be anticipated and gratified before he has had time to express it. Quick observations will enable her to detect the first symptom of worry or excitement and to remove the cause. An invalid never should be teased with the exertion of making a decision. Whether the room is too hot or too cold; whether chicken-broth, beef-tea, or gruel is best for his luncheon, and all similar matters, are questions which should be decided without appealing to him.

Household troubles should be kept as far as possible from the sick room. Squabbles of children or servants never should find an echo there. In the event of some calamity occurring, of which it is absolutely necessary the sufferer should be informed, the ill news should be broken as gently as possible, and every soothing device employed to help him to bear the shock.

Above all, an invalid, or even a person apparently convalescent, should be saved from his friends. One garrulous acquaintance admitted for half an hour will undo the good done by a week of tender nursing. Whoever is the responsible person in

charge should know how much her patient can bear, she should keep a careful watch on visitors of whose discretion she is not certain, and the moment she perceives it to be necessary, politely but firmly dismiss them.

She must carry out implicitly the doctor's directions particularly those regarding medicine and diet. Strict obedience to his orders, a faithful, diligent, painstaking following of his instructions will insure to the suffering the best results from his skill, and bring order, method and regularity into domestic nursing.—*Scribner for Sept.*

FAIR BUT FATAL.

It is said that when the Inquisition-house, at Madrid, was destroyed, by order of Napoleon, the commanding officer found an image of a beautiful virgin. The workmanship was most perfect; its proportions were correct, and beauty rested on every chiseled feature. This image was an instrument of torture. The victim was commanded to go up and embrace it, and as he placed his bosom against the cold bosom of the statue, and his lips against the cold lips of the marble, a spring was touched, an internal machine was set in motion, and the arms of the virgin, filled with sharp daggers, arose and encircled the poor sufferer, and cutting into his flesh, mangled him in a most horrible manner, and destroyed his life.

Shall we not call the intoxicating cup such an image? It sparkles before the eye, but there is a snake within which will destroy the life of both body and soul. Then if you taste the creature which looks so harmless once, when you least expect it, you will be chained and pierced. O, fly from the tempter! He seeks your ruin!

"Beware of yonder dog!"

Look, when he fawns he bites; and when he bites
His venom teeth will rankle to the death;
Have not to do with him; beware of him!
Sin, death and hell, have set their marks on him,
And all their ministers attend him."

—Rev. C. W. Rowley, A. B.

FEMALE INTEMPERANCE.

EVERY one who realizes the importance and grandeur of woman's mission must view with real sorrow and alarm the increasing spread of intemperance among our wives and mothers.

Out of 83,746 persons arrested in London in 1878, 35,408 were for drunkenness and disorderly conduct. Of these no less than 16,525 were women. Mr. Mansfield, the Magistrate at Marlborough Street, on taking his seat the other day, remarked that "the drunkenness of women was becoming quite intolerable, for out of a list of 26 persons charged, he observed that 17 were against women for drunkenness." The Lords' Committee on Intemperance have reported that the number of apprehensions of women for drunkenness is increasing; and this is especially the case in London, Liverpool, Manchester, and Edinburgh. In the latter city, arrests in 1877 as compared with 1871, increased 43 per cent. It is impossible to draw but one conclusion from these facts, and if we wanted to confirm them we should not look beyond the vast net-work of causes, all of which do their part in leading so many astray. These causes are close at hand, and meet the unsuspecting at every turn. For instance, what is more common, after a shopping round has been done, than to adjourn to a restaurant or confectioners, often more than once in a day, for light refreshment, in the nature of a glass of wine, or malt liquor, or even brandy and soda water! This practice has grown to such an extent that in some large London West End Establishments drinking bars have been elaborately fitted up ostensibly for the accommodation of lady purchasers only.—*Temperance Chronicle.*

ONE ADVANTAGE OF TOBACCO SMOKING.—I have often wondered, says a sprightly little woman, how any of my sisterhood who has ever kissed a clean man can ever go through the pretense of kissing a tobacco-chewer. Did you ever see one suffer the penalty? This is how she does it: There is a preliminary shudder, and then she shuts her teeth hard, holds her breath, and makes a little pigeon dip at the foul lips of the grinning beast, and then, pale with horror, flies to the kitchen, where, if you follow her, you will find her disinfecting with soap and water. Many of the blessed little hypocrites pretend that they like the smell of a cigar, but even hypocrisy is powerless to enforce from a woman the confession of a fondness for hanging, like the bee on a flower, to a tobacco worm's lips.—*Waverly.*

The Home Circle.

JUDGE NOT.

How do we know what hearts have vilest sin?
How do we know?
Many, like sepulchres, are foul within
Whose outward garb is spotless as the snow,
And many may be pure we think not so.
How near to God the souls of such have been,
What mercy secret penitence may win—
How do we know?

How can we tell who sinned more than we?
How can we tell?
We think our brother walked guiltily,
Judging him in self-righteousness. Ah, well!
Perhaps had we been driven through the hell
Of his untold temptations, we might be
Less upright in our daily walk than he—
How can we tell?

Dare we condemn the ills that others do?
Dare we condemn?
Their strength is small their trials not a few,
The tide of wrong is difficult to stem.
And if to us more clearly than to them
Is given knowledge of the good and true,
More do they need our help, and pity, too—
Dare we condemn?

God help us all, and lead us day by day,
God help us all!
We cannot walk alone the perfect way,
Evil allures us, tempts us, and we fall.
We are but human and our power is small;
Not one of us may boast, and not a day
Rolls o'er our heads but each hath need to say,
God bless us all!

HOME ATMOSPHERE.

THIS atmosphere of the household which either converts to Christ or perverts to fashion, folly, and impiety, is commonly created by the parents. They are responsible for it. If the whole trend of household talk and thought and ambition runs toward money-making, or social convivialities, or general godlessness of any kind, it is the father and the mother who give the pitch. Nowhere is it so difficult to make the best preaching or the best Sabbath-school teaching effective on character as in the malarious air of such a home. As soon expect to raise oranges in Lapland as plants of grace in so godless an atmosphere.

The parental influence penetrates through the house with as subtle a poison as escaping gas from an ill-built furnace. As Dr. Bushnell has pithily said, in his incomparable book on a "Christian Nature": "Whatever fire the parents kindle, the children are found gathering the wood. They help as either apprentices or accessories." If the father begins the Sabbath with some secular newspaper, the family will help him read it. If the parents go irregularly to God's house, the children will hardly go at all. If the mother is a scandal monger, she will make her children tattlers and eaves-droppers. If she directs her servants to say at the door that "she is not at home," the children will learn to be polite liars. If the father puts the decanter on his table, the boys will soon begin to practice with the fatal glass. That rich father who disinherited a son for drunkenness, and in the same will bequeathed his wine cellar to certain heirs, gave a very palpable proof of the home atmosphere which had poisoned the poor boy.

Parental provocation and ill-temper sour the very air of many households, so that the children can hardly escape being cross, snappish, and irritable. How can piety breathe in such an air. How can a family be trained up in the knowledge of God's word when the Book of books is seldom opened and the spirit of its instructions is no more known than in the house of a Mussulman? Even in the families of many professors of religion I do not look for any conversions; for I know that the influence of the most faithful discourses will be destroyed by the malaria of the home. It was the atmosphere of Elkanah's and Hannah's godly house that produced a Samuel. It was the wretched air of Eli's house which ruined Hophni and Phineas.—*T. L. Cuyler, D. D., in Independent.*

EYES AND NO EYES.

You have all read the story in the school-readers of the two boys who went over the same route, one with his eyes open, and the other with them shut. It is old, but worth repeating, and worth remembering every day. So many things slip by us; so many things worth knowing go on right under our eyes without being noticed.

I knew a man who had very little time for read-

ing or study, but whose mind was a perfect store-house of information on almost every subject.

"How does it happen that you know so much more than the rest of us?" I asked him one day.

"Oh!" said he, "I never had time to lay in a regular stock of learning, so I save all the bits that come in my way, and they count up a good deal in the course of the year."

That is just the thing—save all the bits.

"That boy," said a gentleman, "always seems to be on the lookout for something to see."

So he was; and while waiting in a newspaper office for a package, he learned, by using his eyes, how a mailing machine was operated. While he waited at the florist's, he saw the man setting a box of cuttings, and learned, by the use of his eyes, what he never would have guessed, that slips rooted best in nearly pure sand.

"This is lapis lazuli," said the jeweller to his customer; "and this is chrysoprase." And the wide-awake errand-boy turned around from the door to take a sharp look, so that in future he knew just how those two precious stones looked. In one day, he learned of the barber what became of the hair-clippings; of the carpenter, how to drive a nail so as not to split the wood; of the shoemaker, how the different surfaces of fancy leathers are made; of a locust, that his mouth was of no use to him in singing; from a scrap of newspaper, where sponges are obtained; and from an old Irishwoman, how to keep stove pipes from rusting. Only bits and fragments of knowledge, but all of them worth saving, and all helping to increase the stock in trade of the boy who meant to be a man.—*Little Corporal.*

NOTHING TO DO.

MANY mothers, accustomed to hard work themselves, allow their daughters to grow up in comparative idleness. These unfortunate girls, with no special purpose before them, are in danger of learning only how to dress, to play the piano, possibly to cook a dinner—although that is not very common—but with no more idea that they are important factors in the great plan of humanity than if they were not human beings at all. If they ever do any work in the world through necessity, it is likely to be inefficient and unsystematic work; or, if they do achieve anything really good, it is done with the pain and difficulty which those must suffer who work without proper discipline or knowledge. They are not contented and happy, for they have nothing to do with the time, which often hangs heavily upon their hands. All girls should be occupied; if housework is distasteful, let them learn some trade. Useful work has a marked effect on character; and it will be a great stride toward that earthly millennium, for which some cherish vague hopes, when every woman, as well as every man, shall enter mature life, prepared by a training in useful work, to feel that she is one member of a great human family mutually dependent, and yet with an individual independence—where each has a part to do.—*Sel.*

SELF-DISCIPLINE.

An intelligent and cultivated woman had a family of young children in whose training she felt a keen sense of responsibility. She realized how necessary it was that she should set them a good example, yet found that she often failed in patience, that it was difficult for her to control herself and speak gently and tenderly to the little ones when they irritated her. Ashamed of her weakness, knowing that it was a sin which must injure her children, she determined the next time she spoke impatiently to one of them she would punish herself by going without the next meal, breakfast, dinner or supper, whichever it might be, and see if she could not in that way break herself of the habit. She soon had occasion to do so. The children asked "if mother was sick? Why she did not eat any dinner?" "No," she said, "but mother thinks it best to go without to-day." So it passed off for that time; but not long after it occurred again. "Why, ma, do eat some supper. Why don't you eat some supper?" said the little ones, quite concerned and disappointed. Then she thought she would tell them frankly the reason. "Children, your mother spoke crossly to you this afternoon; it is wrong to speak cross to any one; when you do wrong I have to punish you to make you remember not to do so again; but you know I have no mother to punish me to make me remember, so I have to punish myself."

The children all loved their mother very dearly and seemed deeply moved that she had to punish herself, and go without her supper or dinner, for speaking cross to them. A more solemn sense of the sinfulness of all wrong-doing arose in their young minds, since their mother felt that she was obliged to punish herself for doing a wrong act. But then it pained them to think that mother had to be punished; they could not bear to have it so. And from that time it was touching to see how constantly they strove to refrain from doing what would trouble her and make her speak crossly, checking each other by saying in this wise: "Oh, sister, don't do that; you know mother will be tired to-day, and perhaps it will make her go without her supper." Or, "Please don't, Harry; I'm afraid it will trouble mother, and you don't want to have mother punished, you know."

THE following anecdote, we have no doubt, will both instruct and amuse our youthful readers.

One of the elders of the Methodist Episcopal church has a son, who inherited his father's love for whatever is comic, and this son returned from school a few months since with a report of scholarship below the average.

"Well," said his father, "You've fallen behind this month, have you?"

"Yes, sir."

"How did that happen?"

"Don't know, sir."

The father knew, if the son did not.

A basket of apples stood upon the floor.

And he said: "Empty out those apples, and take the basket and bring it to me half full of chips."

Suspecting nothing the son obeyed.

"And now," he continued, "put these apples back into the basket."

When half the apples were replaced, the son said:—

"Father, they roll off. I can't put in any more."

"Put them in I tell you."

"But father I can't put them in."

"Put them in! No, of course you can't put them in. Do you expect to fill a basket half full of chips and then fill it with apples? You said you didn't know why you fell behind at school, and I will tell you. Your mind is like the basket. It will not hold more than so much. And here you've been the past month filling up with chip dirt—*Dime Novels!*"

Not a dime novel has been seen in his hand from that day to this.

HOME JOYS.

WE were very much impressed lately by the orderly behavior of a large family of children, particularly at the table. We spoke of it to our host, and he pointed to a paper pinned to the wall, on which were written some excellent rules. We begged a copy for the benefit of our readers. They were called, "Rules and Regulations."

1. Shut every door after you, and without slamming it.
2. Never shout, jump, or run in the house.
3. Never call to persons up-stairs or in the next rooms; if you wish to speak to them, go quietly where they are.
4. Always speak kindly and politely to the servants, if you would have them to do the same to you.
5. When told to do or not to do a thing, by either parent, never ask why you should or should not do it.
6. Tell of your own faults and misdoings, not of those of your brother and sister.
7. Carefully clean the mud or snow off your boots before entering the house.
8. Be prompt at every meal-hour.
9. Never sit down at the table or in the parlor with dirty hands or disordered hair.
10. Never interrupt any conversation, but wait patiently your turn to speak.
11. Never reserve your good manners for company, but be equally polite at home and abroad.
12. Let your first, last, and best confidant be your mother.—*Selected.*

THE following bit of practical wisdom is from Rev. W. H. H. Murray: "Heaven is not populated with singing thieves, or palm-bearing bankrupts, who settle with their creditors at twenty-five cents on the dollar Wednesday, and ride to church the next Sabbath in a thousand dollar coach, with a man in livery on the box."

ITEMS OF NEWS.

—Cotton is being grown in Arizona.

—Twenty-four per cent of the people of New Zealand attend church.

—Eighty-five hundred and thirty-six emigrants arrived in New York last week.

—The *Temps* declares that the Alsatian Jesuits, in Rue Lafayette, will be expelled like the others.

—Fifty cases of small-pox were reported in Troy, New York, the 3d. Two deaths had already occurred.

—Several persons were killed by a collision of trains on the Housatonic railroad, near Parlor Rock, Aug. 30.

—Three million persons perish from opium in China every year. There are 2,700 opium shops in Ningpo alone.

—The grading on the Northern Pacific Railroad is expected to be completed to the Yellowstone river early in October.

—Advices from the Scotch iron manufacturing districts say that the strike is likely to continue. Only 32 furnaces are in blast.

—Owing to the disturbed condition of affairs in Buenos Ayres, the International Exposition has been postponed till next year.

—The *Evangelist* says that "all the Baptist ministers of Baltimore, black and white, meet together in a conference every Monday morning."

—From Havana comes the news that the yellow fever has assumed an epidemic character, causing the death of forty persons in a few days.

—Governor Perkins has declared the 9th a legal holiday, it being "anniversary day," and the day on which the President is expected to arrive.

—Sept. 2, the steamer *Hardwick*, from Odessa for Bristol with barley, shifted her cargo and foundered. All on board were lost, except one fireman.

—The Mormons in Utah set down their numbers at 112,000. Since 1870, the Mormons have increased 45 per cent, the non-Mormons in the State, 200 per cent.

—A special from Santa Fe, New Mexico, states that Louis Terras has offered \$2000 for the scalp of Victorio, the Apache chief, and \$250 for the scalp of any of his warriors.

—August 31, Richmond, Va., was visited by one of the fiercest storms ever known in that section. The streets were flooded, houses inundated, and the occupants driven out.

—Because of a prediction of unusually heavy gales, 42 life-saving stations along the New Jersey coast were ordered to be equipped September 1, one month earlier than usual.

—A severe storm swept over the central portion of Florida on the 1st and 2d instant. Post roads were flooded and bridges washed away, and mail communication was seriously interrupted.

—The Emperor of Russia has arrived safely in Livadia, notwithstanding the repeated attempts of the Nihilists to "blow him up" by placing explosives under the railroad over which he was to pass.

—Russian papers contain an account of the explosion of a thousand-ton floating tank of kerosene, on its way to Baker, at Tsaritzen, on the Volga. It is believed that thirty persons perished. A woman entered the reservoir with a naked light.

—The funeral of Rev. Dr. Wm. Adams, president of Union Theological Seminary, is said to have been one of the most impressive ever held in the city of New York. It was attended by at least four hundred ministers of various denominations.

—A flood recently swept down the Glen of Glendore county, Ireland, flooding the church at Cammionen, and drowning a number of persons, who were carried away by the rush of waters. Eleven persons are missing. Five bodies have been recovered.

—The Canada Pacific Railroad is to be built 2,000 miles, including 646 miles from Lake Nipissing to Thunder bay. From Lake Nipissing to Puget sound the road is to be constructed at once. Rothschild, Erlanger and the Barings are said to be interested.

—A dispatch from Ottawa, Kan., Aug. 31, states that over one hundred deaths from small-pox have occurred among the Indians. Sept. 4 they were still dying in large numbers. As soon as taken sick they are abandoned by all the rest of the tribe, and left to die of starvation if not of disease.

—A report from Gibson, Indian Territory, states that the Cherokees are up in arms against the Creeks, owing to the latter failing to deliver up thirteen negro murderers. The Creeks have built a fort near Gibson, and the Cherokees are gathering near there in great numbers, armed with Winchester rifles.

—The statue of Germania was unveiled in Dresden the 2d. It was erected as a memorial to the share taken by the Saxon army in the war of 1870. King Albert, Queen Caroline, Count Herbert von Bismarck, Prince Milan of Servia, and French and American diplomatic representatives, were present.

—The transportation of mails over the Arizona end of the Southern Pacific Railroad has been ordered to begin September 20. This completes a continuous mail route by rail from San Francisco through the entire length of California, and nearly across the southern portion of Arizona, a distance of 1,000 miles.

—Negotiations are proceeding with French capitalists to raise funds for the construction of a tunnel under the St. Lawrence river. Preparatory steps have also been taken towards uniting New York and New Jersey by means of a tunnel, also of connecting England with the continent. How long before the ocean will be tunneled?

—The steamer *City of Vera Cruz* from New York to Havana and Vera Cruz was wrecked by the recent cyclone off the coast of Florida. A mail bag and trunk, and at latest accounts, five dead and seven living bodies had been washed ashore near St. Augustine. Her passengers were mostly Cubans who had been spending the summer in this country.

—Owing to the President not having issued a proclamation allowing Chinese ships to enter American ports like the more favored nations, the *Ho Chung* was obliged to pay ten per cent extra Custom House duties on her cargo before entering San Francisco bay. It is thought that this money will be refunded after the matter receives further attention.

—Work has now begun on the ship canal across Cape Cod. This will save ninety miles in distance and eight hours in time between New York and Boston, besides the estimated annual loss by shipwrecks around the cape of 6,000 tons of vessel property and from thirty to forty lives. The canal will be 141 feet wide at the top, with an average depth of 30 feet.

—The *Daily Telegraph* reports that a preliminary treaty of peace between Chile and Peru has been signed, and the following are its principal articles: Peru surrenders the monitors *Monco Capac* and *Otahu-alpa*, razes the fortifications of Callao, surrenders all the artillery of Callao, engages to not augment her navy for thirty years, and will re-imburse to Chile the cost of the war. Chile engages to pay half of the exterior debt of Peru.

—The *Rescue* says: "Fifty thousand dollars in cash, and ten thousand in land and building material, have been raised to build in Wilton, Conn., a hospital for the treatment of women who have been ruined by alcohol and opium. The President and cabinet, and other high officials, with 1,500 clergymen, including Cardinal McCloskey, and a number of Methodist, Catholic and Episcopal Bishops, have contributed to this fund and given the enterprise their warm approval."

—A dispatch from Los Pinos, the 28th ult., states: "The crisis in Ute affairs has passed. Seventy Uncomphagre and White River head men and chiefs placed their bands under the direction of the Agent. They have accepted Sapovonari as chief, have agreed to keep Ouray's property intact, and to proceed immediately to complete ratification and enrollment." They have killed five of Ouray's best horses that they may accompany him to the "happy hunting grounds."

—A terrible disaster occurred last Thursday near Logrono, Spain. A battalion of troops was crossing the river Ebro, on a large raft constructed on pontoons, and in the middle of the stream, which is deep and rapid, the raft began to leak, the men became alarmed and capsized it. The next day, in the presence of the garrison and an immense concourse, 110 bodies were laid in two graves. King Alfonso, the Queen, and the Royal family, have headed the subscription list with \$6,000.

—The women of New York State have the right to vote at the school elections the 16th. The *Methodist* advises "every woman to do as she pleases about it," and adds, "We know of no reason why they should be limited in voting to such elections; and we are not convinced that any great good will come from their voting at all." If every woman would attend faithfully and cheerfully to home duties, she would, in our opinion, cast a mightier influence for good than by voting.

—The Jewish New Year, or anniversary of creation, was ushered in with appropriate ceremonies in the temples Sunday evening last. The first day of the new year is the commencement of ten penitential days, which continue until after the Day of Atonement. The reason why the New Year occurs in the seventh Jewish month is explained by the fact that the first month (*Nisan*), in which the Passover occurs, relates to Jewish independence from Egyptian slavery, whereas New Years is the commencement of the civil year.

—A dispatch from Rome says: "The Vatican has decided to augment and reorganize the colleges for Asia and Africa, being desirous of largely developing the Catholic Church in those parts of the world. As the College of the Propaganda Fide is not sufficient to meet the requirements, branch colleges will be established in suitable localities. A Vicariate Apostolic will be created in Morocco, and the Vatican is also considering the question of a suitable place farther in the interior of Africa for the establishment of another Vicariate."

OBITUARY.

CHURCH.—Died in Fresno, August 27, 1880, George M., son of George and Alice Church, aged eighteen months. Little George had been sick ever since his birth and died of consumption. Our brother and sister have the blessed hope to sustain them in their affliction that they may meet their little one where there will be no more death. Funeral service at the school-house in Temperance Colony, Sabbath, the 28th. Text, Ps. 103:13-16; John 11:25. M. C. ISRAEL.

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Address, SIGNS OF THE TIMES, Oakland, California.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, SEPT. 9, 1880.

REMAINING CAMP-MEETINGS FOR 1880.

OHIO, Clyde.....	Sept. 16-21.
DAKOTA.....	" 16-21.
CALIFORNIA, Alameda.....	" 16-27.
INDIANA, Rochester.....	" 23-27.
NEBRASKA, Central City.....	" 23-28.
MISSOURI, Warrensburg.....	Sept. 30-Oct. 5.
NORTH-WESTERN IOWA.....	" 30 " 5.
MICHIGAN, Battle Creek.....	Sept. 28 to Oct. 11.
TEXAS.....	Nov. 11-16.

PRAY FOR YOUR MINISTERS.

THERE are many reasons why you should do this. Your ministers have trials, and are subject to temptations, diseases, and afflictions, as other men, yet there is virtue and help in prayer. "The effectual fervent prayer of a righteous man availeth much." Prayer stopped the windows of Heaven, so that it rained not on the earth by the space of three years and six months; then Elias prayed again, and the earth brought forth her fruit.

Prayer preserved the three worthies in the fiery furnace; it preserved Daniel in a lion's den; it opened the prison doors for Peter, and brought him to the house where the disciples were praying for him; it brought an angel from Heaven to instruct Cornelius where to send for Peter to come and teach him and his household more perfectly in the things of God; and it was in answer to the prayers of a few Sabbath-keeping women at Philippi that an angel was sent to direct Paul to that place.

Blessings are made conditional of prayer; "Ask and ye shall receive that your joy may be full;" "Pray one for another that ye may be healed." The apostle writes to the Thessalonians, "Brethren, pray for us that the word of the Lord may have free course and be glorified, and that we may be delivered from unreasonable men."

Prayer unites hearts in God's work. It gives the minister courage to know that his brethren are remembering him in their prayers. Paul again exhorts the Ephesians to pray for him, that utterance might be given him that he might open his mouth and speak boldly in making known the mystery of the gospel; Eph. 6:19. To the Colossians he writes, "Withal praying for us, that God would open unto us a door of utterance, to speak the mystery of Christ."

If the apostle Paul needed the prayers of his brethren that he might have utterance, and that a door might be opened before him, that he might be delivered from unreasonable and wicked men, then most certainly the ministers of this age need the prayers of God's people.

Pray that those laboring in new fields may have freedom, and be glorified. Pray that they may be saved from the power of disease, and from discouragement. Pray that they may not be left to themselves, and make such moves that God cannot bless, and thus they be deprived of his favor. In short, pray that God may sustain them and guide them by his counsel. Above all, pray for the prosperity of the cause of God. "Pray for the peace of Jerusalem; they shall prosper that love thee."

"Prayer is intended to convey

The blessings God designs to give;
Long as they live should Christians pray,
For only while they pray, they live.

It not only unites hearts in the service of God, but it interests our souls in the work of Christ, and makes this work more of a reality to us. We think about it; we feel for its prosperity when we continue to pray for it. It cultivates a warmth of feeling, a tenderness of heart. Our minds become more susceptible to that which interests our Saviour, and it thus connects us with God.

Christ left the royal courts and came to this world to suffer and die that man might be saved. Every work, even the setting of type from which to print that which will spread the knowledge of his dying love, is a means of grace. Those that realize that God takes cognizance of all these things, and pray for his blessing to accompany every such act, are connecting themselves with Christ and his cause. They partake of his nature, their souls become elevated, and worldly interests recede from their view.

There is a demand for more prayer; and there should be more of a spirit of prayer throughout the entire

camp of Israel, that the cause may prosper in the hands of God's chosen servants. Some ministers know how to appreciate the prayers of others in their behalf, in the blessings received, which cannot be easily forgotten. We therefore repeat, *pray for your ministers*, and also pray for the work of Christ at large.

S. N. HASKELL.

CAMP-MEETING.

As our meeting is to be held this year where we expect a large attendance, it will be necessary that everything be done "decently and in order," and that our meeting commence with as little confusion as possible. To accomplish this we shall have to commence in time, so we would request our brethren to be on the ground at least one day before the meeting, that they can have their tents pitched and everything done before the meeting commences.

Those coming from the interior of the State will remember that the camp-ground is located near the coast, where we have a cool breeze from the ocean, consequently they will need plenty of good warm clothing.

A restaurant will be kept on the ground for those wishing to board, also a place and feed for horses.

Come early, praying that the Lord may meet with us.

G. D. HAGAR.

G. A. BAKER.

G. W. MILLS.

Camp-meeting Committee.

PLEASE READ AND REPORT.

WE are anxious to know just how many Sabbath-keepers there are in California. We know by the reports, very near how many there are in our various churches, but there are many lonely, faithful ones, who are not included in the reports which we receive from the churches; also many covenant members of our fully organized churches which are not reported. We want the name, and address as near as possible, of all these by the time of camp-meeting. Now, if any of you know of any such, and will report their names to me within a week from date, I will be very much obliged indeed. If you do not know just where they are, report the county, or part of the State they are in, and I will try and find them, and render them such encouragement as I find they may need, and enlist them in the work of the Lord, that they also may hear the "well done," "enter thou into the joy of thy Lord."

If any of these lonely Sabbath-keepers should see this notice I would be much pleased to hear directly from them, just as soon as possible, as to how they prosper spiritually, and if there are any others who are with them in the "present truth," in their neighborhood. Direct all letters to Eld. J. D. Rice, Pacific Press, Oakland, Cal. Will our brethren and sisters please consider this an individual matter, and give a little thought to it, and report to me, be it few names or many.

J. D. RICE.

Oakland, Sept. 7, 1880.

TO THE CALIFORNIA CHURCHES.

LAST week we sent you blanks, for Conference delegates, and a report of your tithe for this quarter. The Conference year ends at our camp-meeting, and as is our custom, the tithe for this last quarter is collected at this time, so that it may be used in the yearly settlements of the Conference. Those who have adopted the "Bible plan" will be ready to hand it to the S. B. Treasurer, at their first opportunity.

Those living at a distance from any church, who do not report to any individual church, can send their tithe direct to W. C. White, Pacific Press, Oakland, Cal., and report to me the amount sent.

Sept. 7, 1880.

J. D. RICE,

Sec. of Cal. Conf.

"THE present generation," says an exchange, "is certainly an actively progressive one in projects of material improvement. In addition to the great enterprises that have been made facts accomplished, we may note the progress on this continent of the suspension bridge which is to connect New York and Brooklyn, and of the tunnel which is to unite New York and New Jersey, and the inception of not one alone, but of two canal projects across the Isthmus of Panama. On the other side of the ocean, the present vast undertaking is a tunnel under the Straits of Dover, which shall do away with the Calais packet passage so famous for

sea-sickness, and put England in new and immediate railroad connection with the Continent. The preliminary workings have had the most satisfactory results, the constructors have sunk their shaft to the stratum in which they propose to bore, and promise that in three or four years they will complete the task. Probably ten years would be nearer right, but what an accomplishment it will be if even in that period the Londoner shall be enabled to take a through palace car for Paris, Berlin, St. Petersburg or Constantinople. What would an Englishman of the reign of good Queen Bess, or even of George the third have said to a prophecy like that? Truly the world moves."

It is one thing to be a child of God; it is quite another to be a servant of Christ. I may love my child very much, yet if I set him to work in my garden, he may do more harm than good. Why? Is it because he is not a practiced servant? This makes all the difference. Relationship and office are distinct things. It is not that all of God's children have not something to do, something to suffer, something to learn. Undoubtedly they have; yet it ever holds good that public service, and private discipline are intimately connected in the ways of God. One who comes forward much in public, will need that chastened spirit, that matured judgment, that subdued mind, that broken will, that mellow tone, which are the sure and beautiful results of God's secret discipline; and it will generally be found that those who take a prominent place, without more or less of the above moral qualifications, will sooner or later break down.

Lord Jesus, keep thy feeble servants very near unto thine own most blessed person and in the hollow of thine hand.—*Sol.*

THE *United Presbyterian* contains the following paragraph which is worthy of a thoughtful reading by all: "What kind of expression of gratitude do people give for the blessings of the harvest? In country places, where the harvest memories are fresh and happy, what would be more appropriate than a communion occasion in the churches, when the people around the table of the Lord would tell their gratitude and consecrate themselves and their blessings to the Lord? Beautiful in itself, it would also quicken the sense of dependence in the hearts of the people, and teach them to associate their gifts with a thought of the use they are to make of them in furtherance of the kingdom of Him who has bestowed them."

"It does not take long," says the *Sabbath Memorial*, "for simple folks to find the Sabbath; they turn to their Bibles and there it is—The seventh day is the Sabbath. Even little children often ask puzzling questions of their parents, why the people keep Sunday instead of Saturday. The dear ones would like to be told where in the Scriptures the change was made. Can you tell dear reader? If you know, please to tell us where the divine authority is to be found."

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