

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.]

"ALL THINGS NEW."

"And He that sat upon the throne said, Behold, I make all things new."

THERE'S shadow on earth's fairest light,
Of human guilt and human tears;
She gropes her way through realms of night,
That once sang with the spheres.
But not the sport of blinded chance,
The heavenly record standeth true;
She waits a full deliverance
When God makes all things new.

The world is old with centuries,
But not for these she bows her head;
Close to her heart the sorrow lies—
She holds so many dead!
Sad discords mingle in her song,
Tears fall upon her with the dew,
The whole creation groans—How long
Ere all shall be made new?

Yet brightly on her smiles the sun,
A bounteous heaven delights to bless;
Oh, what shall be that fairer one
Wherein dwells righteousness?
Oh, happy world! Oh, holy time!
When wrong shall die and strife shall cease,
And all the bells of heaven chime
With melodies of peace.

No place shall be in that new earth
For all that blights this universe;
No evil taint the second birth—
"There shall be no more curse."
Ye broken-hearted, cease your moan,
The day of promise dawns for you,
For He who sits upon the throne
Says, "I make all things new."

We mourn the dead, but they shall wake!
The lost, but they shall be restored!
Oh, well our human hearts might break
Without that sacred word!
Dim eyes look up, sad hearts rejoice,
Seeing God's bow of promise through,
At sound of that prophetic voice—
"I will make all things new."

How long? The ages falter, dumb,
As on the threshold of new birth;
The nations pray, "Thy kingdom come"—
"The new heavens and new earth."
Earth turning, turning, nears that day,
When all the angel-choirs anew
Shall sing, "Old things are passed away,"
God hath made "all things new."

General Articles.

ONE WRONG STEP.

BY MRS. E. G. WHITE.

THE people of Israel, filled with joy and gratitude at their deliverance from the Midianites, proposed to Gideon that he should become their king, and that the throne should be confirmed to his descendants. His answer shows how true and noble were the motives by which he was actuated. "I will not rule over you, neither shall my son rule over you. The Lord shall rule over you." At the divine command, Gideon had willingly gone forth to battle for Israel; he had not shrunk from duty, nor hesitated in the face of danger; but he nobly refused to accept from the people those honors which the Lord had reserved to himself the right to bestow.

God had manifested special favor to Gideon, in selecting him as the instrument through whom to deliver Israel. While great responsibilities rested upon him in this important crisis, Gideon's course was marked with humility and faithful obedience. God accepted his work, and crowned his efforts with success. But now Gideon was assailed by temptation in a new form. When the reprover of wrong has done his work, in obedience to God's commands, the period of inactivity

which succeeds the struggle, is often the most dangerous. This danger Gideon now experienced. A spirit of unrest was upon him. Hitherto he had been content to execute the commands given him of God; but now, instead of calmly waiting for divine instruction, he began to devise and execute plans for himself. He had not learned to wait as well as to labor—to suffer God's will as well as to do it.

Satan is never idle. He is filled with hatred against God, and is constantly enticing men into a wrong course of action. After the armies of the Lord have gained a signal victory, the great adversary is especially busy. He comes disguised as an angel of light, and as such he endeavors to overthrow the work of God. Thus thoughts and plans were suggested to the mind of Gideon, by which Israel were led astray.

The tribes on the east side of the Jordan were quite a distance from the tabernacle at Shiloh, to which all the men of Israel were required to repair three times a year, to attend the great annual feasts. This of course, required a considerable outlay of time and means. The thought was suggested to Gideon that it would be a great advantage to these tribes to have a place at home, for sacrifice and worship.

Without waiting for the divine sanction, he determined to provide a suitable place and to institute a system of worship similar to that carried on at the tabernacle at Shiloh. He had refused the urgent solicitations to become king of Israel, but he now determined to take advantage of the popular feeling in his favor to carry out the plan he had devised. As his share of the spoil taken from the Midianites, he asked that all the ear-rings of gold might be given him, promising that he would put them to a wise use.

As is natural, even at the present day, the people of Israel were more ready to ascribe the honor of the victory to Gideon than to the Lord. They readily complied with the request, and also collected many other costly materials, together with the richly adorned garments of the princes of Midian.

The total value of the spoil thus contributed was not less than fifteen thousand dollars. From the material thus furnished, Gideon constructed an ephod and a breastplate of judgment in imitation of those worn by the high priest.

Gideon led the people to look upon this ephod and the breastplate as possessing special sacredness in themselves. In this he erred. All that could make them sacred was the fact that they were employed in the solemn service of God as he had directed. The high priest alone was authorized to wear them when he went in before the Lord.

Because he had been commanded to offer a sacrifice upon the rock where the angel appeared to him, Gideon concluded that he had been divinely appointed to officiate as a priest, and that by instituting a service there, he might save the people the trouble and expense of their journeys to Shiloh.

The Lord was not pleased with this arrangement, for it was contrary to the order which he had established. It was an assumption of authority on the part of Gideon which proved disastrous to himself and to all Israel. God designs that his people shall place a high estimate upon every provision for their salvation. He desires them to appreciate his great mercy and condescension, and to manifest gratitude and zeal proportionate to the value of the great gift of the Son of God. But we are disposed to shun sacrifice and self-denial for our eternal interest, while we readily devote time and strength to seeking temporal advantage. Thus our conduct too often shows that we place a higher estimate upon earthly things than upon the heavenly treasure.

It is the work of God's true people to advance his glory in the earth. Through connection with

him, they will be imbued with divine wisdom, which will lead them to place a right estimate upon eternal things. The Lord desired his people to go up to the tabernacle at Shiloh, at the stated seasons, even though it might require considerable sacrifice. That very effort would lead them to place a higher value upon their religious privileges.

In seeking to bring the worship of God nearer home, Gideon was but providing to indulge the people in their indolence. This would have no beneficial influence upon them. All plans based upon human reasoning should be looked upon with a jealous eye, lest Satan insinuate himself into the position which belongs to God alone. The course pursued by Gideon proved a snare, not only to himself and family, but to all Israel. The irregular and unauthorized worship led the people finally to forsake the Lord altogether, to serve idols. The ephod and the breastplate were regarded with pride, because of their costly material and exquisite workmanship; and after a time were looked upon with superstitious reverence. The services at the place of worship were celebrated with feasting and merriment, and at last became a scene of dissipation and licentiousness. Thus Israel were led away from God by the very man who had once overthrown their idolatry.

If men could foresee the result of their course, if they could realize the influence which they exert upon their own families and upon society, they would move with greater caution, and would maintain a firmer reliance upon God. The misconduct of parents frequently produces the most ruinous effects upon their children and associates, after the actors themselves have been laid in the grave. There is no evil which man should so much dread, as being given up to his own lusts. This was the fate of Israel. After Gideon's death, the people, especially his own house, plunged into the grossest idolatry.

Thus the snare which Gideon had so unwittingly set, entrapped the unwary feet of thousands. A snare,—how many snares are to be found in our path to-day! There is need that light from above be constantly shed upon our way, that we may see the snares laid for our feet. Oh, that fathers and mothers could realize the dangers that beset their path and the path of their children!

[Those who are placed in the highest positions may lead astray, especially if they feel that there is no danger. The wisest err; the strongest grow weary. Excess of caution is often attended with as great danger as excess of confidence. To go forward without stumbling, we must have the assurance that a hand all-powerful will hold us up, and an infinite pity be exercised toward us if we fall. God alone can at all times hear our cry for help.]

It is a solemn thought that the removal of one safeguard from the conscience, the failure to fulfill one good resolution, the formation of one wrong habit, may result not only in our own ruin, but in the ruin of those who have put confidence in us. Our only safety is to follow where the steps of the Master lead the way, to trust for protection implicitly to Him who says, "Follow me." Our constant prayer should be, "Hold up my goings in thy path, O Lord, that my footsteps slip not."

The Israelites needed the benefits of assembling for worship and entering into covenant together to serve the Lord. In separating themselves from the place of worship divinely appointed, they lost much. God had servants whose lips he unsealed to speak words of warning, encouragement, and reproof, so that the light received from Heaven by one shone not for himself alone, but to lighten the path of others. God knows best what his people need. His words come down to us, in warning and instruction,—“Not forsaking the

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assembling of yourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."

At the present day, as in ancient times, the people of God plead their own ease or convenience as an excuse for neglecting divine service. They will devise means to preserve the Christian name without making any sacrifice of time or means. God requires his people to maintain his worship. And those who are burdened with care and responsibility, should be the last to excuse themselves from religious privileges. They need wisdom from above. They need to be constantly reaching upward to lay hold on the divine arm, lest they stumble and fall. They can walk safely, only as they fear God, and obey his voice. Those whom God has burdened with a place in his work, need not be left to their own judgment, as was Gideon, to lead men away from the right path. The feet that God is guiding will press on in a way which leads straight forward, ever ascending, and ever brightening, until it reaches the brightness of eternal day.

All wrong-doing is forsaking the path where Jesus leads, turning aside to the crooked ways of darkness. Those who are determined in the strength of Jesus to make the most of their opportunities, seizing every ray of light that Heaven sheds on their pathway, will go straight forward, fulfilling their duty to God and to their fellow-men. They will not fall, nor stumble. A divine Guide goes before the faithful, encouraging them with his voice, aiding them with his hand, and they need never mistake the way.

IS SIN ETERNAL?—NO. 10.

BY ELDER J. N. LOUGHBOROUGH, OF SOUTHAMPTON, ENGLAND.

NOTWITHSTANDING the statement of Scripture that "Now is the accepted time, now is the day of salvation," and the injunction to seek God "while it is called to-day," and that "the night cometh when no man can work," the advocates of "Eternal Hope" will persist in telling us there is hope beyond the grave, and that sinners may then become reconciled to God. Such should remember the words of the prophet Ezekiel, if a man "commiteth iniquity, and dieth in them; for his iniquity that he hath done shall he die." Eze. 18: 26.

In the sixth discourse of Canon Wilberforce he claimed mercy for the wicked after death, on the ground that Christ in the time intervening between his death and resurrection, preached to those who had previously died. The basis of his remarks was the words of St. Peter: "He went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing." 1 Pet. 3: 19. Claiming that the "prison" should be rendered "place of safe keeping," and that the preaching was not so much evangelizing as to proclaim or herald, he passed on to say, "There have been some grand preaching scenes in history. We can cast back our thoughts to antediluvian times, and picture to ourselves Noah, the first reformer, preaching repentance as he shaped his planks of gopher wood for the ark; we can see, in the mind's eye, the young Ezekiel pleading with stubborn hearts, by the murmuring waters of Chebar; we can imagine the enthusiasm of the excited crowds who followed John the Baptist, the ascetic missionary, into the desert; we can call up before us the scene of grace and wonder on the slopes of the mount of beatitudes, when the Son of man first broke the silence of two thousand years; we can dimly imagine the electrical effect of St. Peter's first Pentecostal sermon, and admire the splendid courage of St. Paul's denunciation of idolatry on Mars' hill; we can think of Savonarola converting Florence, and of Wesley and Whitefield washing the grimy faces of the miners with their own tears as they unfolded to them the love of Jesus; but imagination utterly fails us in attempting to realize the preacher, the pulpit, and the congregation spoken of by St. Peter in the text. It needs a Dante with a revelation of the *Inferno*, to picture the dim shadows of disembodied spirits, the grim ghosts of doomed men, encircled by some spectral prison house, beyond the confines of which they could not, dared not roam, hanging eagerly on the words of one who, like a God as he was, had come to burst the bars of that two thousand years' locked prison. There is nothing in fact or fiction to compare with this glorious picture of Christ the conqueror wielding in hell the power he won on Calvary, bursting into hades

with the charter of man's salvation and restitution on his lips—"I am he that liveth and was dead; behold I am alive forevermore, and have the keys of hell and of death." Gaze upon it! It was a supreme crisis in the history of this planet. The great drama of man's salvation had closed on Calvary; on the cross was hanging the tortured body of him who had lived only to bless and heal; those whom he had blessed and healed had killed him—the mob is ever like some poor frightened animal which bites the hand that liberates it; the masses generally crucify their reformers and worship them when dead. But what was death to him? A royal procession to a newly acquired dependency. In the flesh he was straitened by earthly conditions. He preached in person to the few, he was held back by the limitations of this life, but, freed from the flesh, he was quickened by the Spirit. Death opened to him a new sphere of restoring work. He flies to the rescue of the spirits that lived and sinned and died in the days of Noah. He has won them; they are his, he will draw them out of anguish that they may be educated for his everlasting home and rest."

He states further: "The flood was a signal evidence of God's love; seeing man wandering farther and farther from him, in the days of Noah increasing the separation, aggravating the lawlessness, his love sent the flood to arrest his wanderings from rectitude and to convey him to another sphere of education. In the fullness of time, the same love revealed in Jesus, enters their prison-house, releases them from darkness, and brings them out into the fullness of gospel light."

In the above we have an eloquent description of the case in hand, but eloquence is not always argument. It might all be very well, if it were a fact that the preaching was done during the period intervening between Christ's death and resurrection. Of this we shall see more presently.

The Reverend Canon says, "We need a Dante to describe this scene of Christ preaching in hell." It occurred to me while reading the above, that I had read a very full description of this fancied preaching of Christ to disembodied spirits. I open volume XVI. of the twenty-four volumes of the Ante-Nicene Library, edited by the Rev. Alexander Roberts, D. D., and James Donaldson, LL. D., Edinburgh, edition of 1870, and find under the appellation of "Apocryphal Gospels," one entitled "The Gospel of Nicodemus," Part II., giving us quite a full and elaborate description of what it calls "Christ's descent into hell."

This writing represents that as Christ approached the gates of hell, there was a dispute between Satan, the prince of hell, and hades, whether they should admit Christ. Having gained admission, he first bound Satan and "delivered him to the power of hades, and drew Adam to his brightness." Then we read, "And the Lord stretched out his hand, and said: Come unto me, all my saints, who have my image and likeness. Do you, who have been condemned through the tree and the devil, and death, now see the devil and death condemned through the tree. Immediately all the saints were brought together under the hand of the Lord. And the Lord holding Adam by the right hand, said to him: Peace be to thee, with all thy children, my righteous ones! And Adam fell down at the knees of the Lord, and with tearful entreaty praying, said with a loud voice: I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me. . . . In like manner also all the saints of God, falling on their knees at the feet of the Lord, said with one voice: Thou hast come, O Redeemer of the world; as thou hast foretold by the law and thy prophets, so hast thou fulfilled by thy deeds. Thou hast redeemed the living by thy cross, and by the death of the cross thou hast come down to us, to rescue us from the powers below, and from death, by thy majesty. O Lord, thou hast set the title of thy glory in Heaven, and hast erected as the title of redemption thy cross upon earth, so, O Lord, set in hades the sign of the victory of thy cross, that death may no more have dominion. And the Lord, stretching forth his hand, made the sign of the cross upon Adam and upon all his saints; and holding Adam by the right hand, went up from the powers below; and all the saints followed him." P. 206.

There is one difficulty in using this Apocryphal writing as proof of the Rev. Canon's theory, and that is, the description does not relate to a deliverance of sinners, but of "saints" who were said

to have Christ's "image and likeness." Then again, it seems to give so strong a potency to the "sign of the cross" as to create at once the suspicion that this so-called "gospel of Nicodemus" is only after all another forged document of the Roman Catholic church.

Let us read carefully the statement of St. Peter concerning this preaching and see if it really gives any countenance to these theories of pardon after death. "For Christ also hath once suffered for sin, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water." 1 Pet. 3: 18-20.

If we observe carefully the above scripture, we may discover in it just what we wish to know, namely, *when* this preaching was done, *how* and *by whom* it was done, and the exact result of the preaching. We observe first, that the preaching was not done by Christ in person, but by his *spirit*. He was put to death in the flesh and quickened by the spirit, *by which* he went and preached. The same *Spirit* of God that raised up Jesus from the dead, moved out Noah to preach while he was preparing the ark. The Canon says of those people at that time, that they went farther and farther from God until he sent the flood to remove them to another sphere of education. That is not the way Scripture writers state it. St. Peter says God "saved Noah, the eighth person, a preacher of righteousness." 2 Pet. 2: 5. As he preached and warned the people, "they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away." Matt. 24: 38, 39. They had abundant warning in that one hundred and twenty years, but they rejected the warning and hardened their hearts in sin, and so Noah's preaching "condemned the world." Heb. 11: 7. The result of this long period of Noah's preaching was the salvation of just eight souls in the ark, while the millions who rejected his warning message "knew not" (because they refused light) and were all destroyed.

John Milton, author of *Paradise Lost*, in his *Treatise on Christian Doctrine*, takes the position that the prison of this text is the *grave* and that the word *spirits* in this case refers to men now dead. He says, "By which also he went and preached to the spirits that are in prison, literally, *in guard*, or, as the Syriac version renders it, *in sepulchro*, 'in the grave,' which means the same; for the grave is the common guardian of all till the day of Judgment. What, therefore, the apostle says more fully, chap. 4: 5, 6, 'Who shall give account to him that is ready to judge the quick and the dead; for, for this cause was the gospel preached also to them that are dead,' he expresses in this place by a metaphor, 'the spirits that are in guard;' it follows, therefore, that the spirits are dead."*

The notes to the Rhemish Testament (Roman Catholic) favor strongly the position of the Canon, that the preaching of Christ was while he was dead. Before me lies a *Confutation of the Rhemish Testament with its notes*. This able work was written by William Fulke, D. D., chosen fellow of John's College, Cambridge, in 1564. The writing of his confutation was completed in 1589. On 1 Pet. 3: 19, he says, "The apostle saith not that the soul of Christ after his death preached in hell, but he came in his spirit, and prophesied in the days of Noah to the disobedient, whose souls are now in hell."

"This place we confess to be hard, but yet not so hard of itself, as it is to them that have a prejudicate opinion in their minds, of Christ's descending into hell after his death. But first, here is no mention of the soul of Christ, nor of descending, but of his spirit coming and preaching; not to the godly that were in prison, but to them that were sometime disobedient, which are still in prison; not to their deliverance, but to their destruction. The apostle, therefore, meaneth by this most ancient example, to show that Christ had always care of his church, and therefore in the same spirit, by which he was raised to life after he was dead, he came of old time, and preached destruction to the reprobate, even in the days of Noah, who for that they condemned his preaching, are

*Prose works of John Milton, translated by C. R. Sumner, D. D., Lord Bishop of Winchester, Vol. 4, pp. 230, 231.

now damned spirits in prison. And at the same time appointed Noah to make the ark, for the safeguard of himself, and the small company of the church, and in the same preserved his church from destruction by water, wherein is also a notable figure of our salvation by baptism. And that he speaketh of Christ's divine spirit, and not of his human soul, is manifest by that he saith, he came in the same spirit by which he was made alive, or restored to life, which was not his human soul, but his divine power, by which his soul was joined again to his body. As Paul concludeth that he was declared to be the Son of God in power according to the spirit of sanctification, by his resurrection from the dead, that is, by raising himself from death by his divine spirit and eternal power. For his human soul did not return to his body of itself, but by power of his divine and eternal spirit.*

REMARKS ON 1 JOHN 5:7.

DR. CLARKE occupies nearly eight pages in his Commentary, on this text. We give only the substance of his remarks:—

"But it is likely this verse is not genuine. It is wanting in every MS. of this epistle written before the invention of printing, one excepted, the *Codex Montfortii*, in Trinity College, Dublin; the others which omit this verse amount to one hundred and twelve.

"It is wanting in both the Syriac, all the Arabic, Æthiopic, the Coptic, Sahidic, Armenian, Slavonian, &c., in a word, in all the ancient versions but the Vulgate; and even of this version many of the most ancient and correct MSS. have it not. It is wanting also in all the ancient Greek Fathers; and in most even of the Latin.

"The words as they exist in all the Greek MSS., with the exception of the *Codex Montfortii*, are the following:—

"6. This is he that came by water and blood, Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. 7. For there are three that bear witness, the Spirit, the water, and the blood; and these three agree in one. 9. If we receive the witness of man, the witness of God is greater; &c.

"The words that are omitted by all the MSS., the above excepted, and all the versions, the Vulgate excepted, are these:—

"[In Heaven, the Father, the Word, and the Holy Spirit, and these three are one; and there are three which bear witness in earth.]"

"To make the whole more clear, that every reader may see what has been added I shall set down these verses, with the inserted words in brackets.

"6. And it is the Spirit that beareth witness, because the Spirit is truth. 7. For there are three that bear record [in Heaven, the Father, the Word, and the Holy Ghost, and these three are one. 8. And there are three that bear witness in earth,] the Spirit, and the water and the blood, and these three agree in one. 9. If we receive the witness of men, the witness of God is greater; &c. Any man may see, on examining the words, that if those included in brackets, which are wanting in the MSS. and versions, be omitted, there is no want of connection; and as to the sense, it is complete and perfect, without them; and, indeed, much more so than with them. I shall conclude this part of the note by observing, with Dr. Dodd, that there are some internal and accidental marks which may render the passage suspected; for the sense is complete, and indeed more clear and better preserved, without it. Besides, the Spirit is mentioned, both as a witness in Heaven and on earth; so that the six witnesses are thereby reduced to five, and the equality of number, or antithesis between the witnesses in Heaven and on earth, is quite taken away. Besides, what need of witnesses in Heaven? No one there doubts that Jesus is the Messiah; and if it be said that Father, Son, and Spirit are witnesses on earth, then there are five witnesses on earth, and none in Heaven; not to say that there is a little difficulty in interpreting how the Word or the Son can be a witness to himself."

"The writers that have quoted it are comparatively recent or spurious, for those of any note which have been supposed, from certain expressions in their works, to have had reference to this verse, have been proved by learned men to have had no such text in view. A great and

good man has said that 'the seventh verse, in conjunction with the sixth and eighth, has been quoted by Tertullian, Cyprian, and an uninterrupted train of Fathers.' But a more incautious assertion was never made, as the preceding list will prove; and the evidence on the subject I have most carefully examined. Bengel, who was an excellent critic and a good man, endeavored to defend it, but without success; and Michaelis, demonstrated its spuriousness from Bengel's five concessions. Knittel has defended its authenticity with much critical acumen; Hezelius with great sagacity; David Martin of Utrecht, with much honest simplicity; and Dean Travis with abundance of zeal, without much knowledge of the critical bearings of the subject. Socinians need not glory that it is indefensible, and that honest Trinitarians give it up; for the sacred doctrine which it appears to express is diffused through every part of the Scriptures, and is as inexpugnable as a rock of adamant, and will live and prevail in the church of Christ while sun and moon endure, and till time shall be swallowed up in eternity."

The following is Dr. Clarke's summary of the evidence:—

"SUMMARY of the whole evidence relative to the Three Heavenly Witnesses. 1 John 5:7.

"1. One hundred and thirteen Greek MSS. are extant, containing the First Epistle of John, and the text in question is wanting in one hundred and twelve. It only exists in the *Codex Montfortii* (a comparatively recent MS.), already described. The *Codex Ravianus*, in the Royal Library at Berlin, is a transcript taken from the *Complutensian Polyglot*.

"2. All the Greek Fathers omit the verse, though many of them quote both verses 6 and 8, applying them to the trinity, and divinity of Christ and the Holy Spirit; yea, and endeavor to prove the doctrine of the trinity from verse 6 and verse 8, without referring to any such verse as the 7th, which, had it existed, would have been a more positive proof, and one that could not have been overlooked.

"3. The first place in which the verse appears in Greek is the Greek translation of the Acts of the Council of Lateran, held A. D. 1215.

"4. Though it is found in many Latin copies, yet it does not appear that any written previously to the Tenth Century contains it.

"5. The Latin Fathers do not quote it, even where it would have greatly strengthened their arguments; and where, had it existed, it might have been most naturally expected.

"6. Virgilius, bishop of Tapsum, at the conclusion of the fifth century, is the first who seems to have referred expressly to the three heavenly witnesses; but his quotation does not agree with the present text either in words or in sense; and besides, he is a writer of very little credit, nor does the place alleged appear to learned men to be genuine.

"7. The Latin writers who do refer to the three heavenly witnesses vary greatly in their quotations, the more ancient placing the eighth verse before the seventh, and very many omitting, after the earthly witnesses, the clause *these three are one*. Others who insert *these three are one* add in *Christ Jesus*; others use different terms.

"8. It is wanting in all the ancient versions, the Vulgate excepted; but the more ancient copies of this have it not; and those which have it vary greatly among themselves, as may be seen in the specimens already produced.

"9. It is wanting in the first edition of Erasmus, A. D. 1516, which is properly the *editio princeps* of the Greek text.

"It is wanting also in his second edition, 1519, but he added it in the third from the *Codex Montfortii*.

"It is wanting in the editions of Aldus, Gerbelius, Cephalæus, &c.

"It is wanting in the German translation of Luther, and in all the editions of it published during his lifetime.

"It is inserted in our early English translations, but with marks of doubtfulness, as has already been shown.

"10. In short, it stands on no authority sufficient to authenticate any part of a revelation professing to have come from God."

In regard to the Greek MS. which contains the disputed words we will add: Erasmus omitted the words because there was known no Greek MS. which contained them. When this MS. was produced he then inserted the words, although

he was of opinion that it was constructed from the Latin Vulgate, and this is now the opinion of critics. If this be so, it scarcely deserves the name of "a Greek MS."—certainly it is not entitled to the credit of one.

The following are the closing words of the remarks on this subject in the "Companion to the Revised Version":—

"No defender of the genuineness of 1 John 5:7, 8, will probably arise in the future. The controversy regarding the passage is finished, and will never be renewed. But the literary history to which it has given rise will not be forgotten. A small library might be formed of the books and pamphlets which have been written for or against the words. Among the authors of these works some very celebrated names appear. That of the illustrious Sir Isaac Newton has a place in the list. He wrote against the genuineness of the words, and thus did good service in the cause of truth. But by far the most memorable event in this lengthened and often bitter controversy was the publication of the letters of Professor Porson to Archdeacon Travis. These letters, by their acuteness and ability, whatever may be thought of their spirit, virtually settled the case against the genuineness of the passage. And although since then the voices of some zealous friends of Scripture—bishops, cardinals, and others—have been unwisely lifted up in defense of 'the three Heavenly witnesses,' yet so decidedly have the minds of all scholars now been made up as to the spuriousness of the words, that they have been omitted in the Revised Version, without a line even on the margin to indicate that they had ever been admitted to a place in the sacred text."

ABOUT SHAKING REEDS.

"What went ye out to see? A reed shaken by the wind?"

THE lesson which may be drawn from these questions, if we read them aright, is an important one, and one which needs very much to be studied in these days of loose beliefs and uncertain faith. A reed shaken by the wind is a very unstable and unreliable thing, upon which no dependence can be placed.

A belief is worth nothing if it be not full and certain. Doubt is inconsistent with faith in anything. To doubt a doctrine or dogma is essentially to disbelieve it. There are no may-be-so's concerning God's truth. There is no half-way business about it—no halting this side of an entirety. We must accept a statement of Christian truth in its wholeness, or it is no valid acceptance. Do I say I believe in immersion as Christ's baptism, and couple it with the expression of a doubt or an admission that there may be some other way? Then I do not believe it; it is simply an apprehension that it may be the true way.

On the other hand, I am as sure that immersion is Christ's mode of baptism as if God had spoken it to me face to face. I have not a shadow of doubt about it. It is therefore belief, because it is perfect. Do we have any doubts that Christ is the son of God? That he has made a vicarious atonement for all who in full faith put their trust in Him? If we have, we are but "reeds shaken in the wind." We have not an abiding belief to which to cling. Do we belong to a church, and have any doubts as to its being the very best existing embodiment of Christianity and of church polity? If we have, it is not the place for us. Our doubts destroy our belief in it as such embodiment. There are too many "reeds," both in our pulpits and in our pews—men who permit the "little foxes" of doubt "to spoil the vines"—men driven about by every wind of doctrine—drifting hither and thither on every wayward current. Our belief should be equivalent to knowledge; it should be so strong, so intelligent, so well fortified on every hand that we should be able to say "I know" not only "in whom" but in what I believe. That is the only belief worth having—the only true belief we can have.—*Standard*.

MANY a minister becomes so engrossed with church work that the essential need of his own spirit is overlooked. Many become so absorbed in books, and so scholarly in their thoughts, that they may be said to live in their intellects, while the heart life ebbs away.—*W. A. Griffith*.

BISHOP WHIPPLE recently remarked: "As the grave grows near, my theology is growing strangely simple, and it begins and ends with Christ as the only refuge for the lost."

*Fulke's Confutation of the Rhemish Testament, New York, edition of 1834, p. 365.

THOUGHTS ON DANIEL.

CHAPTER II.—THE GREAT IMAGE.

VERSE 1. And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

DANIEL was carried captive in the first year of Nebuchadnezzar. For three years he was placed under instructors, during which time he would not, of course, be reckoned among the wise men of the kingdom, nor take part in public affairs. Yet in the second year of Nebuchadnezzar the transactions recorded in this chapter took place. How, then, could Daniel be brought in to interpret the king's dream in his second year? The explanation lies in the fact that Nebuchadnezzar reigned for two years conjointly with his father Nabopolassar. From this point the Jews reckoned; while the Chaldeans reckoned from the time he commenced to reign alone, on the death of his father. Hence, the year here mentioned was the second year of his reign, according to the Chaldean reckoning, but the fourth, according to the Jewish. It thus appears that the very next year after Daniel had completed his preparation to participate in the affairs of the Chaldean Empire, the providence of God brought him into sudden and wonderful notoriety throughout all the kingdom.

VERSE 2. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king.

The magicians were such as practiced magic, using the term in its bad sense; that is, practiced all the superstitious rites and ceremonies of fortune-tellers, casters of nativities, etc. Astrologers were men who pretended to foretell future events by the study of the stars. The science, or the superstition, of astrology, was extensively cultivated by the eastern nations of antiquity. Sorcerers were such as pretended to hold communication with the dead. In this sense, we believe it is always used in the Scriptures. Modern Spiritualism is simply ancient heathen sorcery revived. The Chaldeans here mentioned were a sect of philosophers similar to the magicians and astrologers, who made physis, divinations, etc., their study. All these sects or professions abounded in Babylon. The end aimed at by each was the same; namely, the explaining of mysteries, and the foretelling of future events, the principal difference between them being the means by which they sought to accomplish their object. The king's difficulty lay equally within the province of each to explain; hence he summoned them all. With the king it was an important matter. He was greatly troubled, and therefore concentrated upon the solution of his perplexity the whole wisdom of his realm.

VERSE 3. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. 4. Then spake the Chaldeans to the king in Syriac, O King, live forever; tell thy servants the dream, and we will show the interpretation.

Whatever else the ancient magicians and astrologers may have been deficient in, they seemed to have thoroughly schooled themselves in the art of drawing out sufficient information to form a basis for some shrewd calculation, or of framing their answers in so ambiguous a manner that they would be equally applicable, let the event turn either way. In the present case, true to their cunning instincts, they called upon the king to make known to them his dream. If they could get full information respecting this, they could easily agree on some interpretation which would not endanger their reputation. They addressed themselves to the king in Syriac, a dialect of the Chaldean language which was used by the educated and polished classes. From this point to the end of chapter 7, the record continues in Chaldaic.

VERSE 5. The king answered and said to the Chaldeans, The thing is gone from me; if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. 6. But if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honor; therefore show me the dream, and the interpretation thereof. 7. They answered again and said, Let the king tell his servants the dream and we will show the interpretation of it. 8. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. 9. But if ye will not make known unto me the dream, there is but one decree for you; for ye have prepared lying and corrupt words to speak before me, till the time be changed; therefore tell me the dream, and I shall know that ye can show me the

interpretation thereof. 10. The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter; therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. 11. And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh. 12. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. 13. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

These verses contain the record of the desperate struggle between the wise men, so called, and the king; the former seeking some avenue for escape, seeing they were caught on their own ground, and the latter determined that they should make known his dream, which was no more than their profession would warrant him in demanding. Some have severely censured Nebuchadnezzar in this matter, as acting the part of a heartless, unreasonable tyrant. But what did these magicians profess to be able to do? To reveal hidden things; to foretell future events; to make known mysteries entirely beyond human foresight and penetration; and to do this by the aid of supernatural agencies. If, then, their claim was worth anything, could they not make known to the king what he had dreamed? They certainly could. And if they were able, knowing the dream, to give a reliable interpretation thereof, would they not also be able to make known the dream itself when it had gone from the king? Certainly, if there was any virtue in their pretended intercourse with the other world. There was, therefore, nothing unjust in Nebuchadnezzar's demand that they should make known his dream. And when they declared, verse 11, that none but the gods whose dwelling was not with flesh could make known the king's matter, it was a tacit acknowledgment that they had no communication with these gods, and knew nothing beyond what human wisdom and discernment could reveal.

For this cause, the king was angry and very furious. He saw that he and all his people were being made the victims of deception. He accused them, verse 9, of endeavoring to dally along till the "time be changed," or till the force of the matter had so passed from his mind that his anger at their duplicity should abate, and he either recall the dream himself, or be unsolicitous whether it were made known and interpreted or not. And while we cannot justify the extreme measures to which he resorted, dooming them to death, and their houses to destruction, we can but feel a hearty sympathy with him in his condemnation of a class of miserable impostors. The severity of his sentence was probably more owing to the customs of those times, than to any malignity on the part of the king. Yet it was a bold and desperate step. Consider who these were who thus incurred the wrath of the king. They were numerous, opulent, and influential sects. Moreover, they were the learned and cultivated classes of those times; yet the king was not so wedded to his false religion as to spare it even with all this influence in its favor. If the system was one of fraud and imposition, it must fall, however high its votaries might stand in numbers or position, or however many of them might be involved in its ruin. The king would be no party to dishonesty or deception.

VERSE 14. Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon. 15. He answered and said to Arioch, the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. 16. Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation. 17. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions; 18. That they would desire mercies of the God of Heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

In this narrative we see the providence of God working in several remarkable particulars.

1. It was providential that the dream of the king should leave such a powerful impression upon him as to raise him to the greatest height of anxiety, and yet the thing itself be held from his mind. This led to the complete exposure of the false system of the magicians, etc.; for when put to the test to make known the dream, it was found that they were unable to do what their profession made incumbent on them.

2. It was remarkable that Daniel and his com-

panions, so lately pronounced by the king ten times better than all his magicians and astrologers, should not sooner have been consulted, or rather, should not have been consulted at all, in this matter. But there was a providence in this. Just as the dream was held from the king, so he was unaccountably held from appealing to Daniel for a solution of his mystery. For had he called on Daniel at first, and had he at once made known the matter, the magicians would not have been brought to the test. But God would let the heathen systems of the Chaldeans have the first chance. He would let them try, and ignominiously fail, and confess their utter incompetency, even under the penalty of death, that they might be the better prepared to acknowledge his hand when he should finally reach it down in behalf of his captive servants, and for the honor of his own name.

3. It appears that the first intimation Daniel had of the matter was the presence of the executioners, come for his arrest. His own life being thus at stake, he would be led to seek the Lord with all his heart till he should work for their deliverance. Daniel gains his request of the king, for time to consider the matter; a privilege which probably none of the magicians could have secured, as the king had already accused them of preparing lying and corrupt words, and of seeking to gain time for this very purpose. Daniel at once went to his three companions, and engaged them to unite with him in desiring mercy of the God of Heaven concerning this secret. He could have prayed alone, and would doubtless have been heard; but then, as now, in the union of God's people is prevailing power; and the promise of the accomplishment of that which is asked, is to the two or three who shall agree concerning it.

VERSE 19. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of Heaven. 20. Daniel answered and said, Blessed be the name of God forever and ever; for wisdom and might are his; 21. And he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding. 22. He revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him. 23. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee; for thou hast now made known unto us the king's matter.

Whether or not the answer came while Daniel and his companions were yet offering up their petitions, we are not informed. If it did, it shows their importunity in the matter; for it was through a night vision that God revealed himself in their behalf, which would show that they continued their supplications, as might reasonably be inferred, far into the night, and ceased not till the answer was obtained. Or, if their season of prayer had closed, and God at a subsequent time sent the answer, it would show us, as is sometimes the case, that prayers are not unavailing though not immediately answered. Some think the matter was made known to Daniel by his dreaming the same dream that Nebuchadnezzar had dreamed; but Matthew Henry considers it more probable that "when he was awake, and continuing instant in prayer, and watching in the same, the dream itself and the interpretation of it were communicated to him by the ministry of an angel, abundantly to his satisfaction." The words "night vision" mean anything that is seen, whether through dreams or visions.

Daniel immediately offered up praise to God for his gracious dealing with them; and while his prayer is not preserved, his responsive thanksgiving is fully recorded. God is honored by our rendering him praise for the things he has done for us, as well as by our acknowledging through prayer our need of his help. Let Daniel's course be our example in this respect. Let no mercy from the hand of God fail of its due return of thanksgiving and praise. Were not ten lepers cleansed? Where are the nine?

Daniel had the utmost confidence in what had been shown him. He did not first go to the king, to see if what had been revealed to him was indeed the king's dream; but he immediately praised God for having answered his prayer.

Although the matter was revealed to Daniel, he did not take honor to himself as though it was by his prayers alone that this thing had been obtained, but immediately associated his companions with himself, and acknowledged it to be as much an answer to their prayers as to his own. It was, said he, "what we desired of thee," and thou hast made it "known unto us."

The Sabbath School.

LESSON COMMENTS.

LESSON FOR PACIFIC COAST.—JULY 30.

The healing of Jairus' Daughter.—Matt. 9:18-31; Mark 5:21-43; Luke 8:41-55.

As THE lesson for last week was a review, no comments were given. The lesson for this week commences with the return of Jesus from healing the demoniacs at Gadara.

"And behold there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death. I pray thee, come and lay thy hands on her, that she may be healed; and she shall live."

The father was in great distress, for his child had been given up to die by the most learned physicians. Jesus at once responded to the entreaty of the stricken parent, and went with him to his home. The disciples were surprised at this ready compliance with the request of the haughty ruler. Although it was only a short distance, their progress was very slow; for the people pressed forward on every side, eager to see the great Teacher who had created so much excitement, begging his attention and his aid. The anxious father urged his way through the crowd, fearful of being too late. But Jesus, pitying the people, and deploring their spiritual darkness and physical maladies, stopped now and then to minister to their wants. Occasionally he was nearly carried off his feet by the surging masses.

There was one poor woman among that crowd, who had suffered twelve long years with a disease that made her life a burden. She had spent all her substance upon physicians and remedies, seeking to cure her grievous malady. But it was all in vain; she was pronounced incurable, and given up to die. But her hopes revived when she heard of the wonderful cures effected by Jesus. She believed that if she could come into his presence, he would take pity on her and heal her. Suffering with pain and weakness, she came to the seaside where he was teaching, and sought to press through the crowd that encompassed him. But her way was continually hedged up by the throng. She began to despair of approaching him, when Jesus, in urging his way through the multitude, came within her reach.

The golden opportunity had come, she was in the presence of the great Physician! But amid the confusion, she could not be heard by him nor catch more than a passing glimpse of his figure. Fearful of losing the one chance of relief from her illness, she pressed forward, saying to herself, If I but touch his garment I shall be cured. She seized the opportunity as he was passing, and reached forward, barely touching the hem of his garment. But in that moment she felt herself healed of her disease. Instantly health and strength took the place of feebleness and pain. She had concentrated all the faith of her life in that one touch that made her whole.

With a thankful heart she then sought unobtrusively to retire from the crowd; but suddenly Jesus stopped, and all the people, following his example, also halted. He turned, and looking about him with a penetrating eye, asked in a voice distinctly heard by all, "Who touched me?" The people answered this query with a look of amazement. Jostled upon all sides, and rudely pressed hither and thither as he was, it seemed indeed a singular inquiry.

Peter, recovering from his surprise, and ever ready to speak, said, "Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?" Jesus answered, "Somebody hath touched me; for I perceive that virtue is gone out of me." The blessed Redeemer could distinguish the touch of faith from the casual contact of the careless crowd. He well knew all the circumstances of the case, and would not pass such confidence and trust without comment. He would address to the humble woman words of comfort that would be to her a well-spring of joy. Looking toward the woman, Jesus still insisted upon knowing who had touched him. Finding concealment vain, she came forward tremblingly and knelt at his feet. In hearing of all the multitude, she told Jesus the simple story of her long and tedious suffering, and the instant relief that she had experienced in touching the border of his garment. Her narration was inter-

rupted by her grateful tears as she experienced the joy of perfect health, which had been a stranger to her for twelve weary years. Instead of being angered at her presumption, Jesus commended her action, saying, "Daughter, be of good comfort. Thy faith hath made thee whole; go in peace." In these words he instructed all present that it was no virtue in the simple act of touching his clothes that had wrought the cure, but in the strong faith that reached out and claimed his divine help.

The diseased woman believed that Jesus could heal her, and the more her mind was exercised in that direction, the more certain she became that even to touch his garment would relieve her malady. In answer to her firm belief, the virtue of divine power granted her prayer. This is a lesson of encouragement to the soul defiled by sin. In like manner as Jesus dealt with bodily infirmities, will he deal with the repentant soul that calls on him. The touch of faith will bring the coveted pardon that fills the soul with gratitude and joy.

The delay of Jesus had been so intensely interesting in its results that even the anxious father felt no impatience, but watched the scene with deep interest. As the healed woman was sent away comforted and rejoicing, it encouraged him to believe still more firmly that Jesus was able to grant his own petition and heal his daughter. Hope grew stronger in his heart, and he now urged the Saviour to hasten with him to his home. But, as they resumed their way, a messenger pressed through the crowd to Jairus, bearing the news that his daughter was dead, and it was useless to trouble the Master further. The sympathizing ear of Jesus caught the words that smote the father's heart like the death-knell of his hopes. The pity of the Saviour was drawn out toward the suffering parent. He said to him, in his divine compassion, "Fear not; believe only, and she shall be made whole."

Hearing these words of hope, Jairus pressed closer to the side of Jesus; and they hurried to the ruler's house. The Saviour suffered no one to enter the room with him where the child lay dead, except a few of his most faithful disciples, and the parents themselves. The mourners were making a great show of grief, and he rebuked them, saying, "Weep not; she is not dead, but sleepeth." The women, who, according to the custom of the country, were employed to make this external display of sorrow were indignant at this remark made by a humble stranger, and they began to inquire by what authority this person came, commanding them to cease lamenting for the dead and asserting that the girl still lived. They had seen the touch of death change the living child to a pulseless and unconscious form. They laughed the words of Jesus to scorn, as they left the room at his command. Accompanied by the father and mother, with Peter, James, and John, the Saviour approached the bedside, and, taking the child's hand in his own, he pronounced softly, in the familiar language of her home, the words, "Damsel, I say unto thee, arise." Instantly a tremor quivered through the entire body. The pulses of life beat again in the blue-veined temples, the pallid lips opened with a smile, the bosom heaved with returning breath, the waxen lids opened widely as if from sleep, and the dark eyes looked out wonderingly. The girl arose, weak from her long illness, but free from disease. She walked slowly across the room, while the parents wept for joy. Jesus bade them give her food, and charged all the household to tell no one what had been done there. But notwithstanding his injunction to secrecy, the news spread far and near that he had raised the dead to life. A large number were present when the child died, and when they again beheld her alive and well, it was impossible to prevent them from reporting the wonderful deed done by the great Physician.—*Mrs. E. G. White, in Great Controversy.*

NORTH PACIFIC S. S. ASSOCIATION.

THE third annual session of this Association was held in connection with the camp-meeting at Cornelius, Washington Co., Oregon, June 22-29, 1881.

Delegates were received as follows: Salem, T. H. Starbuck and Mrs. H. Donaldson; Beaverton, E. Squires and William Johnson; Damascus, James Chitwood; Tualatin Bend, John Fleck; Powell's Valley, Joseph E. Wilson; Carrolton, Bro. — Nye; Toledo, Mrs. Fred Kundret; Philomath, A. W. Benson.

The following committees were appointed: on nominations; E. Squires, T. H. Starbuck, J. E. Wilson; on Resolutions; Eld. G. W. Colcord, Eld. I. D. Van Horn, A. W. Benson.

The following persons were nominated for officers: For President, Eld. W. J. Raymond; Secretary, R. D. Benham; Ex. Com., O. Dickinson and Joseph E. Wilson.

The Committee on Resolutions presented the following:—

Whereas, The last year's experience in our Sabbath-schools has strengthened our convictions that they are a means of great good to all, but especially to our youth and children, therefore,

Resolved, That we will endeavor to be faithful in preparation and attendance, and we will try to secure the same to our schools by our children.

Whereas, Many cheering reports have been received in reference to this work, from isolated households, therefore,

Resolved, That we recommend the organization of family schools in all the homes of our friends in this field, situated too far from church schools to attend regularly, and that they report quarterly to the Secretary of the school to which they belong, or to the State Secretary.

Resolved, That we call the attention of all to the lack in contributions, and that we earnestly request our co-workers to furnish from time to time, the requisite funds to obtain periodicals and other supplies necessary for efficient Sabbath-school work.

The resolutions were unanimously adopted.

Treasurer's Report was called for and read, showing the following financial standing of this Association:—

Cash on hand June 15, 1880.....	\$10.00
Received during the year.....	.35—\$10.35
Paid for Record Book.....	.55
Paid for postage.....	.34
Cash on hand to balance.....	\$9.46—\$10.35

A model Sabbath-school was held on the campground in the large tent, June 25, at 9 A. M. School opened in the usual manner, by a song from the Song Anchor, and prayer by Eld. G. W. Colcord. The minutes of the previous school held at Salem, June 15, 1880, were read. The school was then formed into ten classes, by the Superintendent, Eld. W. S. Raymond. The number present who took part was one hundred and twenty-eight. General exercises showed the lesson very well committed. School closed by singing, "Waiting and Watching."

W. S. RAYMOND, Pres.

R. D. BENHAM, Sec.

BY PRECEPT AND EXAMPLE BOTH.

TEACHERS need to be more than wise instructors—they need to be bright examples of gentleness, patience, purity, dignity, and grace. Scholars who love their teachers will be changed into their image. Carelessness in dress, awkwardness of gait, a lazy, lounging style in occupying a seat, rudeness or roughness of speech, irreverence in look, or word, or act, levity in dealing with sacred things—any of these defects in the teacher will be very apt to be reproduced by the scholars, in a new edition enlarged. The silent, unconscious influence going out from the teacher—what may be called the *aroma* of his life—is constant and subtle, and all the more sure because it is unperceived at the time. Much more than by words are lives moulded by the steady, subtle, deathless influence of that spirit which is incarnated in the teacher, and pervades the whole being, asserting itself in looks, dress, manners, and in the *tone* of the life. See to it that the young natures thus under your power are not injured by any carelessness, uncouthness, or ungracefulness in your appearance, your ways, your conversation, and your actions. "Be thou an example."—*Examiner and Chronicle.*

THE INFANT CLASS.

No department of Sabbath-school work is more important, or more difficult, than teaching the infant class. The teacher here meets the child at "the gates of life," and much depends upon the first meeting, and the manner in which the first lesson is given. We believe children have been converted under seven years of age; and it is well known that some of our most distinguished divines, and many active lay Christians, date their conversion back to a very early age. It is easy, and Oh, what a delightful task to lead the lambs to Christ! Dear Christian worker, whoever you are, engaged in this blessed service, thank God, take courage, and be faithful.—*S. S. Magazine.*

REMEMBER now thy Creator in the days of thy youth.

The Signs of the Times.

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

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

J. N. ANDREWS, }
JAMES WHITE, } CORRESPONDING EDITORS.
URIAH SMITH, }

OAKLAND, CAL., FIFTH-DAY, JULY 28, 1881.

THE REVISED VERSION.

THE preface to this version by the revisers, speaking of the Authorized Version, as it is called, says:—

"That translation was the work of many hands and of several generations. The foundation was laid by William Tyndale. His translation of the New Testament was the true primary version. The versions that followed were either substantially reproductions of Tyndale's translation in its final shape, or revisions of versions that had been themselves almost entirely based on it. Three successive stages may be recognized in this continuous work of authoritative revision: first, the publication of the Great Bible of 1539-41, in the reign of Henry VIII.; next, the publication of the Bishops' Bible of 1568 and 1572, in the reign of Elizabeth; and lastly, the publication of the King's Bible in 1611, in the reign of James I. Besides these, the Geneva Version of 1560, itself founded on Tyndale's translation, must here be named; which, though not put forth by authority, was widely circulated in this country, and largely used by King James' translators. Thus the form in which the English New Testament has now been read for 270 years was the result of various revisions made between 1525 and 1611; and the present revision is an attempt, after a long interval, to follow the example set by a succession of honored predecessors."

Not only did our present version come up by successive steps, but it contained many errors in its first publication, many of which were corrected by different individuals at different times.

But with all the changes which have been made in this version, some obsolete words remain, and some are there which, in the changes of the English language, have entirely changed in signification. There is no reason whatever why these should stand to tantalize or mislead the uneducated reader. Thus the expression, "We do you to wit of the grace of God bestowed on the churches," has no sense at all to the general reader. "We make known to you," is intelligible. 2 Cor. 8:1. "He who now letteth will let, until he be taken out of the way." 2 Thess. 2:7. In the year 1600 this expressed the meaning of the language of the apostle; now it is exactly the opposite. Then "let" meant "to hinder;" now it means "to permit." Why should it stand in the Bible when it misrepresents the meaning of the Bible? "We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." 1 Thess. 4:15. This expression was not an absurdity when the translation was made, but certainly it is now. The text means, shall not precede.

These are samples of but one class of instances which prove the advisability of a revision.

It appears to have been the intention of the revisers to discard italic words, as far as possible, from the text; but this intention was carried out only to a limited extent. It is to be regretted that it was not done more thoroughly. Perhaps in no one thing has the common reader been more misled in the A. V. than in its italic, or, as they are more generally called, "added words." To a very great extent they were not added at all, but were really necessary to a correct understanding of the original. And just to that extent they misled the reader who understood, as was too often the case, that they were supplied, and formed no part of the words of Scripture. What if there were no *exact equivalents* of some of these words in the original? That would not determine that they are unnecessary. A "word for word" translation is really no translation at all, because it takes no account of the peculiarities and idioms of the different languages. Thus, in Gen. 1:4, and many like places, omitting the words "*it was*" destroys the sentence as an English sentence, while such a construction is very common in the Hebrew. Whatever is necessary to give the sense of the original correctly in the English, properly belongs to the translation. Adherence to this principle would discard a large proportion of the italics in the common version. The revisers corrected this error only in part.

The danger of misleading the reader is increased by the fact that sometimes words were added without any necessity. As an instance we refer to Mark 10:40. Without any supply the text reads: "But to sit on my right hand and on my left is not mine to give, but to whom it hath been prepared." With the addition it reads: "—is not mine to give; but *it shall be given to them for whom it is prepared.*" This entirely changes the statement of the Saviour. With such additions as this it is not strange that people were led to believe that *italic words* were words unnecessarily supplied.

Another cause of stumbling found in the received version is the many different renderings given to the same word where there was no necessity for so doing. We are well aware that a word may have different meanings, and may, therefore, very properly be rendered by different words to accurately express the meaning in another language. But in some cases the translators under King James gave a needless latitude to many words, where it would seem that the only object could be to secure variety of expression or to serve an existing sentiment. An instance is found in Matt. 16, where *psuche* is twice rendered *life* in verse 25, and twice rendered *soul* in verse 26. This is corrected in the revision. "What shall a man be profited, if he shall gain the whole world, and forfeit his life?" The revisers give, "or soul," in the margin; but they very properly make it uniform by giving the same in the margin of verse 25.

We have already noticed the grave error of translating both *hades* and *gehenna* by the same word—*hell*; this is corrected in the revision.

A very important change, which should be noticed, is the omission of the words, "without a cause," in Matt. 5:22. These words are absent in many MSS., and Dr. Clarke considers them spurious. The omission relieves the text of a difficulty in the question of Christian ethics. But we would not accept any change merely to relieve a text of a difficulty, if the words lawfully obtained a place in the text. We want the exact words of inspiration, neither more nor less, not presuming to make provision for consequences.

And this reminds us of a question asked a religious paper in the East, on the revision of Heb. 1:13, namely, if "the footstool of thy feet," is better English than as it stands in the received version. We do not think it is; but we think it is a more literal translation because it is exactly as the author of the book of Hebrews wrote it. In this manner many people judge of the work of the revisers.

A very desirable change is made in Rev. 4:6, and elsewhere in this book, in substituting "four living creatures" for the "four beasts" of the common version. The Authorized Version is objectionable both in a critical and exegetical view. We have never, for the past twenty years, read these texts before a congregation without changing them to "living creatures," so well assured were we that the word "beast" gives an entirely wrong idea of the subject. It is to be hoped that now the change may be universally made.

We have taken a few points, almost at random in our reading, as specimens of the work. After giving a few interesting facts concerning the work of the Committees, we shall notice a few points wherein we cannot co-incide with their decisions.

NEITHER LOGICAL NOR SCRIPTURAL.

A KIND friend who professes to find all her theology in the Scriptures without regard to human teachings, gives this expression to her faith on the result of Adam's sin:—

"The mortality of the body was then announced to Adam; but that was not the penalty of the broken law. The penalty was eternal death."

It is easy for one to mistake the operations of his own mind, and to color by the bias of education that which he thinks he has received solely as the result of unassisted study. If the writer of the paragraph above quoted were asked *where* in the Scriptures the supposed facts therein stated were learned, we think it would be found a difficult thing to point to the text.

We are led to infer, from the manner of the statement, that the writer supposes "the mortality of the body was then announced to Adam" as an incidental truth, not directly or necessarily connected with his sin or its penalty. But that is not what we learn from Genesis. Let us take three facts of the record.

1. The penalty declared. "In the day thou eatest thereof thou shalt surely die."

2. The sin. The woman took of the fruit, "and gave also unto her husband with her; and he did eat."

3. The sentence. If there is any doubt in regard to the meaning of the penalty, it must be settled when we hear the sentence pronounced. In this case the Lord himself is both legislator and judge; therefore there can be no question whether the penalty and sentence will exactly correspond. The sentence was as follows: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

This was not incidental, or a mere declaration of the fact that his body was mortal; far from it. *It was the penalty itself.* It was prefaced with these words: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it." His death was occasioned by his eating. If he had not eaten he would not have died; he would not have returned unto the ground out of which he was taken, but he would have lived forever. We cannot see how anybody can deny this without denying the record of the Scriptures.

Again, in what Scripture may we learn that the penalty "was eternal death?" Does the Bible say so? or is that conclusion the result of training in theories or in human reasoning? That the death pronounced would have been eternal if no remedy had been interposed is very evident. If no provision had been made for recovery "from the land of the enemy" through the promised seed of the woman, then indeed would death have been "an eternal sleep." But no Scripture gives it in those terms.

And that idea presents an insurmountable difficulty to the doctrine of the atonement. Christ, as our substitutionary sacrifice, died for us. By his suffering the penalty in our behalf, it is possible for God to be just and justify the believer in Jesus. But if that penalty were eternal death, then Christ never died for us—never met the demands of the broken law in our behalf—never vindicated divine justice in opening to us a way of salvation. That would leave the throne of Heaven under a cloud. But the penalty was death; that death resulted in returning man to the ground out of which he was taken; and it then depended altogether on the clemency and love of God whether that death should be eternal, or become temporal—for a time—by the introduction of a gospel. Had Jesus met such a penalty of the law, and suffered an eternal death, the atonement would have failed; he would have remained dead forever—his soul would have been left in *hades*—he would have seen corruption, and the resurrection of Adam's race would never have been accomplished. We thank God that this theory of penalty is only a theory of man, and not the teaching of the Scriptures.

There is now to be a "second death," which there never would have been if there had been no gospel; for without the gospel there would have been no resurrection. There cannot be two deaths to any person without a resurrection intervening. And this is not a *second eternal death*; that were impossible, and this proves that the first was not eternal. But the *second will be eternal* unless there is a resurrection beyond it. Do the Scriptures teach that there will be a resurrection or a revival from the second death? They do not. That is the finality of the wicked, "to whom is reserved the blackness of darkness forever."

QUESTIONS ANSWERED.

IS THERE any positive evidence in the Bible that it is duty to ordain deacons? G. F. S.

There is the same evidence that there is for ordaining elders. Ordination was and is performed by prayer and the laying on of hands; and this was done at the appointment of the deacons. Acts 6:1-6. The same word which is rendered ordain in Titus 1:5—"ordain elders"—and elsewhere, is rendered appoint in Acts 6:3, literally, "whom we may ordain over this business."

Where is found the evidence of the resurrection of Moses, and that he was actually present at the transfiguration? W. T.

1. The gospels say that Moses and Elijah were there. "There appeared unto them Moses and Elias talking with him." Matt. 17:3. "There talked with him two men, which were Moses and Elias," Luke 9:30. This is not a parable, but is the history of a fact of occurrence. See 2 Peter 1:16-18.

2. There is neither reason nor chance to doubt that Elijah was there. He never died; he was still alive, and appeared in his own person.

3. We read that there was a contention between the archangel and Satan over the body of Moses. Michael,

the archangel, is Christ. Compare 1 Thess. 4:16, with John 5:27-29, and Dan. 12:1. To "stand up," in this last text, signifies to reign. We conclude, from the fact that Elias was living and was there, and Moses was said to be there also, that the archangel, whose voice will raise the dead, exercised his prerogative, and raised Moses. Satan, who "had the power of death," Heb. 2:14, contended with him, evidently claiming that the dead were his lawful prey. To us this is conclusive. Thus were presented the kingdom and majesty of Christ: himself glorified; the resurrected represented by Moses; the translated, by Elijah. It was a strong confirmation to the witnesses of the "sure word of prophecy," concerning "the power and coming of our Lord Jesus Christ." 2 Peter 1:16-19.

BEFORE HONOR IS HUMILITY.

If we read the Bible with prayerful attention, we shall find that its biographies are wonderfully instructive. It never sanctions wrong, and never either excuses or hides it. Often, however, it tells the story of men's good deeds, without one word of praise, and of their evil deeds without any censure. But it is to be understood that this book contains the moral law, which every one can use in squaring the actions of men; and it is to be particularly observed that men's actions are given in such a manner that the consequences of good and evil at last appear with wonderful distinctness.

The wisdom of God in training men for honor by leading them through poverty and humiliation is very manifest from the records of their lives.

Saul is an instance of one, who, in private life, was a good man, and yet, when elevated to the throne, became wicked, overbearing, and cruel. He could not bear his high honors. Had he been trained for many years in deep humiliation he would have been a very different king. Solomon is another instance of the inability of man to bear honor without previous training in poverty and sorrow. He came to the throne like the sun showing itself at its meridian height when it first comes in view. That sun was overshadowed in disastrous eclipse, and perhaps set in eclipse also. Let no man ask for honor till humility has prepared him for it.

David is an illustrious instance of training in the school of poverty, humiliation, and sorrow. God suffered him to receive injustice at the hand of Saul that he might learn to hate such wickedness and never act in that way when himself made king. Surely he had a schooling of inestimable value to prepare him for the throne. Yet with all this he had nearly made a fatal plunge when prosperity became his portion. David's case stands as a light-house built near most dangerous rocks. With all his previous training he was well-nigh ruined by what prosperity flowed in upon him. A lowly station in life is far preferable to one of an exalted character, and it is infinitely safer.

Joseph in the providence of God was made lord of Egypt. But he had first to be thrown into the dungeon. He was sold for a servant. His "feet they hurt with fetters; he was laid in iron; UNTIL the time that his word came; the word of the Lord tried him. The king sent and loosed him, even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance; to bind his princes at his pleasure; and teach his senators wisdom." Ps. 105:17-22.

The wisdom of God is seen in the history of Joseph. He could never have done the work for which he was exalted to that high station, had he not first been made a slave, and then a prisoner in iron in a dungeon.

Before honor is humility. Those who seek honor at the hands of God will spend their lives in the deepest self-abasement before him. Those that humble themselves, God will exalt. Those who exalt themselves he will certainly abase. Those who are exalted by him shall sit down with Christ upon his throne; and those who are abased by him shall suffer shame and everlasting contempt.

J. N. A.

THE IMMORTAL SOUL LOCATED.

It has been no small puzzle to the believers in the popular view to determine in what part of the human system that invisible and unimaginable entity called the immortal soul, has its special abode. Most persons, we presume, if requested to designate, as nearly as possible its invisible dwelling place, would lay their hand upon their breast. But it has been decided that it has fixed its residence "higher up," namely, in the head, or rather that it is confined there; for the soul itself

seems not to be a free agent in this matter. We will listen to Dr. Fitch on the subject. He says:—

"The first chamber I will notice, is the skull. This is a dark chamber, remarkable for being the room in which the brain is located; and it is also remarkable for the place where mind and matter meet. In the brain resides that inscrutable and awful being, the human soul. The eye does not see, the ear does not hear, all the senses are only means and instruments that convey knowledge to the soul. The soul is imprisoned in this dark chamber. Its food is knowledge. No man can explain, no man can comprehend it. It is an emanation from the Most High; and in control, holds the same relation to man's body that the Almighty does to it. Imprisoned now, it will one day leave its prison-house, and wing its way to immortality."—*Fitch's Lectures*, pp. 22, 23.

"The eye does not see, the ear does not hear," says our worthy Dr. Then it is the immortal soul that does all these things; and as a corollary we may add, that wherever there is seeing, hearing, etc., somewhere behind those operations lies an immortal soul. But animals have eyes and ears; they see, hear, feel, etc., therefore we are borne by this theory to the conclusion that every individual brute, peregrinating on four legs, more or less, bears about an immortal soul shut up in its head! Will immortal-soulists feel flattered by the introduction of this new class of associates? Will they any more accuse us of degrading man to a level with the brute, when their own theory brings them to the same level? All we contend for is that Solomon was correct when he declared that in respect to death and its concomitants, man hath no pre-eminence above a beast; and their own theory, prop it up as they will, when legitimately carried out, leads to the same results, and they cannot avoid it; for beasts are endowed more or less with all those attributes, upon which they rely to prove immortality in man.

But we are told that this immortal soul is "imprisoned in this dark chamber," the skull. The question at once arises, What keeps it in this prison? If the soul is of itself an entity distinct from the body, and only clogged and hindered by the body, and vastly freer in its operations without than with it, why does it not leave? Any man who was imprisoned, imprisoned not from any fault of his, and under no obligations which would make it criminal for him to leave, would be considered very foolish, if he did not leave. Are the immortal souls of popular theology the imbecile or stupid things that they cannot act as wisely? Or is the body superior to the soul, so that it can hold it in its prison at pleasure; and so that the soul must needs wait till the body is relaxed in death, before, like a trembling fugitive, it can slip out?

But we are digressing. These are independent questions having a field of their own, and inviting separate investigation. We only took our pen to congratulate our friends of the popular view, on having settled this much of their theory, that the mysterious inhabitant of their bodies is imprisoned in the skull. Let them take heed, lest at some unlucky moment their prisoners should "break jail," and leave them in the lurch. U. S.

NORTH PACIFIC CONFERENCE.

THE camp-meeting held in this Conference in June last, though small, was nevertheless a good one for the cause. The meetings and business of this annual gathering have been fully reported by others and published in the SIGNS.

Having at this meeting resigned my official position, and decided to move from the Conference, I esteem it a privilege to say that my connection with the work in this field, though attended with some difficulties and discouragements, has not been an entire failure. Many have been permanently grounded in the truth and have become firm pillars in the cause. Many others have received light they cannot easily shake off, and may yet be led to follow it unto the salvation of their souls. We have many friends who have become dear to us, and we shall ever remember their kindness.

Financially the Conference is recovering from the heavy discouragement it has been wading through the past two years, and the outlook for the future is cheering.

Since the camp-meeting we attended the quarterly meeting with the Beaverton church. The calling of the roll showed the membership in good condition, and they all stand in harmony with every branch of the work. Sister Miller, formerly a member of the Tenhassen church, Minnesota, presented her letter and was received into this church. A few others are expected to join soon.

The second Sabbath and Sunday in July we were in Salem. Since passing through a severe trial, this church is growing. At the quarterly meeting last April, four joined the church, and two more were baptized, and united with the church at this meeting. There is union and strength in this church now, and there is every reason to believe that the cause will prosper here.

Sabbath, July 16, our last day in Oregon, we met with the little company of Sabbath-keepers in East Portland. We found a larger number present than we anticipated. Regular Sabbath meetings and a Sabbath-school are now kept up in this place, and quite a determined feeling exists to maintain them, and as soon as possible form a church. There is good prospect of this at present.

Evening after the Sabbath we went aboard the fine steamer *State of California*, and at 3 o'clock next morning were on our way down the river. We had a safe passage over the Columbia river bar, and down the coast, reaching San Francisco Tuesday at 7:30 A. M., making the trip, including six hours stop at Astoria, in fifty-three hours. We shall remain a few weeks in the beautiful city of Oakland for Mrs. Van Horn's benefit before journeying East.

I. D. VAN HORN.

WAS THE BIBLE INSPIRED?

BY DR. E. J. WAGGONER.

A FEW years ago, any one who manifested any doubt as to the inspiration of the whole of the Bible, would have been set down at once as an infidel. Now, however, professed Christians and ministers in good standing and high repute, not only express doubts, but openly avow their disbelief in the inspiration of different portions of the Bible. This, although as deserving of the name "infidelity" as ever, is termed "liberality," and is extolled as a product of the advanced thought of the nineteenth century.

The following, from the *Christian Union*, in answer to the question, "Do you believe the account of the creation and the fall of man, as given in the Bible?" is a very fair specimen of what may be termed "religious infidelity":—

"There is no claim made by Moses, and none made for him by any other writer in the Bible, that the account of the creation and the fall of man, as given in the first chapters of Genesis, was a revelation from God to Moses. In the absence of any such claim, we see no reason why the church or the theologian should make it for him. The presumption is that he obtained his facts as other historians obtain theirs; that is, that his history of the events prior to his own time was compiled from an acquaintance with the traditions of his age, and this presumption is confirmed by parallel and analogous traditions recently discovered in other very ancient Assyrian writers. The essential truths in the first chapters of Genesis are the religious truths, and these are unaffected by the question whether the story is to be regarded as purely historical or partially allegorical and parabolic."

To prove that it is no injustice to call such teaching as this infidelity, it will be necessary to show that it really strikes at the whole Bible. This is the case, as can easily be shown.

There are only two ways in which Moses could have received the account of the creation and the fall of man, as recorded in Genesis, chapters 1-3. One is by revelation from God, the other is the way suggested above, namely, by tradition. Now if the latter is the case, the credibility of all of Moses' writings is destroyed, for no one will place any confidence in an author's narrative, if he himself should give evidence of his credulity on the very start, by telling as a fact what is manifestly absurd. There is nothing in the narrative to lead one to suppose that Moses had any doubts as to its authenticity. The account of the exodus of the children of Israel, which occurred under Moses' direct supervision, is in no more positive terms than is the history of the creation. If this be not true, then the whole of Genesis is discredited, for Moses knew nothing of the events, personally.

Supposing then, with the *Christian Union*, that Moses was deceived, and that what he wrote as facts never occurred, what effect does it have on the rest of the Bible?

The ten commandments are universally recognized by Christians as embodying all the principles of right, as the foundation of all law, and as emanating from God himself. The Bible teaches this. Now the fourth commandment depends entirely upon the narrative of creation as recorded in Genesis. It is just as reliable as the first chapter of Genesis, and no more so. The author of the one must be the author of the other. The only reason given for its observance is that "in

six days the Lord made heaven and earth, the sea, and all that in them is."

If God is the author of the fourth commandment, then the reliability of the Mosaic account of creation is attested; and, on the contrary, if the first and second chapters of Genesis are not true, then the fourth commandment, and all the other commandments are a forgery, for they purport to come from God himself. Thus we see that not only the reliability of Moses' writings, but also the whole system of morality and religion, depends on the correctness of the Scripture record of creation.

Of course, then, none of Moses' writings can be accepted, for whether we say that Moses was himself deceived, or willfully deceived others, he would manifestly be an unsafe guide.

But let us go still farther. Throughout the Bible we have continual reference to the books of Moses either as a whole or in part. We will notice only a few, for they are almost innumerable. In 2 Chronicles, in Nehemiah, Jeremiah, and Ezekiel, especially, we have it stated that God brought calamities upon the Jews for their violation of the Sabbath. Nehemiah states expressly that God spoke through Moses. Neh. 9:13, 14. In the Psalms, the references to the law are in nearly every chapter, the 19th and 119th being especially prominent instances. The 8th, 33rd, and 136th Psalms make special mention of the creation as given in Genesis. In short, it is an undisputed fact that all the Old Testament writers placed implicit confidence in the writings of Moses. But if Moses, through lack of inspiration, fell into error, and recorded absurdities, none of the writers who quote him, or base arguments on his statements, can have been inspired. Had God prompted them in their utterances, he would not have allowed them to follow one who willfully deceived, or wrote from mere hearsay. Therefore we must place a large portion if not the whole of the Old Testament in the same category with the writings of Moses.

But this is not the only result of discrediting Moses' writings. The New Testament writers make frequent references to Moses, and all quote him as authority. Paul quotes him more than any other, and in his second epistle to Timothy he commended him for his knowledge of the Scriptures, said they were able to make him wise unto salvation, and actually claimed that they were given by inspiration of God. The Old Testament Scriptures are here referred to, for none of the New had been written when Timothy was a child. Paul also makes special mention of the fall of man, showing that he believed it implicitly. Of course, then, Paul derived his knowledge from the same sources that other historians did theirs, namely, tradition. But above all, Jesus Christ himself testified as to the validity of Moses' writings, for in Luke 16 he says that "Moses and the prophets" are sufficient, if heeded, to keep one from eternal destruction. And in John 5:45-47 he makes the faith of the Jews in Moses, a test of their belief in him. Certainly the testimony of Christ should at once dispel every doubt from the heart or head of a professed Christian.

Those, therefore, who disbelieve the Mosaic account of the creation, must necessarily take one of two positions, as follows: 1. Moses was an honest but extremely credulous man, who accepted all tradition as truth, without raising a question in regard to it, and the other writers of the Bible, equally simple-minded, followed him blindly; or, 2. Moses was an impostor like Mahomet, who willfully deceived the people for his own selfish purposes, and all the other Bible writers, and Christ himself, leagued together to perpetrate the imposition. The first is highly improbable, the second absolutely impossible, and both are blasphemous.

One important step in our investigation is now reached, and that is, that the whole Bible is so closely linked together that if a part of it is false, the whole is unreliable, and if a part is given by inspiration of God, the whole is likewise a revelation from the same source.

It must not be supposed that those, at least many of them, who thus lightly esteem the writings of Moses, realize what important consequences their position involves. It would be well for them to consider whether or not they are willing to throw away the whole Bible.

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

"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Deut. 4:2.

The Missionary.

LETTER WRITING.

LETTER writing is a very important part of the missionary work and is becoming more and more prominent. There are lonely individuals who are receiving light on present truth in every direction, and there are many among us who, if they were consecrated to the work of God, might speak words of encouragement and instruction to such, and thus exert an influence for good over many minds. From the various reports of labor which appear from time to time, it is evident that writing letters is quite a large part of missionary work. It is a field of labor in which much has been accomplished. A few thoughts in regard to writing may not be out of place. In all branches of this work it is of the utmost importance that the true object should always be kept before the mind, and especially is this the case with writing letters. It is not sufficient to write that which will merely please or gratify the receiver, and thus merely form pleasant associations, if we would be the means of doing good in this direction. But the object of the writer should be to communicate that which will be most beneficial to the person addressed.

The circumstances of different individuals vary widely, so much so that no definite rule or directions can be made to apply in every case; but under all circumstances, whether it is desired to comfort the afflicted, encourage the desponding, strengthen the wavering, or warn the erring, or to impress the one to whom we write with the importance of some truth, a definite object should be kept in view. Write for a purpose. A careful and prayerful selection of words and ideas is also indispensable. It is impossible to address individuals without making some impression upon their minds, and therefore every effort thus put forth results either favorably or unfavorably. Impressions are made which are not easily effaced. In worldly enterprises all the faculties of the mind are called into use, and men study to know the most successful way of accomplishing their object. Should not the same ambitious determination to excel and succeed be shown in what we attempt to do in the work of God? If there is any cause that is worthy of the highest and noblest powers, it is that of saving souls. Is it not showing disrespect to God, his work, and the great sacrifice has been made for man, to employ to the utmost for our personal interest the powers he has given us, and to bestow but little care or thought on what we do in his service? We should not be novices in anything connected with the cause of God. "Cursed be he that doeth the work of the Lord deceitfully" (negligently, margin). Letters may be faultless in sentiment, in construction, etc., all of which is desirable and important, and still be powerless for good. Love to God and to our fellow-men, such as was manifested in the life of the Son of God, and without which far greater efforts are fruitless, must be the actuating principle. If this is in the heart, a winning influence can be exerted through the medium of the pen, on those we love, who have no interest in present truth.

There is perhaps no one who has not near and dear friends, who, unless they turn from their course, will be lost in a little from this. We see their danger, and their blood will surely be required at our hands unless we do all in our power to save them. Parents, children, brothers, and sisters, are in the road to death, and are we unconcerned in the matter? When too late they will rise up, and in words burning with anguish and reproach, condemn us for not having warned them of their danger. Will they have occasion to say that we seemed to care but little for these things? and that we valued earthly interests more than their salvation? Now is the time for us to do all in our power to save those around us, that our garments may be freed from their blood. Our life is a failure unless we are instrumental in the hands of God to lead some precious soul to the Lamb of God, and thus be able at last to enter into the joy of our Lord, in seeing the results of our labor in the kingdom of God. All have an interest in these things inasmuch as all must give an account for the use of the talents committed to their care. The greatest of results depends upon our being good and faithful servants, which all may be by the grace of God.

M. L. HUNTLEY.

COLUMBUS, PLATTE CO., NEB.

EIGHT adults have embraced the truth at this place. Meetings still continue with very good interest. A Sabbath-school was organized last Sabbath, consisting of thirty-five members.

A. J. CUDNEY,
July 18, 1881. DANIEL NETTLETON.

AN HOUR IN THE VINEYARD.

KIND reader, have you tried it? Have you felt the satisfaction of knowing that you have the approval of the Master on labor bestowed for Jesus' sake, aside from any selfish motive? If you have not, then know that though it is the eleventh hour, yet one hour still remains in which to earn the penny and his approbation. Some excuse themselves because they have no talent in the direction of spreading the truth or soul-saving, consequently there is nothing required of them. Be not so sure of that; for it is seldom we find any that have not the one talent given them to occupy till the Master shall come, and his work shall be finished; so it is not so clear that such are excused from service. In one sense it is well to feel our weakness and incapacity; for we shall not be so likely to labor in our own strength. We shall feel the necessity of aid from a higher power, and seek to be endowed with the help that comes from God. Judicious labor must certainly be that which springs from a heart deeply imbued with the love of God, and a thorough appreciation of truth. If wisdom is needed, He who has promised to supply us liberally, and upbraid not, is pledged to richly supply all our need. How then can we be excused?

If we lack a spirit of labor for others, it is an index of our own barren standing, bringing forth no fruit to perfection. If we love God we shall likewise love our neighbor; for the principles of love to God are all-permeating and wide-spreading in their influence. His truth will be like fire shut up in our bones, and we cannot rest without communicating it, and the joy its possession brings to our own souls will lend a radiance to its presentation. It is Heaven-born, and must be divine in its effects. In watering others, we shall be watered ourselves.

The hour in which we can work does not look to an indefinite period reaching perhaps many years into the future, but time is narrowed down till we have but a small space left us. Our diligence should be doubled, yes, multiplied twenty-fold. We are convinced of this; then what remains but to seek the aid of the Holy Spirit to give us vitality and energy to labor in love and fear, lest a promise being left us of overcoming, any of us should seem to come short of it. Ours is necessarily a work of great responsibility and sacrifice, and when the Master of the vineyard comes, it will appear whether we receive the applaudit, "Well done." A. M. LINDSLEY.

"ONE of the greatest pleasures I have enjoyed outside of home has been our missionary society, and I am sure all who have attended regularly would say the same. Our members are nearly all too far away to walk to the meetings, and cannot always be accommodated with a horse, so it has happened two or three times that only five were present; but it was very good to those five. At first, the idea prevailed that no one could be called on to pray except the minister's wife; indeed, I believe she was the only one who had ever attempted such a thing. There has been growth in this line of Christian experience, for now the president would not hesitate to call on any of the regular attendants. Once a lady did excuse herself but repented, and after another had prayed she followed in an earnest prayer that touched all our hearts. Our meetings have seemed to draw us nearer than we have ever been before, and some friendships that had been broken for years have been renewed since we have met in this way. I wish we could be inspired to study missions more; but we poor farmer's wives do lead such a busy life. Every day seems too short for the work it brings, and when one is too tired to work there is not much strength left for study; yet when one's heart is set on anything the way seems to open in spite of obstacles."—From a letter in *Woman's Work*.

How much can a man be said to love God or his church, who spends his entire income upon his stomach and back, and brings nothing to the Lord's treasury?—*Golden Rule*.

AT THE FOUNTAIN.

THERE is still living a man who will recognize himself as in a glass, if his eyes should fall on these lines. He was a prominent member of an evangelical church, and he was rarely absent from any of its services. He was a good man, studious and intelligent. But with a wife and sons and daughters at home, he always came to church alone; there was not one of them in the Sabbath-school. He never told his pastor where he lived, nor invited him to call. The pastor supposed he was not welcome, but at last he went. The house told its own story. Every table and shelf had a burden on it of trashy literature. There was a fashion journal, police gazette, and large quantities of cheap and flashy novels. There was abundance of all that was worthless, and nothing good. Here was the secret of the whole matter. The bitter fountain sent forth bitter waters. When or how began this corrupting work there was no means of knowing. The results were well defined. No one could expect anything else. The center table was a poisoned fountain, and its streams reached every room in the house. The girls had no companions among the best of their age, and the swearing, Sabbath-breaking boys, began their downward career early. The person in that house who could control its reading, was responsible for the perversion of the family. The good and pure and elevating would have cost no more. It is not enough to remove the evil; the poisonous mental food must give place to good and nourishing reading.—*Golden Censer.*

Temperance.

NORTH PACIFIC HEALTH AND TEMPERANCE SOCIETY.

THE second annual session of this society was held in connection with the camp-meeting at Cornelius, Oregon, June 22-28, 1881.

FIRST MEETING, THURSDAY, JUNE 23, 6 P. M.

The President, O. Dickinson, in the chair. The secretary being absent, R. D. Benham was chosen Secretary *pro tem.* After a few stirring remarks by the President the following committees were appointed: On nominations, E. Squires, A. W. Benson, Jno. Donaldson. On resolutions, Eld. J. H. Waggoner, R. D. Benham, T. H. Starbuck.

Remarks were then made by Eld. I. D. Van Horn, in explanation of the seeming apathy of the Society during the past year. Adjourned to the call of the President.

SECOND MEETING, JUNE 27.

Minutes of the previous meeting read and approved. The following officers were then elected for the coming year: President, John Donaldson, Secretary, Miss Emma Hardy. Extended remarks were made by Elds. Van Horn, Waggoner, and others.

THIRD MEETING, JUNE 28, 7 A. M.

The President, John Donaldson in the chair. The following resolutions were presented and adopted:—

Resolved, 1. That we recognize Christian Temperance as an important grace, underlying that of patience, and therefore necessary to our living that message in which is the patience of the saints.

2. That we confess with regret that we have not given this subject that attention which it should receive among us, professing, as we do, to be the remnant people of God; and that we now promise before God and each other to correct our lives in this respect.

3. That we request the officers of our Society to procure the necessary instruction papers, and take steps to have Health and Temperance Clubs organized in every church and among every company of Seventh-day Adventists in the North Pacific Conference.

4. That we will second their efforts by circulating our temperance literature, and endeavoring in every proper manner to enlighten the people of our respective neighborhoods on the subject of temperance as we view it from a Christian stand-point.

JOHN DONALDSON, Pres.

MISS EMMA HARDY, Sec.

ABSTINENCE AND PROSPERITY.

THE following words we extract from a speech by Rev. J. W. Monk, at Faversham, England, published in the *Dietetic Reformer*, for April, 1881, London:—

"Lord Derby says that each time a man drains off a pot of beer he swallows a yard of land, and that if the working men of England would only reduce their potations by one-half, they may at no distant day become possessed of half the soil of

England. Well, now if to their abstinence from liquor they add abstinence from animal food, the advent of that happy time when every man may sit under his vine and under his own fig-tree will be wonderfully accelerated. Meantime every day will bring a fresh accession of health, wealth, and wisdom. I appeal to those who are abstainers and vegetarians to say whether your abstinence has not materially contributed to your comfort and enjoyment. I am not ashamed to make such an avowal myself. Nearly five years ago I renounced, at once and forever, alcohol and tobacco in every form, and soon found myself better in every way for my abstention. I next gave up tea and coffee; then fish, flesh, and fowl, and now I am able to say with the late Mr. Brotherton, M. P., 'I count not my wealth by the number of my possessions, but by the fewness of my wants.' I invite you to try the experiment of living more simple lives, to break off the luxurious habits—the *luxu effrene*, as one of our novelists has it—the note of our time, a contagious disease spreading downwards from the palace to the cottage, bringing nothing but evil in its train. I ask you in the words of Dean Stanley, spoken in Westminster Abbey, to resist, above all things, the temptation to do things because everybody does them. Take for your motto the words, a translation of which the *Dietetic Reformer* has placed upon its title-page, 'Fix upon that course of life that is best; custom will render it most delightful.' For as Shakespeare says:—

"That monster, custom, who all sense doth eat—
Of habits' devil,—is angel yet in this,—
That to the use of actions fair and good
He likewise gives a smock or livery
That aptly is put on: Refrain to-night;
And that shall lend a kind of easiness
To the next abstinence: the next more easy;
For use almost can change the stamp of nature,
And either curb the devil, or throw him out
With wondrous potency.'"

BEER AND LEGISLATION.

THE following pointed paragraphs are from a lecture by Miss Frances E. Willard, the well-known temperance reformer:—

Does license "regulate?" Let Chicago answer, with her three thousand licensed and three hundred unlicensed dram-shops open on the Sabbath day; with her drunken boys and abandoned girls thronging these haunts of infamy; with her drunkards freely obtaining liquor enough to keep flourishing the crop of arrests for criminal assault; with her jails crowded by murderers, her vile "concert" saloons in violation of an ordinance which declares a penalty for every exhibition of the kind; with her horrid scenes at the police courts, where drunken men and women are sent to the bridewell and jail, but no indictment found against the saloon-keepers, who in open violation of law, sold them the liquor that sent them there, and who will do so again as soon as they can get them back into their clutches. Chicago, with her municipal authorities and executive officers solemnly sworn to enforce the license law, is a suggestive commentary on the comparative excellences of license and prohibitory laws!

"But let us discriminate between the sale of whisky and of beer," is the specific offered by some well-meaning people. The duke of Wellington was of this number, and thought he had won a greater victory than Waterloo when he secured the passage of the "beer act" in the British Parliament. For thirty-nine years this remained in full force, and meanwhile England sank deeper and deeper in drunkenness. The Convocation of Canterbury, a department of the English church which has ecclesiastical supervision over fourteen millions of persons, then instituted a careful inquiry into the results of this same beer act. Let me give you the summing up of the testimony taken from the lips of thousands of witnesses, not themselves temperance people either, but for the most part public officers of the law:—

"This ale and beer act, though introduced for the avowed purpose of repressing intemperance by counteracting the temptation to excessive drinking of ardent spirits, has been abundantly proved not only to have failed of its benevolent purpose, but to have served, throughout the country, to multiply and intensify the very evils it was intended to remove."

If ever history learned a costly lesson that she might teach it to posterity, it was this one, which America ignores to-day. But the evils of beer legislation must not, in this connection, be overlooked. We live in a republic where each man counts one in every decision by which public

opinion crystalizes into law. The brewers are fast becoming dictators to those in power. I quote Mr. Schade, the editor of their organ at Washington.

"No, gentlemen, first personal and then political liberty. First beer, then politics. If we want to succeed, we must do it at the ballot-box."

I quote Mr. Clausen, president of the tenth brewers' congress:—

"Unity is necessary, and we must form an organization which not only controls a capital of \$200,000,000, but which also commands thousands of votes. By our efforts the former minority in the assembly of New York State was changed to a majority of twenty votes in our favor." It is as dangerous to the Republic to be governed by an oligarchy of beer-brewing and beer-drinking citizens as by a single wicked tyrant. Yet our cities are rapidly being thus governed, and no one can read the Congressional Record and see the steady concessions to the brewing interest without being aware that beer is already the determining factor in our politics. Before this bleary-eyed, foamy-mouthed monster, legislatures bow the knee, municipal authorities grovel in the dust, crying, "Great is Gambrinus of the Teutonians." When a million blurred and muddled ballots are cast into the box on election day, the Goddess of Liberty may well veil her face in shame.

WHERE THE DRUNKARD'S MONEY GOES.

EVERY rag stuck into a window to keep out the cold from the drunkard's home denotes a contribution towards buying new suits for the rum seller and his family. The more elegance and ease in the rum seller's family, the more poverty, degradation and despair in the families of those who patronize him. The corner grog shop, with large plate-glass windows and marble floors, is paid for by the tenants of other landlords for such purposes. The more plate-glass and marble slabs there are in the rum shop, the more old hats and soiled garments must be stuck in the windows of their patrons to keep out the cold air. The more silk flounces upon the dress of the rum seller's wife, the cheaper the calico upon the wife and children of his patrons.

The more spacious the parlor and brighter the fire of the rum seller, the more scantily furnished and cold are the abodes of those who patronize him. While the rum seller drives his \$1,000 span, his customers cannot afford a five cent horse-car. From the bung-hole of every barrel of liquid damnation that is sold by the dram seller, there flows a constant stream of drunkards, criminals, lunatics, and imbeciles to fill poor-houses, houses of correction, jails and prisons; while blasted hopes, ruined homes, and paupers' graves are the relics of the trade. Every dollar that the owner of the rum shop and the rum selling tenant put into their pockets comes out of the pockets of the poor men, and is a dead loss as far as the public good is concerned. Worse than that, the more rum sold the more burdens there are imposed upon the honest citizens and tax-payers. The richer the landlord and his rum-selling tenants grow, the poorer becomes the landlord who lets his buildings for tenements and legitimate business. It is an undisputed fact that the laboring man who has a family cannot indulge in liquor drinking and pay his landlord and grocer.—*National Temperance Advocate.*

QUEEN VICTORIA rises at seven, both in winter and summer. The occupations of each hour of the day are arranged with a due appreciation of the value of time; hence she is able to undertake the heavy task of reading over all papers and documents submitted for her signature, which she never appends without careful perusal of each, besides which she personally enters into a wide correspondence, and, in addition to the hours devoted to official duties and to the hours given to walking, driving, paying and receiving visits, a portion of each day is set apart for reading of a varied character.

If I am between two moral evils, I will not have either. "There is small choice in rotten apples." I am to reject both. A man is not to lie, to save from the necessity to steal; nor to break the Sabbath, lest he should not be able to pay his debts. Never choose to do wrong.—*John Hall.*

"No drunkard shall inherit the kingdom of God."

The Home Circle.

THE LOOM OF LIFE.

All day, all night, I can hear the jar
Of the loom of life, and near and far
It thrills with its deep and muffled sound,
As, tireless, the wheels go always round.

Busily, ceaselessly, goes the loom,
In the light of day and the midnight's gloom;
And the wheels are turning early and late,
And the woof is wound in the warp of fate.

Click, click!—there's a thread of love woven in;
Click, click!—another of wrong and sin;
What a checkered thing this life will be
When we see it unrolled in eternity.

Ah, sad-eyed weavers! the years are slow,
But each one is nearer the end, I know;
And soon the last thread shall be woven in—
God grant it be love instead of sin.

Are we spinners of good in this life-web—say?
Do we furnish the weaver a thread each day?
It were better, then, O my friends, to spin
A beautiful thread than a thread of sin.

—Sel.

ONE WOMAN'S REASON.

"It's all nonsense, Sister Mary; for my part I'm free to confess that I'm sick and tired of temperance."

The speaker was a woman, young and fair and elegantly dressed. The frown upon her lovely face, and the scornful curve of the rosy lips showed her hearers how angry she was getting.

"I am surprised," replied a soft voice playfully. "Now for my part I am sick of intemperance. I rather wonder at your taste, Margaret."

The speaker had a tender, serene face, and looking at it you would know that some great sorrow had come into her life. But if you looked long enough you would decide that, although the face was thin and pale and the lovely hair streaked with gray, it was a much more beautiful face than that of the younger woman beside her.

"You know very well what I mean," replied Margaret Preston. "I mean the word temperance disgusts me. You can't even open a paper, that is, a religious paper, but the word stares at you from every page."

"It is a good word, I'm sure, Auntie," spoke a little maiden who was cuddled up on the broad window-seat, with the shadow of the crimson curtain flushing her pale face.

"What do you know about it, Midget?" asked the lady, a smile chasing away the frowns from the fair forehead, as her eyes rested on the child. "I know lots," laughed Minnie, gleefully. "Temperance means simply freedom from excess in drinking or in eating." "Yes, I know," replied the lady gravely, "but that is just what I am particularly disgusted with, this matter of mixing up the children with all this talk about drunkards and drinking, before they are out of their pinafores; it is bad enough to fill up the boys' heads—"

"Oh, Auntie! not *bad* enough. Good enough, I think!" replied Minnie, springing from her perch and nestling down on a low seat by her aunt's side. "Only think, if all the ten millions of children in this country should take the pledge and keep it, there wouldn't be a single drunkard in the next generation."

"I was going to say," added the lady severely, "that when it comes to the girls, poor things, I think it is simply absurd. Now hear that child! I should think she was about seventy-five years old! The idea! I don't wonder your face is so pale and pinched. I am going, right off, to get you a glass of my nice wine. That will bring back your roses, dear. What would you say to that?" "Oh, Auntie," replied Minnie, rising, "I should say, 'No Sir! I can't, you see! I'm a Band of Hope girl, and I'm pledged not to touch or taste or handle.' My Doctor doesn't order me to take wines, either. If he did I should hate to. I'm glad he doesn't."

"Well, well, child," replied Aunt Margaret, coldly, "don't look at me as if I was a common highwayman. Your temperance people do not teach you very good grammar, or politeness, to say 'No Sir' to a lady!"

"Oh, Auntie," laughed Minnie, "I beg your pardon! that is a little speech I learned to say by and by, when young men ask me to take wine. I never thought my first temptation would come from a woman."

The laugh was as clear as a silver bell, and Aunt Margaret could not resist it, and said directly:—

"You are pardoned, dear! but I think it is absurd all the same; and, Sister Mary, I should like to know if really and truly you are afraid that your daughter will grow up a drunkard too! I was angry at you for bringing up your boys to be teetotalers before they were fairly into their long trousers, but for a girl! I think it is outrageous!"

"Oh, Auntie!" began Minnie with a grieved lip. But a soft hand was laid upon the child's head and a sweet mother-kiss fell upon the pure up-lifted brow.

"Mamma will have to give Auntie the reasons for her conduct, dear. The sun is warm in the orchard, now run out and play, dear; kiss mamma and Auntie good by, and go."

The child did as she was bidden, her usually smiling face a little troubled.

Mrs. Leslie's voice trembled a little as she asked gently.

"You don't think I was over-strict with my boys, Margaret? You don't think they regret their early temperance training?"

"Oh, dear, no!" replied Margaret Preston; "if I had any boys, I'd send them all to you to train up in the way they should go. Such splendid fellows as they are! Only yesterday Fred told me that everything he is, he owes, under God, to his mother's training, especially the *teetotalism*."

The tender face was lighted up now, with an expression that made it fairly radiant.

"I thought I'd tell you," her sister added a moment afterwards. "But I wish I hadn't. You are too strict by half, and when it comes to girls, I have not the least patience with you." Mrs. Leslie was evidently disturbed by her sister's words. But she only said gently, "Why should not a temperance education, which, according to your own showing, makes splendid men of boys, work equally well for girls?"

"For girls! What do girls need to meddle with temperance for?"

"Where would my boys have been, I wonder," replied her sister, "if I had not known how to teach them temperance?"

"Oh, well, when she is a woman—"

"You don't suppose I can bear to think of my darling being taught in the same school that I have been, Margaret?" The voice was very low now, and the quivering lip and pallid face showed how deeply she was moved.

"Forgive me, Mary!" said Margaret, kneeling beside her sister and encircling the slender form with her graceful arms, and kissing over and over the cheeks and brow and lovely hair. "I am cruel to bring that all back to you."

"Ah, my sister, it is always present. Do you think I can ever forget? I vowed a solemn vow over my dead husband—gone to his death, young, talented, beloved, through his passion for drink—I vowed to my God that never a child of mine should know the taste of wine or any other strong drink, or beer or cider. I have so far kept my vow. My boys know their father's history. Some day I shall tell Minnie."

"But for a girl—what do girls need the pledge for, and all that? They are not in public life. They are not exposed to temptation."

"Ah, my sister, are you sure of that? I should think in your city you might sometimes see a drunken woman."

"Drunk women! Yes, indeed! miserable, low creatures, a disgrace to their sex and the world!" and Margaret Preston's fair face showed only too plainly the disgust she felt for the poor degraded sister-woman who once was "pure as the beautiful snow." But her sister's face was full of pity as she gently said:—

"Somewhere, sometime there was a beginning, Margaret. Did it never occur to you that these degraded creatures were once pure, innocent little girls, like our own Minnie?"

"No, I believe they were to the manor born degenerate daughters of sinful Magdalens, perhaps. No pure womanly nature would fall so low."

"Ah, my sister," gravely replied Mrs. Leslie, "you must pardon me for saying that you are wrong, all wrong. I know of more than one case myself where the foundation for a life of sin and shame was laid early, in pleasant homes, where brandied peaches formed a part of the dessert at table, or where wine, harmless (so-called) domestic wine was used as a beverage."

"Very improbable, it seems to me, and at least you must own such cases are rare among women."

Even then I dare say the love of drink was inherited."

"Granted," replied Mrs. Leslie with paling cheek again, "my daughter might inherit it. Who can tell what is behind us? 'Unto the children of the third and fourth generation,' you know. And how many of us know anything about even our great grandfathers, to say nothing of any still farther back? Or of what appetites or passions, as well as brains they may have left us as an inheritance?"

"Well, of one thing I am very sure," replied Margaret, "it is not very complimentary to your daughter, to think she is in danger of becoming a drunkard if she ever chances to taste wine. It vexes me, and I am angry, every time I think of it."

"Ah! my sister," replied Mrs. Leslie, "you can never know what my darling is to me. But she is not above the common lot of humanity. I cannot, if I would, blind myself to the fact that she is subject to like passions with the poor wayfarer who has fallen a victim to the tempter's wiles."

"I don't believe a word of such improbable stuff!" replied her sister angrily. "Let us change the subject."

For a few moments there was silence between them, and the two ladies went on with their work, one with color heightened by anger, the other with compressed lips and sorrowful face.

At length Mrs. Leslie said, softly, "Do you remember Evelyn Maynard, Margaret?"

"Sweet little Evelyn! Could I ever forget her? I believe she was the nearest perfection of any human being I ever knew, and lovelier than anything earthly. She married young, you know, and after her parents died she never came home, and so I lost sight of her. How glad I should be to hear from her once more. They say she has an elegant home in Boston."

"I can tell you something about her," replied Mrs. Leslie, "but I thought I would not. It will not make you glad I am sure. I saw her when I was in Boston, last week."

"Saw her! And didn't she send some word to me? Can Evelyn have forgotten me?" Mrs. Leslie shook her head.

"It was on Sunday," she said hurriedly. "The streets were full of people going home from church. Everybody turned round and stared at an elegantly dressed lady who was leaning against a stone pillar. Her jewels flashed in the sun, and her beautiful hair hung in shining waves below her waist."

"Such lovely hair Evelyn had! I never saw the like! such golden, glossy ripples like little waves all over her head! Well—" "Well, after awhile she arose, staggered a few steps, and would have fallen but that I took her arm, stopped a carriage, and rode with her to her luxurious home. They say truly, her husband is wealthy, occupies a high social position, yet his wife, our dear little school-girl friend, was drunk in the streets of Boston."

Mrs. Preston covered her face and wept silently.

"If you could have gone with me to her elegant home! Two lovely children, and the noble man who calls her wife, were nearly heart-broken. He had not forgotten me, and I stayed till the evening, when having slept off her brandy, she woke with bloodshot eyes and haggard face, to call for 'more brandy.' She raved like a mad woman, and when, under the influence of a powerful opiate, she slept again, her husband came to me with a face like death, and said, 'O Mrs. Leslie, what shall I do?' What could I say? 'Again and again she has tried to reform, but failed.' 'How did it ever happen?' I asked, with tears in my eyes."

"It began before she was six years old, in her father's house," was his reply. "Brandied peaches, brandy in mince-pies and cake, wines at table, and last but not least, a little whisky for every little ailment."

"But this must be an uncommon case," replied her sister, her tears falling like rain, upon her white hands.

"Possibly, but not probably," replied Mrs. Leslie, gravely. "But I mean to leave my daughter the ability to take care of herself. Her tastes are pure now. I will never, so far as I can help it, allow them to become vitiated. That was why I allowed her to take the pledge so young. I want her always to be able to say, 'I've signed the pledge, and I couldn't, you see.'"

May the dear Lord help us who are mothers to "go and do likewise."—Mrs. C. A. Sylvester.

ITEMS OF NEWS.

—Dean Stanley died in London, of erysipelas, July 18.

—Small-pox is raging in San Domingo to a fearful extent.

—A salmon weighing eighty-four pounds was recently caught in the Columbia river.

—Joseph Young, brother of the late Brigham Young, a leader among the Mormons, is dead.

—A treaty is proposed between Italy, Austria, and Germany, for the protection of singing birds.

—The Sultan has decided to allow the children of Abdul Aziz to decide the fate of Midhat Pasha.

—The Brooklyn bridge has so far cost about thirteen million dollars, and another million is called for.

—Sixty-five liquor dealers in Wilkesbarre, Penn., were arrested July 20, for keeping open bars on Sunday.

—About \$300,000 worth of property was destroyed, and a dozen persons killed by the cyclone at New Ulm, Minn.

—A portable boiler exploded near Marietta, Ohio, July 20, killing three persons and fatally injuring two others.

—Owing to heavy rains in southern Arizona, the trains on the southern Pacific road have been much delayed.

—The Albany struggle is at last ended. Elbridge G. Lapham was elected to the U. S. Senate, in place of Conkling.

—On the morning of the 23rd, quite a shock of earthquake was felt in the eastern part of France and Switzerland.

—Seventeen cases of lock-jaw occurred in Baltimore, as the result of wounds received on the Fourth of July from toy pistols.

—It is reported that the grasshoppers have made their appearance on the Dakota prairies, and the wheat crop is threatened.

—A French company with \$10,000,000 capital has been formed for the purpose of developing the mining resources of Canada.

—A fire at Syracuse, N. Y., July 19, resulted in the loss of some of the finest buildings in the city, worth half a million dollars.

—A State Prohibition Convention has been called at Jackson, Miss., for the purpose of getting the Legislature to pass prohibitory laws.

—Spain is quite jealous of France's hold in Africa, and it is reported that a war feeling is developing. Evidently the end is not yet.

—July 20, the north-bound stage was stopped by highwaymen, near San Louis Obispo, Cal., and the express box robbed of its contents.

—July 19, the town of Wallace, Menominee Co., Mich., consisting of a saw-mill and twenty-five buildings, was totally destroyed by fire.

—The State debt of Pennsylvania is \$20,882,092; the aggregate of the county, township, city, borough, and school-district debts is \$93,191,250.

—The propeller *Winnepeg* was burned to the water's edge at Duluth, Minn., July 19. Four persons are supposed to have perished in the flames.

—Dr. Cumming of London, the eminent preacher and writer on the prophecies, died July 6. He was a firm believer in the nearness of Christ's coming.

—In the last thirty-three years the debt of Europe has nearly trebled, while in the last fifteen years the United States debt has been reduced nearly one-half.

—A Justice of the Peace in Antonio, Col., has been hung by a vigilance committee for complicity with a band of robbers, and shielding them from punishment.

—The Catholic Colonization Society recently purchased 60,000 acres of land on the line of the Fort Smith and Little Rock railroad, for colonization purposes.

—Paris is suffering from the heat, and the supply of water is short. The city authorities have devoted 2,000,000 francs to the improvement of the water-works.

—The Colonial Governments of New Zealand, New South Wales, and Victoria have agreed to enter into a convention for the exchange of money orders with the United States.

—Two hundred and forty-one thousand immigrants have been landed at New York during the past six months. This is the largest number on record for the same length of time.

—Owing to scarcity of provisions, Sitting Bull has decided to be a good Indian until ammunition and provision become plenty. He surrendered July 20, but is reported as still very sullen and insolent.

—A Berlin dispatch says the Nihilists are holding a Congress in St. Petersburg under the very eyes of the Government, which, although fully warned of the fact, is unable to discover the place of meeting.

—There are standing in Michigan, Minnesota, and Wisconsin 81,650,000,000 feet of pine timber, and yet at the present rate of destruction it is calculated the supply will not last more than twelve years.

—There are about 40,000 brewers in Europe, who produce annually 2,244,000,000 gallons of beer. The largest consumption of beer is in Bavaria, where the

annual average is seventy-one gallons for each individual.

—The army worm is ravaging the grain fields in Illinois. It is said that a field of forty acres of oats was destroyed in forty-eight hours. The loss in Will county alone, it is believed, will not be less than 1,000,000 bushels of grain.

—The President has undergone a surgical operation, which materially relieves his condition. The alarming symptoms were due to the formation of an abscess. A new opening has been made which allows a free discharge from the wound.

—A London dispatch says that a steamer has just arrived in the Thames from the Clyde, which was steered by an electric apparatus. The steering gear worked well, but the compasses were so affected by the electricity as to be useless.

—A notorious outlaw, known as "Billy the Kid," was shot through the heart by a sheriff at Fort Sumner, N. M., July 18. He had killed fifteen or eighteen men. The citizens of many towns in New Mexico are raising a purse to reward the sheriff.

—Gen. Tom. Browne, of Indiana, of the Committee of Visitors of Annapolis, says that "when the Board unanimously voted the use of tobacco an injurious habit which ought not to be tolerated among cadets, every member of it had a cigar in his mouth."

—Much of the German emigration is due to the desire of the men to escape military duty. According to official tables, no fewer than 11,454 young men liable to military duty left Germany in 1880; and it is probable that the number this year will reach 20,000.

—A dispatch from Louisville says the constructors of the Big Sandy Railroad are generally obstructed by an organization of outlaws calling themselves "Natives," who tear up the track and shoot the workmen. The local authorities seem powerless to afford any remedy.

—A singular case of piracy has been discovered in Saigon, French Cochinchina. A native vessel, driven ashore in a stress of weather, was searched for contraband opium, and concealed in the hold were about fifty female children, whom investigation proved to be intended for sale.

—We commend the action of Geo. Smith of Wisconsin, to all whose duty it is to repress crime. Two desperadoes are in the Ean Galle woods, a dense forest of pine and tamarack swamps, and the Governor has ordered out the Ludington Guards to assist a posse of 200 men who are now on their track.

—Prof. Kwong Ki Chin, of Hartford, Ct., has just completed what he calls "A Dictionary of English Phrases." It is really a complete list of Americanisms, such as "to cut stick," "to save one's bacon," "to go to the dogs," etc., with their definitions, for the benefit of his countrymen who are trying to master the intricacies of modern English.

—It is reported that there is quite a traffic in explosives between this country and England. Recently a barrel purporting to be cement from the steamer *Malta* was opened by the Custom officials, and six zinc boxes were found, containing clock-work infernal machines, prepared with dynamite. One machine was forwarded to Sir William Harcourt a few days afterward, and a barrel containing six more machines was found on board the *Bavaria*.

Obituary.

BUSSEY—Fell asleep, near Fairview, Fresno Co., Cal., July 17, Myrtle W., daughter of Bro. B. F. and Sr. Viola Bussey, aged 2 years, 5 months and 14 days. Funeral services were conducted by Eld. W. R. Smith. Subject, Matt. 19:14. The services were attended by a large number of friends and relatives, who, with her parents, mourn the loss of the dear one, but not as those that have no hope. For we are sure we shall meet her when the Life-giver comes, if we are faithful.

"Though nature weeps when lovely ties
So strongly bound are riven,
Yet faith the Saviour's words applies,
Of such the realms of Heaven."

J. W. BEALL.

REVISED EDITION—JUST ISSUED.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JULY 28, 1881.

We find in our query box a letter from Burgettville, Shasta county. Will the writer please give us his name?

CAMP-MEETINGS FOR 1881.

OHIO, Plymouth,	August 10-16
CANADA, Magog, P. Q.,	" 10-16
VERMONT, Morrisville,	" 18-23
MAINE, "	" 25-30
ILLINOIS, Bloomington,	Aug. 31 to Sept. 6
NEW ENGLAND,	September 1-6
NEW YORK AND PENNSYLVANIA,	" 9-19
INDIANA, "	" 21-27
NEBRASKA, "	" 21-27
MICHIGAN, "	Sept. 27 to Oct. 3
MISSOURI, "	" " " "
KENTUCKY, "	October 5-11
CALIFORNIA, "	" 6-18
TENNESSEE, "	" 13-18

ALL THINGS NEW.

WITH us, we think all will admire the poetry on the first page of this paper, under this head. We would be pleased to give the proper credit for it, but are not able to do so, as we find it without any credit, and have no means of learning who is its author.

CAMP-MEETING.

It will be seen by notice in this paper, that the California Camp-meeting will this year be held in Sacramento. There are several good reasons for taking it to Sacramento.

1. The churches in that valley have always given way to other places, and never had a Camp-meeting in their part of the State.
 2. It will accommodate several new companies who ought to have the privileges of the meeting.
 3. It will accommodate the large majority of the churches as well as any other locality.
 4. The ground occupied last year in Alameda is now built upon and therefore cannot be obtained.
 5. No suitable ground can be obtained in Alameda except on the Bay, which is too much exposed to cold, fall winds.
 6. It is desirable, for several reasons, to commence as late as Oct. 6, and this is early enough for the climate of Sacramento, though rather late for the coast.
- We expect a large attendance at this meeting.

REVIEW AND HERALD.

At the annual meeting of the Iowa Tract and Missionary Society the following resolution was adopted. We are pleased to record such a vote as this in the strong State of Iowa, and hope that their acts may fully accord with their resolution. And we hope that other States may follow this example.

We well remember the time when the *Review* was found in the house of every Sabbath-keeping Adventist in the United States. And so it ought to be now. While the churches and Tract Societies need the *Signs* as a pioneer paper, to work with in "the regions beyond," they all need the *Review* as our church paper, for the especial benefit of themselves and their households. Every minister among us should consider it an important part of his work to see that this resolution is carried into effect:—

Whereas, The *Review* and *Herald* is our denominational paper, we believe it should be taken by all of those interested in the Sabbath reform, and

Whereas, There are many who do not have its weekly visits, therefore,

Resolved, That each church labor to extend the circulation of this valuable paper, and that earnest and judicious efforts be made to secure the subscriptions of all the above named class.

NEW BOOKS.

WE have received from the S. D. A. Publishing House in Battle Creek, Mich., two books which have for some time been looked for with much interest.

"Thoughts on Daniel," by Eld. Uriah Smith, second edition, revised and enlarged. In the preface the author well says:—

"There is no prophecy which a person can have so little excuse for misunderstanding, as the prophecy of Daniel, especially as relates to its main features. Dealing but sparingly in language that is highly figurative, explaining all the symbols it introduces, locating its events within the rigid confines of prophetic periods, it points out the first advent of the Messiah in so clear and unmistakable a manner as to call forth the

execration of the Jews upon all who shall endeavor to explain it, and gives so accurately, and so many years in advance, the outlines of the great historical events of our world's history, that infidelity stands confounded and dumb before its inspired record."

This book possesses so much interest to the student of prophecy, giving such clear outlines of the history of the world even down to the coming of the Son of man and the setting up of God's everlasting kingdom, so strikingly marking out events now transpiring and soon to transpire, that we have obtained leave of the author to give large extracts from his work, which we consider the best Commentary on this prophecy that has ever been published. We shall select from those parts which most clearly point to our times. On the fourth page of this paper will be found the first article, beginning with chapter two.

"Thoughts on the Revelation," by the same author, third edition, revised and enlarged. In recommendation of this book we can say all that we have said of "Thoughts on Daniel." These volumes can be obtained by ordering of Pacific Press, Oakland, Cal. Price \$1.25 each. Both well bound, each containing over 400 pages.

We have recently issued at this office a revised edition of "Christian Baptism," by Eld. J. H. Waggoner. It considers baptism in its "action, subjects, and relations," and, in addition, contains the most thorough exposure of the false claims of trine-immersionism, in a historical view, that has ever been given. Its arguments are brief, clear, and forcible. In paper covers, 210 pages, 25 cents.

BATTLE CREEK COLLEGE RECORD.

WE have received a double number of the *College Record*, of Battle Creek, Mich., College, for May and June, 1881. It gives cheering assurance of the prosperity of this young but wide-awake college.

But to fulfill its mission it needs help. More room will be required, and other facilities will need to be increased with its increase of students. The last year has recorded a large number of munificent donations to institutions of learning. Has this College no friend of means with liberality to bestow a goodly gift for its benefit? No one is more worthy. No one of its age and opportunities is doing nearly so great and good a work. We hope it may not be left to struggle with difficulties in its career of usefulness, but be raised to a position where it can better develop the enterprise which it has always manifested.

Pres. Brownsberger is on a vacation for recruiting his health, and Prof. Stone is Pres. "ad interim."

FEELING NOT FAITH.

A GREAT deal of that which is called faith among religious people is only feeling, without a single characteristic of true, genuine faith. We were strongly impressed with this fact while reading the report of the labors of a minister in a certain denomination, who was called to a certain place. Speaking of his journey he wrote:—

"It proved to be a bitter cold day, and being exposed to the rain, my faith was tried; but we pressed on."

Years ago "our faith was tried," not in God nor in his truth, but in ministers who thus professed strong faith but manifested only the weakness of human feelings. We do not believe that person has real faith who is tried and tempted because of the rain falling from the heavens, or the inclemency of the weather. Faith tried with the beneficent providence of God! No; it is feeling, strongly tinged with fanaticism. Let every servant of God keep himself from its bewildering control. True faith is thus described by the poet:—

"A faith that shines more bright and clear
When tempests rage without;
That, when in danger knows no fear,
In darkness feels no doubt."

That which is confident in the sunshine and distrustful and tried when clouds arise and rain falls, should never be honored with the name of faith.

THE STORY TOLD.

THE *Russian River Flag* uses its irony to good purpose in the following item:—

We fear that the *Petaluma Courier* is incorrigible. That paper rejoices in the recent destruction at sea of 1,000 barrels of whisky. Bless poor Shattuck's soul, he could not have been himself when he shouted jubilate over that event. Think what that thousand barrels might have effected! There could not have been less than twenty drunks in each barrel, or a grand total of

20,000 drunks, all lost to a Christian community. In this number of drunks were certainly 5,000 fights, including five murders, 1,000 black eyes, as many torn coats and abraded trousers; all this would make work for lawyers, jailors, doctors, and tailors, thus making things lively for several useful classes of our people. It is a severe blow to the prosperity of San Francisco generally, and to prison-keepers in particular; still some persons rejoice in this calamity.

CALIFORNIA CAMP-MEETING.

THE time for this meeting is drawing near. We expect it will be the most important one ever held in the State, and that it will be more largely attended. Our brethren and sisters should make every effort to be there with their children and friends. We would invite all to read *carefully*, the article on convocations in Testimony 19, from which we quote a few words:—

"Let us all who possibly can, attend these yearly gatherings. All should feel that God requires this of them. If they do not avail themselves of the privileges God has provided for them to become strong in him, and in the power of his grace, they will grow weaker and weaker, and have less and less desire to consecrate all to God. Come, brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast. He will be present, and he will do for you that which you need most to have done. Your farms should not be considered of greater value than the higher interests of the soul. All the treasures you possess, be they ever so valuable, would not be rich enough to buy you peace and hope, which would be infinite gain, if it costs you all you have, and the toils and sufferings of a life-time. To have a strong, clear sense of eternal things, and a heart of willing obedience to yield all to Christ, are blessings of more value than all the riches, and pleasures, and glories of this world."

THE PLACE.

After prayerful consideration, and having conferred with brethren by letter and otherwise, from different parts of the State, and there being a prospect of doing a greater amount of good, we have concluded to hold the meeting at Sacramento. The proprietors of the East Park have kindly offered us the free and exclusive use of their picnic grounds, a beautiful grove containing ten acres on the eastern boundary of the city. The H-street line of the city railroad terminates at the ground, offering ample facilities to attend the meeting from the city.

HOW TO GET TO SACRAMENTO.

The only opportunity for reduction of fare on the C. P. R. R. in this State is in chartered cars, which we can obtain at the following rates, each car limited to fifty adults, and entitled to two and one-half tons of baggage, weighed to one person:—

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" Chico, " "	201.60 — 4.05.
" Lemoore, " "	466.80 — 9.35.
" Fresno, " "	360.70 — 7.20.

We hope to get the same reduction on the S. F. and N. P. line as last year to San Francisco. There will be a safe and convenient place to keep and feed teams adjoining the camp-ground. The meeting will probably continue from Oct. 6 to the morning of the 18th. All should be on the ground one day before the meeting commences. The time can be set for the car to return at any time after the close of the meeting that the parties chartering it choose to name. If the parties coming to the meeting from any place do not fill a car, the number can be made up of excursionists to the city.

TENTS.

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