

# 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.]

### NEVER GIVE UP!

NEVER give up, brother, never give up!  
God has a blessing for those who work hard.  
Why should you murmur, and grumble, and fret,  
And envy the pleasure from which you're debarred?  
Work like a man,  
Do the best that you can;  
That is the wisest and happiest plan!

Never give up, brother, never give up,  
Though the future looks lowering, and gloom, and drear,  
Though the sun shine not now, yet it may very soon;  
So keep up a brave heart, and tread down your fear,  
Soon may come light,  
And all will be bright,  
Only struggle, and strive, and do what is right!

Never give up, brother, never give up,  
Though your burden be heavy, and dark be your way;  
The bow in the clouds only comes with the rain,  
And when night is deepest, then bursts forth the day.  
Soon troubles will cease,  
And our sorrows decrease;  
Only trust in the Lord, and then all will be peace!

### General Articles.

#### AARON'S SIN IN YIELDING TO THE PEOPLE.

BY MRS. E. G. WHITE.

As MOSES and Joshua went down from the mountain, the former bearing the "tables of the testimony," they heard the sound of shouting in the camp. Joshua's first thought was of an attack from their enemies: "There is a noise of war in the camp." Moses answered, "It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear."

As they drew near the camp they beheld the children of Israel shouting and dancing in an excited manner around their idol. It was all one scene of heathenism, an imitation of the idolatrous feasts and idol worshipers of Egypt; but how unlike the solemn and reverent worship of God! Moses was overwhelmed. He had just come from the presence of God's glory, and although he had been warned that the people had corrupted themselves, had made an idol and sacrificed to it, yet he was in a measure unprepared for that dreadful exhibition of the degradation of Israel. [In utter discouragement and wrath because of their great sin, he threw down the tables of stone by divine direction purposely to break them in the sight of the people, and thus signify that they had broken the covenant so recently made with God.]

He then burned the idol in the fire and ground it to powder, and after strewing it upon the water, he made the children of Israel drink of it. This act was to show them the utter worthlessness of the god which they had been worshiping. Men could burn it in the fire, grind it to powder and drink it, without receiving any injury therefrom. He asked them how they could expect such a god to save them, or to do them any good or any evil. Then he rehearsed to them the exhibitions which they had witnessed of the unlimited power, glory, and majesty of the living God:—that struck terror to their souls.

"And it came to pass, when ye heard the voice out of the midst of the darkness (for the mountain did burn with fire), that ye came near unto me, even all the heads of your tribes, and your elders. And ye said, Behold, the Lord our God hath shewed us his glory, and his greatness, and we have heard his voice out of the midst of the fire. We have seen this day that God doth talk with man, and he liveth. Now, therefore, why should

we die? for this great fire will consume us. If we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it. And the Lord heard the voice of your words, when ye spake unto me. And the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee. They have well said all that they have spoken. Oh, that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!"

The Majesty of Heaven here shows that he takes no pleasure in punishing the transgressor; but when his righteous laws are trampled upon he must maintain the honor of his throne. He delights to bestow his blessings upon all who will value them. "Oh, that they would fear me, and keep all my commandments always, that it might be well with them and with their children forever!" This covers all who should live on the earth till the close of time, all who come under the mediation of Jesus Christ. The prosperity of all depends upon their obedience to God's requirements. The heart that is steadfastly fixed upon the Lord will not think slightly of his law himself, nor give it less regard and reverence because of the universal disrespect which it receives. In proportion as it is disregarded and despised by the masses will it become precious to the God-fearing and obedient. Said David, "They have made void thy law, therefore I love thy commandments above gold, yea, than fine gold."

Moses then presented before them their disgraceful conduct in worshiping an idol, the work of man, instead of offering sincere devotion to the living God. He pointed them to the broken tables of stone, which represented to them that thus had they broken the covenant which they had so recently made with God. The Lord did not reprove his faithful servant for breaking the tables of stone, but was very angry with Aaron because of his sin; and he would have destroyed him, had it not been for the special intercessions of Moses in his behalf.

The great leader next summoned his guilty brother to appear before him, and sternly inquired, "What did this people unto thee, that thou hast brought so great a sin upon them?" Aaron endeavored to excuse his course by relating the clamors of the people—that if he had not complied with their wishes they would have put him to death. "And Aaron said, Let not the anger of my lord wax hot. Thou knowest the people that they are set on mischief. For they said unto me, Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me; then I cast it into the fire, and there came out this calf." He would have Moses think that a miracle had been performed—that the gold was cast into the fire, and by some miraculous power was changed to a calf.

But his excuses and prevarication were of no avail. Moses severely rebuked his brother, and informed him that his guilt was heightened by the fact that he had been blessed above the people, and had been admitted into close converse with God. That he, placed in a responsible position to lead and control Israel, should commit so great a sin, even to save his life, was a matter of astonishment with faithful Moses. He "saw that the people were naked; for Aaron had made them naked unto their shame among their enemies." He had stripped them of their ornaments and had put them to a shameful use. The people were

not merely deprived of their ornaments, but they were divested of their defense against Satan; for they had lost their piety and consecration to God, and had forfeited his protection. He had, in his displeasure, removed his sustaining hand, and they were left to the contempt and power of their enemies.

Aaron's failure to be true to his trust brought the rebuke of God upon him. Had he been steadfast, God would have shielded him from harm. We have compliant Aarons in our day, those who hold positions of authority in the church and who coincide with an unconsecrated people and thus lead them to sin. They expose themselves and the people to the wrath of God. However much Aaron excused himself, God regarded him as the principal agent in this terrible transgression. Here is an example traced by the pen of inspiration, in the pages of sacred history, as a lesson to all ministers and those who are in responsible positions, that they should in no case imitate the example of unfaithful Aaron. We have in these last days, as much occasion to tremble with fear at the will of God, as the Israelites had when they stood at the foot of the mountain.

The ministers who teach the people that God's law is no longer of force, are leading them to security in their life of disobedience and transgression. This Law of God is so exceeding broad that we cannot measure it. It is holy, just, and good and we can in no way evade its claims. It will be the rule of man's conduct as long as time shall last, and the rule of the future judgment of God. The Lord cannot consistent with his perfection of character, the sacredness and honor of his throne and government, and with reference to the happiness of the beings he has created, reverse or release one precept of his law, or repeal one jot or tittle of it, for it is perfect, holy, just, and good, in harmony with his character.

While men profess to rejoice in the intercession and grace of Jesus Christ they should not forget that harmony with Christ cannot be gained while there is a spirit of war in their hearts against his Father's commandments. Love genuine love to Jesus Christ will lead directly to hearty obedience of all the law of God, and there will be the deepest repentance whenever they break, or teach men by their example to break one of the least of God's commandments. Ministers who smoothe the consciences of the people by participating with them in transgression through any cause, are rejoicing in iniquity. And when Christ comes, to judgment, the stoutest hearts, the most confident boasters of religious attainments while breaking the law of God, will faint and fail, every excuse will then be silenced, every heart corrupt in its disobedience will be revealed just as it is. There will be recriminations with the companions in pouring contempt upon the law of God; but the heaviest denunciations will come upon the unfaithful minister who professed to be sent of God to show them the way of salvation. Tempter and tempted will suffer condemnation according to their responsibility and the wrong that they have done in leading souls to transgression. Of all the crimes that God will visit none are in his sight so grievous as those who tempt and encourage others in sin. God would have his ministers ever in all places show themselves decidedly on the Lord's side, loyal and true to his commandments in a rebellious world, thus rebuking the disobedient however difficult or contrary to the natural feelings. "Those that honor me," saith God, "I will honor." God looks to those who bear his commission to be true and faithful, and to exalt the dignity of his claims.

We would have no Aarons in our ranks, but men who respond to the Divine commission, men who become not weak, pliant time-servers, but men who connect themselves with the infinite God, become strong in his strength, and enter upon their mission not to exalt themselves, not to



shun disagreeable duties, but to do God's work with unwavering fidelity. With a true purpose a weak man becomes strong; in God's strength a timid man becomes brave; the irresolute become men of quick, firm, decided action. The thought that he is of sufficient consequence to be selected and honored with bearing a commission from the King of kings is sufficient to make him resolute, and to cause him to be faithful and true to his trust. God looks to him for that work with which he is intrusted to invest him with a moral dignity that savors of heaven.

The most important lesson of Aaron's weak compliance with the wishes of the people are for all to profit by. Moses treated the case of Aaron as though he was the great offender. He inquired what had the people done to him that he should be revenged upon them by leading them into so great a crime. Aaron's conduct was not justified in the least.

### THE UNITED STATES IN PROPHECY.

BY ELDER U. SMITH.

#### THE BEGINNING OF THE END—CONTINUED.

INSTEAD of a large national convention in 1875, four conventions, more local in their nature, were held in different parts of the country as follows:—

One at Tremont Temple, Boston, Mass., Dec. 16, 1874; one in St. Louis, Mo., Jan. 27 and 28, 1875; one for Kansas and adjacent States, Feb. 10 and 11, and one for Ohio and adjoining States, early in March.

Of the meeting in St. Louis, the *Christian Statesman*, of Feb., 1875, said:—

"The Convention of citizens of Illinois, Iowa, Missouri, and neighboring States, in the city of St. Louis, on the 27th and 28th of last month, was a triumphant success. In a city where there was but a small constituency committed in advance to the support of the proposed amendment, public attention has been earnestly drawn to the movement, a large audience was called out at all the sessions of the Convention, and full reports of the able addresses delivered have been published in the city papers. By special arrangement, the *St. Louis Globe* gave a full report, like that of the *Pittsburgh Commercial*, or the *Globe* of Boston, but the other papers also contained full and respectful accounts of the proceedings. Fully one thousand people were present at the opening session, and at least three hundred at the day sessions on Thursday. Three hundred and ninety-four names were enrolled as members of the Convention. The address of J. C. Wells, Esq., a lawyer from Chillicothe, Illinois, was marked by the same vigor of argument and fervent Christian spirit which lend so much power and attractiveness to his able little book, entitled, 'Our National Obligation.' Mr. Wells was also chosen President of the Convention. The friends in St. Louis and vicinity are heartily to be congratulated on this result.

"The closing resolution adopted at the Convention reads:—

"Resolved, That, recognizing the importance of this subject, we pledge ourselves to present and advocate it until the nation shall declare its Christian character, as it has, with one consent, already asserted its freedom in the charter of our rights and liberties."

Nov. 9, 1875, a special meeting of the National Association was held in Philadelphia, Pa., at which meeting the Association took steps, which have since been carried out, to become incorporated in law, under the name of the "National Reform Association." The *Christian Statesman* of Nov. 20, 1875, contained the following notice of this meeting:—

"The evening session was well attended, and was altogether the most encouraging meeting in behalf of the cause held in this city for many years."

The subsequent action of the Executive Committee is reported as follows:—

"The Executive Committee has since taken steps to obtain a charter of incorporation for the Society, and to secure an office which shall be a recognized head-quarters for its operations, and depository of its publications, especially during the centennial year."

The officers of this Association selected that year were as follows:—

President: The Hon. FELIX R. BRUNOT.

VICE-PRESIDENTS:

His Excellency, James M. Harvey, U. S. Senate.

His Exc., Robert W. Furnas, Governor of Nebraska.

The Hon. Lorenzo Sawyer, U. S. Circuit Court, San Francisco, Cal.

The Hon. G. W. Brooks, U. S. Dist. Court of N. C.

The Hon. E. W. Hillyer, U. S. Dist. Court of Nevada.

The Hon. B. F. Saffold, Supreme Court of Alabama.

The Hon. C. C. Cole, LL. D., Supreme Court of Iowa.

The Hon. James Phelps, Supreme Court of Errors of Connecticut.

The Hon. M. B. Hagans, Superior Court of Cincinnati.

The Hon. J. Rockwell, Superior Court of Mass.

The Hon. Geo. W. French, Chief Justice Supreme Court of Dakota.

The Hon. David Noggles, Chief Justice Supreme Court of Idaho.

The Hon. M. E. Hollister, Supreme Court of Idaho.

The Hon. R. S. Greene, Supreme Court of Wash. Ter.

The Hon. H. S. Johnson, Supreme Court of New Mexico.

The Hon. J. W. Kingman, Supreme Court of Wyoming Territory.

The Hon. C. M. Hawley, Late Justice Supreme Court of Utah.

The Hon. J. W. McClurg, Ex-Governor of Missouri.

The Hon. W. A. Cumbach, Ex-Lieut. Gov. of Indiana.

The Right Rev. Wm. Ingraham Kip, D. D., Bishop of the Protestant Episcopal Church, Diocese of California.

Pres. David H. Cochran, Ph. D., LL. D., Collegiate and Polytechnic Institute, Brooklyn, N. Y.

The Rev. Charles Elliott, D. D., Presb. Sem. of Northwest, Chicago, Ill.

Prof. E. Kirby Smith, University of Nashville, Tenn.

The Rev. Geo. B. Cheever, D. D., Englewood, N. J.

Prof. W. Henry Greene, D. D., Princeton, Theo. Sem., N. J.

The Rev. Wm. R. Nicholson, D. D., Philadelphia, Pa.

Prof. Taylor Lewis, LL. D., Union College, New York.

The Right Rev. John B. Kerfoot, Bishop of the Protestant Episcopal Church, Diocese of Pittsburgh.

The Rev. T. L. Cuyler, D. D., Brooklyn.

The Rev. Levi Scott, D. D., Bishop of the M. E. Church, Del.

Prof. Julius H. Seelye, D. D., U. S. House of Rep.

The Right Rev. F. D. Huntington, D. D., Bishop of the Protestant Episcopal Church, Diocese of Central N. Y.

The Rev. A. A. Miner, D. D., Pres. Tuft's College, Mass.

The Rev. Jonathan Edwards, D. D., Peoria, Ill.

The Rev. Edmund R. Janes, D. D., Bishop of the M. E. Church, N. Y.

The Rev. Henry J. Fox, D. D., Charleston, S. C.

The Right Rev. W. N. Green, D. D., Bishop of the Protestant Episcopal Church, Diocese of Mississippi.

Vice-Chancellor J. Gorgas, University of the South, Tennessee.

The Right Rev. G. T. Bedell, D. D., Assistant Bishop of Prot. Epis. Church, Ohio.

The Hon. Ellis A. Apgar, State Supt. of Public Instruction, N. J.

The Hon. A. N. Fisher, State Superintendent of Public Instruction, Nevada.

The Hon. J. H. Drummond, LL. D., Portland, Maine.

John Alexander, Esq., Philadelphia, Pa.

Charles G. Nazro, Esq., Boston, Mass.

The Hon. Thomas W. Bicknell, Commissioner of Public Schools, R. I.

James W. Taylor, Esq., Newburg, N. Y.

Wm. Getty, Esq., Philadelphia.

The Right Rev. G. D. Cummins, D. D., Bishop of Reformed Episcopal Church.

The Rev. C. G. Finney, D. D., President of Oberlin College, Oberlin, Ohio.

The Rev. T. A. Morris, D. D., Bishop of the M. E. Church, Springfield, Ohio.

The Rev. J. H. McIlvaine, D. D., Newark, N. J.

The Rev. M. Simpson, D. D., Bishop of the M. E. Church, Philadelphia.

The Rev. J. Blanchard, D. D., President of Wheaton College, Illinois.

Prof. O. N. Stoddard, LL. D., Wooster University, O.

Prof. J. R. W. Sloane, D. D., Ref. Pres. Theo. Seminary, Allegheny, Pa.

The Rev. E. R. Craven, D. D., Newark, N. J.

The Rev. Joseph Cummins, D. D., LL. D., President of Wesleyan University, Middletown, Conn.

The Rev. Stephen H. Tyng, D. D., N. Y.

The Rev. F. Merrick, D. D., LL. D., Pres. of the Ohio University, Delaware, O.

The Rev. John B. Dales, D. D., Philadelphia.

The Rev. Joseph T. Cooper, D. D., Pittsburgh, Pa.

The Rev. Dr. J. Banvard, Paterson, N. J.

The Rev. C. H. Edgar, D. D., Easton, Pa.

General Secretary: The Rev. D. McAllister, 127 North Seventh Street, Phila.

Corresponding Secretary: The Rev. T. P. Stevenson, 127 North Seventh Street, Phila.

Recording Secretary: The Rev. W. W. Barr, Phila.

Treasurer: Samuel Agnew, Esq., 1126 Arch St., Phila.

Executive Committee: The Secretaries and Treasurer of the Association, *Ex-officio*.

R. B. Sterling, Joshua Cowpland, John Alexander, James S. Martin, The Rev. S. O. Wylie, D. D., Robert Taylor, Wm. McKnight, Thomas Walker, M. McConnel, Thomas Brown, Philadelphia, Pa.

Henry Harrison, Robert B. Maxwell, Wm. Neely, Walter T. Miller, James Wiggins, Henry O'Neill, Geo. Silver, Jas. Spence, Hugh Carlisle, David Houston, New York.

The Rev. M. S. Owen, Indiana, Pa.

D. Chestnut, Pittsburgh, Pa.

Henry Martin, Cincinnati.

Whatever influence great names can impart to any cause is certainly secured in favor of this.

Mr. F. E. Abbott, editor of the *Index*, Boston, Mass., who was present at the Cincinnati Convention, and presented a protest against its aims and efforts, thus speaks of those who stand at the head of this movement:—

"We found them to be so thoroughly sincere and earnest in their purpose that they did not fear the effect of a decided but temperate protest.

This fact speaks volumes in their praise, as men of character and convictions. We saw no indication of the artful management which characterizes most conventions. The leading men—Rev. D. McAllister, Rev. A. M. Milligan, Prof. Sloane, Prof. Stoddard, Prof. Wright, Rev. T. P. Stevenson—impressed us as able, clear-headed, and thoroughly honest men; and we could not but conceive a great respect for their motives and their intentions.

It is such qualities as these in the leaders of the movement that give it its most formidable character. They have definite and consistent ideas; they perceive the logical connection of these ideas, and advocate them in a very cogent and powerful manner; and they propose to push them with determination and zeal. Concede their premises, and it is impossible to deny their conclusions; and since these premises are axiomatic truths with the great majority of Protestant Christians, the effect of the vigorous campaign on which they are entering cannot be small or despicable. The very respect with which we were compelled to regard them only increases our sense of the evils which lie germinant in their doctrines; and we came home with the conviction that religious liberty in America must do battle for its very existence hereafter. The movement in which these men are engaged has too many elements of strength to be contemned by any far-seeing liberal. Blindness or sluggishness to-day means slavery to-morrow. Radicalism must pass now from thought to action, or it will deserve the oppression that lies in wait to overwhelm it."

ALL the religious denominations of Worcester, Mass., have, through their clergy, united in deprecation of funeral display. A right move and in the right direction. At the funeral of the late John C. Green, the funeral services comprised only prayer and reading of suitable passages of Scripture; and at the obsequies of the late James Lenox, who, too, has given away his millions, the services at the house were equally simple. There were no flowers, no address, no pall-bearers, and no one was admitted unless presenting a card of admission from the family. Between such rites and the vulgar mortuary exhibitions which convert the occasion into a florist's and other display a wide chasm intervenes.—*Christian at Work*.



## BABYLON.

I CLIMBED the cliff; I crossed the rock;  
I trod the desert old;  
I passed the wild Arabian's tent,  
The Syrian shepherd's fold.  
Behind me far were haunts of men,  
Stretched into distant gray;  
While spread before me, lone and wide,  
The plain of Shinar lay,—

The boundless plain of far Linjar,  
Where long, long ages back,  
Abdallah read the silent stars,  
And wrote their mystic track—  
Where art thou, gem of the rich earth,  
City of far renown,  
The glory of the proud Chaldee,  
The green earth's ancient crown?

Where lies the lake, that, gleaming wide,  
Gave back thy hundred towers?  
Where are thy gardens of delight,  
Thy cedar-shaded bowers?  
And where, Oh! where rolls rapidly  
Thine ever flashing river,  
Past marble gates, and columned towers,  
Guarding thy walls forever?

There is no voice of gladness here,  
No breath of song floats by;  
I hearken, but the moaning breeze  
Is all that makes reply.  
Solemn and lone the silent marsh  
Spreads endlessly around,  
And shapeless are the ruined heaps  
That strew the broken ground.

Sadly above huge outlines dim,  
Sighs the lone willow bough,  
The last, last voice of Babylon,  
Its on'y music now.  
Son of Mandane, by whose hand  
The doomed city fell,  
The swift feet of whose soldiery  
Climbed tower and citadel;

Thou foundest revelry and mirth,  
Thou foundest dance and song,  
Thou foundest many a banquet fair,  
And many a joyous throng;  
Like the death-angel camest thou,  
When men were care-bereft;  
And is this lone, waste wilderness  
The total thou hast left?

Oh! glorious were her palaces,  
And shrines of fretted gold;  
There rose the fane of Merodach,  
The house of Belus old;  
And busy life was in her streets,  
Where countless nations thronged;  
Light footsteps glided through her homes,  
And mirth to her belonged.

But prophet voices murmured,  
E'en in her festal halls,  
And angel fingers wrote her doom,  
Upon the palace walls.  
At midnight came the Persian,  
Mingling amid the crowd;  
He heeded not the beautiful,  
He stayed not for the proud.

False was her fated river,  
Heedless her gods of stone;  
He entered at her open gates;  
He passed—and she was gone.  
Her place on earth abideth not,  
Memorial she hath none;  
Darkness and ruin thou mayest find,  
But never Babylon.

—Unknown.

## A WORD NEVER BROKEN.

BUILDING a bridge across the Niagara River below the Falls was once thought to be impossible. The banks of the river, as we all know, are very high and steep, the distance across nearly an eighth of a mile; and the river here boils and foams so that no boat can stand the fury of the torrent a moment. Sinking piles and building arches was quite out of the question. Yet a bridge was built—a wire suspension bridge, so called because it had to be hung or suspended by cables driven into huge blocks of granite on each bank. The cables were made of twisted wire. The bridge looked like a spider's thread.

But would the cables hold? That had to be tried. How frightened the spectators were when the engineer drove the first carriage over! The bridge quivered to the horse's tread. When he reached the middle, might not the weight snap it in two? Might not the horses grow restive, frightened? A terrible leap would that be into the raging waters two hundred and fifty feet underneath! But he crossed in safety. The bridge stood the trial. Then it had to be tried by storms. Might not a heavy gale wrench the cables from their fastenings? Gales and storms beat against it, and it stood. Might not rust eat off the wires? Time would tell; and time proved that the bridge could be relied on. "I am afraid to trust it, it looks so slender," said one of our

party, shrinking back, when we visited the Falls a year afterward. "It has been tried," said the guide; "there is no danger;" and we crossed in safety.

A new steamboat has to be tried before passengers and freight can be trusted on board. A new railroad has its trial trips before it is thrown open to the public. A few years ago, at the opening of a railroad in Missouri, a train of cars filled with people, many of them gentlemen invited by the directors, set out from St. Louis on a trial trip. On swept the train. The party were in high spirits, when in an instant—crash, crash! Timbers split, joists snapped, one terrible plunge, and down went the cars through a breaking bridge into the river below, a heap of ruins. That bridge had been trusted before it had been tried.

We usually do not trust anything until it is tried. Boys dare not skate across a river until they have tried the new ice. The swing just put up on the tree is not deemed safe for the children until the rope is tried. A tried friend is a friend worth having.

The Bible tells us of something that is tried. "The word of the Lord is tried." Its declarations are tried. It declares that "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Its promises are tried. "Him that cometh unto me I will in no wise cast out." John Bunyan, the wild tinker boy, went and found it so; John Newton, the swearing slave captain, went and found it so. And how many all over the world are ready to witness, this day, that they went to the Son of God, and found him a very precious Saviour from their sins.

"The word of the Lord is tried." But are its threatenings to be relied on? Yes; when it says, "Be not deceived; neither thieves, nor covetous, nor drunkards shall inherit the kingdom of God." Judas found it so, when it says, "The wrath of God cometh on the disobedient." Poor king Saul found it so, when it says, "Except a man be born again, he cannot see the kingdom of God." You must experience the happy change before you can enjoy the blessings of the kingdom.

"The word of God is tried." And then what? "He is a buckler to all who trust in him;" he is a sure friend. Ps. 30. In him are safety and protection from the sad effects of sin in this world, and its dreadful consequences hereafter.—*Sol.*

## CHRISTIANITY.

THERE is to be found in the religious world not only a solid, substantial, consistent, and devoted Christianity, but there is to be found also what may be termed a pretty genteel sort of evangelicism, which too well combines with the luxurious ease of the world and flesh. Such religion will not prepare the soul for sickness, death, and eternity. It will, at best, leave it a prey to most fearful doubts, or, still more to be feared, to the delusions of false peace. The way that leads to eternal life is much more narrow than many of our modern professors are aware of. The gate is too straight to allow all their trifling, and self-will, and fastidiousness, and carnal-mindedness, to press through it. The Gospel is a system of self-denial; its dictates teach us to strip ourselves that we may clothe others; they leave us hungry that we may have wherewith to feed others, and send us bare-footed among the thorns of the world, rather than silver-shod, with mincing steps, to walk at our ease amongst its snares.—*From Richmond's Letters.*

## A PERSECUTOR'S END.

THE Rev. Eugenio Kincaid states, that among the first converts in Ava were two men who held responsible offices about the palace. Some time after they had been baptized, a neighbor determined to report them to government, and drew up a paper, setting forth that these two men had forsaken the customs and religion of their fathers, were worshipping the foreigners' God, went every Sunday to the teacher's house, etc. He presented the paper to the neighbors of the two disciples, taking their names as witnesses, and saying that he should go and present the accusation on the next day. The two Christians heard of it, and went to Mr. Kincaid in great alarm, to consult as to what they should do. They said if they were accused to the government, the mildest sentence they could expect would be imprisonment for life at hard labor, and perhaps they would be killed. Mr. Kincaid told them that

they could not flee from Ava, if they would; that he saw nothing he could do for them, and all that they could do was to trust in God. He then knelt with them, and besought God to protect them, and deliver them from the power of their enemies. They also prayed, and soon left Mr. K., saying that they felt more calm, and could leave the matter with God. That night the persecutor was attacked with a dreadful disease in the bowels, which so distressed him that he roared like a madman, and his friends, as is too often the case with the heathen, left him to suffer and die alone. The two Christians whom he would have ruined then went and took care of him till he died, two or three days after his attack. The whole affair was well-known in the neighborhood, and from that time not a dog dare move his tongue against the Christians of Ava.

## UNIVERSALISM.

UNIVERSALISM is an old refuge of lies. And here let me give you a case. Being out from home in my carriage, I overtook a young man and invited him to ride. Almost immediately he told me he was a Universalist, and came out strongly in defence of his system. I said to him—"I am not well and may not live long, and I do not dare to be deceived in this matter." He said, for his part, he was sure enough of its truth. He had heard smart men say so, and prove it from scripture. I said to him—I have no objection. There is a certain train of facts which I cannot account for, if Universalism be true. I have known families, once reputed orthodox, which were then upright, moral, and justly respected. These same families I have known become loose in morals, forsake the house of God, turn to strong drink, and become fearfully vicious. Such families, I have observed, along with this change, almost always become Universalists. This is one set of facts. On the other hand, I have never known a holy, prayerful Universalist backslide into orthodoxy—forsake his Universalism and his morality and degenerate into vice and orthodoxy by one uniform and simultaneous declension. I have known men reformed from drunkenness and vice, and then become orthodox; but I have never known men reform from vice into Universalism. In short, it seems to me that thousands of facts evince a natural sympathy between vice and Universalism on the one hand, and between virtue and Orthodoxy on the other hand.—*Finney.*

## WAGES AND COST OF LIVING.

It is natural to suppose in hard times, as lately, that the relative cost of living and wages had changed in such a manner as to operate against the workingman. This may be true in individual cases, but industrial history goes to show that the reverse is true. A short time ago a table of wages and the cost of living was published. This gave in detail a statement with the prices of staple articles of commerce, covering a period of over six hundred years, up to the present time. In this table we are informed that in the thirteenth century the average wages did not exceed fifty cents a week, and the highest class of mechanics did not receive eighty cents a week. During the next century the increase was not fifteen cents. Since that time the increase has been graded until the last century, when the average wages reached \$1.90 a week. At present the average labor in the same countries reaches \$4.00 per week. This refers more particularly to farm work, which may be taken as an indication of other vocations. Going back again to the thirteenth century, we find that the price of wheat averages seventy-one cents a bushel, or an equivalent for eight and a half days' labor. At present wheat at wholesale is worth in Europe about \$1.50, or two and a half days' labor. Meat has trebled in price during the past six centuries, while wages have increased sevenfold, and this applies not only to meats, wheat, etc., but also to other articles of commerce, many of which were in those days so dear as to be regarded as luxuries, but which now are considered necessities, and within the reach of the poorest in the land. It also shows that these changes are more marked in countries where there is the greatest tendency to produce labor-saving machinery.

NOTHING will more mightily convince a man of the truth of religion than to mark the difference in one's feelings when he does a kind deed and when he does a mean one.



## THOUGHTS ON BAPTISM—NO. 6.

## BAPTISM OF THE EUNUCH OF ETHIOPIA.

In regard to the facilities for immersing on the route from Jerusalem to Gaza, the following is the result of Mr. Samson's own observation:—

"Starting now from Jerusalem on the route thus indicated, let us view the facilities for immersion along its course, and especially at the spot where history has fixed the eunuch's baptism. Proceeding on horses at the ordinary rate of three miles an hour, in two hours and thirty minutes we reach the three immense pools of Solomon, from which water was conducted to Jerusalem. In Christ's day they were little lakes of water, for the three cover about three acres of ground, and when filled they furnished all needed facilities for immersion, lying open, as they do, and in a retired valley. Even now, such is the quantity of water in the lower pool, that a more convenient place for the sacred ordinance could hardly be desired. Proceeding thence over hill and dale, and through one long valley, which, from the number of its wells, the muleteers call *Wady el-Beer*, the Valley of Wells, in one hour and fifty minutes more we stopped on a hillside to water our horses, and to drink at a large reservoir with an arched roof, from which the water is drawn up with a bucket. Of this place Dr. Robinson says: 'The road up the ascent is artificial; half way up is a cistern of rain-water, and an open place of prayer for the Mohammedan travelers.' At this spot, immersion would not be difficult. Descending thence into the fine valley before us, crossing it, and ascending on the opposite side, in thirty-five minutes more we reached the ruins of an ancient town, which our muleteer calls *Howoffnee*, but which Dr. Robinson has marked *Abu Fid*; mentioning 'olive trees, and tillage around, and a reservoir of rain-water.' This reservoir lies in the open field, with a grassy brink around it. It is fifty or sixty feet square, and it is now, in the last of April, full of water, the depth being apparently from three to five feet. It is evidently ancient, the walls being built up of large hewn stones. A fitter place for immersion could not be desired. Proceeding onward, through a country quite open and considerably cultivated, in one hour and five minutes we reach, at the foot of a long, steep hill, the ruins of a fortress or church on the left of our road. . . . In front of the fortress by us is a fine gushing fountain of sweet water, and broad stone troughs in which we water our horses. This spot has been fixed on by Dr. Robinson as the *Bethsur* mentioned by Eusebius and Jerome as the place where the eunuch was baptized. . . . The ground in front of the fountain and of the structure behind it is so broken up and covered with stones, that it is difficult to determine what was once here. There is now a slightly depressed hollow with a sandy or gravelly bottom. It is hardly conceivable that, in the days of Herod, the fountain builder, this most favorable spring should not have been made to supply a pool in this land of such structures; and even now water sufficient to supply such a reservoir flows from the troughs and soaks into the soil."

Omitting notice of all other places, we give evidence only in regard to the route traveled by the eunuch "from Jerusalem to Gaza," as on this there has been so much doubt and misapprehension. We find:—

1. The word *eremos* (desert) signifies an uninhabited region, and not necessarily an arid, barren plain. Proved also by Matt. 14.

2. The route traveled by the eunuch is a land of hills and dales, mountains and valleys, much of it fit for cultivation.

3. There are on this route numerous springs and pools of water; some of the pools are open to this day, while appearances indicate that others were open in the days of the Saviour.

This shows how needlessly wrong it is to doubt against the plain language of the Scriptures.

## ONE BAPTISM OR THREE BAPTISMS.

There are those who affirm that three immersions ("trine immersion") are necessary to the full consummation of the ordinance; and they are accustomed to refer, with great confidence, to the practice of certain people or churches, as proving the correctness of their views. We have no regard whatever for the practice of churches, except wherein they conform to the specified requirements of the sacred word. Neither age nor popular consent gives warrant to error. Our inquiry is not, What has been practiced? but, What

is truth? We care nothing for what people *have done*, but for what they *ought to have done*. We know that many grievous errors were brought into the church at a very early age. But we have no more confidence in, or respect for, a practice or an institution which can be traced to the darkness of the third century, than if it could be traced only to the fifteenth century. "What say the Scriptures?" is our sole inquiry.

But it is urged thus: "The Greek Church practice trine immersion, and we ought to give place to them in the understanding of their own language." We reply to this, There is no mention of trine immersion in the Greek of the New Testament. There is a commandment to be *baptized* (*baptistheto*), and the Greeks, in obedience to this precept, are *immersed*. So far we safely trust their knowledge of the Greek tongue. But the Greek also says, Eph. 4:5, there is one baptism (*hen baptisma*), and if they depart from this and practice *three baptisms*, then they depart from the text of their own language, and we may not follow them. For *trine immersion* is nothing else but *three baptisms*, as the following will show:—

1. They who practice trine immersion never sprinkle; they agree with us that the Greek word is properly translated *immerse*; and therefore we are agreed that baptism is equivalent to immersion. Hence, if Eph. 4:5, were translated throughout, it would read, "One Lord, one faith, one immersion." Therefore their system is clearly contrary to this scripture; for they really have three baptisms. To reply as they always do, that they have *one baptism with three immersions*, is only to contradict their own avowed faith, that baptism is immersion. For if baptism is properly translated immersion, then the expression, "one baptism with three immersions," is as much of a paradox as if they said, one baptism with three baptisms, or one immersion with three immersions. This is certainly so, unless we admit that baptism is not identical with immersion. But if we do this we concede the entire ground, and the question of *mode* has yet to be settled; that is, it will remain to be proved that immersion, and that only, is baptism.

2. It does not appear reasonable that three baptisms are required because there are three names given in the commission. That view involves too much separation of Father, Son, and Holy Spirit. Even in commercial transactions, anything done by an agent for a firm of three parties is done once for them all; as a debt of one thousand dollars could not be collected three times, once for each one of the firm, if *one thousand* were the sum specified. But the union of a firm in business comes far short of representing the unity existing between the Father, Son, and Holy Spirit; and *one baptism* is the specified requirement.

3. It is not correct to claim that the ellipses of the language of the commission can only be supplied by the reading, "Baptizing them in the name of the Father, and baptizing them in the name of the Son, and baptizing them in the name of the Holy Ghost." It is against the fact of Scripture and the analogies of language. Separately baptizing in each name is *three baptisms*, and it cannot be denied. As to analogy, we read that Jesus will come in his own glory, and in his Father's, and in that of the holy angels. Their method of argument would make it read thus: "When he shall come (once) in his own glory, and come (twice) in the glory of his Father, and come (three times coming) in the glory of the holy angels." But that is not the truth. It is but *one coming* in the three-fold glory.

There is full better reason to affirm on Ex. 3:6, that there are *three Gods*,—"the God of Abraham, and the God of Isaac, and the God of Jacob." There is a just difference between *the use* and *the abuse* of language, and all should recognize it.

4. But, again, their practice is not consistent with their theory. They insist that three immersions are necessary to one baptism. Then if we read the commission as they do, and apply the definition of baptism as they claim it, it will stand thus: baptizing them (thrice immersing) in the name of the Father, and baptizing them (thrice immersing) in the name of the Son, and baptizing them (thrice immersing) in the name of the Holy Ghost. And thus nine immersions are necessary to fulfill the commission! They cannot possibly avoid this conclusion unless they acknowledge that they properly and truly baptize in each name by one immersion in each name, which is to say that one baptism is truly admin-

istered by one immersion, which is fatal to their theory.

5. Heb. 6:2, is quoted by them ("doctrine of baptisms") as proof that there is a plurality of baptisms. But if this is proof in point, why do they deny that they practice three baptisms? and what is the necessity for their inventing the paradoxical expression of "one baptism of three immersions"? The text quoted is truth, but not in the sense in which they take it. The Scriptures speak of one baptism of water and one baptism of the Spirit. To admit of *three of one kind* most surely contradicts Eph. 4:5. Whether Eph. 4:5, speaks of the baptism of water or of the Spirit, it certainly proves that there is but one of the kind of which it speaks.

6. Paul, in Rom. 6:3, says we are baptized into the death of Christ, or planted in the likeness of his death. 1 Cor. 15:3, 4, says that Christ died for our sins, was buried, and rose again. This is the order. And that it is this to which the apostle refers in Rom. 6:1-3, is plain, for he gives our baptism or *burial* as proof that we are *dead*; he makes death (very properly) precede the burial. We inquire, then, did Christ die three times? We insist that he died as often as he was buried. And if we are buried three times, we are not planted in the likeness of his death; for he died and was buried but once. This is decisive on the subject.

Whether a person should be buried *face downward*, as the trine immersionists baptize, may be, perhaps, a matter of taste, but we think no such method of burial was ever known. One author says we cannot safely appeal to custom in this matter, because the Romans cremated or burned the dead instead of burying them! But the *Saviour was not cremated*, nor was this a custom with the Jews. Could it be shown that Jesus was laid in the grave face downward, there would be some show of reason for that practice. But we do not think he was; nor do we think burial in that manner is at all seemly, and we shall ever follow that which appears to be a more proper way.

EDITOR.

## "I AM STRONG IN HIM."

THE other day I was requested by a brother minister, who was unwell, to go and visit a dying child. He told me some remarkable things of this boy, eleven years of age, who, during three years of sickness, had manifested the most patient submission to the will of God, with a singular enlightenment of the Spirit. I went to visit him. The child had suffered excruciating pain; for years he had not known one day of rest. I gazed with wonder at the boy. After drawing near to him, and speaking some words of sympathy, he looked at me with his blue eyes—he could not move—it was the night before he died—and breathed into my ear these few words: "I am strong in Him." The words were few, and uttered feebly. They were the words of a feeble child, in a poor home, where the only ornament was that of a meek and quiet, and affectionate mother; and these words seemed to lift the burden from the very heart; they seemed to make the world more beautiful than ever it was before; they brought home to my heart a great and blessed truth. May you and I and every one else be "strong in Him."—*Dr. McLeod*.

## THE CROSS.

AH, but let me put it in other words than you have stated it. You say, if you follow Christ you will be persecuted. And does not the word of God tell you the same? And is it not expressly said, "He that taketh not up his cross and followeth not after Me cannot be my disciple?" Did not the apostle say, "He that will live godly in Christ Jesus must suffer persecution"? What! is nature to be changed for you? Must the apostles and the martyrs endure and suffer great things, and are the little trials that you have to bear to be valid excuses for you? No, by that host who waded through slaughter to a throne—the slaughter of themselves—no, by the men who wear the crowns which they have won on racks and stakes, I pray you do not think that this shall be any excuse for you at God's great day. Or, if you think that it be an excuse that is valid for you now, remember if you reject Christ you reject the crown. If you cannot bear the reproach of Christ, neither shall you have Christ's riches. If you will not suffer with him, neither shall you reign with him.—*Spurgeon*.



## KISSING AND CLEAVING.

"ORPAH kissed her mother-in-law; but Ruth clave unto her." The kiss was good; but the cleaving was better. Orpah showed that she had enough affection for the sad old mother of her dead husband to give her a kiss, but she had not enough to quit her native land, and go with her to the land of God's people. One could give what was cheap and easy; she was not ready to make the sacrifice that cost something. In this pathetic little touch of human history, pictured to us in the matchless story of the Moabitish woman, we see a parable that illustrates thousands of experiences in our own days. To "salute" Christ by an act of public profession at His table is easy. It usually costs but little; for in these times it requires no great self-denial to join a Christian church. It may even be a popular step, and give credit and currency in society. No "spoiling of goods" or dungeons await a profession of Christianity in America, as it once did in Asia Minor and in Rome.

It cost something for Ruth to cleave unto Naomi. We always feel glad that she could not have foreseen the handsome estate and rich kinsman that was waiting for her at Bethlehem—for that would have subjected her to the suspicion of selfish motives in her choice. She acted from principle, and with no hope of earthly reward. "Thy people shall be my people and thy God shall be my God," was a noble confession of faith. The beauty of it lay in the fact that she carried it out, and took the decisive steps that showed her heart and conscience was in what she said. The glowing excitements of a revival commonly fill up our church memberships with not a few Orpahs among the godly-minded Ruths. In a little while the Orpahs are back in the world again, to their own sin, and the church's sorrow. Profession is easy; then comes the test of performance. Revivals cover the threshing-floor with sheaves. The duller and more monotonous seasons that come afterwards winnow out the wheat from the chaff. In this solemn and significant fact lies the reason why, with all the occasional large gatherings, the actual working force of Christians increases so slowly.—*T. L. Cuyler.*

## GOD A REFUGE.

It is hard to keep the helm up against so many cross-winds as we meet withal upon this troubled sea of life. I therefore cast all my concerns on the Lord. In the midst of painful events, I say with myself, Is this an affair in which God will not choose for me? or is it an affair in which he will choose otherwise than well? Can infinite wisdom be mistaken? Can perfect goodness intend me evil? Have I left my eternal interests with God, and can I not trust him with those of time? I find that while faith is steady, nothing can disquiet me; and when faith totters, nothing can establish me. If I stay myself on God, and leave him to work in his own way and time, I am at rest, and can sit down and sleep in a promise, even when a thousand troubles rise up against me; therefore, my way is not to plan beforehand, but to go on with God day by day. "Sufficient unto the day is the evil thereof."—*Leaflet.*

**JOSEPH IN EGYPT.**—Mr. Brugsch, a German, who has spent many years in Egypt, and is familiar with the language of the hieroglyphics, finds therein many proofs of the accuracy of the Bible account of Joseph's life in Egypt. Pharaoh has proclaimed before him "bow the knee," a word still retained in the hieroglyphic dictionary, and adopted by the Egyptians to express their feeling of reverence at the sight of an important person or object.

He bestowed on Joseph the high dignity of a Zophnatpaneakh, "governor of the Sethroitic name." The offices which Joseph attributed to himself, before his family, were of Egyptian origin, and well known at that time. The name of his wife is pure Egyptian, and almost entirely confined to the old and middle empire. The father of his wife is a pure Egyptian.

Mr. Brugsch finds also the record of a famine in the inscriptions, which, as famines were almost unknown in Egypt, he thinks must be identical with the one recorded in Genesis. A hieroglyphic record reads, "I collected the harvest, a friend of the harvest-god. I was watchful at the time of sowing. And now when a famine arose, lasting many years, I issued out corn to the city to each hungry person."

## The Sabbath School.

## THE TEACHERS' MEETING.

**THERE MUST BE ONE.**—There cannot be unity without it. There cannot be any good teaching generally prevalent without it. If there is no Teachers' Meeting, the Superintendent should bend his first efforts to have one. It is a very first essential to success.

**WHAT IT IS FOR.**—First of all, to keep alive the interest and earnestness of the teachers. To stimulate them to diligent and earnest work. To give them counsel in regard to the management of their classes. To help each one to understand the lesson. To give each teacher the benefit of the sympathy of all the rest. To train teachers in method in teaching. It is the heart and soul of the school; and, as a rule, the most interested and benefited classes are those whose teachers attend the Teachers' Meetings most regularly.

**HOW OFTEN.**—Once a week, if possible. But the Superintendent must not undertake impossibilities. If the teachers cannot be gotten together once a week, on account of the multiplicity of other engagements, they should at least meet once in two weeks. But the pastor should take care that other meetings are not placed above this. Neither the weekly prayer-meeting, nor, indeed, any other of the week evening meetings compare in importance with that one where the "workers" of a church prepare themselves for the church's greatest work. As a rule, a weekly meeting is better sustained than any other.

**PERSEVERANCE.**—It is the hardest thing about the school to do. To sustain the Teachers' Meeting will tax all the Superintendent's patience and perseverance. But if he begin with a firm conviction of its importance, he will never cease to strive for the accomplishment of this good end—an end rarely ever perfectly attained.

**MEANS.**—There are some means of securing a good attendance, which must be observed. 1. Never regard a meeting as a failure if there are two present. If but few attend, make the meeting more interesting than ever. 2. Talk about it, insist upon it, and always mention it to absent teachers in such a way that they will feel that they were missed. 3. Always have something to give your teachers at the meeting—*make it worth attending.* 4. Begin promptly, and close early. 5. Put your heart and soul into the meeting.

**THE LEADER.**—The Superintendent is the true leader. During the time devoted to lesson-study he may give place to his pastor, or some one else, if better adapted to the work than he is himself. But the Superintendent should always have general charge, and it is far better that he should conduct it throughout, unless in some special cases.

**HOW CONDUCTED.**—Never monotonously. It is usually better to give the first half of the meeting to the study of the lesson. This should never be allowed to wander on without purpose. Do not allow curious discussion. Politely shut it off. There are three great points to be brought out. 1. What are the difficulties to be explained? 2. What are the practical lessons to be enforced? 3. How should this lesson be taught? It is often well, after the lesson, to have ten or fifteen minutes of free, social conversation. It makes the teachers acquainted with each other, and makes the meeting free from stiffness. There are then two or three inquiries which should be made in regard to the school. Do not propose more than one or two on the same evening. 1. Are there any suggestions to be made in regard to the general management of the school? This should be asked not oftener than once a month. The counsel given should never be in the way of dictation to the Superintendent, but should be carefully heeded by him. 2. How is the attendance in your class? 3. What do you find to be the best way of securing constant attendance? 4. Do you visit your scholars? 5. Is there any religious interest in your class? It is often best to ask different questions of different teachers. Very frequently it will be found best to ask the general question: How do you get on in your class? Or, What is the state of your class? The closing of every meeting should tend to bring back the teachers to a sense of their responsibility. Apply some thought in the lesson to your own heart, and that of your teachers, and then engage in prayer. Let the closing prayer be brief. Let it breathe the burden of the souls of the school. It should always be offered by the Superintendent.

Call on others to open, but let the Superintendent close.

**WHERE.**—At the most convenient place. Sometimes at the houses of teachers, sometimes in some room connected with the church or chapel in which the school meets.

**RESULTS.**—If one teacher comes, if one class is better taught, if one soul is saved, through the quickening influence of the meeting, then it is not in vain that you have labored.—*E. Eggleston in S. S. Manual.*

## THE S. S. WORK IN SOUTHERN CALIFORNIA.

At our Lemoore camp-meeting considerable time was devoted to the Sabbath-school work. The schools in that section of the State were well represented at the meeting, and all present seemed to take a lively interest in this branch of the work. We have never attended a meeting where there was more cheerful readiness to engage in the work, or a more hearty response to every effort to make the meetings interesting and profitable. The regular schools, held each Sabbath morning, were the most quiet and orderly camp-meeting Sabbath-schools we have enjoyed. Of the one hundred and fifty members nearly one third were children, and the animated recitations showed that the limited time for the preparation of lessons had been well employed.

From the report of the secretary, J. M. Loveland, we take the following:—

"The first meeting held Friday afternoon, being necessarily brief, was occupied mostly in making arrangements for the school in the morning. Seventeen teachers were chosen and assigned positions in various parts of the tent. In the morning these were in their appointed places twenty minutes before the time ready to welcome their scholars, many of whom also came early, so that everything was in order ready to begin the school promptly at nine o'clock. About one hundred and fifty joined in the exercises. The lessons used were the regular lessons for that Sabbath in the *Instructor and Lesson Sheet*, and lesson fifty-eight in "Bible Lessons for Little Ones No. 2." In the S. S. meeting held during the week, the best methods for teaching and studying the lessons were quite fully discussed. Several brethren of extensive experience in teaching day school made strong pleas for the use of illustrations in teaching and studying. It is largely through the eye that the mind, especially of the child is to be reached. Grown people often take advantage of the power of illustration in conversing with each other. They have learned that if they would have what they are saying make an impression on the one they are addressing they must in some way draw the attention of the eye. How much more important is this if one would interest children.

"A committee on resolutions was appointed and a committee to advise in regard to the best lessons for the schools in their districts. This committee recommended the adoption of the lessons suggested in the circular sent to each school by the committee appointed at the general meeting at Oakland.

"Resolutions were passed recommending that a meeting of the officers and teachers of each school be held at least once a month to consult about matters pertaining to the interest of the school; also that it is the duty of teachers to provide themselves as far as possible with all the helps which will conduce to their efficiency. From the amount of Bible geographies, dictionaries, atlases, etc., which the brethren carried away with them, we judge they intend to carry out this resolution. It was also recommended that a Sabbath-school council be held in connection with each District Quarterly Meeting.

"The Sabbath-school on the second Sabbath of the meeting was conducted very much the same as the previous Sabbath. The general exercises in the children's division were conducted in a very interesting manner by Bro. Traber. The lesson was charted out on the blackboard, and the facts so arranged that by going over the lesson three or four times, first bringing out a few main points, and afterward more particulars, the children were soon able to give the whole story in their own words."—*W. C. WHITE.*

SCHOOL exercises must be varied. Do not ever let them become monotonous. Let them always be suitably short.



## The Signs of the Times.

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

JAMES WHITE,  
J. N. ANDREWS,  
URIAH SMITH,

EDITORS.

J. H. WAGGONER, RESIDENT EDITOR.

OAKLAND, CAL., FIFTH-DAY, MAY 20, 1880.

### MATTHEW XXIV.

A STRIKING point of similarity between Matt. 24 and those parts of the book of Revelation which refer to the closing scenes of this dispensation, is that which refers to the working of miracles to deceive. These are the words of the Saviour:—

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if possible they shall deceive the very elect." Matt. 24:23, 24.

In Rev. 13:11-17 is a prophecy of these wonders, wrought by a certain power called the beast with two horns like a lamb, by means of which he deceives the world, and fastens upon the people a system of false worship. Against this work of deception and falsehood, God causes a warning to be proclaimed, which is found in chap. 14:9-12. And this warning is given just before the Son of man appears to reap the harvest of the earth, which takes place at the end of this dispensation. See Matt. 13:38, 39, and Joel 3:9-15.

These miracles are again shown at the very conclusion of their work, in Rev. 16:12-14. Here also is shown the object of the deception which is wrought by "the spirit of devils working miracles." It is to gather the kings and the people of the earth to the battle of the great day of God Almighty. And at this point of time the Saviour says, "Behold, I come as a thief. Blessed is he that watcheth."

The "great day of God," mentioned in this text, is that "day of the Lord," "day of his wrath," or "day of the Lord's anger," so often spoken of in the Scriptures, and which immediately succeeds the day of salvation." By comparing the texts to which reference has now been made, it evidently appears that Matt. 24, refers to the same period of time that is referred to in Rev. 13, 14, and 16, Matt. 13:38, 39, and Joel 3:9-15. The deceptions are put forth and the world is deceived, the Son of man appears, the harvest is reaped, the battle is fought and the enemies of God are overthrown.

#### OBJECT OF MATT. 24.

Now we have a most important consideration to present to the minds of the readers. We think we have given, in articles written some time since and in these of more recent date, facts and reasonings to prove that the coming of the Lord, mentioned in Matt. 24, is a literal, personal, visible coming. We have no idea that these facts can be controverted, or that these reasonings can be refuted. But if the question be asked to us, Do you, then, believe that the instruction of this chapter was given to prove that the second coming of Christ will be literal and personal even as his first was? we answer, No; we do not. No such object was in view; no question concerning the nature of his coming was asked. Mark well this point. The disciples did not ask him, Master will you actually come to this world again, that we may behold you personally as we see you now? No, no. This was not yet a matter of query. The Universalist or spiritualizing view of the second coming was not yet invented. Nor did the Saviour say, When ye see these things, then ye may know that my coming is personal and visible.

The question was, "What shall be the sign of thy coming, and the end of the world?" It was a question concerning a certain event, and the time of its fulfillment; and the answer was to this question, and to no other. And to this it was direct. "When ye shall see all these things, then know that it is near, even at the doors."

Thus is shown the great mistake made by a majority or those who study this chapter. They appear to think that the sole object of the Saviour was to guard his followers against the idea that they can know anything about the time of his coming. But to the contrary he leads our minds down through a series of events and signs with the special object that we may know the time; not, indeed, the day nor the hour; but the time when it is near—very near,—even at the doors.

Verse 36 is only perverted when it is used to justify the oft-repeated assertion, that "we cannot tell anything about the time of the Lord's coming." When our opposers quote this verse, we accept its statement fully and cheerfully. They seem to have exceeding strong confidence in our Saviour's words, that we cannot tell the day nor the hour. We have equal confidence in this declaration. But will they accept, with the same confidence, the statement in verse 33, which gives assurance that *we may know when it is near*? If they accept this as they do verse 36, then the controversy of this chapter is ended. If they do not accept it, but still insist that we cannot know, then how can they consistently claim to be believers of the Saviour's words? We invite all readers to look candidly at this point, and answer to their own hearts before God this question, For what was the instruction of this chapter given? If the Lord did not intend that his people shall know anything about the time, what is the meaning of his words in verse 33? He says we may know when his coming is near, and we have too much reverence for, and fear of his word to contradict him.

And more than this, we believe that verse 33 is not merely *instructive*, but also *preceptive*. It contains, not only a statement, but a commandment. It does not barely inform us that we may know, but it commands us to know. The Saviour spoke in the imperative; and therefore no one can justly claim exemption, and say, it makes no difference whether we know, or do not. To say that we cannot know, is to slight the words of the Lord. To refuse to diligently and prayerfully search in order to know, is to disobey the Lord's commandment. Reverence, humility, and a spirit of obedience, all call for a careful examination of our Saviour's teachings, and a reception of the evidence of his near coming.

And this view is yet further confirmed by the illustration of the case of Noah. "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Verses 37-39. This shows that *we cannot innocently be ignorant on the subject of the Lord's soon coming*. It will be a terrible calamity in that day to those who do not know, even as it was to the world in the days of Noah because they did not know of the approaching time of the flood. If they had had no means of knowing they would, of course, have been innocent, and have escaped destruction.

But they might have known, for Noah warned them by his preaching, and yet more forcibly in building the ark. In this "he condemned the world." Heb. 11:7. He proved his faith by his works. They proved their unbelief, and were justly condemned. They turned away from his warnings, and forgot his words, and so the flood came when they did not expect it—they did not know,—and took them all away. *So will it be when the Son of man is revealed.*

### THE SIN OF WITCHCRAFT.

(Continued.)

BUT let us further consider the question of Samuel's presence. If he were actually present, and this manifestation was not a satanic representation of him, he must have come, 1. As an immortal spirit from glory; or, 2. He must have been raised from the dead, and therefore been present with his own flesh and bones.

But the first of these views must be abandoned, for, 1. An immortal spirit from the realms of glory could not come up out of the earth. 2. Nor would such an one begin his work by a private communication with the witch. 3. It is moreover incredible that the incantations of her satanic craft should enable her to see such a holy being while Saul could see nothing.

Let us see if the second view is any less open to objection. The fact that this reputed Samuel arose out of the earth before this woman, as an old man covered with a mantle, may be supposed to substantiate the idea that Samuel was present with his own flesh and bones. Before disproving this view of the case, several questions concerning it may well be asked: 1. Samuel was buried in distant Ramah. See verse 3. How could he come out of the ground in Endor? 2. Can it be believed that he was raised by God to talk with Saul upon the devil's own ground? 3. Would such a man as

Samuel, who held witchcraft as a heinous sin, 1 Sam. 15:23, before beginning his message to Saul, first hold private converse with this wicked woman in the midst of her incantations? 4. And what became of this old man thus raised from the dead? Did he go through the pains of a second dissolution? He might in such case well complain of being disquieted and brought up by Saul. Verse 15.

But there is one important fact that settles this question of Samuel's resurrection. Had Samuel been present in his own flesh and bones, and not as a matter of enchantment or sorcery, Saul would have seen him as well as the woman. That Saul could not see him is convincing proof that Samuel was not raised from the dead. He must have been raised—if raised at all—by God or by Satan. But the devil cannot raise the dead; and it is certain that the God of Heaven would not raise his servant in answer to satanic incantations.

We are therefore brought to the conclusion that Samuel was not present either as an immortal spirit from the third Heaven, or as resurrected from the dead. And therefore the conclusion is inevitable that this Samuel is no other than the familiar spirit personating the man of God. Saul had asked the God of Heaven to speak to him by his prophets; but for his wickedness this was refused. This time he asked Satan to send him Samuel; and Satan was not slow to answer the prayer by sending such a Samuel as he could produce. And now let us hear what this Samuel, produced by Satan, had to say:—

"And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore, then, dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me; for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David; because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hand of the Philistines; and to-morrow shalt thou and thy sons be with me; the Lord also shall deliver the hosts of Israel into the hand of the Philistines. Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel; and there was no strength in him; for he had eaten no bread all the day, nor all the night."

The first words of this so-called Samuel are remarkable. He does not wait to hear Saul's request, but asks Saul in a petulant manner what he has disturbed him for, to bring him up. This is an acknowledgment on the part of this reputed Samuel that he had come through Saul's act of seeking Satan. It is not holy Samuel, sent by God; but is that kind of Samuel that Satan could send. And observe, he does not represent himself as coming down from the courts of glory, but as coming up from the regions below. Those who think that Samuel was actually present from the heavenly Jerusalem may explain how wicked Saul could be present with him the next day. Verse 19.

Saul relates to Samuel his sore distress. And now behold the result of serving Satan, and then calling upon him for help in the day of dire extremity. Satan flatters men during all the time in which they can repent, telling them the path in which they are walking is the path of the righteous; or, if it is not, it is just as good as that of the righteous, and will end at last in Heaven; or, if it be not just right, there is plenty of time for repentance, and that they may safely neglect it for many years. But when the last hours of their probation are expiring, he comes upon his victims with overwhelming power, telling them that it is now too late, and drives them to despair by repeating the history of their sins, until, perhaps, they take their lives with their own hands. Such was the case with Saul. Satan led him to despise the warnings of the prophets, and to presume upon the mercy of God, till the very hour of his extremity was upon him, and then, by rehearsing his sins, and provoking him with David's certain triumph over him, and extinguishing every hope, both for this world and the next, he drives him to utter despair and immediate suicide. He tells him,

1. The Lord is departed from thee, and is become



thine enemy; i. e., there is absolutely no hope in your case.

2. The Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David. This was a keen thrust to such a man as Saul.

3. Your ruin was made sure by your sin in the memorable expedition against Amalek.

4. Your army will suffer a terrible defeat in the coming battle, and yourself and sons will be slain.

And now let us follow Saul to the battle. We cannot, indeed, say whether it came on the following day, but it was not delayed long. His army was defeated with a terrible slaughter, his sons were slain, and Saul, in utter despair, killed himself with his own sword. See 1 Sam. 31. Such was the result of his seeking to one that had a familiar spirit. But before we take leave of this extraordinary case, let us hear what is said of it by that sacred writer who makes the only other mention of it.

1 Chron. 10:13, 14: "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it; and inquired not of the Lord; therefore he slew him, and turned the kingdom unto David the son of Jesse."

It is worthy of observation that this passage names the familiar spirit as the one that Saul conversed with, and says not one word about Samuel, in whose form and dress he came, and under whose name he completed the ruin of Saul. It was the familiar spirit that he inquired of, and that held discourse with him. This is made very manifest by quoting this text without the supplied words: "For asking of a familiar spirit to inquire. And he inquired not of the Lord." It was the familiar spirit, therefore, and not the Lord through Samuel, with whom Saul conversed.

The sin of witchcraft, or the dealing with familiar spirits, consists, therefore, in holding intercourse with Satan under the name of conversing with the dead. And observe how completely, under such circumstances, men put themselves under the power of Satan.

With hearts wounded and bleeding under some great bereavement, they call up their dear departed. And when their peculiarities are exactly reproduced, and when little tokens of friendship, which were known only to the inquirer and to the departed, are brought out, and matters best calculated to awaken all the fond remembrances of the past are called up, so that the inquirer becomes satisfied that he is conversing with his dearest friend, who now knows a thousand times more than himself, he is not only thrown off his guard, but captivated by Satan, and caused to believe the doctrine of devils; for certainly, as he thinks, his dearest friend cannot deceive him.

J. N. A.

(To be Continued.)

## SYNOPSIS OF THE PRESENT TRUTH.

### NUMBER EIGHTEEN.

#### AN INQUIRY CONCERNING THE SANCTUARY.

We have now reached a point in the course of our investigation, where we are led to inquire, What is the Sanctuary, and what is the nature of its cleansing? We have briefly noticed the mass of testimony that clusters about, and centers in, 1844, as the termination of the prophetic periods; and whatever were our expectations of the events to transpire at that time, it is certain that all the ground we had upon which to base them, so far as the prophecy of Daniel 8 is concerned, was the declaration of the angel to Daniel, "Then shall the Sanctuary be cleansed."

We have seen that the evidence which determines the commencement and the reckoning of the 2300 days, so as to bring their termination in the year 1844, can neither be annulled nor evaded; consequently the efforts that have been made by two classes, the one to remove the original date for the commencement of the days, and the other to render them null and void, by disconnecting them from the 70 weeks, have no light nor truth in them. We say, therefore, that the subject of the Sanctuary as it was then held, demands a reconsideration.

The course of reasoning, by which we were led to look for the personal appearing of the Lord at the end of the days, by considering the earth, or some part of it, the Sanctuary, and its cleansing a regeneration by fire, to be preceded by the coming of the Son of man, has already been noticed. Was this incorrect? In determining this, the first thing to be ascertained is,—

*What is the Sanctuary?* To learn what the Sanctuary now is, it will be necessary to inquire what has been recognized by the Bible as the Sanctuary, in times past. The apostle Paul in his epistle to the Hebrews, introduces the subject fairly before us. In chap. 8, he contrasts two covenants, the first and the second, the old and the new, under the latter of which we now live. He then speaks in chap. 9, as follows:—

"Then verily the first covenant, had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table and the show-bread; which is called the sanctuary; and after the second vail, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant, overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy-seat," &c. Verses 1-5.

The Apostle here tells us that the tabernacle, thus ordained, was the *sanctuary* of the first covenant. Turning back to the records of the times during which the first covenant was in force, do we find any mention of such a building as is here described by Paul? Yes, the most explicit. Let us briefly notice it:—

The word of promise which God had left for the children of Israel, while buried in Egyptian bondage, that he would surely visit them, and bring them out of the land of Egypt, [Gen. 50:24] had been fulfilled. In the song of triumph which Moses sung upon that occasion, he said, The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation. Ex. 15:2. In this we receive the first intimation of that building which God would afterwards cause to be erected, that he might dwell among his people. In verse 17 of the same chapter, is the first occurrence of the word *sanctuary* which we find in the Bible.

Pursuing the sacred record we find in the twenty-fifth chapter of Exodus and onward, more definite information respecting the sanctuary; namely, the commission which God gave to Moses for its erection. In the third month after their departure from Egypt, the children of Israel came to the wilderness of Sinai. There Moses was called up into the mount to an audience with his Maker. He remained there forty days and forty nights. During this time he was shown the pattern of the sanctuary and all its sacred vessels, and received full instructions concerning them.

A particular description of the tabernacle, as erected by Moses, we need not enter into. It is minutely set forth in Exodus, chaps. 25-31. Suffice it here to say that it was a structure of extraordinary magnificence, formed of upright boards overlaid with gold, thirty cubits long, about ten in width, and ten in height. At the east end, which was the entrance, there were five pillars of shittim wood, whose chapters and fillets were overlaid with gold, having hooks of gold, standing on five sockets of brass. Over the tabernacle thus erected were thrown four different coverings. The first and inner curtain was composed of fine linen embroidered with figures of cherubim, in blue, purple, and scarlet. This formed the magnificent ceiling. The second covering was made of goat's hair; the third of ram's skins dyed red; and the fourth and last, of badgers' skins. The east end was enclosed with a richly embroidered curtain, suspended from the pillars before mentioned.

The sacred tent was divided into two apartments by means of a vail suspended from four pillars of shittim wood overlaid with gold, set in sockets of silver. In what proportion the Sanctuary was thus divided, we are not informed, but it is supposed to be the same as was afterwards observed in the temple. 1 Kings 6.

In the first apartment, or holy place, were three things worthy of notice: the golden candlestick, the table of show bread, and the altar of incense. In the second apartment or most holy place, were also three things to claim attention: the ark, the mercy-seat, and the cherubim. It was above the ark, over the mercy-seat, between the cherubim, that God manifested his presence, and from whence he communicated with his people. Ex. 25:22. And so David prays, "Thou that dwellest between the cherubim, shine forth." Ps. 80:1.

It is to be observed that neither the holy nor most holy place had any window; hence in the first apartment there was need of the candlestick with its seven lamps; and in regard to the second where God dwelt, Solomon said, "The Lord said that he would dwell in the thick darkness." 1 Kings 8:12.

Before the door of the tabernacle was placed the brazen laver, and the altar of burnt offering, and around the whole was erected the court with its curtains of fine twined linen.

In the second year after Israel had departed from Egypt, in the first month, on the first day of the month, the tabernacle was reared up. And Moses spread abroad the tent over the tabernacle, and he put the testimony (the tables of ten commandments) into the ark, and the mercy-seat upon it, and brought it into the tabernacle, and set up the vail; he placed the table of show-bread, and golden candlestick, in the first apartment, and lighted the lamps before the Lord; he put the golden altar of incense before the vail and burnt sweet incense thereon; and on the altar before the door of the tabernacle he offered the burnt-offering and the meat offering, as the Lord commanded. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. Ex. 40.

We have now before us the sanctuary as Moses erected it in the wilderness of Sinai 1490 years before Christ. With its ark of the covenant, its mercy-seat, and glorious Shekinah, it constituted the heart and center of Israel's religious worship, under that typical system.

The children of Israel were at this time in the period of their wandering; and therefore the sanctuary as first given to them was adapted to their condition: being so constructed that it could be easily taken down and borne with them in their journeys, and immediately erected wherever the Divine Presence, which accompanied them in a cloud by day, and a pillar of fire by night, should direct them to pitch their camp. Num. 9:15-23.

The Levites were consecrated to the service of the sanctuary, and were commanded to bear it and all its sacred vessels, when the camp set forward. Thus it was with them during the forty years in which they journeyed in the wilderness. During this time this building which God claimed as his dwelling-place, and where his service was performed, is fifty-six times called the Sanctuary in the following instances: Ex. 25:8; 30:13, 24; 36:1, 3, 4, 6; 38:24-27; Lev. 4:6; 5:15; 10:4; 12:4; 16:33; 19:30; 20:3; 21:12, (twice) 23; (plural); 26:2; 27:3, 25; Num. 3:28, 31, 32, 38, 47, 50; 4:12, 15, (twice) 16; 7:9, 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 85, 86; 8:19; 10:21; 18:1, 3, 5, 16; 19:20.

From its entrance into Canaan, it is easy to trace the history of this building till it was embodied in the larger and more glorious structure of the temple of Solomon. We trace it down to the period when it was overthrown by Nebuchadnezzar, and suffered to remain in ruins during the 70 years of the Babylonish captivity. From the time that it was rebuilt by Zerubbabel, we follow it, until the days of our Saviour, by whom it was declared forever desolate. We trace it, after this event, through its brief, but nominal existence, to the year A. D. 70, when we forever lose sight of it in that destruction, by which it was overwhelmed through the violence of the Roman soldiers.

This was the sanctuary of the first covenant. There can be no doubt on this point with any who yet have confidence in divine revelation. It is directly declared to be such by the apostle Paul; and of the one hundred and forty-two times of the occurrence of the word in the Old Testament, it refers in almost every instance to this building. The main question at issue then, is, What is the Sanctuary of the second or new covenant? This next claims consideration.

U. S.

**PERSECUTION IN SPAIN.**—An agent of the Evangelical Continental Society is on trial for holding meetings in a village to which he had been invited. He has been twice condemned to imprisonment and fine on this charge, and is now awaiting the result of an appeal to the Supreme Court. Figueras, an evangelist was thrust into a dungeon for two days for holding a village service near Vigo. Two of Mr. Spurgeon's former students were assailed with stones, at the open instigation of the priest, as they were returning from a village where they had been preaching. At Camunas the authorities of the village seem to have decided on driving out all religious teachers. They have put the priest to flight, and the Protestant pastor is ordered to leave, on pain of death. Still in many places the Gospel is being actively preached.

The retrospect on youth is too often like visiting the grave of a friend we have injured.



## The Missionary.

### MISSIONARY WORK.

Nothing is reliable in this life but the cause of God. Every investment made in it will bring its sure reward. Banks may fail, stocks go down, and life be filled with perplexity, until man returns to his earth. But to have a well grounded hope in God, a life devoted to the cause of Christ and then amid the conflagration of this world, while a thousand will fall on the right hand and on the left, the Christian can say, "My reward is safe. It is laid up in the kingdom of God. Moth cannot corrupt it. Thieves cannot break through and steal."

The present system of missionary work affords each an opportunity to enter the harvest field and gather sheaves for his Master. Not a mission has been opened in Europe, save the work in Switzerland, but was opened by reading matter sent from this country. Somebody sent it, and somebody, if faithful, will receive the reward.

We never fully realized the importance of our vigilant missionary work. It opens a field for our sisters where each can bear a part. Many whose home duties confine them with their families, can take a few copies of the *Signs*, and re-mail them as they have opportunity. Then take it all to God in prayer, and with a heart made tender by the sweet influence of God's Spirit, write a Christian letter. This will favorably impress the receiver. To receive a letter from a stranger, and to think somebody cared for their souls, and would take so much interest as to send a few papers and write them a letter, will accomplish in some cases what nothing else will.

The variety of reading matter in the pioneer sheet the *SIGNS OF THE TIMES*, is ten times better to make the first impression than a denominational tract. We have a few V. M. Societies who have taken the burden of the work upon them. They have disciplined themselves, in some cases spent nights in prayer, that God would direct their efforts and guide them in writing. They have practiced the most rigid economy that they might pay for their papers, secure postage money, and thus add their feeble efforts to spread the truths of the third angel's message. Such have been successful. The leading spirits in each successful V. M. Society know what it is to bear cases on their hearts before God. And God has condescended to accept their efforts. Such societies cannot pay for what *Signs* they can use. Individuals who have thus disciplined themselves in the cause of God have become successful workmen. There are a number of individuals of my acquaintance who find interested readers for over one hundred copies weekly. One well organized Vigilant Society will accomplish more than a whole State without one. Michigan takes 1600 copies of the *Signs*; Battle Creek V. M. Society uses 500 of these. The State of California takes 1500. Yet the vigilant workers in two churches take over one third of these. One Society in the N. E. Conference takes one third of all sent to it, and that Conference ranks the third in the country in the numbers of copies of the *Signs* taken. Minnesota ranks the fourth in the list. In view of these facts we urge upon our brethren and sisters the importance of educating themselves in this branch of the work. There is not a church in the land but should educate themselves in the work of God. No mechanic is a journeyman till he learns the trade. No minister is successful until he gains an experience. No church can be strong and successful in the missionary work till they discipline themselves by systematic labor.

What one church does another can do. Brethren and sisters, try it, and God will bless your labors. The cause is worthy of our most earnest efforts.

S. N. HASKELL.

### WORK FOR ALL.

The duty of individual effort in the missionary work has been so clearly laid out and established that perhaps nothing more need be said to stir up our minds. And yet it seems that some of us are too apt to give its trials, burdens, sacrifices, to others. We are in danger of not feeling our individual responsibility. We think others feel the burden, and that it is unnecessary for us so weak and incapacitated to do anything; that, if we do try, we shall make mistakes that will injure the cause and place ourselves and it in a wrong light before others.

All around us darkness is prevailing, and who is to dispel it? Should we altogether hold our peace? Even the very stones would cry out were there no other agency to carry the truth. It would be well for each one to ask himself or herself, Have I a mission? and, if I have, what is it? Is it possible for me to exercise any influence in this direction? and next, am I doing *all* I can to fulfill this mission? I do not see that even one who professes present truth is excused from some kind of labor in the great harvest field. Does the Lord excuse us? or does he require that, as it has been freely communicated to us, in like manner we should spread it for others' good, either by our example, by distributing publications, or giving of our means that the plan of the mission work may be carried on?

It is a work of free-will offering, as was the building of the tabernacle in the wilderness, or the temple of Solomon. Each will be moved to give or withhold such talents as they have at their disposal just as they feel its importance. Those who can do seemingly but a little, like the widow giving her mite, may be the very ones who will receive the greatest reward. It is accepted of us according to what we have. We are not responsible for talents we do not possess, but for just that which we do possess. The Lord holds us answerable for what we *can* do with his divine aid, and no more. The message will go impelled by love to God, and to our neighbor, and by no other motive power existing. Anything done from a selfish feeling will not do. We must get the genuine motive power to accomplish our work, and to answer our responsibilities, and then humbly go forward in the name of the Lord. The gates of hell even, cannot prevail against his word and work.—A. M. L., in *Review*.

### INTERESTING LETTER FROM KANSAS.

EDITORS OF THE SIGNS:

Dear Brethren:—Having been a reader of your paper for the last four months, and being much edified by its perusal, I feel confident that your work is of God, and our Lord Jesus Christ. By that gift of the Spirit whereby we are enabled to discern spirits, I am fully persuaded that the "*SIGNS OF THE TIMES*" is the most spiritual of any publication now being issued to which I have had access. With all the doctrine taught in your paper I have been in sympathy for some years, except your teaching in regard to the Law of God, having heretofore looked upon it as the Law of Moses, and was in the habit of calling the Seventh Day the "Jewish Sabbath" instead of the Sabbath of the Lord. But having some nine years ago adopted the principle: "Where the Scriptures speak we speak, and where the Scriptures are silent we are silent," I have ceased talking about the "Jewish Sabbath," and now regard the day as unto the Lord. When I adopted the principle above referred to I found that I must leave the Presbyterian Church of which I was then a member. Having at that time cast my lot with the people calling themselves Disciples, I have been exceedingly zealous in my preaching for what is popularly called Christian union. But having lost confidence in the spirituality, not only of the other sects, but of the Disciples also, and my faith in God's word growing stronger and stronger, I greatly desire the fellowship of a more spiritually minded brotherhood. Although Christ has redeemed me from the curse of the Law, I am nevertheless fully impressed with its claims upon all, both Jew and Gentile, and desire to serve in newness of spirit and not in the oldness of the letter. I feel somewhat drawn toward S. D. Adventists, and hope to be able to cooperate with you in the work of saving souls.

FENTON J. BROWN.

### CONVENIENCE IN RELIGION.

The predominating religion of to-day costs but little, if indeed any self-denying. Professors, even as the rest of the world, love pleasure rather than God; and though they have the form of godliness, the power thereof they deny. Duties which are unpleasant are almost entirely neglected. Not a few are convinced that certain unpopular doctrines are in accordance with divine truth, but they will not acknowledge their convictions; while others excuse themselves with the plea that it is so inconvenient to follow out these convictions. Many admit that the seventh day is the Sabbath; but, notwithstanding, week after week do they tread under foot the holy day of God. And why?

Merely because it is so inconvenient or unpleasant to keep it! "If we only lived where everybody observed it, or if my family would but keep it," is the usual excuse. Oh, how little such amount to, who place their personal interests above their obligations to God. True religion has ever cost its possessors something. Our Saviour said: "Therefore, every follower who will not renounce all that he has cannot be my disciple." Before the first coming of our Saviour many true souls suffered for their love and adherence to the truth (Heb. 11:32-38). These had no idea that they were allowed to sin against God in order to escape unpleasantness.

The three young Babylonian Jewish disciples in Nebuchadnezzar's time had such esteem for the law of God that they refused to disregard the second commandment, by bowing before the golden image although they were alone among be many, and the glowing furnace awaited them.

Oh that we could see such trust, such steadfastness, such zeal, in the present time, for the law of God.

The disciples of Christ suffered much for their obedience. They laid their own convenience aside and held their lives not dear in order that they might do the will of God; and so also it was with millions of martyrs who choose rather to die than to deny the truth.

It was not pleasant for our Saviour, who was counted unworthy and despised, to be wounded for our transgressions, and killed for our sins. It was not pleasant for him as a condemned malefactor to suffer death on the cross, and besides his great pain, to bear our burden of sin. And shall we who call ourselves his followers, and who are bought with his blood, refuse to obey because it is unpleasant to do so? Oh, how unthankful! How gladly we bring an offering, costing sacrifice, to a friend whom we love, and shall we be unwilling, because of our own inconvenience or indolence, to renounce these trifling allurements of earth for him who so loved us that he gave himself to die for us. Let us remember that if we suffer, we shall also reign with him, but if we deny him he will also deny us.

RICHARD CONRAD.

### THE CLOSE OF THE LEMOORE CAMP-MEETING.

As the meetings held in the interest of Sabbath-school and missionary work, which occupied a large part of the time Thursday, and Friday have already been reported, we need not speak of them here. The Sabbath was another precious season to our brethren and sisters. The morning prayer-meeting was well attended. Elder Haskell spoke in the forenoon, Mrs. White spoke in the afternoon upon the sacredness of the Sabbath and its proper observance. At five o'clock a Bible class was held in the large tent for the further investigation of this subject. Questions were asked and answered freely, and as the many texts bearing upon this subject were read by the members of the class, the conviction seemed to be generally felt that a more careful observance of the Sabbath was required.

Sunday morning another Bible class was held to study the twenty-fourth chapter of Matthew. These classes were deeply interesting and profitable. The truths brought out by the united investigation of the class, seem to take a deeper hold upon the mind than when stated from the desk. The outside attendance was nearly equal to the previous Sunday, although it was a very warm day. In the afternoon several were baptized, making seven who were baptized during the meeting.

Monday morning the camp was early astir. Up to this time not a tent had left the ground, and there were more in attendance than at the first of the meeting, and at the parting meeting all seemed to regret that the meeting must close.

The utmost kindness was shown us by the Railroad officials, and at the closing business meeting the following resolution was unanimously adopted:—

*Resolved*, That we appreciate the courtesy extended to us, and the interest taken to assist us, by the Southern Pacific Railroad Company, whereby the comfort and pleasure of our people coming to this place have been greatly increased, and that we hereby tender to them the thanks of this meeting.

W. C. WHITE.

It will avail thee nothing to change thy religion, if thy religion does not change thee.



## WOLF CREEK, DAKOTA.

CAME to this place April 9, and found a company of brethren all ready to engage heartily in our work. Eleven signed the covenant and joined the tract society, and clubs of the *Instructor*, *Signs*, and *Stimme der Wahrheit* were taken. The outside interest was good. Our meetings were well attended, some coming a distance of five miles. An invitation was extended to me by one of the most prominent citizens, to give a course of lectures in his house. S. B. WHITNEY.

## WALKERTON, INDIANA.

God's blessing is following the efforts which we are making here for the salvation of souls. Twenty-six have taken their stand for the truth, and more will follow this week. To God be the glory for the success attending the preaching of his word. The brethren and sisters at North Liberty have rendered very valuable service for the truth here, thus manifesting their zeal for the Lord. A. W. BARTLETT.

## KELLY HILL, PENN.

WE returned to this place April 16, after an absence of four weeks. All who had embraced the truth remained firm. The Sabbath-school was doing well. We held seven meetings, and the interest seemed to increase, the last two being the largest of any since we first came to the place. Three more have joined this church, making, in all, seventeen. S. AND L. A. THURSTON.

## Temperance.

## WOODLAND TEMPERANCE CLUB.

THE Woodland H. and T. Club held its second monthly meeting on the evening of May 8, 1880. As we had no reason to suppose we should be favored with the presence of any of our ministerial brethren, and as the public were expecting something choice in the way of an entertainment, we had some misgivings about venturing alone; but our neighbors kindly assisted us, and those attending expressed themselves highly pleased, and edified. Mr. Stuart, pastor of the Methodist church, offered a fervent prayer for our success in the task we had undertaken, and for all kindred associations. The leader, J. G. Overshiner, then made some appropriate introductory remarks, when Mr. D. F. Howell, pastor of the Baptist church, delivered a stirring address, showing he had devoted considerable thought to the subject. Mr. W. C. Winchester, a prominent good templar, came with a wagon load of friends from Knight's Landing, a distance of ten miles, to assist in making the meetings a success; he presented some startling statistics, and evinced much love for fallen humanity. Miss Lena Jacobs read a well prepared essay on the Evils of Intemperance, strenuously urging the girls to avoid the companionship of intemperate young men.

We were especially grateful for the able assistance of our friends, and hope opportunities will be afforded of engaging with them again in the same good work.

The musical portion of the programme was selected from "Song Anchor," and "Gospel Songs," and was well received. Five of our juvenile members took part in the entertainment, giving recitations, and in singing. Several of our church members made remarks very much to the point while the pledge papers were being circulated, and 21 names were added to the Club, as follows: Anti-Rum and Tobacco, 15; Anti-Whiskey, 2; Teetotal, 4; Total, 21.

SARAH MASON.

## NEAL DOW ON THE TOBACCO BONDAGE.

SOME time since, I met an Englishman on a steamer, both of us making the same journey, to whom I was fortunate enough to be able to render some service, under certain circumstances which were awkward for him, but from which he was extricated with my help. By and by we took the shore, and I invited him to a share of a wagon I had engaged to take me to a town to which he was also bound, seven miles away over a country road.

We were no sooner started on our little journey, than my friend took a cigar case from his pocket and said:—

"Will you have a cigar?"

"No, thanks; I never smoke nor use tobacco in any way; that's a part of my education that was entirely neglected."

"But it is a very great pleasure to smoke; I could not get on without it."

"Perhaps I'm not well informed as to the sort of pleasure that comes from tobacco. I have heard a great deal said about it, and have talked with a great many people upon the subject, but am not certain that I understand it thoroughly. Now, I think it is a good opportunity to learn from you all about the pleasure of smoking, so that I can form an intelligent opinion as to the wisdom or unwisdom of the habit. Now, in what does the pleasure really consist?"

"Well, after eating, a good cigar is a great comfort; it is a greater pleasure even than a good dinner to a hungry man."

"Yes, I understand that; I have heard smokers say so many times. But what I wish to know is in what the 'pleasure'—the 'comfort'—consists? We have just had a good dinner at the landing place, in that nice hotel. I am perfectly satisfied and comfortable. I cannot at this moment think of any thing to eat or to drink that I should like. I am thoroughly comfortable. But you want something more—your cigar, and if by some accident you could not have one, wouldn't you be uncomfortable?"

"Yes, I confess that I should."

"Wouldn't you be *very* uncomfortable?"—(with a strong emphasis on the "very.")

"Yes, I acknowledge that I should be so."

"Pray excuse me for pressing the matter, because I am really anxious to ascertain as accurately as I can whether any real pleasure comes from tobacco—a pleasure that a sensible man need not be ashamed of. No man likes comfort, real, downright comfort, better than I do. I enjoy greatly suitable and intelligent pleasure. Now, if I were to allow myself to be influenced by your example so as to have a share of the pleasure you speak of, what would happen? I could not smoke freely at once, I suppose, as you do now?"

"No. You must learn to smoke by slow degrees."

"During this process of learning I suppose I should be very sick?"

"Yes, of course you would be sick."

"Very sick I suppose. I have heard it said there would be deathly nausea at the stomach and violent, prolonged vomiting, with a cracking, snapping headache; is that a fair description of what I should suffer?"

"Probably; but all beginners do not suffer so much."

"Yes, I understand that; there are differences in physical constitutions. And besides that, some children are saturated with tobacco smoke; they live in a tobacco atmosphere, so that they would not suffer so much in learning to use tobacco in any way. But generally, as a rule, people learning to use tobacco are dreadfully sick and suffer very much."

"Yes, as a rule they do. I did."

"For how long a time does this suffering continue?"

"That varies in different persons. I was sick for about four weeks. That's the average time. Some people suffer less and some more, and some persons cannot learn to use tobacco; they are always sick if they touch it."

"Yes, that corresponds with what I've often heard. But now, suppose I've fully made up my mind to learn to smoke so as to have my share of the 'pleasure' the 'comfort' coming from it. I have great powers of endurance; I sit down to my task, as in a dentist's chair to have all my teeth pulled out. I don't flinch, but endure heroically the torture of the dreadful nausea, the retching and violent vomiting, and the crashing headache. My lips are livid, my face has the pallor, the anguish of the most painful death agony. You are standing by encouraging me and doing your best to keep my courage up. 'Don't be afraid,' you say, 'you'll not die. I've been through it all and more. For all this suffering and anguish you'll be rewarded many-fold in the pleasure and comfort of smoking.' Would you not say all that to encourage me?"

"There was a pause. He didn't answer at first. Then he said: 'I've never thought of it in that way. I do not think I should encourage you, or even stand by the bedside of any one learning to use tobacco and encourage him to persevere.' Laughing heartily. 'I never thought of the ridiculous, absurd figure a man makes in

learning to use tobacco. In fact, men never acquire the habit, or very rarely, and then under exceptional circumstances. It's boys who learn, because they think it smart and manly to use tobacco. They steal away into secret places; they hide behind the barn or creep under the wood-shed, out of sight, because they're ashamed, and there they smoke and vomit. That's the way in which ninety-nine of every hundred tobacco users have acquired the habit."

"But to come back to myself. I do not nauseate now, or but very little. I've conquered that, but I have no desire whatever for a cigar. I can smoke one without being sick, but I would not touch one but for the example of others. Isn't that exactly what would happen?"

"Yes, that was precisely my case."

"But I persist in smoking; and by and by it becomes a necessity because if I omit the customary cigar I should suffer. After a year or two of the tobacco habit I should suffer very much if I could not have my cigar. Is that not precisely where I should be, where you are now?"

"Yes, that is exactly the case; that's a fair statement of it."

"Then, in short, I have suffered all this dreadful pain in learning to use tobacco, only to fasten upon myself a most expensive and offensive habit, which I must gratify under penalty of inexpressible suffering; which I cannot throw off except at the cost of torture almost unendurable. I continue the tobacco habit only to avoid the intense suffering which would otherwise torment me. The 'pleasure,' the 'comfort,' coming from the tobacco habit is this, only this, and nothing more; it wards off pain."

"I have never heard the matter put in that way before, but I must confess that that is the whole of it. If I cannot have my cigar I suffer; while I am smoking the pain is relieved, is gone, and in fact that is all the pleasure that comes from smoking."

"Upon the whole, then, I do not think I shall learn to use tobacco: to acquire a habit which is very costly; which makes one offensive to many people—a habit which unmans a man so far that he feels himself under a bondage which he cannot throw off without an effort that few men who are subject to it find themselves equal to."—*Witness*.

## A UNIVERSAL CURSE.

THERE is no civilized nation on the face of the globe that does not surround the liquor traffic with precautions and subject it to conditions peculiar to itself. It is a thing that cannot be allowed to regulate itself. And even where the attempt is made to regulate it best, it makes for itself always a bad name. The liquor traffic will damage the best community in which it can be located. Open a place for the sale of strong drink in the most quiet and orderly neighborhood, even in a quiet country town, and soon you will see the bad results. The establishment will have its customers. These customers will drink to excess. Young men will become dissipated. There will be carousals and disturbances, and the business will become a curse to the community. This ideal traffic, where there shall be no drunken men and no damage, and only where well-behaved people shall ever patronize the bar, is the purest fiction. There is no such thing. There never was and never will be. And, whatever you may say in its defense, the American people do not regard liquor selling as a respectable business.

A YOUNG man who thinks he can lead a reckless and profligate life until he becomes a middle-aged man, and then repent and make a good citizen, is deluded. He thinks that people are fools, destitute of memory. He concludes that if he repent everybody will forget that he was a dissipated fellow. This is not the case; people remember your bad deeds and forget your good ones. Besides, it is no easy thing to break off in middle life bad habits that have been formed in youth. When a horse contracts the habit of balking, he generally retains it through life. He will often perform well enough till the wheel gets into a deep hole, and then he stops and holds back. Just so it is with the boys who contract bad habits. They will sometimes leave off their bad tricks and do well enough till they get into a tight place, and then they return to the old habit.

IN the bottle, discontent seeks for comfort, and cowardice for courage, but all find RUIN.



## The Home Circle.

## HOPE.

We speak with the lip, and we dream in the soul,  
Of some better and fairer day;  
And our days, meanwhile, to that golden goal  
Are gliding and sliding away.  
Now the world becomes old, now again it is young,  
But "The Better" 's forever the word on the tongue.

At the threshold of life Hope leads us all in—  
Hope plays round the mirthful boy;  
Though the best of its charms may with youth begin,  
Yet for age it reserves its toy.  
When we sink at the grave, why, the grave has scope,  
And over the coffin man planteth—Hope!

And it is not a dream of a fancy proud,  
With a fool for its dull begetter;  
There's a voice at the heart that proclaims aloud—  
"Ye were born to possess the better!"  
And that voice of the heart, to those who believe,  
Will never the Hope of the soul deceive!

## HELPS IN WORRIED WEEK DAY LIFE.

I WRITE to help you, if I can, in your personal life. You are cast in the midst of experiences that continually worry and vex you. Those about you, either wittingly or unwittingly, annoy and try you greatly. Especially since you became a Christian, and made a confession of your love for Christ, have they made it hard for you. Perhaps I can help you.

The question is this: How can you get through the tangled briars and thorns which grow along your path without having your poor hands and feet torn? How can you live sweetly amid the vexatious things, the irritating things, the multitude of little worries and frets, which lie all along your way and which you cannot evade? You do not want merely to get through in any sort of way; you want to live a beautiful Christian life.

A little child when once asked what it was for her to be a Christian, replied, "It is to live as Jesus would live, and to behave as he would behave, if he were a little girl, and lived at our house." That is it precisely. And you want to bear yourself just as Jesus would do if he were standing all day where you stand, mingling with the same people with whom you have to mingle, and exposed to the same annoyances, trials, and irritations to which you are exposed. You want to live a life that will please God, and that will bear witness on its face to the genuineness of your piety. How can you do this? Let me suggest a few things for your prayerful, thoughtful pondering.

First, your life is to be lived in just the circumstances in which you now find yourself. You cannot, at present, change your surroundings. Whatever kind of life you are to live, must be lived amid precisely the experiences in which you are now moving. Here you must win your victories or suffer your defeats. You may think your lot is hard; may wish it were otherwise, that you had a life of ease and luxury, amid softer scenes, with no briars or thorns. Then you would be gentle, patient, serene, trustful, happy. Vain dreaming! Whatever your life is to be made, beautiful or marred, you must make it where you are. No restlessness or discontent can change your lot. Others may have other circumstances surrounding them, but here are yours. You had better make up your mind to accept what you cannot alter.

The second thing for you to ponder is that this is the place in which your Master desires you to live your life.

"Thou can'st not to thy place by accident;  
It is the very place God meant for thee."

There is no hap-hazard in this world. God leads every one by the right way. He knows where your particular life will ripen best. One tree grows best in the sheltered valley, and another on the bald, bleak mountain top, swept by storms. And there is always adaptation in nature. Every tree or plant is found in the locality where the conditions of its growth exist. And do you think God cares more for trees than for his children? He has planted you amid the experiences and circumstances in which your life will grow and ripen the best. The discipline to which you are subjected in your lot is the discipline you need to bring out in you the beauties and graces of true spiritual character. You are in the right school. You may think you would ripen better in a more easy and luxurious life, but God makes no mistakes.

There is a little fable which says that a primrose growing away off by itself, in a shady corner

of the garden, became discontented as it saw the other flowers in their gay beds in the sunshine, and begged to be removed into a more beautiful and conspicuous place. Its prayer was granted. The gardener transplanted it to a more showy and sunny spot. It was greatly pleased, but its blossoms were not nearly so beautiful as before. They were pale and dim. The hot sun made them faint and wither. So it prayed again to be taken back to its old place in the shade. The lesson lies on the surface, and need not be written.

The next thing for you to ponder is that you can live a beautiful life in the midst of your present circumstances. When God put you into them, he meant to see you through. He had no intention that you should fail. I know it seems hard to you at times, but Christ is with you. You say, "Oh, if I had such a lot in life as this one, or that one, I should be so different." No, I remind you again that you must be yourself, and not some other one, and that your life is to be lived amid your own peculiar experiences. But God adapts his help to our circumstances. There is a text that says, "Thy shoes shall be iron." That means that if you have stony paths to walk over, God is not going to send you forth with paper-soled slippers on, but with shoes strong and enduring, equal to the need of the journey. Or in simple words, Christ is just as able to help you to live a truly beautiful life, in your peculiar circumstances, as if you were in the easiest and most sheltered position possible on earth. And he will, if you but learn to trust him.

Then the last thought in this little sermonette is that you must resolve, through God's grace, that you will live a sweet, lowly, Christ-like life in your allotted place. Every life must grow up in this world amidst antagonisms. But you will overcome. You are at school now, and you will be a good, apt scholar. Processes are unimportant; it is results we want. If a tree grows into majesty and strength, it matters not whether it be in the deep vale or on the bald peak. If character develops into Christ-like beauty and symmetry, what matters it whether it be in ease and luxury or through hardship and sharp attrition? The important thing is not the means, but the end—spiritual loveliness. To be made truly noble and God-like, we should be willing to submit to any training and discipline.

You must resolve, then, that you will use every experience to help to develop in you the likeness of your Lord; that you will regard your provocations, annoyances, and all your hardships and trials, as practice-lessons in the application of your Christian knowledge. The tree that grows where storms sweep is stronger and grander than the one that grows in the quiet vale. It is no heroism to live patiently where there is no provocation, calmly where there is nothing to disturb.

Not the hermit's cave, but the heart of busy life, tests character. If you can live gently, patiently, uncomplainingly, amid all your frets and irritations, day after day, that is heroism. That is your task. You are to resolve to do it. No one, not even God, will do it for you. Heaven does not put features of beauty in our lives, as the jeweler sets gems in clusters. The unlovely elements are not drawn out and replaced by lovely ones, like slides in the stereopticon. You must win your way through struggles to all noble attainment. It is he that overcometh that is made a pillar in God's temple. You must accept the task. You will fail more than once. Many a night you will go to your lonely room to weep at Christ's feet over painful defeats. But never give up.

You spoiled many a quire of paper before you could write well. So you will make many poor efforts, crooked lines, and many a page will be blotted and blistered with tears of regret. But through all keep a brave heart and an unflinching purpose.

Endurance and continuance will accomplish anything. And Christ will help you. Trust him. Let every failure or defeat only cause you to lean on him more perfectly. Heaven is on the side of every one who is struggling to do the divine will. And that means victory.—Rev. J. R. Miller, in *Sunday School Times*.

ESTIMATE OF LIFE.—Measure not life by the hopes and enjoyments of this world, but by the preparation it makes for another; looking to what you shall be, rather than to what you may have been.

## FIDELITY IN LITTLE THINGS.

GREAT virtues are rare, as are their occasions. When the latter occur, the very crisis may rouse us to the former. We may be excited to the deed by the grandeur of the effort, by the sense of its splendor in the eyes of the world, or by the self-complacency we feel in the performance of so uncommon an action. Great things we anticipate, and for them are thus prepared; but little things are unforeseen, and they are forever about us—coming every moment in contact with our pride, our indolence, our haughtiness, and our readiness to take offense; clashing with all our passions and inclinations continually. Often might we be willing to make great sacrifices to God, sacrifices severe and painful, if by so doing we might be at liberty to follow our own wishes and habits in the details, in the little things of life. But it is only by fidelity in little things, that a true and constant love to God can be distinguished from the actings of mere impulse, or passing fervor of spirit.

All great things are but the sum total—the added number of small ones; and as he that loses nothing will soon be rich, so he that is faithful in that which is least, will be faithful also in much. We should remember also that what the world may esteem little things, God may deem great. He looks beyond our actions to the motive; and though the world may judge us by appearances, he esteems as nothing that which is often most dazzling to men. What he desires is purity of intention, true docility, and self-renunciation. And all this may be exercised more frequently, and in a way that tries us more severely, on common than on great occasions. Sometimes we cling more tenaciously to a trifle than to a matter of far greater moment. It may be more trying to us to give up a prejudice or an amusement, than to bestow a large sum in charity. We are more in danger, too, from little things, because we think them less injurious, and imagine we are less attached to them than to great; though, when called to forsake them, often do we find how strong and inexcusable was our fondness for them, and that we are almost willing to cling to them at the sacrifice of duty and of God. Often by the neglect of minor duties, is the sincerity of our piety rendered questionable, for there is no probability of our making great sacrifices when we shrink from those that are slight. But what is more dangerous to the mind in little neglects or errors, is, that through them it acquires the habit of unfaithfulness. True love to God thinks nothing small. Every thing that can please or displease him it deems great. It does not lead to constraint and weak scrupulosity, but it sets no limits to its fidelity. It acts with simplicity, and as it is not embarrassed with things that God has not commanded, it never for a moment hesitates as to what he does command, whether it be great or small.

Persons who by nature are less exact, ought to be stern with themselves as to trifles. They have the habit of thinking them of no consequence. They realize not how mighty the power which the passions soon acquire by an insensible growth. They forget even their own past and sad experience. They trust for the strength of their fidelity, to an intended but delusive purpose, which often fails them in the very hour of need. "It is only a trifle," say they, "it is nothing." But beware! That "nothing" may be every thing to you! And that "trifle" which you prefer to the will of God, is a trifle that will be your ruin!

There is no real elevation of mind in a contempt of little things. It is, on the contrary, from too narrow and contracted views, that we often consider of little moment things which are really of immense and most extensive consequence. The more we are by nature prone to neglect little things, the more we should fear the effects of this neglect, and be watchful over ourselves, and place around us, if possible, some insurmountable barrier to our remissness. Do not let us be discouraged by this constant necessity for watchfulness as to trifles. To maintain the conflict, will at first require firmness; but it is a discipline that we have need of, and one that will at last bring self-control, and with it peace and security to our souls. God will gradually render it pleasant and easy to us; and like every way of duty, we shall find it in the end, blessedness and peace.—French of Fenelon.

TRUTH is the most powerful thing in the world, since fiction can only please us by its resemblance to it.—Shaftesbury.



## ITEMS OF NEWS.

—Illinois has been visited by another cyclone.  
 —Much damage was done by a storm at Tiflis, Russia, May 14.  
 —The difficulty between Germany and the Pope has not yet been settled.  
 —Indians are selling to the Government large tracts of land in Montana and Idaho.  
 —A boiler explosion in Rome, N. Y., May 10, killed five men, and injured four others.  
 —Thirteen fishermen recently lost their lives in a storm at the mouth of Columbia river.  
 —Bradford Co., Pa., has been visited with very destructive fires, both in oil tanks and forests.  
 —Silver money is accumulating in the Treasury to an uncomfortable extent. Nobody wants it.  
 —Fires throughout the United States for the last two weeks have been too numerous to specify.  
 —Within the past fifty years, 200,000 miles of railroad have been built, at a cost of \$15,000,000,000.  
 —The Postmaster General has consented to not interfere with the Express company carrying letters.  
 —Over a thousand persons were left destitute by the burning of the town of Baumholder, Rhenish, Prussia, May 12.  
 —Mrs. Hopper, of Ventura Co., Cal., went on a hunting excursion, met a grizzly bear, and killed him at one shot.  
 —Altidor Pass, in Afghanistan, is held by 9000 men against the British. That war has cost England \$65,000,000.  
 —Chief justice, Sanford E. Church, of New York, died May 14. He was prominent in the politics of that State.  
 —Eighteen persons were recently killed or wounded by the explosion of a dynamite magazine at Faïdo, Switzerland.  
 —The Board of Supervisors of San Francisco has commenced action in Court to impeach I. S. Kallach, Mayor of that city.  
 —Dr. Wheeler, the last of the Mendocino bandits, was sentenced to death on the 13th, and committed suicide by poison, in jail.  
 —When all the new formations, planned and worked out on their minutest details by the German War Ministry, are completed, the total strength of the army will exceed 2,000,000 men.  
 —The Methodist General Conference passed a resolution highly complimentary of Mrs. President Hayes, and the social atmosphere of the White House.  
 —The destructive fires in Pennsylvania and New Jersey still continue. Great quantities of valuable timber, and other property have been destroyed.  
 —A shaft of an iron mine in Lake county, Mich., caved in May 14, burying sixteen miners. Thirteen were rescued, nearly suffocated; three were killed.  
 —The majority of the Board of Engineers recommend Port Orford, Oregon, to be improved as a Harbor of Refuge. The minority report favors Trinidad, Cal.  
 —A boiler explosion at the Birchill Iron Works, London, May 15, killed twenty-five persons. Sixty persons were taken to the hospital, some in a dying condition.  
 —Joking is a mania with newspapers. The N. Y. Herald, speaking of the probable impeachment of Mayor Kallach, says that unless the charges are disproved, Kallach cannot be saved from disgrace!  
 —Dr. Wm. M. Taylor has resigned his position as editor of the *Christian at Work*, finding it impossible to be pastor and editor at the same time. Yet the real work on the paper was ably performed by another.  
 —Bismarck is losing the confidence of the people. His speech has not produced a favorable feeling. No one believes he really wants to resign, but uses the idea as a threat—a sure way to destroy his own influence.  
 —A quite heavy storm extended over the northern and central part of California the night of May 10. Smart showers fell on May 12, followed by slight frost in some localities. Considerable damage was done by hail about Red Bluff.  
 —The Chinese are still learning civilized ways, says the New York Herald. The Celestials convicted recently of gambling, declared the game an innocent one and gotten up for a deserving object of charity—a sort of church fair, in short.  
 —Col. Thomas A. Scott, in the prime of his years, has had to dissolve all connection with the Pennsylvania Railroad, being completely broken down by overworking. He had received repeated admonitions to desist, but did not heed them.  
 —The town of Milton, Northumberland Co., Pa., has been entirely destroyed by fire; 666 houses were burned; the inhabitants were left destitute and suffering; a few lives were lost. The fire was incendiary, and is supposed to have been set by tramps.  
 —For want of appropriations by Congress, the U. S. courts are dismissing the juries, and the Postoffice in Boston has ceased night work for want of money to pay gas bills. Very few men in Congress regard their oath of office; as a body they do not labor in the interest of the country, but only quarrel on politics, or plot to carry out personal schemes.

—Rev. George A. Peltz, Baptist, of Jamestown, N. Y., prominent as a Sunday-school worker, has confessed to immoral practices and vacated his pulpit.

—What can be believed? First comes a report of persecution of Jews in Russia. Then a denial, and statement that severe laws had been modified, or lay ungatory, the latest dispatch from St. Petersburg says that, instead of any amelioration of the position of the Jews, the police measures against them are enforced more stringently than formerly. Persons in business are required to quit the Capital on twenty-four hours' notice, and Jewish strangers arriving are ordered to depart in the same summary manner. From the known severity of Russia, the later report is probably the true one.

—The *Christian Herald* thus tersely remarks on the concession recently made by the Pope: "Married perverts may in future perform all the functions of the priest, with some exceptions. This is a satisfactory reform. Many clergymen, who, by the pathway of Ritualism, had arrived at a point where they were ready to take the final step of joining the Romish communion, but were deterred because they were married, will now join the Roman Catholic Communion, and true Protestants will be spared the pain of seeing men occupy Protestant pulpits and receive Protestant pay while preaching Romish doctrines and undermining the faith of their congregations. We trust that now, being let go, they will go to their own company."

—Here is a precious bit of news copied from the N. Y. Independent: Two ministers of the Philadelphia Methodist Conference, the Rev. Messrs. T. B. Miller, and Wm. Major, have been tried by an ecclesiastical court on the charge of selling bogus medical diplomas. It appears that these men, with some associates, bought out a bogus medical university, and ran it during the week, preaching, as usual, on Sundays. Mr. Miller was dean, and Mr. Major, secretary. Although there was no charter for the institution, the "faculty" gave diplomas. One man paid \$25, and received a diploma from Dean Miller authorizing him to begin the practice of medicine immediately. The Conference committee tried Miller and Major, and expelled the former, and suspended the latter for one year.

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THIS INSTITUTION is located about two and a half miles from St. Helena, Napa County, California, at the  
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The water is clear, pure and cool. The facilities for heating water, and bathing, are unsurpassed. The situation is both pleasant and healthy, it being about 900 feet above the valley. The scenery is unsurpassed for beauty, including a view of valley and mountain. The building is spacious, and the table accommodations are first-class.

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Those who seek medical treatment under favorable and health-giving conditions, and those who seek a pleasant resort from the heat and business of the city, cannot fail to be pleased at the Retreat.

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 20, 1880.

### NORTHERN CALIFORNIA CAMP-MEETING —THE TIME.

WE are very anxious to have Eld. Haskell attend this meeting, and we know that all our brethren and sisters unite with us in this feeling. And, if he does not attend it, there will not, probably, be any representative of the General Conference present, nor any one to suitably present the interest of the missionary work and other enterprises which the camp-meeting affords such an excellent opportunity to advance.

But Eld. Haskell, as one of the Executive Committee of the General Conference, and President of the New England Conference, has many other duties beside those which he is endeavoring to discharge on the Pacific Coast. He feels that the cause in New England demands his presence there as soon as circumstances will permit him to go. If our meeting is held in August, beginning as early as the eleventh, he will be able to attend it.

Now we want information, as soon as we can get it, from every church in California, as to their feelings and desires on the subject; we shall appoint it at such time as the majority of our people request. If they think August 11 too early, let them say so. But we hope all will see the urgent necessity of having Bro. Haskell at the meeting, and having it earlier than usual for that reason. We shall wait to hear before announcing the time.

M. C. ISRAEL,  
JOHN MORRISON,  
Conference Committee.

### TROUBLES IN TULARE CO., CAL.

IT has been generally known that for some time past trouble has existed between the Southern Pacific Railroad, and the dwellers upon certain lands in Tulare county, claimed by the railroad; but to which, the settlers claimed, the railroad had no right in equity. These troubles resulted in an open difficulty last week, in which four of the settlers, and two men in company of the marshal, were killed. It is impossible to tell, until further investigation, with which party the wrong originated. All is quiet now, and no fears are entertained of any further warlike demonstrations.

### CAUTION.

WE some time since received a line from Bro. A. T. Jones, of Oregon, to be published in the SIGNS, warning the brethren in California against one W. E. Pearson, who goes round among our people professing to be a Seventh-day Adventist, but who does great injury to the cause wherever he goes. We refused to publish it because no particulars were stated. In answer to our refusal Bro. Jones has sent us a statement of facts, and references to reliable brethren, some of whom we know, which fully justify his caution. We do not wish to publish such unpleasant facts, and shall not unless compelled by duty, but feel it our duty now to state this much, that our brethren in California may not be imposed upon, as the individual intends to come to this State.

And we wish to say here, to all our brethren: If any one comes along professing to be a Seventh-day Adventist, ask to see his church recommendation. Our churches furnish letters to all their members who wish to travel, and if they neglect to obtain them they cannot complain if they are not heartily received as full members. Our people have so often been imposed upon by unworthy persons that it is the duty of all to observe order, and save the cause and the brethren from reproach and trouble.

### SUNDAY FOLLY.

SOME time since a minister, preaching against the Sabbath, made the following statements:—

"If a man should attempt to hallow a day that God has not hallowed, it is not only presumption, but folly." At another time he said: "We have a day [the first day] that is far superior to the seventh day as Christ is superior to Moses."

On this a listener, (a farmer, not a minister,) wrote the following brief but forcible argument:—

1. Moses was man; Christ is God, or equal with God. Then Christ's superiority over Moses is infinite, and

the superiority of the first day over the seventh is infinite.

2. Moses was not responsible for the Sabbath; God sanctified and blessed it, and in the hearing of all the people commanded it to be kept holy, and then wrote the command on a tablet of stone (that the hand writing of God might be proof of its divine authority).

3. We have no evidence that God blessed, sanctified, or hallowed the first day. He did not command it to be kept holy. Christ did not command it to be so kept. The apostles did not command it to be kept in any way different from the ordinary working days. Then when man attempts to hallow the first day of the week, he attempts to hallow what God has not hallowed; hence it is folly.

4. Conclusion: Man's folly is infinitely superior to God's wisdom.

### RURAL HEALTH RETREAT.

THE Medical and Surgical Sanitarium, (formerly the Health Institute,) of Battle Creek, Michigan, has been a great blessing to many in both soul and body. Many have there found relief from severe physical ailments, and the Christian influence of the institution has not only made it a pleasant home for the spiritually minded, but brought many to confess the power of the truth of the word of God which was so well represented in the lives of the workers there.

There is as great need of such a sanitarium on this coast as there is east of the mountains. Many come to California for their health who might find speedy relief by being placed under favorable conditions, as to air, water, and medical treatment. And these conditions are supplied in a remarkable degree at the Rural Health Retreat at Crystal Springs, St. Helena. The water is soft, clear, and pure; except the springs, the mountain side is dry; and the elevation such as to insure the best air. This part of Napa Valley has always been considered one of the healthiest parts of the State, and the beautiful scenery at this retreat enhances all the other benefits. It is exhilarating to the beholder. We took a deep interest in the prosperity of the "Health Institute" from the first hour of its being instituted. We take no less interest in the "Retreat" at St. Helena, Cal.

We cannot too highly commend the devotion of those who have labored so hard and untiringly to bring the Retreat up to its present position. The stock is owned by only a few individuals, who have exhausted their resources to establish it. The buildings are good, but not fully available at this time. A few improvements would greatly enlarge its capacity for usefulness. If a few persons having a little spare means to invest in a worthy enterprise, would take stock in the Retreat, it might very soon be placed in a position to accommodate quite a number more than it now can. The prospect is that it will soon be filled, and that more room will be needed.

All its resources for the present will be needed to make improvements. But such an institution as this can hardly be called an experiment. The history of the Sanitarium at Battle Creek proves that it may be made to yield a good return on all the outlay. We invite the attention of our friends to this subject, and hope in their prayers and their efforts it may be remembered.

### WINE AT THE LORD'S SUPPER.

THE editor of the St. Louis Advocate, in answer to a correspondent, concludes that fermented wine was used in the supper, and its use sanctioned by the Saviour. To this the San Francisco Christian Advocate thus wisely replies:—

Our contemporary must know that several terms are used in the Hebrew indicating different kinds of beverages made from the grape—all are called *wine* in our English Bible. There were wines the effects of which were fearful, and woes were pronounced on those who indulged in their use. The apostle speaks of "the cup of the Lord, and the cup of devils."

Every Bible student must have observed that *wine* is never mentioned in the New Testament in connection with the communion of the Lord's Supper. Jesus and the apostles speak of the "cup" and the "fruit of the vine," but of *wine* never! The presumption is strong that there was a design in omitting to use the term *wine*, which is generic, including all kinds of beverages made from grapes. To employ the word would seem to sanction the use of the intoxicating fluid in the communion.

Dr. McAnally is certainly not warranted in the statement that the wine in the cup of thanksgiving "was the ordinary wine of the country" and that the "Master sanctioned the use of such wine."

We have before us a volume written by a Jewish Rabbi, Rev. E. M. Myers, and published in 1879 in New York, entitled, "The Jews, their customs and ceremonies, with a full account of their Religious Observances," etc., etc. From the 27th page of that book we quote:—

"The wine used for sanctification and for all other religious purposes, and made from the raisin itself, was *always* and is *now* mostly of domestic manufacture. Of later years, since its manufacture in Germany and Australia the wines from those countries are frequently used, and the old style of boiling down the raisins is retained only from religious scruples, or motives of economy!" The same writer (page 29) says: "The day on which the Passover commences is called Asav-Pasach, the eve of the Passover, and at an early hour in the forenoon, the house must be cleared from all leaven. . . . During the entire feast, no leavened food nor fermented liquors are permitted to be used, in accordance with scriptural injunction. [Ex. 12:15, 19 20; Deut. 16:3 4.] Other eminent Hebrew divines have given the same testimony.

Then, if Rabbi Myers is to be accepted as a worthy witness, "the wine in the cup of thanksgiving" was made by "boiling down raisins" and doing this from "religious scruples!" The law which excluded leaven from the sanctuary, would also exclude fermented liquors. The blood is the *life*—fermentation is *death* and rottenness! The blood of the grape in its pure and living state may very appropriately symbolize the precious blood which was shed for the remission of sins.

WILLING laborers are now in demand in California, and the application for Chinese help is greater than the supply, which proves that the nearly unanimous vote against the Chinese in this State was a political move, as hollow as politics generally are.

AN able bodied young man, a Sabbath-keeper, who has some knowledge of mining, can find employment by addressing A. Dratt, Point Arena, Cal.

## Appointments.

### CAMP-MEETINGS.

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WESTERN OREGON—At Salem, on Marion Square, June 9-15.

IOWA, Des Moines, June 3-8.

WISCONSIN, Portage, June 9-15.

MINNESOTA, June 17-21.

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