

The Signs of the Times.

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"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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MY ONLY REFUGE.

LET me fly to Jesus' arms!
Let me find a refuge there,
When the foe my soul alarms,
And would tempt me to despair;
I will trust the changeless love,
That hath pledged itself to save;
Jesus! help me from above,
While life's beating storms I brave.

To thy cross I lift mine eyes,
There in thy dear wounds I see,—
Though my sins before me rise,—
That thy death is life to me!
On this Rock my soul shall rest,
No keen dart shall reach me here,
Leaning on thy loving breast,
Thou wilt calm each rising fear.

Jesus near thy wounded side,
Let me walk from day to day;
Ever with my soul abide,
While I tread life's thorny way;
When the evening shadows fall,
Fading in the darksome west,
O, be thou my all in all,
Thou my everlasting rest.

General Articles.

"The Schools of the Prophets."

BY MRS. E. G. WHITE.

THE institutions of human society find their best models in the word of God. For those of instruction in particular, there is no lack of both precept and example. Lessons of great profit, even in this age of educational progress, may be found in the history of God's ancient people.

The Lord reserved to himself the education and instruction of Israel. His care was not restricted to their religious interests. Whatever affected their mental or physical well-being, became also an object of divine solicitude, and came within the province of divine law.

God commanded the Hebrews to teach their children his requirements, and to make them acquainted with all his dealings with their people. The home and the school were one. In the place of stranger lips the loving hearts of the father and mother were to give instruction to their children. Thoughts of God were associated with all the events of daily life in the home dwelling. The mighty works of God in the deliverance of his people were recounted with eloquence and reverential awe. The great truths of God's providence, and of the future life, were impressed on the young mind. It became acquainted with the true, the good, the beautiful.

By the use of figures and symbols, the lessons given were illustrated, and thus more firmly fixed in the memory. Through this animated imagery the child was, almost from infancy, initiated into the mysteries, the wisdom, and the hopes of his fathers, and guided in a way of thinking and feeling and anticipating, that reached beyond things seen and transitory, to the unseen and eternal.

From this education many a youth of Israel came forth vigorous in body and in mind, quick to perceive and strong to act, the heart prepared like good ground for the growth of the precious seed, the mind trained to see God in the words of revelation and the scenes of nature. The stars of heaven, the trees and flowers of the field, the lofty mountains, the babbling brooks, all spoke to

him, and the voices of the prophets, heard throughout the land, met a response in his heart.

Such was the training of Moses in that lowly cabin home in Goshen; of Samuel, by the faithful Hannah; of David, in the hill-dwelling at Bethlehem; of Daniel, before the scenes of the captivity separated him from the home of his fathers. Such, too, was the early life of Christ, in the humble home at Nazareth; such the training by which the child Timothy learned from the lips of his "mother Eunice, and his grandmother Lois," the truths of Holy Writ.

Further provision was made for the instruction of the young, by the establishment of the "school of the prophets." If a youth was eager to obtain a better knowledge of the Scriptures, to search deeper into the mysteries of the kingdom of God, and to seek wisdom from above, that he might become a teacher in Israel, this school was open to him.

These institutions were missionary seminaries, designed to maintain a higher standard of morals and religion at a period when the deplorable condition of degeneracy and corruption called loudly for such reformatory effort. The aged Eli had dishonored the Lord by his neglect to restrain and control his children. These degenerate sons called license liberty, and under the cover of their holy office practiced the most debasing sins. The character of these men as leaders of the nation, indicates clearly the state of things existing at that time. Had Eli restrained his excessive fondness for his sons, and performed his duty to them as a father and a priest, theirs had been a nobler life and a happier fate. They might have been an honor to their father, the crown of the nation, and the guardians of the sanctuary. But their crimes had polluted the ordinances of the Lord, and corrupted his people. To prevent the moral degeneracy from becoming universal, he resorted to a speedy and powerful remedy. Divine justice destroyed the father and the sons.

Then amid the moral darkness there shone forth once more the light of purity and holiness and truth. The chosen leader was a youthful Levite, whose infant years had been guarded by a faithful, praying mother, whose boyhood had been unsullied by the surrounding corruption. Samuel was now invested by the God of Israel with the threefold office of judge, prophet and priest. Placing one hand in the hand of Christ, and with the other taking the helm of the nation, he holds it with such wisdom and firmness as to preserve Israel from destruction.

By Samuel, the schools of the prophets were established, to serve as a barrier against the widespread corruption, and to promote the moral and spiritual welfare of the youth. These schools proved a great blessing to Israel, promoting that righteousness which exalteth a nation, and furnishing it with men qualified to act, in the fear of God, as leaders and counselors. In the accomplishment of this object, Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets. As they communed with God and studied his word and his works, they were imbued with wisdom from above, as well as richly endowed with intellectual treasures. The instructors were men not only well versed in divine truth, but those who had themselves enjoyed communion with God, and had received the special endowment of his spirit. They enjoyed the respect and confidence of the people, both for learning and piety.

In Samuel's day there were two of these schools—one at Ramah, the home of the prophet, and the other at Kirjath-jearim, where the ark then was. Two more were added in Elijah's time, at Jericho and Bethel, and others were afterward established at Samaria and Gilgal.

The pupils of these schools sustained them-

selves by their own labor as husbandmen and mechanics. In Israel this was not considered strange or degrading; indeed, it was regarded a crime to allow children to grow up in ignorance of useful labor. In obedience to the command of God, every child was taught some trade, even though he was to be educated for holy office. Many of the religious teachers supported themselves by manual labor. Even so late as the time of Christ, it was not considered anything degrading that Paul and Aquila earned a livelihood by their labor as tent-makers.

The chief subjects of study in these schools were, the law of God with the instructions given to Moses, sacred history, sacred music, and poetry. The manner of instruction was far different from that in the theological schools of the present day, from which many students graduate with less real knowledge of God and religious truth than when they entered. In those schools of olden time, it was the grand object of all study to learn the will of God and the duties of his people. In the records of sacred history, were traced the footsteps of Jehovah. From the events of the past were drawn lessons of instruction for the future. The great truths set forth by the types and shadows were brought to view, and faith grasped the central object of all that system, the Lamb of God who was to take away the sins of the world.

The Hebrew language was cultivated as the most sacred tongue in the world. A spirit of devotion was cherished. Not only were students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in him, and how to understand and obey the teachings of his Spirit. Sanctified intellects brought forth from the treasure-house of God, things new and old.

The Spirit of God was signally manifested in these seminaries, in prophecy and sacred song. Upon one occasion a company of prophets met Saul at the "hill of God," not far from Gibeah, with psaltery and tabret, pipe and harp. Under the influence of the Holy Spirit, these men were prophesying and praising God with the music of instruments and the voice of song. The Spirit of the Lord and his converting power came also upon Saul, and he prophesied with them.

The art of sacred melody was diligently cultivated in those schools of the prophets. No frivolous waltz was heard, nor flippant song that should extol man and divert the attention from God; but sacred, solemn psalms of praise to the Creator, exalting his name and recounting his wondrous works. Thus music was made to serve a holy purpose, to lift the thoughts to that which was pure and noble and elevating, and to awaken in the soul, devotion and gratitude to God.

How different the objects to which musical talent is often devoted! How many who possess this gift employ it to honor and exalt self, instead of glorifying God! A love for music leads the unwary to unite with world-lovers in pleasure gatherings where God has forbidden his children to go. Thus that which is a great blessing when rightly used, becomes one of Satan's most successful agencies to allure the mind from God and from eternal things.

Music forms a part of God's worship in the courts above. We should endeavor in our songs of praise to approach as nearly as possible to the harmony of the heavenly choirs. I have often been pained to hear untrained voices, pitched to the highest key, literally shrieking the sacred words of some hymn of praise. How inappropriate those sharp, rasping voices for the solemn, joyous worship of God. I long to stop my ears, or flee from the place, and I rejoice when the painful exercise is ended.

Those who make singing a part of divine worship should select hymns with music appropriate to the occasion, not funeral notes, but cheerful

yet solemn melodies. The voice can and should be modulated, softened, and subdued.

The proper training of the voice should be regarded as an important part of education. The singer should train himself to utter every word distinctly. It should be remembered that singing as a part of religious service is as much an act of worship as is the prayer. The heart must feel the spirit of the words, to give them right expression. Parents should not employ to instruct their children, a teacher of music who has no reverence for sacred things, nor should they allow them to learn and practice dance songs and frivolous music.

How wide the difference between the schools of ancient times, under the supervision of God himself, and our modern institutions of learning. Few schools are to be found that are not governed by the maxims and customs of the world. There are few in which a Christian parent's love for his children will not meet with bitter disappointment.

In what consists the superior excellence of our systems of education? Is it in the classical literature which is crowded into our sons? Is it in the ornamental accomplishments which our daughters obtain at the sacrifice of health or mental strength? Is it in the fact that modern instruction is so generally separated from the word of truth, the gospel of our salvation? Does the chief excellence of popular education consist in treating the individual branches of study, apart from that deeper investigation which involves the searching of the Scriptures, and a knowledge of God and the future life? Does it consist in imbuing the minds of the young with heathenish conceptions of liberty, morality, and justice? Is it safe to trust our youth to the guidance of those blind leaders who study the sacred oracles with far less interest than they manifest in the classical authors of ancient Greece and Rome?

"Education," remarks a writer, "is becoming a system of seduction." The most bitter feelings, the most ungovernable passions, are excited by the course of unwise and ungodly teachers. There is a deplorable lack of proper restraint and judicious discipline. The minds of the young are easily excited, and drink in insubordination like water.

The existing ignorance of God's word, among a people professedly Christian, is alarming. The youth in our public schools, have been robbed of the blessings of holy things. Superficial talk, mere sentimentalism, passes for instruction in morals and religion; but it lacks the vital characteristics of real godliness. The justice and mercy of God, the beauty of holiness, and the sure reward of right-doing, the heinous character of sin, and the certainty of punishment,—these great truths are not impressed upon the minds of the young.

Skepticism and infidelity, under some pleasing disguise, or as a covert insinuation, too often find their way into school-books. In some instances, the most pernicious principles have been inculcated by teachers. Evil associates are teaching the youth lessons of crime, dissipation, and licentiousness that are horrible to contemplate. Many of our public schools are hot-beds of vice.

How can our youth be shielded from these contaminating influences? There must be schools established upon the principles, and controlled by the precepts, of God's word. Another spirit must be in our schools, to animate and sanctify every branch of education. Divine co-operation must be fervently sought. And we shall not seek in vain. The promises of God's word are ours. We may expect the presence of the heavenly Teacher. We may see the Spirit of the Lord diffused as in the schools of the prophets, and every object partake of a divine consecration. Science will then be, as she was to Daniel, the handmaid of religion; and every effort, from first to last, will tend to the salvation of man, soul, body, and spirit, and the glory of God through Christ.

In discussing school discipline, the *Toronto Globe* says that a sunny face and a kindly tone are mightier forces with the average boy or girl, than the darkest frown or the sternest accents can possibly be. The child is framed by nature to delight as much in activity of mind as of the body, and one does not see why the mental gymnasium should be more irksome than that for the exercise of the muscles, or why the skillful director of the former should not find his work more enjoyable than that of the other.

Special Promises Respecting The Earth.

BY ELD. J. N. LOUGHBOROUGH.

WE have, in the unfulfilled promises of God concerning our earth, conclusive evidence that there is to be a future inheritance. This evidence we will state in the form of a logical argument. The first premise is: God has made certain infallible promises respecting this earth. Second, These promises have not yet been accomplished, and, according to the description the Bible gives of the last days, they cannot meet their accomplishment this side the second advent of Christ. From these premises we must draw the following logical conclusion: Therefore, there is a future for this earth, beyond the second advent of Christ, when the saints of God shall possess it, and when these promises shall be fulfilled.

The first promise of this character to which we will call attention is that of the Lord to Moses, "But as truly as I live, all the earth shall be filled with the glory of the Lord." There can be no doubt as to the certainty of the fulfillment of this promise; for the Lord has pledged his own life for its accomplishment. The history of the past presents no testimony that the earth has ever thus been filled with the Lord's glory. But, in every age since this prediction, violence, anarchy, and sin, have reigned predominant. It seems in the days of the prophet Habakkuk, the Lord was still pointing his seers to that glorious time as yet future. We read, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." To evade the conclusion that this refers to a perfect state, when "the people shall be all righteous," some have suggested that "there are islands in the sea which are not covered by the waters, so there may be people, even in this glorious time, that are still rebellious." To show that this cannot be the meaning of the prophet, we refer again to the first promise quoted above, "All the earth shall be filled with the glory of the Lord." Jeremiah, the prophet, when speaking of that glorious time in the future, when God's people shall receive the final benefits of the new covenant, says, "And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Surely there will be no "islands" of sinners remaining on earth when that blessed time comes.

As these promises have not yet been fulfilled, so, also, we claim that they will not be fulfilled this side the second advent of Christ. Some have taught that all the world is to be converted and enjoy a thousand years of peace and quietness prior to Christ's second coming, and that during that thousand years these promises will be fulfilled. The testimony of Christ and that of St. Paul is against the view of any such world's conversion. First we will notice the parable of our Lord concerning the tares of the field: "So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

Now mark the Saviour's explanation of this parable: He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." From this we see that both righteous and wicked are to be together on earth until the end of the world. Then it is evident that the world will not be converted prior to the second advent.

1. Num. 14:21. 2. Hab. 2:14. 3. Isa. 60:21. 4. Jer. 31:34. 5. Matt. 13:27-30, 37-42.

St. Paul says, "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof; from such turn away."

It seems from St. Paul's description that a very degenerate mass of nominal professors (having a form of godliness) are to exist in that very time when it is claimed that the world will be converted and enjoy a millennium. There can be no days later than the last, so the "last days" must include the very last day before Christ's coming. The above, then, is a description of the state of things just before our Lord's return. In this same chapter St. Paul says of their course, "As Jannes and Jambres withstood Moses, so do these also resist the truth." It cannot be that "all the earth" is filled with the glory of the Lord while such a class are still upon it.

We quote again from this apostle, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." The doctrines of devils will be taught by seducing spirits, and many will give heed to them. This we understand is already being accomplished in the teachings of modern Spiritualism. The state of things just described, and which we see so rapidly drawing on, does not look like a triumph of the gospel in the last days, or a binding of Satan before the second advent.

Dr. Priest, and other advocates of a world's conversion, say, "Christ is coming spiritually, Satan is to be bound, and a thousand years of millennium be enjoyed by God's people on earth prior to Christ's coming to Judgment." The word of God tells of no spiritual second coming of Christ. His testimony to his disciples, when giving them their commission to preach the gospel, was, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, . . . and lo, I am with you always, even unto the end of the world." He promises, in this testimony, that his Spirit shall abide with them, even as we read concerning the Comforter which he promised to send, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." It would be folly to talk of a spiritual second advent of Christ before the end of the world, unless it could first be shown that the above promises had failed, and his Spirit had left the world.

Our Lord's coming will be real. When he had given to the disciples their commission to preach the gospel, he ascended up before them literally, and bodily into heaven, "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." His coming will be as literal and visible as his ascension into heaven. There is, then, no grounds for the claim that the promise that "the earth shall be filled with the glory of the Lord," can be fulfilled this side the literal coming of our Lord from Heaven. With reference to the promises of earthly glory thus far noticed, we have sustained our two premises, and now respecting them, draw the logical conclusion: Therefore, there must be, beyond the second advent, a future state for this earth, when the "glory of God shall fill the earth as the waters cover the sea."

To any who still urge the idea of a millennium prior to Christ's coming, we would say, If you locate a millennium this side of his coming, it will be strongly infected with Romanism. We read in the book of Daniel respecting this "little horn," "I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

St. Paul, when speaking of the same time, and of the same power, calls it, "That man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped." He further says of this same power, "Whom the Lord shall consume with the spirit of

6. 2 Tim. 3:1-5. 7. 2 Tim. 3:8. 8. 1 Tim. 4:1. 9. Matt. 28:19, 20. 10. John 14:16. 11. Acts 1:10, 11. 12. Dan. 7:21, 22.

his mouth, and shall destroy with the brightness of his coming." Dr. Adam Clarke says, "The general run of Protestant writers understand the whole of this as referring to the popes and church of Rome; or of the whole system of the papacy." If the power thus described is to continue till the coming of Christ, and continue to make war on God's saints, then there cannot surely be a state of millennial glory until after his coming. This doctrine of a world's conversion and a temporal millennium before our Lord's coming is of very modern date. The first man who proclaimed it to any extent was Daniel Whitby, who died A. D. 1726. Previous to his time, as shown in a former article, the almost universal sentiment was that the final inheritance of the new earth would be the fulfillment of the promises respecting the earth.

The Gospel Its Own Attraction.

BY W. N. GLENN.

THE numerous worldly attractions attached to and thrown around the popular church and popular preaching, at the present time, would lead one to suppose that there were no attractions in the gospel itself. The house of worship is constructed on an aristocratic basis, with everything necessary to make it a center of fashion—no matter what a burden of debt it may entail—on the plea of attracting men "under the sound of the gospel." All manner of worldly entertainments are put upon the tapis by professors, to show that "Christianity is not all gloominess," and that Christians may enjoy themselves as others do. The children of the Sunday-schools are much of the time kept under the excitement of drilling for public attraction at the Christmas entertainment, benefit concerts, or the May-day festival. All this is supposed to be the attraction of the gospel.

The fact is, all these things only tend to allure the mind away from the gospel, and to inculcate the idea that without these additions it has no attraction; that of itself it is a gloomy, monotonous proclamation, needing the skillful manipulations of the architect, the painter, upholsterer, musician, and dramatist to make it at all presentable to the refined sensibilities of proud humanity. These worldly follies produce far more of spiritual dearth in the church than of spiritual life out of it. It is "giving the trumpet an uncertain sound." Men, women, and children, attracted by means of such devices, are generally interested only to the extent of the attraction.

But can the teaching surrounded and overhung by such trimmings be properly styled the gospel? Can those who sanction such things preach a pure gospel in the midst of them? Is not their preaching, to a great extent, like their paraphernalia and religious revelings, executed with a view to pleasing the multitude? Do they, who think the gospel needs these worldly additions to make it attractive, really appreciate it or understand what it is? Do they honor the Saviour with their lives, who still "count reveling for a day, pleasure"? Let the Scriptures answer: "They that are Christ's have crucified the flesh, with the affections [passions] and lusts." "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

I cannot see wherein is the Christian's self-denial, if he is to live on in fellowship with the world, and if pomp and gayety are to be the attractive features of the gospel. Let the gospel stand on its own footing. "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? and what concord hath Christ with Belial?" I cannot imagine anything more attractive to man under sentence of death than the proclamation of life—eternal life.

What is the gospel? It is simply the glad tidings of life for a race of creatures doomed to die. The plain publication of the fact of eternal life through the resurrection of Jesus Christ is God's appointed way of converting men to him, and we have no assurance that they can be con-

verted through any other means. The principle laid down in the parable of the rich man and Lazarus—"They have Moses and the prophets, if they will not hear them they will not believe though one rose from the dead"—holds good to this day. Men are not convinced of sin by means of architecture and drapery, nor by fashion and popular music, nor by creeds and litanies, nor by religious theaters and social revelings, nor by any other man-made schemes. "By grace ye are saved, through faith." "Faith comes by hearing, and hearing by the word of God." "Sanctify them through thy truth; thy word is truth."

All Judea followed John the Baptist into the wilderness, attracted by the simple truth, although he continually confronted them with rehearsals of their sins. The multitudes followed Jesus from place to place, attracted by the plain tidings of salvation, without any modern embellishments whatever. Peter spoke but a few words of plain truth on the day of Pentecost, when three thousand were turned to the Lord. Paul entirely ignored "vain philosophy" and the "enticing words of man's wisdom," as well as every species of ostentation and worldly folly, yet his preaching proved to be "the power of God unto salvation."

Yes, the gospel is brilliant with attraction when presented in its purity, untrammelled by human improvements and substitutes. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." Isa. 52:7.

Christian Warfare.

No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. 2 Tim. 2:4.

In Paul's time there were no standing armies, but men were summoned from their ordinary avocations, and sent into the field. When the hasty call went forth, the plough was left in the furrow, and the web in the loom; the bridegroom hurried from his bride, and the mourner from the bier. All home industries were paralyzed while the manhood of the nation were in the field. That state of things suggests the language here. The word rendered "that warreth" might be more vividly translated, as the Revised Version has it, "on service"—the idea being that as long as a man is on a campaign, he can do nothing else but soldiering. When peace is proclaimed, he may go back to farm or merchandise; but in the field, he has but one thing to do—and that is to fight. He will scarcely win the general's good word on other terms.

Now it is to be noticed, that the parallel of the soldier on service and the Christian in his warfare, fails in this one respect: that the soldier had to abandon entirely all other occupation, even the most needful and praiseworthy, because he could not both do them and fight; but the abandonment of the affairs of this life is not necessary for us, because occupation with them is not incompatible with our Christian warfare. Nay, so far from that, these "affairs" furnish the very fields on which a large part of that warfare is to be waged. If these are abandoned, what is left to fight about? What is our Christian warfare, but the constant struggle with evil in ourselves, and temptation in the world; the constant effort to bring all the activities of our spirits and hands under the power of Christ's law, and to yield our whole selves, in heart, mind, will, and deed, to him? How then can that warfare be waged, and that ennobling self-surrender achieved, but by the heroic, patient effort to deal with all the affairs of this life in a Christ-like temper, and to Christ-pleasing ends? The Christian who abandons any of these is much nearer the frightened deserter who runs from his post, and may expect a stern rebuke, if nothing worse, than the faithful soldier, whose face will one day brighten beneath the smile of his chief.

We must put stress on that word "entangled," if we would rightly understand this saying. It is not occupation with the things of life, but entanglement in them, that is fatal to the possibility of pleasing the King. The metaphor is plain enough, and vivid enough. As some poor struggling fish in the meshes of a net vainly beats its silver scales off, and gasps out its life, and swims no more in the free deep; or as some panting forest creature is checked in its joyous bounding, and, tangled in the half-seen snares, only tightens the cords by

its wild plunging; or as some strong swimmer is caught in the long, brown seaweed which clings to his limbs till it drags him under and drowns; so men are snared and caught and strangled by these multitudinous cords and filaments of earthly things.

We are not bound to abandon the affairs of this life, but we are called upon to prevent their interfering with our warfare. If we are caught in the thicket whilst we are pressing on to the fight, out with the bill-hooks and hew it down. It may be full of pretty peeps, where there are shade and singing birds; but if it stands in our way, it has to be grubbed up. "If thy right eye cause thee to stumble, pluck it out. It is better for thee."

But if you have to stand to your post, perilous though it be, lift your heart to Him who can neutralize the poison, and who will so pour health into the veins of his servants that, in the execution of his commands, "they shall take up serpents, and if they drink any deadly thing, it shall not hurt them." The affairs of this life must not entangle us; that is the one indispensable condition to pleasing him. That they may not, they must always be rigidly subordinated, and used as helps to our higher life. Sometimes, when they cannot be so used, they must be abandoned altogether. Each must settle that for himself. Only let us make it our one great purpose in life that, whether present or absent, we may be well-pleasing to him; and that single, lofty motive will breathe unity into our life, and giving us clear, sure insight into good and evil, will instruct us, by the instinct of hearts and wills tuned to harmony to his, to shun the evil and cleave strenuously to the good. So living, ever looking to his face to catch his smile as our highest reward, it will not be hard to give up anything that hinders the light of his countenance shining upon us. So surrendering, we may hope to be his obedient, and therefore in highest reality his victorious soldiers. So fighting, we may possess in our hearts the assurance that his wonderful mercy accepts even our poor service as well-pleasing in his sight, and may lay ourselves down in peace on the field where we seem to ourselves to have borne ourselves so badly and been so often beaten, with the wondrous hope to keep us company in the grave, that when the triumph comes, and our King goes up as conqueror, we, even we, shall follow, and receive from his lips the praise, and from his face the smile, which make the highest heaven of reward for all Christ's soldiers.—Dr. Maclaren.

Correct Use of Words.

WORDS are of value only as they represent ideas. If a word is misused, it is likely to so far misrepresent a truth. A common and a vicious misuse of this sort is in applying the word "worth" to a man's moneyed possessions. "He is worth a hundred thousand dollars." "He is worth millions." Nonsense! Yes, and worse than nonsense. The truth is that the man has a hundred thousand dollars, or has two or three or perhaps twenty or thirty millions of dollars, while perhaps he isn't worth fourteen cents as a citizen, or as a neighbor, or as a fellow-man. Many a man who has a great deal of money isn't worth anything to speak of; and many a man without a hundred dollars in the world is worth millions to the world. But is there any harm in using a word in this way, in its popular sense as distinct from its legitimate meaning? Of course there is. It accustoms one to the idea that the two meanings are interchangeable. A confusion of words brings a confusion of ideas. When a youth finds that a man's bank account is spoken of as the measure of that man's worth, he sees a new meaning in Pope's declaration,

"Worth makes the man, and want of it the fellow;"

And he is not unnaturally inclined to ask with Butler,

"For what is worth in anything,
But so much money as 'twill bring."

If you want to keep character from being bought and sold in the market, never, never speak of a man as "worth" so many dollars. If that phrase means anything, it means that that is the price of the man's manhood; and if it means that, it isn't kind to speak it out plainly. Say, if you will, that the man has so much money, and that you hope he came by it honestly; but don't say he is "worth" that much, as if you knew what he could be bought for.—S. S. Times.

13. 2 Thess. 2. 14. Clark's comments on 2 Thess. 2. He further states: "Bishop Newton has examined the whole prophecy with his usual skill and judgment. . . . He applies the whole to the Romish Church, the apostasy, its defection from the pure doctrine of Christianity, and the man of sin, etc., the general succession of the popes of Rome. . . . If then, the notion of the man of sin be derived from any ancient prophet, it must be derived from Dan. 7:25, and 9:36. And any man may be satisfied that St. Paul alludes to Daniel's description, because he has not only borrowed the same ideas, but has even adopted some of the same phrases and expressions."

Thoughts on Daniel.

BY ELDER U. SMITH.

CHAPTER XI.—A LITERAL PROPHECY.

THE ostensible reason urged by Russia, for her movements in this direction, was that she might have a sea-front and harbors in a warmer climate than the shores of the Baltic; but the real design was against Turkey. Thus the *Churchman*, of Hartford, Ct., in an able article on the present "European Medley," states that Russia in her encroachments upon Turkey, is not merely seeking a sea frontier, and harbors lying on the great highways of commerce, unclosed by arctic winters, but that, with a feeling akin to that which inspired the Crusades, she is "actuated by an intense desire to drive the Crescent from the soil of Europe."

This desire on the part of Russia, has been cherished as a sacred legacy since the days of Peter the Great. That famous prince, becoming sole emperor of Russia in 1688, at the age of 16, enjoyed a prosperous reign of thirty-seven years, to 1725, and left to his successors a celebrated "last will and testament," imparting certain important instructions for their constant observance. The 9th article of that will enjoined the following policy:—

"To take every possible means of gaining Constantinople and the Indies (for he who rules there will be the true sovereign of the world); excite war continually in Turkey and Persia; establish fortresses in the Black Sea; get control of the sea by degrees, and also of the Baltic, which is a double point, necessary to the realization of our project; accelerate as much as possible the decay of Persia; penetrate to the Persian Gulf; re-establish, if possible, by the way of Syria, the ancient commerce of the Levant; advance to the Indies, which are the great depot of the world. Once there, we can do without the gold of England."

The 11th article reads: "Interest the House of Austria in the expulsion of the Turks from Europe, and quiet their dissensions at the moment of the conquest of Constantinople (having excited war among the old States of Europe), by giving to Austria a portion of the conquest, which afterward will or can be reclaimed."

The following facts in Russian history will show how persistently this line of policy has been followed: "In 1696, Peter the Great wrested the Sea of Azov from the Turks and kept it. Next, Catherine the Great won the Crimea. In 1812, by the peace of Bucharest, Alexander I. obtained Moldavia, and the prettily-named province of Bessarabia, with its apples, peaches, and cherries. Then came the great Nicholas, who won the right of the free navigation of the Black Sea, the Dardanelles, and the Danube, but whose inordinate greed led him into the Crimean war, by which he lost Moldavia, and the right of navigating the Danube, and the unrestricted navigation of the Black Sea. This was no doubt a severe repulse to Russia, but it did not extinguish the designs upon the Ottoman power, nor did it contribute in any essential degree to the stability of the Ottoman empire. Patiently biding her time, Russia has been watching and waiting, and in 1870, when all the western nations were watching the Franco-Prussian war, she announced to the Powers that she would be no longer bound by the treaty of 1856, which restricted her use of the Black Sea; and since that time that sea has been, as it was one thousand years ago, to all intents and purposes, a *mare Russicum*."

Napoleon Bonaparte well understood the designs of Russia, and the importance of her contemplated movements. While a prisoner on the island of St. Helena, he spoke to Governor Hudson as follows:—

"In the course of a few years, Russia will have Constantinople, part of Turkey, and all Greece. This I hold to be as certain as if it had already taken place. All the cajolery and flattery that Alexander practiced upon me was to gain my consent to effect that object. I would not give it, foreseeing that the equilibrium of Europe would be destroyed. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a naval power, and then God knows what may happen. The object of my invasion of Russia was to prevent this, by the interposition between her and Turkey of a new State which I meant to call into existence as a barrier to her eastern encroachments."

Kossuth, also, took the same view of the political board, when he said: "In Turkey will be decided the fate of the world."

The words of Bonaparte quoted above in reference to the destruction of "the equilibrium of

Europe," reveal the motive which has induced the great powers to tolerate so long the existence on the continent of a nation which is false in religion, destitute of humanity, and a disgrace to modern civilization. Constantinople is regarded, by general consent, as the grand strategic point of Europe, and the powers have each sagacity or jealousy enough to see, or think they see, the fact that if any one of the European powers gains permanent possession of that point, as Russia desires to do, that power will be able to dictate terms to the rest of Europe. This position none of the powers are willing that any other power should possess; and the only apparent way to prevent it is for them all to combine, by tacit or express agreement, to keep each other out, and suffer the unspeakable Turk to drag along his sickly Asiatic existence on the soil of Europe. This is preserving that "balance of power" over which they are all so sensitive. But this cannot always continue. "He shall come to his end and none shall help him." The sick man seems determined to reduce himself most speedily to that degree of putrefaction, that Europe will be obliged to drive him into Asia, as a matter of safety to its own civilization.

When Russia in 1870 announced her intention to disregard the treaty of 1856, the other powers, though incapable of doing anything, nevertheless, as was becoming their ideas of their own importance, made quite a show of offended dignity. A congress of nations was demanded, and the demand was granted. The congress was held, and proved, as everybody expected it would prove, simply a farce, so far as restraining Russia was concerned. The *San Francisco Chronicle* of March, 1871, had this paragraph touching "The Eastern-Question Congress":—

"It is quite evident that, as far as directing or controlling the action of the Muscovite government is concerned, the Congress is little better than a farce. England originated the idea of the Congress, simply because it afforded her an opportunity of abandoning, without actual dishonor, a position she had assumed rather too hastily, and Russia was complacent enough to join in the 'little game,' feeling satisfied that she would lose nothing by her courtesy. Turkey is the only aggrieved party in this dextrous arrangement. She is left face to face with her hereditary and implacable enemy; for the nations that previously assisted her, ostensibly through friendship and love of justice, but really through motives of self-interest, have evaded the challenge so openly flung into the arena by the Northern Colossus. It is easy to foresee the end of this Conference. Russia will get all she requires, another step will be taken toward the realization of Peter the Great's will, and the Sultan will receive a foretaste of his apparently inevitable doom—*expulsion from Europe*."

From that point, the smouldering fires of the "Eastern Question" continued to agitate and alarm the nations of Europe till in 1877 the flames burst forth anew. On the 24th of April in that year, Russia declared war against Turkey—ostensibly to defend the Christians against the inhuman barbarity of the Turks—really, to make another trial to carry out her long-cherished determination, to drive the Turk from Europe. The events and the results of that war of 1877-78, the general reader will at this writing (1881) distinctly remember. It was evident from the first that Turkey was overmatched. Russia pushed her approaches till the very outposts of Constantinople were occupied by her forces. But diplomacy on the part of the alarmed nations of Europe again stepped in to suspend for awhile the contest. The Berlin Congress was held, Jan. 25, 1878. Turkey agreed to sign conditions to peace. The conditions were that the straits of the Dardanelles should be open to Russian ships; that Russians should occupy Batoum, Kars, and Erzeroum; that Turkey should pay Russia £20,000,000 sterling, as a war indemnity; and that the treaty should be signed at Constantinople. In making this announcement, the *Allgemeine Zeitung* added, "The eventual entry of the Russians into Constantinople cannot longer be regarded as impracticable."

The *Detroit Evening News* of Feb. 20, 1878, said; "According to the latest version of the peace conditions, Turkey—besides her territorial losses, and the surrender of a few iron-clads, the repairs of the mouth of the Danube, the reimbursement of Russian capital invested in Turkish securities, the indemnity to Russian subjects in Constantinople for war losses, and the maintenance of about 100,000 prisoners of war—will have to pay to Russia in round figures a sum equivalent to about \$552,000,000 in our money. The unestimated items will easily increase this to six hundred millions. With her taxable territory reduced

almost to poverty-stricken Asia Minor, and with her finances at present in a condition of absolute chaos, it is difficult to see where she is going to get the money, however ready her present rulers may be to sign the contract."

"The proposition amounts to giving the Czar a permanent mortgage on the whole empire, and contains an implied threat that he may foreclose at any time, by the seizure of the remainder of European Turkey. In this last aspect, all Europe has a vital interest in the matter, and particularly England, even if the conditions were not in themselves calculated to drive English creditors crazy, by destroying their last hope of ever getting a cent of their large investments in Turkish bonds. It makes Russia a preferred creditor of the bankrupt Porte, with the additional advantage of being assignee in possession, leaving creditors with prior claims out in the cold."

The following paragraph taken from the *Philadelphia Public Ledger*, August, 1878, sets forth an instructive and very suggestive exhibit of the shrinkage of Turkish territory within the past sixty years, and especially as the result of the late war:—

"Any one who will take the trouble to look at a map of Turkey in Europe dating back about sixty years, and compare that with the new map sketched by the treaty of San Stefano as modified by the Berlin Congress, will be able to form a judgment of a march of progress that is pressing the Ottoman power out of Europe. Then, the northern boundary of Turkey extended to the Carpathian Mountains, and eastward of the river Sereth it embraced Moldavia as far north nearly as the 47th degree of north latitude. That map embraced also what is now the kingdom of Greece. It covered all of Servia and Bosnia. But by the year 1830, the northern frontier of Turkey was driven back from the Carpathians to the south bank of the Danube, the principalities of Moldavia and Wallachia being emancipated from Turkish domination, and subject only to the payment of an annual tribute in money to the Porte. South of the Danube, the Servians had won a similar emancipation for their country. Greece also had been enabled to establish her independence. Then, as recently, the Turk was truculent and obstinate. Russia and Great Britain proposed to make Greece a tributary State, retaining the sovereignty of the Porte. This was refused, and the result was the utter destruction of the powerful Turkish fleet at Navarino, and the erection of the independent kingdom of Greece. Thus Turkey in Europe was pressed back on all sides. Now, the northern boundary, which was so recently at the Danube, has been driven south to the Balkans. Roumania and Servia have ceased even to be tributary, and have taken their place among independent States. Bosnia has gone under the protection of Austria, as Roumania did under that of Russia, in 1829. 'Rectified' boundaries give Turkish territory to Servia, Montenegro, and Greece. Bulgaria takes the place of Roumania as the self-governing principality, having no dependence on the Porte, and paying only an annual tribute. Even south of the Balkans the power of the Turk is crippled, for Roumelia is to have 'home rule' under a Christian governor. And so again the frontier of Turkey in Europe is pressed back on all sides, until the territory left is but the shadow of what it was sixty years ago. To produce this result has been the policy and the battle of Russia for more than half a century; for nearly that space of time it has been the struggle of some of the other 'powers' to maintain the 'integrity' of the Turkish empire. Which policy has succeeded, and which failed, the comparison of maps at intervals of twenty-five years will show. Turkey in Europe has been shriveled up in the last half century. It is shrinking back and back toward Asia, and, though all the 'powers' but Russia should unite their forces to maintain the Ottoman system in Europe, there is a manifest destiny visible in the history of the last fifty years that must defeat them."

A correspondent of the *Christian Union*, writing from Constantinople under date of Oct. 8, 1878, said:—

"When we consider the difficulties which now beset this feeble and tottering government, the only wonder is that it can stand for a day. Aside from the funded debt of \$1,000,000,000 upon which it pays no interest, it has an enormous floating debt representing all the expenses of the war, its employes are unpaid, its army has not been disbanded or even reduced, and its paper money has become almost worthless. The people have lost heart, and expect every day some new revolution or a renewal of the war. The government does not know which to distrust most, its friends or its enemies."

Thus all evidence goes to show that the Turk must soon leave Europe. Where will he then plant the tabernacles of his palace? In Jerusalem? That certainly is the most probable point. Newton on the Prophecies, p. 318, says: "Between the seas in the glorious holy mountain, must denote, as we have shown, some part of the Holy Land. There the Turk shall encamp with all his power, yet 'he shall come to his end, and none shall help him'—shall help him effectually, or deliver him."

Time will soon determine this matter; and it may be but a few months. And when this takes place, what follows? Events of the most momentous interest to all the inhabitants of this world, as the next chapter immediately shows.

How to PRAY.—An article found among the unpublished papers of the late Dr. J. A. Alexander, on "Circumlocution in Prayer," closes with the following "practical suggestions to young men who are forming their habits" in respect to prayer. They are equally applicable to all who pray in public, and especially to those who pray in the Sabbath-school:—

1. Let your prayer be composed of thanksgiving, praise, confession and petition, without any argument or exhortation addressed to those who are supposed to be praying with you.
2. Adopt no fixed forms of expression, except such as you obtain from Scripture.
3. Express your desires in the briefest, simplest form, without circumlocution.
4. Avoid the use of compound terms in place of imperfect tense.
5. Hallow God's name by avoiding its unnecessary repetition.
6. Adopt the simple devotional phrases of Scripture; but avoid the free use of its figures, and all quaint and doubtful application of its terms to foreign subjects.
7. Pray to God and not to man.

The Sabbath-School.

Christ Weeping over Jerusalem.

THE following extract from the last chapter of "Spirit of Prophecy," Vol. 2, is one of peculiar beauty, and will bear being read many times, not only for the elegance of the language, but for the thoughts that it contains:—

Jerusalem had been the child of his care, and as a tender father mourns over a wayward son, so Jesus wept over Jerusalem. How can I give thee up! How can I see thee devoted to destruction and desolation! Must I let thee go to fill up the cup of thine iniquity! One soul is of such value that, in comparison with it, worlds sink into insignificance; but here was a whole nation to be lost. When the fast westerling sun should pass from sight in the heavens, Jerusalem's day of grace would be at an end. While that vast procession was halting on the brow of Olivet, it was yet not too late for Jerusalem to repent and be saved. The Angel of Mercy was then folding her wings to step down from the golden throne and give place to Justice and swift-coming judgment. But Christ's great heart of love still pleads for Jerusalem, which had scorned all his mercies, despised his warnings, and was about to finish her iniquitous work by imbruing her hands in his blood. If Jerusalem would but repent, it is not yet too late. While the last rays of the setting sun are lingering on temple, tower, and flashing minaret, will not some good angel lead her to the Saviour's love, and avert the fearful doom that awaits her? Beautiful and unholy city, that had stoned the prophets, that had rejected the Son of God, that was locking herself, by her impenitence, in fetters of bondage,—thy day of mercy is almost spent!

Here had lived a favored people; God made their temple his habitation; it was "beautiful for situation, the joy of the whole earth." The record of more than a thousand years of Christ's guardian care and tender love, such as a father bears his only child, was there. In that temple had the prophets uttered their solemn warnings. There had the burning censers waved, while incense, mingled with the prayers of the worshippers, had ascended to God. There the blood of beasts had flowed, typical of the blood of Christ. There Jehovah had manifested his glory above the mercy-seat. There the priests had officiated in flowing robes and jeweled breast-plates, and the pomp of symbol and ceremony had gone on for ages. But all this must have an end; for Jerusalem has sealed her own doom, and her destruction is at hand.

Contemplating the fate of the city he had loved, the soul of Jesus yearned over the child of his care. Unrequited love broke the heart of the Son of God. Little did the multitude know of the grief that weighed upon the spirit of Him whom they worshiped. They saw his tears and heard his

groans, and for a brief space a mysterious awe interrupted their joyful demonstrations; but they could not understand the meaning of his lamentation over Jerusalem. Meanwhile, reports were brought to the rulers that Jesus was approaching the city attended by a great concourse of people. In trepidation they go out to meet him, hoping to disperse the crowd by means of their authority. As the procession is about to descend the Mount of Olives, it is intercepted by the rulers. They inquire who and what is the cause of all this tumultuous rejoicing. As they, with much authority, repeat their question,—Who is this? the disciples, filled with a spirit of inspiration, are heard above all the noise of the crowd, repeating in eloquent strains the prophecies which answered this question. Adam will tell you, It is the seed of the woman, that shall bruise the serpent's head. Ask Abraham, he will tell you, It is Melchisedek, King of Salem, King of Peace. Jacob will tell you, He is Shiloh of the tribe of Judah. Isaiah will tell you, Immanuel, Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Jeremiah will tell you, The Branch of David, the Lord, our righteousness. Daniel will tell you, He is the Messiah. Hosea will tell you, He is the Lord God of Hosts, the Lord is his memorial. John the Baptist will tell you, He is the Lamb of God, who taketh away the sin of the world. The great Jehovah has proclaimed from his throne, This is my beloved Son. We, his disciples, declare, This is Jesus, the Messiah, the Prince of Life, the Redeemer of the world. And even the Prince of the powers of darkness acknowledges him, saying, "I know thee who thou art, the Holy One of God."

A Dangerous Method.

"THERE is a method of Sabbath-school instruction largely practiced and most pertinaciously adhered to, which, in a great measure, lacks the catechetical. It consists more of the exhortatory and illustrative. It is common among young teachers, in the ardor of their first love and awakened zeal, and among females, from the nature of their minds. The earnest and the lukewarm both practice it,—the one from excess, and the other from a defect of zeal. The former is anxious to impress, and is impatient under the slow process of catechizing; the latter does not wish annoyance, or the trouble of preparing. Hence both practice declamation and telling stories, for the purpose of awakening and keeping alive the interest of their scholars. This practice is much easier than the catechetical, requires less knowledge and study, less skill and seriousness. It is much easier to give good advice to children than to break down truth by way of question and answer. It is much easier to relate exciting stories than to interest them by questions for illustration from Scripture. And many teachers, by such means, secure attention and esteem from their scholars. But we shrewdly suspect that the exercise and its result are not wholesome, or calculated to do the good desired. It is misdirected effort; it tends to dissipate the mind.

"Constant exhortation and story-telling have the same effect upon young minds as novel-reading upon older persons. It makes the mind impulsive. It feeds by excitement. It seeks to secure and keep up attention by impulsive efforts. Without them the class or school, it is imagined, would fail to attend, and hence their frequent introduction. It prevents sober thought. There is no patience for anything but the exciting. The mind wanders, and does not fix upon truth presented. Can an habitual novel-reader peruse any work of solid matter? How often do we hear the humiliating confession that such exciting reading has dissipated the mind, and prevented sober thought! In like manner, though under the garb of sanctity, and in the Sabbath-school, the practice of teaching by impassioned exhortation and light story-telling is operating very injuriously upon the minds of youth, and training up a generation of novel-readers. They will not find in sermons or good books the excitement that interests their minds. Hence, if mercy prevent not, they seek to satisfy their hunger by perusing novels, and these by no means the best."

WEALTH in this world is just so much baggage to be taken care of, but a cultivated brain is easy to carry, and is a never-failing source of profit and pleasure.

How to Win and Fix Attention.

1. HE who would gain attention must give attention. A public speaker famous for his control over the attention of his audience, was asked for the secret of his power. He replied, "I do not know unless it is because I pay attention to myself." It was the truth. He was always intent upon his thoughts, and his attention was contagious. There is a fascination in the very tones of a man deeply absorbed in the thoughts he is uttering. Men gaze upon an earnest man as upon a spectacle, and soon they glide into the same earnestness. "Was not our teacher earnest to-day?" was the comment of a boy whose heart had been more than usually touched with the truth. The earnestness begat earnestness. Attention wins attention.

But the teacher must have a double attention,—attention to the lesson and to the class. He must be at the same moment conscious of his own words and of their eyes and ears. But nothing in their actions must make him forget his theme. No tell-tale look or tone must betray that his mind wanders from its work.

2. A practical rule of great value is never to begin the lesson till all the class is stilled, and to pause as often as the quiet is broken. A child's power over its own thoughts is small, and the slightest noise or movement will often distract its attention. The teacher's pause and silence recall the mind, and tell the little wanderer that it is wanted and waited for. The silence is often more impressive and reproachful than any words could be. The most skillful teachers know this rule best and employ it most. They never teach but to a silent and watchful class.

3. The two precepts given are both based on the teacher's personal power and presence. There are deeper facts in the pupil's mind, which must be reached in order to rouse his whole power of attention. Of these, the first met is the mind's interest in the senses. The intellectual life of childhood resides mostly in the sensations. Where the eyes see, the thoughts follow. He who would command a child's thoughts, must control the child's senses. Give your little pupil nothing else to look at while you are teaching, and he will study your buttons or boots, and when you think he is listening to your words, he is only examining your watch-chain or spectacles.—*Dr. Gregory.*

As THE boy begins, so the man will end. The lad who speaks with affectation, and minces foreign tongues that he does not understand, at school, will be a weak chromo in character all his life; the boy who cheats his teachers into thinking him devout at chapel, will be the man who will make religion a trade, and bring Christianity into contempt; and the boy who wins the highest average by stealing his examination papers, will figure some day as a tricky politician. The lad who, whether rich or poor, dull or clever, looks you straight in the eyes and keeps his answer inside of the truth, already counts friends who will last all his life, and holds a capital which will bring him in a surer interest than money.—*New York Tribune.*

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OAKLAND, CAL., FIFTH-DAY, JUNE 22, 1882.

Precedents in Religion.

THE Lord said (and still says) to his people: "In all things that I have said unto you, be circumspect." Ex. 23:13. To be circumspect is to be watchful, prudent, careful, cautious. To be circumspect concerning God's requirements is to be watchful of what he requires, and to be prudent and careful to do exactly what he requires, neither more nor less. To add to or to subtract from the word of God, in any matter of worship, is to so alter the word as to make it an expression of our will; it is then no longer an expression of the divine will. Obedience to the word of God with such emendations is not acceptable, because it is will-worship; in such cases the fear of God is taught by the precepts of men. Col. 2:18-23; Isa. 29:13.

The offense is not extenuated by the fact that that which is taught has divine truth for its basis; for to amend or to pervert the word of God is as great presumption as to reject it altogether. Therefore the Lord says: "Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the Lord your God which I command you." "What thing soever I command you, observe to do it; thou shalt not add thereto nor diminish from it." Deut. 4:2; 12:32. This is spoken with direct reference to the commandments of God. Just what he has said—no more, no less—is that which is required of us. Again he says: "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30:6.

But man, in the pride of his heart, is always seeking some other way than that which is pointed out in the word of God. Even while acknowledging the authority of Jehovah, and professing to reverence that authority, he has ever shown a desire to make void the commandments of God by his tradition. Seldom, very seldom is the question raised, What says the word of the Lord? But the inquiry is often raised, What have the Fathers taught? What have our wise men said upon the subject? What has been the practice of past generations?

But our inquiry should not be, What have people done? It should rather be, What ought they to have done? What they have done, what is established as a precedent or custom, we may find in history; but this indicates no duty—it defines no obligation. What they ought to have done—and what we ought to do—can be found only in the word of God; and this always has the force of obligation, for God shall bring every work into judgment on the authority of his own commandments.

It must not be supposed that customs have been followed and precedents established without reasons. However much they may obscure the word of God; however great the departures from the precepts of the Lord to which they lead, reasons will be found in their favor. There is not a dogma in the whole series of Catholic superstitions for which reasons are not given; and sometimes these reasons are very plausible. Every usurpation has its justification. Every doctrine or observance which cannot be supported by the direct evidence of the Scriptures, is yet found to have a pious intention and a pious use. If they are not strictly in obedience to that which God has spoken, they are yet offered for his glory, and admitted and supported on that ground. But according to the scriptures which we have quoted they are not admissible. We think that Alexander Campbell was right in his declaration that any institution for which men must devise reasons, stands self-condemned. For every scriptural institution, the reason is found in the Scriptures, and that ends, or ought to end, all controversy. When an institution is found in the Scriptures, no human inventions are needed to uphold it; for no amount of human reasonings can strengthen the word of the Most High.

On the subject of circumspection in the service of God, as well as on the nature of precedents, we have a lesson in the case of Uzzah, whom the Lord smote for putting his hand upon the ark of the testimony. King David was startled by this judgment, and, moved by

fear, he desisted from his purpose to bring the ark to his own city. Many a reader has wondered at this transaction, and felt that it was needlessly severe to slay Uzzah *under such circumstances*. And what were the circumstances? The ark was placed upon a new cart. It was a cart which had never been used for any other purpose. This was, probably, as a token of respect to the ark. But the cattle stumbled, and the ark was like to fall to the ground. Uzzah was too reverential—too anxious for the safety of the ark—to bear the thought of this, and he put forth his hand to stay it up, to avert any injury which might befall it. With such a *pious intention* prompting his action, ought not Uzzah to have been spared?

Before this question is answered let us consider another fact. God had expressly forbidden any one to touch the ark. It was presumption on the part of Uzzah. His *piety* was no excuse for the action—it was disobedience to God's expressly revealed will. These orders lay back of his action: 1. None but the Levites were to have charge of it; any others coming near to it were to be put to death. 2. The Levites were not permitted to put their hands upon the ark. It was to be moved only by means of the rings which were placed in the sides of it.

It may, indeed, be said that these were but small matters compared to the duty, unexpectedly presented, of preserving the ark from great injury. Here, if ever, was a case where a departure from the merely ceremonial requirement was justified; where an order would be more honored in the breach than in the observance. But not so. However small and unimportant man might consider these rules, they were of sufficient weight to receive the sanction, to be subjects of the direct action, of the Almighty. His word had gone forth; and this is, first of all, and at all times, to be regarded. Uzzah broke the commandment of God, and was slain for his presumption, though his action was, professedly, very pious, and very respectful to the ark of God; or he was at least very regardful of its welfare and its safety.

One error leads directly to another. Precedent grows out of precedent. There was a wrong lying back of the act of Uzzah. Had there been no previous error there would have been no occasion for Uzzah to act presumptuously. The first error was that of placing the ark upon a cart. The Lord gave direction that it should be moved only by hand—carried by the staves which were run through the rings in its sides. If this commandment had been obeyed; if the ark had been thus borne, the other commandment would not have been broken. But here comes in a reason, founded on precedent. *It had been done before.*

When the ark was in the hands of the Philistines, they were smitten of God, and their wise men gave counsel to place the ark on a new cart, and to put thereto milch kine, and if the cows left their calves and went to the land of the Israelites, then it should be known that the Lord had smitten them because of the ark. And it was so.

But there is some excuse for this transaction. It is possible that the Philistines did not know how the ark was to be borne, nor who were to bear it. Putting it upon a new cart, made for that purpose, was, no doubt, the highest respect which they could render to it. Nor was it yet clear in their minds that they had been smitten on account of the ark. As heathen, they perhaps did as well as they could under the circumstances.

But for Israel we have not the same excuse. They were the people chosen of God, to whom were committed his oracles, to whom Jehovah had revealed his will. They knew better than to thus follow the example of the heathen; they knew that it was contrary to the commandment which he had given them. But this was the precedent for their action; the custom upon which was based their departure from the law of their God, which had resulted so disastrously to Uzzah. It was an imitation of the action of the heathen; an action comparatively harmless in them, as they had not the full knowledge of God's will in the matter. But it was not a small matter with Israel to follow the way of the heathen, because they had the commandment of God with them, and they knew that this precedent of heathen origin was directly contrary to the word of God. These are the facts in the case.

The things which were written aforetime were written for our learning. Rom. 15:4. They are "examples, and written for our admonition." 1 Cor. 10:11. We should profit by their disasters, and avoid their er-

rors. And there is an error now existent which is, in many respects, exactly parallel to that in which the children of Israel indulged; and it has become very popular in the Christian world. The parallel is easily traced.

In the beginning God set forth the seventh day as his rest day—the memorial of his work of creation. It was blessed and sanctified, and thereby became "the holy of the Lord." He also cautioned his people against following the ways of the heathen. Deut. 18:9, 12, and others. He directly warned them against worshipping "the sun, the moon, and the stars, even all the host of heaven." Deut. 4:19, and others.

But the heathen, who "did not like to retain God in their knowledge," did worship the host of heaven. Great numbers of them became worshipers of the sun, and in honor of this bright luminary named the first day of the week "the day of the sun," or *Sunday*, and consecrated it, or held it as sacred, to the sun. So popular was this superstition of heathendom that Constantine, in the very height of his power, issued a decree in the year A. D. 321, enjoining upon towns-people and tradesmen to rest "on the venerable day of the sun." Dr. Schaff, in his Church History, says that Constantine was a worshiper of Apollo, the sun-god, and this decree was conformable to that worship. All authorities agree that the supposed sacredness of the first day of the week had no other origin than the consecration to the sun which it received from the heathen. Its observance has no basis in the word of God. To the contrary, it is directly opposed to the fourth commandment, which requires the observance of the seventh day—the Sabbath of the Lord God.

And now comes the wonder. With the decalogue in their hands; with the direct testimony of the Most High that the seventh day is his day—his holy Sabbath—the only day which can be enforced by the fourth commandment; with the evidence of the Scriptures that the weekly Sabbath is based entirely upon the facts of creation, and these can be applied to the seventh day alone; with the testimony of all history that Sunday-keeping and Sunday-consecration had their origin in heathen superstition; with all this evidence before them, and without any intimation in the Scriptures that Jehovah has altered or amended his law, or that he requires the observance of the day of the sun, almost the entire Christian world—the professed "Israel of God" of this dispensation—openly depart from the commandment of their God, and follow the way of the heathen! Their wisest men confess that it was of heathen origin; confess that God has never required it in his word which is given as "a perfect rule of faith and practice;" but—somebody did so before them, and they will do so too! They have exactly the same reason for their practice that Israel had for putting the ark upon a cart, with the evidence in their hands that it is contrary to the commandment of God.

Thus far the parallel. Now we will notice some differences, and these will be found to be in favor of the action of the Philistines, and against this modern relic of sun worship.

1. The Philistines trembled before the judgments of God, and their wise men said: "Give glory to the God of Israel." 1 Sam. 6:5.

2. In counseling to return the ark to its place they said: "Make a new cart, and take two milch kine, on which there hath come no yoke." Verse 7. In appropriating both a cart and cattle which had never been used for other service, they showed the highest possible respect for the ark.

3. The order for transporting the ark in a certain manner was but temporary, and a part of the law regulating the Levitical service. After the temple was built it was no longer of use, and must in any event have ceased when the Levitical priesthood ceased.

4. The children of Israel might urge that this practice was a reminder of the subduing of the Philistines before the ark of the Lord; an event worthy to be commemorated.

5. On the other hand, the worship of the sun did not originate with any regard to the authority of Jehovah.

6. It was not practiced out of any respect for the law of God.

7. It is not merely in conflict with a temporary or ceremonial law, but with an important precept of the decalogue. It leads to a desecration of that which God sanctified at the creation of the world, and which will continue when "the heavens and earth which are now," have passed away. Isa. 66:22, 23.

8. It was not instituted or enforced as a reminder of any event connected with the service of God. It was instituted, enforced, and perpetuated, as the sun's day; a monument to idolatry, to the worship of "the host of heaven." And all reasons drawn professedly from the word of God in its favor are modern. They were never offered to justify the institution, or as reasons why it was originated. They are the result of an after-thought, given to justify a practice already established on other grounds.

Who will rise up and gainsay these things? Is it a marvel that God, in these last days, should institute means to correct an error so great, so nearly all-prevailing as this? The words of the Psalmist well apply to this time: "It is time for thee, Lord, to work; for they have made void thy law." Ps. 119:126. In the providence of God, and in fulfillment of his "sure word of prophecy," a message is now going forth to all the world, to turn the people away from all false worship, and restore to their proper place "the commandments of God." Rev. 14:9-12. Light and darkness have no communion. Christ and Belial have no fellowship. We cannot unite heathen superstitions with the commandments of God, and truthfully say that we are still keeping his commandments. The message is going. The call is being made: "Who is on the Lord's side?" Not long will mercy linger, for the harvest of the earth is soon to be reaped, when the warning has been given, and the people have been tested by the truth on "the commandments of God, and the faith of Jesus." See Rev. 14:9-20. May God remove from our hearts the fear of the world, and a desire to follow its vain customs, and grant us grace to walk in his testimonies, that we may be accepted "in the day of the Lord Jesus."

Upper Columbia Camp-Meeting.

THIS meeting was held at Dayton, Washington Territory, May 31 to June 6, on the same ground that was occupied last year, on the creek flats, in a cottonwood grove. As there is yet considerable snow on the mountains, there is more water running around and through the camp than there was last year; the creek runs in a number of channels. The water is excellent, and the shade good. Were the soil and climate the same as in California it would not be safe to camp on this ground a single night. Some parts of the ground were quite wet, yet it is not considered dangerous here. The weather was remarkably fine during the entire time of the meeting.

The attendance was smaller than it was last year, just as we expected. However they think we were only partly right in looking for the next camp-meeting to be far to the north. They expect to need one in the neighborhood of Walla Walla, and another somewhere about one hundred miles northward. We hope their prosperity may be such that their expectations will be realized.

Sister Colcord, who has labored zealously in the cause of the missionary work in this Conference, has been severely sick. But it was thought best for her to try camp life, and a couch was prepared on the cars, and from the cars she was carried to the camp across the creek. She was able to render good service in assisting those who had to attend to the business, though she was not able to leave her tent to attend a meeting. But she improved in health all the time.

Meeting opened Wednesday evening; speaking from 1 Peter 4:7. On Thursday morning Bro. Colcord was taken with a severe chill; this prostrated him very much, and on Sabbath afternoon he had another, which so reduced him that he was not able to preach during all the meeting. He attended all the meetings over which he was called to preside, which was more than he was really able to do, without speaking at all. Eld. Jones was present and shared with us the labor of speaking; but Eld. Colcord's sickness made this one of the most laborious meetings of the kind we ever attended.

Quite a number of the brethren were slow to arrive, not a large proportion being present at the very commencement. This was unfortunate, as it delayed the business, and made it necessary to transact a large amount of business on Monday. However it was all disposed of in good order, and to the satisfaction of all. The election of officers for the Conference and all the Associations was unanimous, and heartily so. We never saw a better feeling existing over the selection of officers.

The social meetings were not more numerous than could be profitable, and were generally spirited. In the spirit of devotion there seemed to be an advance on last

year. On Sabbath afternoon the sermon was from Heb. 2:10. The feeling was deep in the congregation, and a quite general movement was made to renew their consecration to God and to his service. As there were very few on the ground who were not professors, only three were baptized, though others requested baptism, to be attended to elsewhere. Baptism was administered in the camp, about 25 or 30 yards from the large tent.

Considering the size of the meeting, the book sales were unusually good, amounting to \$60. It seems singular that in these northwestern Conferences it is impossible to obtain canvassers. In other fields they are successful with our works, and we believe there is no better field for enterprising canvassers than this.

The outside attendance was larger this year than it was last, and the preaching was listened to with close attention. All were respectful, and the order was uniformly good.

The brethren did not wish to have the care of a provision stand, and the privilege was obtained by a citizen of Dayton. On Sunday he had a good run of custom, as a large number of people was on the ground, who, of course, wanted something to eat. But on Monday he had to pay a fine of \$25 for violating the Sunday law of the Territory! This law was recently enacted, and is very stringent.

In the Conference report will be found reference to an offer by the citizens of Farmington, Whitman Co., W. T., for aid to establish a school, an Academy, in that village. The place is on the Idaho line, about 40 miles north of Lewiston. The offer was liberal, but after very carefully examining the matter it was decided that the brethren of this Conference are not prepared to undertake such a work, especially as the terms of the offer required the immediate commencement of a building. But the discussion of this subject brought out a plan which is feasible, and we hope it may be acted upon. A vote was taken recommending that a school, such as present wants may demand, be opened in Walla Walla, and that the meeting-house be used for that purpose. The church there has become weak, most of the brethren having gone away, so that there are few male members left. It has been feared that the house would become useless, if the moving spirit continued to prevail. Walla Walla is as central as any place that can be selected, and if this vote is carried into effect it will insure a profitable use of the house, and it may be the means of resuscitating this church, and perhaps save the oldest S. D. A. Church in this country from being obliterated. Immigrants are literally pouring into Eastern Washington and Oregon, induced to come by the opening up of the country by the building of railroads, and the facilities offered to get land. We judge that most of them become settlers on land, as a gentleman who told us the Chinese were a curse to the country, as we noticed the large number employed constructing the roads, also informed us that white laborers could not be procured, and of course the railroads could not be constructed, unless at a very slow rate, were it not for the Chinese laborers. Considering that the railroads are very desirable, and much needed to open the country to settlement, we could not appreciate his logic. But the moving mania seems to seize all classes, and our churches are seriously affected by it. The opening of new countries is tempting, but we believe that many of these moves are unprofitable in every respect.

The inducement to take up land has been quite strong, but Brother Colcord has resisted it, and given his whole being to the work of the message. What he has lost in worldly gain he has gained in the affections of his brethren, and the confidence of all classes in him as a preacher of the advent near.

The financial standing of the cause in this Conference is encouraging, though not nearly all are coming up to their duty in the matter of tithing. Much credit is due to the vigilant labor of Sister Colcord, for the good result already attained. Knowing the discouraging effect of debts over religious enterprises, she has labored, as Secretary of the T. and M. Society, to keep the work moving, and keep it free from debt. Her efforts have proved quite successful, and a feeling of confidence is established throughout the Conference, which will insure the enlargement of the work unless there is a sad neglect of duty on the part of the members. The field is growing, and the labor of the missionary societies should increase to keep pace with the growth of the country.

Not much attention has been paid to the Health and Temperance work during the past year, the brother to whose hands it was committed not being able to attend

to it. At this meeting it was given to Elder Jones and wife, as President and Secretary of the Association, who are expected to bring it up in the year to come by establishing clubs, and increasing the interest and spreading information among the churches. We are all learners on the subject of living according to the laws of health, and we have all considerable to learn on the subject. Our meetings have been too nearly like common temperance meetings, having little reference to health further than it is related to abstinence from intoxicants. Our club meetings should be schools of instruction in hygiene; a means of spreading the best health and temperance literature; and examples to the world of a higher standard of temperance work than is elsewhere presented.

The Presidency of the Sabbath-school Association was given to Bro. Gibson, a new hand, and it is hoped he will make the work a subject of study, and bring all the schools in this Conference up to the very highest state of efficiency. He will be assisted by Sister Beck as Secretary, who is not a new hand.

We close this writing (June 7) under the shade of the trees as the tents are being taken down. There were twenty-four tents on the ground. We soon take the cars toward Portland, on our way to Salem, Oregon.

One feature may be mentioned which speaks well for the future of the cause: the brethren and sisters left the ground very much encouraged. There was no excitement on the ground at any time, but a deep feeling of satisfaction with the meeting and the prospects of the work seemed to prevail. We bid them adieu, expecting never to meet with them again, as the labor of this meeting has confirmed the resolution we had formed, no longer to take double burdens upon us, in acting as preacher and editor at once, but to do that which we can do according to our health and strength, without laboring under a continued feeling of weariness. But we shall ever remember the friends of Upper Columbia, and hope to meet them in the land of rest.

The Three Messages.

TIME WHEN THE PROCLAMATIONS OF REVELATION 14 ARE MADE.

(Continued.)

THE next inquiry relates to the past. Have not these messages met their fulfillment in the history of the church in past ages? We think not. Our reasons for this conclusion are, in part, the following:—

1. No proclamation of the hour of God's Judgment come, has ever been made in any past age.
2. If such a proclamation had been made many centuries in the past, as some contend, it would have been a false one.
3. The prophecies on which such a proclamation to men in a state of probation must be based, were closed up and sealed to the time of the end.
4. The Scriptures plainly locate the message of warning respecting the Judgment in a brief space immediately preceding the advent of our Lord; thus directly contradicting the view that locates these messages in past ages.

We now offer proof in support of the foregoing propositions. If they are sustained, they establish the fact that the present generation is that one to which the angel's messages are addressed. We earnestly invite all who wish the truth, to weigh this part of the argument with especial care.

1. Has the proclamation of the hour of God's Judgment come, been made in any past age? If such a proclamation has never been made in past centuries, there is an end to controversy on this part of the subject. No persons have ever been able to show any such proclamation in the past. The apostles did not make such a proclamation. On the contrary, they plainly inform us that the day of the Lord was not then at hand. Martin Luther did not make this proclamation; for he thought the Judgment about three hundred years in the future. And finally, the history of the church presents no such proclamation in the past. Had the first angel preached to every nation, and kindred, and tongue, and people, that the hour of God's Judgment had come, the publicity of such a proclamation would be a sufficient guaranty that the history of the world would contain some record of the fact. Its total silence respecting such a proclamation, is ample proof that it never was made, and should put to silence those who make such an affirmation.

2. We are on firm ground, also, when we say that had such a proclamation been made to the world in past ages, it would have been a false proclamation. Four reasons sustain this statement: (1) There is no part of the Bible on which such a message, centuries in the past, could have been based. Hence had such a proclamation been made, it would have been without scriptural foundation, and consequently not from Heaven. (2) It would have been in direct opposition to those scriptures which locate the Judgment, and the warning respecting its approach, in the period of the last generation. The scriptures which sustain these two reasons we shall presently cite. (3) The history of the world amply evinces that the hour of God's Judgment had not come ages in the past. (4) Nor would it be true of past ages, if limited to Babylon. For Rev. 18:8-10 clearly shows that the hour of Babylon's judgment is yet in the future. It is certain, therefore, that the angel with the proclamation respecting the hour of God's Judgment has not given it at a time when it would be not only destitute of scriptural support, but would absolutely contradict their plain testimony.

3. The prophecies which give us the time of the Judgment, and which present the succession of events, leading down to that great crisis, were closed up and sealed till the time of the end. We refer particularly to the prophecies of Daniel. See chaps. 8:17, 26; 12:4, 9. Hence it is evident that God reserves the warning to that generation which alone needs it. Noah's warning respecting the flood, was alone applicable to those who should witness it; thus also the warning respecting the Judgment is alone applicable to that generation which lives in the last days.

4. The Bible locates these messages in the period which immediately precedes the second advent, and plainly warns us against the proclamation of the Judgment at hand prior to that time. Here we join issue with our opponents. Instead of finding that the apostles gave this proclamation, as some teach, we shall find indubitable evidence that they located this warning far in the future, and that they admonished the church to heed none that should precede a given time. If we recur to the book of Acts, we shall find Paul preaching before Felix of the Judgment to come; and before the Athenians, that God hath appointed a day in the which he will judge the world in righteousness by Jesus Christ. Acts 24:25; 17:31. But that book nowhere intimates that Christ was immediately coming to judgment. Peter points his hearers to the future, saying that the heavens which had then received Christ, must retain him until the times of the restitution. Acts 3:21.

The first epistle to the Thessalonians may seem to teach that the apostles expected the coming of Christ to judgment in their day. Indeed, it is evident that such an idea was received from it by the Thessalonian Church. Hence it was, that in his second epistle to them, Paul found it necessary to speak explicitly on the point. He tells them that the coming of Christ to the Judgment could not take place until the great apostasy; and as the result of that apostasy, that the Man of Sin should be revealed, showing himself that he is God, and exalting himself above all that is called God, or that is worshiped. That this mystery of iniquity is the great Romish apostasy, none but a papist will deny.

Paul reminds the Thessalonians that he had told them of these things when he was yet with them. And where could Paul have learned this fact, which he had thus stated to them? He was accustomed to reason from the Scriptures, and not to deal in assertion. Hence it is very evident that he refers to the prophecy of Daniel, which in its seventh chapter has given the successive events which intervened between its time and the Judgment. In this series of events it has with wonderful precision described the power to which Paul has referred, as the Man of Sin. No Protestant will deny the identity of Daniel's little horn and Paul's Man of Sin. And as Daniel has brought it into a series of events which ends with the Judgment and the setting up of the everlasting kingdom, it was an easy matter for Paul to tell where in this series of events he stood, and whether the Judgment was its next event or not. The apostle, therefore, plainly tells them that that day was not at hand. For the Man of Sin, the little horn, must arise and perform his predicted work, and when that should be accomplished, the coming of Christ should transpire, to consume "that Wicked" with its brightness.

Now when was the little horn to arise? Daniel was

told that it should arise after the ten horns upon the fourth beast; or, in other words, after the fourth empire should be divided into ten kingdoms, which was accomplished about five hundred years after Christ. The Judgment, therefore, could not come prior to that time. But how long was this little horn to have power to wear out the saints? Daniel informs us that it should be for "a time, and times, and the dividing of time." How long is this period? Rev. 12 shows that it is 1260 prophetic days, or years. Verses 6, 14. It follows therefore that the apostle carries the mind forward five hundred years to the development of the Man of Sin, and thence 1260 years for his triumph, before the Judgment could be preached as an event immediately impending. Whoever will carefully read Dan. 7, will get the original of Paul's argument in 2 Thess. 2, and will not fail to see the force of his statement.

The papal supremacy began 538, and ended in 1798, with the overthrow of the pope's temporal power. The warning of Paul against a false proclamation respecting the Judgment at hand, therefore, expires at that time, and not before. For we have then reached the point of time where the last important event in Dan. 7, before the Judgment has transpired. An angel from Heaven, preaching the hour of God's Judgment come, many years in the past, would be giving a different gospel from that preached by Paul. Those who locate the angel of Rev. 14:6, 7, in past ages, virtually place upon his head the anathema of Paul in Gal. 1:8.

And what is of very deep interest, the point of time at which Paul's warning expires, is the commencement of the time of the end—the very point to which the visions of Daniel were closed up and sealed. Compare chap. 11:33, 35; 7:25, and the fact that the 1260 years' persecution of the saints terminates with the commencement of the time of the end, will appear obvious. How gloriously does this view of the subject make the truth of God shine out! For the warning of the apostle against a false proclamation of the Judgment at hand, expires at the very point where the seal is taken from those prophecies which show when the Judgment sits. And it is respecting this period, the time of the end, that it is said, Many shall run to and fro, and knowledge (on the very subject which was before concealed) shall be increased. Then the time of the end is the period in which the Judgment-hour cry, and the subsequent messages are to be given. Dan. 8:17, 26; 12:4, 9.

J. N. A.

The Iowa Camp-Meeting.

THIS meeting was held at Des Moines, Iowa, June 1 to 6, on the State Fair-grounds. The grounds are well watered and nicely fitted up with numerous large buildings, which were used instead of tents by a large number of our brethren.

The attendance was about 500, and one good feature of it was that a good number were on hand at the commencement of the meeting. Probably more would have attended, were it not that owing to the very late season, many have not yet planted their corn. It has rained a great deal for several weeks, and the ground is full of water. The first four days of the meeting the weather was cold, and it rained about half the time. Overcoats were indispensable. However, the people were of good cheer, and the interest of the meeting did not seem to suffer from the state of the weather.

Nearly one hundred of our Scandinavian brethren and sisters were present, which was three or four times as many as have generally attended. They were much encouraged and benefited by the meeting, having the privilege of hearing in their own tongue from Eld. O. A. Olsen. The growth of the cause among the Scandinavians in this Conference during the year, is a matter of great encouragement.

The preaching at this meeting was of a practical nature, designed to arouse the people to a sense of their true condition, and the dangers which surround the people of God in these last days. They were pointed to the Testimonies as a source of instruction, and urged to see the necessity of a close walk with God, a separation from the world, and a whole-hearted engagedness in the service of God.

Though it seemed at first that the work was not going deep enough, yet on Sabbath afternoon over sixty came forward to seek the Lord. Most of these were children and young people. Monday forenoon Eld. Butler preached a very earnest sermon. The Lord helped him to speak very plainly and with much feeling. Hearts

were melted. Opportunity was given, and without urging, about one hundred and fifty came forward to seek the Lord. In the afternoon sixty-one persons were baptized by Elders Butler and Olsen.

Tuesday morning Brn. A. G. Daniells, J. S. Hart, A. W. H. Millard, and J. D. Pegg, were ordained to the work of the ministry.

On closing, the general feeling and expression was that this had been a good meeting, while some said it was the best they ever attended. C. W. STONE.

Infidel Superstition.

In treating these great problems of life, Mr. Ingersoll has a fascinating and a plausible way of stating things, but they certainly are as unphilosophic as they are untenable. "Water always runs down hill," says Mr. Ingersoll. But it does not. Sometimes it runs up hill, and we call it capillary attraction. We have a mode of explaining it by the attraction between the particles of mobile matter and the inert matter of the tube in which the fluid rises. Mr. Ingersoll would explain it by saying that the fluid rises because it rises! That is certainly childlike and simple, but it is hardly in keeping with the role of a philosopher who proposes to dethrone God—the God who is the designer and creator of the universe. We not only find that Mr. Ingersoll is mistaken in asserting "water always runs down hill," but there is a wonderful process of nature that exceeds even capillary action. The life-bearing sap ascends the tree and carries with it nourishment that sustains and enlarges the plant. The tree has a system of water works that actually extends its own water mains. This phenomenon, we are told by Mr. Ingersoll, happens because it happens! If that is not superstition that eclipses anything of the kind so vehemently denounced by him, we do not know what superstition is. Its genesis is clearly traceable to the pagan belief that the world is a great plane resting upon the backs of four mighty oxen, and the oxen rest upon a great elephant. What the elephant is resting upon, the pagan belief failed to state. Mr. Ingersoll goes one step further and affirms that the elephant rests upon himself.—*Burlington Hawkeye.*

The Missionary.

Upper Columbia Conference.

THE second annual session of the Upper Columbia Conference of S. D. Adventists convened at the camp-ground in Dayton, W. T., June 1, 1882, at 9 o'clock A. M. President Eld. G. W. Colcord in the chair. Prayer by Eld. J. H. Waggoner. Credentials of delegates being called for, the following were presented: Walla Walla two, Dayton one, Pataha one, Meadows one, Farmington one, Alpawai one, Medical Lake one, Spokane Co. one.

Voted that Eld. J. H. Waggoner be accepted as representative of the General Conference. Minutes of last session read and approved. Instructive remarks were made by Eld. Waggoner on the idea of attendance at camp-meeting, and representation in Conference.

Voted that all committees be appointed by the Chair.

Committees were named as follows: Nominations, M. O. Beck, W. A. Gibson, E. E. Vinson; Resolutions, J. H. Waggoner, A. T. Jones, Wm I. Goodwin; Credentials and Licenses, B. F. Winkler, T. A. McCoy, I. M. Johns; Auditing, I. M. Johns, T. Chabor, B. F. Winkler, E. E. Vinson, L. W. Butler, T. S. Ragsdale.

Adjourned to call of Chair.

SECOND MEETING, JUNE 4, 8 A. M.

President in the chair. Prayer by Eld. Colcord. Credentials of other delegates presented as follows: Milton two, Snipe Valley one. Minutes of last meeting read and approved.

The Committee on Nominations reported as follows: For President, Eld. G. W. Colcord; Secretary Eld. A. T. Jones; Treasurer, Wm Nichols; Ex. Committee, Ambrose Johnson, T. L. Ragsdale. The nominees were elected. The Committee on Credentials and Licenses recommended that credentials be renewed to Elders G. W. Colcord and A. T. Jones, and that licenses be renewed to Brethren Wm Russell and W. A. Gibson. The report was accepted, and the Committee retained for further inquiry. Credentials and licenses were renewed according to report.

Voted that the Camp-meeting Committee be secured by the Executive Committee, who were empowered to pay for the services of such Committee if necessary.

The question, Shall we accept the proposition of the citizens of Farmington for the establishment of an Academy in that Town? was discussed by Elders Jones, Colcord, Waggoner, Brethren Ambrose Johnson, Wm. Goodwin and I. M. Johns, with the question pending Conference. Adjourned to call of Chair.

THIRD MEETING, JUNE 5, 2 P. M.

Prayer by Eld. Waggoner. Minutes of last meeting read and approved. Consideration of pending question was resumed, and voted that a committee of five be appointed by the Conference to further consider the matter. Carried. The committee was named as follows: Elders Colcord, Jones, Brethren Goodwin, Johns, and Ragsdale.

The Committee on Resolutions, reported as follows:—

Resolved, 1. That we have unabated faith in the Testimonies which are given to the church, and we express our regret that Sister White was not able to meet with us this year. And we hereby extend to her our earnest invitation to meet with us in our camp-meeting in 1883.

2. That we extend the thanks of this Conference to the O. R. and N. C. Railroads for the favor granted in returning to their homes at reduced fare all who came over their lines to this meeting.

The Auditing Committee reported all business settled.

Moved that Bro. Wm. Russell be requested to report labor to the Conference Committee. Adjourned to call of Chair.

FOURTH MEETING, JUNE 6, 6 A. M.

President in the chair. Prayer by Eld. Waggoner. Minutes of last meeting waived.

The Committee on Credentials and Licenses finding nothing further to report, requested to be discharged. Discharged accordingly.

Remarks by the President upon plainness of dress. Unanimously voted that the church is better off without tobacco and jewelry.

Committee on School reported that after mature deliberation on all points, we are compelled to decline the offer. Report adopted.

Moved, that agents be requested to give receipts for all money received. Carried.

A vote of thanks was tendered to the General Conference for the efficient help rendered by the labors of Eld J. H. Waggoner.

Adjourned *sine die*.
G. W. COLCORD, *President*.
ALONZO F. JONES, *Secretary*.

Upper Columbia T. and M. Society.

THE second annual session of the Upper Columbia Tract and Missionary Society was called to order by the President, Thursday, June 1, 1882, at 5 P. M. Meeting opened with singing. Prayer by Eld. A. T. Jones. Minutes of last session were read and approved. Instructive remarks were made by Eld. J. H. Waggoner in reference to the work of missionaries in this cause. On motion, the Chair appointed the following committees: On Nominations, T. L. Ragsdale, B. F. Winkler, and Dennis LaGraves; On Resolutions, J. H. Waggoner, T. A. McCoy, and W. A. Gibson.

[The report of labor is said to have been the next thing in order, but it was not sent. It will be published when received. Ed. SIGNS.]

SECOND MEETING, JUNE 5, 9 A. M.

Committee on Nominations reported as follows: for President, Eld. G. W. Colcord; Vice-President, Wm. J. Goodwin; Secretary, Mrs. G. W. Colcord; Directors—Dist. No 1, I. M. Johns; No. 2, Ambrose Johnson; No. 3, G. H. Beck. Report adopted.

Remarks were made by the President, on the needs of the T. and M. Society; and the points made were considered with interest.

TREASURER'S REPORT.

Receipts.

Cash on hand,.....	\$35.07
From Districts,.....	278.21
" Agents,.....	274.62
For Reserve Fund,.....	56.50—\$644.40

Disbursements.

Paid to SIGNS Office,.....	\$342.78
" " Review ".....	192.67
" for Freight, Postage, etc.....	23.92—\$559.37

Cash on hand,.....	\$85.53
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Liabilities.

Due Review Office,.....	\$24.00
" SIGNS ".....	18.35—\$42.35

Assets.

Due from Agents,.....	\$183.95
" " Districts,.....	30.42
Publications on hand,.....	255.61
Due on pledges to Reserve Fund,.....	166.00
Cash on hand,.....	85.53—\$722.08
Balance in favor of the Society,.....	\$679.73

The report was accepted.

THIRD MEETING, JUNE 5, 6 P. M.

Committee on Resolutions reported as follows:—

Resolved, 1. That we will make an effort to increase the membership of our T. and M. Society; and we urge all to labor to this end; and we invite the scattered brethren and sisters to unite with us in the missionary work.

2. That we invite our brethren to take a more active part in this work, and not leave it so much to the sisters as has been done in time past.

3. That we consecrate ourselves anew to God, with a view to doing more work in the missionary cause than we have done in the past, and that we recommend the use of more printed matter in tracts and books, and especially of a greater number of the SIGNS OF THE TIMES.

4. That a special effort be made to increase our efficiency in the work, by the employment of more agents and colporters.

5. That we deem it necessary in order to carry out the work of the T. and M. Society effectually, that the Reserve Fund be increased; and we recommend that it be increased to such sum as shall be advised by the Conference Committee.

Eld. Waggoner made remarks, calling attention to resolution 3, and giving a list of the premiums offered to those who obtain subscribers for the SIGNS. The resolutions were adopted.

A call was made for members, and five were added.

Some local business was called up, but was finally left to the Board of Directors. Adjourned without date.

G. W. COLCORD, *President*.
A. T. JONES, *Sec. pro tem*.

From the Field.

OHIO, *Spencer, May 28*.—I have spent the last three Sabbaths in this place, and have met with some success. A church of eleven members was organized. Five were baptized. Nine were added to the T. and M. Society. A Sabbath-school is sustained, consisting of sixteen members. The tithing system was duly considered. I sold nearly fifty dollars' worth of our publications. I also secured a subscription of several hundred dollars for a house of worship. I shall follow up this enterprise, and hope to see a meeting-house built this summer. The truth has in this place many friends whom we hope to see obey it and become connected with us. I tried to explain all our faith and customs, as a people, so that they might move understandingly, and become co-laborers with us in the work of saving men. I desire the blessing of God to attend the work in this place, and that others may be gathered with them.

G. G. RUPERT.

TEXAS, *Brushy Knob and Denton*.—Since my last report, I have visited Brushy Knob twice. Since the debate with Eld. Stirman at that place, several have commenced keeping the Sabbath; and during my visit, a Sabbath-school of sixty-eight members was organized, and eight precious souls were received into the church by baptism. With the results accomplished during and since the debate, we are much gratified. The interest created throughout the community in favor of the truth is greater than at any time previous to the discussion.

R. M. KILGORE.

Bro. Richard Conradi writing from Milltown, Dakota, May 22, gives the following interesting items: "Yesterday I visited a German-Methodist, thirty-five miles west, who, against the bitterest opposition from his wife, commenced to observe the Sabbath a few weeks ago. We had a blessed interview, and he, with renewed zeal, seeks to spread the truth way out on the frontier. I have received twenty subscriptions for the *Stimme*, one for the *Instructor*, one for the *Tidende*, and sold over twenty German Bibles. In this field, eighty miles in length, there are now about sixty families reading the *Stimme*, hundreds well supplied with our tracts, and several places in which to hold meetings; there are also about twenty-five churches, of various creeds, that have considered the Sabbath question, more or less.

Temperance.

Cigar-Stubs and Opium.

I RAN across a cigarette factory the other day. Whew! I wouldn't write—or, rather, you wouldn't dare print what I saw. Dirty butts of cigars fresh from the filth of the muddy streets are the cleanest and nicest of the material used in compiling these precious roads to ruin. I came down town on a Madison Avenue car recently, and on the tail end there were three little chaps, the oldest about 14. Each smoked a cigarette, and spat his little life away. I ventured to ask if they enjoyed the odor. They said they did. And the taste? Certainly. On inquiring, I found they had a well-known brand of cigarette, noted for its "opium soak" and its terrible smell when burning.

Day by day vice grows stronger. There was a time when cigarette smoking was confined almost entirely to Cubans, who knew what good tobacco was, and made their own cigarettes. Gradually the habit spread. Dealers followed suit. Makers became unscrupulous. Little dirty boys were sent out to pick up cigar stumps. Other equally disgusting material was also utilized. Opium was made to do duty. Cheap paper took the place of rice paper. I wish these boys could see the stuff their paper is made from.

The cheap paper, the old stumps, the opium, and the chemicals used to make them "strong" deserve to be shown up. Parents have no influence with their sons. Why not? Because they smoke cigars or pipes, themselves. The boys charge all the good advice they get, to their fathers' desire to keep them down. There is but one way to deal with American boys. Reason with them through their eyes. If every nicotine stomach was made public, if every time a fellow died of too much cigarette, the fact was made known, if the proud boys could be shown a rag factory and stump grindery, it seems to me the cigarette business would be wound up very soon.—*Sel.*

Temperance in Ohio.

THE Rev. J. M. Driver, of Toledo, Ohio, writes as follows to the *Central Christian Advocate*:—

"Our city election has just passed, and the result is such as to cause rejoicing among the temperance people. It was a square fight, the tickets being headed: 'For License' and 'Against License.' There was considerable uneasiness on the part of the temperance people, but it was all dissipated when the result of the election was made known. More than three to one had voted against license. There is not a saloon in this county. Every town in the county is almost unanimously opposed to the licensing of saloons. It is a rare thing to see a man under the influence of liquor. Our county jail is tenantless, and paupers are scarce. Peace, and order, and morality prevail. A magnificent brick school-building is just completed."

MEDICAL DRUNKARDS.—Let me say that of all persons that have not yet become drunkards, the most pitiable are they who are drinking liquor under medical advice. Others drink it upon their own responsibility, and therefore with more or less caution. But these drink it upon the highest authority, and therefore with no fear of consequences. Other tipplers restrain their appetite through shame of being seen to indulge in it boldly; these drink under the impervious plea that they are but taking medicine. Other tipplers are open to admonition and reformation. In a word, whilst the one drinking intoxicating liquor without excuse and therefore against conscience—against that voice of God in the soul—may stop ere it be too late; the other drinking it for health, and therefore with an approving conscience, will probably never stop until life stops. Emphatically true is it that no other tippler is going so surely to the drunkard's grave, as the one who lets his doctor lead him to it.—*Ex.*

At a meeting, recently, a clergyman told how he became a total abstainer. He had previously been connected with a moderate society, and having one evening presided at one of its meetings, he was accosted while walking along the street the next morning, by one of his parishioners, who, endeavoring to put his arms around his neck, hiccuped out, "I do so love you, good Mr. Vicar; I goes with you for moderation." The good vicar became a total abstainer the next day.

The Home Circle.

THOU KNOWEST.

We do not know! Thou knowest!
As children in the dark
We lift our hearts, our hands to thee,
And find a rest, an ark;
We trust thee in our ignorance,
O Wise, O Good, O Strong!
And though the shades encompass us,
We find thee with our song.

We think we know, thou knowest.
We dream, and hope, and plan,
And make mistakes, and sigh to know
How frail and weak is man;
But thou, from the beginning
Canst see the end of all.
We rest upon thy knowledge,
Father, on whom we call.

We do not know the best for us,
And so we strive in vain,
And for our sowing often reap
A harvest dire of pain;
We fail and fall, and then at last
We cry to thee for aid,
And only rest when thou dost say
"Tis I, be not afraid."

O God, we would be wiser yet,
And only pray, "Choose thou!"
Lead as one leads the little ones,
We are thy children now;
And day by day, and step by step
We need the guiding hand;
Oh, let us cling to thee, until
We reach the safe Home-land.

And then, let days be fair or dark,
The journey short or long,
Our hearts will rest in comfort,
And we will sing our song;
Since thou dost know, our ignorance
And weakness matter not,
We trust in thy great love, O God,
And thou dost choose our lot.

—Marianne Farningham.

The Hadleys' Mottoes.

"MAN never is, but always to be blest," read Belle, out of her parsing-book. "I wonder what that means. 'Man' is a noun"—then she dropped her book and looked out of the window. It was very pleasant outside. Peach blossoms and apple blossoms, violets and lilies of the valley, green grass and glad sunshine, with rippling water, murmuring bees, and busy, joyous birds—all did their part toward making a happy world.

Annie, sitting by the other window, sewing, scarcely noticed the beauty and fragrance around her, and heard neither the brook nor the birds, so busy was she planning and dreaming of the nice time she hoped to have in the White Mountains, where she expected to go with a party of young friends. Every little detail was gone over in her mind, and she thought of all sorts of pleasant little incidents and adventures which might happen during the trip, and which she would enjoy to the full. "Two weeks of perfect enjoyment, I hope," she said to herself. "Oh dear, I almost wish it was August now. It is so dull here at home," and she gave a little sigh, and a rather impatient pull at her needle.

Little Minnie came running in just then, with her hands full of dandelions. "See, Annie," she said, "are they not pretty?"

"Very," said Annie, smiling; "they are like condensed sunshine."

"I don't like dandelions much," said Belle, rather discontentedly. "Wait till the roses come, Minnie, and the pinks; then you'll have pretty flowers to play with. Won't it be nice when the roses come," she added, "for then vacation will come, too!"

"Won't it be nice when the roses tum?" echoed Minnie, sitting down on the floor, and proceeding to pull her dandelions to pieces.

"How queer you girls are!" said Tom, who was just outside the window, helping Willie mend their velocipede. "Two weeks ago you were all wishing for the apple and peach blossoms, and telling Minnie about the violets, and now that they are all here, you are wishing for roses and pinks. When everything is nice, why can't you be satisfied. If every one of those blossoms was only a ripe peach now, I'd be happy; won't we have a good time next fall, though!" And Thomas smacked his lips at the thought.

"There, now!" said Willie, "you're as bad as the girls, wishing. It's wicked to wish for things you can't have; mother says so."

"I'm not wishing for things I can't have," said

Tom, argumentatively. "I'm only thinking how nice it will be when something I expect to have comes."

"It's about the same thing, though," rejoined Willie. "You're not satisfied, and you ought to be satisfied. I am. There, now, this old velocipede is fixed. Won't it be nice if papa buys Smith's pony. I wish he would; we'd be just happy then."

Annie had been listening to the children's clatter, and she couldn't help laughing at Willie's sudden fall into the fault he had just been so virtuously condemning. "Man never is, but always to be blest," she quoted.

"What are you laughing at, Annie?" asked Tom.

"I could not help laughing at Willie," she said, "for doing the very thing for which he has been scolding you."

"I wasn't dissatisfied, Annie," said Willie, in rather an injured tone; "I was only thinking that we will have more fun when we have the pony. There's no harm in that, is there?"

Annie paused a minute before replying: "Well, if there is, Willie, I will have to plead guilty, too; for I have been doing about the same thing all the afternoon—thinking about the White Mountains. But I believe there is harm in it, though I never thought of it before; but we can't really appreciate our present comforts and blessings, if we are all the time thinking how much more we will enjoy ourselves when things are different."

"What made you say that sentence out of my parsing-book, Annie—'Man never is, but always to be blest'—what does it mean?" asked Belle.

"It means just what we have been talking about," said Annie: "that people never are really happy and contented, but that they always expect to be happy as soon as they get or accomplish something that they have set their hearts on, and then, when they get it, they don't stop to think what a blessing it is, and how they enjoy it, but begin right away to wish for something else."

"Well, if every one does that way, it must be all right," said Tom.

"Because every one does something, doesn't make it right, Tom, and besides, leaving out all question of right and wrong, it is certainly very foolish and short-sighted in us never to think of and enjoy the blessings we have, because we are all the time longing for those we hope to have, and thinking how much better they will be. Now, for instance, if instead of Belle's and Minnie's wishing for roses, and you boys wanting peaches and ponies—"("I only want one," interrupted Willie)—"and, instead of my thinking so much about the White Mountain trip, we were all to stop and consider what a pleasant time we are really having now—how nice blossoms and velocipedes are—what a lovely world this is, with its beauty and birds and sunshine—what a comfortable home we have, and how nice it is for us all to be at home together—I think we should be happier and better for it. It really seems to be wicked for us to have all these great blessings, and then scarcely to take the time to think about them and be thankful for them, because we are so busy planning and wishing for other ones."

"Does the Bible say anything about not wishing for things, Annie?" asked Belle.

"I don't remember anything about wishing, but I know there is a verse, 'Godliness and contentment is great gain;' and Paul says, 'I have learned in whatsoever state I am, therewith to be content,' and gives the command, 'Be content with such things as ye have.' They are about contentment, but if we are contented with what we have, we won't wish for anything."

"What a long talk we've had, just because I wished for roses," said Belle. "Now I suppose we must stop wishing, and just 'think of our mercies,' as Aunt Chloe says."

"Humph!" said Tom, contemptuously, "would you have us all the time saying: 'Oh, how nice this is?' 'Aren't we having a good time?'"

"Yes," said Annie, laughing. "I think it would be a good plan. Perhaps Belle will paint for us a motto, 'Don't we have a good time,' and put it up where we can all see it all the time. I think it would be an excellent reminder to make us think of and be thankful for our present blessings."

"There come papa and mamma," said Belle; "I wonder what they will say."

Mr. and Mrs. Hadley came in from their walk, and after chatting a minute, Mrs. Hadley said: "It is a lovely day. Everything is so fresh and bright out of doors, it makes the house look dingy.

I wish we had the new carpet and hangings; it would make the room look so much prettier." (Belle began to smile.)

"We ought to be in the house as little such weather as possible," said Mr. Hadley. "I shall be so glad when you get a good girl in the kitchen, Margaret, so that you and the girls can have more time to enjoy the beauties of nature."

At this the children all laughed.

"Papa and mamma are wishing, too," said Tom.

"What is the matter, children?" asked Mr. Hadley, in his mild way.

Then Belle told what they had been talking about, and finished by saying that Annie had said she might paint for a motto, "Aren't we having a nice time?"

Mrs. Hadley laughed her cheery, motherly laugh. "Well, dear," she said, "I hope you will do it. It will do me good to look at it, as well as the rest of you. Don't you think it's a good plan, papa?"

"Excellent," said Mr. Hadley; "it will help us all to be happy, and then, Belle, you must paint another: 'Bless the Lord, O my soul, and forget not all his benefits;' and we will hang the two together, so that we may remember to be thankful as well as contented."

Belle was very fond of painting, and she brought out her materials and began at once to sketch her designs for the mottoes.—*New York Observer.*

Inasmuch.

"Don't you want to read to me a little while, Jennie? my poor old head is so tired."

"Oh dear! grandma, you're always wanting me to read or do something for you when I'm busy. I'd try and get along without quite so much waiting on, if I were you," and Jennie Colman impatiently threw down the tidy she was embroidering, and with a heavy frown took up the paper her poor old grandmother had laid down.

"Never mind, dear; I can wait till Floy gets home," said grandma, sadly. "I didn't notice you were doing anything in particular."

"Well, I was," Jennie snapped out. "There's that tidy must be done Thursday for the fair, and it isn't hardly begun yet. But there, who could do anything if they had to leave their work every ten minutes to wait on some one else? Well, there's no use talking. What do you want me to read? Come, hurry up."

"I don't want you to read at all, Jennie," said grandma, in a trembling voice. "I wouldn't have asked you if I had known you had anything to do. Go right on with your work."

"Oh, well, if you don't want me to, very well. I'm not at all anxious," and Jennie returned to her work.

Grandma sat awhile with closed eyes, thinking of the happy past, when there were always willing hands and happy hearts at her service, when suddenly a click of the gate-latch roused her from her musings, and a glad smile lighted up her tired old face.

"There's Floy!" she exclaimed brightly.

"Oh, yes, there's Floy, of course. You think Floy is almost an angel, I do believe, grandma Colman."

"Well, who don't love Floy?" grandma responded. "No one could help it."

And, indeed, few could help loving the bright-faced young girl of fourteen who came bounding into the room, seeming to bring with her a touch of the outside glow and brightness of the January day.

"Well, grandma, how do you feel? Is your head any better? Isn't there anything I can do for you?" And the rosy lips met grandma's, lovingly.

"No, dear, my head is no better, but you must sit down and get warm, and not be thinking what you can do for me the first thing."

"O yes," said Jennie impatiently, "of course Floy must not hurt herself. It don't make any difference about me."

"Jennie Colman!" Floy burst forth indignantly, "I'd be ashamed to talk so to dear old grandmother. You know she thinks just as much of your comfort as she does of mine. But you think so much of yourself no one need worry about your getting along without any trouble."

"You look out for yourself, and I'll do the same," was Jennie's response.

Floy had hardly seated herself when she espied the paper grandma had been reading.

"Oh, sha'n't I read to you grandma, dear?" she asked. "I feel just like it."

"If you are not too tired," said the old lady, wistfully, I should like you to read a little while. I was in the middle of that article," pointing to the one she had been reading.

"All right," said Floy, cheerfully, though the article in question was dull reading for a girl of her age. And for several hours she read patiently on, while Jennie sat sulkily bending over her embroidery.

And which, think you, enjoyed the afternoon more—Floy, who gave up her own wishes to minister to her grandmother's, or Jennie, in her utter disregard of all but her own selfish desires? Which are you like, reader, and which do you wish to be like? Remember the Master has said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—*Little Pilgrim*.

No "Affinities" in Vice.

It is idle to talk of the vices as a sisterhood. There may be association, but no affiliation. Knaves may be companions, but not friends. The vain dislike the vain; the proud hate the proud; the covetous hate the covetous; but the virtuous are never at war. The just love the just; the chaste esteem the chaste; the benevolent admire the benevolent; in short, all good things harmonize; all bad things are discordant, both with the good and with each other.—*Sel.*

News and Notes.

—A fire in Victoria Square, Montreal, June 14, destroyed property to the value of nearly a million dollars.

—Ex-Governor William Dennison, known as the War Governor of Ohio, died June 15, aged sixty-seven years.

—A severe storm on the night of the 15th inst., prostrated four railroad bridges between Guilford, Ind., and Indianapolis.

—The gold obtained in Australia during the past year is valued at £838,378, the largest yield reported for the last five years.

—The four robbers of the Brookfield (Mo.) bank pleaded guilty, and were each sentenced to twenty-five years' imprisonment.

—The steamship *Pera*, from Montreal to Great Britain, foundered off Cape Race, June 14. The cargo and ten persons were lost.

—During a severe storm at Indianapolis, the 13th inst., a bridge was carried away by the flood, and ten persons were drowned.

—A gang of horse thieves are operating in the vicinity of Gridley, Cal., and several valuable animals have disappeared within the last week.

—People are being warned against the danger of taking small-pox from cigars made by Chinese. There is one sure preventive: don't smoke.

—A man in Los Angeles, while digging a well, June 15, struck a bed of rock salt at a depth of twenty-two feet. The find is considered valuable.

—The net loss to strikers in Cleveland, for the month ending June 15, was \$160,000. There is evidently more money to be made by working than by striking.

—Attorney-General Nash, of Ohio, has decided that organizations forming to resist the execution of the prohibitory laws, cannot be incorporated under the laws of the State.

—A member of the Chinese Legation says that the Chinese Government will return fifty students to American colleges, having discovered that their removal was a mistake.

—A locomotive provided with an electric head-light has been placed on the French Northern Railroad. The electricity is furnished by the application of the surplus power of the engine.

—It is said that the Czar, in his self-imprisonment for fear of nihilists, gets the exercise necessary to his health by sawing wood. Tastes differ; but we should prefer to saw wood at liberty.

—The captain of the British Steamer *Genelg* was fined \$5,250, in the United States District Court, in Portland, Oregon, June 14, for carrying 105 passengers in excess of the legal number.

—The prospects for an abundant harvest, it is stated, were never before so good in Colorado. The cool weather in May, and the abundant rains, have insured a large yield of wheat and oats.

—In the case of the People vs. the Gold Run Ditch and Mining Company, the injunction is sustained and made perpetual, preventing the company from running mining debris into the American River.

—The Illinois Department of Agriculture publishes reports which show the growing corn crop to be in a backward condition. The indications are that there will not be more than three-fourths of a crop.

—Miss Lizzie Sargent, the younger daughter of the minister to Germany, intends to pursue her medical studies at a German university. She is already a qualified physician, having been graduated at the Pacific Medical College.

—A report comes from North Queensland, Australia, that the brig *Jane Stewart* was taken by the natives of Maylayta, one of the Solomon Islands, and that all on board of her, except one seaman, were murdered, and the vessel set on fire.

—General Ignatieff, the Russian Minister of the Interior, has been relieved from his position, at his own request. In a conversation after his resignation, he stated that it had been a part of his policy to rid the country of the Jews.

—An effort is being made in Canada to stop swearing on the public streets. If it succeeds, conversation may be limited in quantity, but it will be vastly improved in quality. There is a law which imposes a sentence of three years in the penitentiary for such an offense.

—A heavy rain storm, accompanied by waterspouts, swept over Denver, Col., June 11, doing thousands of dollars worth of damage in the city and surrounding country. Cellars and basements were filled with water, and several houses were swept away. Five persons are known to have been drowned.

—British Columbia is now suffering from severe floods. Frazer River is higher than ever known before, and is still rising. The latest news from the farming districts of Chillinack and Sumas is that everything is submerged. The loss of stock and crops is very great, and considerable damage has been done to the railroads.

—For months past the West, and especially the Yellowstone Valley, has been swarming with eastern speculators, who were buying up large tracts of the Northern Pacific lands, to hold them for a rise. These operations have been checked by an order that hereafter not more than 160 acres of these lands shall be sold to one person.

—The first consignment of frozen meat from New Zealand has reached England in fine condition. The shipment was by a sailing vessel, which was ninety-eight days on the passage, and the hold of the ship containing the meat was kept at 20° below freezing point, by mechanical refrigeration. The vessel had on board 5,000 sheep.

—A Dayton (O.) *Journal's* special from Warren and Butler Counties states that the army worm is totally destroying the grain. The worms appeared in millions, and are passing northward through the Mississippi Valley. In a few hours they almost totally destroyed fields of hay and of wheat in fine condition and ready for harvest in a week.

—The British steamer *Strathairly*, now in San Francisco Bay, has been taken possession of by the authorities, under a libel filed against her to recover \$22,580 penalty for bringing a surplus of passengers into port. One hundred and fifty Chinese passengers have also sued to recover \$4,000 damages for a breach of contract to land them at Honolulu. Bringing Chinese to the United States is not particularly paying business to ship owners just at present.

—There is no present prospect of quiet in Egypt; but what the result of the trouble will be, no one can well determine. The Khedive is powerless, and the natural jealousy existing between the powers, keeps them from interfering to any purpose. On the 11th inst., there were serious riots in Alexandria, between the natives and Europeans. The soldiers were called out, but they looked on without interfering with the work of bloodshed. They were evidently in sympathy with it. The British Consul was dragged from his carriage, and beaten. The number of bodies of Europeans that have been found, who were killed in the riots, is said to be 340. Thousands of foreigners are leaving the interior, and all the men-of-war are crowded with fugitives. All the countries of Europe have troops in readiness to send to Egypt.

Obituary.

SMITH.—Died in Williams, Colusa Co. Cal., May 30, 1882, my wife, Annie M. Smith, aged 21 years and 10 months. Two years ago she took cold, which settled on her lungs, terminating in that dreaded disease, consumption. In 1876 she united with the M. E. Church, South, at Santa Rosa. She believed in the near coming of Jesus; and after a careful study of the Bible, and writings on both sides of the Sabbath question, she commenced to observe the seventh-day Sabbath in November, 1881. She was a great reader of the Bible, and loved God's people. She bore her sufferings with Christian patience, and expressed a willingness to die. Funeral sermon by Rev. Atkinson, of the M. E. Church. Text, "The last enemy that shall be destroyed is death." JASPER G. SMITH.

TRACTS.—4 cents each. Redemption—The Second Advent—The Sufferings of Christ—The Present Truth—Origin and Progress of S. D. Adventists—Ten Commandments not Abolished—The Two Covenants—Address to the Baptists—The Two Thrones—Spiritualism a Satanic Delusion—Samuel and the Witch of Endor—The Third Message of Rev. 14—Who Changed the Sabbath?—The Spirit of Prophecy—The Millennium—Signs of the Times—Scripture References—Constitution of the T. and M. Society—Tithes and Offerings—Sabbaton.

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Issued by the S. D. A. Publishing Association, and for Sale at this Office.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 22, 1882.

Camp-Meetings.

MINNESOTA, Minneapolis, June 21-27.
DAKOTA, Parker, June 29-July 4.
TEXAS, Waxahachie, July 21-31.

WE hear good reports from the different tent companies in this State. The meetings continue in San Francisco, with good interest. We shall expect full reports next week.

IN the report of the Upper Columbia camp-meeting, in another column, will be seen the statement that the man who had charge of the restaurant on the ground was fined \$25 for keeping it open on Sunday. Our northern neighbors are wonderfully strict. The California Sunday Law makes an exception in favor of restaurants, and the juries usually include saloons in the exception. Even the much-abused Connecticut Blue Laws would allow a man to eat on Sunday. But we incline to the opinion that in this arrest there was something more than simple zeal for the strict observance of Sunday. The world seems to be moving—backward toward the time of the Inquisition.

A Poor Weapon.

WE have received a pamphlet entitled "Ingersoll Unmasked," which claims to be an exposé of the life and real character of the arch infidel of the United States, by Clark Braden. Any one who has listened to one of Ingersoll's blasphemous tirades would have little difficulty in believing the statements of this book, and we have no doubt but that the greater portion, at least, is true; yet we do not favor such publications. The infidel's chief argument against Christianity is calumny, and the defaming of its followers. But after he has said all that is possible against individuals, the great truths of the Bible remain unchanged. Now as we do not accept the blackening of any professed Christian's character, whether deserved or not, as any argument against Christianity, we should be slow to use a method of warfare which we condemn in others. The Christian has a far better weapon than this, even "the sword of the Spirit, which is the word of God."

The Sunday Law.

IT seems that all who, in the coming election next fall, do not vote for a law that will allow a Police Court to sit in judgment on a man's conscience, are to be branded as "lewd fellows," "incapable of understanding and appreciating our most cherished institutions," and "indecent people." This is what the Home Protection Association says, in a circular issued recently. It says, further, that "in the coming political campaign, the decent, law-abiding portion of our citizens,"—by which remark reference is made to the Home Protectionists,— "propose to vote for such legislative candidates as are pledged to sustain an efficient and judicious Sunday Law, be they Republican or Democrat. No former party affiliations can possibly influence us to vote for candidates not thus pledged. If neither party places such candidates in nomination, the Home Protection Association of California will put Sunday-Law candidates in the field, and in such case we expect and believe that all decent people will vote with us."

The Iowa Temperance Fight.

THE following is the amendment to the Iowa constitution, to be voted upon June 27:—

Section 26. No person shall manufacture for sale, sell, or keep for sale, as a beverage, any intoxicating liquors whatever, including ale, wine, and beer. The General Assembly shall, by law, prescribe regulations for the enforcement of the provisions herein contained, and shall thereby provide suitable penalties for violation of the provisions thereof."

The liquor men naturally feel that the passage of this bill would put an end to their traffic, and are exerting themselves to the utmost against it. The activity which they manifest in fighting it, is a sufficient answer to the question, "Does prohibition prohibit?" We hope that every temperance man in Iowa will remember that every vote counts. We wish them God speed in their efforts to put down the soul and body destroying liquor-traffic.

Sanitarium in Washington Territory.

THE subject of a Sanitarium among our people in this Territory may possibly reach a solution before it becomes a theme of discussion. Somewhat more than one hundred miles north of Walla Walla lies "Medical Lake," a small body of water, so named because of the peculiar properties ascribed to its waters. Of the analysis we have not been able to learn. It has been visited by many people who profess to have received great benefit from the waters in rheumatism and other complaints. The location is a healthful one, and all its surroundings seem to be favorable as a health resort. Bro. Wood, of Walla Walla, whose health was very poor a year ago when we were here, gave up all hopes of recovery in this valley, and went to the lake. He is so far recovered that he is starting a hotel there for the accommodation of other visitors. Brn. Goodwin and Russell, of Milton, have also gone; the first because his health was not sufficiently good to enable him to carry on his farm, and the second, who had received license from the Conference, because he was compelled to do something to better his condition financially. Bro. Russell is a good nurse. These brethren are putting up a bathing establishment, and expect a large amount of custom, as the reputation of the lake seems to be growing.

Without any knowledge of the qualities of the waters, or offering any opinion in reference to them, we think there is a rare opening before these brethren for doing good, if they will take advantage of it from the beginning. If they take the position of missionary workers from the very commencement, they will command a respect, and exert an influence which will tell for the glory of God and the good of his cause, and the result will be a rich blessing to themselves. But if the first opportunities be neglected, it will be difficult to ever recover the ground which is lost.

We understand from Bro. Goodwin that it is their firm determination to put a difference between the holy and the profane, and not to hide their eyes from the Lord's Sabbath, in the bathing establishment at Medical Lake. Eze. 22:26. We pray the Lord to give them favor with the people, such as will insure their financial prosperity and cause them to be a blessing to his work in the Upper Columbia Conference.

Marriage and Divorce Laws.

THE United States Government has taken hold of polygamy, and if it results in no greater good than a public condemnation of the evil, it will have been worth while to pass the bill in Congress. We need a general law on marriage and divorce. The State laws on these matters are a mere burlesque of right and justice on the most solemn subjects—the most important relations. We are glad that the subject is being agitated. The *Christian at Work* speaks as follows:—

"The marriage and divorce laws of scarcely two States in the Union are similar. They are stringent in some States and lax in others. Persons can marry in one State who cannot marry in another; they can be divorced in Connecticut when they cannot be separated in New York; they can get divorced in some States for mere incompatibility of temper, and in other States only for criminal conduct. Whether people are married or not would almost seem to depend on the State they happen to be in. So long as the people of different States had little intercourse with each other, and removals from one State to another were unfrequent, there was no urgent necessity for uniformity in laws relating to marriage and divorce. But now that railroads have made communication easy, and people are constantly changing their place of residence, it is of the greatest importance that an approximately uniform system of laws on these topics should be adopted."

The People Awakening.

THE following statement and request was sent to the editor of an esteemed religious contemporary, by whose courtesy we are allowed to publish it:—

"I wish to obtain a copy of the sermon or essay on 'The Authority for Changing the Sabbath from the Seventh to the First Day of the Week.' The Adventists have a stronghold here, particularly at Lemoore. They have captured a number of Bro. B——'s 'converts,' and are quite aggressive at all times. The Methodists seem to be weakening, and the Baptists are certainly waking up."

We rejoice to know that our friends are waking up, and especially that they are sufficiently awake to see the light on the Sabbath question. May their slumber be still further broken. As to the request made, we

know of nothing which gives, in small space, the true authority for the change of the Sabbath from the seventh to the first day of the week, except a little tract published at this office, entitled, "Who Changed the Sabbath?" This gives reliable and conclusive testimony on the subject, and we shall be pleased to supply the demand for it. For price, also for books giving further information on this subject, see advertisements in this issue.

"Saints."

THE action of the New Testament Revision Committee, in giving the prefix "Saint" to the authors of the four Gospels, and withholding it from the writers of the epistles, has caused much comment as to the authority for giving any of them any such prefix. With many it is considered little less than blasphemy to speak of the evangelists or apostles without calling them saints. Now while we firmly believe that they were saints, we do not believe that their reputation will suffer if they are spoken of by their own names simply, just as they are in the Bible; neither do we believe that they were the only saints that ever lived. We have the best of authority for saying that Abraham, Moses, Enoch, Noah, Elijah, Job, Samuel, Jeremiah, Ezekiel, Daniel, and a host of others, were good men, and irreproachable in their lives; that some "walked with God," and that others "walked in all the commandments and ordinances of the Lord, blameless;" and yet we never see the word "saint" prefixed to their names. Why not be consistent? We have no objection to the use of the word "saint," unless it is overdone; but if it is used, let it be understood that it is not done because of any obligation, but as a concession to a practice which has nothing stronger than custom for its support.

Appointments.

Oakland and San Francisco.

OAKLAND.—Church N. E. corner Clay and 13th Streets. Meeting every Sabbath (Saturday) at 11 A. M. Preaching every second and fourth Sunday evening of each month. Prayer-meeting every Tuesday evening. Eld. J. H. Waggoner, Pastor. Sabbath-school at 9:30 A. M. Dr. E. J. Waggoner, Superintendent. Seats always free.

SAN FRANCISCO.—Church on Laguna Street, between McAllister and Tyler Streets. Meeting every Sabbath (Saturday) at 11 A. M. Prayer-meeting Wednesday evening. M. C. Israel, Elder. No regular preaching. Sabbath-school at 9:45 A. M. E. A. Stockton, Superintendent. Street-cars of the Hayes Valley Line, and Central and Lone Mountain Line, pass close to the meeting-house.

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