

The Signs of the Times.

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

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The Signs of the Times.

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

"WHAT THINK YE OF CHRIST?"

WHAT think ye of Christ? is the test,
To try both your state and your scheme:
You cannot be right in the rest,
Unless you think rightly of him.
As Jesus appears in your view,
As he is beloved or not;
So God is disposed to you,
And mercy or wrath is your lot.

Some take him a creature to be,
A man, or an angel at most;
Sure these have no feelings alike,
Nor know themselves wretched and lost;
So guilty, so helpless am I,
I dare not confide in his blood,
Nor on his protection rely,
Unless I were sure he is God.

Some call him a Saviour in word,
But mix their own works with his plan;
And hope he, his help will afford,
When they have done all that they can,
If doings prove rather too light—
A little they own they may fail—
They purpose to make up full weight,
By casting his name in the scale.

Some style him the pearl of great price,
And say he's the fountain of joys;
Yet feed upon folly and vice,
And cleave to the world and its toys;
Like Judas, the Saviour they kiss,
And while they salute him, betray;
Ah! what will profession like this
Avail in his terrible day?

If asked what of Jesus I think,
Though still my best thoughts are but poor,
I say, He's my meat and my drink,
My life, and my strength, and my store;
My Shepherd, my Husband, my Friend,
My Saviour from sin and from thrall,
My hope from beginning to end,
My portion, my Lord, and my all.

—John Newton.

General Articles.

DEATH OF AARON.

BY MRS. E. G. WHITE.

A SHORT distance from the encampment of the Israelites at Kadesh were the borders of Edom, and through this country lay an easy and direct route to the promised land. Edom had been settled by Esau and his descendants, and the Israelites were directed not to molest this people, for the time to drive them out had not yet come. Moses, however, greatly desired to pass through the country; and he accordingly sent a friendly message to the king of Edom:—

"Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us; how our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us and our fathers; and when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt; and, behold, we are in Kadesh, a city in the uttermost part of thy border. Let us, I pray thee, pass through thy country. We will not pass through the fields, or through the vineyards; neither will we drink of the water of the wells; we will go by the king's highway; we will not turn to the right hand or to the left, until we have passed thy borders."

To this courteous request, a threatening refusal was returned,—

"Thou shalt not pass by me, lest I come out against thee with the sword."

Another earnest appeal was sent to the king, with the promise,—

"We will go by the highway; and if I or my cattle drink of thy water, then I will pay for it; I will only, without doing anything else, go through on my feet."

"Thou shalt not go through," was the answer. Vast armed hordes of Edomites were already guarding the difficult passes, so that any peaceful advance in that direction was impossible, and the Hebrews were forbidden to use violence. They must make the long journey around the land of Edom.

Accordingly, the hosts of Israel again turned toward the south, and made their way over sterile wastes, that seemed even more dreary after a glimpse of the green spots among the hills and valleys of Edom. From the mountain range overlooking this gloomy desert, rises Mount Hor, whose summit was to be the place of Aaron's death and burial. When the Israelites came in front of this mountain, the divine command was addressed to Moses,—

"Take Aaron and Eleazar his son, and bring them up unto Mount Hor; and strip Aaron of his garments, and put them upon Eleazar his son; and Aaron shall be gathered unto his people, and shall die there."

Together these two aged men and the younger one toiled up the mountain height. The heads of Moses and Aaron were white with the snows of six-score winters. Their long and eventful lives had been marked with the deepest trials, and the greatest honors that had ever fallen to the lot of man. They were men of great natural ability, and all their powers had been developed, exalted, and dignified, by communion with the Infinite One. Their lives had been spent in unselfish labor for God and humanity; their countenances showed great intellect, depth of thought, firmness, and nobility of character.

Many years had Moses and Aaron stood side by side in their cares and labors. Together they had breasted unnumbered dangers, and had shared together the signal blessing of God; but the time was at hand when they must be separated.

They moved on very slowly, for every moment in each other's society was precious. There were many steep acclivities to surmount; and as they often paused to rest, they communed together of the past, and the future. Before them, as far as the eye could reach, was spread out the scene of their desert wanderings. In the plain below were encamped the vast armies of Israel, for whom these chosen men had spent the best portion of their lives; for whose welfare they had felt so deep an interest, and made so great sacrifices. Somewhere beyond the mountains of Edom was the path leading to the promised land,—that land whose blessings Moses and Aaron were never to enjoy. No rebellious feelings found a place in their hearts, no expressions of murmuring escaped their lips; yet a solemn sadness rested upon their countenances as they remembered that it was their own sin which had debarred them from the promised inheritance.

Aaron's work for Israel was done. Forty years before, at the age of eighty-three, God had called him to unite with Moses in his great and important mission. He had co-operated with Moses in leading the children of Israel from Egypt. He held up the great leader's hands when the Hebrew hosts gave battle to Amalek. He was permitted to ascend mount Sinai, to approach into the presence of God, and to behold the divine glory. The Lord had conferred upon the family of Aaron the office of the priesthood, and had honored him with the sacred consecration of high priest. He had sustained him in the holy office by the terrible manifestations of divine judgment in the destruction of Korah and his company. It was through Aaron's intercession that the plague was stayed. When his two sons were slain for disregarding God's express com-

mand, by putting common in the place of sacred fire upon the censers, he did not murmur, nor rebel. Yet the record of his noble life had been marred. Aaron committed a grievous sin in yielding to the clamors of the people and making a golden calf at Sinai; and again, when he united with Miriam in envy and jealousy against Moses. And he, with Moses, offended the Lord at Kadesh by disobeying the command to speak to the rock that it might give forth its water.

God designed that both these great leaders of his people should be representatives of Jesus Christ. Aaron bore the names of Israel upon his breast. He communicated to the people the will of God. He entered the most holy place on the day of atonement, "not without blood," as a mediator for all Israel. He came forth from that work to bless the congregation, as Christ will come forth to bless his waiting people when his work of atonement in their behalf shall be finished. It was the exalted character of that sacred office as representative of our great High Priest that made Aaron's sin of so great magnitude.

With deeply sorrowful feelings, Moses removed from Aaron the holy vestments, and placed them upon Eleazar, who thus became his successor by divine appointment. Aaron knew that God was just; and he uttered no complaint, but humbly submitted to the divine will. It is a solemn truth, which should be deeply impressed upon every heart, that a wrong act can never be undone. It may take more than the work of a life-time to recover what has been lost in a single moment of thoughtlessness, or temptation. Had these servants of God, when they stood before the rock at Kadesh, borne uncomplainingly the burden which he had placed upon them, had they not offended him by hasty temper, and the arrogation to themselves of glory which belonged to him, how different would have been their future!

With deep anxiety, the children of Israel awaited the return of their leaders. As they looked upon that large congregation, they saw that nearly all the adults who left Egypt had perished in the wilderness. The penalty pronounced against Moses and Aaron had been made known to the people, and now their absence excited in every heart a foreboding of coming evil. Some were aware of the object of that mysterious journey to the summit of Mount Hor; they knew that the death of Aaron was in consequence of the people's sin; and their solicitude for their leaders was heightened by bitter memories, and many self-accusings.

Heavy indeed seemed the sentence that those who had for forty years patiently shared the penalty of Israel's sin, who had borne with their murmurings, and by earnest intercessions had so often averted from their guilty heads the swift judgments of God,—that these chosen men, overcome at last with the ingratitude and complaining of the people, and letting go for a moment their hold of the divine strength, should be prohibited from sharing the joyous, triumphal entry of the promised land,—that they must, with the rebellious multitude, perish in the wilderness.

By this judgment, God would impress upon his people the lesson, that, whatever the temptation, there is no excuse for sin. Those whom he has called to do a great work for him, he will endow with all the strength required to execute their divine commission. Those only will fail who rely upon their own strength and wisdom, instead of trusting in the mighty God of Israel. A man may explore all the treasures of science and literature, he may reach the very summit of earthly power and greatness; but if he becomes self-sufficient; if he fails to connect with Heaven, and by faith appropriate to himself the promises of God; if he does not become strong in divine strength to battle for the right,—all his exalta-

tion will avail him nothing. The knowledge that fallen man may gain by connection with God will impart a dignity which sits with heavenly grace, and which leads him to place a proper estimate upon his work, and upon all his faculties. He is a co-laborer with God, bearing a commission from the Most High, and working, with all patience, heartiness, and love, for the Master.

God designs that all his servants shall let rays of light shine forth from their holy lives, filling the world with the light of his glory, not their own. Men who live and work for God will possess patience, humility, and meekness, coupled with a reverent, sacred dignity, reflected from the character of Christ. They will manifest simplicity and tenderness, propriety of conduct, and purity of motive and action, which are not earth-born. The Spirit of the Holy One dwells in their hearts, and directs their conduct. And the Divine Presence within, shining forth in the life and character, gives them influence with their fellow-men. This sacred presence must be an abiding power with all who work for God, or he will not accept their labors.

For one sin, Aaron was denied the privilege of officiating as God's high priest in Canaan in offering the first sacrifice in the goodly land, and thus consecrating the inheritance of Israel. Moses was to continue to bear his burden in leading the people to the very borders of Canaan. He was to come within sight of the promised land, but was not permitted to enter it. Here the children of Israel saw that God was no respecter of persons; that the sins of men in exalted stations will no more be permitted to pass unpunished, than if committed by men in lowly positions.

The watching, waiting people, at last see Moses and Eleazar slowly returning; but Aaron is not with them. Upon Eleazar are the sacerdotal garments, showing that he succeeds his father in the sacred office. With quivering lips, and sorrowful mien, Moses tells them that Aaron died in his arms upon Mount Hor, and they there buried him. The congregation break forth into expressions of genuine grief; for they all loved Aaron, although they had so often caused him sorrow. As a token of respect for his memory, thirty days were spent in services of mourning for their lost leader.

The burial of Aaron, conducted according to the express command of God, was in striking contrast to the customs of the present day. When a man in high position dies, his funeral services are attended with the greatest pomp and ceremony. When Aaron died, one of the most illustrious men that ever lived, there were only two of his nearest friends to witness his death, and to attend his burial. And that lonely grave upon Mount Hor was forever hidden from the sight of Israel. God is not glorified in the great display so often made over the dead, and the great outlay of means in returning their bodies to the dust.

Although the whole congregation sorrowed for Aaron, they could not feel his loss as keenly as did Moses. The death of Aaron forcibly reminded Moses that his own end was very near; he would soon lay off the armor, and lie down in death. But short as the time of his stay on earth must be, he deeply felt the loss of his constant companion,—the one who had shared his joys and sorrows, his hopes and fears, for so many long years. Moses must now continue the work alone; but he knew that God was his friend, and upon him he leaned more heavily.

PRAYER.

PRAYER should never be forgotten. Not only should we breathe it forth when in "the congregation of the righteous," but even when alone, it should go up to God as incense from our souls. As we pursue our vocations—whatever our station in life may be—we may be trustfully leaning upon the arm of God.

Secret prayer is too much neglected. Doubtless we are in earnest when we join in prayer at the public meeting; but we suffer our daily cares to make us forget too much our secret devotions.

We need to go to God in secret and alone. Jesus loved secret prayer. On one occasion, we call to mind, he went up into a mountain by himself and continued all night in prayer to God. We have his Spirit. Let us follow its promptings and be like him. Let us pray in secret, that our reward may be public.

Prayer in the family should not be neglected. Twice a day at least the family should solemnly gather themselves together, hear God speak from his word, and offer solemn prayer to his name. Strange it is that this delightful service is so much forgotten, when it so greatly lightens life's burdens and brightens Christian life.

But some men say they can't offer a vocal prayer. No man ought to be that far from God. No man ought to be so afraid of men as to fear to speak to God—as to be ashamed to kneel before him and ask him for his mercies. We ought to talk to God because he is our friend and father. We ought to ask him for his love and care, and thank him for his blessings.—*Baptist Banner*.

NOT GOOD METHODISM.

THE Cincinnati Daily Times of May 29, 1880, speaking of the late session of the Methodist General Conference in that city contained the following:—

The law of the M. E. church, as amended at the present General Conference, reads as follows:

When a minister or preacher disseminates, publicly or privately, doctrines which are contrary to our articles of religion or established standards, let the same process be observed as in cases of gross immorality; but if the minister or preacher so offending does solemnly engage not to disseminate such erroneous doctrines, in public or private, he shall be borne with, till his case be laid before the next annual Conference, which shall determine the matter.

The words "established standards," as used above, refer to sermons and notes of John Wesley, and possibly to certain writings of other early Methodists, which, by the recent action of the General Conference, are made the infallible interpreters, to the denomination, of the Bible.

The Times then proceeds to the inquiry whether the faith of modern Methodists on the subject of the punishment of the wicked is according to the "established standards." And to determine this it quotes a sermon from Wesley "On Hell," in which the literality and eternity of hell-fire is insisted on in the very strongest terms, after which the article continues as follows:

Whatever Methodist preacher disseminates, publicly or privately, a doctrine contrary to the above "established standard," must be treated as if he had committed theft, adultery, falsehood, murder, or any other gross immorality. Observe that the doctrine need not be contradictory to the established standard; it need not be a denial; if it be only contrary to, i. e., other than, and divergent from, the established standard, its dissemination, publicly or privately, even in the most confidential discourse in the most intimate friendship, must be inquired into, as was recently done in a Methodist ministerial trial, and treated as a case of gross immorality, subjecting the offender to expulsion from the ministry and membership of the church. It may be mentioned incidentally that the above "established standard" was actually quoted by the counsel for the church at the trial above referred to, and divergence therefrom in private and public utterances was the *caput criminis* which resulted in expulsion from the ministry and membership of the M. E. church.

The uncompromising heresy-hunter of the Times, having a few unwonted moments of leisure Thursday, started to run down a rumor that there was a certain member of the General Conference who was disseminating doctrines not only contrary but contradictory to the established standard above quoted.

He accordingly laid in wait, *auribus arrectis*, with pencil and paper in hand, for any Methodist preacher who should wander into the lobby of the hall where the Conference sessions are held. To all such he propounded the following question: "Do you believe there is material fire in hell to torment the wicked?" The answers were as follows:

E. Q. Fuller, D. D. (Georgia Conference) editor of the *Methodist Advocate* at Atlanta—I do not.

C. H. Payne, D. D., President of the Ohio Wesleyan University, and a member of the Cincinnati Conference—I do not. I don't know of more than two men of the Methodist Episcopal church that do, and one of them is dead.

Rev. Dr. W. H. Ferris (Northern New York Conference)—I do not believe in the punishment of the wicked by material fire, but I do, of course, believe in the punishment of the wicked.

O. H. Warren, D. D., editor of the *Northern*

Christian Advocate and member of the Central New York Conference, said, "I believe it will not be a material fire. My belief is very positively negative on that point."

J. W. Thompson, D. D., of the Troy Conference—No, I don't believe a word of it.

Rep.—Do you preach to the contrary?

Mr. T.—Oh, yes; I denounce the idea of material fire.

Rev. Dr. William Bush, D. D. (Austin Conference)—I do not believe in it, and nobody else does nowadays.

A. S. Graves, D. D. (New York East Conference)—Oh, pshaw; nobody believes that.

R. M. Hatfield, D. D. (Rock River Conference)—I do not know what it is, but I don't believe it consists in material fire. The language of the Bible, both in regard to Heaven and hell, is figurative, designed to indicate that the first is a state of blessedness and the other is a state of misery, both to the very last degree.

Charles C. Stratton, D. D., President of University, San Jose, California—Oh, no, I don't believe in material fire.

R. S. Rust, D. D. (Cincinnati Conference)—No, sir.

Rev. Dr. A. Wheeler (Erie Conference), editor of the *Pittsburg Christian Advocate*—No, sir; I don't believe in material fire.

C. O. Fisher, D. D. (Savannah Conference)—I would not say outright that there will be material fire in hell, yet I see nothing in the way of it.

Rev. Dr. J. P. Newman (New York Conference)—No, sir. I don't think there will be material fire in hell. I believe as Milton says of the devil: "Where'er I am is hell. Myself am hell." I think the same idea is conveyed in the Scriptures in the words: "Where the worm dieth not, and the fire is not quenched." I believe that hell is in a man.

Rev. Dr. Abijah Marine (North Indiana Conference)—No, sir; I do not.

A. Webster, D. D. (South Carolina Conference)—No, oh, no; I do not believe in material fire in hell. I think that and the golden pavements and the pearly gates are all figures. Fire is that which burns in the soul,—the fire of remorse.

J. A. Price, D. D. (Baltimore Conference)—I don't hold to the materiality of the fire, yet I would not dispute it.

Rev. Dr. W. McK. Hester (Indiana Conference)—I don't believe there is any literal fire in hell. The punishment is more like the smittings of the conscience while living. It is the eternal remembrance of guilt.

The reporter ran across Bishop Haven in the lobby, and stopped him with the question,—

"Bishop Haven, do you believe that there is material fire in hell?"

"Well, I rather think not," said the bishop, with a bland smile.

H. B. Ridgeway, D. D., pastor of the Walnut Hills M. E. Church—I have always regarded the language as figurative, though it is impossible to fully determine it.

Rev. Dr. J. C. Hartzell (Louisiana Conference), editor of the *Central Christian Advocate*, St. Louis—I do not believe in literal hell-fire. These are all figures to express to us the intensity of the suffering there. I don't believe in this furnace business. I do not believe that God runs a furnace anywhere.

B. St. James Fry, D. D. (St. Louis Conference)—I don't think anybody holds that idea. It used to be preached. I heard J. B. Finley preach it when I was a boy, and it frightened me so that I hardly slept for a week, thinking of how I was going to be scorched. But now nobody preaches it.

Rev. Dr. J. G. Eckman (Wyoming Conference)—No, I do not believe it. The punishment is expressed in the most painful things we can find in material things to express it. Therefore, I conclude that the punishment of the wicked is the most painful which it is possible for us to endure.

Rev. Professor C. H. Payne of the Syracuse University—I do not know anything about it.

Bishop Harris—That's too hot a subject to discuss to-day, I think. Don't you?

J. D. Hammond, D. D., of Nevada—No, I do not believe it. I present the view of separation.

Rev. Dr. A. R. Bartlett (Detroit Conference)—No, I don't think it is a material fire.

Horner Eaton, D. D. (Troy Conference)—I don't believe in material hell-fire, but I believe in something worse.

J. S. Smart (Detroit Conference)—No, sir. I do not.

It may be said to all such heretics, It is only the forbearance and indolence of the church which permits you to remain; for not long ago a powerful Conference of the M. E. church fired out a member for a less heresy. He did not deny the materiality of the terrible physical torment of the wicked, but only its eternity, while the arch heretics mentioned above deny even its existence.

CONVERSION.

THE great work of conversion is crucifying the old man—putting to death the carnal mind, which is enmity against God and his law. When this is fully accomplished, there will be peace with God, and his law will be our delight; for it will be fully written in our hearts.

The great battle is with our sinful selves. And there should be no cessation of hostilities, till every root and fiber of the carnal mind—evil surmisings, jealousies, hatred, envy, and the like—are so completely dug out that they will never spring up again. Self-love and self-dignity, which are so easily provoked, can never enter Heaven; for if they should, they would make trouble there. That quality in us that is so quick to see imaginary affronts and slights, putting the worst construction on the words and acts of others, and is so ready to stand up for our rights, taking the defensive so strongly as to be really offensive, must be taken out of us before we pass the gates of the holy city; and the sooner this is done, the better for us. The fact is, our old man has no rights that we, as Christians, are bound to respect. Let us remember this, when he clamors for his rights. We should give him no quarter till he is dead, dead, DEAD. If we suffer him to live, if we give him encouragement and nourishment, he will destroy our peace here, and shut us out of Heaven at last.

There can be no real peace, under the best circumstances to be found in the world, to the suspicious, envious heart. "That ghastly, green-eyed monster which doth make the meat it feeds on," will find food in the most Christian society of this world; and it would be the same, could it find entrance, in the world to come. This is the reason we must be converted and become as little children, in order to enter the kingdom of Heaven.

Brethren, let us engage in this work. Let us fight in this warfare till the victory is fully gained. May the writer and the reader be successful in putting to death the carnal mind. May we be so fully converted to God that his law will be our delight, and that love be fully established in our minds that is void of vain glory, prefers others in esteem, is not easily provoked, thinketh no evil. Rom. 12:10; Phil. 2:3; 1 Cor. 13:5. If we are thus converted, we shall enjoy a peaceable state of mind here, and there can be no doubt of our final salvation; for the Lord will not be willing to leave us out of his peaceable and peaceful kingdom. R. F. COTRELL.

ON WHAT AUTHORITY?

For what reason do men prefer the first day of the week to the ancient Sabbath of the Lord? On what authority do men continually violate the day which God sanctified, and commanded mankind to keep holy? Papists have for Sunday observance the authority of their church. Protestants deny the authority of the church of Rome, and attempt to vindicate the change of the Sabbath by an appeal to the Bible. This is what we wish them to do. We ask them, therefore, to present a single text in which it is said that God has changed his Sabbath to the first day of the week. The advocates of the change have none to offer. If they cannot present such a text, will they give us one which testifies that God ever blessed and sanctified the first day of the week? Its observers admit that they have none to present. But will they not give us one text in which men are required to keep the first day holy, as a Sabbath unto the Lord? They acknowledge that they have none.

On what authority, then, do they exalt the first day of the week above the Sabbath of the Lord, which the commandment requires us to remember and keep holy? There is one reason urged for the observance of the first day of the week, which we will notice. "John was in the Spirit on the Lord's day." Rev. 1:10. It is

claimed that "the Lord's day" here mentioned is the first day of the week. But we ask, What right have they to assume the very point they ought to prove? This text, it is true, furnishes direct proof that there is a day in the gospel dispensation which the Lord claims as his own; but is there one text in the Bible which testifies that the first day of the week is the Lord's day? There is not one. Has God ever claimed any day as his, and reserved it to himself? He has. "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God had created and made." Gen. 2:3. "To-morrow is the rest of the holy Sabbath unto the Lord." Ex. 16:23. "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day." Isa. 58:13. "Therefore the Son of man is Lord also of the Sabbath." Mark 2:28.

Then the seventh day is the day which God reserved to himself when he gave to man the other six; and this day he calls his holy day. This is the day which the New Testament declares the Son of man to be Lord of. Is there one testimony in the Scriptures that the Lord of the Sabbath has discarded his holy day, and chosen another? Not one. Then that day which the Bible designates as the Lord's day is no other than the Sabbath of the fourth commandment.

HIGHER STANDARDS.

EVERY one who succeeds in life has in his mind an ideal standard, which he strives to reproduce in his work; and the more perfect the ideal in the mind the more perfect will be the work produced. The painter finishes a glorious picture, and men admire and praise it; yet he who painted it knows that the vision which first came to his soul far excelled the imperfect work of his hand. The poet writes a simple song, which sinks deep into the hearts of many; yet the poet feels that his brightest dreams cannot be expressed in words. The sculptor sees an angel in the stone, and unveils what seems to other eyes a form of perfect beauty; but the sculptor looks deeper, and sees many an imperfection. The architect erects a splendid mansion; yet it answers not his ideal of beauty.

It is ever thus in life. Our ideals flit on and above us. There is ever something higher and unattained which our hands vainly strive to grasp. It is not given to mortal man to realize his brightest aspirations. We ever reach after some unknown good; but when we obtain immortality, then we shall "know as we are known." Our restless hearts will be satisfied, and our brightest hopes realized. Heaven will more than fill our yearning souls. The bliss and immortal glory of that far-off shining home will give us peace, joy, and perfect happiness.

The artist, sculptor, and poet will there find forms of beauty, songs of glory, and visions of surpassing loveliness. The architect will there see the city that "hath foundations, whose builder and maker is God." The golden streets and pearly gates of the New Jerusalem will more than fill his highest ideals of architectural beauty. The weary ones of earth will lay down their burdens to rest on the banks of the river of life, and all will be satisfied.

Oh, blessed thought! to dwell in the "green pastures and beside the still waters" of our Saviour's love. No more conflicts with sin, no more aches and pains, no more weary days and restless nights, but all joy and light, and we redeemed, purified, and saved.

ELIZA H. MORTON.

HOW TO BE CHEERFUL.

THERE is no better receipt for cheerfulness, in such a world as this, than the habit of taking everything to God in prayer. This is the plain advice that the Bible gives both in the Old Testament and in the New Testament. This was the practice of all the saints whose history we have recorded in the Scriptures. This is what Jacob did when he feared his brother Esau. This is what Joshua did when Israel was defeated before Ai. This is what the church did when Peter was in prison. This is what Paul did when he was cast into the dungeon at Phillippi. It is trying to carry their own burdens which so often makes believers sad. If they will only tell their troubles to God, he will enable them to bear them as easily as Samson did the gates of Gaza.—Sel.

"DEM SUPPOSES."

THOSE who are so anxious about the future as to be unhappy in the present, may learn a lesson from a poor colored woman. Her name was Nancy, and she earned a moderate living by washing. She was, however, always happy. One day one of those anxious Christians who are constantly "taking thought" about the morrow, said to her—

"Ah, Nancy, it is well enough to be happy now, but I should think your thoughts of the future would sober you. Suppose, for instance, that you should be sick and unable to work; or suppose your present employers should move away, and no one else should give you anything else to do; or suppose"—

"Stop!" cried Nancy, "I neber supposes. De Lord is my Shepherd, and I knows I shall not want. And, honey," she added to her gloomy friend, "it's all dem supposes as is makin' you so mis'ble. You orter give dem all up, an jes' trus in the Lord."—Presbyterian.

UNDISCIPLINED TEMPER.

OF all things that are to be met with here on earth, there is nothing which can give such continual, such cutting, such useless pain, as an undisciplined temper. The touching and sensitive temper, which takes offense at a word; the irritable temper, which finds offense in everything, whether intended or not; the violent temper, which breaks through all bounds of reason when once roused; the jealous or sullen temper, which wears a cloud on the face all the day, and never utters a word of complaint; the discontented temper, brooding over its own wrongs; the severe temper, which always looks at the worst side of whatever is done; the willful temper, which overrides every scruple to gratify a whim—what amount of pain have these caused in the hearts of men, if we could but sum up their results! How many a soul have they stirred to evil impulses; how many a prayer have they stifled; how many an emotion of true affection have they turned to bitterness! How hard they sometimes make all duties! How painful they make all daily life! How they kill the sweetest and warmest of domestic charities! Ill temper is a sin requiring long and careful discipline.—Bishop Temple.

ADVICE TO GIRLS.

SOMEBODY gives the following advice to girls. It is worth volumes of fiction and sentimentalism:—

Men who are worth having, want women for wives. A bundle of gewgaws bound with a string of flats and quavers, sprinkled with cologne and set in a carmine saucer—this is no help for a man who expects to raise a family of boys on veritable bread and meat. The piano and lace frames are good in their places, and so are ribbons, frills and tinsels; but you cannot make a dinner of the former, nor a bed blanket of the latter—and awful as may seem such an idea to you, both dinner and bed blankets are necessary to domestic happiness. Life has its realities, as well as fancies, but you make it all decorations, remembering the tassels and curtains, but forgetting the bedstead. Suppose a man of good sense, and of course good prospects, to be looking for a wife, what chance have you to be chosen? You may cap him, or you may trap him, or catch him, but how much better to make it an object for him to catch you. Render yourself worthy of catching, and you will need no shrewd mother or brother to find you a market.

A COMPREHENSIVE PRAYER.

THOMAS A KEMPIS, who died just one hundred years before the German Reformation, is said to be the author of this prayer: "Give me a clear understanding against all error, a clean heart against all impurity, a right faith against all doubtfulness, a firm hope against all difficulties, fervent charity against all indifference and negligence, great patience against all disturbance, holy meditation against every filthy imagination, continual prayer against the devil's assaults, good occupation against the tiresomeness and drowsiness of the heart, and lastly, a devout remembrance of thy holy passion against the wounding of the soul by vices. Assist me, O my God, with all these, thy good gifts, and confirm me in all thy holy words. Amen."—Alliance.

HOW THE BIBLE CAME FROM GOD.

Up on the top of the mount,—of dread Mount Sinai,—Moses received the two tables of stone. On them were written, by God's own finger, the law of the ten commandments. Could we but learn that the whole book of Holy Scripture was in some such way prepared by God,—written by his own hand,—it would be easy to comprehend how the Bible came from God. No one, however, has ever maintained such a theory of inspiration.

But might not God have so possessed himself of the different men who composed the various parts of Scripture, that he, as it were, used their hands to write the words which he wished to be recorded for the instruction of men? If he had so done, it would practically have served the same purpose as actually to have written with his own divine finger. It would, with equal certainty, have been the word of God as given by himself. But if God had used these holy men of old thus (and some claim that he did) as mere instruments,—as mere pens, so to speak, in his hand,—would the characteristics of these different men have shone so clearly through what they wrote? Would there not have been a severe and solemn sameness from one end of Scripture to the other? Would it not have been all the same whether David or Solomon, Isaiah or Moses, Paul or Peter, penned the words? Could we have known the man from their writings! But this sameness we do not find; we find that the writings of one or the other are just such as we should expect from his known temperament, or the circumstances of his history. In some way, then, God used these holy men as men; as variously constituted, with minds and faculties of their own. He employed them in no mechanical way.

As we read the Bible we observe certain very striking things. We behold Jehovah appearing unto Abraham, and telling him of future prosperity and greatness; that is, he holds audible converse with the patriarch, as a man speaketh with his friend, face to face. We see Moses in the mount, looking at heavenly things of which he must construct patterns upon the earth; namely, the tabernacle, with the priestly services and ceremonies thereof. We hear voices coming from Heaven to men, revealing strange portents. Later on we find prophets speaking with confidence about great future events; and specially about the coming of a great person, ages hence. We notice marvelous reasonings in the epistles, and mysterious signs in the closing book of Scripture.

Now such things as these clearly came direct from God. They were special revelations, undoubtedly given by God; and necessarily so, as else they could never have been known. Neither is there any difficulty or obscurity about the way in which they were given by God; we, as it were, hear them with the ear, and see them with the eye. Is this, then, the inspiration of which the Bible speaks when it says: "All Scripture is given by inspiration of God?" is this the way the Bible came to be? No; for if things *unknown* and *unknowable* alone constitute what was given by God, then a very large part of the Bible cannot be ascribed to him. For what becomes of all the historical matter it contains, whether in Old or New Testament? Such things as historical events were known by the writers before they wrote them, were known among the people; it needed no special aid from God to know them.

But now as we look into some of these Bible histories, what do we observe? There is, for instance, that wondrous history which opens the volume. "In the beginning God created the heavens and the earth." The ring of eternity is in these words! But let us reckon from the creation of man, recorded in the first chapter of Genesis, to the death of Moses, in the last chapter of Deuteronomy; and more than twenty centuries intervene. How many volumes would be required to describe the history of the world from the time of Alexander the Great to the present hour? Yet the history of a period equally long is contained within a few pages of our ordinary Bibles. So hear what John says at the close of his gospel: "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Why, then, leave out so many things, and complete the history of Christ within a few leaves of a single book? With such a vast amount of material before them, why and how did Moses and John select only certain parts? Ah! here

entered the wisdom of God. He directed the minds of the writers in the choice of essentials; and in so far *what* they wrote, of all that *might* have been written, was given by God.

As, then, matters strike us thus far, inspiration of the Bible seems to include the *revelation* by God of the *unknown* and *unknowable* things; and the *selection* by God of *known* things. Such revelation made by God, and such selection directed by him, resulting in the sacred Scriptures, made them the gift of God. Thus we may look upon the whole Bible, part by part, as given by God.

But we have hardly reached the true nature of inspiration as yet. Special audible, visible, or prophetic revelations, are means towards it. Selection of essential from among known matters, is one of the results of it. But neither states of ecstasy or exaltation, accompanying and facilitating revelation, nor suggestion, or direction, or superintendence in selection, either separately or combinedly, constitute inspiration. It is something deeper and more radical yet. The question remains. How did God *reach* these writers? How did the Bible come from God through men? The answer is Scripture's own: "Holy men of God spake as they were moved by the Holy Ghost."

The world of thought and emotion is a strange world. Thoughts come and go; feelings are awakened and pass away,—and we know not whence they come, nor whither they go. It is indeed a world of caprice and waywardness. The body is subject to rigid laws. We must eat at regular intervals. We open the eyes, and the eyes must see. We move the feet, and the body must move along. Force may compel the body to occupy a certain position, even though we desire it not. It is different in the realm of thought and feeling. We discover no such rigid exactions here. Thought will be free, and the feelings cannot be forced. The influences here at work are inscrutably subtle. We have a *thought*. Whence came it? Why came it just now? Why came it at all? Again, how did this *feeling* come so strongly and so suddenly upon us? We did not call it; it came unbidden!

But just in the midst of this subtleness of influence, this caprice and wild freedom among the thoughts and feelings, we discover vast opportunities for the operations of God's Holy Spirit. He takes the man entirely as he is; makes no dead instrument of him, but uses him with all his peculiarities of mind and character. The thoughts come; the feelings are aroused; they move in the channels in which all the man's other thoughts and feelings have moved and do move,—he speaks, he writes, and lo, the things that come from him are of God! These things came not by the will of the man, the writer; he did not sit down with the purpose of laboring to produce the thoughts. The thoughts came upon him by special divine influence, and what he thought and felt he brought forth in his own way. Yet in a high and real sense, also, *what* he brought forth was eminently of God. Thus came into existence the poetry of the Bible: the songs of David, the proverbs of Solomon, the deep reflections of Job. Thus the prophets spake, with the still more special aid of visions and voices superadded. Thus, in a natural and yet supernatural way, was Paul sustained in his high and abstruse reasonings. Thus entered the thoughts into the hearts of Paul and the other apostles, which took shape in tenderly affectionate counsels, and faithful and searching rebukes and exhortations. Thus the historians, as their eyes glanced over the teeming field of history, were strengthened or enlightened in their judgments, to choose the right and appropriate circumstances for the sacred record.

Feeble, very feeble, after all we can say, must ever remain our conception of the great and wonderful fact of inspiration. Yet what we have just been saying may help along, at least to some extent, to make us understand how it is that the Bible, though written by men, came from God, and is the word of God. His influence over the minds of these holy men *could be*, and *was*, direct and potent. He *could* and did so convey his truth unto them, that they need not be mistaken about its being from him. His influence, of course, was still near as they wrote. His omniscient eye was upon them, and he could prevent errors in the presentation. Therefore we can have perfect confidence that the Bible *given* by God not only *contains*, but *is*, his everlasting truth. We can build upon it for eternity! We can point humanity to it for the solution of all our doubts and fears, for the creation of mighty hopes that swallow up the

grave itself! The Bible is an unspeakable gift, direct from God. Let men see to it how they use that gift!—*Rev. Daniel Van Pelt.*

PRIDE.

AND now abideth pride, fashion, extravagance, these three; but the greatest of these is pride—simply because it is the root of the whole matter. Destroy the root, and the tree will die.

It is hardly worth while to waste ammunition in shooting at fashion and extravagance as long as the root is alive. Most persons say it does not matter how people dress; pride is in the heart. Very true, but straws show which way the wind blows. A plain exterior may cover up a proud heart; but depend upon it, a fashionable exterior seldom, if ever, covers up a plain heart. Some rules work two ways, but some will not. A lady once asked a minister whether a person might not be fond of dress and ornaments without being proud? He replied, "When you see the fox's tail peeping out of the hole, you may be sure the fox is within." Jewelry and costly and fashionable clothing may all be innocent things in their places, but when hung upon a human form they give most conclusive evidence of a proud heart.

"But is it possible that a man can be found at this advanced age of refinement that dares to write or speak a word against pride and its consequences? The large majority of that class of men died and were handsomely buried some time ago. Now the pulpits have nearly all shut down on that style of preaching. The fact is, we have passed that age, and are living in better times. Our fathers and mothers were far behind the time. They were good enough in their way; but they would not do now. They wore plain clothes, worshiped in plain churches, and sung old-fashioned hymns. They talked and acted like some old pilgrims that were looking for a better country." But they are nearly all out of the way now, and the people have a mind to try a different route. "We can be Christians now, and do as we like." Yes, indeed. We can have fine churches, cushioned seats, costly carpets, a fashionable preacher, and have all our singing done to order. Why, in some of our modern churches the majority of the choir are not even members of the church; and they do sing so sweetly; perfectly delightful! The music rolls over the heads of the congregation like the sound of many waters. Not a word can be heard; but the sound is glorious. Sometimes one sings all alone for a while, then two, and pretty soon the whole choir will chime in until the whole house is filled with the most transporting sound. Now, if this is not singing with the Spirit, and with the understanding also, then what is it? that's the question. I know it is a little risky to speak out against pride at this day, because the church is full of it. It is of no use to deny it. And hundreds who occupy the pulpit, whose duty it is to point out these evils plainly, are like dumb dogs; they don't even bark at it. They just let it go; and go it does. And in proportion as pride gains in a church spiritual power dies out. They will not, cannot, dwell together, for they are eternal opposites. It is a sin and a shame for men and women professing Christianity to spend money the way they do to gratify a proud heart. There are many evils in the land and in the church, but I doubt if any one evil is doing more harm than pride. It has stolen into the church by degrees, and now rules with a rod of iron. Churches that were once noted for their plainness, and whose law still stands against pride and fashion, are practically powerless on the subject.

The religion of Christ is pure, peaceable, gentle, easy to be entreated, and full of mercy. All Christians are baptized with one Spirit into one body. They mind not high things, but condescend to men of low estate. Their highest ambition is to honor God with all they have and are. They are not puffed up, not conformed to this world, but transformed by the renewing of their minds. There is no such thing as a proud Christian; there never was, nor ever can be. Pride is of the devil—it originated with him; and he is managing it most successfully in destroying souls.—*Bishop Weaver.*

AN old colored woman in her wretched little hut, was asked, "How do you manage to live in such a smoke?" She replied, "Why, honey, I say, thanks to the Lord that I have got anything to make a smoke with."

VERY LIBERAL.

REV. DR. TALMAGE (Presbyterian), of Brooklyn, has a baptistry in his Tabernacle. Recently he immersed eighteen converts, sprinkled water on others, and announced himself ready to "pour" those who wished to be poured. This is said to be liberal. It reminds us of what is said to have occurred some years ago in the West. One of the converts, Joseph Duncan, desired immersion. The preacher opposed it. Others also wished to be immersed; and the minister preached on the subject, taking the position that baptism means sprinkling, pouring and immersion, all three, and announced himself ready to baptize the converts, about twenty in number. Eleven stood up for sprinkling. Among them was Joseph Duncan. Those who wished to be "poured" were called up. Joseph Duncan being one of the number, the preacher whispered, "I thought that I baptized you a little while ago." But Joseph replied, "No; you are mistaken; you have not baptized me yet." Whereupon Joseph was "poured." It appearing that several held out for immersion, the people repaired to a stream of water near by, and when the converts presented themselves for immersion Joseph Duncan was among them. The preacher was surprised, and said, "My brother I have already baptized you. I thought you were among the first; I know you were among those that were poured!"

"That is true," said Joseph; "That is true; but you have not baptized me yet. In your sermon, you told us that baptism means to sprinkle, pour, and immerse. If your preaching is correct, I am only two-thirds baptized. I have been sprinkled and poured, now I demand immersion, so as to complete the requirement."

Confounded by Joseph's logic, the liberal minister was obliged to yield, and immersed the persistent convert.

Joseph was right. A good many do as he did, though not always on the same day. It is first sprinkling in babyhood, pouring when older, and finally immersion, to satisfy the voice of conscience. We never knew the order reversed—never knew a convert to begin with immersion and end with sprinkling. Our liberal friends are too liberal. They make for themselves a great deal of trouble, and make for deluded converts a great deal of unhappiness. Better immerse believers at once; or if they really believe that the word for baptism includes the acts of sprinkling, pouring, and immersion, perform these acts at once, and so end all doubt by doing what, according to their theory, baptism, in its various meanings, requires.—*Exchange*.

"MY MOTHER IS HERE."

A LITTLE boy was away from his city home, spending a few weeks in the country. On being asked one day if he was not homesick, his prompt reply was, "No, sir; my mother is here." His best earthly friend was with him and he was contented and happy.

And so it is with the child of God. In this world he is away from his heavenly home. There his best friends and kindred dwell. There are his treasures; there his possessions lie. And yet though he often turns a wishful eye homeward and heavenward, he is not homesick, because his Father, his best friend, is ever nigh. He has a refuge in him; a very present help in all his troubles and trials. He draws near to him day by day, and finds it good so to do. In child-like confidence he casts all his cares and burdens upon him, and is at peace.

A PLAINLY-DRESSED little lady from San Francisco recently appeared at a California watering-place and was snubbed by all the ladies. She sent home for her best dresses and all her diamonds. After her trunks arrived she went to breakfast in a magnificent morning dress made by Worth, and profusely ornamented with diamonds, and her two little children were dressed in the height of fashion. Everybody seemed anxious to make amends for past slights, but she was extremely distant to one and all. She cut them in this way for a week, then packed up her nine Saratoga trunks and sent them home, and resumed her plain and comfortable vacation clothes.

TRUE friendship, like the precious metals, becomes brighter by use; but that which is false soon becomes corroded by the rust of selfishness.

The Sabbath School.

NEVER TOO OLD TO LEARN.

ONE of the saddest things to meet is the breaking down of mental power long before the close of life. Many wrecks of this sort appear all around us, not because it need be so, but because of wrong habits. Many get the idea they can learn nothing important after they are forty or fifty years of age. No doubt it is difficult for those to do so who have never cultivated habits of study. After the mind has become rusty from inactivity, it requires a great effort to make it bright and clear. Like a rusty old sword, it requires a great effort to burnish it. Though it may never become what it might have been, yet patience and perseverance will accomplish wonders.

I recently cut from a paper some interesting and encouraging items, bearing on this point: "Socrates, at an extreme old age, learned to play on musical instruments. Cato, at eighty years of age, began to study the Greek language. Plutarch, when between seventy and eighty, commenced the study of Latin. Sir Henry Spellman neglected the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After this time he became a most learned antiquarian and lawyer. Dr. Johnson applied himself to the study of the Dutch language but a few years before his death. Ludovico Mondaldesco, at the great age of one hundred and fifteen years, wrote the memoirs of his own times. Ogilby, the translator of Homer and Virgil, was unacquainted with Latin and Greek till he was past fifty. Franklin did not commence his philosophical pursuits till he had reached his fiftieth year. Dryden, in his sixty-eighth year, commenced the translation of the *Aeneid*, his most pleasing production."

These are certainly very remarkable instances, but not more so than many others which might be mentioned. Baron Von Humboldt's mind seemed almost as bright and clear when he was ninety as it ever was, and he was one of the ablest men of the century. The present statesmen, whose names are most famous in Europe, such as Lord Beaconsfield, Bismarck, the Emperor William of Germany, Prince Gortschakoff of Russia, and others who might be mentioned, range from sixty-five to ninety years of age. These facts clearly show that it is not necessary for the mind to break down at forty or fifty. What a pity there are so many mental wrecks in middle life. What a loss to the world, and to the parties themselves. The mind is the noblest part of us, and should be cultivated by study, and kept strong by proper habits of thought.

It is a physical law of our existence that proper exercise gives increase of strength. This is so physically, mentally, or morally. If exercise gives strength to every limb, and every faculty, physically and mentally, is it not a duty for those entering the school of Christ to take advantage of this fact, and gain all the instruction and knowledge possible, and thus become intelligent Christians? I love that phrase, "intelligent Christians." Though ignorant and weak-minded people may be true Christians and be saved if they use to advantage the opportunities and gifts granted them, yet how much more satisfactory and useful to be intelligent, to have the mind filled with good thoughts, and thus be able to bless others.

Those who have given themselves up to the world, laboring earnestly for the things that perish, till in middle life, when they commence to serve God, have an important work to do. It will take an effort to turn their mind in the opposite direction, and cultivate those faculties so long neglected. They have no time to lose. It will not do for them to settle down to a lazy, listless life. He is under the more obligation now to be active, in order to redeem the past, make up for loss of misspent time, and recover all the strength possible, which was lost in the past by the mind being perverted to a wrong object. Such should study the sacred Word earnestly, and other good books, and become intelligent concerning what the Lord says. Is it not a disgrace for men and women with mind and understanding, to be unable to give a reason why they believe as they do? Such matters relate to eternal things. They are all important. Yet how few professors are really intelligent in

matters of faith. It is because the mind is not exercised, and the reasons of faith not studied.

All our people should cast their influence in favor of the Sabbath-school. They cannot do this without attending themselves, and learning the lessons. All should do this, not only for the encouragement of the children, but for personal improvement, to keep the mind sharpened up by exercise, bright and keen. It is a terrible shame for people who have not been greatly injured by sickness, to have their minds become a wreck in middle life. It is a confession of abuse of the noblest part of us. There is no need of it. We have heard of a good old German sister, who, at the age of eighty, could not read a word of English. Yet she studied till she could read Elder Andrew's "Sabbath History," containing several hundred pages, all through herself. What a record for those who think they never can learn anything because they are forty or fifty years of age. Let us put aside every habit that hinders us from becoming intelligent.

GEO. I. BUTLER.

Central City, Neb., Sept. 24, 1880.

HOW TO KILL OFF YOUR SUPERINTENDENT.

LET him know that, as a teacher, you can manage your own affairs without his assistance. There are several ways by which you may communicate this information, all or any of them warranted to do the business without a personal announcement; for instance, when he speaks from the desk, be as oblivious as possible of the fact by reading a paper, talking to your class in an undertone, taking account of attendance, finishing up some story you were telling, or taking the class contribution. When the school is asked to sing, remain stoically indifferent to the fact by keeping your seat, thus showing as little respect for the well ordering of the school as could well be. In time of prayer, allow your class, if children, to gaze about the room, occasionally laugh and whisper, to the great annoyance of such as would join in the prayer. In the recitation, seek to entertain the scholars simply, thus killing both ways. Do not attend the appointments of your superintendent. Be sure and let him know, by your absence from teachers' meetings, that you are entirely competent to teach a Sabbath-school class without anybody's assistance, and prefer to teach your own way.

If you are the pastor of the church also, studiously refrain from speaking a word of encouragement or approval from year to year to him whose burden at times seems more than he can bear. Let him know unmistakably by such kind of recognition of service, that all his anxiety, his continuous effort to make a success of his school, his hard, self-sacrificing labor goes for naught, humanly speaking.—*Sabbath Recorder*.

SAYS a devout writer: "There are moments when, whatever be the attitude of the body, the soul is on its knees." But there are moments, too, when, though the body be on its knees, the soul is strutting about on rhetorical stilts, parading in lofty self-sufficiency its tinsel glories before a knee-sore audience. Something of this kind might have been seen the other day at an anniversary occasion. The school and audience were told that they would be led in prayer. But, instead, they were led from prayer by the high strutting leader, while he told the Lord, with a flourish of language, the history of the Sunday-school cause from its beginning. He depicted the marvelous growth and accomplishments of that particular school. He lauded the faithfulness and self-sacrifice of its teachers; the punctuality and liberality of its scholars; the energy, ability, and self-denying labors of its superintendent; and a multitude of other things, ending with an eloquent compliment to the pastor of the church and the audience before him. It was, in its way, very striking. It was in some aspects instructive. But it was not prayer, nor any kin to prayer. We wish we could say there was never anything like it before or since.—*S. S. Times*.

As the sun can be seen only by its own light, so Christ can be known only by his own Spirit. The sun can make dark things clear, but it cannot make a blind man see them. But herein is the excellency of this Divine Sun, that he illuminates not only the object, but the faculty; doth not only open the mysteries of his kingdom, but opens blind eyes to behold them.—*Leighton*.

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, OCTOBER 14, 1880.

THE HOUR OF HIS JUDGMENT COME.

THIS will be true when the message of Rev. 14:6, 7, is fulfilled; for so it declares: "Fear God, and give glory to him; for the hour of his Judgment is come."

Whenever God's word announces anything concerning the Judgment, every mind should give attention, every ear should listen. This is something which concerns all mankind. Other subjects may not interest, because they may treat of things with which we have no especial connection. Not so the Judgment. All are concerned here. For between us and the future world, the searching ordeal of the Judgment inevitably lies. None can escape it. Every member of the human family must pass its trying test, and receive from its decisions a sentence that will determine his or her condition for all that period covered by the fearful word—Eternity!

Let us then not carelessly nor irreverently inquire what, and when, the Judgment is, to which we are brought by the message before us.

This Judgment is a part of the gospel; for the everlasting gospel is what the angel was sent to preach, and all that the prophecy brings to view of his preaching is this appeal to all the people to fear God and give glory to him; for the hour of his Judgment is come.

In the gospel scheme, then, where does the Judgment have a place? and what is it? The gospel is the good news of pardon and salvation through Jesus Christ. And this salvation is secured to us by the following acts on the part of Christ:—

1. Coming down to earth to establish, as prophet and teacher, the new covenant with his people.
2. Dying as our sacrifice.
3. Ministering before the Father, as our priest and mediator, during the gospel age.
4. Coming again in the clouds of heaven to raise the righteous dead and change the righteous living.
5. Clothing them with immortality, and giving them positions of surpassing glory in the kingdom which he shall establish, which shall never end.

But the great event which determines for us all the momentous question who shall be the subjects of Christ's eternal kingdom, is the Judgment of the great day. This fixes the destiny of every one. Paul says that we must all appear before the Judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done whether it be good or bad. 2 Cor. 5:10. And he told the Athenians that God had appointed a day in which he would judge the world in righteousness by that man whom he had ordained, whereof he had given assurance unto all men in that he had raised him from the dead. Acts 17:31. And when John, in prophetic vision, saw a great white throne, and One sitting thereon before the glory of whose face the earth and heavens dissolved and disappeared, he saw the dead stand in the presence of that Being, and receive judgment according to the things written in the books.

Among the great events of the gospel, the Judgment thus holds an important and prominent place. It transpires at the conclusion of human probation. It declares the result of the working of the plan of salvation for 6000 years.

The gospel is one gospel, but it embraces distinct and separate truths, which, at different times, become leading themes of its proclamation. Thus, in the first years of what is known as the gospel dispensation, the burden of evangelical preaching was a crucified and risen Saviour; or, the fact that Christ had appeared in the flesh as a sacrifice for men. In the days of the great Reformation, it was justification through Christ, without the intervention of a human priesthood. As we draw near the end, when the Judgment is impending, and the everlasting kingdom of Christ is to be established, taking such only among the living as are ready to enter therein, this fact, as a matter of course, and from the very nature of the case, rises into prom-

inence, and becomes the leading idea to be urged upon the attention of the people.

So in Matt. 24:14, when the kingdom is about to be established, it is called, "This gospel of the kingdom;" the same gospel as at the beginning, only bringing out more prominently the establishment of the kingdom which the gospel embraces, and which is then soon to be set up. And in the passage before us in Revelation, it is the everlasting gospel; but it here brings to view especially the Judgment, which is the great event impending when this message is given.

By the expression "everlasting gospel," we are not to understand a gospel which is to be preached everlastingly, and never end, but one, the work and results of which are everlasting, being accomplished once for all.

The proclamation of Rev. 14:6, 7, is therefore a second advent proclamation, and can be in order only when the second coming of Christ and the Judgment are near at hand.

This consideration alone effectually bars all attempts to apply this message to any movement in generations past. But as some, in obedience to a prevailing impulse which inclines people to locate all important events "not in your day or mine," attempt to find this message in past ages, even going as far back as the days of the apostles, we inquire if anything has transpired in those ages which can be urged as a fulfillment of this prophecy.

The apostles did not proclaim the hour of God's Judgment come. It would not have been true if they had proclaimed it. Instead of this, they pointed to the future for that event. Paul reasoned before Felix of a Judgment, not come, but to come sometime in the future. Acts 24:25. And he told the men of his generation, not that a day had come, but that one was appointed still in the future, for that purpose. Acts 17:31. He also expressly wrote to the believers in Thessalonica, that Christians should not expect that day till after the long period of papal apostasy. 2 Thess. 2:3.

The temporary preaching of the millennium near the close of the 10th century did not fulfill the prophecy. For those engaged in that work did not proclaim the hour of God's Judgment come. It would not have been true if they had proclaimed it. And, moreover, that movement was based on a mistaken application of the prophecies respecting the thousand years.

The reformers did not fulfill this prophecy. Martin Luther held and taught that the Judgment would not come for 300 years from his day.

The "Fifth Monarchy Men" of Cromwell's time did not fulfill it. For that movement was unscriptural and fanatical, limited in extent, and brief in duration.

But we come to our own time and find a movement which shook the churches of all Christendom. We find men moved as if by a divine impulse, giving utterance to a definite and specific proclamation through Europe, Asia, and Africa; while a thousand ministers took up the theme in the more enlightened lands of England and America. We find them sending forth the tidings to every missionary station on the globe.

And what was it? The announcement of the advent near; the proclamation of the soon coming of Christ, and the end of the present dispensation. The great Advent movement of the last 33 years cannot be ignored. Many may affect to regard it as a very insignificant affair, and reserve their heartiest terms of contempt for occasions of its mention. But it matters not that multitudes are blind to the importance and significance of this movement. The Scribes and Pharisees saw in Christ himself only a malefactor worthy of death. But the sound has gone forth, and who has not heard it? This is enough.

Those who were engaged in preaching the soon coming of Christ between the years 1840 and 1844, claimed to be giving the first message of Rev. 14. And the movement answers to the prophecy in every particular.

1. It answers to it in time; for it has come forth at the very time when all prophecy and all signs show that the end is at hand.

2. It answers to it in the nature of the message proclaimed; for it points to the Judgment.

3. It answers to it in extent; for it has gone to all the world.

Now, no movement ever took place at the very time when such a movement was predicted to occur, and

accomplished the very work specified in the prophecy, without being a fulfillment of that prophecy.

In the great advent movement of the present generation, therefore, we have a fulfillment of the first message of Rev. 14, which announces the hour of God's Judgment come. The nature of this Judgment will be considered at a future time. U. S.

THE NATURE OF EARLY FIRST-DAY OBSERVANCE.

THE history of first-day observance in the Christian church may be fitly illustrated by that of the bishops of Rome. The Roman bishop now claims supreme power over all the churches of Christ. He asserts that this power was given to Peter, and by him was transmitted to the bishops of Rome; or rather that Peter was the first Roman bishop, and that a succession of such bishops from his time to the present have exercised this absolute power in the church. They are able to trace back their line to apostolic times, and they assert that the power now claimed by the pope was claimed and exercised by the first pastors of the church of the Romans. Those who now acknowledge the supremacy of the pope believe this assertion, and with them it is conclusive evidence that the pope is by divine right possessed of supreme power. But the assertion is absolutely false. The early pastors, or bishops, or elders, of the church of the Romans were modest, unassuming ministers of Christ, wholly unlike the arrogant bishop of Rome, who now usurps the place of Christ as the head of the Christian church.

The first day of the week now claims to be the Christian Sabbath, and enforces its authority by means of the fourth commandment, having set aside the seventh day, which that commandment enjoins, and usurped its place. Its advocates assert that this position and this authority were given to it by Christ. As no record of such gift is found in the Scriptures, the principal argument in its support is furnished by tracing first-day observance back to the early Christians, who, it is said, would not have hallowed the day if they had not been instructed to do it by the apostles; and the apostles would not have taught them to do it if Christ had not, in their presence, changed the Sabbath.

But first-day observance can be traced no nearer to apostolic times than A. D. 140, while the bishops of Rome can trace their line to the very times of the apostles. Herein is the papal claim to apostolic authority better than is that of the first-day Sabbath. But with this exception, the historical argument in behalf of each is the same. Both began with very moderate pretensions, and gradually gaining in power and sacredness, grew up in strength together.

Let us now go to those who were the earliest observers of Sunday and learn from them the nature of that observance at its commencement. We shall find, first, that no one claimed for first-day observance any divine authority; second, that none of them had ever heard of the change of the Sabbath, and none believed the first-day festival to be a continuation of the Sabbath institution; third, that labor on that day is never set forth as sinful, and that abstinence from labor is never mentioned as a feature of its observance, nor even implied, only so far as necessary in order to spend a portion of the day in worship; fourth, that if we put together all the hints respecting Sunday observance, which are scattered through the fathers of the first three centuries, for no one of them gives more than two of these, and generally a single hint is all that is found in one writer, we shall find just four items: (1) an assembly on that day, in which the Bible was read and expounded, and the supper celebrated, and money collected; (2) that the day must be one of rejoicing; (3) that it must not be a day of fasting; (4) that the knee must not be bent in prayer on that day.

The following are all the hints respecting the nature of first-day observance during the first three centuries. The epistle falsely ascribed to Barnabas simply says: "We keep the eighth day with joyfulness." Justin Martyr describes the kind of meeting which they held at Rome and in that vicinity on that day, and this is all that he connects with its observance. Irenaeus taught that to commemorate the resurrection, the knee must not be bent on that day, and mentions nothing else as essential to its honor. This act of standing in prayer was a symbol of the resurrection, which was to be celebrated only on that day, as he held. Bardesanes the Gnostic represents the Christians as everywhere

meeting for worship on that day, but he does not describe that worship, and he gives no other honor to that day. Tertullian describes Sunday observance as follows: "We devote Sunday to rejoicing;" and he adds, "We have some resemblance to those of you who devote the day of Saturn to ease and luxury." In another work he gives us a further idea of the festive character of Sunday. Thus he says to his brethren: "If any indulgence is to be granted to the flesh, you have it. I will not say your own days, but more too; for to the heathens each festive day occurs but once annually; you have a festive day every eighth day." Dr. Heylyn spoke the truth when he said:—

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

The Sunday festival in Tertullian's time was not like the modern first-day Sabbath, but was essentially the German festival of Sunday, a day for worship and for recreation, and one on which labor was not sinful.

But Tertullian speaks further respecting Sunday observance, and the words now to be quoted have been used as proof that labor on that day was counted sinful. This is the only statement that can be found prior to Constantine's Sunday law that has such an appearance, and the proof is decisive that such was not its meaning. Here are his words:—

"We, however (just as we have received), only on the day of the Lord's resurrection, ought to guard, not only against kneeling, but every posture and office of solicitude, deferring even our businesses, lest we give any place to the devil. Similarly, too, in the period of Pentecost; which period we distinguish by the same solemnity of exultation."

He speaks of "deferring even our businesses;" but this does not necessarily imply anything more than its postponement during the hours devoted to religious services. It falls very short of saying that labor on Sunday is a sin. But we will quote Tertullian's next mention of Sunday observance before noticing further the words last quoted. Thus he says:—

"We count fasting or kneeling in worship on the Lord's day to be unlawful. We rejoice in the same privilege also from Easter to Whitsunday."

These two things, fasting and kneeling, are the only acts which the fathers set down as unlawful on Sunday, unless, indeed, mourning may be included by some in the list. It is certain that labor is never thus mentioned. And observe that Tertullian repeats the important statement of the previous quotation that the honor due to Sunday pertains also to the "period of Pentecost," that is, to the fifty days between Easter or Passover and Whitsunday or Pentecost. If, therefore, labor on Sunday was in Tertullian's estimation sinful, the same was true for the period of Pentecost, a space of fifty days! But this is not possible. We can conceive of the deferral of business for one religious assembly each day for fifty days, and also that men should neither fast nor kneel during that time, which was precisely what the religious celebration of Sunday actually was. But to make Tertullian assert that labor on Sunday was a sin is to make him declare that such was the case for fifty days together, which no one will venture to say was the doctrine of Tertullian.

In another work Tertullian gives us one more statement respecting the nature of Sunday observance: "We make Sunday a day of festivity. What then? Do you do less than this?" His language is very extraordinary when it is considered that he was addressing heathen. It seems that Sunday as a Christian festival was so similar to the festival which these heathen observed that he could challenge them to show wherein the Christians went further than did these heathen whom he here addressed.

The next father who gives us the nature of early Sunday observance is Peter of Alexandria. He says: "But the Lord's day we celebrate as a day of joy, because on it he rose again, on which day we have received it for a custom not even to bow the knee." He marks two things essential. It must be a day of joy, and Christians must not kneel on that day. Zonaras, an ancient commentator on these words of Peter, explains the day of joy by saying, "We ought not to fast; for it is a day of joy for the resurrection of the Lord." Next in order, we quote the so-called Apostolic Constitutions. These command Christians to assemble for worship every day, "but principally on the Sabbath day. And on the

day of our Lord's resurrection, which is the Lord's day, meet more diligently, sending praise to God," etc. The object of assembling was "to hear the saving word concerning the resurrection," to "pray thrice standing," to have the prophets read, to have preaching and also the supper. These "Constitutions" not only give the nature of the worship on Sunday as just set forth, but they also give us an idea of Sunday as a day of festivity:—

"Now we exhort you, brethren and fellow-servants, to avoid vain talk and obscene discourses, and jestings, drunkenness, lasciviousness, luxury, unbounded passions, with foolish discourses, since we do not permit you so much as on the Lord's days, which are days of joy, to speak or act anything unseemly."

This language plainly implies that the so-called Lord's day was a day of greater mirth than the other days of the week. Even on the Lord's day they must not speak or act anything unseemly, though it is evident that their license on that day was greater than on other days. Once more these "Constitutions" give us the nature of Sunday observance: "Every Sabbath day excepting one, and every Lord's day hold your solemn assemblies, and rejoice; for he will be guilty of sin who fasts on the Lord's day." But no one can read so much as once that "he is guilty of sin who performs work on this day."

Next week we will continue the examination.

J. N. A.

THE CAMP-MEETING AT CENTRAL CITY, NEBRASKA.

THIS meeting, held Sept. 23-28, in a grove on an island in Platte river, three miles from the above-named place, was the annual Conference of the Seventh-day Adventists of Nebraska. Some two hundred and fifty were present. This State is not favorable for camp-meetings, because of the scarcity of timber, there being very few suitable places near the towns. Nebraska is a vast prairie plain, with very little timber, except what skirts the streams, and little enough of that.

There has been quite a rapid growth of our denomination in this State, not only because the ministers of the Conference are laboring earnestly to bring people to see the importance of the truth, but because many have settled here from other States who were previously believers. There is a good class of sober, industrious people, settling in Nebraska. It is a good field in which to labor. The attendance of those not of our faith was not large, it being too great a distance from town, and there having been a soldier's reunion only a day or two before our meeting commenced, which thousands attended.

Our meetings were profitable. The preaching was plain, and practical, and intended to show the necessity of earnest devotion, and the importance of bearing the fruits of the Spirit of God,—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance," and in short, what it is to be a Christian, truly a follower of Jesus Christ. No pretense of doing this will answer; the reality must appear. In this age of the world, when popularity has nearly taken the churches, and the "love of many has waxed cold," when the "form of godliness without the power," prevails everywhere, we find it necessary to thoroughly instruct the people in the fundamental principles of the Christian religion, and show them that nothing will answer in place of this.

We must "do justly, love mercy, and walk with God." The necessity and nature of true conversion must be fully presented. "Except ye be converted, ye cannot enter into the kingdom of God." Rather an interesting incident, illustrative of this course, occurred at our meeting. A Congregationalist minister, living near, attended many of our meetings. He had become a believer in the final destruction of the wicked. Because he could not see and preach the beauties of eternal torment, his support was cut off, and he was forced to labor otherwise for a livelihood. Near the close of our meeting, he came to us to obtain facts and statistics concerning our people, as he wished to write a report of our meeting to secular papers of which he was a correspondent. He stated that he came to our meeting, supposing we were nearly infidels, but was surprised and pleased to find himself mistaken. He stated that he formerly lived at Oberlin, Ohio, when President Finney was laboring so earnestly, and the college was founded there. He said the earnest-

ness of our preaching reminded him of that, and that he had not heard such kind of preaching for many years. We were not foolish enough to take his remarks as complimentary to the preachers, but simply as illustrative of the condition of things in the religious world. Our opposers sedulously endeavor to make the people believe we are about like infidels in our views, and are not sound in religion; while the fact is, that this is a genuine religious reformation, calling the people back to the old paths, and earnestly pleading with them to give their hearts to God, as a preparation for the coming of Christ.

On the Sabbath, fully two-thirds of the congregation came forward for prayers, and many good testimonies were borne. On Monday also, God's blessing came very near us while pleading with the people to consecrate themselves to God. Five were baptized by Eld. Boyd. We had a precious parting meeting Tuesday morning, closing up with the ordination of Bro. A. J. Cudney to the gospel ministry, by the laying on of hands and solemn prayer. The sweet and melting influence of God's Spirit rested upon us, and many were in tears. Hearts were softened before him. We felt that this step was owned of God. May God make him a very useful man. GEO. I. BUTLER.

Kansas City, Mo., Sept. 29, 1880.

THE OLD TESTAMENT.

It seems surprising how far the advocates of error are sometimes carried in their blind zeal to defend their favorite, but erroneous, theories from the force of simple, unadulterated truth. An illustration of this is the notion, becoming so prevalent, that the teachings of the Old Testament are not to be received as Christian doctrine, or even moral instruction; some contending that it is the old covenant, and others asserting that it has no more connection with salvation than an almanac or spelling book.

As one of the "Two Witnesses" is thus slandered and impeached, a word in its defense may not be amiss. And by way of introduction, the following from Mrs. H. B. Stowe is in point: "It is too much the fashion of this day to speak slightly of the Old Testament. Apart from its grandeur, its purity, its tenderness and majesty, the Old Testament has a peculiar interest to the Christian from the fact that it was the BIBLE OF THE LORD JESUS CHRIST." This fact alone is forcible, and entitles the book to our respect and confidence, but its force is heightened by a consideration of how our Lord himself regarded it. He says, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me. . . . For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John 5:39, 46, 47.

This must, of course, refer to the Old Testament, as does the following: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 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." 2 Tim. 3:14-17.

Paul also declares that the gospel was "promised afore by His prophets in the Holy Scriptures," and "now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." Rom. 1:2; 16:25. Such testimonies as the above show that the Old Testament is very closely related to the subject of salvation, modern sectarian partisans to the contrary, notwithstanding.

The New Testament was not given to take the place of the Old, but to illustrate and enforce its practical instruction, making such additions as the change of dispensation required, and to furnish a record of the fulfillment of many of its wonderful predictions. Indeed, much of the New Testament would be without force and meaningless had we not the Old containing the predictions of which the events recorded in the New are cited as fulfillments. The same may be said of other allusions to the Old Testament. For instance, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." How much of the force of this beautiful figure would be lost had we not the historical account of the event and its

attending circumstances. Such instances are numerous; and thus it is shown that the "Two Witnesses" are united and harmonious in their testimony; and happy is the man who gives such heed to them as to be made wise unto salvation, and, by keeping the "commandments of God and the faith of Jesus," escapes the impending judgments threatened by both upon the ungodly of this generation.

S. B. WHITNEY.

DEPARTING AND BEING WITH CHRIST.

THE following good illustration of the language of the apostle, expressing his desire to depart and be with Christ, is found in Gilfillan's work on the Sabbath, p. 450. It is given by Rev. John Jameson of Methven, Scotland. "A man," says Mr. Gilfillan, "at once of high genius, the most saintly character, and the warmest, tenderest heart."

"For some time before his death, his mind on these occasions turned frequently to the doctrine of the resurrection; and at one time, with the view perhaps of apologizing for this, he spoke nearly as follows:—'My children, I never like to dwell long on the thought of death; that is a gloomy subject; my mind is always for bounding off to the bright morning of the resurrection, a morning so full of life, and peace, and joy. Ah! that is the morning which will vanquish death, and swallow up in perfect victory all the ill it has ever done to this poor heart of mine, by tearing asunder the finest ties which bound it to the earth, and sending some of our fairest flowers to the dull, cold grave. Why should death hold so many, all their days, in the bondage of its fear? What is it to die, but just to wink and to be with Christ?' This last thought seemed to dwell in his mind, and to yield him much enjoyment. When, not long before his death, a Christian friend spoke to him rather despondently of the long and weary ages that the body must lie in the grave, he replied in his usual hearty way, 'It is just to-morrow morning; you never think the night long when your sleep is sound.'"

This eminent minister could understand that, to the utterly unconscious, the period of time from death to the resurrection was as nothing; like a wink of the eye, or like the coming of the morning to one whose sleep is sound. It is evident that he saw no necessity for the modern spiritualistic view, that men go to their reward at death. His mind, like Paul's, was "for bounding off to the bright morning of the resurrection." Then the crown is to be given. "Henceforth [from the time the earthly course is finished] there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Neither the apostle, nor Mr. Jameson, looked to death for their reward; but to the resurrection, which should give the victory over death. Yet those whose minds are filled with the idea that the real man escapes death wholly, may still contend that both held the now popular view.

R. F. COTRELL.

YE AND WE.

BECAUSE our Saviour said, "When ye shall see these things," it is claimed that the disciples then present were to see the predicted signs, and consequently that all was fulfilled in their day. But the signs did not appear in their days; consequently the ye is addressed to those living at the present time, when they have been seen.

Speaking of the second advent, and the resurrection of the just, Paul says, "We which are alive and remain unto the coming of the Lord," the simple meaning of which is those Christians that shall be alive at that time.

But to excuse themselves for not believing that the advent is near, now since the signs of it have appeared, it is claimed that the apostles and primitive church expected it in their day. Why? Because Paul says, "We which are alive," etc. The objector will not see that Paul cautioned the church of that day not to believe that it would come in their day, because the apostasy and the man of sin must come first. They cannot understand that the apostles were prophets, and that some of their writings are to have their fulfillment long after their generation should have passed away.

To be consistent with themselves, they must hold that Isaiah who prophesied seven hundred years before Christ, had a personal participation in the things which he describes thus: "When we shall see him," "We hid as it were our faces from him," "He was despised, and we esteemed him not." But Isaiah did not live to take

a personal part in rejecting and crucifying the Christ. These predictions were fulfilled by the Jews when Christ appeared. Even so, the words of Paul are about to be fulfilled: "We which are alive and remain to the coming of the Lord," etc.

The Missionary.

THE SILVER PLATE.

THEY passed it along from pew to pew,
And gathered the coins, now fast, now few,
That rattled upon it; and every time
Some eager fingers would drop a dime
On the silver plate with a silver sound,
A boy who sat in the aisle looked 'round
With a wistful face—"Oh, if only he
Had a dime to offer, how glad he'd be!"
He fumbled his pockets, but didn't dare
To hope he should find a penny there;
And much as he searched, when all was done,
He hadn't discovered a single one.

He had listened with wide-set, earnest eyes,
As the minister, in a plaintive wise,
Had spoken of children all abroad
The world who had never heard of God—
Poor, pitiful pagans who didn't know,
When they came to die, where their souls would go,
And who shrieked with fear, when their mother made
Them kneel to an idol-god—afraid
He might eat them up—so fierce and wild
And horrid he seemed to the frightened child.
"How different," murmured the boy, while his
Lips trembled, "how different Jesus is!"

And the more the minister talked, the more
The boy's heart ached to its inner core;
And the nearer to him the silver plate
Kept coming, the harder seemed his fate
That he hadn't a penny (had that sufficed)
To give that the heathen might hear of Christ;
But all at once, as the silver sound,
Just tinkled beside him, the boy looked 'round,
And they offered the piled-up plate to him,
And he blushed, and his eyes began to swim.

Then bravely turning, as if he knew
There was nothing better that he could do,
He spoke, in a voice that held a tear,
"Put the plate on the bench beside me here."
And the plate was placed, for they thought he meant
To empty his pockets of every cent.
But he stood straight up, and softly put
Right square in the midst of the plate—his foot,
And said, with a sob controlled before,
"I will give MYSELF—I have nothing more!"

—Margaret J. Preston.

THE CAUSE IN CALIFORNIA.

OUR good camp-meeting is in the past, and those who attended it have returned to their homes much encouraged. If not encouraged, the fault must have been their own; for those who took an interest in seeking God, realized more or less the presence of his holy Spirit. The restraining influence of his Spirit upon everything that would cause confusion, the interest to hear the truth manifested on the part of those not of our faith, the reclaiming of backsliders, and the stand many took to connect themselves with the cause of present truth, indicated, stronger than language could express, the willingness on the part of the Lord to work for his people.

The important question now with us is, Will we acknowledge God in this, move forward, and see of his salvation? Will this meeting be of lasting benefit to the cause in this State? We cannot think otherwise. The coming year should be the most successful one that this Conference has ever witnessed. This can, and will be the case, if each acts well his part. We serve the living God, the Creator of the heavens and the earth, and he will lead his people to greater victories than ever before experienced, if we faithfully follow his opening providence.

1. Extra efforts should be put forth in the missionary work. We should seek for greater devotion, and more of the spirit of Christ in the efforts put forth. Our Vigilant Missionary Societies should labor with greater diligence to spread the knowledge of the truth, by sending the rays of light to those portions of the country and world where the inhabitants have not heard of the soon-coming King.

The volumes of "Spirit of Prophecy," with our other publications, should be in every family of our brethren in the Conference. Daily family reading should be established wherever it is consistent. This will prove a great blessing. Efforts should be made by our ministers and tract officers to bring this about. The truths we profess should become familiar to us. These publications, especially the volumes of "Spirit of Prophecy,"

will throw great light on the Scriptures, and help us to become familiar with them.

2. A special effort should be made for all of our brethren and sisters to become members of the State Tract Society, and labor for the advancement of the truth. Remember the cause of God in your prayers, also your ministers, and those laboring in any sphere. The work of God should be much upon the mind. It should be the theme of conversation.

Of the early church it is said, that when they met, their common salutation was, "The Lord is coming." David says, "I will speak of the glorious honor of thy majesty, and of thy wondrous works." "They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom."

3. The tithe should be regarded with a greater sacredness by many, than heretofore. It should be laid aside from the first-fruits. The figures show that our brethren have done well the past year. Not only should our brethren and sisters having charge of families, sacredly place the tithe in the Lord's treasury, but the children should be taught to realize that God is the giver of every blessing which they receive, and that therefore, an offering should be returned to him. Thus they will learn to acknowledge God in all their ways. We are exceedingly anxious to see this Conference receive all the fullness of the promise recorded in Malachi 3:10-12.

4. The health and temperance work should also be pushed forward the coming year. Each member of the families of our brethren should be represented on the tectotal pledge, and sacredly observe it. Clubs should be organized where they do not already exist, and every consistent means should be resorted to, to make them interesting. Rescue the fallen from the vile habits of tobacco and alcohol, as far as possible. There is almost everything yet to be done, if we, as a people, would stand in the light as it now shines upon us.

5. Hold the vows sacred that were made upon the camp-ground. These were of two classes: One was, to get nearer to God, and be more faithful and devoted to his service; the other was, in making pledges to the tract society reserve fund, and taking shares in the Publishing Association, and life memberships in the General Tract and Missionary Society. The Spirit of the Lord rested upon us, and you did well in making your vows. God accepted them. David says, "Vow and pay." But do not forget them or consider them of no account. When we make a promise to God, and he accepts, it becomes holy, and it is an evil, a source of weakness, to forget its sacredness. "It is a snare to the man who devoureth that which is holy, and after vows to make inquiry." "Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands." See Eccl. 5:1-6; Prov. 20:25; Deut. 23:21-23; Acts 5:1-10.

6. Pray for your ministers; this is important. The apostle Paul depended much upon the prayers of his brethren. We have now a sufficient corps if all prove faithful, and are physically able to run four tents next season. Within one week from the close of our camp-meeting, this number of fields were entered. The future for California, from present indications, looks favorable. The essential thing now is God's blessing. This we can have, if there be one united effort to come near to him. Our interest was never greater for the prosperity of the cause in this State, than now. "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." Ps. 31:24.

S. N. HASKELL.

DENVER, COLORADO.

OUR meeting here has now closed. We have taken down our tent to-day. Have held about fifty services during the six weeks of our stay; the apparent results are not large, but a deep interest has been aroused in the minds of many who have heard. We sold about \$30 worth of books.

Sabbath, Sept. 11, we repaired to the water the second time, and some were baptized; and still there are quite a number more who will go forward in this ordinance at the first favorable opportunity.

A church of twenty-one members has been organized, and every one has adopted the tithing

plan. An elder and deacon were elected. The Sabbath-school is well carried on, and is quite effective. It numbers about thirty members.

All our people here are of good courage, and commence their work in their new relation as a church with zeal and love, fellowship and faith.

Sept. 20.

E. R. JONES.

CLINTON, MAINE.

AFTER the close of our camp-meeting at Waterville, we resumed our meetings in this place. New converts have embraced the truth, and still others are interested, so we are to continue our meetings in a hall, as the nights are too cold for tent-meetings. Seven have been baptized, and we expect others will be soon. Secret opposition is strong. Some run from house to house as soon as they learn of persons who are interested, pretending that they cannot sleep nights for fear they will be led astray; but these persons had lived in sin for years, and yet those who have such a burden for them now had never visited them to get them converted from their sins. Wonderful burden, indeed! We are reminded of the language of Paul in 2 Cor. 11:13-15.

J. B. GOODRICH.

C. STRATTON.

ROCHESTER, MINNESOTA.

I CAME here last Monday; but the evenings are so cold that we need overcoats, and of course but few come out to the meetings. The work moves very slow here; it is hard for the people to break away from the church and other influences that hold them. Ten or twelve have commenced to keep the Sabbath since the tent was pitched here. The interest is still good, and we hope for many more.

Sept. 10.

HARRISON GRANT.

BERLIN, KANSAS.

WE pitched the tent here Aug. 25, and began meetings that evening with a good congregation, which has been increasing up to date. The best of attention is given to the word spoken. Have seldom seen a better interest, people coming several miles to attend our meetings. Four families have decided to obey the truth. We ask an interest in the prayers of God's people.

Sept. 6.

R. F. BARTON.

A. W. CONE.

Temperance.

THE MAJOR'S CIGAR.

"How are you quartermaster?"

"Well, Major, is that you? How are you?"

We met at a railway junction, and, if he had not spoken first, I should not have recognized my Virginia comrade of '64. It was not merely the disguise of a silk hat and shaven cheeks, but—as I told him, after we had chatted a little about each other's ups and downs since the war—I was sure this was the first time I ever saw him, away from the table, without a cigar in his mouth.

"Haven't smoked any for five years," was his reply. "I'm 'down' on tobacco as thoroughly as you ever were."

"Good! Tell me about it."

We locked arms and sauntered up and down the platform. Dropping the dialogue, this was in substance his story:—

"It wasn't a sudden conversion. I never was quite so easy in mind over the habit—when you used to banter me about it—as I pretended to be. I intended, all the time, to taper off when I got home from the army, and not smoke so much. And I did. Smoked less in three weeks than I used to in one. But one summer I went off on some business for our company, which kept me up in the mountains among the charcoal burners, three days longer than I expected. I got out of cigars, and couldn't get any for love or money. In forty-eight hours I was more uncomfortable and unstrung than I ever was before in all my life. I actually borrowed an old Irishman's filthy clay pipe and tried to smoke it. I thought of that miserable summer which we spent crawling about the trenches in Virginia, and I wished I was there again with a cigar in my mouth! Then I began to realize what a shameful bondage I was in to a mere self-indulgence. I—a fellow who secretly prided himself on his self-control, and nerve, and

manliness; who never flinched at hard fare or rough weather—a downright slave to a bad habit, unnerved and actually unfit for business for lack of a cigar! It made me mad at myself: I despised myself for my pusillanimity.

"Going into the matter a little further, I found that the money I had spent for cigars in a dozen years would have paid for my house and furnished it; would have met all the bills for my wife's little summer trip to Europe with me, which has been her one air-castle so long. I saw that I had actually smoked away more money than I had laid out for our library, our periodicals, and our intellectual culture generally. Cigars had cost me nearly twice as much as I had given to church work, missions, and charity. My conscience rose up at the record. I knew I could not plead any equivalent for the outlay. It had not fed me, it had not strengthened me; it had simply drugged me. Every cigar had made the next cigar a little more necessary to my comfort. To use the mildest word, it had been a *useless* expenditure.

"My detention up there in the mountains was calculated to open my eyes to my domestic shortcomings, and I saw, as I never had before, how selfishly unsocial tobacco had made me at home. I smoked before I was married, and my wife never entered any protest against my cigars afterward. But our first baby was a nervous thing, and the doctor told me it would never do for it to breathe tobacco smoke. I got into the way of shutting myself up in the library, evenings, and after every meal, to enjoy my cigars. As I look at it now, nothing is more absurd than to call it a social habit. It's a poor pretense for sociability where a man is simply intent on his own enjoyment. My wife owns up, now, that my tobacco-tainted breath and tobacco-saturated clothing were always more or less of a trial to her. The satisfaction it has given her to be rid of a tobacco atmosphere, and the thought of my contemptibly selfish indifference to her comfort all those years, have humbled me, I tell you. And I wouldn't exchange my own daily satisfaction nowadays in being a *cleaner* man—inside and outside—for the delight that anybody can get out of his cigars.

"I didn't need to go out of my own doors to find reasons enough for giving up the habit, but I think I found still stronger ones, after all, when I went away from home. The more I thought about the harm tobacco does in the community at large, the more I felt that it was time for me to stop giving it the moral support of my example. I don't take as much stock as some folks in the terrible effects of tobacco stories. It depends a good deal on what sort of grandfathers a man had—whether they bequeathed him the temperament of an ox or a race-horse; the constitution of a bull dog or a little tan-terrier. The doctors differ on this matter, and the evidence is strong enough to convict on the other counts of the indictment anyhow. I know I smoked too much, and that my nervous system is the worse for it. And I think the people who are likely to be hurt the most by it are just the ones who are most likely to smoke excessively. And then I've noticed that the medical men who stand up for tobacco are always men who use it and are liable to the suspicion of straining a point in justification of their own self-indulgence.

"On one point, though, I believe the authorities agree. No one denies that it is a damaging indulgence for boys. It means a good deal when smoking is forbidden to the pupils in the polytechnic schools in Paris and the military schools in Germany, purely on hygienic grounds. The governments of these smoking nations are not likely to be notional on that matter. But the use of tobacco by our American boys and young men is excessive and alarming. We ought to save our rising generation for better work than they can do if tobacco saps the strength of their growing years, and makes the descent easier, as no doubt it often does, to worse vices. I don't know how to forgive myself for the temptation I set before my Sunday-school class of bright boys, year after year, by my smoking habits. I always hoped they didn't know that I smoked, but of course they did. It isn't in the family, either, that the selfishness of the habit is most apparent. I don't believe, other things being equal, there is any other class of men who show such a disregard in public for other people's comfort as tobacco users do. I don't mean the chewers who spit in country churches and leave their filthy puddles on car floors. They're hogs. A man would be considered a rowdy or a boor who would willfully spatter mud on the clothing of a lady as she passed him

on the sidewalk. But a lady to whom tobacco fumes are more offensive than mud, can hardly walk the streets, in these days, but that men who call themselves gentlemen—and who *are* gentlemen in most other respects—blow their cigar smoke into her face at almost every step. Smokers drive non-smokers out of the gentlemen's cabins on the ferry-boats and the gentlemen's waiting-rooms in railway stations, monopolizing these public rooms as coolly as if they only had any rights in them. I can't explain such phenomena except on the theory that tobacco befogs the moral sense and makes men specially selfish. Take the people of Germany, for instance. No other western people are such smokers, and no others are so boorish in their behavior;—especially toward women. I don't insist that one fact explains the other; but I have my suspicions."

The major's train pulled in just then, and, as he took my hand to say good-by, its smoking-car drew his parting shot: "See there! Did you ever reflect how the tobacco habit levies its taxes on everybody? The railway company furnishes an extra seat to every smoker, which, in the nature of the case, must be paid for by an extra charge on the tickets of all the passengers. What a rum-pus it would raise if the Legislature should attempt to furnish luxuries to any special class at public cost in this way. How we'd vote 'em down! I vote against *this* thing by throwing away my cigar."—*S. S. Times.*

A TEMPERANCE LECTURE.

THE most thrilling and sadly suggestive temperance lecture is the sight of a once noble, talented man, left in ruins by strong drink. A Washington paper tells of a ragged beggar, well known in the streets of that city, who once held an important command in the army, having been promoted for personal bravery, from a cavalry lieutenant to nearly the highest rank in the military service. One night recently, when he had been too successful in begging liquor to satisfy his craving, and while lying helplessly drunk in the rear part of a Third street saloon, some men thought to play a joke on him by stealing his shirt, and proceeded to strip him. Underneath his shirt, and suspended by a string from his neck, was a small canvas bag, which the men opened, and found it contained his commission as brevet major-general, two congratulatory letters—one from General Grant, and one from President Lincoln; a photograph of a little girl, and a curl of hair—a "chestnut shadow," that doubtless one day crept over the brow of some loved one.

When these things were discovered, even the half-drunken men who found them felt a respect for the man's former greatness, and pity for his fallen condition, and quietly returned the bag and contents to where they found them, and placed the sleeper's clothes upon him. When a reporter tried to interview the man, and endeavor to learn something of his life in the past few years, he declined to communicate anything. He cried like a child when told how his right name and former position were ascertained, and with tears trickling down his cheeks, said: "For God's sake, sir, don't publish my degradation, or my name, at least, if you are determined to say something about it. It is enough that I know how low I have become. Will you promise that much? It will do no good, but will do my friends a great deal of harm, as, unfortunately, they think I died in South America, where I went at the close of the war." Intemperance and the game-table, he said, had wrought his ruin.—*Mercury.*

REV. DR. NEWELL, of New York says: "I knew of a father in this city who had eight sons. He said to them, 'Drink moderately, my sons, and it will be well with you; in immoderate drinking lies the danger.' The father lived a moderate drinker; but his sons became sots, and forty of his descendants have found drunkard's graves." Moderate drinkers, sweeten your next glass with that fact!

SLAVES.

THEY are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

The Home Circle.

WANTED, A MINISTER'S WIFE.

WANTED, a perfect lady,
Delicate, gentle, refined,
With every beauty of person
And every endowment of mind;
Fitted by early culture
To move in a fashionable life.
Please notice our advertisement:
"Wanted, a minister's wife."

Wanted, a thoroughbred worker,
Who well to her household looks,
(Shall we see our money wasted
By extravagant, stupid cooks?)
Who cuts the daily expenses
With economy as sharp as a knife,
And washes and scrubs in the kitchen.
"Wanted, a minister's wife."

A very domestic person,
To "callers" she must not be "out";
It has such a bad appearance
For her to be gadding about;
Only to visit the parish
Every year of her life,
And attend the funerals and weddings.
"Wanted, a minister's wife."

To conduct the ladies' meeting,
The sewing-circle attend;
And when we work for the needy,
Her ready assistance to lend;
To clothe the destitute children
Where sorrow and want are rife;
To hunt up Sunday-school scholars.
"Wanted, a minister's wife."

Careful to entertain strangers,
Traveling agents, and "such";
Of this kind of "angel visits"
The leaders have had so much
As to prove a perfect nuisance,
And "hope these plagues of their life
Can soon be sent to their parson's."
"Wanted, a minister's wife."

A perfect pattern of prudence
To all others, spending less,
But never disgracing the parish
By looking shabby in dress.
Playing the organ on Sunday
Would aid our laudable strife
To save the society's money.
"Wanted, a minister's wife."

—The Primitive Methodist.

THE SICK WIFE.

"WELL, Dr. Wynn, I hope you will soon have her cured up," said George Morley, as the doctor came from the sick wife's room.

"No, George—I am afraid"—and the doctor hesitated. "No, I do not think that I can cure her," he continued, and, cruel as it may seem, he noticed with pleasure the shock of pain which his words gave. "I might give her medicine for the next ten years, if she lives so long, but it would be useless. You must take the case in hand yourself. No one else can do her any good. You seem astonished, but I only wonder you do not know it yourself. I'll tell you just how it is.

Your wife grew up in the city, with brothers and sisters, and other relatives around her, and they made her life happy. There were birds, and pictures, and flowers, and books, to make the days pass pleasantly, and there were entertainments to attend whenever she wished to break the monotony of home life. You know how it is here in this isolated farm-house—but always being a farmer, you do not realize what a sad change it is to the poor girl. I do not believe you have bought a book, or a picture, since she came here. I miss even her papers and magazines. She has not a relative within hundreds of miles, and naturally misses the sympathy of her old friends. How can she help being discouraged? Three years of such life is enough to kill a woman with any heart at all."

"But, doctor, Laura thinks just as I do; that is, that we must be very saving until we get the farm paid for. When this is off my hands, I will build a new house and have all the fine things she used to have at home, but we never should get along in the world if we began that way."

"Much good a new house will do your wife, if you keep on in this way. 'Two by six' will be enough for her, long before you get ready to build it, unless you try to cure her yourself. What a pity you did not marry one of your neighbor's girls! They are used to farm life, and would be at home here, but of course you thought you must have some one a little different. But it would be just as sensible to set one of the florist's hot-house plants in your pasture, and expect it to

repay you with an abundance of fragrant blooms, as to take such a girl from her home and expect her to thrive in yours!" and after that long speech, the doctor got into his buggy and took up the lines.

"But, doctor, wait—don't go yet," said Mr. Morley, whose face expressed his puzzled mind. "I do not see how I could change things here, even if my life depended upon it."

"Nonsense, Morley! You can and will, I know. In the first place, be a lover as well as a husband, and work for her as if you enjoyed it as well as when she was Laura Bateman. Make a shutter for that south window, and put some shelves in it so that she can keep plants. Two or three evenings' work will do it, and such labor of love on your part will bring roses to Laura's pale cheeks again!"

"But plants, and pots, and seeds cost something, doctor, and I am a poor man, you know!"

"Well, I guess sickness 'costs something' too, as you are in a fair way to find out! My coming to-day will be five dollars, and that, expended for pots and plants, or papers, would be a mine of pleasure to your wife. I tell you, your wife is starving to death."

"Why, doctor, we have everything we need to eat! You just ought to see our cellar!"

"Fudge!" said the doctor; "that is just like a man. He is always groveling around in the cellar, and never thinks of getting any higher! Of course I know you have enough for the physical life, and if you were cattle you might thrive on your abundance, but what do you do for that finer sense of man, the spiritual life? How often, now, do you exchange social visits with your neighbors?"

"Why, not often, of course. Laura does not care to go without me, and I am always busy on the farm."

"And how often do you go to church or lectures?"

"Well, we used to go now and then, but we are so far from town that it does not seem to pay to hitch up and go so far."

"No! but I remember when a young man of your size didn't think it any hardship to do his chores early, and gallop off five or ten miles to walk with Laura Bateman down to prayer-meeting! Now, although she needs to go much more than she did then, it is too much trouble to hitch up the horses to take her anywhere! George, you are just getting selfish and lazy, and if you do not cure yourself, there is no hope for your wife. Of course it will cost something to keep her well, but it will cost more to have her sick. First, there'll be extra help in the house, then a doctor's bill of a hundred or so dollars a year, and then a coffin and funeral—"

"For heaven's sake, doctor, stop!" cried the long-suffering husband. "I'll try to do better in the future. You have told me the truth, and I am ashamed of myself. I'll show you a happy girl again, if I live!"

"That is right, my boy! Only love your wife enough, and the rest will be easy. Now I am going in to tell her about the lectures, and if she gets interested in them, see that you do, too, and take her to hear them. They will do her more good than anything in the drug store."

Dr. Wynn entered the sick woman's room with a smiling face. "I came back," he said, "to tell you that Prof. White, of Waynesville, is to give us five lectures next month, and you are to get well right away, so that you may be able to attend."

"Prof. White! Oh, how I should like to hear him!" said Laura, brightening up instantly. "He lectured for the lyceum at home, the winter before I came away. It would seem like old times to hear him again; but George has so much to do that I do not suppose we can go."

"Oh, pshaw, now," broke in the doctor, "if George cannot manage his work I'll come out and help him, for go you must! Just remember that, now, and act accordingly," laughed the doctor, as he drew his gloves on again. "And you are to stop at our house the first time you come to town, for I heard my wife say she had some fine geranium slips for anyone that wanted them."

"Thank you, doctor. I should like so much to have them if I had any place to keep them. I tried keeping plants when I first came here, but I had no good window for them, so I gave it up."

"Well, 'try, try again,' you know," said the doctor. "A shelf or two in this sunny south window would give them a good chance, and

outside shutters would prevent the room's freezing, I guess. Try again, and make it more homelike here!"

The doctor spoke cheerily, but the pale lips quivered, and the tears came in spite of the invalid's effort to keep them back. "Nothing will ever be 'homelike here,'" was her thought, although it was unspoken.

"Now, Laura, you must cheer up. Better times are coming, and we will soon have you up again. I will come to-morrow to see how you are getting along, so good-bye!"

The doctor bowed himself out, but looking back, saw the homesick, sobbing wife, folded in her husband's arms. "They will be all right now," he said, as he gave Selim the lines for his homeward drive.

Mr. Morley was thoroughly aroused, and set about "curing" his wife at once. When his evening work was done, he washed and brushed up, and instead of sitting down with his paper, sat by his wife and talked of the past, the present, and the future. They talked over many little plans for making the home pleasant, that had long laid dormant in Laura's mind, for there was little encouragement to tell them to the man who was always "too busy to attend to it now." He found that it was not time nor money that was needed, so much as a willing hand and heart. The window-shelves were talked over and planned, a needful ventilator settled at last, and the lectures decided upon. Hope sprang up at the touch of loving fingers tenderly stroking her brown hair again, and when the doctor came next day he found his patient in the rocking chair, watching her husband put up the nicely made walnut shelves. He had a wide shelf for the lower part of the window, and two narrow ones to go higher up, and was laughing and chatting as if it were no great hardship to do something to please his wife, although he knew that in consequence of his day spent in "fooling around," as neighbor Stubs called it, he might have to get a load of wood or corn, on a stormy day. He remembered that there had been many a rainy day when he could have done it as well as not if he had wished to. The doctor brought a thrifty little rose-geranium. "Mrs. Wynn said it would cheer you up," he said, as he placed it in the thin, toil-stained hands, that eagerly received it.

"Thanks for her kindness," said Laura. "George is so good! Isn't he fixing my window nicely? Tell Mrs. Wynn not to give all her slips away, for I am going after some myself, soon. George says we cannot afford to miss those lectures, anyway. I am so glad you spoke of them. I shall be so happy to be going somewhere, again." There was no need for the doctor to leave medicine, although he put up a few powders "for the looks of it."

"Ten dollars thrown away," said Mr. Morley to himself when he paid the bill, "or it would have been, rather, if the doctor had not talked to me like a father. Why can't a man have a little sense of his own, I wonder?"

As he went on with his work, he thought of Laura's words to the doctor. "George is so good!" "So good," he soliloquized, "when I've driven all the pleasantness out of her life with my foolish plea of economy, that was not economy at all! 'So good,' when I have failed to cherish her ever since I brought her to this place, that must seem like a desert to her, compared with her old home! 'So good!' Well, I'll try to deserve the name in the future."

And he did deserve it. He discovered that he could do the chores, now, in time for church or lecture, as well as when he was courting Laura, four years ago. Prof. White's lectures well repaid him for all they cost him, and one night they took him home with them, and Mrs. Morley enjoyed the visit as she had not enjoyed a visit for many a day. The plants were not admired by Mrs. Morley alone, for they had a refining influence on her husband also, but he ever declared that the sweetest flowers he knew of, were the pink roses in Laura's cheeks, and a fading leaf on the house plants ever reminded him of the gloomy days when the roses faded from the dear face that might have been hidden from him forever.

As they grew old together the husband learned how a woman might be starving, even when there was a surplus "in the cellar." And giving her the pure and unselfish love, that pertains more to the spiritual than to the physical life, he found it returned to himself in blessings "an hundred fold."—*Western Rural*.

ITEMS OF NEWS.

—Mrs. President Lincoln is in France.
 —The Rinderpest has appeared again in Poland.
 —Smoking is to be prohibited among West Point cadets.
 —Work on the Brooklyn Bridge will continue through the winter.
 —Professor Tyndall has spent the summer rambling among the Alps.
 —The Chileans continue to devastate the northern provinces of Peru.
 —Sixteen hundred immigrants landed in New York last week Wednesday.
 —The widow of Commodore Vanderbilt has an income of \$1,000 a week.
 —Labor strikers are creating riots in Russia, and alarming the government.
 —Reports of death and poverty fill the Russian press from all parts of the interior.
 —Great destitution has been caused in Northwestern Kansas, from drought.
 —The German Government has ordered the expulsion of the French Jesuits who emigrated to Alsace-Lorraine.
 —Six hundred hands in the stove works at Albany, N. Y., are thrown out of employment by the strike of 237 moulders.
 —During the last three and a half months, Memphis has laid down over twenty miles of sewerage pipes, and twenty miles of subsoil drain pipes.
 —Cyrus W. Field has accepted an invitation to dine with a number of prominent citizens of New York before departing for a tour around the world.
 —The Mexican House of Representatives has declared General Gonzales to be President-elect. He will enter on his term of office December 1.
 —The governor of the Fiji Islands and suite, who a short time since arrived from Europe, left New York for San Francisco, Friday last, en route for Australia.
 —The citizens of Ouray held a meeting to-day, and resolved that if the Government did not take steps to get rid of the Utes they would take the matter in their own hands.
 —James M. Stewart, postmaster of the House of Representatives, died in Alexandria, Va., last Thursday. He served in the Mexican war and the Confederate army.
 —Before returning to California, President Hayes will examine the Columbia river bar. It is said that he favors improving the river and bar for more extensive commerce.
 —A telegram from Breslau reports that an accident occurred the 6th in a mine near Kattowitz. Fifty-four workmen were overwhelmed. It is feared that fifty were suffocated.
 —A collision on the Pennsylvania R. R., near Pittsburgh on the night of the 9th, has resulted in the death of twenty-one persons, besides many more who were dangerously hurt.
 —Nine hundred persons are thrown out of employment in Greenock, Scotland, by the burning of the woolen mills there last Thursday. The mills were the largest in Scotland.
 —The five hundredth anniversary of the translation of the New Testament into English by Wycliffe, was celebrated a short time since in Trenton, N. J., and elsewhere, by appropriate services.
 —The semi-annual Mormon Conference convened in Salt Lake, the 6th. Cannon, our six wived delegate to Congress, delivered an address, in which he defied hell and the United States Government to put down Mormonism.
 —The synod of the Russian church is sending a Greek priest with 5000 roubles to purchase a site for a church in San Francisco. Others, it is said, will follow with more money, a choir, and all the accessories of a full-fledged Russian Greek church.
 —Miss Josephine Taylor, daughter of John Taylor, head of the Mormon church, has fled from her home and cannot be found. It is said that she has been out of her mind during the past year, through the efforts of her father to force her into polygamy.
 —A New York Herald special portrays a most serious state of affairs in Ireland. A general strike against rents is threatened, the Land Leaguers and the Fenians have coalesced, and enmity is increasing between Catholic and Protestant, and between North and South.
 —A deputation of landlords called on the Lord Lieutenant of Ireland recently to urge upon him the necessity of taking measures for the protection of life and property. The barracks in several towns in the west of Ireland have been ordered to be repaired for a full complement of troops.
 —Frankfort on the Main, with a population of 100,000, is reputed to be the richest city of its size in the world. It is asserted that there are 100 Frankforters worth from \$4,000,000 to \$5,000,000 each, and 250 who are worth \$1,000,000 and upward. The city is one of the great banking centers of the globe. Its aggregate banking capital is estimated at \$200,000,000, more than one-fourth of which the Rothschilds, whose original and parent house is there, own and control.

—The Presbyterians are alarmed over the marked decrease in the number of members received on profession of faith. There has been a steady decline since 1876. In that year there were 48,240 reported as so received; in 1877 the number was 43,068; in 1878 it decreased to 32,477; in 1879 to 29,196; and in 1880 to 26,838.
 —The writing table which Queen Victoria commanded to be made out of the timbers of the Arctic vessel *Resolute*, has been finished, and will soon be presented to the United States, as a memorial of the courtesy and loving-kindness which dictated the offer of the *Resolute*. The table will form part of the White House permanent furniture.
 —The *Times*, in an editorial, says: "Wherever Mr. Parnell and his fellow-agitators go they leave the country in flames behind them. Deeds of violence are committed which they have not suggested in express terms, but which are in full accordance with the spirit of their harangues, and which they scarcely even pretend to disapprove afterward."
 —The opposition which Baptist ministers met in Russia at first has given away to such an extent that they are now permitted to solemnize marriages. The Russians seem to take readily to the Baptists, as they are immersionists by education and the practice of the Greek church, and consequently have nothing to learn or unlearn on this particular point.
 —President Hayes and party, while in Walla Walla, W. T., enjoyed a novel sight. Several hundred Umatilla Indians, in paint and feathers, appeared before the house where he was stopping, and after he had been introduced to the braves, commenced a war dance, which lasted an hour. The party declared it to be the most novel and interesting feature of their trip.
 —In Southern Russia the fearful Siberian plague, commonly known as the "black death," has broken out in a village near Odessa. The ignorant peasantry are much opposed to the use of disinfectants. The nuns even told the people that all persons would be excommunicated who allowed sulphur to be burnt in their houses. In one village the peasants went so far as to prepare a funeral pile on which they proposed to burn a Sister of Charity who was engaged in some sanitary work. The Sister was only saved by the prompt interference of the police.
 —The Escorial is the palace of the kings of Spain, one of the largest and most magnificent in the world. It was begun by Philip II. in the year 1562, and the first cost of its erection was 6,000,000 ducats. It forms a vast square of polished stone, paved with marble. It may give some notion of the surprising grandeur of this palace to say that according to the computation of Francisco de los Santos, it would take more than four days to go through all the rooms and apartments, the length of the way being reckoned thirty-three Spanish leagues, which is above one hundred and twenty English miles. There are fourteen thousand doors and eleven thousand windows belonging to the edifice.
 —The *Atta*, Oct. 10, contains the following: "The old Egyptian kings and masons of ancient times, who ordered or constructed the obelisks and the pyramids, and who left the signs of their craft upon the foundation stones, ought to awake from the dust of their *tumuli* and be present at such an occasion as that at the Park in New York City, yesterday. The cornerstone of the foundation was laid with Masonic honors and ceremonies, the Brethren in full regalia. So far the movements in reference to the obelisk, its removal, voyage, arrival, and transportation from the ship, have been fortunate, and when it shall have been placed in its assigned position, it will form one of the most interesting objects in that beautiful park."
 —The temperance people of the country are uniting in a testimonial to Mrs. President Hayes for the noble stand she has taken for total abstinence while hostess of the White House. This testimonial will consist of a life-size portrait of Mrs. Hayes, to be painted by one of our best artists, and, when finished, will be placed in the White House. The picture will be engraved, and to every person who contributes five dollars and sends it to Miss Esther Pugh, 54 Bible House, New York City, an engraving will be sent. What remains after the cost of the pictures is paid will serve as a nucleus of a fund to be named in honor of Mrs. Hayes, the interest of which will be used in procuring and circulating TOTAL ABSTINENCE LITERATURE.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 14, 1880.

VISIT AT ROCKLIN, CAL.

MONDAY, Oct. 4, I had the privilege of visiting the Sabbath-keepers at Rocklin. Several of them I had seen at different places, but this was my first opportunity of visiting them at their homes. I enjoyed the occasion very much, and think it was mutually profitable.

Bro. Davis expects soon to remove to Missouri, hoping thereby to improve his health. This will reduce their members. But I trust it will not break up their meetings or their Sabbath-school. There are some in Rocklin who have had such an experience of the goodness of God that it will hold them near to his side, I trust. They will need to increase their diligence with the decrease of their members. God's promises are to the "little flock," even to "two or three." May the Lord give them overcoming faith. J. H. WAGGONER.

DAY OF FASTING AND PRAYER.

IN view of the important time in which we live, the nearness to the Judgment, and the amount of work which should be accomplished in our own State, the feebleness of some of our ministers, and the inability of ourselves, without God, to accomplish anything, also realizing, from the blessings received at our late camp-meeting, God's willingness to help us when we do what we can, we appoint Sabbath, Oct. 23, as a day of fasting and prayer. The object before us should be 1st. That we individually may be enabled to so act our part in this work that God can hear our prayer and bless our efforts. 2d. That God will strengthen and fit up our ministers, who are physically weak, that they may be able to enter the field, and 3d. That God may pour out his Spirit in a special manner on our ministry, and other laborers in the harvest field, and also give success to the publishing interest in our midst.

We suggest that this day be spent by ministers and people, in humbling ourselves before God, in confessing our sins, and in prayer for God's blessing. We recommend that Daniel 9:3-23 be read at this time, and his course be followed.

This is God's work in which we are engaged, and he is more willing to give his Holy Spirit to them that ask him than parents are to give good gifts unto their children. Therefore, it is our sins and coldness which separate us from God, and prevent his working mightily for us in behalf of his precious truth.

In returning to him, we recommend faithfulness on our part, as required in Malachi 3:7, 8, and the performance of duties which we may have thought to be trivial in the past, such as joining the missionary society, and doing some little service for the Lord. This should not be simply a theoretical move, but a turning of the heart to God. We need God to go before us, and give us this year a harvest of souls, and for his own name's sake he will do this.

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

THE WORK IN SWEDEN AND NORWAY.

It is now about four years since a mission in Norway was opened, since which time the work has been steadily progressing. Eld. J. G. Matteson, who has had charge of the work there, gives a very cheering report of a recent visit to several of the churches in Sweden. He says that at Grythytted "forty-seven have united in fellowship to keep the commandments of God and the faith of Jesus. This is the first S. D. Adventist church organized in Sweden; among this number of Sabbath-keepers are several persons of public influence. There are four more believers who keep the Sabbath, and several others who have fully decided to commence in October,—that is, at moving time, when they can be released from their present obligations.

"Sabbath afternoon we celebrated the ordinances of the Lord's house, and felt that it was good to be there on account of the presence of the Comforter. When the sun was going down, three dear souls were buried with Christ by baptism in the clear waters of a beautiful lake. Thus closed this memorable day, in which, probably for the first time, the four great memorials of

the Father and the Son were celebrated in Sweden at one place on the same day.

"Sunday we held two meetings in a grove; these were attended by two hundred attentive hearers. We organized also systematic benevolence, amounting to \$20.10 per quarter."

He also reports three evening meetings held at Amot, where he baptized one candidate, making eight who are there keeping the Sabbath and meet for worship on that day.

After returning home to Christiana, he baptized seven more willing souls. "Up to this time," he says, "we have baptized and received into the church in Christiana one hundred and eleven persons. Of those, four have died, four have gone to America, and four have been excluded. The present membership is ninety-nine."

At the time of writing the above, Elder Matteson intended to start at once for America, to attend the General Conference which has just closed in Battle Creek, Mich.

WHAT A LOTTERY PRIZE DID.

ABOUT six years ago, a young merchant in New Orleans, whose business was fairly successful, was tempted to buy a lottery ticket. He drew a prize of \$20,000.

Money so easily acquired was spent gaily and freely. Habits of lavish expenditure and disregard of business were soon acquired, and in four years Mr. C— found himself a poor man. Instead of going to work he devoted all the money he could raise to the purchase of lottery tickets.

A few months ago, he paid his last penny for three shares in a mammoth lottery scheme. When the day of drawing came they proved to be blanks. He went home without a word to his garret, and the next day was found dead with a bullet through his brain.

Few of our readers have any idea of the extent to which this species of legalized gambling is carried in this country.

THE Boston Watchman (Baptist) expresses the fear that a general collapse of Christian faith is impending. It says, "That general credence of Christianity which has been customary for Protestant nations, has been subjected to such constant and tremendous erosion by floods of modern skepticism, that its fall is imminent. Infidelity has made fearful havoc among the mass of our civilized fellow-men. This is not yet so evident as we fear it may be in a few years. In the decaying tooth the external wall of enamel hides for a time the ravage of caries within, and the gloss of civilization will hide the decay of public faith for the season. But the time of collapse must come."

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