

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.

VOLUME 6.

OAKLAND, CALIFORNIA, FIFTH-DAY, SEPTEMBER 30, 1880.

NUMBER 36

The Signs of the Times.

PUBLISHED WEEKLY, FOR

THE S. D. A. MISSIONARY SOCIETY.

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

A FABLE.

THE Rabbi Judah, so the scribes relate,
Sat with his brethren once in warm debate
About those things which each considered best
To bring on each immunity and rest.
Then said the one requested to begin,
"Rest comes from wealth, if there be peace within."
The second said, "It springs from honest fame,
And having all men magnify your name."
The third said, "Rest is being truly great,
Coupled with power to rule some mighty State."
The fourth said, "Such a rest as we presage
Reaches man only in extremest age,
When wealth, and power, and fame, unite to go
To children—and unto their children flow."
The fifth said, "All these various things are vain;
Rest comes to those who all the law maintain."
Then said the Rabbi Judah, grave and old,
The tallest of the group with him enrolled,
"You all speak wisely, but no rest is deep
To him who the traditions fails to keep."

Now spake a fair-haired boy up from the grass—
A boy of twelve—who heard these words re-pass,
And dropped the lilies from his slender hands,
"Nay, father, none among you understands.
True rest he only finds who evermore
Looks not behind, but to the things before;
Who, scorning fame, and power, and home, and pelf,
Loveth his brother as he loves himself."

General Articles.

THE SIN OF MOSES.

BY MRS. E. G. WHITE.

AFTER forty years' wandering in the wilderness, the children of Israel encamped at Kadesh, in the desert of Zin; and Miriam died, and was buried there. The living stream which flowed from the smitten rock in Horeb, had followed them in all their journeyings; but just before the Hebrew host reached Kadesh, the Lord caused the waters to cease. It was his purpose again to test his people. He would prove whether they would humbly trust his providence, or imitate their fathers' unbelief and murmuring.

When the thirsting multitude could find no water, they became impatient, and rebellious. They forgot the power of God which had for so many years supplied them with water from the rock, and instead of trusting in their Almighty Leader, they murmured against Moses and Aaron, saying, "Would God that we had died when our brethren died before the Lord!" that is, they wished they had been of the number who were destroyed by the plague in the rebellion of Korah, Dathan, and Abiram.

They angrily inquired, "Why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces; and the glory of the Lord appeared unto them. And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock. So thou shalt give the congregation and their beasts drink. And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together before the rock;" but

instead of speaking to the rock, as God commanded him, Moses smote it twice with the rod, after exclaiming impatiently, "Hear now, ye rebels, must we fetch you water out of this rock?"

Here Moses sinned. He did not ascribe to God the power and glory, and therefore did not magnify him before the people. The Lord, in his infinite mercy, caused the waters to flow, but this did not prove that Moses was right in thus mingling his own spirit with the work of God. Moses here gave unmistakable evidence before the erring, rebellious congregation, that he had lost his patience and self-control. To those who indulge in passion, and fretfulness, this may seem a light matter, but with God it was a grievous offense. It gave the people occasion to question whether his past course had been under the direction of God, and to palliate their own sins.

This language was not that which God had put into his mouth, but was spoken from irritated feeling. "Hear now, ye rebels;" this was all true, but the truth, even, should not be spoken to gratify passion or impatience. When God bids Moses charge home upon murmuring Israel their rebellion, the words will be painful to himself, and hard for them to bear; yet God will sustain his servant in the declaration of the most severe and unpalatable truth. But when men take it upon themselves to speak words that scar and wound, God's Spirit is grieved, and great harm is done. The rash act of Moses in smiting the rock, and that rash speech, were an exhibition of human passion, not a holy indignation because God had been dishonored.

The necessity for the manifestation of divine power made the occasion one of great solemnity, and the servants of God should have improved it to make a favorable impression upon the people. But Moses and Aaron were stirred, and in impatience and anger with the people because of their murmurings, they said, "must we fetch you water out of this rock?" thus putting themselves in God's place, as though the power and virtue lay in themselves, men possessing human weakness, and human passions. This was a virtual admission to murmuring Israel that they were correct in charging Moses with leading them from Egypt. The exhibition of self in this intemperate, fitful speech, changed the purpose of God in regard to Moses and Aaron, and excluded them from the promised land. God had forgiven the people greater transgressions than this error on the part of his chosen servants, but he could not regard a sin in the leaders of his people as in those who were led. God is not glorified when men chosen for high responsibilities, mingle their own ways, their own spirit and plans, with his holy work. Men have not wisdom to separate the sacred from the common. The exhibition of self will mar the character of the work, and will result in the ruin of souls.

In the judgment pronounced upon Moses, the Israelites had unmistakable proof that He who had wrought such a wonderful deliverance for them in bringing them from Egyptian bondage, was not Moses, but the mighty Angel who was going before them in all their travels, and of whom the Lord had said, "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice; provoke him not; for he will not pardon your transgressions; for my name is in him." The Lord had committed to Moses the burden of leading his people, while the mighty Angel, even the Son of God, went before them in all their journeyings, and directed their travels. Because they were so ready to forget that God was leading them by his Angel, and to ascribe to man that which God's power alone could perform, he had proved them, and tested them, to see whether they would obey him. At every trial they failed. Instead of believing in, and acknowledging, God,

who had strewn their path with evidences of his power, and signal tokens of his care and love, they distrusted him, and ascribed their leaving Egypt to Moses, charging him as the cause of all their disasters.

The Lord would remove this impression forever from their minds, by forbidding Moses to enter the promised land. God had highly exalted Moses. He had revealed to him his great glory. He had taken him into a sacred nearness with himself upon the mount, and had communicated to him, and through him to the people, his will, his statutes, and his laws. The fact that he had been thus exalted and honored of God, made his error of greater magnitude. Moses repented of his sin, and humbled himself greatly before God. He related to all Israel his sorrow for his sin. He did not conceal the sad result, but told the people that for thus failing to ascribe glory to God, he could not lead them to the promised land. He bade the people mark the severe punishment visited upon him for his error, and then consider how God would regard their repeated murmurings in charging upon a mere man the visitations of divine wrath because of their transgressions.

Pure, holy faith cannot be exercised when wrath and passion bear sway in the heart, and control the mind. The Lord said to Moses and Aaron, "ye believed me not to sanctify me in the eyes of the children of Israel." Unbelief was revealed, also, in smiting the rock instead of speaking to it, as though the act of Moses, a blow from the hand of man, must do the work, when only a word was required. This distrust of God, this arrogation of power which belonged to him, was most offensive in his sight, and was visited with the evidence of his displeasure.

The lesson here given us is one of the greatest importance. Men who occupy positions of sacred trust should make a practical application to themselves. The more responsible their position in the cause and work of God, or the more important their trust, the greater the necessity for them to have an eye single to his glory. The more the divine greatness and power and glory is vouchsafed to man, the more should he exhibit of meekness, humility, and trust. Every faculty of the mind should be consecrated to God, and used to promote his glory. He who would be great in the kingdom of God, must cherish unselfish love, in the simplicity of a living faith. This is the gold tried in the fire. The strength of God's great men is in their freedom from self-esteem, from pride, from all jealousy, ambition, and worldly care. The man of God, however exalted his position, will have the spirit of a dependent child, longing for a father's care, and willing to be led by a father's hand.

Don't pray *at* people; scolding isn't praying, and it never does less good than when it is foisted into a prayer, and the scolded think you are telling the Lord that about them which you do not dare to say to their faces. Don't talk with the Lord as you would chat with your neighbor; true prayer is reverent. Don't ramble all over the universe; you'll not get back in time. Don't try to get everything into one prayer; you will most likely have another chance. Don't pray so long as to tire out all the hearers; that isn't the meaning of the commands to "pray always," and to "pray without ceasing;" and you can safely leave some petitions to be offered when alone in your closet. Don't pray in public, if you are prayerless in secret; such prayer prevails neither with God nor man. Pray "in the Holy Ghost."—*Congregationalist*.

THERE are three things which the true Christian desires with respect to sin: justification, that it may not condemn; sanctification, that it may not reign; and glorification, that it may not be.

GOD'S ANSWERS

TO MAN'S EXCUSES FOR NOT KEEPING HIS SABBATH.

EXCUSE 1. *It is inconvenient to keep the seventh day.*

ANSWER. (Matt. 16:24.) "If any man will come after me, let him deny himself, and take up his cross and follow me. Chap. 10:38; Mark 8:34; Luke 9:23; 14:27.

EXCUSE 2. *I have a family to support, it will interfere with my business.*

ANSWER. (Matt. 16:25, 26.) "For whosoever will save his life, shall lose it; and whosoever would lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world and lose his own soul?" Chap. 6:24, 31-33; Luke 12:15-37; 1 Tim. 4:8; Ps. 37:3; Isa. 65:13, 14.

EXCUSE 3. *Everybody keeps the first day.*

ANSWER. (Matt. 7:13, 14.) "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Prov. 11:21; 16:5; Ex. 23:2.

EXCUSE 4. *Many learned men teach that it is right.*

ANSWER. (Hos. 10:13.) "Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; because thou didst trust in thy way, in the multitude of thy mighty men." 1 Cor. 1:25-27; Rev. 18:23.

EXCUSE 5. *We are unlearned and must look to them for instruction.*

ANSWER. (Prov. 19:27.) "Cease, my son to hear the instruction that causeth to err from the words of knowledge." 2 Tim. 3:1-7.

EXCUSE 6. *The laws of our country enforce it.*

ANSWER. (Acts 4:19.) "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Chap. 5:29; Dan. 3:16-18; 6:10.

EXCUSE 7. *It causes trouble and division.*

ANSWER. (Luke 12:51, 52.) "Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division; for from henceforth there shall be five in one house divided, three against two, and two against three." Verse 49; Matt. 10:34-37; John 15:19; 17:14; 1 Kings 18:17, 18.

EXCUSE 8. *I shall lose my influence and bring reproach.*

ANSWER. (Matt. 5:11, 12.) "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in Heaven; for so persecuted they the prophets which were before you." Luke 6:22, 23, 26; 1 John 4:5.

EXCUSE 9. *It makes no difference what day I keep, if I keep it right.*

ANSWER. (Ex. 20:9, 10.) "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Matt. 15:3, 9. "To keep any day right is to keep it as God's law directs; otherwise, his law is not right. To keep every day right, is to work on the first six, and rest on the seventh.

EXCUSE 10. *I am afraid of new doctrines.*

ANSWER. (Ex. 20:11.) "In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it." Gen. 2:2, 3.

EXCUSE 11. *I do not think these old laws are binding.*

ANSWER. (Jer. 6:16.) "Thus saith the Lord. Stand ye in the ways, and see and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls." Chap. 2:11-13; 18:15.

EXCUSE 12. *The apostle teaches that old things are passed away.*

ANSWER. (2 Cor. 5:17.) "Therefore, if any man be in Christ he is a new creature; old things are passed away, behold all things are become new." "The 'old man of sin' must pass away." Then the man becomes new—not the law. 2 Tim. 3:16, 17; "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Prov. 30:5, 6: "Every word of God is pure; he is a shield unto them that put their trust in

him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."

Ecd. 12:13, 14: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

Rev. 22:14: "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."

BIBLE REASONS FOR THE SEVENTH DAY AND THE CLAIMS OF FIRST-DAY CONTRASTED.

God claimed the seventh day as his own in many scriptures, and at many different times. He never so claimed the first day but gave it to man for labor.

He blessed and sanctified the seventh day. He neither blessed nor sanctified the first day.

He commanded that the seventh day be kept holy. He never commanded to keep the first day. There is but one commandment in the Bible for a weekly Sabbath, and that says the seventh day.

God uttered fearful threatenings against those who profane the seventh day. He has spoken nothing against laboring on the first day.

He has given great and precious promises to those who keep holy the seventh day. He has not spoken one word of promise or blessing for keeping the first day.

Everything that is necessary to give importance to the day—that is calculated to induce a proper observance of the day—is produced in favor of the seventh day. But nothing of this kind can be produced in favor of the first day—no sanctity, no commandment, no penalty, no blessing. J. H. W.

WHO CHANGED THE SABBATH?

MANY affirm that the Sabbath was changed by Christ or his apostles, at his resurrection. When pressed for their authority from the Scriptures, they acknowledge they have none to give. And why? Because there is none to be found. No prophet has foretold any such change; no New Testament writer has recorded any such. Yet ministers of the gospel (?) will stand before their congregations, and say it has been thus changed, and tell people they need not keep "the Sabbath day according to the commandment," but that it is their duty to keep the first day of the week instead, when there is no command for it from Genesis to Revelation. Is this doing and teaching every jot and tittle of the law? Matt. 5:17-19.

But, say they, the law has been changed, and therefore they must have changed it. What a conclusion! and yet it is actually urged. Do they think Satan has been asleep all this time? Do they forget that that "mystery of iniquity" (lawlessness) already worked in Paul's day? that he says, "also of your own selves shall men arise, speaking perverse things to draw away disciples after them?" 2 Thess. 2:7; Acts 20:28-31; 2 Pet. 2:1-3. Perhaps through these influences the change has been made.

It was prophesied of Christ that he should "magnify the law and make it honorable." Isa. 42:21. Is it honored and magnified by being cast aside as a despised object, or changed as though it were imperfect? Does it really change an object in the least to magnify it? Does it not simply show up the different parts more clearly? David desired that the law should be magnified when he prayed, "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119:18.

Speaking of himself, through the psalmist, Christ says, "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:6-8; Heb. 10:4-7. He taught that "out of the abundance of the heart the mouth speaketh." Matt. 12:34, 35. And he practiced what he preached. For, from his heart in which was the Father's law, proceeded those memorable words of his sermon upon the mount, when he declared that he came not to destroy the law, and that not one jot or tittle should pass from it till Heaven and earth should pass; not the smallest fragment perish, or the least item be changed, through any work of his. Matt. 5:17-19.

Who in the face of this evidence, will continue to say that he did change it, or authorized his disciples to do so, which would virtually be the same thing? Modesty suggests that we contend

not with the Saviour, but believe his words. "Hear ye him," is the command of the Father. Matt. 17:5. But there is a power noted in prophecy just Heaven-daring enough to think to make this change in the law of the Most High. See Dan. 7:25. All the specifications of the prophecy require, and Protestant commentators are generally agreed, that this power represents the Papacy. He is to think to change certain "times and laws." They are the laws of Him against whom he was to speak his "great words and blasphemies," and to whom the saints, that he was to "wear out," belong. All human laws he has been able to change at pleasure, but they can only think or presume to change God's law; for as long as God lives and reigns, so long will his authority stand supreme. And though the "man of sin" may set up a different code, thinking to change the laws of Heaven, and get many to accept the change, and follow him in his rebellion, as the devil did in his, yet when the "Judge of all the earth" shall sit to judge us "by the law according to the gospel," Rom. 2:12-16; James 2:12; Ecd. 12:13, 14, it will be by the law of Heaven, and not by that law as changed by rebellious creatures.

Now Catholics acknowledge that they are guilty of changing the law of God, as predicted by the prophet. They boast of having changed the Sabbath, and set it forth as a mark or sign of their authority to legislate instead of God—to command feasts, and holy days, under sin. See their "Decretalia," and "Abridgement of Christian Doctrine."

Speaking of this change, in their "Doctrinal Catechism," pp. 101, 174, they say it is "a change for which there is no Scriptural authority." In "Catholic Christian Instructed," p. 200, we read:—

"*Ques.* What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?"

"*Ans.* We have for it the authority of the Catholic church and Apostolic tradition."

We might present much more evidence from them, if it were necessary, and space permitted, but they boastingly acknowledge that they have made the change, and claim that they have the right to do so. Well authenticated history comes forward and bears an additional testimony to the guilt of this law changing power, and shows the prophecy to be true. It shows how the pagan festival of Sunday, after a struggle for a few centuries finally usurped the place of God's holy Sabbath day.

Let it not be forgotten that this was during the time of that "falling away," spoken of by Paul in 2 Thess. 2:3, 7, caused by the working of that "mystery of iniquity," which was to speak those "perverse things" to draw away disciples. Acts 20:28-31. It was when those pagans were swarming into the church, and it sought for popularity and the favor of the civil rulers, and it is not much to be wondered at that the pagans should bring their Sunday festival along with them into the church, especially as they were so opposed to the Jews, who, with the true Christian converts, strictly adhered to the Lord's holy day.

Dr. Neander, the great church historian, bears the following testimony upon this point: "Opposition to Judaism introduced the particular festival of Sunday, very early indeed, into the place of the Sabbath. . . . The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect—far from them and the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century, a false application of this kind begun to take place; for men appear by that time to have considered laboring on Sunday a sin." *Church Hist.*, p. 168. See also *Hist. of the Sabbath*, by J. N. Andrews.

But we need not go to history to prove that Sunday keeping is one of the innovations of God's truth, and is one of the "perverse things" taught, for God has given us the rule by which all doctrine is to be tested and corrected. Says the prophet: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. That is very plain, and needs no comment. Again, in 2 Tim. 3:16, 17, we read, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God

may be perfect, thoroughly furnished unto all good works." Thus we see that all doctrine should be brought to the test of the Scriptures. "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." They are "tried words." "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Ps. 12:6; 18:30; Prov. 30:5, 6.

Where in the word of the Lord does it say that we should keep Sunday, and transgress his law, which says, "Remember the Sabbath day to keep it holy;" "The seventh day is the Sabbath of the Lord thy God," etc. Ex. 20:8-11. It is not contained therein; but it is a commandment of men, handed down by tradition. Beware how you "transgress the commandment of God by your tradition," and teach "for doctrines the commandments of men" (Matt. 15:3-9), and accuse the Son of God as having made the change, which has been made through the working of that "mystery of iniquity," by that blasphemous power, the Papacy. J. D. RICE.

THE SABBATH DAY.

In the *Liberator* of April, 1831, was published from the pen of Wm. L. Garrison, the following sonnet on the "Sabbath Day."

FAINT prototype of Heaven, blest Sabbath day!
Emblem of an eternal rest to come,
Emancipator from vile Mammon's sway,
At whose approach a noisy world is dumb;
Unerring regulator, sacred pledge;
Best friend and soother of the poor and weak
A resting place in our drear pilgrimage,
Where soul and body may refreshment seek.
If thou wert blotted out, our moral sun,
The huge eclipse would dress the world in gloom;
Confusion dire would seize on every one,
And peace, love, order, find a hasty tomb.
Then would oppression reign, then lust rebel,
Then violence abound, and earth resemble hell!

GEORGE WHITEFIELD'S REMINDER.

GEORGE WHITEFIELD stopped at one time in a certain town in the house of a general who treated him very kindly. Whitefield, as his custom was, intended to speak to the family individually about the gospel of Christ, but Satan said, "Now, George, don't say a word to these good people, it will grieve them; they have been so kind to you. Why, you cannot tell the general, 'except a man be born again, he cannot see the kingdom of God;' they would be too harsh words to address to such a man as that. And you cannot talk to the wife and daughters concerning things of the kingdom. See how kind they have been to you! the warning will not come well from one who has been so much obliged to them as you." And no doubt the flesh a little aided the temptation, so that when Whitefield retired to rest that night he had not spoken to any of the persons of the house according to his usual wont. This troubled him.

The Lord visited him by night, and said to him, "Thou art my servant, and yet thou hast not done my work," and conscience whispered, "These people have been kind to you; is it not great unkindness not to warn them of the wrath to come?" And then the Spirit said, "You dare not leave this place until you have addressed to them a word that might be blessed to their souls." But still the flesh was strong, and George did not dare say a word. However, when the flesh failed, God came in and directed his servant's mind. Whitefield happened to have a diamond ring in his possession at the time, with which he wrote upon the window-pane, "But one thing thou lackest," and, having prayed much about it, he went his way.

No sooner had he gone than the master of the house entered the room where the good man had slept. The first thing that struck the general's eye was this writing on the window-pane—"But one thing thou lackest." The thought flashed across his mind—"Then this holy man of God loves my soul; I thought that he did not love it, for he said not a word to me about it. It appears that he does. Wife," said he, "come here and see what is on that window." "Yes," said she, "depend upon it, he has been unhappy in our house. We have done the best we could to make him comfortable, but because we don't love the Lord, he has been disturbed and unhappy." The Spirit of God was at work in their hearts; they were convinced of the truth of that sentence, "One thing thou lackest." "Call up the children," said the father. And the son and the three daughters came, and, strange to tell, the whole of them were brought to contrition of

heart for sin at the sight of that text. Round the bed the whole family knelt—six of them—and bowed their knees, confessing their sins, and rose up believing in the Lord Jesus Christ. A member of the church at present under the care of Dr. Thomas Armitage, of New York, has now in her possession the very pane of glass on which Whitefield wrote the words, and she tells the story of how her mother was one of those daughters who were thus converted to the Saviour.

THE SKEPTICAL SHOEMAKER.

"I HAVE read," said the shoemaker, "a good deal about the heathen gods, and I believe the account of Christ is taken from some of the heathen writings or other."

"Will you abide by your own decision on two questions that I will put to you?" said the Bible-reader. "If so, I will freely do the same. I will abide by your own answers; by doing so we shall save much time, and arrive quicker at the truth."

"Well," said he, "out with it, and let us see if I can answer; there are but few things but what I can say something about."

"Well, my friend," replied the reader, "my first question is, Suppose all men were Christians, according to the account given to us in the gospels concerning Christ, what would be the state of society?"

He remained silent for some time in deep thought, and then was constrained to say, "Well, if all men were really Christians, in practice as well as theory, of course we should be a happy brotherhood indeed."

"I promised you," said the reader, "that I would abide by your answer; will you do the same?"

"Oh, yes," he readily replied; "no man can deny the goodness of the system in practice; but now for the other question."

"Well, my question is this, Suppose all men were infidels, what then would be the state of London and of the world?" He seemed still more perplexed, and remained a long time silent, the reader doing the same.

At length he said, "You certainly have beaten me, for I never before saw the two effects upon society; *I now see that where the Christian builds up, the infidel is pulling down.* I thank you; I shall think of what has passed this afternoon."

The sequel was that he was fully persuaded in his own mind to give up all his infidel companions and follow the Lord Jesus Christ. But the change did not stop here. When first the reader called he had to sit on an old, dirty chair, with a number of half-starved children sitting in their rags on the floor around him, neglected and uncared for; now they have removed to a better home in a cleaner street. Within, all is cheerful and happy. The father, no longer faithless, delights in the company of his wife and children, all of whom are neatly dressed; and his chief happiness is to read and to speak to them of the things which belong to their everlasting peace.

"Where the Christian builds the infidel pulls down." Why is this? The fact cannot be denied. Infidel France wrote, "Death is an eternal sleep" above her cemeteries, and then tore down civilization and quenched the light of humanity in seas of blood. And French communists, in 1871, while arresting ecclesiastics and describing them as "servants of a person called God," dug down the foundations of law, order, peace, and truth, and with fire and sword destroyed their fellow-men by thousands, and made the streets of Paris red with blood.

The fruits of Christianity are as precious as those of infidelity are vile. Where the precepts of Christ have sway, war is unknown; robbery, dishonesty, intemperance, violence, and lust are forbidden; and under their benign influence, property is secure; life is sacred; poverty is provided for; sickness is pitied; infancy is nurtured; old age is revered; womanhood is cherished; and manhood is ennobled. Such are the fruits of true Christianity;—and infidel virtues mostly spring from Christian roots. Skepticism cannot blot out a father's godly counsels or a mother's fervent prayers. And as a result there are often traces of Christian principle where there is no Christian profession, as there are plenty of people who practice infidelity while they profess Christianity. Do not be deceived by names or professions. Set genuine infidelity, and genuine Christianity side by side; watch their fruits and take your choice.—*The Christian.*

THE ART OF SILENCE.

A CONTEMPORARY says that the art of all others which most needs cultivation is the art of good speaking. We differ. The art of all others which most needs cultivation is the art of silence. There is nothing like the man, or woman, that can keep the mouth shut. Not that people should always keep the tongue still (it is made for use), but there are times when silence is the best and most effective reply. When a boor speaks roughly, or uncivilly to you, when you are asked an impertinent question, when a sneer is conveyed under cover of an inquiry for information, or when, having appealed to you on a question of taste, your opinion is met with ridicule,—the best answer in these, or like exigencies, is a masterful silence.

Silence bespeaks reserve power, conscious strength, dignity, self-command; and nothing is at times so effective as the silence which springs from contempt. The man or woman who can endure reproach silently, or can keep silent when occasion calls for it, possesses something of that quality we call greatness. So the Master was silent before inquisitive Pilate: "He opened not his mouth;" and amid scoffing, and jeers, and taunts, he kept silence, only broken on the cross to bestow benediction and blessing. There is a time to be silent, as well as to talk, and he does well who keeps closed lips before the babbling of the empty soul. Cultivate the habit of silence, and do not defer it till the time comes when the lips shall nevermore speak, and the busy tongue shall be stilled forever.—*Christian at Work.*

WATCHING ONE'S SELF.

"WHEN I was a boy," said an old man, "we had a school-master who had an odd way of catching idle boys. One day he called out to us, 'Boys, I must have closer attention to your books. The first one that sees another idle. I want you to inform me, and I will attend to the case.'"

"Ah! thought I to myself, there is Joe Simmons that I don't like. I'll watch him, and if I see him look off his book, I'll tell. It was not long before I saw Joe look off his book, and immediately I informed the master."

"Indeed!" said he. "How did you know he was idle?"

"I saw him," said I.

"You did? and were your eyes on your book when you saw him?"

"I was caught, and I never watched for idle boys again."

If we are sufficiently watchful over our own conduct, we shall have no time to find fault with the conduct of others.—*Sel.*

REFINED.

To be refined means not to be overnice. Refinement is not luxury. It is nothing of this kind, it is far removed from excess or waste. A person truly refined will not squander or needlessly consume anything. Refinement is always closely united with simplicity, and a tasteful employment of the means of good which it has at command. Refinement leads to personal cleanliness, neatness, good taste, and simplicity in dress. At home, whether elegant or humble, the same neatness abounds. The refined person and the mere pretender are very different. In the former you will find no gaudiness or false glittering, but with the latter these abound. In personal manners, refinement is most conspicuous. A lady of refinement is always polite without ostentation. There is no refinement like that of the heart, which bids us show a kind regard to the feelings of others.

"If anyone speaks ill of thee," said Epictetus, "consider whether he has truth on his side; if so, reform thyself that his censures may not affect thee." When Anaximander was told that the very boys laughed at his singing, "Ay," said he, "then I must learn to sing better." Plato, being told that he had many enemies who spoke ill of him, said, "It is no matter; I will live so that none shall believe them." Hearing at another time that an intimate friend of his had spoken detractively of him, he said: "I am sure he would not do it if he had not some reason for it." This is the surest, as well as the noblest way of drawing the sting out of a reproach, and the true method of preparing a man for that great and only relief against the pains of calumny—a good conscience.—*Sel.*

OLD-FASHIONED RELIGION.

This phrase is one we often hear. Sometimes it is mingled with regrets at the disappearance of the article, sometimes with ridicule at the old-fashioned ways. That there has been a great change in religious thought and practice, seems to be generally recognized. Probably no person will claim that the religious sentiment or practice of fifty years ago was perfect, or that grave errors did not exist in connection with them. Neither would any intelligent, candid person dispute but that in some respects improvement is manifest,—greater humanity in the treatment of the unfortunate, the insane, the blind, and other classes; more charity towards those differing in religious belief, and in other directions. How much of this change is to be attributed to the real spirit of Christ, and to proper motives, we will not attempt to say. That there are many noble men and women laboring for the salvation of souls, the amelioration of distress, the success of the temperance cause, and the elevation of the race in intelligence and purity, we would not for a moment question.

But there are elements of old-fashioned religion which are greatly missed. The stanch steadfastness, the rugged probity, the simple virtues, the reverence for sacred things, the quiet humbleness of mind, the simplicity of dress and hatred of show and parade, and the love of truth and justice, seen a generation or two back, are not as plenty as we could wish. We must admit there is a lowering down of the standard of right, less of sterling integrity than in the days of our fathers. A laxity of principle seems to be taking its place. Outbreaking crimes are becoming quite common among those in high positions of trust and responsibility, not only in the world, but in the church. How many startling incidents of this kind have the secular papers chronicled in the few years just past,—numerous instances of ministers of the gospel brought to trial for impurity; defalcations in the use of funds among church members. In fact, these things are becoming notoriously common. And, worst of all, we cannot doubt but there is a general feeling of indifference to these things affecting society, which is fraught with great peril to those living in the near future. The foundation principles of morality seem to be losing their influence. It is a question of the deepest interest where these things are going to end. It seems too plainly evident that the current is running the wrong way, and that with great force. Why is this? We believe the professed church of Jesus Christ is largely responsible for this state of things.

It is well known that in the great revivals of a century ago, under Wesley, and others, which were such a benefit to the world, the law of God was expounded with great power. The nature of sin, the transgression of the law, was clearly exposed. The certainty of its punishment fully demonstrated. The wicked principles of the carnal heart were opened up to the light of day, and the necessity of heart-felt repentance for every sin was plainly and powerfully enforced. No hope of salvation was extended only upon the condition of obedience to God, and a holy life. Such preaching produced its effects. There was a thoroughness about those conversions, of which it is truly refreshing to think. It was expected that most of those who embraced religion in those revivals would prove steadfast, and become good members of the church. But how different is it now. A new style of preaching is in vogue. Very little is said about the law of God, especially where the seventh-day Sabbath has been taught. The people are not thoroughly instructed as to what the nature of sin is, and hence they cannot understandingly repent of sin. About all the sense many have of it is a vague feeling within them that they have not done right in some things. The heathen has this feeling, hence his efforts to atone for his sin in painful acts of bodily suffering. He knows he is guilty; his conscience troubles him. But he is not intelligent as to what is the trouble.

The faithful preacher should expose the sins of the heart, and lay open the corrupt principles of the sinner's life, and show him where he is wrong and the consequences of it, and the sure punishment to follow if persisted in. Then when intelligent repentance takes place, point the poor, sin-sick soul "to the Lamb of God who taketh away the sins of the world." The sinner would then feel the need of this dear friend. Because

he knew he was mortally sick he would feel the need of a physician. He would prize his help and cling to him with the deepest affection, because he felt it was something of importance to be saved from the terrible consequences of sin. His love and gratitude would correspond with the importance of his help.

But this modern preaching says, "Come to Christ," before there is any clear sense of the nature of sin, and before their danger is realized. The heart is not broken; an excitement of feeling bears the crowd along. The feelings are moved by stories, more or less fictitious and sensational. Death-bed scenes are relied upon to move to action, and the consequence is, the whole work is terribly superficial. There is no intelligent surrender of the heart to God to live in obedience to his law, to give up the world and its vanities for the sake of Christ. Many are taught that Jesus has done it all; nothing to do but believe that you are saved now. If you only believe it, that is all there is to it. No doubt Christ has done all of his part of the work, but the sinner has a part also to do. Repent, believe, obey, is the sinner's part. He will need constant help from Christ to enable him to do this. There can be no more dangerous doctrine than this, that there is nothing to do but believe. The whole tenor of Scripture is against it.

Christ says, "If thou wilt enter into life, keep the commandments." "Why call ye me Lord, Lord, and do not the things which I say?" "Fear God and keep his commandments; for this is the whole duty of man." "Hereby we do know that we know him if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." "This is the love of God that ye keep his commandments." "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." "Faith, if it hath not works, is dead, being alone." Thus saith the Scripture, and not a tittle of it can ever fail. But this doctrine that all we have to do is to believe, is destroying its thousands. A truth but partially expressed may become misleading, yea, actually false. It is true that when a sinner has thoroughly repented of his sins, is penitent and humble before God, and ready to do anything he requires, the only thing then which he can do is to believe and accept Christ as his Saviour. This is the only thing which will save him at this point. If he accepts him with all the heart, he can say, Christ is my only Saviour, he saves me now. But how wrong and misleading to say Christ saves us when we do not repent, and when we utterly refuse to obey God's requirements. Such teaching then would be the basest falsehood. Christ's blood will not benefit him who utterly refuses to obey God. Repent, believe, obey, is the proper order. These faithfully regarded will give us the genuine kind of religion.

But the tendency is all the other way. Old-fashioned, hearty repentance for sin is scarce. Heart-searching preaching, laying open heart corruptions, is not plentiful. Smooth things, tickling the ear are preferred. The holy principles of God's law are not enforced. Hence we have a wishy-washy, sensational, emotional religion, founded upon feeling, rather than principle, imbibed during the winter when people have little to do, and soon sweat out in the summer toil. Time after time have we found places where from seventy-five to one hundred and fifty were nominally converted during the winter, and a few months hence a dozen could not be found who would take any part in the prayer and social meeting, or manifest any interest in religion more than the worldling. The present tendency toward formality, and superficial religious experience, is exceedingly sad. It necessarily reminds us of the predictions of Scripture concerning the last days. "The love of many shall wax cold." "When the Son of man cometh shall he find faith on the earth?" "In the last days perilous times shall come; men shall be lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

The times demand a return to the simple, plain, practical, earnest preaching of Christ and his apostles, exposing sin and all its corruptions; to the preaching of God's law, and the necessity of obedience to it; to the preaching of Christ, and the importance of following his example. Among

those who will give heed to such preaching, old-fashioned virtues will be seen. Never was there greater need of reform in religious teaching and practice, than now. We want a revival of simplicity in dress, sobriety of deportment, integrity in business, honesty in deal, faithfulness in positions of trust, reverence for sacred things, and in modesty and quietness of deportment. We want God to be enshrined in the heart, to rule in our physical, mental, and moral nature. We want, in short, to take our stand upon the "commandments of God and the faith of Jesus."

September 6, 1880.

GEO. I. BUTLER.

THE FORM AND THE POWER.

I UNDERSTAND that the form of godliness is seen in religious assemblies for preaching, prayers, exhortations, and ordinances; and that the power is the renovating, transforming work of the Spirit of God upon the obedient heart, which is only manifested in the daily life, in good works, in following the example of Christ, keeping the commandments of the Father, and doing those things that are pleasing in his sight. These are the things that cause the Christian's light to shine, and by which he confesses Christ, and reflects his image, and thus manifests to those who see his good works the transforming power of the religion of Jesus Christ.

But the thing is reversed at the present time. The power is only seen in the public assemblies. They meet together and have a powerful time; and when their season of worship is over, you do not see a marked distinction in their lives, evincing to all the transforming power which should distinguish them as the followers and imitators of Jesus. It does not cause them to be very circumspect in their obedience to all the commandments of God. But instead of this, the blessings which they receive in these powerful meetings, furnish them an argument against reforming their lives by keeping the commandments which they are neglecting. Reformation, they argue, cannot be necessary; because God accepts and blesses them without it. And how do they know that he accepts them while neglecting his commandments? Because they experience so much of the power of godliness in their meetings.

I must differ from this, and claim that the form is seen in seasons of worship, and the power is only manifested in doing the will of God. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven."

The form without the power was to be a leading characteristic of the religionists of the last days. And we see protracted meetings and the profession of religion growing more and more popular; but those who are willing to transform their lives by the teachings of the word of God, thus doing the will of the Father, are few.

R. F. COTTRELL.

COME AS A BEGGAR.

A CERTAIN king was accustomed on set occasions to entertain all the beggars of the city. Around him sat his courtiers, all clothed in rich apparel; the beggars sat at the same table in their rags of poverty. Now it came to pass that on a certain day one of the courtiers had spoiled his silken apparel, so that he dared not put it on, and he felt, "I cannot go to the king's feast to-day, for my robe is foul." He sat weeping, till the thought struck him, "To-morrow, when the king holds his feast, some will come as courtiers, happily decked in their beautiful array; but others will come and be made quite as welcome who will be dressed in rags. Well, well," says he, "so long as I may see the king's face, and sit at the king's table, I will enter among the beggars." So, without mourning because he had lost his silken habit, he put on the rags of a beggar, and he saw the king's face as well as if he had worn his scarlet and fine linen. My soul has done this full many a time, and I bid you do the same; if you cannot come as a saint, come as a sinner, only do come, and you shall receive joy and peace.—C. H. Spurgeon.

THE SINKING SHIP.

THE ship Britannia, which struck on the rocks off the coast of Brazil, had on board a large consignment of Spanish money. In hope of saving some of it, a number of barrels were brought on deck; but the vessel was sinking so fast that the

only hope for life was in taking at once to the boat about to put off, when a midshipman ran back to see if any one was still on board. To his surprise there sat a man on deck with a hatchet in his hand, with which he had broken open several of the casks, the contents of which he was now heaping about him.

"What are you doing?" shouted the boy "Escape for your life. Don't you know the ship is fast going to pieces?"

"The ship may," said the man, "I have lived a poor man all my life, and I am determined to die rich."

We count such a sailor a madman, but he has too many imitators. Many a man seems determined to die rich at all hazards. Least of all risks do they count losing their soul in the struggle. And yet the only riches we can hug to our bosom with joy in our dying hour are the riches of grace through faith in our only Savior, Jesus Christ. Let us make these riches ours before the dark day comes. It will come to all.—*Exchange.*

WHAT GOOD ?

WHAT good in striving long and faithfully
To conquer self—to overcome the ills
That meet us in the pathways, so to mock
Our swifter progress? Ah! the spirit wills
To be so strong in strife; so brave, and yet
We view our losses with despairing eyes—
With hearts grown faint that were so worldly-wise.
Defeats and losses, yet no time to weep,
Or waste the moments in unguarded sleep.
Alone to watch and strive, with foes beset!
What good?

What good, in lifting weak hands helplessly
To Thee? The radiant buds and blossoms sweet,
We gathered in the early, brighter hours,
Lying all faded, withered at our feet;
The pearly gates we can no longer see
In mystic beauty at the journey's close;
We miss the Guiding Hand, while rougher grows
The pathway. Ay! more wearisome and steep;
And closer yet the deepening shadows creep.
In lifting weak hands helplessly to Thee,
What good?

What good, in sowing patiently beside
The quiet waters, or in broader fields
Spending the hours in earnest, ceaseless toil,
Hoping for harvests that the Sometime yields?
Or what the good, amid the harvest sheaves
In ripened fields to glean the scattered grain,
Unnoticed, scorned by others, when we faint
Would bind the golden sheaves the others claim?
Only gleaners! In bringing thus with shame
Only the scattered grain instead of sheaves,
What good?

What good, in patient, unremitt'ng strife?
It may be this, that we at last shall grow
More patient, brave, and true; that these defeats
And losses yet may lead us on to know
A stronger, truer life than we have known.
Nay! not alone we strive, and watch, and pray,
His tender love will guide us all the way;
And what we deem defeat and loss may be
The way He leads us on to victory—
To rest from strife, and to a victor's crown.

What good, in lifting weak hands helplessly
To Thee? It may be this, that we shall learn
From this same helplessness of ours to lean
More trustingly on Thee. That we shall turn
In childlike faith to Thee; thus by and by
Gaining sweet knowledge when the Guiding Hand
Shall lead us safely through the lonely land
So shadow-filled, until we see afar
The pearly gates that ever stand ajar;
There we shall find the answer to each cry.

What good, in toiling and in waiting long?
The Sometime brings a rich reward to crown
Such waiting. Ay! the harvest time will come,
And where with toil the weary ones have sown,
The golden grain shall wave and ripen, while
We wait the reaping time. What though we find
We are but gleaners, while the others bind
Their many sheaves. Our joy shall be complete
At last, when at the Master's blessed feet
We lay our offering, meeting but His smile.
—Edith G. Winans.

CONFUSION OF TONGUES.

ON a baptismal occasion, of late, I heard the discourse. The speaker recommended immersion as the mode concerning which there could be no doubt. For himself, no other mode would answer his conscience; yet if any desired to be sprinkled or poured, he would administer the rite in that way. Baptism was the answer of a good conscience, and if their consciences were satisfied with either of these modes, he would not bind them.

Now there can be no doubt that one of the principal reasons why he chose to be immersed and could not be satisfied with anything else is, that baptize means to immerse. How, then, could he say to a candidate, "I baptize you in the name of the Father, and of the Son, and of the Holy

Spirit," when he knew that he did not baptize him at all? He need not be conscience for others. If any wished to be sprinkled, and call that baptism, they could do so, provided they could find one to administer whose conscience was like theirs; but how could one, whose conscience, in his own individual case, could accept of nothing but immersion, because he believed that nothing else is baptism, conscientiously thus lie to another in the most solemn manner, in the sacred names of the Father, Son, and Holy Spirit?

The Lord's Bible is no such book as the confusion of creeds represents it to be. Say they; "I can't see it as you do." But it reads just alike and speaks the same things to all who will let it mean what it says. The duties required by the Bible are plain to those who will open their eyes. The fault is in the reader, not in the revelation.

R. F. COTRELL.

Who wears the cross prays off and well;
Bruised herbs send forth the sweetest smell;
Were ships ne'er tossed by stormy wind,
The pole star who would care to find?
Had David spent no darksome hours,
The sweetest songs had not been ours.

The Sabbath School.

THE CALIFORNIA STATE SABBATH-SCHOOL ASSOCIATION.

THE third annual session of the California State Sabbath-school Association was held in connection with the Alameda camp-meeting, Sept. 16-27, 1880. First meeting was called Friday, the 17th, at 9 A. M., W. C. White presiding. The minutes of the preceeding meeting were read and approved.

Twenty-one schools were represented by delegates, as follows: Arbuckle, Chico, Central Colony, Dixon, Forestville, Healdsburg, Lemoore, Little River, Napa, Oakland, Placerville, Pacheco, Petaluma, Rocklin, Santa Rosa, Stony Point, St. Helena, San Francisco, Temperance Colony, Vacaville, and Woodland. On motion all ministers present were invited to act as delegates from their respective fields of labor.

On motion the president was empowered to appoint the usual committees. The following were then appointed: Committee to examine Record Books, W. N. Glenn, Mrs. M. K. White, Mrs. E. J. Waggoner; Committee on Resolutions, Eugene Briggs, C. H. Jones, Dr. E. J. Waggoner; Committee on Nominations, J. Morrison, Wm. Saunders, M. J. Church.

SECOND MEETING.

THURSDAY, Sept. 24, 9 A. M.

Prayer by Elder S. N. Haskell.

The subject of Sabbath-school music was the first to receive attention. One of the most important features of a successful Sabbath-school is that of good singing. This subject was ably handled by Prof. D. S. Hakes, who illustrated his address by appropriate and well-rendered songs from "Song Anchor." About twenty minutes were occupied by this interesting exercise.

Following this Elder Healey treated the audience to an address upon "The object of the Sabbath-school." This address was replete with practical thoughts and suggestions, and was listened to with the deepest interest by those present. This was followed by well-pointed remarks by C. H. Jones upon "The Relation of the Family to the Sabbath-school," and by Dr. E. J. Waggoner upon "The Teacher, Chosen and Prepared," which were well received by the listeners.

The Committee on Resolutions then reported a series of nine resolutions which were adopted in regular order, some of which elicited spirited but profitable discussion.

The resolutions are as follows:—

Whereas, The Sabbath-school is one of the most efficient means of advancing present truth, and
Whereas, The progress of the work during the past year has been very encouraging, and

Resolved, That it is desirable that we should avail ourselves of the most approved methods of instruction and discipline, therefore

Resolved, That it is the duty of every company of Sabbath-keepers, whether existing under a church organization or not, to maintain a Sabbath-school.

Resolved, That it is the duty of the officers to see that their schools are provided with lesson books and papers, a complete set of record books, maps, blackboards, and such other helps as are necessary to the best working of the school.

Resolved, That in view of the shortness of time, and the magnitude of the work, we urge officers and teachers

to a more thorough consecration to God and to greater diligence in educating themselves to be successful workers.

Resolved, That we urge parents to aid in the Sabbath-school work by securing the regular and punctual attendance of their children, and by assisting them in the study of their lessons at home during the week, and to show their interest by attending the Sabbath-school themselves.

Resolved, That we recommend the 3d, or Youth's, Division and the 4th, or Adult, Division to unite in the study of the New Testament lessons, and thus by joining our forces be better prepared to carry on the work successfully.

Resolved, That we recommend our schools to purchase all their supplies of their local Tract Society, instead of the Secretary of the State Sabbath-school Association as heretofore.

Resolved, That in our opinion great good may be accomplished by establishing Sunday-schools where children could not be induced to attend a Sabbath-school.

Resolved, That a portion of the weekly contributions (the amount to be determined by vote of the school, at the close of each quarter) be sent to the State Secretary to create a Lesson Fund to be used in supplying lesson papers to aid in establishing Sunday-schools and Sabbath-schools in new places at the discretion of the Executive Committee.

Resolved, That we adopt the new Class Record Books, according to the recommendation of the Auditing Committee.

The Committee on Nominations when called for, submitted the following report for officers for the coming year: President, W. C. White; Secretary and Treasurer, Edwin Chapman; Executive Committee, M. C. Israel and J. D. Rice. It was voted unanimously that the ticket be elected as a whole. On motion the meeting adjourned.

W. J. BOSTWICK, Sec.

TEACHING-POWER.

It is one of the greatest present needs of our Sabbath-schools. Close knowledge of the lesson and fair knowledge of the Scriptures generally is of the highest moment, and he is little less than an impostor who presumes to teach without this. A pious and sincere life is equally essential, and the superintendent should protect his classes from the vain and foolish and flippant. But to a good knowledge of the Scriptures and a sincere Christian life must be added the power to communicate. A man possessing large Scripture knowledge, but lacking the power to impart his knowledge to others, has no business in the pulpit. So in regard to the teacher. But let not him that has knowledge, and a desire to teach, turn away from the work. Rather let him seek to improve his talent; let him "covet earnestly the best gifts." Normal or training schools will help much in the improvement of teaching-power, and it will be well when their help shall be everywhere secured.—*Our Bible Teacher.*

WHICH?

IN the first Sunday-school established in Philadelphia, in the year 1791, the sessions were held from 8 to 10:30 A. M., and from 4 to 6:30 P. M.,—*five hours of solid work for one Sunday.* Who now would tolerate the like of that?

Aforetime—and not so very long ago—there were ministers whose discourses were protracted for hours; and they were not only tolerated, but highly appreciated as wise and faithful men. Let a man try it now, however, and see how long he will wear his head.

Is it that we are growing wiser, or are we getting weaker?

Is homeopathy superseding allopathy in spiritual concerns?

And is there not a possibility of our reaching the condition of an ancient swain, who writes:—

"In short, so well I've learned to fast,
That sooth, my love, I know not whether
I may not bring myself, at last,
To do without you altogether."
—*Baptist Teacher.*

THE source, or motive, of giving to God, and the purpose to which the money given is to be applied, are entirely distinct. The purpose should never serve as the motive. Men are not to give because money is necessary. They are to give simply because giving is necessary. And giving is necessary for the sake of the giver. It is for the giver's own benefit that God expects him to give.—*Churchman.*

Good temper is like a sunny day, it sheds a brightness over everything, it is the sweetness of toil and the soother of disquietude.

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. 30, 1880.

NEW ENGLAND CAMP-MEETING.

THE annual camp-meeting of the New England Conference was held at West Boylston, Mass., Aug. 25-31. This was the largest and best camp-meeting ever held by this Conference. There were sixty family tents on the ground, besides the mammoth pavilion, 80x125, three smaller congregation tents partitioned for campers, the provision stand and dining hall. The weather was fine, and the grounds delightful.

Elder Butler reached the place of meeting Tuesday the 24th, and had spoken to the people with entire acceptance before we arrived on the noon train the 25th. Mrs. W., our children, J. E. and E. L. White, and the writer constituted our party. We had been enjoying brief visits with relatives and friends at Portland and Gorham, Me., the two days that followed the Maine meeting, and were in good condition for labor. We were indeed happy to meet Elder Robinson and Bro. Haines, and many old and tried friends of the cause, at this camp-meeting. The preaching was generally practical, and the brethren opened their minds and hearts to the pointed truth spoken.

On Sabbath afternoon Mrs. W. spoke with great clearness and force, and at her call not less than two hundred came forward for prayers. The brethren of the New England Conference are greatly scattered in Massachusetts, New Hampshire, Rhode Island and Connecticut, and in the absence of Elder Haskell, President of the Conference, had enjoyed but little pastoral labor; and yet they turned out to camp-meeting as never before, and revived wonderfully under the plain word spoken in a hopeful manner. Faith revived and all hearts were filled with good cheer.

Our children conducted the singing. The "Song Anchor," and "Temperance and Gospel Songs" were used principally, and the people seemed delighted as they listened to some of those best temperance pieces which bless "Pure Water" and set forth the "Villainous Weed—Tobacco," in its abominable defilement. This feature of the exercises added much to the interest of the meeting.

The rain that threatened on Sunday morning and which fell in torrents in the afternoon was unfavorable to a large crowd on that day. Under the embarrassment of the rain, pouring on the canvas, J. E. White gave a lecture on the subject of temperance, with important illustrations, which was highly prized by all who heard it. His labors in the Sabbath-school work were fully appreciated.

On Monday Elder Robinson baptized thirteen. Elder Butler left for Boston to visit a brother, and we for South Lancaster, where we held two very important meetings. Letters follow us, reporting good results of our labor at that place.

It is in our heart to return to New England after General Conference, and labor till very severe weather, then go South, holding meetings in Virginia, Kentucky, Tennessee, and Alabama, on our way to Florida. May the Lord direct to his own glory. J. W.

THE VERMONT CAMP-MEETING.

THE annual camp-meeting for the Vermont Conference was held September 2-7, at Morrisville, Vt. As we reported in reference to the meeting held at West Boylston, Mass., the Vermont meeting for 1880 was the largest ever held in that Conference. About four hundred Sabbath-keepers were present, most of whom remained to the close of the meeting.

The cause in old Vermont has a history of loyalty and liberality on the part of its friends. At an early date the labors of Eld. Bates were successful in the Green Mountain State. These were followed by meetings held at different points by Mrs. W. and the writer. Since that time our testimony has ever been well received by the brethren.

For the period of thirty-two years, with few exceptions, we have met our brethren in Vermont annually,

and have enjoyed seasons of refreshing with them. And these Vermonters, though generally in limited circumstances, have ever been ready to respond to calls for means to sustain the cause in its several departments.

For a quarter of a century there has been a constant emigration of our people from the Green Mountain State to the West. Vermont has furnished members for our churches in all the western States. Of those who have observed the original Sabbath since Elder Bates' first visit to Vermont, probably not one-half are now living in the State. Very many have fallen asleep, and have made graves all the way from the Green Mountains to the Pacific. And among the living Vermonters in the West are several preachers, and many worthy members of our churches.

And yet the Vermont Conference holds her own, and grows a little stronger each year, while at her northern border a new Conference is organized in the Province of Quebec, embracing many who were members and supporters of the Vermont Conference.

Each one of the sisterhood of Conferences, with few exceptions, has in its youth received help from the General Conference. Our ablest and most efficient ministers have been supplied to the feebler Conferences, and in some cases have been supported from the General Conference treasury. The faithful brethren in Vermont have been the first and the most liberal to support the cause. And yet that Conference has not had the labors of efficient ministers from other States for any considerable length of time, even at its own expense. And while other States, less destitute of ministerial help, have enjoyed the labors of our efficient men, Vermont has done her share in supporting them there.

A man of ability and experience, a man of God, is needed in this State. The Vermonters are just the men for counsel and co-operation, but can never enjoy being led and their duty dictated to them by inferiors. They ask by unanimous vote for Elder Butler, and it is hoped that the General Conference will, at its near session, be able to furnish the right man for Vermont, a man physically strong, one of experience, who has the cause at heart, and will counsel with the old hands in that State, who have so long borne well the burdens in the heat of the day.

In some respects the Vermont camp-meeting was the best we have attended this season. The preaching was generally practical, inspiring the brethren and sisters with hope and good cheer. The social meetings were excellent, and the friends of the cause returned to their homes greatly encouraged. J. W.

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER THIRTY-THREE.

THE views we entertain respecting the prophetic periods of Daniel's prophecy, are now stated, and some of the reasons why we think they have all ended, have been given. But how can it be that they have ended, may be asked, since at the end of one of these periods, the 1335 days, Daniel is to stand in his lot; and his standing in his lot, must be his resurrection from the dead.

This question is founded on a misapprehension in two respects; First, that the days at the end of which Daniel stands in his lot, are the 1335 days; which we think is a mistake; secondly, that the standing of Daniel in his lot, is his resurrection; which also cannot be shown. The only thing promised at the end of the 1335 days, is a blessing unto those who wait and come to it; that is, those who are living at that time. What is this blessing? Looking at the year 1843, when these years expired, what do we behold? We see a remarkable fulfillment of prophecy in the great proclamation of the second coming of Christ. Forty-five years before this, the time of the end commenced, the book was unsealed, and light began to increase. About the year 1843, there was a grand culmination of all the light that had been shed on prophetic subjects up to that time. The proclamation went forth in power. The new and stirring doctrine of the setting up of the kingdom of God, shook the world. New life was imparted to the true disciples of Christ. The unbelieving were condemned, the churches were tested, and a spirit of revival was awakened which has no parallel in modern times.

Was this the blessing? Listen to the Saviour's words: "Blessed are your eyes," said he to his disciples, "for they see; and your ears, for they hear,"

Matt. 13:16. And again he told his followers that prophets and kings had desired to see the things which they saw, and had not seen them. But, "blessed," said he to them, "are the eyes which see the things that ye see." Luke 10:23, 24. If a new and glorious truth was a blessing in the days of Christ to those who received it, why not equally so in A. D. 1843?

It may be objected that those who engaged in this movement were disappointed in their expectations; so were the disciples of Christ at his first advent, in a ten-fold degree. They shouted before him as he rode into Jerusalem, expecting that he would then take the kingdom; but the only throne to which he then went was the cross, and instead of being hailed as king in a royal palace, he was laid a lifeless form in Joseph's new sepulcher. Nevertheless they were blessed in receiving the truths they had heard.

It may be objected further that this was not a sufficient blessing to be marked by a prophetic period. Why not, since the period in which it was to occur, namely, the time of the end, is introduced by a prophetic period, since our Lord in verse 14 of his great prophecy of Matt. 24, makes a special announcement of this movement, and since it is still further set forth in Rev. 14:6, 7, under the symbol of an angel flying through mid-heaven with a special announcement of the everlasting gospel to the inhabitants of earth? Surely the Bible gives great prominence to this movement. We do not half realize its blessedness and importance.

Two more questions remain to be briefly noticed: 1. What days are referred to in verse 13? 2. What is meant by Daniel's standing in his lot? Those who claim that the days are the 1335, are led to that application by looking back no further than to the preceding verse, where the 1335 days are mentioned; whereas in making an application of these days so indefinitely introduced, we think the whole scope of the prophecy should be taken in from chapter 8. Chapters 9, 10, 11, and 12, are clearly a continuation and explanation of the vision of chapter 8; so that we may say that in the vision of chapter 8, as carried out and explained, there are four prophetic periods; namely, the 2300, 1260, 1290, and 1335 days. The first is the principal and longest period; the others are but intermediate parts and subdivisions of this. Now when the angel tells Daniel, at the conclusion of his instructions, "that he shall stand in his lot at the end of the days, without specifying which period was meant, would not Daniel's mind naturally turn to the principal and longest period, the 2300 days, rather than to any of its subdivisions? If this is so, the 2300 are the days intended. The reading of the Septuagint seems to look very plainly in this direction: "But go thy way and rest; for there are yet days and seasons to the full accomplishment [of these things]; and thou shalt stand in thy lot at the end of the days." This certainly carries the mind back to the long period contained in the first vision in relation to which these subsequent instructions were given.

The 2300 days, as has been already shown, terminated in 1844, and brought us to the cleansing of the sanctuary. How did Daniel at that time stand in his lot? Answer. In the person of his Advocate, our great High Priest, as he presents the cases of the righteous for acceptance to his Father. The word here translated lot, does not mean a piece of real estate, a lot of land, but the decisions of chance, or the determinations of Providence. At the end of the days, the lot, so to speak, was to be cast. In other words, a determination was to be made in reference to those who should be accounted worthy of a possession in the heavenly inheritance. And when Daniel's case comes up for examination, he is found righteous, stands in his lot, is assigned a place in the heavenly Canaan. Does not the language of the psalmist have reference to this time, when he says, Ps. 1:5, "The ungodly shall not stand in the Judgment"?

When Israel was about to enter into the promised land, the lot was cast, and the possession of each tribe was thus assigned it. Each tribe thus stood in its lot, long before it entered upon the actual possession of the land. The time of the cleansing of the sanctuary corresponds to this period in Israel's history. We now stand upon the borders of the heavenly Canaan, and decisions are being made, assigning to some a place in the eternal kingdom, and barring others forever therefrom. In the decision of his case, Daniel's portion in

the celestial inheritance will be made sure to him. And with him all the faithful will also stand. And when this devoted servant of God, who filled up a long life with the noblest deeds of service to his Maker, though cumbered with the weightiest cares of this life, shall enter upon his reward for well-doing, we too may enter with him into rest, behold his rapture, and share his joy.

U. S.

RESPONSE TO A TEACHER.

[Translated from "Les Signes des Temps."]

IN our last number we have answered our friend's objections to the Sabbath; in this number we notice what he says concerning the man of sin. He thinks that the Papacy is represented in Rev. 17, but that it cannot be the man of sin of 2 Thess. 2. His reason is that the man of sin is said to exalt himself above all that is called God, or that is worshiped; whereas the pope not only professes to worship God, but even to worship Mary and the consecrated host. He also professes to act as the vicegerent of God upon earth, which our friend thinks he could not do if he exalted himself above God. The pope professes faith in God and in Christ, but it is said that antichrist shall deny both (1 John 2:22); wherefore our friend thinks the pope cannot fulfill this prophecy.

He looks for an antichrist who shall say in so many words: "I deny the existence of God and of Christ, and I assert that I am greater than any other being to whom men pay adoration." But if antichrist were to come in this manner he would deceive no one. Every person who has the least knowledge of the Bible or the least regard for divine truth would recognize him as an atheist and a blasphemer. Even common sinners would say that this self-styled divinity was a presumptuous rebel against God. He would not come with all deceivableness of unrighteousness (2 Thess. 2:9, 10), but he would come without deception and without disguise, and there would not be the slightest danger that he would deceive one of the elect. Matt. 24:24.

Satan does not do his work in this manner. He is a deceiver, and such are all his agents. Antichrist does his work by deception. 2 Thess. 2:8-10. He is, according to John, a liar and a seducer. 1 John 2:22-26; 4:1-3. There is such a thing as professing to know God while actually denying him in works. Titus 1:16. Antichrist denies the Father and the Son, but this denial is in works while making profession of allegiance with the lips. 2 Pet. 2:1-3; Jude 4.

It is true that the pope represents himself as the vicegerent of God upon earth. This seems to acknowledge the sovereignty of God; but if we examine his acts we shall find that he does not hesitate to set aside what God has said. He can release himself or any other person from the obligation of the most solemn oaths; but this is something that God cannot do. Men who have aspired to the office of pope have solemnly sworn to the cardinals that they would do certain important things if they should become pope. But on obtaining that office they have at once released themselves from the obligation of that oath. God could not do such a thing, because it is wicked; the pope could not do it if he did not exalt himself above all that is called God, or that is worshiped.

An immense number of cases might be given in which the popes have dared to transgress the law of God while acting professedly as the representatives of God and of Christ. The acts of Pope Alexander VI may be cited as examples. They are so vile that we do not wish to name them, but they are well known to all students of history. The popes have dared to do these things because they have, according to the prophecy of Dan. 7:25, thought themselves able to change the law of God.

But let us mention one recent fact as an illustration of this principle. Cardinal Manning, the head of the Romanists in England, was formerly a clergyman of the Church of England. He embraced Romanism and desired to become a priest. But there was one obstacle in his way. He was the husband of an amiable, virtuous lady, and Rome forbids that a priest should have a wife. God's ordinance makes the relation of husband and wife indissoluble except for crime, and there was no pretense that crime had been committed. The pope divorced Mr. M., but he had to exalt himself above God in order to do it.

Even the pretense that he is the vicegerent of God upon earth and the vicar of Christ is an exaltation

above the Most High. For God never created the office of vicegerent, and Christ never gave to man his own office of head of the church. It is therefore direct rebellion against the Almighty for anyone to create for himself such offices, and to pretend that God has bestowed them upon him. He seems indeed to acknowledge God and Christ by professing to act as their vicegerent. But in fact he denies both by daring to create this great office, and by demanding that all the world shall obey him absolutely in the exercise of this usurped power.

But it is said the man of sin shall sit in the temple of God (2 Thess. 2:4); and as God's temple at Jerusalem has been destroyed, it is argued that the man of sin when he comes will rebuild the temple at Jerusalem and take his place therein. But in the epistles of Paul the term temple of God is used with reference to the church. 1 Cor. 3:16, 17; 2 Cor. 6:16; Eph. 2:20-22. And we know that the pope claims to be head of the universal church, not only of all members of the church of Rome, but of all Christian churches.

But there are certain facts that leave no room for doubt as to the one intended by the man of sin in 2 Thess. 2. Paul drew his account of the man of sin from the prophecy concerning the little horn in Dan. 7. And this prophecy is repeated in substance in Rev. 13:1-10. We find in these chapters the time when this man of sin should arise, the place where he should have his seat, the nature of the office that he should hold, the work that he should do, and the length of his dominion over the people of God.

Thus in Dan. 7 we learn that when the fourth or Roman empire should be divided into ten kingdoms, which was accomplished before the end of the fifth century, then the little horn should obtain dominion. Now it was at the commencement of the sixth century that the pope was elevated to power or head of the church. In Rev. 13 we learn that the beast (representing the same power as the little horn of Dan. 7) received from the dragon his power and seat and great authority. And from Rev. 12 we learn that the dragon represents the power which ruled the world at the birth of Christ. This was imperial Rome. Now it is a remarkable fact that the seat of the Roman empire was removed from Rome to Constantinople, and that Rome, the ancient seat of the dragon, was given to the pope.

The nature of this power represented by the man of sin is distinctly marked. It is diverse from the ten kings; it rules as the representative of God. In other words it is a priest-king. His work is to wear out the saints; and the inquisition and the wars which he has instigated against the people of God attest the accomplishment of this. He was to think to change times and laws. He has thought to change the ten commandments and the ordinances of the New Testament. He was to have dominion for a time and times and half a time, or 1260 days, meaning years. Rev. 12:6, 14. This dominion extended from the decree of Justinian till the captivity of the pope in 1798.

The man of sin was therefore to arise when the Roman empire was divided into ten kingdoms. This took place 1300 years ago. It cannot therefore be a future event. He was to have his place in Rome. We know therefore where to look for him. He was to be a priest-king. We know therefore who to look for. He was to persecute those who would not accept him, and to think to change the law of God. We know his work and how vast it has been. He was to have 1260 years of dominion. He has had that period, and he has seen the time when he could humble the mightiest monarchs of Europe. Paul told the Thessalonians that Christ was not coming in their time, because the prophecies concerning the man of sin were to be accomplished. But we now look for Christ's advent at hand, because all this has been fulfilled to the letter.

J. N. A.

KEPT BY THE POWER OF GOD.

IF we would be kept by God's power we must yield to his power. He who would be kept from any sin must consent to abandon all sin. No man can be allowed to select the sins which he will commit and those which he will abandon. No man can be allowed to choose to follow the sins which he counts respectable, and expect to be kept from the sins which he esteems disgraceful. There are many men who would be glad to be kept from some disreputable sin, but they are unwilling to turn from all iniquity. They who put themselves into God's hands for keeping, submit soul, body, will, and

everything they have and are, to the divine keeping; and to them the promise is made good, "Submit yourselves therefore to God. Resist the devil and he will flee from you."

Man must have a master. If he will not yield to God he must yield to Satan. It is only when he has accepted the Lord as his head and king, that he is safe under his protection from the wrath and fury of the adversary.

CALIFORNIA CAMP-MEETING.

THE camp-meeting in Alameda was encouraging in every respect, and a cause of great encouragement to the believers in this State. It was the largest one ever held in California by Seventh-day Adventists, and we think it will prove of greater benefit to the cause than any other has. This is as it should be. Each succeeding meeting should be better than its predecessors. As I had attended only three camp-meetings in this State, one at Fairfax, one at Fresno, and one at Healdsburg, I must depend for comparisons largely on the expressions of the people. It was the general expression that this last one was the best of all.

The camping place was all that could be desired. Ample space, with a sufficiency of oak trees, ground clear and clean, and water pipes laid through it for the occasion. Provision was made for every want. The tents were nearly all pitched before the first meeting, and not one was taken down before the meeting closed. This is an important item; it ought to be the case at every camp-meeting, but unfortunately it is not. Three chartered cars came on Wednesday and Thursday, the 15th and 16th, and we think this year's experience will insure a larger number at future meetings.

The large tent, 60 by 100, was well seated, to which was added an additional canvas, 30 by 60, spread on the side opposite the stand, which was also seated. A 60-ft. tent was used for a restaurant, with a kitchen added, near which was erected a store-house, or sales-room. There were 97 family or residence tents besides a 50-ft. tent, the center of which was fitted up for a committee room, and around this it was partitioned into rooms. We give these particulars, as they will best afford an idea of the dimensions of the meeting.

The preaching was plain, the doctrinal and practical being combined throughout. The business meetings were interesting and harmonious. The interest rose from the beginning to the close, with both the campers and the outside attendants. Citizens of Alameda not only furnished flowers, but sent to us from their private conservatories, beautiful and valuable plants for decorating the stand. These were loaned, and, notwithstanding the largeness of the congregations, we are happy to say that the plants were returned without injury.

And what was perhaps most remarkable, and noticed by everybody, it was as quiet and orderly as any camp-meeting we ever attended. The papers of all these cities, Alameda, San Francisco, and Oakland, treated us with marked respect. A reporter of the *S. F. Chronicle* gave his report of "A Day and a Night on the Alameda Grounds," almost a column in length, in humorous style, as is the wont of reporters; but, with all his humor he was constrained to give a creditable report of the meeting. He said:—

"The discouraged sinner searches in vain for the solid attractions of country meetings—the hospitable refreshment tent full of demure kegs, and resonant of the music of escaping corks, the obtrusive rifle gallery, the festive merry-go-round, and the hilarious hoodlum in search of a fight. All these luxuries are conspicuous by their absence."

The city editor of the same paper said to us, on the ground, that his remembrance of camp-meetings was that they called together a large amount of the baser element, "but," he added, "there is none of it here." He expressed much surprise at the extent and arrangement of the camp, and the excellent order. This last item is the more worthy of mention in that many feared that we could not hold a meeting on that ground, or so near to San Francisco, without being greatly disturbed by "hoodlums." But they did not trouble us at all. We felt that, of a truth, the angel of the Lord encamped round about us, to deliver us.

The reports of the Conference, and the several Associations, show that the cause has been prosperous in this State the past year, in all its branches. The Sabbath-school interest has increased. The schools

held on the ground were highly satisfactory. An aged Free Methodist minister who tented on the ground, said he had conducted about forty camp-meetings, but he never saw the like of this. When Sabbath-school was announced, he said he thought that must be a failure, as there were so few children on the ground. But when he saw them swarming into the large tent, he could but express his astonishment that with so many children in the camp it was so peaceful and quiet.

The State Health and Temperance Association was organized last year at Healdsburg. Now it has 1139 members; and it is expected that this number will be considerably increased during the coming year.

The Tract and Missionary Society is in a prosperous condition. It has 511 members. There are 81 life members of the General Society, in California, including those who pledged at this meeting.

We were disappointed last spring—somewhat sadly disappointed—over the failure to procure ministerial help from the East. But we hope it will result in good, as there is now a determination to make the best possible use of the home help, and to depend more largely upon the development of this help. Few, if any, had an idea that the reports of labor would be so encouraging. Several churches have been raised up within the year, and the number of converts added is larger than was anticipated. The receipts of the Conference were double those of the year before. A fund of \$2000 was raised at this meeting, to carry on the ship work, which had languished for want of means. This was an important step. Beside this, over \$1200 were subscribed to the Reserve Fund. Every branch of the work is now provided for, so that there need be no failure in any direction for lack of means. It is to be hoped that the brethren will not slack their hands, but keep every fund supplied in the future, and thus give opportunity for the enlargement of the work.

The reports were so cheering—all were so highly gratified with the management during the past year—that the result of the election seemed like a matter of course. Elder Haskell was re-elected president with great unanimity and cheerfulness. Although he could not promise much in regard to his personal presence in the State during the year to come, it is believed that he will spend some time here, and there is a general desire that he shall direct in the work, and carry into full effect the plans which he has so carefully and prudently laid. If New England can show so prosperous a condition while being deprived of his presence year after year, California is willing to risk one year, expecting he will be here some part of the time.

The first Sabbath quite a number came forward for prayers. The second Sabbath a larger number came forward. There was not so nearly a rush as we have seen, but every one who came seemed to be very deeply convicted. Backsliders were reclaimed. Some started for the first time. On Sunday afternoon, Sept. 26, thirty-six persons were baptized at the beach south of the camp. A very large concourse of people assembled to witness this scene; but much of its impressiveness was lost as the location was not favorable for viewing by a large crowd. A little forethought and arrangement would have bettered this. But the result of the meeting in the community is only good.

We have learned of several in Alameda who have taken hold of the Sabbath already, and many others are deeply interested, among whom missionary work will be carried on. Could we have continued another week we are confident that a good-sized church in that place would result. This meeting held ten full days besides the opening and closing services, and it is the general feeling that it was too short. The closing meeting on Monday morning was the largest of all the morning meetings; and there was a unanimous vote in favor of holding over three Sabbaths next year.

God has been good to us in this meeting. Our prayers have been heard; our trust has not been disappointed. Special blessings in individual cases have been granted in answer to prayer. The feeble ministers were sustained to bear a part throughout the meeting. Praise and thanksgiving are due to the Lord.

The vote of the Conference in favor of my taking rest, which is doubtless absolutely necessary to my recovery, is a cause of gratitude to me. I have consented, however, not to ask for an entire cessation of labor, but to continue to work for the SIGNS, while I

absent myself for a while from the cares of the office, and the atmosphere of this coast. I think it would be better for me, and expedite my recovery, to throw off all mental care and labor. But I shall meet, as far as possible, the wishes of those at the office and the friends in this State, who strongly urge to a different course. I ask the prayers of all, that I may be so restored that I can yet do acceptable service in this glorious cause.

J. H. W.

The Missionary.

GEORGE WISHART.

HISTORY fails to give us the names of those who possessed a greater devotion to the cause of Christ than George Wishart. Actuated by a desire to preach the gospel to his countrymen, he returned to Scotland in 1544. He traveled in foreign countries, where he distinguished himself for his great learning, and ability for self-improvement. In his dress, and other habits of life, he exercised great plainness and economy, that he might have wherewith to benefit others.

"If," says one of his students, "I should declare his love to me, and to all men, his charity to the poor, in giving, relieving, caring, helping, providing, yea, infinitely studying how to do good unto all, and hurt to none, I should sooner want words than just cause to commend him." A historian speaking of him says: "Excelling all his countrymen at that period in learning, of the most persuasive eloquence, irreproachable in life, courteous and affable in manners, his fervent piety, zeal, and courage, in the cause of truth were tempered with uncommon meekness, modesty, patience, prudence, and charity." He traveled from one place to another, accompanied by a few friends, preaching to large concourses of people who flocked to hear him. Toward the latter part of the time, John Knox became intimately connected with him in his labor.

If shut out of the churches by his enemies, he preached in the open fields, and with a power that for a time confounded and paralyzed the efforts of those who would take his life. He at times seemed to be endowed with a prophetic gift. At one time, while preaching at Dundee, he was commanded to trouble the town no more, and forbidden to proceed. After a short pause, looking sorrowfully upon the speaker and the audience, he said: "God is my witness that I never intended you trouble, but your comfort, but I am assured that to refuse God's word, and to chase from you his messenger, shall not preserve you from trouble, but shall bring you into it, for God shall send you ministers that shall neither fear burning nor banishment. . . . If it be long prosperous with you, I am not led by the spirit of truth; but if unlooked for trouble comes upon you, acknowledge the cause, and turn to God, who is gracious and merciful." At the close of these remarks he retired from the pulpit.

Four days after the plague broke out in Dundee, and rejecting his friends' entreaties with the remark, "They are now in trouble, and need comfort," he returned to the place. Taking his position at the gate of the city, where those in health within, and the sick without, could hear, he preached from the words, "He sent his word and healed them." This discourse affected the people deeply, and raised their minds above the dreadful scenes around them. While the plague continued he remained with them constantly, visiting those who lay in the greatest extremity, and comforting them by his exhortation.

While engaged in this labor of sacrifice and love, the papists laid a plot to take his life. At the close of one of his sermons, he saw a priest standing at the foot of the stairs. "My friend," said he, "what would you have?" and immediately clapping his hand on a dagger which the priest had concealed under his gown, took it from him. The priest was terrified, and fell upon his knees, confessing his intention. At the same time, the people, indignant at the outrage, would have taken him by force and ended his miserable life, but for the noble reformer, who, putting his arms about him, exclaimed, "Whosoever shall hurt him shall hurt me."

Defeated in this plot against his life, a deeper one was laid. A forged letter, purporting to be from a familiar friend desiring his immediate presence on account of sudden illness, was handed

to him by a boy, who brought him a horse for the journey.

After proceeding some distance he turned back, and said to his friends, "I will not go; I am forbidden of God; I am assured there is treason. Let some of you go to yonder place and tell me what you find." They went and found sixty armed men lying in wait for him.

Notwithstanding his danger he would not refrain from preaching publicly, saying to his friends, who were unwilling to ask his services, "If you dare hear, let God provide for me as best it pleaseth him." His whole life and soul were given to preaching the gospel, and in view of the fact that in some places but few came to listen to him, because the people feared for their lives, he at one time remarked to his companion, John Knox, that he was weary of the world because he saw that men were weary of God. He was impressed that he would have but a short time in which to labor, and toward the latter part of his ministry frequently spoke of the near approach of his death, and was known to arise in the middle of the night and plead earnestly with God that he might not shrink in the time of trial and suffering.

To his weeping brethren he said, "God shall send you comfort after me. This realm shall be illuminated with the light of Christ's gospel, as clearly as any realm since the days of the apostles. The house of God shall be built in it; yea, it shall not lack, in despite of all enemies, the top stone, neither will it be long before this shall be accomplished. Many shall not suffer after me, before the glory of God shall appear and triumph in despite of Satan. But alas, if the people afterward shall prove unthankful, then fearful and terrible will be the plagues that shall follow."

Finally, about two years after he returned to Scotland, he was taken prisoner, and at his trial was condemned to be burnt as a heretic. One of the charges brought against him was that he had said that "the soul of man should sleep till the great day, and not obtain immortal life till that time." At the stake he exhorted the spectators to hold fast the word of God which he had taught them according to the grace given unto him, and concluded with these words: "For the word of God's sake I now suffer, not sorrowfully, but with a glad heart and mind. For this cause I was sent, that I should suffer this fire for Christ's sake; behold my face, you shall not see me change my countenance; I fear not the fire; and if persecution come to you for the Word's sake, I pray you fear not them that kill the body, and have no power to hurt the soul." After the torch had been applied, upon being exhorted by one who stood near, to be of good cheer, he replied: "This flame occasions trouble to my body, indeed, but it hath in no wise broken my spirit."

S. N. HASKELL.

OPPORTUNITY.

SOME one says, "Opportunity is the cream of time." And some one also says, "To improve the golden moments of opportunity and catch the good that is within our reach is the great art of life."

These are wise sayings, that all will do well to consider. Every disciple of Christ should watch for opportunities of doing good, as well as improve those that readily present themselves. If wise, he will make more than he finds. "If we observe providences," it is said, "we shall have providences to observe;" and if we improve opportunities and watch for them, and strive to make them, we shall find opportunities on every hand to improve.

No one should wait for an opportunity of doing some great thing—accomplish some great good, while he lets slip many an opportunity of doing little things. He should not forget the widow's offering, or the cup of cold water. The adage says, "Many littles make a mickle," also "Little strokes fell great oaks."

If a disciple sees no opportunity just now, to speak a word that will be "in season" to those with whom he is connected, on religious themes, he may show such an interest in their worldly concerns as will disarm and prepare them to receive his words of exhortation when the fitting occasion presents itself. If the teacher finds not the golden moment of opportunity to-day, for a special address to the heart and conscience of his class or an individual scholar, he should not neglect the favored moment to speak a word that may improve his mind, or his manners and gen-

eral conduct at home and among his associates. Such a word may win their confidence and fit them for more serious instruction on another occasion; it may prove a word that shall help to shape their whole future life. Even a casual word, by the way, at home or among strangers, "fitly spoken, how good it is!"

But there is another view of this subject. A proverb says, "Opportunity makes the thief." The Italians say, "Where a chest lies open, a righteous man may sin;" and the Spaniards have a similar saying, "The open door tempts the saint." And a quaint divine says, "With opportunity at one hand and Satan at the other and the grace of God removed, who would not be tempted?" Now if opportunity for doing wrong may be so fascinating, even to the righteous, how earnest should every one be to break the charm by finding and making opportunities for doing right. May not such opportunities possess equal power of fascination? Instead of wasting time in vain regrets over the neglect of opportunities or other mistakes in the past, as many do, would not the time be better employed in efforts to prevent occasion for all soul regrets in the future?

Let no one repress any desire of doing good, from a vain fear of what may be the results. Duty is ours, results we must leave with Him whom we serve. Opportunities for charitable labors of all kinds, no one can fail to see. They were never more numerous or urgent. Give. Give, almost like prayer, is the Christian's daily breath.

"The sun gives ever; so the earth
What it can give, so much 'tis worth;
The ocean gives in many ways,
Gives paths, gives fishes, rivers, bays;

"So, too, the air, it gives us breath;
When it stops giving, in comes death;
Give, give, be always giving;
Who gives not, is not living.
The more you give,
The more you live.

"God's love hath in us wealth unheaped;
Only by giving, it is reaped;
The body withers, and the mind,
If pent in by a selfish rind.
Give strength, give thought, give deeds, give self.

"Give, give, be always giving;
Who gives not, is not living.
The more we give,
The more we live."

—Rev. Asa Bullard, in *Advance*.

ANNUAL SESSION OF THE CALIFORNIA TRACT AND MISSIONARY SOCIETY.

THE tenth annual session of the California T. and M. Society was held upon the Alameda camp-ground. The first meeting convened Sept. 19, at 9 A. M. After the usual opening exercises the president made some remarks relative to the extent and importance of the work. The minutes of the last annual meeting were then called for, read and approved, after which the report showing the amount of work for the present year, contrasted with that of the previous year, was read, as appears in the following table:—

REPORT OF LABOR.

	THIS YEAR.	LAST YEAR.	INCREA.
New members	71	30	41
Reports returned	962	858	104
Families visited	1,708	1,547	161
Ships visited	380	250	130
Letters written	4,564	2,589	1,975
Pages, books and tracts distributed	929,141	1,071,386	142,245
Periodicals distributed	60,249	38,067	22,182
Stays taken in clubs	1,148	655	493
New subscribers obtained	774	221	553
Annals distributed	8,034	1,615	6,419
Amt. received for new members	\$ 71 00	\$ 30 00	\$ 41 00
" " Donations and one-third	1195 34	744 27	451 07
" " Sales	856 83	198 56	658 27
" " Periodicals	1713 06	309 40	1313 66
" " General fund	416 50	354 71	61 79

It will be noticed that there is a decrease of 151,845 pages of tracts in this year's report, but the increase of periodicals distributed reduced to pages would make an aggregate increase of about 2,000,000 pages.

The present membership of the society is 511.

The treasurer's report for the year was also read as follows:—

On hand Sept. 23, 1879	\$ 442 08
Received on account	3103 27
" Tent fund	292 45
" Reserve fund	416 50
Paid Signs office	3073 90
" Review and Herald office	532 80
" Incidental expenses	79 23
" Tent fund	280 95
Cash on hand	607 40
	\$4554 28

FINANCIAL STANDING OF SOCIETY TO DATE.

Due from Districts on account	\$ 752 01
" " Ministers and agencies	206 90
" " Seaman's Mission	466 16
" " Oakland V. M. Society	115 43
" On pledges for signs to England	55 50
Cash on hand	607 40
The Society owes Review and Herald	\$ 31 40
" " Tent fund	11 50
	42 90
Total assets after debts are paid	\$2158 61

After some explanations and remarks concerning these reports by the president, Eld. Waggoner spoke favorably of the progress made by the society, its effective organization, and the important place it fills in extending the knowledge of our work. The Chair then appointed the following committees: On nominations, W. C. White, John Morrison, and W. A. Pratt; on resolutions, Wm. M. Healey, Wm. Saunders, and W. C. White; Auditing Committee, J. D. Rice, Wm. Saunders, and B. C. Stickney.

A second meeting was called Sept. 24, at 9 A. M. The Committee on Nominations reported the following who were duly elected as officers for the ensuing year: President, Eld. S. N. Haskell; Vice-President, Eld. M. C. Israel; Secretary, Barbara C. Stickney. For Directors, District No. 1, T. M. Chapman; No. 2, J. M. Loveland; No. 3, John Mavity; No. 4, J. D. Bandy; No. 5, Wm. Saunders; No. 6, D. S. Hemstreet; No. 7, W. J. Bostwick; No. 8, M. C. Israel; No. 9, Alexander F. Brown.

The Committee on Resolutions then submitted the following:—

Whereas, Our tract and missionary efforts are among the most efficient means to spread the truth, and those who take part therein receive an experience in the work of God, therefore

Resolved, That we recommend each of our brethren and sisters to join the society and so co-operate in the spread of the truth.

Whereas, We consider it of great importance that we have an individual understanding of present truth, and as our publications clearly present every point thereof, and as our ministerial laborers are few,

Resolved, That we consider it the duty of our brethren to provide themselves as far as possible with a complete set of our publications, and become familiar with their contents, especially the volumes of the Spirit of Prophecy and the Testimonies.

Resolved, That we consider the ship work an excellent means of spreading the truth, and hereby express our sympathy in this branch of the tract and missionary work, and recommend the raising of an additional \$1000 for that purpose the coming year.

Resolved, That we recommend the raising of an additional \$1000 for a reserve tract fund in this State.

Resolved, That we recommend each district to keep on hand, stationery, Sabbath-school appliances, and such works and helps as should be in demand by our brethren to assist them in this work.

Resolved, That we recommend all members of V. M. Societies to endeavor to realize the importance of the work in which they are engaged, and the value of salvation to man.

Whereas, The SIGNS OF THE TIMES is a very efficient means of spreading the knowledge of God and his truth in the earth, therefore,

Resolved, That we recommend all our brethren, whether living in organized companies or alone, to take as many copies of the SIGNS OF THE TIMES as is consistent with their circumstances, and use them for missionary work, these papers to be paid for by monthly installments when necessary.

These resolutions were unanimously adopted, several of them calling forth remarks. Eld. Waggoner spoke to the second resolution, and urged the necessity and importance of complying with its recommendations, and becoming familiar with our publications, and also possessing them to loan to others. The third and fourth resolutions were considered and in about twenty minutes pledges were made amounting to over \$2500. Before leaving the ground this was increased to \$3,231.50. This with what had been previously pledged for the same purpose amounts to \$5,139.75. Of this \$416.50 has been paid. Thirty-four names were taken for life members of the General Tract and Missionary Society. Fourteen of these paid upon the ground, making thirty-two members in this State, beside forty-nine who are pledged to become members. One hundred and thirty-nine subscribers were obtained for our periodicals upon the camp-ground. Instructions in regard to the manner of keeping the member's pass book and librarian's journal were given, and the accounts illustrated on black-boards, upon which they had been previously arranged.

Many important questions were asked in regard to the system and the general working of the society which were of interest and called forth much desirable information.

On motion the meeting adjourned.
S. N. HASKELL, President.
BARBARA C. STICKNEY, Secretary.

CUSTER, BRECKENRIDGE CO., KY.

WE commenced meetings here June 7, and closed August 8. Have had a large average attendance throughout. As the manifest result of these labors, twenty adults are keeping the Sab-

bath, most of whom are heads of families. Among them are two Methodist class-leaders and one Baptist licentiate. There is a great deal of prejudice manifested by some of the Methodists, because their leaders and others have left them, and turned Jews, as they term it. Thus far, their opposition has reacted in favor of the truth.

We struck the tent last Monday, the 9th, thinking to move to a place about ten miles distant; but the interest here is so great, and so many earnestly urged us to remain, proposing to pay all our tent expenses since we have been here, that, after prayerful consideration, we thought it best to move only one mile. Pray for the success of the truth here. S. OSBORN.

R. G. GARRETT.

IRONTON, SAUK CO., WISCONSIN.

WE closed our tent labor at North Freedom, Sunday, the 15th ult. Left two families keeping the Sabbath, and attesting the sincerity of their conversion by putting away their tobacco and adopting other reforms. One of us spends Sabbath and first-day with them, holding meetings in a school-house three miles from where our tent was pitched, with the design of fostering an interest manifested on the part of some of their neighbors. We obtained three subscriptions for the German paper. Sold books and tracts to the value of \$2.61, and received \$9.00 in donations.

Commenced meetings at Ironton the 19th ult. When the weather is favorable we have good congregations, who pay close attention. The truth so far presented is generally received.

S. S. SMITH.

O. A. JOHNSON.

DENVER, COLORADO.

YESTERDAY was a good day to our people here. We had the largest congregation of Sabbath-keepers ever convened in this city; among them were Bro. and Sr. Bahler from Texas. The Sabbath-school in the morning was excellent.

After a discourse on baptism, in the afternoon we went to the water, where five were buried with their Lord in this solemn rite. Others who have newly come to the faith will go forward soon. The work has gone slowly here this season, but the present outlook is somewhat encouraging.

E. R. JONES.

Sept. 5.

GREENSBORO, INDIANA.

THE truth is reaching some hearts here. Some who were spiritualists when we pitched our tent here have embraced the truth, and others are much interested. Seven who have lately decided to obey, signed the covenant last Sabbath. We hope for as many more. We thank our Heavenly Father for the bright rays of truth which can pierce the dark clouds of infidelity, and bring light and sunshine into hearts that were without God or hope in the world. Our courage is good.

W. M. COVERT.

Aug. 24.

J. M. REES.

DADE CO., MISSOURI.

AUGUST 7 and 8 I was with the brethren in Dade county. We had a profitable meeting on the Sabbath. On the evening after the Sabbath and on Sunday, I spoke four times at Newport. Our meetings were well attended, and the people seemed interested. Seven here have covenanted to keep all of the commandments, and they have regular Sabbath-meetings. On Sunday afternoon three were baptized.

J. W. WATT.

SPRINGFIELD, DAKOTA.

THE interest here has proved to be lasting and successful. Ten or twelve have already decided to keep the Sabbath, and are taking hold of other duties. Baptized one more at Tyndall, Sabbath, Aug. 28. Last Sabbath held meetings both at Tyndall and in this place. The meeting here was good.

S. B. WHITNEY.

Sept. 6.

FT. HOWARD, WISCONSIN.

THE interest here has not abated, but rather increased. Last Sunday evening twenty-one publicly signified their intention of living nearer the Lord. Some of this number were Sabbath-keepers, and some made their first start as Christians.

O. A. OLSEN.

Sept. 10.

A. W. BARTLETT.

The Home Circle.

THE LORD WILL PROVIDE.

In some way or other the Lord will provide;
It may not be my way,
It may not be thy way;
And yet in his own way,
"The Lord will provide."

At some time or other the Lord will provide;
It may not be my time,
It may not be thy time;
And yet in his own time,
"The Lord will provide."

Despond then no longer, the Lord will provide;
And this be the token—
No word he hath spoken
Was ever yet broken
"The Lord will provide."

March on then right boldly, the sea shall divide;
Thy pathway made glorious,
With shoutings victorious,
We'll join in the chorus,
"The Lord will provide!"

—Amer. Messenger.

A LEAF FROM A LADY'S NOTE-BOOK.

"MAY I stay in your room a little while, Mrs. Grant?"

I was alone in my chamber, enjoying the quiet pleasure of revery. Being an elderly lady, rather solitary in the world, when I choose a summer retreat I prefer one where I can be comfortably on the edge of society, and yet when it pleases me to do so retire into the seclusion of my own thoughts. Maple Mountain had delighted me, when, a few years ago, I discovered it, and then the company who came there had been select and somewhat aristocratic. Alas! in an evil hour a lovely lady who wrote for the papers found it out, and told the public about it, and this summer it was thronged. The hotel was overflowing, and the neighboring cottages and farm-houses were taking boarders. Still, as I enjoyed the sunset splendor, lying wave on wave of gold, crimson, and opal, on the fair slopes of the hills, on the rich meadows with the tasselled corn in stately ranks, and on the silvery ribbon of a river that wound its way to the sea, I was not the less happy, but rather the more blessed, that I heard the sweet ring of youthful laughter, and saw under the trees the forms of lover and maiden strolling up and down, in the tender light.

But while I am talking, little Grace is standing patiently at the door. The child had moved my heart to compassion, and I had taken her into my chamber several times, seeing how much she was left to herself, and now I occasionally was a little inconvenienced by her partiality. Still, I hoped to be of some use to her, as she was one of my Saviour's lambs, the more needing my care that she was a neglected one.

I led her in now, her dimpled face breaking into a smile as I gave her permission to come to me. The face was stained and sticky, the little hands were dirty, and the beautiful embroidered white dress was torn and soiled; the stockings were half-way between the ankle and the knee, and the shoes were unbuttoned. As for the golden hair, it was in a tangle, and Gracie looked like what she was, a lady's uncared-for child. I took cool water, fragrant soap, clean towels, and comb and brush, to make her toilet, and soon the discomfort was exchanged for neatness and beauty. Then we went together to her room, and Gracie looked for her night-dress, which hung under a mass of other garments on her mother's closet door. She slipped out of her warm clothing and into the cool sacque, and we returned to my window and easy chair.

"What have you been doing to-day, Gracie?" I inquired.

"I've been doing the best I could," was the answer, with a mournful little sigh. "Nobody wants me anywhere, and I wish we could leave this place and go home."

"Tell me what you do at home," I said.

"Well, Mrs. Grant, when I'm at home there is the street to play in, and there are lots of girls on our block, and boys, too. I don't get so tired there. This morning mamma had a headache, and the room had to be dark, and she couldn't even let me sing to my doll, nor move the least little bit; so she told me to go somewhere else. I knocked at your door, but you did not say 'Come in,' so I went over by Elsie and Katie McLure. They were reading the Bible to their

mamma, and it looked real pleasant in their room; but their Aunt Laura said, 'Run away Gracie, the girls have no time to play just now.' By and by I went to the laundry, and the women there were cross—it was so hot, and they were so tired, and they scolded me for coming where I had no business; and so at last I saw Jim, the gardener's boy, going a-fishing, and I asked him if I might go, too, and he said, 'Yes, come along.' And I had a nice time by the brook, and Jim was real kind, and I caught three little fishes my own self. Then the dressing-bell rang, and we heard it, and I ran home as fast as ever I could, and when I got here to the hotel papa was sitting on the veranda, and I flew to him to show him my fish. I did not mean to trip, but I did, and the fish spattered his pearl-colored pants, and he said I was a clumsy thing, and told me to go to my mother."

This was all spoken without a pause, but now Gracie hesitated.

"Well, dearie?"

"Now, Mrs. Grant, I had not done anything naughty, I am sure. I tried to be good while I was in the room, and all the time, and I did not think it was any harm to go off with Jim."

Nor did I, under the circumstances.

"And so I was s'prised when my mamma looked at me so angry, and said, 'Grace, what do you mean by this? Where have you been all the morning? I wanted you a half-hour ago, to dress you.' When I told her, she said I had been a very naughty girl, and could not go down stairs again till five o'clock, and I must dress myself the best I could, for she and papa were going away with a party of friends, and would not be back till late. And I've been so lonesome. All I had for dinner was bread, and meat, and rice pudding. Papa sent it up."

"A very sensible dinner, little Grace."

"But I had more than that for supper. I ate cake, and berries, and pickles, and had a cup of coffee. I like to order my supper myself."

"Did you say your prayers this morning, Grace?"

"I'm afraid I forgot. But I always say them at night."

"Why at night, dear, and not in the morning?"

"I can take care of myself in the daylight, but at night it is dark, and I feel afraid."

"Have you taken good care of yourself *this* day? Have not you had trouble, and been lonesome, and perhaps had wrong thoughts in your heart? Are you sure you have been as happy as you would have been if you had asked God, for Jesus' sake, to care for you?"

Little Grace had not thought of it in this way before. She knelt beside me now and said her evening prayer, and then sat by me very silent for awhile, as I talked to her of the Lord, who loves little children, and wants them for His own. She repeated a text and a hymn after me, and then lay down on my lounge and fell asleep.

It was late when her father and mother returned. They came rather wearily past my door, and I heard them say, as they entered their chamber:

"Why, where can that child be, at this time of night?"

When they tapped at my door, to inquire for her, I said, "Your little one is fast asleep." And the father thanked me for my care of her, but the mother said, incredible as it seems:

"You are a fortunate woman, Mrs. Grant. You have not a child to see to, all day long."

"The dear child I once had," I replied, "is not, for she was taken away long years ago. No one who has so precious a gift as this, my friend, should consider it a care, or a burden."

Here the manuscript ended. Aunt Sophia, who picked it up the other day in a ferry-boat, does not know whether to think it a true story, or a bit of fiction. Her observation leads her to think, however, that not all the neglected children are to be found in the homes of poverty. There are exquisitely arrayed little ones in sea-side and mountain resorts, and in stately Avenue houses—little ones whose parents are letting them grow up without God in the world, and without the thoughtful care to which every child is entitled while under the guardianship of its father and mother.—*Christian at Work.*

A RULER who appoints any man to an office, when there is in his dominions another man better qualified for it, sins against God and against the State.—*Koran.*

THE FADED WRAPPER.

"ARE you not sorry that father has gone away to stay all night, Alice?" said one of Mr. Montgomery's children to his sister. "It rains so hard that no one will call, and mother will wear that faded wrapper all day. I heard her tell Barbara that she would have a good day for sewing. She doesn't think it worth while to set even the dining table for us."

"Don't you wish she would spill ink on that dress, Phillip?" was the answer. "Then she wouldn't wear it any more."

"No, indeed, I don't want it any worse, for she would wear it all the same on rainy days and when papa is away."

Now mamma in the next room heard this discussion of the children and arose to take a survey of herself in the looking glass. It was not a very pleasing picture that the polished surface gave back to her view.

"Now Harry Warren's mother," said Philip, "is always dressed nicely any time of the day."

"She wears such pretty bows on her hair and neck," said Alice. "But she isn't half so pleasant as our mother," she added loyally, "if she does look prettier."

The mother's eyes glistened as she looked down on the old wrapper.

"To be compared to Aunt Warren," she thought, "and by my own children, too. Who would have thought they were such sharp little things? They notice every trifle."

Mrs. Montgomery's spirit was quite stirred. She would not allow such a rival, she said, if she could eclipse her.

"You shall be disappointed about the old wrapper for once, Mr. Philip," she added, smiling; so she took a soft, bright dress, just the thing to enliven a dull day. Then she proceeded to dress herself with care and simple neatness.

Mrs. Montgomery's face wore a brighter ray as she entered the nursery. Her dress had actually raised her spirits; but she had hardly prepared for the burst of admiration that greeted her. It is not often that compliments are sincere and heart-felt as were those of her little ones that day. But the children's tones quickly changed to those of anxiety.

"Are you going anywhere, mamma?" they asked directly.

"No, dears, I am going to sew on the machine all day; so we can have a nice time together."

Little Alice hung over her chair a minute, admiringly, and fingered her buttons as she said, with a smile of deep content in her eye,

"You look nice, mamma."

Mrs. Montgomery smiled as she threaded the needle of the machine, while Philip added proudly:

"She looks nicer than Harry's mother, even when she has her silk dress on."

That was reward enough; she had eclipsed her rival.

"I'll remember this day's lesson," said the mother, in her own heart; and she did remember it.

The rainy day dress was doomed, and they helped to rip it up with sincere pleasure. It made excellent lining for a new one, and it often preached its old sermons over as it hung wrong side out in the closet.

Mothers, when you allow yourselves slovenly ways among the little ones in the seclusion of the nursery, remember there's a child there "a takin' notes." These notes will be read even when your head lies low. Of all the bright pictures that hang on memory's wall there is none to me so fair as a sweet, loving mother whose appearance was always neat and tasteful, even in work dress. Children love an untidy mother after a fashion but they can never respect her. She cannot keep the hold on them in after years that one of the opposite habits possesses. Besides if you are untidy yourself they will probably grow up to imitate you. Don't neglect the details of dress, that add so much to the appearance, because there will be "no one about but the children."—*Exchange.*

"CHEERFULLY, CHEERFULLY."

ONE bright morning little Daisy was helping her mamma put the room in order. The windows were open to let in the sweet air, and as the little girl stood a moment by one of them, a bird in the cedars sang out, "Cheerfully, cheerfully." The words were so plainly sung that Daisy said, "O

mamma, do you hear that bird singing 'cheerfully?'"

"Do you think he says 'cheerfully?'" said her mother.

"It sounds just like it, mamma."

"Well, it is a cheery song he sings, isn't it? He must be happy, don't you think?"

"Yes, mamma;" and she leaned out to try and get a glimpse of the bird in the tree. A glancing of bright brown wings was all she could see through the thick boughs.

"Suppose you take his advice, Daisy, to-day, and do everything cheerfully," said her mamma, after a pause.

It was a new thought to Daisy that a bird should teach her a lesson, and she laughed. But she knew her fault, and pretty soon, with a little sober face, she said:

"I will try to do as the birdie says, mamma;" and all day long she did try, especially if mamma would say "cheerfully," by way of a reminder. Even little Janie, the baby sister, sang "cheerfully, cheerfully," in bird-like tones and with a happy heart.

So the birdie did something besides sing that lovely morning.—*Vantuyt.*

MY MOTHER THAT DIED.

I AM all alone in my chamber now,
The midnight hour is near,
And the fagot's crack, and the clock's dull tick,
Are the only sounds I hear;
And o'er my soul, in its solitude,
Sweet feelings of sadness glide;
For my heart and my eyes are full when I think
Of my mother dear that died.

I went one night to my father's house
Went home to the dear ones all,
And softly I opened the garden gate,
And softly the door of the hall;
My father came out to meet his daughter,
He kissed me, and then he sighed,
And his head fell low on my neck as he wept
For my mother dear that died.

And as I gazed on her innocent face,
As still and cold she lay,
And thought what a dear mother she had been,
And how soon she must decay:
"O death! thou lov'st the beautiful,"
In the woe of my spirit I cried;
For sparkled the eyes, and the forehead was fair,
Of my mother dear that died.

We shall all go home to our Father's house—
To our Father's house on high—
Where the hope of our souls shall have no blight,
And our love no broken tie;
We shall roam on the banks of the River of Peace,
And bathe in its blissful tide;
And one of the joys of our heaven shall be
Our mother dear that died!

June 18, 1880. MARCUS and MARY McSWAINE.

A WORD TO GRUMBLERS.

DON'T be a grumbler. Some people contrive to get hold of the prickly side of everything, to run against all the sharp corners and disagreeable things. Half the strength spent in growling would often set things right. You may as well make up your mind, to begin with, that no one ever found the world quite as he would like it; but you are to take your part of the trouble, and bear it bravely. You will be sure to have burdens laid upon you that belong to other people, unless you are a shirk yourself; but don't grumble. If the work needs doing, and you can do it, never mind about the other one who ought to have done it, and didn't. These workers who fill up the gaps, and smooth away the rough spots, and finish up the job that others leave undone—they are the true peace-makers, and worth a whole regiment of grumblers.

A PHILOSOPHER'S QUESTION.

WHEN Pyrrhus, King of Epirus, was making preparations to wage war against Rome, Ciseas, a wise and good man, asked him what were the expectations as to the result of his career upon which he was about to enter.

"To subdue Rome," answered the king.

"What will you do next, sire?"

"I will conquer Italy."

"And what then?"

"I will subjugate Carthage, the whole of Africa and Greece."

"And when you have conquered all that you can conquer, what will you do then?"

"I will sit down and spend my time in peace and comfort."

"And, sire," said the sage, "what prevents you from sitting down and spending your time in peace and comfort now?"

NEWS ITEMS.

—Oroville, Cal., reports a \$100,000 fire.

—Gold to the amount of \$1,025,000 arrived in New York, from Europe, Sept. 28.

—Fifty hay-barges were burned on the Neva, Monday. The loss was \$50,000.

—The Berlin police force recently seized 40,000 socialist prints and pamphlets.

—The business men of San Francisco report that trade is reviving, and the prospect is encouraging.

—In consequence of the failure of the fisheries, the inhabitants of Gaspe, Canada, are threatened with famine.

—Scarcity of food prevails in Phillips, Sherman, Decatur, Sheridan and Rawlins counties, Kansas, the wheat crop having failed.

—The experiment of running the Sampson Manufacturing Company's shoe shop at North Adams, Mass., with Chinese labor, has proved a failure.

—A report from Walla Walla says that coal has been discovered near Touchet River, while grading for the railroad, said to be fifteen feet thick. It makes good gas.

—A dispatch from Lahore says: By a land-slip at Naine Tal, Bengal, eleven British officers, fifteen soldiers and eleven other people were killed and four injured.

—By the explosion of fire-damp in a mine near Herme, Essen district, Prussia, September 28, eleven workmen were killed and the same number seriously wounded.

—Over twenty miles of the proposed railroad to Snake River from Walla Walla is already graded, and every effort is being made to push the work forward as fast as possible.

—A shock of earthquake was felt at Los Angeles, Sept. 26, at 5:30 p. m. It was of short duration, but was quite pronounced while it lasted. Buildings vibrated, and numbers of people ran into the streets.

—The *Republique Francaise* approves the fresh delay in the naval demonstration, but says that at its expiration the Powers must take energetic action. The same journal also says it would be dangerous for any of the Powers to act separately, and declares that Turkey's duplicity will strengthen European concert.

—A telegram from Smolensk says that 3000 workmen in a factory at Jargero, Poland, have struck against a reduction of wages, and have since committed grave excesses. The Governor, the Chief of the Gendarmerie, and the Public Prosecutor, have gone to the scene, and troops have been dispatched thither.

—The bees in France have attacked the sugar refineries. At the Say manufactory it is calculated that damage to the amount of 25,000 francs is done every year by the bees, who are so indefatigable in revenging themselves on the saccharine interests of mankind that they will empty a large jar full of syrup in less than two hours; and notwithstanding the capture or destruction of two or three bushels of bees a day, their ravages still continue.

—The *Examiner and Chronicle* announces the fact that Rev. E. P. Adams, of Dunkirk, N. Y., having renounced the doctrine of eternal punishment, "has been deposed from the Presbyterian ministry by the Buffalo Presbytery. The vote was thirty-one to seven." "The pulpit of the Dunkirk church was declared vacant. But there comes in the worst of it. Seven-eighths of the church support Mr. Adams, and another irresponsible, independent church will be the result."

—The murder of Lord Montmorris, in Ireland, has excited a feeling of alarm little short of a panic among all respectable classes. Party differences are for the time discarded in the presence of a common and immediate danger. It is said on all sides, with equal dependency and bitterness, that there is no longer any security for life and property, and nobody can feel safe who ventures to assert his rights or discharge the duties connected with possession, occupation or management of land, if his acts conflict with the interests or prejudices of those with whom he has to deal. The country is drifting into anarchy.

—Turkey, after long dallying with the Powers, turns defiant. A dispatch from Ragusa, Sept. 26, says: "The British Consul arrived with Admiral Seymour. Riza Pasha states that he has no order to surrender Dulcigno, and that an act of war against the Albanians will be regarded as an act of war against Turkey." The *Tribune's* London special says: "The naval demonstration hangs fire, and Europe anxiously watches every movement of the parties struggling over the cession of a wretched Adriatic village. But every one knows that it is not the intrinsic value of Dulcigno that has brought the power of United Europe to bear in the matter. What is now happening at Dulcigno is but a sample of what will take place on a larger scale on the frontiers of Greece, and what may involve the most sanguinary continental war since Waterloo, should the rebellious elements stirred up by the Turks to thwart the will of Europe finally break loose from the Sultan's feeble control and spread anarchy and massacre throughout his dissolving Empire. From Scutari to Bagdad there is not a tribe that is not ready to throw off its allegiance to the Padishah, and the revolt of almost anyone of them would cause a disturbance which would vibrate throughout every nation in Europe."

BOOKS IN PAPER COVERS.

- Constitutional Amendment. Condensed, 336 pp. 40 cts.
 - Sanctuary and 2300 Days. Condensed, 224 pp. 30 cts.
 - Faets for the Times. A collection of valuable extracts from eminent authors. 224 pp. 25 cts.
 - Eleven Sermons on the Sabbath and Law. By Elder J. N. Andrews. 226 pp. 25 cts.
 - United States in Prophecy. 200 pp. 20 cts.
 - The Nature and Tendency of Modern Spiritualism. By Elder J. H. Waggoner. 184 pp. 20 cts.
 - The Atonement. By Elder J. H. Waggoner. An examination of a remedial system in the light of Nature and Revelation. 168 pp. 20 cts.
 - The Ministration of Angels, and the Origin, History, and Destiny of Satan. By Elder D. M. Canright. 144 pp. 20 cts.
 - Our Faith and Hope. Sermons on the coming and kingdom of Christ. By Elder James White. 182 pp. 20 cts.
 - Refutation of the Age to Come. By Elder J. H. Waggoner. 108 pp. 20 cts.
 - The Spirit of God, its Gifts and Manifestations to the end of the Christian age. By Elder J. H. Waggoner. 144 pp. 15 cts.
 - The Three Messages of Rev. 14:6-12. Particularly the third angel's message and the two-horned beast. By Elder J. N. Andrews. 144 pp. 15 cts.
 - The Two Laws, as set forth in the Scriptures of the Old and New Testaments. By Elder D. M. Canright. 104 pp. 15 cts.
 - The Morality of the Sabbath. By Elder D. M. Canright. 96 pp. 15 cts.
 - Miraculous Powers. The Scripture testimony on the Perpetuity of Spiritual Gifts. 128 pp. 15 cts.
 - The Complete Testimony of the Fathers of the First Three Centuries Concerning the Sabbath and First Day of the Week. By Elder J. N. Andrews. 112 pp. 15 cts.
 - Matthew Twenty-Four. A clear and forcible exposition of our Lord's discourse upon the Mount of Olives. By Elder James White. 64 pp. 10 cts.
 - The Sunday Seventh-Day Examined. A refutation of the teachings of Mede, Jennings, Akers, and Fuller. By Elder J. N. Andrews. 88 pp. 10 cts.
 - The Seven Trumpets. An exposition of the subject, as set forth in Revelation, Chaps. 8 and 9. 96 pp. 10 cts.
 - The Truth Found. The nature and obligation of the Sabbath. By Elder J. H. Waggoner. 64 pp. 10 cts.
 - Vindication of the True Sabbath. By Elder J. W. Morton, formerly Missionary of the Reformed Presbyterian church to Hayti. 68 pp. 10 cts.
 - Sermon on the Two Covenants. By Elder J. N. Andrews. 48 pp. 10 cts.
 - Hope of the Gospel. By Elder J. N. Loughborough. 86 pp. 10 cts.
 - Christ and the Sabbath; or, Christ in the Old Testament and the Sabbath in the New. By Elder James White. 56 pp. 10 cts.
 - Redeemer and Redeemed. By Elder James White. This work sets forth the plan of Redemption in its three stages. 48 pp. 10 cts.
 - Review of Gillfillan; or, Thoughts Suggested by the Perusal of Gillfillan and other Authors on the Sabbath. 64 pp. 10 cts.
 - Appeal to the Baptists for the Restitution of the Bible Sabbath. 46 pp. 10 cts.
 - Review of Baird. A review of two sermons against the Sabbath and Seventh-day Adventists. By Elder J. H. Waggoner. 64 pp. 10 cts.
 - The Ancient Sabbath. Forty-four objections considered. 88 pp. 10 cts.
 - Life of Christ, in six pamphlets. By Mrs. Ellen G. White:—
 - No. 1. His First Advent and Ministry. 104 pp. 10 cts.
 - " 2. His Temptation in the Wilderness. 96 pp. 10 cts.
 - " 3. His Teachings and Parables. 126 pp. 15 cts.
 - " 4. His Mighty Miracles. 128 pp. 15 cts.
 - " 5. His Sufferings and Crucifixion. 96 pp. 10 cts.
 - " 6. His Resurrection and Ascension. 80 pp. 10 cts.
 - Life of the Apostles, in two pamphlets:—
 - No. 1. The Ministry of Peter. 80 pp. 10 cts.
 - " 2. The Teachings of Paul. 80 pp. 10 cts.
 - Bible Lessons on Prophecy. The Lessons for Bible Classes as issued with the *Youth's Instructor* for 1879. 10 cts.
- TRACTS.—16 pages, 2 cents each. Christ in the Old Testament—The Sabbath in the New Testament—The Spirit of Prophecy—The Old Moral Code not Revised—The Sanctuary of the Bible—The Judgment—Much in Little—The Millennium—The Two Laws—Seven Reasons—The Definite Seventh Day—Departing and Being with Christ—The Rich Man and Lazarus—Elihu on the Sabbath—First Message of Rev. 14—The Law and the Gospel.
- HEALTH AND TEMPERANCE TRACTS.
- Startling Facts about Tobacco. A description of the evil effects of tobacco-using. 32 pp. 4 cts.
 - Tea and Coffee. A careful statement of the objections to the use of these popular beverages. 32 pp. 4 cts.
 - Wine and the Bible. A demonstration that the Bible in no degree sustains the habitual use of alcoholic drinks of any sort. 24 pp. 3 cts.
 - Alcoholic Medication. A protest against the wholesale employment of alcoholic compounds in the form of bitters, tonics, blood purifiers, etc. 16 pp. 2 cts.
 - Pork. This tract exposes the filthy scavenger in all his uncleanness. 16 pp. 2 cts.
 - The Drunkard's Arguments Answered. Leaves no excuse for tipplers. 16 pp. 2 cts.
 - Cause and Cure of Intemperance. 8 pp. 1 ct.
 - Moral and Social Effects of Intemperance. A forcible statement of facts and statistics. 8 pp. 1 ct.
- Address, SIGNS OF THE TIMES, Oakland, California.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, SEPT. 30, 1880.

ELD. HASKELL took the Overland express train on Tuesday morning, on his way to the General Conference.

THE Secretary of the California Conference was not able to furnish his report in time for this week's paper.

As to the time when our Saviour ate his last pass-over, there is a difficulty which good authors scarcely profess to solve. Not considering it of importance we have not made much effort to solve it. This to an inquirer.

RURAL HEALTH RETREAT.

It was announced last June that the trustees intended to make such improvements as would render it first class in its appliances as a sanitarium. We regret that they have not been enabled to do so this season. For this reason, we ceased to advertise it in the SIGNS as such. As a resort, for health and beauty, we do not know its equal. We earnestly hope that steps may be taken which will insure its being opened for treating invalids early next spring. Boarders are still received, and good bathing facilities are afforded. We know it is a pleasant place to visit, and pleasant in which to spend weeks, for we have tried it.

J. H. W.

ACCIDENT AT OAKLAND WHARF.

A SPECIAL train from Sacramento, having on board the First Regiment, National Guard, passed Oakland about 7:30, P. M., Sept. 26. While running at high speed the locomotive struck an open switch, near the wharf, and plunged into the bay. It was followed by the tender, which stood up and acted as a fender, thus preventing the passenger cars from going down. The engineer went down with the locomotive, imprisoned in the cab. No other life was lost.

"GOOD AND PLEASANT UNITY."

THE S. F. Christian Advocate comments approvingly on a Catholic Bishop's letter on Sunday desecration. Behold how pleasant it is for a Protestant to adopt or indorse the following:—

"I must again call your attention to a Diocesan regulation, made and published by us in a Pastoral letter read in all the churches of the Diocese, ordaining: That no Catholic Society could have a picnic, excursion, fair, etc., without the express permission of their Pastor and Bishop, which in no case would be given for a Sunday or Holy day of obligation. "Remember thou keep holy the Sabbath day," is God's own command, and the Christian church in transferring its observance to the Sunday, the Lord's day, enforces the obligation of keeping the Sunday holy, and determines for us in what the Christian observance of the day consists. We must not only rest from all unnecessary, servile work, but we must hear Mass, and spend the day, or at least a good part of it, in the service of God and religious duties."

SPECIAL NOTICE.

WHEN the Pacific S. D. A. Publishing Association was incorporated, the charter allowed only twenty-eight thousand dollars' worth of stock to be issued. As the cause advanced it soon became necessary to have a larger amount of capital stock. Accordingly, our brethren from time to time have paid their money in to the Association, and expected of course to receive their certificates of stock. But having issued the full amount that the charter allowed, this could not be legally done till those holding two-thirds of the stock had signed a petition to have the capital stock increased. This having been done and the capital stock increased to fifty thousand dollars, we are now prepared to issue stock to those who have paid for it, as well as to those who may wish to take stock in the future. But in many instances we do not know the address of the parties. We therefore request all persons who subscribed for stock, on this coast, and who have not yet received their certificates, to write at once to the SIGNS Office, stating their present address in full, the amount of stock paid for, and the time of payment, that the certificates may be forwarded to them by mail.

S. N. HASKELL, Pres.

TOBACCO RAISING.

The Sunday-School Times, in reply to a correspondent, says: "The real question at issue is, Is tobacco a good thing or a bad one in the community? If it is a good thing, then the raising of it is commendable. If it is a bad thing, then the raising of it is a poor business—no matter how many honest people it keeps employed. It is never right to do a wrong thing for the purpose of helping others to live. If they can't live in a good business, they have no business to live. So far as tobacco is concerned, we count it bad, thoroughly bad. We think that the use of tobacco is a filthy habit; a stupefying, brain-deadening habit; a habit injurious to one's own health and character, and a nuisance to one's family, and to all who come in contact with him. But here is where we differ with a great many of our readers. If they are right in approving tobacco raising and tobacco using, we hope that our efforts on the other side will prove of no avail, but that all the rising generation will come to see how good a thing tobacco is, and what a blessing it is in the community. But if our view is the correct one, we trust it will prevail sooner or later—and we have confidence that it will."

ERASTUS BROOKS says that during a journalistic experience of forty years in New York City he has seen the birth and death of one hundred and twenty-five daily newspapers. Three papers only that were being issued in 1837 are still published.

"ROME never changes" has long been the boast of papists. They tried to prove it in Ahualulco, Mexico, not long since, by killing between thirty and forty Protestants. We accept the proof, the case is made out.

INFORMATION WANTED.

MISS SARAH JANE WARD left Colorado for Santa Rosa in 1876. Went to San Francisco in the fall of that year, since which her friends can find no trace of her. She is thirty-four years old, five feet, nine inches high, has brown hair and blue eyes. Information will be thankfully received. Address, Mary J. McCall, Belmont, Ontario (Westminster).

Appointments.

THE quarterly meeting of the Oakland church will be held Sabbath, Oct. 2, 1880. A full attendance is requested. W. J. BOSTWICK, Clerk.

THE quarterly meeting of the Oakland Tract and Missionary Society will be held evening after Sabbath, Oct. 2, commencing at 7:30 P. M. A full attendance of the society as well as of the church is earnestly desired. Let all reports be made out and brought to the meeting. We hope members will not fail to report everything done in the shape of missionary labor. W. J. BOSTWICK, Director Dist. No. 7.

THE quarterly tract and missionary meeting for District No. 7 will be held in Oakland, evening after the Sabbath, Oct. 9, 1880. The librarians of the different societies should be in attendance. W. J. BOSTWICK, Director.

Business Department.

RECEIVED FOR THE "SIGNS."

\$2.00 EACH. Wm Saunders 8-2, T A Townsend 7-35, Mrs B F Patter 7-2, W Harrington 7-87, J E Graham 7-34, Dr B Haines 7-35, E H Reed 7-35, Ephraim Bartley 7-36.

\$1.50 EACH. J W Watts 7-36, H Hapman 7-35, Rebecca M Rice 7-35, L R Simshauser 7-36, Julius Brown 7-35, Y M C A Newton Mass 7-36, Mary A Eife 7-35, Wm Moses 7-36, Mrs Ives Wilson 7-36, E C Bennett 7-35, Mrs L W Singleton 7-35, S H Harrison 7-35, Frank Wardell 7-36, D Failing 7-36, Sarah Kyzer 7-36, Burnett Mosher 7-36, C M Kubbell 7-36.

\$1.00 EACH. Robert Harlow 7-11, Mrs A C Baldwin 7-11, John Bond 7-45, Sophia Maxfield 7-15, Robert Thompson 7-14, S G B 7-11, John T Jones 7-11, Geo F Brown 7-11, J L Dickson 7-23, Mary Martin 7-12, David Quin 7-35, Mrs Benj Goetz 7-11.

50c EACH. Mrs Sarah Sheaver 6-48, Mrs H McKen 7-13, Olive E Merrick 7-4, J A Hardy 6-46, Mrs Sorina Dayton 7-5, Geo W Harsey 7-3, John Blair 7-3.

25c EACH. Mrs Norton Stanley 6-44, Jennie Adams 6-41, T J Patrick 6-41, Joseph Merrifield 6-41, Mrs P B Whitney 6-41, Mrs Eliza Parsons 6-41, S O Jackson 6-41.

MISCELLANEOUS. S G Cunningham 70c 7-11, Mrs Samuel Perry 3.40, 7-36, Samuel Kutz 78c 7-11, Samuel Gruber 78c 7-11, George Kutz 78c 7-11, John M Kutz 78c 7-11, Joseph E Tudron 15c 6-41, James M Lewis 10.00, 7-36, L A Logan 7.50, 7-35, Dr Thomas May 35c 6-40, W D Bower 35c 6-40, Mrs Annie Keester 75c 7-11, Eld Loughborough 15.00, 7-36, J S Miller 6.00, 7-31, L G King 5.00, 7-36, Helen L Morse 7.50, 7-35.

OTHER RECEIPTS.

CAL. PUBLISHING FUND—Harris Bartlett 10.00, F S Austin 10.00, E J Fairman 10.00, Mrs L M Hall 10.00, Maria Beglinger 20.00, Loviss Metcalf 20.00, S A Douglas 10.00, Anna Boyd 30.00, Libbie Saunders 10.00, W R Smith 15.00, Susan Smith 10.00.

CALIFORNIA CONFERENCE—Santa Rosa 12.50, Petaluma 14.25, Healdsburg 6.00, Napa 85.50, Chico 3.00, Red Bluff 24.00, Bloomfield 1.00, Christine 10.00, Woodland 89.35, Lemoore 250.00, Mrs F S Austin 15.00, Elizabeth R Jones 15.00, Yacaville 1.00, Rocklin 10.00, Arbuttle 30.50, Yacaville 22.35, San Jose 27.10, B A Stephens 3.20, Chico 14.45, Woodland 12.75, Lemoore 322.05, Freshwater 1.00, Healdsburg 28.60, Nevada 28.00, Red Bluff 7.85, Petaluma 19.75, Rocklin 10.65, Christine 37.00, Placerville 7.00, Auburn 3.75, Grass Valley .25, J H Waggoner 3.00, Bloomfield Church (F Lamb) 45.00, G A Denison 2.50, Yacaville 5.00, Wm T Hicks 1.00, H Wallace 15.00, St Helena 97.05, Santa Rosa 47.65, San Pasqual 30.00, Fairview 77.75, Henry Rieck 9.00.

BRITISH MISSION—Mrs Scott 50, W T Hicks 2.00.

STANDARD WORKS.

Published and for sale at this Office, and by "Review and Herald," Battle Creek, Mich.

History of the Sabbath and First Day of the Week 100 years. By Eld. J. N. Andrews. 528 pp. \$1.00

The Sanctuary and the 2300 Days of Dan. 8:14. By Elder U. Smith. This work explains the past Advent movement, and makes plain the present position of those who wait for the Lord. 352 pp. \$1.00

Thoughts on Daniel, critical and practical. By Elder U. Smith. An exposition of the book of Daniel, verse by verse. 384 pp. \$1.00

Thoughts on Revelation. By Elder U. Smith. This work presents every verse in the book of Revelation with such remarks as serve to illustrate or explain the meaning of the text. 352 pp. \$1.00

Life of Wm. Miller, with portrait. This book gives interesting sketches of the Christian life and public labors of this pioneer in the Advent movement in this country. 416 pp. \$1.00

Life of Elder Joseph Bates, relating his experience of twenty-five years on ship-board, with incidents of his rise from cabin-boy up to master and owner. The closing chapters relate to his labors in the ministry and in the cause of temperance and other moral reforms. Fine tint paper, 352 pp. \$1.00

Life Sketches of Elder James and Mrs. E. G. White. The early lives and Christian experiences of both are given in this volume. Their subsequent history is so connected with the cause, that this book gives an outline of the rise and progress of our people and our cause. \$1.00 With fine steel portraits of both. \$1.25

Thrilling Incidents in the political Life of Francesco Ugos, while a soldier with Garibaldi, including his perilous escape from the tyrants of Rome, and his subsequent travels in Africa and Syria. 328 pp. \$1.00

The Biblical Institute. This work contains a synopsis of the lectures given at the Battle Creek College by Elder U. Smith, and at Biblical Institutes. 352 pp. \$1.00

The Nature and Destiny of Man. By Elder U. Smith. This work treats on the great questions of the condition of man in death, and his destiny beyond the resurrection. 356 pp. \$1.00

The Spirit of Prophecy: or, the Great Controversy between Christ and his angels, and Satan and his angels, in four volumes. By Mrs. E. G. White. These volumes cover the time from the fall of Satan to the destruction of sin and sinners at the close of the one thousand years of Rev. 20. Each, 400 pp. \$1.00

Vol. I. Old Testament Facts to Christ. \$1.00

Vol. II. Life and Ministry of Christ. \$1.00

Vol. III. The Death, Resurrection and Ascension of Christ, with the Lives of his Apostles. \$1.00

Vol. IV. (In preparation.) \$1.00

The Constitutional Amendment: A discussion between Elder W. H. Littlejohn and the editor of the Christian Statesman, on the Sabbath. 384 pp. \$1.00

Spiritual Songs. A book of hymns and tunes. 537 hymns, 147 tunes, 416 pp. \$1.00 Morocco, gilt. \$1.50

The Song Anchor. A popular collection of songs for the Sabbath-school and praise service. 164 pp. 35 cts. Bound in muslin. 50 cts.

The Bible from Heaven. By Elder D. M. Canright. An argument to show that the Bible is not the work of men, but is in deed and in truth the work of God. 300 pp. 80 cts.

The Soul and the Resurrection, showing the Harmony of Science and the Bible on the Nature of the Soul and the Doctrine of the Resurrection. By J. H. Kellogg, M. D. 75 cts.

The United States in the Light of Prophecy: or, an exposition of Rev. 13: 11-17. By Elder U. Smith. Dealing with our own land and applying to our time. Of surpassing interest to every American reader. 200 pp. 40 cts.

Thoughts on Baptism. By Elder J. H. Waggoner. The subject viewed in the light of the Bible and History. 186 pp. Bound in flexible cloth. 35 cts. Paper covers. 25 cts.

A Word for the Sabbath; or false theories exposed. A poem, by Elder U. Smith. 60 pp. 30 cts. Glazed paper covers. 15 cts.

Bible Lessons for Little Ones, No. 2. Flexible cloth. 15 cts.

Bound Volumes of Review and Herald. Each \$3.00.

The Youth's Instructor for 1879. Firmly bound. \$1.00.

Bible Lessons for Little Ones. A Sabbath-school book designed for the use of beginners, and prepared with special regard for the wants of very young children.

In flexible cloth, 84 pp. 15 cts.

In paper covers, 84 pp. 10 cts.

Gems of Song. A vest-pocket song book containing hymns only. A choice collection. 96 pp., 119 hymns, bound in flexible cloth. 15 cts. In paper covers. 10 cts.

TRACTS.—32 pages, 4 cents each. Redemption—The Second Advent—The Sufferings of Christ—The Present Truth—Origin and Progress of S. D. Adventists—The Celestial Railroad—The Seventh Part of Time—Ten Commandments not Abolished—The Two Covenants—Address to the Baptists—The Two Thrones—Spiritualism a Satanic Delusion—Samuel and the Witch of Endor—The Third Message of Rev. 14.

TRACTS.—24 pages, 3 cents each. The Second Message of Rev. 14—Who Changed the Sabbath?—The Lost-Time Question—Scripture References—The End of the Wicked—Infidel Cavils Considered—The Pocasset Tragedy—Sabbaton.

TRACTS.—8 pages, 1 cent each. The Coming of the Lord—Perfection of the Ten Commandments—Without Excuse—Thoughts for the Candid—A Sign of the Day of God—Brief Thoughts on Immortality—Which Day?—Can We Know? or Can the Prophecies be Understood?—Is the End Near?—Is Man Immortal?—The Sleep of the Dead—The Sinner's Fate—The Law of God—What the Gospel Abrogated—100 Bible Facts about the Sabbath—Sunday not the Sabbath—"The Christian Sabbath"—Why not Found out Before?