

The Signs of the Times.

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

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The Signs of the Times.

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(For Terms, etc., See Last Page.)

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SONG OF PRAISE.

BY MRS. J. L. COLEGROVE.

"Great is the Lord, and greatly to be praised." Ps 145:3.

I THANK thee, Lord, for eyes to see
The beauteous things of earth;
For ears to hear melodious sounds,
And words that speak thy worth.

Such sweet, bright views of woods and sky,
Of glen and water-fall,
Of fragrant flowers, O Lord my God,
Thou mad'st and lov'st them all.

And fruits that grow so rich and ripe,
And home, and rest, and fire;
And guardian watch, and truest peace,
My gratitude inspire.

So many hopes, so many joys,
So many years of grace,
So many gleams of truth and light,
The shining of thy face.

Forgiving love—O precious boon!
A father's pitying care;
And promises that I may claim,
A kingdom I may share!

Accept, ere life is gone, O Lord,
My highest meed of praise;
And still more fill my grateful heart
In my remaining days.

Prescott, Ark.

General Articles.

The Reformation During Luther's Imprisonment.

BY MRS. E. G. WHITE.

WHILE Luther was safely hidden in the fortress of Wartburg, how did his strange absence affect the world? All Germany was thrown into consternation. Inquiries concerning him were heard everywhere. Even his enemies were more agitated by his absence than they could have been by his presence. The wildest rumors were circulated. Many believed that he had been murdered. There was great lamentation, not only by his avowed friends, but by thousands who had not openly taken their stand with the Reformation. Said the people, "Never more shall we behold him. Never again shall we hear that bold man whose voice stirred the depths of our hearts." Many bound themselves by a solemn oath to avenge his death.

The Romanists saw with terror to what a pitch had risen the feeling against them. Though at first exultant at the supposed death of Luther, they now desired to hide from the wrath of the people. Those who were enraged against him when he was at large, were filled with fear now that he was in captivity. "The only way of extricating ourselves," said a Roman Catholic, "is to light our torches, and go searching through the earth for Luther, till we can restore him to a nation that will have him."

The edict of the emperor seemed to fall powerless. The papal legates were filled with indignation as they saw that it commanded far less attention than did the fate of Luther. "The ink of the signature," said they, "has scarcely had time to dry, when, behold, on all sides the imperial decree is torn to pieces."

The Reformation was constantly gaining in strength. Increasing numbers joined the cause of the heroic man who had, at such fearful odds, defended the word of God. The people said, "Has he not offered to retract if refuted? and no one has had the hardihood to undertake to refute him. Does not that show that he has spoken the truth?"

The seed which he had sown was springing up everywhere. Luther's absence accomplished a work which his presence would have failed to do. Other laborers felt a new responsibility, now that their great leader was removed. With new faith and earnestness they pressed forward to do all in their power, that the work so nobly begun might not be hindered.

But while the Reformation was progressing steadily and surely, Satan was not idle. Baffled in all his previous efforts to destroy the work, he adopted another plan of operation. He now attempted what he has attempted in every other reformatory movement,—to deceive and destroy the people by palming off upon them a counterfeit in place of the true work. As there were false christs in the first century of the Christian Church, so there arose false prophets in the sixteenth century.

A few men, deeply affected by the excitement in the religious world, imagined themselves to have received special revelations from Heaven. Refusing to be guided by the word of God, they gave themselves up to be controlled by feelings and impressions. Instead of heeding the apostle's injunction to walk by the same rule, and mind the same things, seeking to be in harmony with those whom God was leading, they determined to move out independently. They claimed to have been divinely commissioned to carry forward to its completion the Reformation but feebly begun by Luther. In truth, they were undoing the very work which he had accomplished. Luther had presented to the people the word of God as the rule by which their character and faith should be tested. These men substituted for that unerring guide the changeable and uncertain standard of their own feelings and impressions.

"What is the use," asked they, "of such close application to the Scriptures? Nothing is heard of but the Bible. Can the Bible preach to us? Can it suffice for our instruction? If God had intended to instruct us by a book, would he not have sent us a Bible direct from Heaven? It is by the Spirit only that we can be enlightened. God himself speaks to us, and shows us what to do and what to say." Thus did these men seek to overthrow the fundamental principle on which the Reformation was based,—the word of God as an all-sufficient standard of faith and practice. By this act of setting aside the great detector of error and falsehood, the way was opened for Satan to control minds as best pleased himself.

In the town of Zwickan arose one claiming to have been visited by the angel Gabriel, and instructed concerning matters which he was forbidden to reveal. A former student of Wittenberg joined this fanatic, and at once abandoned his studies, declaring that he had received from God himself the ability to explain the Scriptures. Several other persons who were naturally inclined to fanaticism, united with these men; and as their adherents increased, the leaders effected an organization, being desirous, they said, to follow the example of Christ, and claiming that in them prophets and apostles were restored to the church.

The proceedings of these enthusiasts created no little excitement. The preaching of Luther had aroused the people everywhere to feel the necessity of reform, and now some really honest persons were misled by the pretensions of the new prophets. Those especially who had a love

for the marvelous, united with the fanatical party. But the heresy was promptly met by workers in the cause of the Reformation. The pastor of the church of Zwickan was a man who exemplified in his own life the truths preached by Luther. He tested all things by the word of God, and therefore was not deceived by these pretenders. He resolutely resisted the delusions which they were seeking to introduce, and his deacons supported him in the work.

The fanatics, opposed by the officers of the church, set themselves against all the established forms of order and organization. Their passionate appeals aroused and excited the people, who, in their zeal against the Romanists, proceeded to violence. A priest bearing the host was pelted with stones, and the civil authorities, being called upon to interfere, committed the assailants to prison.

Intent upon justifying their course, and obtaining redress, the leaders of the movement proceeded to Wittenberg, and presented their case before the professors of the University. Said they, "We are sent by God to teach the people. We have received special revelations from God himself, and therefore know what is coming to pass. We are apostles and prophets, and appeal to Dr. Luther as to the truth of what we say."

The professors were astonished and perplexed. This was such an element as they had never before encountered, and they knew not what course to pursue. Said Melancthon, "There are indeed spirits of no ordinary kind in these men; but what spirits? None but Luther can decide. On the one hand, let us beware of quenching the Spirit of God, and on the other, of being seduced by the spirit of Satan."

Doctrines that were in direct opposition to the Reformation were put forth by these men, and the fruit of the new teaching soon became apparent. The minds of the people were diverted from the words of God, or decidedly prejudiced against it. Both the University and the lower schools were thrown into confusion. The students, spurning all restraint, abandoned their studies, and the States of Germany recalled all that belonged to their jurisdiction. Thus the men who thought themselves competent to revive and control the work of the Reformation, succeeded only in bringing it to the very brink of ruin.

Luther at the Wartburg, hearing of what had transpired, said with deep concern, "I always expected that Satan would send us this plague." The Romanists now regained their confidence, and exclaimed exultantly, "One more effort, and all will be ours." A prompt and determined effort to check the fanaticism was the only hope of the Reformation.

And now there rose throughout all Wittenberg a cry for Luther. Never were his sound judgment and inflexible firmness more greatly needed. Neither the mild and peace-loving elector nor the timid and youthful Melancthon were prepared to cope with such an enemy. Professors and citizens alike felt that Luther alone could guide them safely at this important crisis. Even the fanatics appealed to his decision.

Luther received numberless letters describing the different phases of this new evil, and its baleful results, and earnestly entreating his presence. He perceived the true character of those pretended prophets, and saw the danger that threatened the church. All that he had endured from the opposition of both the pope and the emperor had not caused him such perplexity of mind or anguish of soul as did this deceptive work now linking itself with the Reformation. From the cause itself had arisen its worst enemies. Pretended friends were tearing down what he had labored at tremendous odds to build up. The very truths

which had brought peace to his troubled heart had been made the cause of dissension in the church.

In the work of reform, Luther had been urged forward by the Spirit of God, and had been carried beyond himself. He had not purposed to take such positions as he did, or to make so radical changes. He had been but the instrument in the hands of infinite power. Yet he often trembled for the result of his work. He had once said, "If I knew that my doctrine had injured one human being, however poor and unknown,—which it could not, for it is the very gospel,—I would rather face death ten times over than not retract it."

And now a whole city, and that city Wittenberg itself, is fast sinking into confusion. The doctrine taught by Luther had not caused this evil; but throughout Germany his enemies were eagerly charging it upon him. In bitterness of soul he sometimes asked, "Is this to be the result of the great work of the Reformation?" Again, as he wrestled with God in prayer, peace flowed into his mind. "The work is not mine, but thine own," he said; "thou wilt not suffer it to be corrupted by superstition or fanaticism." But the thought of remaining longer from the conflict in such a crisis, became insupportable. He determined to go forth and meet the disturbing element that threatened so great damage to the cause of truth and righteousness.

The Sabbath Message.

BY J. D. PEGG.

"AND worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

Thus ends a solemn message which was to go to "every nation, kindred, tongue, and people." In this message it is stated that the "hour of the judgment of *this* God is come. The thought is suggested that a false god—a rival of the true God—existed, and that it required a proclamation from the true God to warn his subjects of the danger of unintentionally rendering homage to the false one. The proclamation goes as far as the danger exists. The jurisdiction of the true God is pointed out, and the basis of his authority made known, by the statement that he "made the heavens and the earth, the sea, and the fountains of waters;" hence his right to rule and judge. To worship anything upon which the eye can rest is to "worship the creature rather than the creator," for the true God made everything, "visible and invisible." The Sabbath was given to keep this fact prominently in the minds of all, and as long as this sacred day was kept as commanded, rival gods found no worshipers. "Verily my Sabbaths ye shall keep, for it is a sign between me and you [Ex. 31:13-17; also, Eze. 20:20], that ye may know that I am the Lord your God." Thus God would erect a barrier between his people and false gods.

Moses understood the many temptations that would come to his people, and, just before his death, he places them on their guard against idolatry, telling them that when God gave them the ten commandments he did not appear visibly before them, that they saw no form, and that to render worship to any visible object would be to "corrupt" themselves; and especially does he warn them against lifting up their eyes to the sun, moon, and stars in homage and worship. Deut. 4:14-19. Sun worship was practiced even before the time of Moses by the heathen. Job knew of the sun worship, which, if indulged in, would be a denial of the "God that is above." Job 31:26-29. Jeremiah promised Israel a permanent continuation of their nation if they kept the Sabbath (Jer. 17:22-27); but warned them that if they kept it not, the city should be devoured. But the people refused to heed his warning, and said: "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven" [the sun]. And, in reply, Jeremiah tells them that for this their land is a desolation. Jer. 44:15-23. So that through forgetting God by disregarding his Sabbath, and by going into a form of sun worship, Jerusalem was once destroyed.

Manasseh once introduced the same form of idolatry into the temple—"And he built altars for all the host of heaven in the two courts of the

house of the Lord"—for which a curse rested upon them. See 2 Kings 21:1-9. This form of idolatry was very prevalent at the time of Christ among the heathen, as it had been during all the centuries from before Moses' time, as shown by the scriptures referred to.

That many forms now so common in the Roman church can be traced back through Pagan Rome, Grecia, Medo-Persia, and Babylon, is not questioned; and, indeed, it is a matter of note that the Revelator, in describing the papal beast, gives him the characteristics of all the above nations, by saying he had the mouth of a lion (Babylon, see Dan. 7), the feet of a bear (Medo-Persia, Dan. 7), and the body of the leopard (Grecia, *ib.*). That the papacy is now, or was during the Dark Ages, only baptized paganism, is admitted as a fact. See "Wharey's Church History," page 24.

The dragon of Rev. 12, it is admitted, represents pagan Rome; the mongrel beast of Rev. 13, papal Rome. In Rev. 13:4 it is stated that full-fledged Romanism "worshiped the dragon," or drew forms of her worship from the heathen, which, as we have said, came through many heathen nations whose lives were prolonged but their dominion taken away. One form of heathen origin was sun worship, or perhaps the observance of the day dedicated to the sun. This form early crept into the church, but, as of old, the Sabbath was first forgotten. And it is a sad fact that among the first departures of the church from the purity of its worship was the neglect of the Sabbath. The earliest writers we have after the days of the apostles fully declare as much. This opened the way for the introduction of the old rival of the Sabbath-day Sunday.

The first edict in favor of Sunday observance was passed by one who was, at the time of its passage, very strongly tinctured with the heathen custom, if not an open devotee to sun worship. "But the devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology, and he was pleased to be represented by the symbols of the god of light and poetry. . . . The sun was universally celebrated as the invincible guide and protector of Constantine." See "Gibbon's Rome," vol. 2, page 251. This law, says Mösheim, made the Christian people more careful to regard it. By edicts and anathemas, the Sunday soon crowded the Sabbath into obscurity, where it has remained until to-day.

Daniel saw in vision that this power should "think to change times and laws," and they should be given into his hands for 1260 years. See Dan. 7:25. After the expiration of the time in which they were to remain in his hands, a proclamation was due to the world, which would bring the danger of worshiping a rival god to the minds of the loyal servants of the true God. And this proclamation is given in the words of our text and onward. It points out the true God by giving, as the basis of his authority, his creative power, which the Sabbath commemorates, and pronouncing a curse upon those who worship the "beast."

To worship the beast would be to acknowledge his authority as being superior to that of the true God. The true God says "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," &c. The papal beast says: "How prove you that the church hath power to command feasts and holy days? *Ans.* By the very act of changing the Sabbath into Sunday, which Protestants allow of." &c. See "Abridgement of Christian Doctrine," page 58. "The observance of Sunday by the Protestants is an homage they pay in spite of themselves to the authority of the church." See "Plain Talk," page 213. In Rev. 13:12 we read that the two-horned beast "causeth the earth and them that dwell therein to worship the first beast." And (verse 16) that he causeth all to receive a mark in the right hand or forehead, that no man might buy or sell save he that had the mark of the beast.

Now is it not a fact that, when the true Sabbath comes, God is not honored by a cessation from labor on his holy day; but when the day comes which has so long been a rival of the Sabbath, even the earth is made to do homage by resting from the hand of the laborer. And the right hand, which on the seventh day disregards the true God and his Sabbath, and toils on, stops to do homage on the day of the rival god, thus receiving a mark of a false god. The message goes to the earth; the truly loyal heed it and

obey, keeping the true God in mind and honoring him by observing his holy day; and it is said, "Here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12.

The matter of the observance of one day in preference to another may seem to the reader to be a small matter; yet if in this small matter you are found to reject the true God and to do homage to a false one, it then becomes important. Have you heard the message? then look well to your ways, for a bitter curse rests upon the disobedient.

Working for Jesus.

THE honesty which is necessary in every-day buying and selling appears discarded, and lotteries, grab-bags, and other auxiliaries are employed in churches, to the dishonor of the Christian cause, and oftentimes to the encouragement of the young to subsequent evil courses. And yet not sinful! God help his people, who are becoming entirely blind.

The world sees differently, and the New York Times gives us a key to their knowledge concerning them, and proves them sinful. It says: "The Texas Siftings defends the crowds who thronged to the late prize fight between Wilson and Sullivan. Church fairs encourage grab-bags, lotteries, and various other gambling devices. At a church fair in this State not so long ago, the young ladies sold kisses to the highest bidder for cash, and that variety actors assist in making church fairs successful, is getting to be a very common occurrence, in some of our larger cities. Under these circumstances, may not the time come when a soft-glove matinee between two bruisers will be one of the chief attractions of an entertainment to lift a mortgage off the church?" The world in this makes them sinful, and looks to an increase in that direction. Brethren, does the work of Jesus ever bring real, deserved reproach?

But, says one: "That church entertainments have been overdone and mismanaged, no reasonable person can doubt; but whether their existence should be called in question, is another point." Churches have now reached a point in their experience in this matter where they are inclined to stop and reflect. After such deliberation, some, no doubt, will cast all overboard. Others will go on as heretofore, and still others of us are inclined to weigh the subject with candor, "and then blow away the chaff and retain the wheat only." Thank God for this much. But that was the cry in the North New Jersey Association, about six years ago, when our beloved Judson and Lodge drew a resolution condemning these non-scriptural practices from beginning to end. They were asked to reconsider; and how some of our hearts beat as they left the main audience room to do so, and wondered whether they would falter. They returned with no compromise. They could not make it less strong. What they had written must remain. How we thanked God for the unflinching purpose, as far as they were concerned. But there were some warm speeches, sad to say, against it; and it was proposed that they be carried on in halls instead of the meeting-houses.

But the resolution said *nowhere*. It was not adopted. Since then it has grown worse; and a grain of "wheat" is not yet to be found, but all "chaff." Well may devoted ministers and laymen pray "that God will defend his cause." Away with your entertainments where you get a reward for your money, and pray for a willing, loving, self-denying offering unto your God! Away with your "kitchens," full of pots and kettles, before you soil your heavenly dress! Away with your oysters, cakes, and dainties, lest you make your belly your god! Away with church parlors and comfortable trappings before you become at ease in Zion! Away with stiff necks and unbended knees, and let "my house be a house of prayer"! Away with spurious books which fill our libraries, and give the children the bread of heaven! Away with the impression that a meeting-house filled with hypocrites, worldlings, is the church! Away with speculative preaching and universal salvation, and give us the simple truth. —Watch Tower.

SOMETHING is the matter with Maine. While the average expenditure per capita for tobacco, in the entire Union, is one dollar, in Maine it averages but seventeen cents. And yet they tell us that wherever men are prohibited from strong drink they fly to other excesses.

The Case of Job.

THE patriarch Job, as an example of suffering, affliction, and of patience, is perhaps without a parallel. Speaking of that affliction the apostle says, "Ye have heard of the patience of Job, and have seen the end [or purpose] of the Lord, that the Lord is very pitiful, and of tender mercy." At first thought we would hardly choose this experience as an example of pity and mercy. But we cannot always judge of the character of an affliction by the affliction itself, but by its intended purpose. The infliction of pain or loss for idle or vindictive reasons is cruelty. And if God's purpose in afflicting Job was simply to gratify Satan, or show him how much a man could stand, it would be more difficult to reconcile this treatment with the idea of pity and mercy. If these kind qualities were the object they must have been contained in the purpose rather than the infliction. An illustration of this may be had in the case of the surgeon who, in order to save life, imposes pain and loss upon his patient. His motive cannot be discerned in the use of the knife and saw. If these only were considered, we would rank the operator with the assassin. The merits of a surgeon are always estimated by his skill and his purpose. So with the Lord in the case of Job, and in all our cases.

A difficulty in this case may still present itself, as the Lord said that Job was a "perfect and an upright man, one that feareth God and escheweth evil," before these afflictions were brought upon him. What, then, was their use? By studying his character as it is afterward brought out, we discover that Job's heart was clean and his intentions were right. He earnestly endeavored to make his life right. So well did he succeed, in his own estimation, that he was willing to be "weighed in an even balance." But there existed a fatal flaw in his character, which was pointed out by Elihu and confirmed by the Lord as the sin of self-righteousness and self-sufficiency. God would have Job feel his dependence upon him who alone can save.

It was a difficult lesson. He suffered the rending of affection's strongest ties, the loss of all his wealth. His earthly honor and friendship were sacrificed. His wife turned her influence against him; and when no more could be done, affliction laid its hand upon his body till he cursed in bitter anguish his day. Human sympathy sat seven days in silent astonishment at his grief. His heart maintained its integrity to God, and from the depth of his suffering, come those grandest of words, "Though he slay me, yet will I trust in him." Still he adds to this saying, "but I will maintain [argue] mine own ways before him." He evidently realized that God had an object for his good, as he says, "I shall come forth as gold." And he did. At last, from his deep humility, he cried out, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes."

O what a blessed result. God always loved him, but the increase of his love is only faintly expressed in the increase of his blessings over those of former years. Christ says, "Ye are the branches," and "my father is the husbandman." "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." The husbandman uses his knife on the fruitful vine. We may be sincere in our purposes and endeavors to glorify God, and be unconscious of our faults till the pruning-knife reveals them to us. "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." God does not willingly afflict nor grieve his children. He chastens us "for our profit that we might be partakers of his holiness." Every affliction may be sanctified to a good purpose, and produce a good result. It is while in a humble position that we best learn what God's will and our duty are. We should not receive our afflictions, crosses, and trials as a matter of fact; but should try to learn what are the faults they reveal, and then by repentance to put them away.

G. C. TENNEY.

WE saw a specimen of modern politeness, the other day. Two gentlemen were going up in an elevator. A lady came aboard, and both men took off their hats, but continued to puff the smoke of their vile cigars into her face.—*Lever.*

ALONE.

BY S. J. G. THAYER.

ALONE! yet not alone, my God, thy hand is leading me;
Let me not murmur at the rod that brings me nearer thee.
Let me behold thy smiling face, though all the world may frown,
For when I share thy saving grace, I cannot be cast down.
O Father, comfort thou my heart; life's ills have rent it sore,
And time no healing does impart; it rangles more and more.
Oh, lift me up above these snares, oh, fix my thoughts on high;
I would forget these small affairs, and let them all pass by;
I would forget what others do, whenever they do wrong,
And have my heart attuned anew,—filled with a new, sweet song.
My Tower of Strength, O be thou still my comfort and my stay;
Submissive to thy righteous will, let mine be day by day;
And when the clouds are lowering down, and sun forgets to shine,
And evil seems to wear the crown, and all its force combine,
Oh, then how sweet it is to know there is a calm retreat,
Where foaming billows cannot go,—*beneath the mercy-seat!*
There let my longing heart abide, there let it ever rest,—
Above earth's ceaseless, surging tide, above the billowy crest;
And let me hear above the roar, and din, and clash of will,
That voice,—aye, hear it o'er and o'er,—still speaking "Peace be still."
Alone! ah, did I say alone? A mighty host is here!
Shall I the loss of friends bemoan when Israel's God is near?
The sea divides at his command, the haughty are made low;
In him the weakest child can stand against the mightiest foe:
Ah! 'tis the sweetest joy to know,—I feel it o'er and o'er—
That wheresoe'er we're called to go, he goeth on before;
The pillar moves by night, by day; it stands when we should rest;
And we may follow in this way, and be forever blest.
It is not best the path should wind beside the cooling stream;
It is not best that we should find things ever what they seem;
So prone are we to take our ease, so prone to glide along,
We need the mountains, and the seas, the host of Egypt strong.
'Tis only when we're thus shut in, we test the power above,
And learn to trust through thick and thin, and, trusting, learn to love.
Sometimes the furnace glows with heat,—there seems no draft of air;
With burning coals beneath our feet, we sink in deep despair,—
We sink, and then there comes to mind a furnace once before,
Where three were cast in, but to find not only three, but four.
And oh, the fourth! my heart be still! let every murmur cease;
To-day as then he will fulfill his promises of peace.
Then let me trust, then let me wait, yes trust and wait on Thee,
And if the storm that comes be great, great will the rescue be.
When I recall thy wondrous love, O Father all divine,
In the great gift sent from above,—a Saviour to be mine,—
Then my weak heart grows strong and brave, my faith takes hold on thee;
For since thou gav'st thy Son to save, what wilt thou keep from me?
When I compare my crosses all, with dark Gethsemane's woes,
Ashamed am I, they look so small; each bitter tear that flows
Is witness that self is not dead, though painful is the thought,
And Christ is not my living head, though with his blood I'm bought.
O let me lose myself in thee, my Saviour and my friend,
Then calm, or troubled be the sea, thou'rt with me to the end;
And, having thee, all will be right, unmoved my heart will rest
Above the storms, above the blight, peaceful, serene, and blest.

Injuries.

A MAN, wishing to pass through a pasture, tore off a picket to get into the inclosure and another picket to get out. What commandment did he violate? He violated the spirit of the second table of the law, Honor parents, Do not kill, etc. For the intent of this table is, do not injure others, but try to benefit them. "Thou shalt love thy neighbor as thyself."

But did not Christ give the two great commandments to supercede the ten? No; the two great commandments were given long before the Christian dispensation. Deut. 6:5 reads: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Lev. 19:18 reads: "Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself; I am the Lord." Many precepts are given in Lev. 19. These two great laws give the spirit of the two tables of the ten commandments. If they do away with the ten commandments now, they did the same in the Jewish dispensation. That the law of the Levitical priesthood is abolished, no Bible reader doubts; but to abolish the ten commandments would be to abolish sin. It would puzzle any one to tell how to keep the spirit of a law and violate its letter. As Paul says, We should serve in newness of spirit and not in oldness of letter. But it is a great mistake to suppose that the spirit of the law leads us to violate the letter.

EPSILON.

Losing Time.

TIME is too precious to be lost. This has ever been the case; but as we near the close of our probation, the value of the few fleeting moments that remain seems to be greatly enhanced. A great work is to be done; and the time is short in which it may be done. Evil tempers are to be subdued, and a perfect victory over selfishness, self-will, and sin is to be gained, and a work of benevolence and philanthropy to be done.

Are we improving our time? Are we doing the work necessary to be done, to make our calling and election sure? That brother or that sister that is filled with the spirit of fault-finding, murmuring, grudging, and rebellion, is losing time—precious time, that cannot be recalled. This bitterness must be got out of your heart, or you are lost. The time you spend in nursing your own evil disposition, by magnifying the faults of others, real or supposed, is worse than lost; instead of advancing, you are drawing back to perdition. The doubts of the truth and work of God which you cherish, while you murmur against his chosen instrumentalities, are sinking you down, and disqualifying you to do the work so necessary to be done for your own salvation. You are drawing off your sympathy from the cause and work of God. Satan is pleased; for you are giving yourself over to his influence and becoming his willing servant. Oh, that I might arouse you before it is too late to retrace your steps and make your peace with God. While you remain in your present condition, the chances against you are increasing. You are losing time! Be entreated to at once set about the work of redeeming the time. Humble yourself. "Have faith in God." Have faith in his work. Gather with Christ, and not scatter abroad. God will do his work right; and he is the judge of all. Bring yourself into harmony with the work of God; rejoice in its increase and extension in all the earth; and make a determined and persevering effort to do the work God has given you to do, now, while it is called to-day.

R. F. COTTRELL.

The Post of Duty the Place of Safety.

ONE's safety often depends on one's location. But to decide as to the place where safety may be found requires more than a surface judging; it is not to be settled by outside appearances. A fresh illustration of this is given in the fact that several refugees from Alexandria were engulfed in the recent earthquake at Casamicciola, on the island of Ischia, in the Bay of Naples. They had fled for their lives from an imminent danger. They lost their lives in a place of fancied security. It is not for us to say that they were wrong in leaving Alexandria and in seeking a refuge at Casamicciola. But it is for us to learn anew that we cannot always be sure of safety by a change of location. An old army commander was accustomed to say, as he saw a younger officer dodge his head at the whistle of a bullet, "You foolish fellow, you'll dodge right into the way of a bullet." And there was a suggestion of a great truth in that pungent comment. If you have a duty to do, stand fast to it or push ahead in it, without fear or flinching. There is no safer place in the world than the place of duty. Alexandria in the hour of the massacre, or in the days of cholera, is a better place, a safer place, for the man whose plain duty is there at that time than Casamicciola could be for him. Any place where duty is, is a safe place for one to stand—or to fall. Any place outside of the path of duty is a place of danger in the safest time.—*S. S. Times.*

THOUGHT AND DEED.—You cannot reason your heart into purity. A single day's work in such a task would make more progress than a century's words. If thinking is not followed by doing it is like a plant that promises well, but never comes to fruitfulness. It is a very easy matter to think of doing great things, of making great sacrifices for others' good, of being charitable and helpful to your fellow-men, but to have this thinking blossom out in noble deeds is quite another thing. Many think of doing good, while few set out to frame their thoughts in living deeds.

THE words, "Done unto me," would lighten all burdens, if they were remembered.

The Divine Government.

(Concluded.)

PAUL's relation of his own conversion, in Rom. 7, is highly instructive on this point. He says: "I had not known sin, but by the law." And in no other manner can any one know it. "For I was alive without the law once." His conscience was at ease while he was in the way of sin. So little was he aware of the true nature of his own actions that he thought he was doing God service in persecuting the church of Christ. "But when the commandment came, sin revived." In the absence of the law, or of his understanding or receiving the law, sin did not appear. "I had not known sin, but by the law." And when sin revived, or he knew sin, then, says he, "I died." It will be noticed that he speaks of the life and death of sin, and the life and death of himself, but never of the life and death of the law. The contrary has been inferred from verse 6, which says, in the text, "But now we are delivered from the law, that being dead wherein we were held." But the margin gives the correct reading: "Being dead to that wherein we were held." This is certain, for, 1. It agrees with all the context; see verse 4, and others. 2. Every other version, and all authorities, give this construction. 3. The original for "being dead" (*apothanontes*) is plural, and therefore cannot refer to the law, which is singular, but must refer to the brethren.

Turning back to chap. 6:1-8, he speaks of our being both *dead and buried*. Dead with Christ; dead to sin, or transgression; dead to the law as far as it has a claim on our lives on account of sin, for "the wages of sin is death." It was because Paul was a sinner that he found the law to be death unto him. It was "ordained unto life." This is confirmed by many scriptures. The Lord repeatedly said of his commandments that they who did them should live. Lev. 18:5; Neh. 9:29; Eze. 20:11; Gal. 3:12. Life and death were set before them in the commandments. Deut. 30:15-20; Matt. 19:17, 18, etc.

Some have become confused over the expressions, "dead to sin," "dead to the law," thinking, perhaps, there was identity in the two; but Paul directly contradicts that idea, in verse 7: "Is the law sin? God forbid." The law is against sin and the sinner. By the commandment sin becomes exceeding sinful. Verse 13. The conclusion to which the apostle comes is the point of great interest to us. Did conversion to Christ turn him away from the law, and lead him to speak of it in terms of disrespect? By no means. After the commandment came, convincing him of sin, and thereby leading him to Christ, he said: "Wherefore the law is holy, and the commandment holy, and just, and good." And again: "For we know that the law is spiritual." And of his own feelings—the feelings of a divinely renewed man—toward the law, he said: "For I delight in the law of God after the inward man." And of the relation of mankind in general to the law, he said: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Conversion to Christ takes away the carnal mind, and removes the insubordination to, or rebellion against, the law of God.

If it be yet claimed that the law of God is abolished, we would say, there can be but two reasons urged why it should be abolished. 1. Because it was faulty in itself, and not worthy of being perpetuated. But this is a grave reflection on the wisdom of the Lawgiver; for if that law were not perfect, then he gave only a faulty law, not worthy of the respect of his creatures. This is, in effect, the position which some take. But we wonder they are not shocked at their own irreverence. And this reason also contradicts all the scriptures which have been quoted which speak of the law as holy, just, good, perfect, spiritual, and containing the whole duty of man. 2. It may be urged that the circumstances of the transgressors made it necessary. On this we refer to the remarks before made on the conditions of pardon. It is certainly not consistent with good government, with justice, to abolish a perfect, holy law because rebellious men have violated it. Nor can even that necessity be urged, since a system of pardon has been instituted which is sufficient to fully meet the wants of the transgressor. But in harmony with every principle of justice and right, it avails only for those who penitently turn away from their transgressions.

As this law is holy, just, good, and perfect, it must be so in all its parts. No one part of a holy law can be impure, or, of a perfect law be imperfect. But the man of sin, the papal power, despite its professions, has sought to corrupt and pervert or change the holy covenant. Dan. 7:25. To establish the worship of images, it has decided that the second commandment is ceremonial, and therefore not proper to be associated with moral laws. To introduce a festival day, the Roman Sunday, it has decided that the fourth commandment is ceremonial, so far as it relates to the observance of a particular day, notwithstanding God blessed and sanctified the particular day on which he rested, to wit: the seventh day.*

None can deny that the Sabbath was instituted or made at creation; for then God rested on the seventh day. This day was not, therefore, a Jewish Sabbath, as it is so much claimed, but the Sabbath (rest) of the Lord, as the Bible *always* represents it to be. Space will not here admit of an argument on this point of the law, but we will notice two prominent objections urged against it, namely, that its observance was not required from the date of its institution; and that it is not moral as the other parts of the decalogue. In regard to the first, the Saviour says it "was made for man;" and we well know in what period of man's history it was made. The following remarks seem decisive on this point:—

"The Hebrew verb *kadash*, here rendered *sanctified*, and in the fourth commandment rendered *hallowed*, is defined by Gesenius, 'to pronounce holy, to sanctify; to institute an holy thing, to appoint.' It is repeatedly used in the Old Testament for a public appointment or proclamation. Thus when the cities of refuge were set apart in Israel, it is written: 'They appointed [margin, Heb. sanctified] Kadesh in Galilee in Mount Naphtali, and Shechem in Mount Ephraim,' &c. This sanctification or appointment of the cities of refuge, was by a public announcement to Israel that these cities were set apart for that purpose. This verb is also used for the appointment of a public fast, and for the gathering of a solemn assembly. Thus it is written: 'Sanctify [i. e., appoint] ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God.' 'Blow ye the trumpet in Zion, sanctify [i. e., appoint] a fast, call a solemn assembly.' 'And Jehu said, Proclaim [margin, Heb. sanctify] a solemn assembly for Baal.' Josh. 20:7; Joel 1:14; 2:15; 2 Kings 10:20, 21; Zeph. 1:7, margin. This appointment for Baal was so public that all the worshipers of Baal in all Israel were gathered together. These fasts and solemn assemblies were sanctified or set apart by a public appointment or proclamation of the fact. When, therefore, God set apart the seventh day to a holy use, it was necessary he should state that fact to those who had the days of the week to use. Without such announcement, the day could not be set apart from the others.

"But the most striking illustration of the meaning of this word may be found in the record of the sanctification of Mount Sinai. Ex. 19:12, 23. When God was about to speak the ten commandments in the hearing of all Israel, he sent Moses down from the top of Mount Sinai to restrain the people from touching the mount. 'And Moses said unto the Lord, The people cannot come up to Mount Sinai; for thou chargedst us, saying, Set bounds about the mount and sanctify it.' Turning back to the verse where God gave this charge to Moses, we read: 'And thou shalt set bounds unto the people round about, saying, Take heed to yourselves that ye go not up into the mount or touch the border of it.' Hence, to sanctify the mount was to command the people not to touch even the border of it, for God was about to descend in majesty upon it. In other words, to sanctify or set apart to a holy use Mount Sinai, was to tell the people that God would have them treat the mountain as sacred to himself; and thus also to sanctify the rest-day of the Lord was to tell Adam that he should treat the day as holy to the Lord.

"The declaration, 'God blessed the seventh day and sanctified it,' is not indeed a commandment for the observance of that day; but it is the record that such a precept was given to Adam. For how could the Creator 'set apart to a holy

*Alexander Campbell, in his debate with Bishop Purcell, charges upon the Catholic Church, that it has made a change in the ten commandments, which, he says, are "a synopsis of all religion and morality." This declaration, warranted by the Scriptures, places those who teach the abolition of the ten commandments, or any one of them, in a very unenviable position.

use' the day of his rest, when those who were to use the day knew nothing of his will in the case? Let those answer who are able."—J. N. Andrews' *History of the Sabbath*, pp. 16-18.

In regard to the morality of this commandment, we may compare it with any of the others, assured that it will be sustained by any argument that will prove their morality. Take the eighth for example. No one can be proved guilty by merely proving that he took and used a certain piece of property; beyond this it must be proved that the property was another's, to which he had no right. Thus this commandment rests upon the right of property; and if this were not recognized, it would be a nullity. But surely no one can prove a clearer right, or put forth a more positive claim to any property, than has the Lord to the seventh day. Many times in his immutable word has he told us it is his; that he has hallowed it; and he warns us against desecrating it, or appropriating it to our own use. If it be an immorality to take without license what our neighbor claims as his, how much more so to take against God's positive prohibition what he claims as his own.

A little reflection or examination will be sufficient to convince every one that the position here taken in reference to the maintenance and perpetuity of the law of God is in strict harmony with the immutable principles of justice and good government. While every argument presented in favor of its abolition, is contrary to those principles, and subversive of government. No one who has regard for the honor of God and for the integrity of his Government, should hesitate for a moment to decide where the truth lies on this important subject. EDITOR.

"I'll Turn over a New Leaf."

It is all very well for you to say that you will "turn over a new leaf." But let me ask, what about the *past black leaves of guilt*? The school boy, after spilling the ink on the page of his copy book, turns over a new leaf, resolving that in the future he will be more careful; but "turning over a new leaf" does not remove the blotted one, and soon the teacher's eye detects the blot; and punishes him for his carelessness.

It may be, dear reader, at one time you were addicted to drinking or swearing or other bad habits; but of late you have "turned over a new leaf," and are becoming what the world calls a "reformed" person. This is right and proper, but don't forget that *future good conduct can never blot out past disobedience*.

A merchant finds that he is in difficulties. He takes his cash-book, and begins a "new leaf," forgetting that there is a "carried over" and a "brought forward" column. *New figures* on the "new leaf" won't pay the *old debts*. Every page of our life account is headed with a "brought forward."

Reader "turning over a new leaf" won't do for you. You must become a new creature in Christ Jesus.—*The Watchman*.

Is God Particular?

"THEN Elisha said, Go borrow thee vessels abroad of all thy neighbors, empty vessels; not a few. And when thou art come in, thou shalt shut the door upon thee and thy sons, and shalt pour out into all the vessels, and thou shalt set aside that which is full." 2 Kings 4:3, 4. Some one will say, "Why all this bother about shutting the door, and gathering vessels, and pouring out oil; could he not have helped the woman without all this detail?" But so it was; and if she had failed in aught she would have lost the blessing. I remind you of Israel's first king. Saul was told to go and slay the Amalekites; and he returned saying he had fulfilled God's command. "What mean the bleating of those sheep and the lowing of those oxen in mine ears?" "Oh!" said Saul, "I forgot for the moment; yes, to be sure, I did spare a few sheep and oxen, but it was for the purpose of sacrificing to the Lord." This was an obliviousness with a consequence; he lost the kingdom through it. Just so, my friend, when you begin to question what God commands,— "What is the use of this appointment?" "Where is the good of that injunction?"—you are lost.—*Dr. Parker*.

Time once lost is lost forever.

The Sabbath-School.

Lesson for Pacific Coast.—October 27.

1 THESS. CHAPTERS 4, 5.

LESSON NOTES.

"WE beseech you, brethren, . . . to do your own business, and to work with your own hands, as we commanded you," &c. The Thessalonians had imbibed the idea that the Lord was coming in their day, and therefore some of them at least deemed it unnecessary to labor, and were leading dilatory and negligent lives. The apostle cautions them against this gross error, and gives as a reason "that ye may walk honestly toward them that are without, and that ye may have lack of nothing." This advice is specially applicable to believers in the Lord's soon coming at the present time. The time has now indeed come for us to look for him in this generation; but instead of slacking our diligence in business or our efforts for the truth, the reasons for greater energy are apparent. Presumptive acts to show faith in the near advent of the Lord only show a fanaticism which is readily detected by the world. We want now to show our faith by our *works*, and not by our indolence. We have not yet passed the time of needing food and clothing, and we have need to work with our own hands for this purpose, besides supplying the urgent demand for means to send the last message of warning to the world. We have not only a duty to "walk honestly toward them that are without," but an honest conversion will lead to an earnest regard for the welfare of our fellow-beings. This was the example of our Lord and his followers.

"THE day of the Lord so cometh as a thief in the night" (chap. 5:2), is a text much abused by the opponents of the advent doctrine. They overlook the fact that this manner of coming is only upon a certain class—those who shall be suddenly destroyed, and for whom there will be no escape. Were the same attention paid to verse 4—"But ye, brethren, are not in darkness, that that day should overtake you as a thief"—all would be plain; and there would be a more general application of verse 6—"Therefore, let us not sleep, as do others, but let us watch and be sober." In Amos 3:7 we find this comforting assurance: "Surely the Lord God will do nothing but he revealeth his secret to his servants the prophets."

"REJOICE alway." If more heed were given to this injunction, much long-faced Christianity might be dispensed with. Emphasis is laid upon this idea in Phil. 4:4: "Rejoice in the Lord alway; and again I say, rejoice." When the Christian has come to the point where he can, after cruel scourging and imprisonment, rejoice in being counted worthy to suffer shame for the name of Christ, he will find little to murmur or complain about, and causes for rejoicing will be ever rising before him. Acts 5:41. Paul not only rejoiced "in hope of the glory of God," but he says, in Rom. 5:3, "we glory in tribulations also, knowing that tribulation worketh patience." Brethren, how is it with you? Do your trials work patience, or do they beget murmurings.

DESPISE not prophesyings. This is an inspired warning that applies to us as well as to the Thessalonians. But prophesyings are despised in the church to-day. And why? Because it is alleged that we are liable to be imposed upon by false prophets. But there have been false prophets ever since there were true ones, but this was never a reason for despising prophesyings. The duty to "prove all things, hold fast that which is good," did not originate, nor end with Paul's letter to the Thessalonian church. It was always a duty, and there was always the means of testing whether the teaching was of God. Every judgment, as well as all the darkness that has ever befallen the human race, has resulted from the despising of prophesyings or teachings of God's servants. If we "quench not the spirit," there will be little danger of our despising prophesyings.

W. N. G.

THE brethren were evidently looking for the coming of Christ, and their own translation, but did not understand the hope for those who had fallen asleep. Paul would remove their ignorance,

and give them the true ground of hope. "Which have no hope." Not that others were not hopeful of *something*, but, as he wrote to the Ephesians, "There is one hope," and they who have not that hope have no hope at all. Verse 13.

"Them that sleep in Jesus will God bring with him." Not bring them with him from Heaven when he comes. There are no saints sleeping in Heaven. But as he rose from the dead, they will be brought with him from the dead. The expression, "with him," denotes *manner*, not *time*. In Rom. 6 we are said to be "buried with Christ," not at the time when he was buried, but "in the likeness" of his death and burial. There are two resurrections. They who are brought from the dead (cf. Heb. 13:20) "with him," are raised "in the likeness of his resurrection."

WHAT he taught concerning the hope for the sleeping saints, and their salvation at the second advent, he said "by the word of the Lord." This is not a matter of conjecture or mere inference. Other theories of meeting the Lord and being with him may be more pleasing to those who live by theories and personal sympathy, but they who love the truth, and wish to abide by the word of the Lord, will accept this saying of Paul, who also said to the Colossians, "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4.

"SHALL not prevent." Shall not *precede*, or go before. We which are alive at Christ's coming shall have no precedence over those who are then sleeping. At the sounding of the last trumpet they will be raised incorruptible, in a moment, in the twinkling of an eye. First: that is, before we are translated; this has no reference to the first of the two resurrections. And as we shall not go before them, neither shall they precede us. Of the ancient faithful ones Paul wrote: "And all, having received a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect. Heb. 11:39, 40. We shall not go before them, and they will not receive the promise or be perfected before us. All the faithful shall be glorified together when "our life shall appear." So, in this manner, shall we ever be with the Lord. The Scriptures give no other time or manner of being glorified, perfected, or being with the Lord. These are words of comfort, because they are truth; they are the word of the Lord. They shut out all doubt; remove ignorance, and give the true ground of hope.

Cautions for Sabbath-Schools.

OUR efforts have been unceasing to impress upon the officers and teachers of Sabbath-schools, that the object of the school is not the acquisition of a certain amount of Bible knowledge, but the receiving of spiritual benefit. The school ought to be, what it is often called, "the nursery of the church." But a wail is coming up all over the land that the Sunday-schools are not the nursery of the church, but *the rival of the church*; that as the interest in the Sunday-school increases, the interest in the church and in its worship decreases. We have seen the same tendency, sometimes, in some of our Sabbath-schools.

We find an article in the *S. F. Chronicle* on "The Sunday-school System," from which we gather some interesting facts.

The *Churchman*, commenting on Dr. Huntington's attack on the evils of the Sunday-school system, says: "There is no nobler work than the religious education of children. There are no greater evils than those which have grown up in connection with that education in Sunday-schools."

The *Christian Intelligencer* complains of the Sunday-school as the successful rival of public worship, saying: "The pews are not filled, so as to show that church-going is made a family matter and a Medo-Persian law of the home. The children, like the angels, are few and far between. They go to Sunday-school!"

In a recent convention address, a bishop declared: "There is a great deal to cause anxiety in the condition of many of our Sunday-schools, or, rather, in the wholly inadequate provision made in them for the only task that warrants their existence—the religious training of children."

Commenting on the late discussion of Sunday-schools by the Central Council of the Diocesan

Conference in England, the *Church Standard* says: "We hope that it will be long before the Church in England sets aside, ignores altogether, and attempts to supersede the responsibility which rests upon parents, guardians, sponsors, or other suitable persons to train those whom God has placed in their charge. No Sunday-school system, no matter how admirably devised and how thoroughly carried out, can undertake this duty and relieve those to whom God has committed a trust."

At this Conference Canon Elwyn related some amusing incidents to show that, while the classes were instructed in a routine work, they were essentially lacking in correct ideas of the object of the Sunday-school and of worship.

The *Guardian* gives much space to a review of a recent pamphlet entitled, "Sunday-Schools, Measured by Acknowledged Christian Principles and Proved Unwarranted and Destructive." The letters on Sunday-schools, the author says, were "accepted by the *Episcopal Register* and printed as far as Letter No. 3, when the Sunday-school Association of Philadelphia interfered with the publisher of the *Register* against printing any further letters, and the fourth and last letter, though in type, was suppressed." The *Guardian* says of them: "We are glad to see this pamphlet, for we know of no subject which better deserves, and none which more imperatively needs, the attention of churchmen to-day," and though it is of opinion that the writer has stated the case too strongly, it thinks "there are evils in connection with Sunday-schools as conducted in some places which demand to be corrected, and which well deserve his strong language of rebuke."

The *Christian Advocate* has published a series of articles under the title, "The Church or the Sunday-School, which?" The conference of the Second Moravian District of Pennsylvania declared itself pressed by the question, and among the conclusions reached and formulated; this seemed to be the most largely accepted, viz.: "The Sunday-schools must be revolutionized from the very bottom if it is hoped to make the children Christians." At a quarterly meeting of the Presbytery of Philadelphia Central, a Committee on Sunday-schools reported: "Cases are before us in which the Sessions are represented as having no influence whatever in the schools, so that a continual friction, if not an irrepressible conflict, is engendered between the Sessions and the schools."

And the unavoidable tendency of such a state of things is to make the Sunday-school scholar look with contempt upon the church; to lose all reverence, and all regard for worship. It is not a wonder that the question is asked, "The church or the Sunday-school, which?"

We once saw a school of a Seventh-day Adventist Church close, when the superintendent, a number of the teachers, and most of the scholars, deliberately took their books and marched to their homes, leaving the minister, who was to conduct the services, with half a congregation, smarting under the indignity offered to the worship of which he had to take charge. Fortunately, he so forcibly denounced the unseemly proceeding that the school was turned into a different channel, and its influence for evil immediately checked. This was an extreme case, but it shows the necessity for watchfulness, lest the object of the school be lost sight of, and it prove a stumbling-block to those who ought to be only benefited by it.

We append a few rules which we consider essential to the efficiency of Sabbath-schools.

1. The parents must take an interest in the school, and assist their children to learn and understand their lessons. And this should be a subject of prayer with them. The children should not be sent to school to *learn* their lessons.

2. The teacher should strive above all else to make, what our fathers used to call, an "improvement" of the lesson. The great central ideas of the Scriptures are obedience to God, and a Saviour from sin. A personal Saviour should be the ever-present thought with the teacher. Every lesson should be made to tend to that point.

3. The teacher should make personal appeals to the scholars, and, by kind inquiry, know the state of their feelings in regard to salvation.

4. The teachers *must* pray for their classes. Let them know that you do pray for them.

5. Make the scholars feel *at home* with you. Give each a kind greeting at the opening of the exercises. Cultivate *familiarity*, but not *irreverence*.

EDITOR.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, OCTOBER 18, 1883.

"Yom Hakkipurim."

THIS is the Hebrew form used in Lev. 23:27 for "day of atonement." It is the plural of *yom kippur*, from the verbal root *kah-phar*, to cover. Why the plural is used we are not able to say, unless it be taken to represent the aggregate, the sum of the work for all the people. This year the day fell on Thursday, Oct. 11, it being always on the tenth day of the seventh month in the Hebrew calendar.

This is the *great day* of Judaism. It is, as a Rabbi once said to us, the day of Judgment. We have no doubt that this is the correct Scriptural idea of the day, it being a type of the period of the closing work of the priest, the antitype of Melchisedek, being the actual work of the Judgment for the people of God, for their full acquittal and final justification, preparatory to their translation.

We find an interesting article on this subject in the *Jewish Times*, of San Francisco, of Oct. 5, which we feel strongly inclined to reproduce in our columns. But our present object is to call attention to one idea contained therein, presented in the following words:—

"No one will deny that among the various festivals and holidays consecrated to religious worship among men, none are found comparable with our Day of Atonement. The idea that individual transgressions should be expiated and removed by contrition, abstinence from food, and sincere penance, has never taken root outside of Israel."

On this day the business houses of the Jews, of which there are many on Broadway in Oakland, are scrupulously closed, and that people entirely abstain from food during the whole day.

The Jews are not the only people who believe in fasting, but the *Times* is doubtless correct in its statement that they alone believe in remission of sin through this means. And with them the idea is comparatively modern. They never derived it from their Scriptures. It cannot be drawn from the writings of Moses and the prophets. It has grown up among them under their peculiar circumstances. Since the destruction of their temple in Jerusalem, by Titus, they have had no *kodesh* or sanctuary in which to present an offering before the Lord.

The Scriptures are always reasonable, whatever infidels may say to the contrary. When the Lord gave his commandments to Israel, he suspended the issue of life and death upon their obedience. "See, I have set before thee this day life and good, death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments." Deut. 30:15, 16. "Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them." Lev. 18:5. And so it was said through the prophet, "The soul that sinneth, it shall die." Eze. 18:4. God is the author of life, and man is his creature; the right both to order and to dispose of life rests with him alone. The penalty for the violation of the law of God is the *death penalty*. "The wages of sin is death."

What, then, would reason teach us is necessary to save the sinner from death, without impairing the integrity of the law and the Government? The idea presented in the law of Moses is that of sacrifice. And the idea underlying the sacrifice is that of substitution. "If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, of the herd, and of the flock. . . . And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. And he shall kill the bullock before the Lord; and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar." &c. Lev. 1:2, 4, 5. And upon *yom kippur*, the day of atonement for all the people, the high priest was to take a goat for a sin offering, as follows: "Then shall he kill the goat of the sin offering, that is for the people, and bring his blood

within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat; and he shall make atonement for the sanctuary. [*hak-ko-desh*], because of the uncleanness of the children of Israel," &c. Lev. 16:15, 16.

In these instances, as also in all others, the atonement was *made with blood*. And the reason of this is given in the same book. We have noticed that it was appointed unto the sinner to die. By sinning man forfeits his life. How was this forfeiture to be met? The Lord revealed by Moses as follows: "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh atonement for the soul." Lev. 17:11. Life is the forfeit, and the life being in the blood, the blood represents the life, the forfeit. It is literally *life for life*. As is said in Lev. 1:4; the offering is accepted for the sinner; its blood (or life) for his life.

The word atonement is used in a limited sense, in the Old Testament, in one or two instances, as the word forgiveness or pardon is used in a limited sense in the New Testament. Matt. 18. But this does not at all militate against the truth stated in the Old Testament, that "it is the blood that maketh atonement for the soul," or the statement of the same truth in the New, as follows: "Without shedding of blood is no remission." Heb. 9:22.

In Lev. 16:31, the Lord said of the tenth day of the seventh month: "It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute forever." And of the same in Lev. 23:32, "It shall be unto you a sabbath of rest, and ye shall afflict your souls." This was necessary in order that the work of the high priest in the sanctuary might avail for them. But the affliction of soul, fasting and prayer, did not make the atonement. It did not remove any past guilt. That was the work of the priest; and the efficacy of his work depended solely on the blood which was sprinkled upon and before the mercy-seat. It was the blood which made atonement for the soul; it was the blood which cleansed and hallowed the sanctuary from the uncleanness, the sins of the children of Israel. It was through the work of the priest that Israel was accepted of the Lord; and it was solely by virtue of the blood of the sin offering that the priest was accepted as the representative of the people.

The same truth was taught in the festival of the passover. A number of things were enjoined upon the children of Israel in their preparations for leaving Egypt, one of which was that they should put the blood of the lamb of the *pa-sach* upon the lintel and posts of the door. "For the Lord will pass through to smite the Egyptians, and when he seeth the blood upon the lintel, and upon the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." Ex. 12:23. Though everything else were done as it was ordered, if the blood had not been seen upon the lintel and posts of the door, the angel of destruction would have visited them as he did the Egyptians.

The idea of atonement by blood, because it is the life, and of substitution to vindicate the honor of the broken law in the sinner's behalf, is as reasonable as it is apparent in the Mosaic law. But it only reaches its logical or reasonable conclusion in the Christian system. This speaks as follows: "It is impossible that the blood of bulls and goats should take away sins." Heb. 10:4. This is according to the just principle that, though the greater may be accepted for the less, the less cannot reasonably be accepted for the greater. On *yom kippur* the high priest offered the blood of a bull for himself and for his house, and the blood of a goat for the whole house of Israel. This was an offering to the Lord for the sins of all the people. By sin all the people had forfeited their lives, as it was said by the prophet, "The soul that sinneth it shall die." But a goat is not as valuable as a man. Its blood or life is not as precious as the blood or life of a man. How much less could a goat answer as the true and just equivalent of a whole nation. So reasonable is the declaration that the blood of a goat cannot take away sins, that a man who was condemned to death would feel that he was dishonored if the Government should offer to accept the life of a goat in his stead. "Am I," he might inquire, "of so little worth that I can be ransomed by a goat?" But he would feel highly honored if a "prince of the blood" should offer to die in his stead. This would humble

him, and cause him to feel the great demerit of his sin. He would by this be led to turn away from sin, which was so offensive to the Government, and required so great a sacrifice.

But it may be asked, "Is not this a reflection on the revelation which God made to Israel?" It is not; as we before said, it is the logical result of that system, and is the true teaching of the law and the prophets. The insufficiency of those sacrifices was clearly taught in such scriptures as Psalm 50, and the first chapter of Isaiah. It is only as types that they were useful and instructive. It was plainly revealed that a priest should arise after the order of Melchisedek; and as clearly revealed that the anointed—the *Mashiah*—should "be cut off (but not for himself)," Dan. 9:24–26. The prophecy of Isaiah, especially chapters 52 and 53, clearly sets forth all that the Christians claim on this subject. The "servant" of the Lord who was to be exalted very high, before whom kings should shut their mouths, was prophesied of as one "wounded for our transgressions, and bruised for our iniquities." His soul was made an offering for sin. How impressive are the words of the prophet: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he has poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

We admire, we reverence, and we love Judaism and the Hebrew Scriptures. They are the only foundation of the Christian system. But Israel has nearly lost the spirit of "the law and the prophets." The Scriptures have not changed, but the people have changed. They have been so long without a sanctuary and a priest and an offering that they do not deem these things essential to the system of Judaism. But in truth *they are the heart and life of Judaism*. And the glory which has departed from the sons of Abraham would return if they would fully accept the teachings of their own prophets concerning the Lord's Anointed, the Messiah, and of the true nature and use of sacrifice for sin. We make our plea before Israel to-day as Paul made his defense before Agrippa, "Saying none other things than the prophets and Moses did say should come: that the Anointed should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the nations." Acts 26:22, 23.

The Coming of Christ:

THE DOCTRINE OF HIS COMING IN THE CLOUDS OF HEAVEN WAS KNOWN DURING THE PERIOD FROM DAVID TO JOHN THE BAPTIST.

We have shown that the doctrine of the revelation of Christ in the clouds of heaven to judge the world was known to the antediluvians, to the patriarchs, and during the entire period from the patriarchs to the reign of David. We will now trace this doctrine from the time of David to the first advent of Christ.

Thus Psalms 45:3–6 speaks of the second advent of Christ, as may be seen by comparing the passage with Rev. 19:11–16: "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is forever and ever; the scepter of thy kingdom is a right scepter." This prophecy relates to Christ (compare verses 6, 7 with Heb. 1:8, 9), and it relates not to his first advent but to his second.

The second advent must be intended in Ps. 68:1, 2, 3: "Let God arise, let his enemies be scattered; let them also that hate him flee before him. As smoke is driven away, so drive them away; as wax melteth before the fire, so let the wicked perish at the presence of God. But let the righteous be glad; let them rejoice before God; yea, let them exceedingly rejoice." Compare these verses with 2 Thess. 1:6–10. In verses 20–22 this psalm speaks of the resurrection: "He that is our God is the God of salvation; and unto God the Lord belong the issues from death. . . . The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea." Compare with this Rev. 20:13.

The resurrection of the just at the coming of Christ was distinctly understood by the psalmist. "Thou, which hast showed me great and sore troubles, shalt quicken

me again, and shalt bring me up again from the depths of the earth." Ps. 71:20. Compare this with Ps. 17:15. The second advent of Christ to judge the world is thus predicted: "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." Ps. 96:11-13; 98:7-9.

The second advent is also predicted in Ps. 97:3-5: "A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world; the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." The second advent of Christ and the great day of Judgment is predicted in Ps. 76:8, 9, though the past tense is used for the future, as is frequent in the prophets: "Thou didst cause judgment to be heard from Heaven; the earth feared, and was still, when God arose to judgment to save all the meek of the earth." Solomon believed in this great day of Judgment, for he said: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14.

Isaiah predicted the second advent of Christ when he said: "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. 2:19-21. Compare this with Rev. 6:12-17.

Isaiah thus predicts the second advent of Christ, and the resurrection of the just: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:8, 9. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26:19-21. And again he says: "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Isa. 66:15, 16.

Jeremiah predicts the battle of the great day of God, which is connected with the second advent of Christ: "The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. . . . And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:30, 31, 33. Compare this with Rev. 19:11-21.

The resurrection of the just is at the sound of the last trumpet (1 Cor. 15:51-54), when the Lord descends from Heaven. Matt. 24:29-31; 1 Thess. 4:15-17. This resurrection is thus described by Ezekiel: "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves." Eze. 37:12, 13.

The events of the Judgment are thus described by the prophet Daniel: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like

the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the books were opened. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7:9, 10, 13, 14. See also what Daniel says of the resurrection. Dan. 12:1, 2.

Hosea speaks of the resurrection of the just, which takes place at the second advent: "I will ransom them from the power of the grave; I will redeem them from death; O, death, I will be thy plagues; O, grave, I will be thy destruction; repentance shall be hid from mine eyes." Hosea 13:14.

Joel predicts the events of the last day: "The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. Joel 3:15, 16.

The prophet Micah predicts the second advent in these words: "For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft as wax before the fire, and as the waters that are poured out." Micah 1:3, 4.

And Nahum describes the last day thus: "He rebuketh the sea, and maketh it dry, and drieth up all the rivers; Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world and all that dwell therein." Nahum 1:4, 5.

The prophet Zephaniah testifies: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger. Zeph. 1:14; 2:3.

Zechariah describes the events of the great day of God, in which he says: "The Lord my God shall come, and all the saints with thee." Zech. 14:5.

And Malachi says of that day: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Mal. 4:1, 2. We have no further testimony to consult till John the Baptist came to act as the herald of Christ.

It is certain that John understood the prophecies concerning the coming of Christ in the clouds of heaven at the last day, for he announced the "wrath to come," and almost in the words of Malachi declares that the chaff should be burned up with "unquenchable fire." Matt. 3:7, 12. Thus we have traced the doctrine of the advent of the Lord in the clouds of heaven, and of the Judgment of the great day, through the entire period of more than four thousand years, which intervened between the creation and the first advent. In our next article, if God permit, we will trace this doctrine through the New Testament. J. N. A.

Are You Discouraged? Why?

IN one of the familiar hymns which we so often sing, occur these words:—

"Yet let nothing spoil your peace;
Christ shall also conquer these."

This language is spoken of those "foes within" which so often "betray us into sin." How will Christ conquer these? He will in the end, by an exertion of his own almighty power, destroy them, by destroying death and him that hath the power of death, that is the devil, the author of all those evil propensities by which men are drawn away and enticed.

While it is a great source of encouragement to know that this will be so in the future, and the promise is one which is most precious and very full of comfort, its

practical benefits, so far as they affect our present circumstances, are at best but indirect. The trouble we have with these foes is now; and the question with us is, is there any way in which they are conquered for us in the present tense?

Yes, there is a sense in which Christ proposes to conquer these foes for us even now. He does not do this independently of any action on our part, but he conquers them by giving us the strength we need to overcome them. So while it is true that our inward foes are not conquered for us absolutely without our co-operation, while we cannot stand idly by and have them brought and thrown lifeless at our feet, it is nevertheless true that we are not required to prosecute this warfare at our own charges, nor to depend for final victory on our own strength.

Our Lord has made provision for every emergency. He has arranged to supply every want, and told us to whom to apply in every time of need. Yet with all this we find some at times giving away to discouragement, and saying that they might as well give up the struggle; for they cannot accomplish the labor they have to perform, nor successfully prosecute the warfare in which they are engaged.

If we had to depend on our own resources, we might well feel and talk and act thus; but when we consider that all needed help is promised us from on high, this puts altogether a different complexion on the matter. With this fact in view, those who yield to discouragement, and propose thereupon to cease their efforts to run the Christian race, do one of three things: They disbelieve the Lord's promise to give them help when needed, or they insult his majesty by acting on the supposition that all the help he can impart is insufficient to meet the necessities of the case, or they despise their birthright by proclaiming that they care nothing for the object to be gained nor for the means by which to gain it. How is this treating the Lord?

Take an illustration: A person of wealth and ability takes another person into his employ. He assigns him a certain piece of work to perform. He gives him at the outset minute instructions, and informs him that at certain stages of the work it will be necessary for him to incur considerable expense, and at other times it will be necessary to bring to bear great power in order to accomplish certain operations. But he tells him to come right to him whenever any expense is incurred, for he has ample funds, and will supply all that may be needed; and when power is demanded he has all the mechanical contrivances and other means necessary to furnish it, and will produce them as occasion requires.

With matters thus arranged the man commences the work. Soon he incurs some expense, and thrusts his hand into his own pockets, and finds nothing to meet it. He comes to a hard place in the job, takes hold to exert what little strength he can, personally, and finds he can move nothing. Then he sits down and says, "I am discouraged. Here is expense that I cannot meet, and work to do that I am not able to perform. It's no use trying. I will give it all up."

What would his employer think of such service? Would he not say to him somewhat sharply, "What do you mean? Did I not tell you to come to me whenever funds were required and I would furnish them? And did I not tell you that for all the hard places, I had the means to produce the necessary power, and would furnish them at call? Do you doubt my word? Do you distrust my ability to meet my pledges? If so, I prefer some other person in your place who will show me more confidence and respect."

Just in this way does every discouraged Christian treat the Lord. What right had the man in the illustration to become discouraged and treat his employer as he did? What right has the Christian to act exactly thus toward the Lord of glory? Our short-comings and failures are owing to the fact that we try to meet the expense out of our own pocket, and carry on the work in our own strength. The fault is not with the Lord, nor with his plan. The plan is marked throughout with infinite wisdom, and the armory of Heaven is full of weapons, all placed at our disposal through the key of faith and the channel of prayer.

Let there be no talk of discouragement nor of giving up the struggle. But let there be a going to the Fountain for life and vigor; let there be appeals to the Wise for wisdom, to the Strong for strength. The Lord has the means we need, even the gold tried in the fire; he has the clothing we must procure, the white raiment; he has the wisdom, the eye-salve with which he counsels us to anoint our eyes that we may see. With the Lord Jehovah is everlasting strength; and if we are his children, and work in the way he directs, that strength is ours. U. S.

The Missionary.

The Waldenses in Southern Italy.

THESE valleys had their numbers largely increased by the Albigensian refugees, who escaped from the massacre of Innocent III. in the south of France. This caused them to feel that their valleys were somewhat overcrowded; and the young among the Waldenses, feeling a spirit of enterprise, sought some other point where they could settle in seclusion. They did not desire to go into any other parts of Europe unless they could find some place where they could colonize by themselves, and worship God as they had in the mountains. One day, about the year 1340, two youths were at Turin, and became quite earnest in conversation upon this point. A stranger stepped up to them, and said, "Come with me, and I will give you fertile fields for your barren rocks." He described Calabria, which was the southern extremity of the Italian peninsula. He set forth this country in a manner that created a great interest in the Waldensian youths. They reported back to the elders of the Vaudois people, and they listened with interest. Finally a committee was appointed to visit this country.

The explorers returned with a flattering account of the country they had been invited to occupy. There was a great contrast in the country of southern Italy and the country that the Waldenses inhabited. There the summit of the mountains were covered all the year with snow. In the gorges furious gusts swept down, which at times would strip their sides of corn and vines; but Calabria to them was a land of promise. Gilles, in describing the country, says: "There are beautiful hills clothed with all kinds of fruit-trees, spontaneously springing up according to their situation; in the plains, vines and chestnuts; on the rising ground, walnuts and every fruit-tree. Everywhere were seen rich arable land, and few laborers." Quite a colony emigrated to this new country. The young men took partners with them, and they carried with them their Bibles, "that holy ark of the new covenant, and of everlasting peace." Their prospect was an undisturbed exercise of their worship. Muston says: "By a convention with the local seigneurs, ratified later by the king of Naples, Ferdinand of Aragon, they were permitted to govern their own affairs, civil and spiritual, by their own magistrates, and their own pastors." They settled near the town of Montalto. About fifty years later there arose the city of San Sexto, which afterwards became the capital of the colony.

They were greatly prospered. Towns and villages sprung up in the country which before was thinly inhabited and but poorly cultivated. The land became a smiling garden. Swelling hills were clothed with fruit-trees, and the plains waved with luxuriant crops. Lands were offered them, that they might build cities and plant vineyards. Not only were they privileged to surround their cities with walls, but they were especially authorized to do so. Toward the close of this century another body migrated to the south of Italy. These new comers settled in Apulia, not far from their brethren. They, too, were prosperous. In a short time villages and towns arose, and a new face was placed on the country by the improved arts and husbandry of the colonists. Nothing seemed more enjoyable. Their lands were covered with the olive and the vine; and their prosperity was a marvel, and became the envy of their neighbors. About the year 1500 another emigration from the valleys went to what seemed to them like a land of promise.

The third body of colonists established themselves on the Volturata, a river which flows from the Apennines into the Bay of Tarento. With their increase of numbers came an increase of prosperity. Their neighbors knew not the secret of it, and were lost in wonder and admiration. It seemed that the very touching of the soil by the plow of the Vaudois created a charm that made it open its bosom and yield a ten-fold increase. The vines which came under the hands of the Vaudois bore richer clusters; and the fig and the olive seemed to try to outdo all cultivation by other individuals, in their richness and production. Says Wylie: "How delightful the quiet and order of their towns, and the air of happiness on the faces of the people! And how sweet

to listen to the bleating of the flocks on the hills, the lowing of the herds in the meadows, the song of the reaper and grape-gatherer, and the merry voices of children at play around the hamlets and villages. For about 200 years these colonies continued to flourish." Historians say that it was a curious circumstance, but one to be looked upon as especially providential, that they found this southern home, and that they flourished as they did unmolested for two centuries. But the secret of their being left to themselves no doubt was partly owing to the fact that they strictly paid their tithes to the priests; and, as they prospered, the tithes so much increased above others that the priests could rest with satisfaction by receiving the wealth from the colonies.

It is stated that Petrarch first acquired a knowledge of the Greek tongue from Barlaam, a monk of Calabria. Learning revived in their midst. Their souls thirsted for knowledge. They established schools, and the Bible still was to them the source of knowledge, and sciences were brought in, the study of which was carried to a greater extent than it was in the valleys. There were but a few towns in southern Italy where the Vaudois were not found, and there were not less than 6,000 of that nation in some of their cities.

The Waldenses ceased their missionary spirit in thrusting their opinions upon the notice of their neighbors. In process of time they were watched more narrowly. They noticed that it was foreign teachers who taught their children; that they had neither images nor lighted tapers in their churches; that they never went on pilgrimages; and they buried their dead without the aid of the priests. They also noticed that they never brought a candle to the Virgin's shrine, or purchased mass for their dead relatives; and the reason that they were so quietly let alone was the punctuality and fidelity with which they paid their tithes. They were visited by ministers from the valleys; but the time finally came that they called for ministers to labor with them, which would revive that missionary spirit which existed in the valleys. For, since locating in southern Italy, the salubrious climate, the temporal prosperity that attended them, had proved ruinous to the missionary spirit. The spirit of giving the word of God to others, that had ever been a characteristic of that people, was left, in a great measure, to those who inhabited the valleys.

The missionary spirit was revived, and with it came persecution. While Satan could lull them to sleep in temporal prosperity, he let them remain quiet. As soon as they began to stir themselves to give the light to others, one would think that all hell had broken loose upon them.

To repeat the sufferings which came upon them would only be to present the most terrible persecutions that ever fell upon any martyrs during the papal persecution. A large army was raised, and they fell upon them while unprepared, and they were driven from their lands and tracked to their hiding-places in thickets and caves, and slaughtered as sheep. Powerful blood-hounds were set upon their track. Some of the fugitives climbed the craggy summits of the Apennines and hurled stones back upon the soldiers who attempted to follow them. This resistance was only for a short period. The Waldenses offered to migrate and leave the country, but nothing would answer but return to the pale of the church. While they were tortured in every possible way, there could not be extorted any confession that would lead them to renounce their faith. In order that the zeal of those who were endeavoring to torment them might be quickened, it is said that Marquis di Buccianici had the promise of a cardinal's hat if he would clear Calabria of heresy. We will not recite the persecutions that came upon this people, but we will give a copy of a letter written by a Roman Catholic, as recorded by McCrie about one circumstance, where eighty were butchered:—

"Most illustrious sir: I have now to inform you of the dreadful justice which began to be executed on these Lutherans early this morning, beginning the 11th of June. And to tell you the truth, I can compare it to nothing but the slaughter of so many sheep. They were all shut up in one house as in a sheep-fold. The executioner went, and bringing out one of them, covered his face with a napkin, or *beuda*, as we call it, led him out to a field near the house, and causing him to kneel down, cut his throat with a knife. Then taking off the bloody napkin, he went and brought out another, whom he put to death after the same

manner. In this way the whole number, amounting to eighty-eight men, were butchered. I leave you to figure to yourself the lamentable spectacle, for I can scarcely refrain from tears while I write; nor was there any person, after witnessing the execution of one, could stand to look on a second. The meekness and patience with which they went to martyrdom and death are incredible. Some of them at their death professed themselves of the same faith with us, but the greater part died in their cursed obstinacy. All the old met their death with cheerfulness, but the young exhibited symptoms of fear. I still shudder while I think of the executioner with the bloody knife in his teeth, the dripping napkin in his hand, and his arms besmeared with gore, going to the house, and taking out one victim after another, just as a butcher does the sheep which he means to kill."

This persecution continued until the few surviving Vaudois returned to their native land to find their brethren in a distressed condition from persecutions by the same power. But their brethren received them with open arms. They were welcomed to all the blessings which they enjoyed, however meager they were. Thus did that prosperous colony become extinct.

S. N. HASKELL.

The Michigan Camp-Meeting.

We arrived at the Michigan camp-ground Thursday, Sept. 27. The meeting had been in progress a number of days. It was one of unusual interest. There was probably as large a gathering of Sabbath-keepers as has assembled for hundreds of years. It was estimated that upon Sabbath-day there were upwards of fifteen-hundred of those who keep the Lord's Sabbath present. Sister White spoke, and the blessing of God rested upon the people in a large measure. Over two hundred came forward for prayers. There was a general move through the camp, and a desire manifested to seek God in a manner which showed that hearts had been touched by his Holy Spirit.

On Monday the subject of the foreign missions was presented by Eld. Butler and others. The brethren felt the necessity of doing something in advance of what they had done in the past. About \$8,000 was pledged. This is more than twice as much as had ever been pledged for foreign missions at any one camp-meeting this side of the Rocky Mountains, with the exception of Iowa. It is evident the missionary spirit is deepening, and our faithful brethren are becoming convinced that the time has come for an advance move throughout the entire ranks of our people. The cause is rising, and many are trying to seek God for that preparation of heart that will enable them to bear some humble part in the advance moves that are being made.

Another move was made Monday forenoon to call forward those that were backslidden in heart and separated from God, and those who never had commenced to serve him. A general breaking down before God was manifested. Some who had long been wandering from the right path made humble confessions. Some that had given up all hope desired to make one more start to serve God. The Spirit of God came in to convert hearts, and many were especially blessed. The subject of Bible-readings was introduced at this meeting, and the brethren manifested as deep an interest as we have seen in any place. At an informal meeting of the ministers and leading brethren, the morning the meeting broke up, the following resolution was unanimously adopted:—

WHEREAS, The holding of Bible-readings in connection with other colporteur work has been recommended to precede and accompany the preaching of the truth; and

WHEREAS, Those who think of engaging in this work feel the necessity of a special preparation; therefore,

Resolved, That we hold a ten-days' institute immediately preceding the General Conference for improvement in this direction, and that we request Eld. Haskell to conduct this institute.

Several of the brethren spoke with much feeling of the importance of this institute, and expressed thankfulness at the prospect of sharing its advantages, after which the resolution was passed by a rising vote. It was also voted to invite all the delegates to the General Conference to attend the institute, and all others whom the Conference Committee shall recommend.

Accordingly, the appointment has been made

for a meeting of the leading tract and missionary workers and officers, and also the ministers and licentiates of the Michigan Conference, to hold a meeting commencing Oct. 30, and continuing till Nov. 7, when special instruction will be given upon the subject of Bible-readings; also in canvassing for the SIGNS, and "Thoughts on Daniel," and the colporteur work.

It is evident that our brethren are waking up to the necessity of preparing themselves to enter the work of God in a manner that they never have before. Hundreds of men and women are wanted to labor in the harvest-field. We want men of judgment; men of good, sound moral character; those who are not moulded by influence brought to bear upon them; individuals of sterling moral worth, that will sway and not be swayed; those who can mould minds, and interest men and women in the solemn truths which we profess.

The department of special instruction to be given in the Bible, at Healdsburg, Cal., has commenced none too soon. In fact, we are at least one year behind. It may not be necessary that some individuals remain a full term before they go out to labor; but correct ideas should be entertained how to properly relate ourselves to the work of God. Not only young men and women are wanted, but men of mature years; even if their heads are sprinkled with gray hairs, they are none too old to visit families and tell what God has done for them, and read the Scriptures.

At this camp-meeting there were between 130 and 140 tents on the ground. Everything considered, it was thought that the results of the meeting were as good as any meeting ever held in the State. We look forward to great good and advance moves in this State, if the resolutions are carried out that were made on this camp-ground.

Our friends will be pleased to hear that Sister White has been specially sustained of God, and her testimony was never clearer and more powerful than upon this trip East. For all of these blessings we can only say, praise the Lord for his goodness manifested to his people.

S. N. HASKELL.

Colorado Camp-Meeting.

THIS meeting was held in Denver Park, just outside the city limits. The ground was pleasant, and the weather very fine during the entire meeting.

There was not as large an attendance of our people as we had hoped to see. Fifteen tents, including the large one, were pitched on the ground with about fifty campers. There were but few who attended from the outside. In this we were not disappointed, for three years' experience has taught us not to look for large congregations of unbelievers in Colorado. We firmly believe deep and lasting impressions were made on the minds of the most of those who did attend, and that the results will be seen in the kingdom of God.

At the very opening of the meeting I was taken quite severely sick, which utterly unfitted me for any active part during the entire week's services. Early on Thursday, Bro. Farnsworth came upon the ground in excellent health, and immediately took the burden of the work. His preaching was with force and convincing power. But little burden was felt for doctrinal discourses, but nearly all the sermons given were of a close, practical nature, and all the people felt that they were indited by the spirit of God, and were meat in due season.

The Sabbath-school on Sabbath morning was a profitable occasion, and gave those who have newly come to the faith a good idea how this branch of the work is to be carried on. All were deeply impressed with what a power for good our Sabbath-schools may be if rightly conducted.

The business of the Conference was attended to. Fifteen delegates, representing four churches and two classes, took into consideration the wants of the cause in this State. In looking over the work it appeared that more had been accomplished the past ten months in bringing souls to the truth than in any previous year. Two brethren received licenses and Bro. A. J. Stower was ordained to the gospel ministry. On Monday morning seven were baptized.

Early Tuesday morning was our last meeting, when many feeling testimonies were given. Hardly a soul had left the ground previous to

this service, and when it closed the camp soon disappeared. Thus ended our first camp-meeting in Colorado. The people returned to their homes with their faith and confidence strengthened in God and his cause and in one another.

E. R. JONES.

Temperance.

The Liquor Question.

WHY should the liquor question be so hard to deal with? In every one of our States it is engrossing a large share of public attention. In several of them at this moment political discussion turns largely upon it. "While in value the manufacture of distilled spirits stands to all other manufactures in proportion of only one to seventy, in influence it surpasses them all. Such is the relation of this manufacture to the Government that one-half the entire internal revenue receipts are paid by it, and it has been known to corrupt revenue officers with a lavish hand. It elects aldermen and legislators, and corrupts members of Congress. It stands in the way of good government and good order at every corner. These are plain facts, which no intelligent person can ignore."

Thus speaks a paper of Chicago, the *Herald*, which, with the other respectable journals of that city, upholds the \$500 license law recently enacted by the Legislature of Illinois. The *Herald* proceeds to consider why it is that this one interest should reappear so persistently at every turn of the political highway. The answer it finds in the nature of the commodity and in the enormous profit of the trade in it. Whisky, it observes, is an article which can be consumed to an unlimited extent, and furnishes an enormous margin of profit between the producer and the consumer. It is worth at wholesale to-day \$1.16 a gallon. The total amount consumed last year was upwards of 76,000,000 gallons, of which less than 2 per cent. was used in the arts and for mechanical purposes, leaving upwards of 74,000,000 gallons to be drunk. All of this reached the consumer at prices varying between \$8 a gallon and \$19, the latter being the current rate over first-class bars. Taking the average at \$12, we have a total of \$812,000,000 as the price paid in a single year for intoxicants. Taking away from this the cost and the tax, say, \$1.16 a gallon, we have left \$733,840,000 as the gross profits of the traffic in a single year.

Now the entire revenue of the general Government for 1882 was \$403,525,250, and the entire sum raised by State taxation was \$61,612,681. The statistics of municipal expenses are not at hand, but they can scarcely have more than quadrupled the State taxation. In that case the milk in the whisky cocoa-nut is about equal to the entire sums expended for all kinds of Governmental purposes, including interest on all the public bonds and securities. And that is reason enough why the whisky men desire to control legislation, and why, above all things, they strive against anything that bids fair to cut them off from the soft thing they have in their practice at the bar.—*Oregonian*.

THE following story from a foreign journal (*Galignani*) gives an impressive view of the components of some of the mixtures sold as wine. Stuff like this, and even viler, is what some churches innocently persist in buying for the celebration of the Lord's Supper: "In our last issue we gave an account of a meeting of the Paris retailers of wine, in which they endeavored to show that they were the victims of intolerable oppression. They would have the public believe that they are more 'sinned against than sinning.' The following story, however, told by M. Scholl in the *Evenement*, goes far to prove the contrary: 'Breakfasting at home recently,' he says, 'I ate a certain *rognon saute*, which I shall not soon forget. At the third mouthful I stopped. My palate and lips were on fire. 'What have you put into this sauce?' I asked my modest *cordon bleu*. 'Sir, as I had not the key of the cellar, I bought a bottle of Chablis at the grocer's for fifty cents.' 'Is there any left?' 'Yes, about half.' 'Bring me that Chablis.' I poured a spoonful into my glass to taste this new sort of wine. It had no taste. There was no trace even of raisins, nor of brandy. But I burned my tongue with it, and

that horribly. I had the stuff analyzed by a chemist. It was merely water mixed with sulphuric acid. The maker had not even gone to the expense of a bunch of raisins or a few drops of alcohol. This composition is sold openly at fifty cents a bottle, under the name of *Chablis Supérieur*. What must inferior Chablis be?"—*Sel.*

DR. G. DECAISNE has had in his charge thirty-eight youths, from nine to fifteen years of age, who were addicted to smoking, and has made known some interesting results concerning the effects of tobacco upon these boys. The extent to which tobacco was used varied; and the effects were unequal, but were very decided in twenty-seven cases. With twenty-two of the boys there was disturbance of the circulation, palpitation of the heart, imperfect digestion, sluggishness of intellect, and to some extent a craving for alcoholic stimulants. Twelve patients suffered from bleeding at the nose; ten had constant nightmare; four had ulcerated mouths; and one became a victim of consumption. The symptoms were most marked in the youngest children, but among those of equal age the best fed were the least affected. Eleven boys stopped smoking and were cured within a year.—*Woodland Democrat*.

ACCORDING to the Rev. Dr. Crosby of New York, Protestant Christianity is in a bad way. He says, in a recently published lecture, that "the great bulk of the Protestant Church is identified with the world. It has a name to live while it is dead. It has turned its doctrine into naturalism or rationalism, and its life into selfishness. The old landmarks are gone. Family prayer is given up. Sunday newspapers are read, prayer-meetings are ignored, worldly partnerships are formed, social sins are connived at, even excused, the pulpit is made a stage on which to strut and pose before a gaping world, and religion is made one of the instruments of fashion. We may not cure this dreadful evil, but we may ourselves avoid it and its doom. We may look to ourselves and to our own families, that we go not with the multitude of Christians to evil and to perish in the hour when Christ shall come as a thief to their dismay."

WHO SUPPORT THE GROG-SHOPS?—In a recent address at a temperance meeting in Brooklyn, a speaker said what it would be well for Christians to think about: "It is Christian people who support the grog-shops. Eighty-seven per cent. of all the liquor-holes in Brooklyn are owned by people who profess to love God and to believe the gospel. I will also say that eighty-seven per cent. of the property in New York City used for the sale of rum and other abominations is owned by professing Christians and church-members. It is all well enough to blame the politicians for the success of the rum traffic, but the politicians are what the people make them, and rum will never be put down so long as Christian people vote with the rum-seller."—*Ex.*

THE Hon. J. G. Blaine gives this testimony as to prohibition in Maine: "Intemperance has steadily decreased in this State since the first enactment of the prohibitory law, until now it can be said with truth that there is no equal number of people in the Anglo-Saxon world among whom so small an amount of intoxicating liquor is consumed as among the six hundred and fifty thousand inhabitants of Maine."

It may be true that millions of revenue may be raised from the liquor traffic, but what good does it accomplish? Every cent of it goes for whisky. If the tax were doubled or trebled it would in no case pay the drink bill. The whisky bill of the State is represented by the expense caused by the liquor traffic. It takes not only the tax on the traffic, but millions of revenue derived from other sources to pay it. Get rid of the traffic.—*Lever*.

THE *National Baptist*, referring to the notices in the papers of the "rare wines" at the White House, makes the capital point: "But the wines were much more rare in the days of President Hayes and President Garfield."

THE seal of suffering impressed upon our destiny announces in clear characters our high calling.

The Home Circle.

AT HOME ON THE FARM.

COME, boys, I have something to tell you,
Come near, I would whisper it low;
You are thinking of leaving the homestead;
Don't be in a hurry to go.
The city has many attractions,
But think of the vices and sins;
When once in the vortex of fashion,
How soon the course downward begins?

You talk of the mines of Australia;
They've wealth in red golden, no doubt,
But, ah! there is gold on the farm, boys,
If only you'll shovel it out.
The mercantile life is a hazard,
The goods are first high and then low;
Better risk the old farm a while longer;
Don't be in a hurry to go!

The great, busy West has inducements,
And so has the busiest mart!
But wealth is not made in a day, boys;
Don't be in a hurry to start!
The bankers and brokers are wealthy;
They take in their thousands or so;
Ah! think of the frauds and deceptions—
Don't be in a hurry to go!

The farm is the safest and surest;
The orchards are loaded to-day;
You are free as the air on the mountains,
And monarch of all you survey;
Better stay on the farm a while longer,
Though profit comes in rather slow;
Remember you have nothing to risk, boys—
Don't be in a hurry to go!

Selfish John Clark.

THE meeting was a good one in spite of the intense heat, and there was more singing done by mosquitoes than by the human species.

John Clark sat by an open window, where what breeze there was came in and kept him comparatively comfortable, and then he had on a clean linen suit which his wife had washed and ironed that day, notwithstanding the mercury mounted high in the nineties, and its freshness was an additional comfort.

His first crop of hay, much larger than usual, had that day been put in his spacious barns, without damage by so much as a drop of rain. He was well, strong, prosperous, therefore happy.

The ride home was charming, and as the new horse took them through Cairnley woods with sure, fleet feet, he felt that life was very bright; and, as he thought of Brother White's remarks about "weary burdens," "feet tired with the march of life," he concluded that the aforesaid brother was not in the enjoyment of religion.

John's wife sat back in the carriage resting her tired body and turning over in her mind the remarks her John had made at the meeting. "Bear ye one another's burdens," had been the subject of the evening's talk, and John's speech had been listened to with evident relish.

"Your husband has the root of the matter in him," said the pastor. "I hope we shall all take heed to his well-timed words."

"I think of hiring Tom Birch as a sort of spare hand and call-boy generally. I find this hot weather takes the starch out of me," John said, as the horse trotted through the cool pine grove and flickers of moonlight.

"Will you board him?" asked Mary Clark, in a constrained voice, with the memory of her husband's exhortations still in mind.

"Of course. I want him evenings to take the horse when we come home from meetings, or if I have taken a friend out. It is rather hard to have to go to work directly after one gets home."

"You are to hire him to bear some of your burdens," said Mary, in the same hard voice.

"Just so, wife. It stands me in hand to practice, if I preach; don't you say so?"

"I do. I am glad you are to have help; as you say, it is hard to go to work the minute you get home. I have been foolish enough to have this ride spoiled by thinking of bread to mix, two baskets of clothes to fold before I sleep, for the ironing to-morrow, and dinner to get for four hungry men, and baby to care for."

"Don't crowd to-morrow's burdens into this pleasant ride. And it seems to me that it would be better to get all your housework done before meeting-time."

"If I could, but that is impossible; milk to strain, dishes to wash, Benny and baby to put to bed—all these duties come together, and then I am tired enough to go to bed myself."

"Take it easy, Mary; keep cool, and avoid all the hot work you can."

"I wish I could have a girl, John!"

"Mother used to say that girls were more hindrance than help; I guess you would find them so, and then they waste and break more than their wages. I don't see how I can afford a girl. Do what you can, and leave some things undone; that's the way to work it," and John sat back with a satisfied air, and Mary thought of her husband's glowing words in the prayer-meeting.

"I will do all I can," said Mary, in a weary voice. "What I am obliged to do is much beyond my strength. The three meals come near together, washing and ironing must be done, baby shall not be neglected, and, of course, I must keep the clothes well mended."

"One thing at a time is the way to think of your duties. Pick up all the comfort you can as you go along. I have made up my mind to do so in the future."

"So I see by your thinking of having an extra hand."

"Yes. I feel that I must take care of my health for your sake and the children's."

"Certainly," Mary answered in a sarcastic tone; "how thoughtful you are for us!"

John made no further comment, but inwardly wished that prayer-meetings did Mary the good they had done once, and wondered why his wife had so changed.

"I am going with Squire Towne to see a new reaper; he says he hardly wants to buy without my opinion." This was next day.

John left his wife ironing, with the half-sick baby sitting by the table in the company of an army of flies, and, in spite of the home scene, enjoyed his ride along the pleasant, shaded road, well pleased to be seen so much with the great man of the town. At supper time he came home with a new reaper behind the wagon.

"By taking two we made a handsome saving; and, as I intended to buy one, I thought I might as well take it now," he remarked, by way of explanation. "It will save time and strength, and will pay for itself in a year."

Mary made no comment, but set her teeth tighter together when she remembered that she had asked in vain for something to make her work easier. A sewing-machine had been pronounced "hurtful;" "better have fewer changes of clothing than run a machine," John had decided when the subject was discussed; a "clothes-wringer" would be constantly out of order. "To bring the water into the house would be just to spoil the water. Nothing, after all, like the good old bucket. Mother would never have a pump in her day!"

"My mother used to say all men are selfish, and I begin to think she was right," Mary muttered, as she went to the kitchen for the plate of hot biscuit John was so fond of for his tea.

Her husband's appetite was good, but from fatigue and overheating herself, Mary could not eat. His ride and the society of the genial Squire had acted like a tonic, but there is no tonic in the air of a hot kitchen.

"A commonplace life," she said, and she cleared away the tea-dishes, while John tilted back in his arm-chair on the cool, draughty porch and talked over things with neighbor Jones.

"Why don't you buy widow Patch's cranberry medder?" asked Mr. Jones; "it's going dirt cheap, and you can afford it." The sum was named, figures that astonished Mary, and she was more surprised when she heard her husband say:—

"I've half a mind to do it. I've just had an old debt paid in, and, to tell the truth, affairs in the money market are so equal, I don't know just where to salt it down."

No tears came to Mary's tired eyes, but her heart went out in one mighty sob as she stood dish-pan in hand, before the disordered table, and thought how cheaply she had sold herself, really for two dollars a week and her board, to the man who had promised to love and cherish her until death. The beautiful piano she had brought to the farm was never opened, but looked like a gloomy casket, wherein was buried all the poetry of her life. The closed "best parlor" had long since assumed the grimness and mustiness of country best parlors, of which in her girlhood she had made such fun. John was a rich man, and, in spite of his marriage vows and his prayer-meeting talk, was allowing burdens grievous to be borne to press on her slender shoulders, in order to "salt down" his dollars.

Had she not a duty to perform? Ought she allow him to preach and never to practice? Had she not rights to be respected, which were not by her husband? for she reasoned, if he allowed her to do what could be done by any ignorant woman for two dollars a week, then he rated her at that price.

"Widder Patch has had a rough time on't," said neighbor Jones; "she is going to the west-ward to Tom, if she sells the medder, and Jane is going out to work. She's tried sewing, but it don't agree with her, and Dr. Snow recommends housework as healthy business."

"'Tis healthy business!" chimed in John. "Now, my wife is a good deal better than when I married her. Why, she never did a washing in her life until she came to the farm. I think washing and general housework is much better than piano-playing and reading."

"So I say to the girls, who pester me to buy an organ. Better play on the wash-board enough sight," was the elegant response.

"Are you going to buy the cranberry meadow, John?" Mary asked, as she saw her husband making preparations to go from home.

"Yes—why?"

"Can you afford it?"

"We shall have to figure a little closer in order to do it, but it is going cheap."

"You will have to give up Tom Birch, won't you, and do the chores yourself?"

"I have thought of it, but Tom is poor, and to give him a good home is a deed of charity. No, we will save some other way."

"How much do you pay Tom?"

"Three dollars and his board. And, by the way, he says you didn't wash his clothes. Washing and mending was in the bargain."

"I think Tom will have to go, for I have hired Jane Patch. She will be here to-night. Two dollars a week I am to give her. You want to practice 'Bear ye another's burdens' as well as preach from the text, so I will give you a chance. I will take my turn at sitting on the cool piazza after tea with a neighbor, while you do the chores. I think the time has come for some of my burdens to be lifted. By exchanging Tom for Jane you will have one dollar a week for the cranberry meadow. You say strong, active Tom is in need of a home; he can make one for himself anywhere. It is a deed of charity to give Jane a home, and an act of mercy to give your wife a little rest."

Before John could recover from his astonishment, Mary walked out of his sight, and, taking the children, went to the shut-up parlor. Throwing open the windows to let in the soft summer air, with baby in her lap, she sat down at her piano, and began to play a "song without words," a piece John had loved to hear when he used to visit her in her home, where she was a petted girl. The song crept out through the open window, and around to John, as he sat on the porch, and memory compelled him to give the song words. Not musical poetry, but rather somber prose, wherein washing, ironing, hard days at the churn, hours of cooking for hungry men, stood out before his mind's eye in contrast to the fair promises he had made the pretty girl he had won for his bride.

Jane Patch came that evening, and at once took upon herself many of Mrs. Clark's cares, and no one greeted her more cordially than the master of the house. Nothing was ever said about her coming, and Tom Birch did not go away; so Mary knew the husband could well afford the expense.

She told me how she hoped to make one man thoughtful and unselfish, as we sat on her cool piazza, one hot August night; and I was glad that one woman had grit enough to demand her rights. If John Clark had been poor, his wife would have borne her burdens in patience, but she had no right to help make him selfish and indifferent as to her health and comfort.—*Boston Watchman.*

Did you ever see a counterfeit ten-dollar bill? Yes. Why was it counterfeited? Because it was worth counterfeiting. Was the ten-dollar bill to blame? No. Did you ever see a scrap of brown paper counterfeited? No. Why? Because it was not worth counterfeiting. Did you ever see a counterfeit Christian? Yes, lots of them. Why was he counterfeited? Because he was worth counterfeiting. Was he to blame? No. Did you ever see a counterfeit infidel? No; never. Why?—*Christian Statesman.*

Religious Notes.

—The First Congregational Church of Hartford, Conn., celebrated its 250th anniversary October 11.

—Apostle Taylor, President of the Mormon Church, expresses the opinion that none will pass the gates of the celestial kingdom who do not abide by the celestial law of polygamy.

—A Neufchatel, Switzerland, dispatch says: "The State Council has issued a decree expelling all foreigners suspected of an intention to organize Salvation Army meetings.

—The Catholic diocese of Portland, Me., and New Hampshire will be divided, because of the increased Catholic population, and New Hampshire will be called the diocese of Manchester.

—The number of members of Baptist Churches in the Indian Territory, according to a statement prepared by the Rev. Daniel Rodgers, General Missionary, is 6,419, distributed as follows: Cherokees, 1,800; Creeks, 2,500; Choctaws and Chickasaws, 1,600; Seminoles, 365; Wichita Agency, 65; Ottawas, 45; Sacs and Foxes, 19; Peorias, 25.

—Mrs. Amanda Smith, who was once a slave in Delaware, and who is well known in many churches in Boston and Brooklyn, has reached Monrovia, Liberia, after three years of successful evangelistic work in Great Britain and the East Indies. She is working diligently among the Liberian colonists, but she finds herself hampered by a lack of temperance and other religious publications.

—Moody and Sankey began operations in the Royal Theater, at Limerick, Ireland, on the 10th inst., the building being crowded to its utmost capacity. But a determined opposition to the services was manifested on the outside. A crowd of men and boys assembled in front of the building, and endeavored to interrupt the proceedings. They were dispersed by the police, but threats were made that force would be used to break up the meetings.

—The Swedenborgians recently celebrated their centennial at London. There were representatives from this country and different parts of Europe. At the meeting it was said with particular emphasis that followers of Swedenborg did not profess to have intercourse with spirits. Speaking of the occurrence, the *London Times* took occasion to say that "Swedenborg was out of his mind for the last thirty years of his life. In every country there are a large number of persons on the verge of insanity. To such persons Swedenborg's fantastic absurdities commend themselves."

News and Notes.

—There were made in the United States last year 17,000,000 barrels of beer.

—Rev. Solomon Parsons has been nominated for Governor of New Jersey on the prohibition platform.

—The Mormon Church Constitutional Convention is in session, taking steps for the admission of Utah as a State.

—Upward of 1,100 Chinamen left San Francisco for Hongkong on the steamer *Coptic*, which sailed on the 11th inst.

—Two negroes who boasted of killing Dick Wirlock, a white man, at Russellville, Ky., were hanged by a mob last week.

—Near Ligonier, Pa., last week, six children were poisoned by eating weeds while playing in the woods, two of them fatally.

—All persons implicated in the Egyptian rebellion have been granted amnesty, excepting those convicted of murder and outrage.

—Ex-Postmaster-General James comes back from Europe believing that our postal system, as a whole, is the best in the world.

—Hon. James G. Blaine is writing a history of "From Lincoln to Garfield," and the publishers have advance orders for 100,000 copies.

—A jealous husband named Walker, a constable of Prescott, Arizona, shot and killed a young assayer, named Ralph, on the 10th inst.

—Prominent men of the various departments of trade in San Francisco are making a determined move for a world's fair in that city in 1887.

—A wonderful mineral is said to be found only in Missouri. It is called Adam's cobite, and is so hard that it will cut steel without losing its edge.

—At the Louisville Exposition a suit of clothes was presented to Governor Berry of Arkansas, made from cotton picked only forty-eight hours before.

—The Martin Luther Society of New York has completed its arrangements for the celebration of the four hundredth anniversary of Luther's birth.

—A man named Weitna recently attempted to assassinate the President of San Domingo at Neyba, Hayti, when the President shot his assailant dead.

—An election fight between a party of thirty negroes and as many whites occurred at Cumminsville, Ohio, on the 10th inst. Four persons were wounded.

—A letter-carrier in San Francisco, named W. L. Turner, has been detected in robbing letters and packages; His bail is fixed at \$1,000, pending trial.

—Iowa has gone Republican by a large majority. The election of Governor Sherman is a victory for the temperance cause, as well as for the Republicans.

—The mother of Joaquin Miller, the poet of the Sierras, over sixty years of age, married last week in Eugene City, Or., a young chap just above his majority.

—A negro was lynched at Huntsville, Ala., last week, for killing a Constable. He refused to give his name. A large reward is offered for his accomplice in the deed.

—The Lady Superior and seven ladies attached to the Maria Institute, at Warsaw, under the direct patronage of the Czarina, have been arrested on the charge of nihilism.

—A letter, upon which a Confederate two-cent stamp was affixed, passed through the mails at Richmond a few days ago without being detected by the post-office authorities.

—The prisoners in jail at Fort Madison, Iowa, escaped the other day by throwing pepper in the eyes of Deputy Marshal Young and knocking him senseless with a stick of wood.

—One hundred and eight applications for divorce are to be heard at the October term of the Divorce Court for Suffolk County, Mass., in Boston. The list for the last April term contained 210 cases.

—The Prohibition State Committee of Massachusetts has issued an address, in which it claims that the success of either the Republicans or Democrats will not effect the prosperity of the rum interest.

—The new Board of State Prison Commissioners consists of John Boggs of Colusa County, W. C. Hendricks of Butte, W. C. Van Fleet of Sacramento, D. W. Gelwicks and Chas. F. Robbins of Alameda.

—A couple of men lately made an important strike in an old mine in Cerro Gordo District, Inyo. The vein is twelve or fourteen inches wide, and consists of silver and lead assaying \$1,000 to the ton.

—Under the auspices of the Women's Memorial Association, of North Carolina, the work of removing the remains of 107 Confederate soldiers from the Arlington Cemetery to Raleigh, commenced October 1.

—Hunters in Panther Creek Swamp, in Mississippi, recently shot a deer that had a human skull impaled on one of the prongs of its right horn. The prong had entered the eye and grown up around the skull bone.

—The stockholders of the Northern Pacific Railroad complain bitterly of the heavy expense—\$250,000—of the late Villard excursion celebrating the completion of the road, while the company was already so heavily in debt.

—An epidemic has broken out among the children of Mt. Pleasant, Ohio, which the doctors can neither define nor control. It resembles scarlet fever, but baffles all remedies. Children take it and die within forty-eight hours.

—Rebel bands entered the city of Port-au-Prince, Hayti, last week, and pillaged the stores, set fire to houses, and murdered all those who resisted them. Among the killed were two Generals. The troops finally dispersed the rebels.

—The Democrats of Ohio have gained a decided victory, defeating both the Republican party and the temperance movements. Judge Hoadly is elected Governor, and a majority in both houses of the Legislature has been secured for the Democracy.

—During the night of the 9th inst., two distinct shocks of earthquake were felt in this city, San Francisco, and other places adjacent to the bay. About the same time, Algeria, Africa, was the scene of a like visitation, only a little more severe, some buildings being injured on that side of the globe.

—A rose farm is a new Georgia industry. Two gardeners in the vicinity of Savannah planted three acres in rose trees. This year they sold 22,000 trees to persons in the North, and had orders for 50,000 which they could not fill. The trees met with a ready sale at from \$10 to \$20 per hundred.

—Eight men of a threshing crew, near North Ruff, Minn., while sleeping near a granary, were suddenly covered with a large quantity of oats. Four were taken out dead, and the other four were with much difficulty restored to consciousness. The disaster was caused by the bursting of the granary.

—The Spanish Government is not satisfied with the French apology for the rabble insult offered to her king in Paris, although said apology was published in the President's official journal. The German Government is backing Alfonso in demands for reparation, and the much-talked-of European war is again hinted at.

—A number of cases of arsenical poisoning have recently appeared among the women who count the new greenbacks in the Treasury Department at Washington. The fingers are moistened by a sponge to facilitate counting, and the moisture brings out the arsenic in the green dye. The poisoning in some instances has been accompanied by quite serious results.

—A murderer named Ellis Craft was hanged at Grayson, Ky., on the 12th inst. Before the execution he was immersed by a Baptist minister. On the gallows he sang, "Did Christ O'er Sinners Weep," and then offered prayer. There was a large crowd present, and one lady gave him a bouquet. His near relatives would not go to see the execution, but his brother wrote him a letter urging him to confess his crime if guilty. However he asserted his innocence to the last.

—The advertising columns of the London papers furnish abundant evidence that there are proportionately many more unemployed persons there than with us. Servants continually advertise for places where no "remuneration is expected," and it is the usual thing for men to pay premiums to get their sons a situation.

—Mrs. Sarah Winnemucca Hopkins, granddaughter of Captain Truckee, delivered an address in New York on the 10th inst. She talked of her people and told the story of their wrongs. She was overcome with emotion, and there was not a dry eye in the audience. Mrs. Hopkins advocated the appointment of women as Indian Agents instead of men.

—Miss Clara Davenport, who forty years ago was one of the most brilliant and accomplished young artist in New York, counting among her patrons many of the then prominent men, has been lost to the world for some time. She married a young man named Thornton, son of a Vermont Judge. He lived a fast life and became insane. Recently Mrs. Thornton has been discovered living in New Jersey in squalid poverty. She was living in one room, with no windows, and the floor littered with dirt, the poor woman lying sick on a miserable bed.

—WASHINGTON, Oct. 2.—Inquiries from many persons as to whether they could be compelled to pay for newspapers sent to their address without authority, have called forth the following ruling from the Post-office Department: The liability of a party to pay for newspapers must be determined by the rules applicable to other contracts. When a publisher, without request from the party, either expressed or implied, shall send a paper, the mere fact that the party addressed takes the paper from the post-office does not of itself create an implied consent.

—Leroy has been convicted of the murder of Skerrett, in San Francisco, last August. The conviction was brought about by exhuming the body of deceased, when an examination of the throat convinced three physicians that death was caused by strangulation. The body of Skerrett, it will be remembered, was found in a vacant building, the Coroner's inquest at the time failed to find the cause of death, and the matter was wrapped in mystery, although circumstances pointed to foul play on the part of Leroy. The theory of strangulation was suggested by a detective, and the case was followed up on that idea, which has proven correct.

—The Chicago Board of Health has instituted a vigorous surveillance of the meat markets, to prevent the selling of diseased meat. Health Commissioner DeWolfe states that it is impossible to estimate the ill effects upon the people of Chicago caused by the number of cancerous beefs. "The effect of eating this beef," he says, "is septic fever, being a degree of blood-poisoning, very similar to fever from other causes, hence the inability of physicians to trace the cancerous meat." DeWolfe has no doubt but that a number of deaths have resulted from the consumption of this meat, sold without the knowledge of the health authorities.

—Henry M. Stanley is still at work exploring central Africa. A recent letter says: "Since I arrived on the Congo, last December, I have been up as far as the equator, and have established two more stations, besides discovering another lake, Mantaniba. I am really struck with the dense population of the equatorial part of the Congo basin, which, if it were uniform throughout, would give 99,000,000. The number of products and character of the people are also remarkable. Rubber, ivory, camphor wood, and hosts of other things would repay transportation, even by the very expensive mode at present in use. The people are born traders and are, for Africans, very enterprising and industrious."

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 18, 1883.

NOTICE.—We send no papers from this Office without pay in advance, unless by special arrangement. When persons receive copies without ordering them they are sent by other parties, and we can give no information in regard to them. Persons thus receiving them are not indebted to the Office.

Money orders, drafts, etc., should be made to "Pacific Press;" NEVER to individuals, as they may be absent, and business thereby be delayed.

Various Matters.

A REPORT from Eld. Haskell of the Indiana Camp-meeting came a little too late for this paper.

THE permanent post-office address of Elder I. D. and Mrs. A. P. Van Horn is Charlotte, Eaton Co., Michigan.

PRIVATE letters give even more cheering reports of the Michigan Camp-meeting than the report sent for the paper. We have for months been looking for a revival of the work, and we think we shall not be disappointed.

WE have received a cheering and encouraging letter from Sister White, concerning her labors and her health. She has had strength, even beyond her expectation, in the meetings East. Her visit to the East was evidently timely. Her labor was never more needed and better appreciated than at the present time.

AT 1:30, on the morning of the 10th inst. we were awakened by the vibratory motions of our cot, and the rattling of the windows. The sharpest shock of earthquake was then felt that has visited us in some time. No damage was done.

WE must give the standing excuse, "a multitude of business," for our failure to answer letters from esteemed friends. In several cases we have sent cards where we would be pleased to send letters; but our friends understand our present circumstances and will be indulgent.

IT is seldom that we call attention to the contents of our paper. The articles recommend themselves. But we cannot refrain from making mention of the poetry on the third page of this paper, entitled, "Alone." It is a pleasure to read it.

THE Healdsburg College year has commenced with good prospects, though a larger number of advanced students is to be desired. We suppose the number will be increased as winter approaches. Many people, young and old, are needed to be fitting themselves for work in the cause of truth. We hope to be able to give more definite information soon of the working of the school.

WITH feelings of much gratitude we are able to say that our health is much improved during the past two or three weeks. The Lord is better to us than our fears. We would very much like a vacation for rest and recreation, but we cheerfully submit to every providence which bids fair to benefit the precious cause to which our life has been devoted.

IT is regretted by all our citizens of Oakland that the Post-office here has been lowered in its grade, because of the small sales of stamps, and the allowance for service has been reduced accordingly. Oakland has grown much within a few years past, and greatly needs increased service. But the P. O. Department is guided only by the sales, which is manifestly a most unreasonable basis. We believe that Postmaster Dargie has done his best to have the citizens well served. But now they must wait.

THE last quarterly meeting in Oakland was a good one. Over one hundred communicants were present at the celebration of the ordinances in the afternoon. Our efforts to have our resident members be faithful in this respect, are meeting with success, as well as our efforts to have all Sabbath-keepers in the city unite with the church, and all non-residents take letters to other churches. It is our desire to have an efficient working membership, all within the knowledge of the church officers. A good report comes also from the San Francisco quarterly meeting.

A Comparison.

THE Committee of the M. E. Conference on Book Depository and *California Christian Advocate*, reports as follows: "The circulation of the *Advocate* was on May 1, 1880, 2,280, since which it has increased to 2,904, which speaks unquestioned fidelity and efficiency on

the part of the editor." This is an increase of about 200 a year.

THE SIGNS OF THE TIMES, the only religious paper on the Pacific Coast which does not advertise, has increased its circulation about 10,000 the present year. The *Advocate* will have to hurry up its "Check on Adventism," or it may be left behind.

So Very Reliable!

THE "California Department" of the *Christian Herald*, of Monmouth, Oregon, gives us the following astounding intelligence:—

"The Seventh-day Adventists are arranging to move their publishing house from Battle Creek, Michigan, to Healdsburg, Cal. They have bought the Collegiate Institute of that place, and have established a college. They have, I presume, the largest number at that point of any place in the State. Don't know whether they have given up their old battle-ground on the east side of the Rockies or not, or whether they have given up the States to hardness of heart."

To this we reply, 1. The Healdsburg church is not by any means the largest S. D. A. Church in this State. 2. The Adventists have never had the remotest idea of establishing a publishing house in Healdsburg. They have a large one in successful operation in Oakland, and they want no other in this State. 3. Our publishing house in Battle Creek, being the most extensive printing establishment in the State of Michigan, was never more prosperous than at present. The last year has been a very encouraging year in our work there. The idea has not been hinted to move it. 4. Our camp-meetings in the East, the present year, have been fruitful of much good, and our cause is prosperous "all along the line."

We are led to wonder if this very reliable *Christian* did not so strongly wish we would give up our work, that he came to imagine it was so.

Virginia Homes.

AT the General Conference last year we became acquainted with Bro. Reuben Wright, who wishes to aid the cause of present truth, and to this end is desirous of selling a plantation of 770 acres of land in Fairfax Co., Va.; one and one-half miles from Clifton Station, two and one-half miles from Fairfax Station, on the Virginia Midland R. R.; twenty miles from Alexandria, by railroad or pike, and twenty miles from Washington City by wagon road. Between 500 and 600 acres of wood land—oak, pine, cedar, and other woods. It is fitted up with mill, and other buildings, with stock, and implements to carry it on as a single plantation, or would make homes for settlers; springs and permanent water on the place. Location healthy. Good market in Washington City or Alexandria.

We may make a further enumeration of its advantages at another time. Those who wish to locate in Virginia, and would be glad to see their purchase money for a home go into the cause, will do well to look to this chance. Information may be obtained of Bro. Wright, Clifton, Fairfax Co., or of Eld. George I. Butler.

\$25,000 Wanted.

WE, the undersigned, hereby give the sums set to our names, to raise the sum of \$25,000 to be placed under the control of trustees chosen at the annual session of the California Conference. Said sum to be loaned to some of our Institutions at 5 per cent., the proceeds of which shall be used to assist those who are seeking an education at the Healdsburg College, to fill positions in the cause of God. Said individuals must be recommended by the Conference Committee and the College Faculty.

William Butcher.....	\$5,000
Joseph Leininger.....	5,000
John Morrison.....	1,000
F. H. Adams.....	500
Mrs. Mary Scott.....	500
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THE International Tract and Missionary Society was organized Aug. 13, 1874. It has furnished health and religious publications to co-operative missions and individuals in every State and Territory in the United States, and to every civilized nation on the globe. During 1883 it placed in free public libraries in this country over 6,000 volumes of standard religious books at a cost of over \$8,000, two-thirds of which was donated by other funds and the publishers. It has also placed valuable books in many libraries in England, and supplied reading-rooms with health and religious periodicals.

It has a free reading-room, No. 371, Third Avenue, New York City, where it will keep constantly on hand Health and Temperance publications to furnish co-operating missions and branch offices on the Atlantic Coast and in Europe. William J. Boynton, 200 East 27th Street, manager and city missionary.

It has also a free reading-room 316 Fremont Street, San Francisco, Cal., from which place all ships are visited which enter that harbor. Andrew Brorsen and H. C. Palmer, city missionaries.

Free reading-room at H Street, between Sixth and Seventh, East Portland, Oregon. Boston, Mass., J. R. Israel, residence Rowly, Mass. New Bedford, Mass., Mrs. Anna H. Bradford, residence Acushnet, Mass. The ship work at Liverpool, England, is under the charge of Geo. R. Drew, 40 Price Street, Birkenhead, Cheshire, Eng. Eld. A. A. John, 131 Willingham Street, Great Grimsby, Eng. At the above-mentioned places the public are cordially invited.

The society is sustained by the liberalities of friends of missions. Donations by draft or otherwise will be thankfully received and gratefully acknowledged by any of the above-mentioned agents, or Miss M. L. Huntly, Secretary South Lancaster, Mass., U. S. A.

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