

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.

VOLUME 6.

OAKLAND, CALIFORNIA, FIFTH-DAY, AUGUST 12, 1880.

NUMBER 30.

The Signs of the Times.

PUBLISHED WEEKLY, FOR

THE S. D. A. MISSIONARY SOCIETY.

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

MY REFUGE.

[These lines, quoted from the *Sunday Magazine*, were written by Ellen Lakshmi Goreh (a Brahmin of the highest caste), adopted daughter of Rev. W. T. Storrs, Great Horton Vicarage, Bradford, England.]

In the secret of His presence, how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low,
For when Satan comes to tempt me, to the secret place I go.

When my soul is faint and thirsty, 'neath the shadow of his
wing
There is cool and pleasant shelter, and a fresh and crystal
spring;

And my Saviour rests beside me, as we hold communion sweet.
If I tried I could not utter what he says when thus we meet.

Only this I know; I tell him all my doubts and griefs and
fears;

Oh, how patiently he listens, and my drooping soul he cheers.
Do you think he ne'er reproves me? What a false friend he
would be

If he never, never told me of the sins which he must see.

Do you think that I could love him half so well, or as I ought,
If he did not tell me plainly of each sinful word and thought?
No; he is ever very faithful, and that makes me trust him
more,

For I know that he does love me, though he wounds me very
sore.

Would you like to know the sweetness of the secret of the
Lord?
Go and hide beneath his shadow; this shall then be your re-
ward;
And when'er you leave the silence of that happy meeting
place,
You must mind and bear the image of your Master in your
face.

You will surely lose the blessing and the fullness of your joy,
If you let dark clouds distress you, and your inward peace
destroy.

You may always be abiding, if you'd dwell at Jesus' side;
In the secret of his presence you may every moment hide.

General Articles.

THE BURNING AT TABERAH.

BY MRS. E. G. WHITE.

AFTER traveling three days from Sinai into the wilderness, complaints began to be made by those in the uttermost parts of the camp who had not fully united their interest with the body, but who were continually watching to find something to condemn in those willing to bear the responsibilities and burdens of the people. These complainers were not pleased with the course of their march, and were constantly murmuring about the way in which Moses was leading them, notwithstanding they knew that he was following only where the pillar of cloud lead the way. Some also felt that they ought to have a leading position, while others complained of marching so long in the wilderness.

God continued to feed them with the bread rained from Heaven; but they were not satisfied. Their depraved appetite craved flesh-meat, which God in his wisdom had withheld, in a great measure, from them. "And the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away; there is nothing at all, besides this manna, before our eyes." They became weary of the food provided for them by angels. Yet they knew it was just the food God wished them to have, and that it was healthful for them and

their children. Notwithstanding their hardships, in the wilderness, there was not a feeble one in all their tribes.

Satan, the author of disease and misery, will approach God's people where he can have the greatest success. He has controlled the appetite in a great measure from the time of his successful experiment with Eve, in leading her to eat the forbidden fruit. He came with his temptations first to the mixed multitude, the believing Egyptians, and stirred them up to seditious murmurings.

These murmurings would soon have leavened the entire camp, had not the wrath of God in fire from Heaven flashed like lightning from the cloudy pillar and consumed those who were the instigators of the trouble. Yet this, instead of humbling them, seemed only to increase their murmurings. When Moses heard the people weeping in the door of their tents, and complaining throughout their families, he was greatly distressed.

Here Moses, himself, came very near distrusting the Lord. Even in his perfect physical strength and vigorous intellect he was staggering under the weight of responsibility, made so much heavier by the wicked complaints of the people. The burden seemed almost insupportable. Did not Moses at this time regret that he had not consented to have Israel destroyed, and himself made a great nation? Such temptations troubled him. It grieved him sorely to have them direct their complaints against him, as if every supposed deprivation was chargeable to him. And this was the very people for whom he had prayed that his name might be blotted out of the book of life rather than that they should be destroyed. He had imperiled all for them, and here was their response. His heart sunk within him; but he turned to the only One who could help him in his trouble. His was a prayer which was almost a complaint. "Wherefore hast thou afflicted thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me?" "Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh that we may eat. I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favor in thy sight; and let me not see my wretchedness."

This prayer does not do honor to Moses, who had seen so much of the power of God. The burdens of care had overtaken him. He could have borne them all had the people stood by him; but he knew that their perverseness would only be quelled by the display of God's wrath, and he preferred death rather than to see Israel disgraced and their enemies triumph. The Lord heard the prayer of his servant, and the answer came, strong and positive, directing him to gather before him seventy men, whom he knew to be elders in Israel,—men not only advanced in years, but possessing dignity, sound judgment, and experience, and who were qualified to be judges or officers. "And bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there; and I will take of the Spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone."

The Lord allowed Moses to choose for himself the men whom he knew could be the best helpers. These men had shown faithfulness and order in their position as officers and elders, and now they were chosen to bear higher responsibilities. They were to be authority to check the violence of the people and quell any insurrection that might arise. But had Moses shown simple trust and confidence in God, corresponding to his great goodness and mercy, these men would not have

been chosen. Serious trouble would eventually result from their enlarged authority. God would have guarded his servant continually, and strengthened him in every emergency, had he relied fully upon him. Moses was not excusable in so nearly imitating the people in murmuring against God. He magnified his burdens and services, when the Lord was really the worker, and he only the instrument. Poor, weak human nature, how little is it to be trusted!

Moses was commanded to prepare the people for what God was about to do for them: "Sanctify yourselves against to-morrow, and ye shall eat flesh; for ye have wept in the ears of the Lord saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathsome unto you, because that ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt?"

Once before, when they received the manna just before they reached Sinai, the Lord had answered their clamors for flesh-meat. They ate of it only one day, however, and then it was withheld because it was not the best article of food for them. Their murmurings now reflected upon the wisdom of God, as though he did not know just what they needed while traveling in the wilderness. The enemy perverted their imagination. The Egyptians who left Egypt with the Hebrews were accustomed to rich food and flesh-meats, and they were the first to complain. The food of the Israelites in Egypt was generally of the cheapest quality, but hard labor and a keen appetite made it palatable.

In response to the statement of the Lord that the people should have flesh to eat, Moses said, "The people among whom I am are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them?" These words expressed a manifest distrust, for which the Lord reproved him by saying, "Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not." He who could divide the Red Sea, binding the waters like a wall on either side while Israel passed through on dry land, and could rain bread from Heaven, and bring water out of the flinty rock, could provide meat to supply the host of Israel.

"And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the Lord came down in a cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders; and it came to pass, that, when the Spirit rested upon them, they prophesied, and did not cease." These persons were endowed with the Spirit of the Lord in a similar manner as were the disciples on the day of pentecost. They foretold the work and mission of Christ, and by their wisdom and fluency of speech evidenced to all men that the power of God was upon them. The Lord saw fit to thus prepare them for their work, and honor them in the presence of the congregation, that confidence should be established in them as men chosen of God to unite their authority with that of Moses in his arduous work of restraining and governing the people during their sojourn in the wilderness.

There were two of the seventy chosen who went not out to the tabernacle. They were not rebellious, but they felt unworthy of serving in such a high and responsible position. But when the Spirit of the Lord rested upon the elders about the tabernacle, it fell also upon them, and

they prophesied, speaking words of wisdom and eloquence. Then a young man ran to Moses and told him how two men were prophesying in the camp; and Joshua, being jealous for Moses, appealed to him to command them to be silent. But Moses, free from all jealousy, replied, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them."

"And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails; he that gathered least gathered ten homers; and they spread them all abroad for themselves round about the camp. And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague."

In this instance the Lord gave the people that which was not for their highest good, because they would have it. They would not submit to receive from the Lord only those things which would prove a benefit to them, but gave themselves up to seditious murmurings against Moses, and against the Lord. God gave them flesh-meats, as they desired, and they suffered the results of gratifying their lustful appetites. Burning fevers cut down very large numbers of the people. Those who had been the most guilty in their murmurings, were slain as soon as they tasted the meat for which they had lusted. Had they received with gratitude the food which God selected for them, of which they could eat freely without injury, they might have retained the divine favor, and they would have escaped the terrible results of their rebellious murmurings.

DAY OF THE LORD.—NO. 7.

THE THIRD ADVENT OF CHRIST TO EARTH WILL TAKE PLACE IN THE DAY OF THE LORD.

It is objected that the Bible does not mention a third advent of Christ. It is true, the phrase, third advent, is not found in Scripture; neither is the second coming thus named in the Old Testament. But did not the ancient prophets foretell it? All must admit they did. And the Jews stumbled over the first advent, and fell, because they had their eyes fixed on the glories of the second. So, now, there is a class that have their eyes fixed on the third advent and the glorious reign on earth, while they reject the only message that can prepare them for the second.

In the Old Testament, the different advents are spoken of in close connection, and not so clearly separated; but the progressive fulfillment of prophecy and the revelations of the New Testament, clear up whatever might be involved in doubt. And here permit me to say, that whatever seems doubtful in respect to unfulfilled prophecy, is interpreted by God himself in the fulfillment. It was so at the first advent; it is so now. Men may differ concerning the meaning of the three messages of Rev. 14, but God is giving his own interpretation of them in their fulfillment; and those who will not accept of it, will remain in the dark, and stumble into perdition.

In Malachi 3:1, 2, the first and second advents are spoken of in close connection. The messenger sent before Him was John the Baptist. (See Matt. 11:10, and parallel passages.) But the second verse, "But who may abide the day of his coming? and who shall stand when he appear-eth?" clearly refers to his second coming. In like manner the second and third advents are spoken of in different scriptures. As an example, I quote 2 Thess. 1:7-10: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints," etc.

The Lord is revealed from Heaven with his mighty angels, at the second advent. At that time he is taking vengeance on his enemies in the pouring out of the seven last plagues, one of which is flaming fire, or the sun scorching men and the earth with great heat. Rev. 16:8, 9;

Joel 1:19, 20. But though he is then taking vengeance, he is not, at that time, punishing them with everlasting destruction; but he says, "Who shall be punished," at a time then future, "when he shall come to be glorified in his saints," that is, to present his glorified saints in the presence of the resurrected wicked, when they shall be gathered around "the camp of the saints and the beloved city," and "shall see Abraham, Isaac, and Jacob in the kingdom of Heaven," and they themselves shut out.

This we learn from Rev. 20, is a thousand years after the first resurrection, which takes place at the second advent. The wicked are not punished with everlasting destruction till they are raised from the dead, encompass the "beloved city," which will have descended to the earth, and fire comes down "from God out of Heaven and devours them." There is no resurrection from the "second death;" therefore this is everlasting punishment, a punishment not inflicted at the second, but at the third, advent; for we have before proved that, at the second advent, Christ returns with his saints to Heaven. The day of the Lord includes the taking of vengeance in the seven last plagues, or the wrath without mixture, the second advent, the thousand years, the third advent, and the everlasting destruction of the wicked by fire and brimstone from Heaven. (Compare Rev. 14:10; 20:9; Ps. 11:6; Gen. 19:24; Jude 7.)

This view of the day of the Lord explains Zech. 14, and removes an objection which is raised upon that chapter, by those who confound the second and third coming. Keeping in mind what has been proved, let us look at the events here brought to view. 1. The nations are at war, they are gathered against Jerusalem. 2. The second advent takes place—the Lord goes forth to fight against those nations as when he fought in the day of battle. (Referring to Josh. 10:10, 11, where the Lord fought against the enemies of Israel, and "cast down great stones from Heaven upon them," as a type of the great hail-stones which fall under the pouring out of the seventh vial. Rev. 16:21.) This battle is described in symbol in Rev. 19. 3. In that day, at the close of the thousand years, the Lord makes his third advent, sets his feet upon the Mount of Olives, which cleaves asunder and prepares a place for the city that comes from Heaven. Verse 4. Here is the camp of the saints and the beloved city, on this prepared spot. The revived wicked surround it, and are destroyed; the earth is melted and the new earth appears. 4. Then commences the eternal day, described in verses 6 and 7, the waters of life flow from Jerusalem the new, and the Lord is "king over all the [new] earth," verse 9, and there is "no more utter destruction, but Jerusalem shall be safely inhabited." Verse 14. This is not a city built by human hands, to be superseded by the city from Heaven, but it is the heavenly city itself, which is to remain forever. No more utter destruction, it will be eternal. What follows concerning the plagues is not written in its chronological order. It is something fulfilled in the present world; while the Jerusalem described evidently belongs to the eternal world. Thus there are three principal advents, though the Son of God may have passed from Heaven to earth, and from earth to Heaven a thousand times. Gen. 18:17, 22; Acts 7:38; John 30:17.

R. F. COTTELL.

THE CHIEF PRIESTS' STORY.

ON the evening of Friday, Jesus had been hastily buried. Saturday was, as it is now, the Hebrew Sabbath, and the day then began with the evening before; that is, it was Sabbath on Friday evening at sundown. These disciples, in common with all their nation, had been trained to keep that closing day of the week with great strictness. They thought it would be wicked to use holy time in making preparations for permanent interment. So, as best they could, they wound up the body Joseph begged of Pilate, and laid it in this generous counselor's tomb. They expected to return and to complete their work on Sunday morning.

Now, at this juncture in the affairs, the chief priests make it evident that they had kept warily on the watch for all which occurred. A suspicion arose in their minds. Some of them remembered that Jesus had declared he would rise again in three days. So they went to Pilate asking that a guard might be set at the sepulchre until the critical date of the third day had passed. Their

wish was granted. Sixteen men, divided into four fours,—the so-called "quaternions" of a Roman military watch,—were assigned to the duty, and took their regular turns as sentinels on the spot.

Moreover, the unusual precaution was added, of sealing up the entrance to the enclosure. Most likely they rolled up the stone before the opening of Joseph's new excavation in the rock, then passed a strong cord around it, fastening the ends at either side, and covering the knots with balls of wet clay on which they stamped some official letter or sign; if the grave were disturbed, this would show it, no matter who the parties might be.

When Sunday morning dawned, the tomb was found open, the buried body was gone. Aware that some explanation must instantly be made, the chief priests circulated the story which Matthew records. They said that the soldiers fell asleep, and then the friends of Jesus came secretly and stole the body away. The military guard admitted this statement publicly, and so helped on the tale.

Before we submit this fabrication to the test of argument as a "case" in jurisprudence, it may be just as well to note two interesting points made by it at the beginning. This story settles, at any rate, the fact of Christ's actual death and burial. In the recital, everybody admitted he was truly crucified, really dead at last in the grave. It was agreed on all hands that he had predicted his own rising upon the third day. With equal acquiescence, it was understood that on Sunday morning the body was missing. This is worth the recollection; for so much of either gospel history or doctrine as rests in the death of Jesus upon the cross may forevermore be considered as established by his enemies beyond a cavil.

Further; since the chief priests put their case on the best basis they had, it must follow that, if this subterfuge of theirs fails, all presumption is against any process of denial. They asserted, and this is all they said in explanation of the most stupendous miracle the universe ever knew, that the disciples secretly stole and made way with Jesus' body. If such a story cannot be now credited, then there is an end of all counter-evidence to be adduced by those who would deny the doctrine of our Lord's resurrection.

Coolly and dispassionately it becomes us to weigh the tale, therefore, on its own merits. This case, if it be good for anything, will bear the same cross-examination and analysis as others in the annals of important jurisprudence. And candor is compelled instantly to admit it labors under serious embarrassments.

1. In the very outset, the antecedent improbability of particulars crushes it. How came a trained watch all to go to sleep? Would the whole band of sixteen men be likely to fall away at once, and remain in slumber a time long enough for this amount of labor? This was noisy work, and took some numbers to do it; yet it would have to be done leisurely. Who folded up the napkin, and arranged the grave-clothes so methodically in the dark? And, if the Roman soldiers were asleep, how did they know anything about it?

2. But go a step further; the immediate followers of Jesus had no motive to steal the body of their Lord. They must have believed him to be either a true man or an impostor. If they now gave him up as an impostor when they saw him die, then the sooner he was out of all remembrance and notice forever, the better for them; the more effectually he was buried and forgotten, the easier for their disappointment and shame. They surely did not need or wish to follow up a deceiver; they did not want his memory on their hands. On the other side, if they believed him true, they had only to wait till he should vindicate himself. Whatever the supposition as to the state of these men's minds, to go and purloin the dead body was the worst policy for them. For this admitted and agreed that he was a "liar; it accepted the taunt of his infamous crucifixion; it confessed he was a mere man.

3. Nor is this all; it is evident from the entire story told here in its artless naturalness that the disciples had no sort of concerted plan to do any such thing. Why, they had his body full in their power, after Joseph begged it on Friday evening; how was it possible that the idea should strike them to go and pilfer it away on Saturday? Who was it did the stealing? Not Peter; for no one can doubt his utter ignorance and unconsciousness, as he arrived on Sunday morning, breathlessly

rushing into the sepulchre unbidden. Nor John; he knew nothing about a disappearance of the body, for he ran with the greatest surprise to see if the opened grave was empty. Nor Thomas; for he obstinately refused to surrender his confidence in anything on the subject until he had put his finger in the print of the nails. Surely, not the women; for the mother of Jesus was entirely ignorant of any such connivance. These poverty-stricken friends of Christ spent their time and their scant money in gathering expensive spices and myrrh just to embalm the body. We cannot mistake their unsophisticated surprise.

4. Again; the Jews *never* told this tale in any judicial audience or court, so that it could be subjected to cross-examination. Stealing this body was a capital crime; yet not one of these accused disciples was ever arrested for its commission. The chief persecutors among them pressed these Christians most cruelly before and after the ascension, while they preached the resurrection from the dead; they charged them with every conceivable crime; but it is marvelous to notice that this pretended fraud they never ventured to mention again. They did not so much as once use the tale in rebutting evidence offered them. We know very well from the Acts and the Epistles that the main doctrine, for which during forty years these disciples contended, was the actual resurrection of Jesus. They had no end of taunts, gibes, and arguments to answer. But this story of theft in the night they were never called upon officially to deny. To have proved it would have overturned the entire Christian religion in one sweep. But, after this first lie in Jerusalem, the Sanhedrim preserved a discreet silence. Nowhere else in the Bible do we find any allusion to this fabrication.

5. To all this now add the consideration that there was awful risk to the *soldiers*, if this story were true. Death was in every instance the punishment for a Roman sentinel who slept on his post. To suffer an escape like this was unpardonable. But if the story was *not* true, there was no peril in it. They could be hired to repeat it as often as was necessary, and they could do so fearlessly. That is, they would tell it out around among the populace loosely; for all they had to do, if ever brought to the governor or pressed to trial on the charge, was to deny it again, and say they were only lying; punishment belonged to the sleeping, which they would assert they did not do; not to the falsehood, which they would admit. Certainly, if such a confession had been honest, they would have conspired to help each other keep the secret for their life's sake.

6. Finally, the inherent *impossibility* of the act itself cannot be left out of sight. This was only two nights after Passover, and that feast was always observed at the full of the moon. That garden, therefore, was filled with white light. It would have been fatal to any man or woman to be caught on such an errand. Joseph lived close beside the city, most likely; Jerusalem was crowded at the time with a vast throng of unusual pilgrims. It was jubilee year, and there were greater numbers in attendance at the festival. Mountains and valleys on every side of the town were occupied with booths and tents of excited travelers. The people must have been alert and frightened. Oh the majesty and the horror of that whole day! The curtain of the temple was torn in two—the holiest place was in full display before the profane eyes—rocks were split—graves were opened—old dead Hebrews had been up from their tombs, and had been seen walking in the streets! And if there was one spot more than another likely to be under malevolent and curious scrutiny, it was that where this Nazarene prophet was laid. Any suspicious movement would have been observed by a score of eyes.

Then what could have been done with the body after the disciples had got it in possession! In all ages of mysterious history of crime, how many midnight machinations have been defeated and exposed because the presence of a human body was involved! It seems as if death would never be kept secret. In that land, too, where such strict regulations existed, so superstitious and exact, where every one shunned contact because of ceremonial uncleanness, how could those frightened Galileans have relieved themselves of a burden so awkward after they had passed the precincts of the garden? If discovered, what was there so fatal to their faith, as well as to themselves, as this half-buried body of that crucified Nazarene?

There seems hardly any need of pursuing so idle

and so ill-contrived a tale with such seriousness. But remember this is all the evidence which has ever been offered in these eighteen centuries to explain the stupendous fact that on Sunday morning the new sepulchre of Joseph was found tenantless. In a word, it is the entire defense in this supposed case of jurisprudence: Justin Martyr and Tertullian, the historians of the second and third centuries, tell us that the Jews sent this story by letter around through all the East. Even in our time, the descendants of those people stubbornly insist that it is true. If, therefore, the story breaks down, the entire case against the gospel is lost.

So let us bear in mind that the resurrection of Jesus Christ is more than a fact; it is a doctrine. And once admitted, it will surely take all the other Christian doctrines in its train. Just let me know that Jesus himself folded that napkin, burst those stony barriers of the sepulchre, and led captivity captive, and then I know that the atonement is perfected. Man may find his way unhindered in returning unto God, and through penitence and faith sin may be checked, Satan conquered, and Heaven set open forever!

With such a gospel, why does any one wait? Even the Turks say in a proverb, "Hold thy mantle wide open, when Heaven is raining gold!" —Charles S. Robinson, D. D.

SUNDAY NOT THE SABBATH.

THERE is not one text in all the Scriptures from which even a plausible inference can be drawn that the first day of the week, or Sunday, is the Sabbath. Not one. I weigh my words carefully. I speak soberly when I say that God has never claimed that day as his, *never*. He *never* has promised a blessing upon a man for keeping it. He has never said that a man should be punished for doing common labor on that day. Has God ever claimed any day as his, and reserved it unto himself? He has. "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:3. "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. Then why insist upon calling Sunday the Sabbath? Is not one plain text of Scripture worth more than a dozen mere arguments? Logic can be met with logic, but God's word can never be altered or changed. Your opinion will convert nobody. From "a thus saith the Lord," there is no appeal. Metaphysical dissertations may confound the intellect, historical statements may instruct, rhetorical flourishes may captivate the imagination, but the conscience will remain untouched.

Every careful reader of the Bible knows that God has made only one day the Sabbath, and that is the day upon which he rested; and every careful student of church history knows equally well that the Sunday was never deemed a Sabbath by virtue of the fourth commandment until the time of the Puritans. The earliest and main reasons given for its observance were vague and fanciful, not even claiming to be scriptural. Its first character as a rest day came from a civil enactment of Constantine, a Roman Emperor, A. D. 321.

With such authority for Sunday-keeping, we again inquire, Why insist upon calling Sunday the Sabbath? Those who would speak the truth should call things by their right names. Those who claim that the first day of the week, or Sunday, is called the Sabbath in the New Testament, proclaim either their ignorance or (shall we say it?) dishonesty. If we give the title of Sabbath to a day to which the Scriptures never gave it, do we not contradict that record which always gave it to the seventh, and to no other? Is it not presuming upon the goodness of God to give the title belonging to his blessed rest day to a day which he never claimed as his? Would it not be better to honor that day with the title of Sabbath which all inspiration calls by that sacred name? Is it safe to thus trifle with God and his sacred words, uttered with his own voice, and written with his own finger?

Reader, we entreat you to beware. Whenever you are tempted to call the first day of the week the Sabbath, please stop and reflect concerning the authority by which you do it. Never abuse the sacred term Sabbath by applying it to that to which it never was applied by its divine Author. If you would speak the truth, you must call things by their right names.

C. P. WHITFORD.

SELF-COMMENDATION.

ONE of the temptations to which all of us are exposed is that of thinking that we have been called to peculiar sacrifices or endurances, and that we have borne ourselves bravely and well in the struggle. If we had done anything noteworthy in this line, we should not be aware of the fact. Our absorbed interest in the contest would forbid our standing off to view it impartially, and to pass complacently upon our bearing in the crucial hour. Commenting to a friend on the written words of a lady, concerning the strengthening effect on her character of sacrifices to which she had been called, Frederick W. Robertson said: "People who make real sacrifices are never able to calculate self-complacently the good the sacrifices are doing them; just as people who really grieve are unable at the time to philosophize about the good effects of grief." And he added that it would have been much better for this lady to have said: How dare I talk of sacrifice! and how little of it there is in my life—one perpetual succession of enjoyments!" The trials of life which we make the most of in our thoughts are commonly no real trials at all. As Mrs. Browning puts it:—

"We walk upon
The shadow of hills across a level thrown,
And pant like climbers."

Or as inspiration rebukes the complaining boasters: "Ye have not yet resisted unto blood, striving against sin." What do *you* know of real warfare? When Moses had so profited by his personal communion with God that his face was transfigured with a celestial glow, he wist not that his face shone. But many of us have an idea that our faces must be shining, after all we have gone through so valiantly, when in truth our features are flabby from want of any high endeavor, or disfigured with scowls in our overweening estimate of our trials and endurances. It may be that we have borne ourselves nobly and bravely. If so, we are not conscious of the fact. If we think that we deserve credit for heroism, we more likely have pursued a course of which we ought to be ashamed. —Exchange.

LIBERALISM.

THERE is at the present day, a decided tendency to liberalism in religion; but it is born of a desire to secure the advantages, without the sacrifices, of piety. It is a sort of Christian laziness, if there could be such a thing. We suppose this is nothing new, only in the form of the thing. Liberalism always borders upon license at the other side, and it is a true Christian grace to be liberal, without giving countenance to license; the former is a virtue, the latter a grave vice. Thus it is always true that there is but a step from good to evil, as from the sublime to the ridiculous. It is only by being keenly alert and on our guard, that we can ever be free from error of one kind or the other. It is no more true that, "eternal vigilance is the price of liberty," than that, unless the Christian watch constantly, he will fall into temptation and a snare. This being the case and the devil being very wily, if a man loses from his soul that consuming zeal and intense activity which leaves no room for suggestions of personal ease or pleasure, he is very apt to fall into this most popular snare of the enemy of souls. When once he is taken, when personal ease has acquired any hold upon him, then it is like running down hill to glide into liberal (*alias* easy) Christianity, while it is up-hill work to get away from his self-love and into that humility which comports with real Christian efficiency. —Golden Censer.

REV. DR. T. L. CUYLER, at the recent completion of his twentieth pastorate at the Lafayette Avenue Presbyterian church, Brooklyn, said that he had "never allowed a day to pass without a visit to some family and a talk with some one on personal religion. During his ministry the Sunday-school has had 4500 children enrolled. Of these 427 have joined the church; and nine have entered the ministry."

SOME clocks do not strike. You must *look* at them if you would know the time. Some men do not *talk* their Christianity; you must look at their lives if you would know what the gospel can do for human nature. But a clock need not be incorrect because it strikes; a man need not be inconsistent because he speaks as well as he acts. —Joseph Parker.

GRAMMATICAL CONSTRUCTION OF
MATT. 28:1.

In these times it is almost dangerous to explode a heresy; for there are not a few who are ready even to seize the fragments, and caper about with them in the highest glee, as if they had discovered a new truth, or been blessed with a flood of new light. There are many now claiming that the first day of the week is called the Sabbath in Matt. 28:1, who doubtless learned for the first time that *sabbatone* occurs in that passage, from reading a refutation of that foolish claim.

Let us then again examine the manner in which the first day attempts to find an asylum in Matt. 28:1. The passage, in the original, reads thus: "*Opse de sabbatone, te epiphosekouse eis mian sabbatone, eelthe Maria, he Magdaleene,*"* etc. A translation is given to these words as follows: "In the end of the Sabbaths, as it began to dawn toward one (or the first) of the Sabbaths, came Mary Magdalene," etc. And on this the following claim is raised: In the end of the Sabbaths, that is, the old series, or seventh-day Sabbaths, as it began to dawn toward the first of a new series of Sabbaths, namely, Sabbaths to be held thereafter upon the first day of the week. What is necessary to sustain this claim? It is necessary, first, that the word *sabbatone* (σαββατων) should have a plural signification, and refer to a series of Sabbaths, and, secondly, that the word *first* should agree with *sabbatone* understood; for in that case the idea would be, "as it began to dawn toward the first Sabbath of a new series of Sabbaths." If now it shall appear that the word *sabbatone* has a signification the same as if it was in the singular number, and that the word *first* cannot agree with *sabbatone* understood, then the translation given above is incorrect, and the claim based thereon unfounded.

If now the reader will turn with us to the lexicon and grammar, we will try to ascertain clearly the meaning of the words and the sense of the passage.

Opse is defined by Robinson to mean, as a general signification, *late*, after a long time. "With a genitive, the same as *at the end of*, *at the close of*, *after*." Robinson then quotes these words from the Greek of Matt. 28:1, "*opse de sabbatone*," and translates them, "at the end of the Sabbath, i. e., after the Sabbath, the Sabbath being now ended."

De is simply a continuative particle, signifying *but*, *and*, *also*, and the like.

Sabbatone. There are two words translated *Sabbath* in the New Testament. The first is *sabbaton*, which is a noun of the second declension, and is always used in the singular number. The second is *sabbata*,† a noun of the third declension, and always used in the plural number. But these two words have identically the same signification, and are used interchangeably. Robinson says that where the plural form occurs, it is generally used for the singular. The word here in Matt. 28:1, is in the genitive case, which, according to Robinson, determines the meaning of *opse* before it; he, as already noticed, having said that *opse* with a genitive signifies at the end of, or after. The genitive is thus used, *Sophocles* § 196, to denote the time when, or place where.

Te epiphosekouse: It beginning to dawn. Here we have the article *te* and the participle of the verb *epiphoseko*, which means, according to Robinson, "to grow light upon, to dawn upon." Liddell and Scott give it the single signification, "to grow toward daylight." The word occurs elsewhere in the New Testament, only in Luke 23:54, where it says that the Sabbath *drew on*; and this use of the word in this instance, Bloomfield explains to be a Jewish idiom to denote the commencement of their day, borrowed from the classic use of the word by the heathen, who commenced their day in the morning. The word cannot have the tropical signification in Matt. 28:1, that it has in Luke 23:54, and signify that the first day, according to Jewish reckoning, was drawing on; for the word *opse* signifies that the Sabbath was already past. It must therefore here have its proper and literal signification, and mean, "as it began to grow toward daylight." The word is here in the dative form for the genitive absolute, *Soph.* § 226, Note 3, the article *te*, agreeing with *heemera*, day, understood.

Eis is simply a preposition, meaning *to* or *into*.

Mian is a numeral adjective, the first of the cardinal numbers, literally signifying *one*. It is here used, according to a Hebraism, as an ordinal, signifying *the first*.—Robinson. The form *mian* is found in the singular number, feminine gender, accusative case, from the nominative, *heis*, *mia*, *hen*. Being an adjective, it must agree with some substantive, either expressed or understood. Is there any word expressed with which it can agree? The next word is *sabbatone* (σαββατων) which is in the genitive plural, and cannot therefore be the word with which the accusative singular, *mian*, agrees. What word, then, shall be supplied? This brings us to the principal claim based upon this text in behalf of the first day of the week. Is the sense of the passage that this is the first of a new series of Sabbaths now introduced? the first Sabbath of a new series? If so, the word *first* (*mian*) must agree with Sabbath (*sabbaton*, singular) understood. This form is found in the singular number and accusative case, the agreement thus far being all right; but when we look at the gender, we find that *sabbaton* is neuter, and *mian*, as already stated, is feminine. We cannot, therefore, supply the word *sabbaton*, unless we can perform the ungrammatical miracle of making a feminine adjective agree with a neuter noun.

But, strange to say, some are so determined to have *sabbaton* understood, as to claim that *mian* is neuter! and that the gender of the adjective is determined, not by its form, but by the gender of the noun with which it agrees; as much as to say that the adjective has but one form, and is masculine, feminine, or neuter, according to the gender of its noun. This will certainly surprise those who have any acquaintance with the Greek. It is only for the benefit of those who have never studied it, that we need to say that adjectives are declined, or take a change of form to express the number and case, exactly the same as nouns; and that they have a change of form also to denote the gender; and the gender of the noun determines absolutely what form of the adjective shall be used to agree with it.

Take, for instance, the word under consideration. The accusative singular, masculine, of the numeral *heis*, is *hena*, accusative feminine, *mian*, accusative neuter, *hen*. Used with a noun in the accusative singular, if masculine, *hena* would be the form of the adjective to be used; if feminine, *mian*; if neuter, *hen*. If therefore *sabbaton* is the word understood with which the numeral should agree, the form *hen* should have been used, not *mian*; and the fact that *mian*, the feminine form, is used, shows that the noun understood, with which it agrees, must be a feminine noun. In this respect the law of the language is absolute and inexorable.

With what, then, does *mian* agree? Scholars and critics who understand thoroughly the idioms of the Greek, tell us that in such sentences the word *day*, *heemera*, is understood. See Greenfield's Greek Testament, Matt. 28:1, margin, also Robinson's Lexicon. *Heemera* is a feminine noun, and hence *mian* can agree with it in every respect; and there is no grammatical inaccuracy involved. Putting in the supplied word, we have *eis mian heemeran sabbatone*, literally, the first day of the Sabbath.

Now it is evident that the word *sabbatone* must here be taken in other than its ordinary sense; for "the first day of the Sabbath," the Sabbath itself being only one day, would be a meaningless expression. Turning again to Robinson, we find under the word *sabbaton* the second definition given as follows: "Meton. [that is, by metonymy, a figure of speech in which one word is put for another], a Sabbath, put for the interval from Sabbath to Sabbath; hence a *se'night week*." "Only after numerals marking the days of the week." Then he refers, for examples, to all those passages in which the phrase, "first day of the week," occurs in the New Testament. And he adds, "In the Talmuds, the days of the week are written; the first, second, third, day in the Sabbath (week); see Lightfoot Hor. Heb. in Matt. 28:1."

In the light of the foregoing facts, presented in a manner so plain that we trust all can understand them, it is not difficult for any one to see that a correct translation of the passage would be: "After the Sabbath, as it began to dawn toward the first [day] of the week."

One question more may arise: How is it to be known when *sabbatone* or *sabbaton* is to be rendered *week*, instead of *Sabbath*? Answer. It is to be rendered *week* whenever it is preceded by a

numeral. It is so preceded in every case where the expression, first day of the week, occurs, and also in Luke 18:12, where the Pharisee fasted twice in the (*sabbaton*, genitive singular) week. Hence we translate the word *sabbatone*, as it first occurs in Matt. 28:1, by the word Sabbath, because it has no numeral before it; and in the second instance of its occurrence, we translate it *week*, because it is preceded by the numeral *mian*.

U. S.

BULK BELIEVERS.

It is one thing to believe the Bible when you know what it contains, and another thing to believe it when you do not. It is one thing to believe the things that are in the Bible, and another thing to believe that the Bible, whatever it may be, is true.

We may believe that the Bible is true without knowing what is true, or believe without knowing what we believe. Many of our believers are of this kind. They accept the Bible, and then let it go. For aught they know, it may be the Koran or the Apocrypha. They believe it as they believe the truths of astronomy, without having learned them. They believe in a closed book, and to them a blank book. Such a faith is like a knowledge of geometry which believes that it is true but does not know what it is. If you don't know what you believe, you do not believe anything to purpose. All have heard of the man who, instead of praying, had a prayer pasted on his bed-post, to which he referred the Lord, as containing his sentiments. So many persons do with their faith. Instead of believing, they simply point to the Bible as what they believe. They let the book do their believing for them.

Now, we protest that there is no belief of anything except what goes through the mind. You can't believe anything but what you think. You must know in order to believe; must know, at least, what it is that you believe. There is no such thing as believing the Bible. You must believe the things in the Bible—the story of creation, the story of Jonah, the story of Calvary. You must believe the utterances of Isaiah and of Christ. You must believe after you understand, and believe the particular things related. The Bible cannot be adopted like a series of resolutions, and such acceptance be accounted for faith. It is not to be taken into our opinion entire, lid and all, to be believed in the gross or accepted as a bulk. It is believed, if at all, by a rational acquaintance with what it contains and an assent to the truth of those very things. Those who believe without knowing what they believe are simply unbelievers, having no opinion or materials for any. They are biblical heathen, who need missionaries to take them the light. They are not Orthodox, whatever else they may be. They differ from the skeptics only in this: that, whereas the skeptics know what the Bible contains, and doubt it, they don't know what it contains and believe it. They know nothing of Scripture, instead of knowing it wrongly. They believe and believe nothing, while the skeptics don't believe and believe nothing; one's uncertainty being as to what is true and the other's as to whether it is true.

If you would cook a rabbit, you must first get the rabbit. If you would believe the Bible, you must first get the Bible. You cannot have belief without the materials, any more than you can have a dinner without the materials. You must get something to believe before you can believe, just as you must have something to sell before you can sell; and the way you are to get what you are to believe is to apprehend it in your mind, and not to take it as a bundle of unknown contents.

It would be interesting to some people if they would go to the Bible, to see what it is that they believe. And nothing would, perhaps, be as new to them as their own opinions. The reason so many people are such voracious believers is that they take it in without knowing what they swallow—a bulk under the name of the Bible, or a creed in which they really get nothing but the name. They take it like a pill in jelly, in which they do not perceive anything of the thing itself, and, therefore, may with indifference take anything, however repugnant to them. They might just as well eat the Bible as believe it in that way; or chew up and swallow the Westminster Catechism as accept it on such profession of faith.—Independent.

In the Cross alone is life,

* In presenting these Greek words in English characters, we use such forms as will show the correct pronunciation.

† From this word comes the genitive plural *sabbatone*. The reader should carefully distinguish between *sabbaton* nominative and accusative singular, and *sabbatone* genitive plural.

AGAINST THE COLD.

"And Peter stood and warmed himself."

THE very Christ of whom he bore
Such bold, brave witness but a few
Sad days ago,—the Christ he knew
Had raised from death, one week before,
Lazarus of Bethany,—he saw
Now in the clutch of Roman law,
Dragged midmost o'er the pavement stone,
Bound, mocked, forsaken of His own,
And—"stood and warmed himself"!

He watched the soldiers rudely strip
Away the robe the Marys made,
And pluck the inner garment frayed
By brutal wrunchings,—marked the lip
Shiver, as o'er the flesh laid bare,
Blew gusts of chilling midnight air;
Yet, by the sight not smitten dead,
Above the brazier's flame he spread
His hands,—"and warmed himself."

He heard a maid say,—“Here, behold,
One of this man's disciples; he
Speaks with the speech of Galilee.”
Ah, then—ah, there, his blood ran cold;
And as the leaping blaze rose higher,
Among the crowd that girt the fire,
With, sharp, reiterate, angry “Nay,”
He thrust his arms and pressed his way,
And crouched, “and warmed himself.”

“Yea, thou art one of them:” He heard
The charge come back and back again,
Tossed from the mouths of jeering men;
And as with oaths he flung the word
Straight in their teeth, he sudden turned,
And ah, that look!—it burned, and burned
As if Gehenna's hottest coal
Had down into his deepest soul
Dropped, while “he warmed himself.”

His hands he could no more uphold;
Remorse, despair, self-loathing, woe,
Tore at his heart; he did not know
If it were night,—if it were cold,—
He neither looked behind, before,
Nor cared, though she who kept the door
Said,—“Surely this was he who drew
The sword on Malchus; Malchus knew
Him, as ‘he warmed himself.’”

But prone upon the ground he lay
Abject thro' horror, racked with shame,
Too stricken to name the Master's name,
Remembering, till the dawn of day,
How thro' His mystic anguish, he
Had mingled with that company
Of mockers in the high priest's hall,
As one of them, and watched it all,
And “stood and warmed himself.”

... So is it still!—We skulk afar
With scarce the scoffed-at Christ in sight,
Nor do the wrong, nor dare the right,
Poor trembling cravens that we are!
And while our Lord is being betrayed,
We lurk among his foes, afraid
To own him; yet, like him of old,
We comfort us against the cold,
And “stand and warm ourselves!”
—Margaret J. Preston.

The Sabbath School.

THE ART OF SECURING ATTENTION.

You will *not* get attention by demanding it as a right, or by entreating it as a favor; by urging upon your pupils the importance of the subject, the sacredness of the day, the kindness of their teachers, or the great and solemn character of the truths you have to impart. Attention, such as alone can serve the purpose of a Sabbath-school teacher, must always be founded on the facts that you have got something to say which is worth a child's hearing, and that you can say it in such a manner that he shall *feel* it to be worth his hearing.

The teacher's own mind must be *accurately* and *abundantly* prepared on the subject which he has to teach. He must have details—facts which he knows how to state with exactness; and a degree of nicety and precision about his knowledge far greater than he can ever hope to impart to the children. He should store his mind beforehand, not merely with what he means to impart, but with a great deal more. He does not know what topic may grow out of the lesson; he cannot tell what questions the children may ask, nor what illustrations he may find most effective. So he should look at the lesson and *into* the lesson, and *all round* the lesson, before he gives it.

There is another reason for attaching great importance to *abundant* preparation. No man can ever teach all he knows on any subject. If you would be a good teacher, therefore, up to a

certain point, you yourself should have gone far beyond that point. If any teacher just gets up a lesson from printed notes, and is only barely provided with the knowledge actually required for his class, he is sure to fail, both in securing attention and in getting the subject understood. Children will always carry away with them far less than you bring. Make up your mind at once to the fact, that a large discount or percentage of even a successful lesson is always lost in the very act of communicating it. Get all the subsidiary and illustrative information you can possibly accumulate about your lesson before you give it. Anecdotes, definitions of hard words, illustrations of Eastern life, verses of poetry, parallel texts and allusions, may or may not all be needed in the lesson; but at any rate, they certainly *will* be needed by yourself.

Book knowledge is not the only knowledge, and it is certainly not all a Sabbath-school teacher wants. His preparation must be going on in the world as well as in his study. He must watch the incidents of every day, and see what use he can make of them in his class. The history of each day's experience, even of the humblest of us, illustrates some great moral and spiritual truth which underlies it, and is meant to be recognized and understood by us.

If there is anything unfamiliar, or artificial, or sermonizing in your language or even in your tone; if your illustrations are bookish and unpractical; if the virtues and the vices you talk about are not the actual virtues which it is possible for them to practice, and the actual vices into which they are likely to fall; if in any way you shoot above their heads, or betray a want of familiarity with the real lives which children lead, your class, as an inevitable result, will cease to feel any interest in what you say.

One of the greatest safeguards for the attention of the class is the cultivation on the teacher's part of *quickness of eye and ear*. It is surprising sometimes to see teachers addressing themselves to one part of their class, and apparently unconscious that another part is listless and uninterested. They seem incapable of taking in the whole class at one glance. Their eyes move slowly, and they either do not see the disorder and trifling which lurks in the corner of their class, or they do not care to notice what it would give them some little trouble to remedy. A person of this kind will never keep up attention, nor prove a successful teacher, however well he may be provided with knowledge, and however anxious he may be to do good.

What every good teacher greatly needs is a quick eye and a comprehensive glance, which will take in the whole class at one view, or travel instantly from one part of it to the other. He should be able to detect the first rising of disorder, and the first symptom of weariness, in an instant, and to apply a remedy to it the next instant. It is from want of promptitude in noticing the little beginnings of inattention that our classes so often get disorderly and tired. We recommend every one who wants to be a good teacher, therefore, to cultivate in himself the habit of sharpness and watchfulness. He should so train himself that he shall become peculiarly sensitive about the little signs of inattention. It ought to make him uncomfortable to see one child's eye averted, or one proof, however small, that the thoughts of the class are straying from the subject. The surest way to increase inattention is to seem unconscious of it, or to allow it to pass unnoticed. Few things are so important as alacrity of movement; promptitude and readiness both in seeing and hearing; skill in finding out, at a moment's notice, who is the idlest boy in the class, and in giving him a question, or giving him a verse to read, before his mind becomes thoroughly alienated from the subject, and before the contagion of his example has had time to spread among the rest. A sluggish, heavy, inactive-looking teacher can never gain the sympathy of children, or keep up their attention long.—*S. S. Hand-Book*.

GETTING HOLD OF THEM.

A LOCOMOTIVE is a magnificent thing, but is of utterly no account unless it *draws* something. A very absurd thing it would be to see an engine go thundering up an inclined grade and leaving the train of cars behind, and then snorting away at the top, as if to say, See what a feat I have accomplished! And yet, if we consider a great man as a locomotive, it is just this sort of per-

formance on which sometimes he plumes himself.

He may be a powerful preacher, after a fashion, but his power is worthless, unless he *moves* the people and *carries them* with him. To move them, and carry them, he must be careful to *get hold* of them. To get hold of them, he must know them, and enter into sympathy with them.

And it is just here that we find the secret of the failure of many very able and scholarly men. They know books, but they don't know men. They dwell apart and aloft like the stars. They are like the pastor of that dear old woman, who said: “A great man we have got for a minister! He is a prodigious scholar. You just ought to see the books he's got! Stacks of books—cart-loads of books, and he just lives among them! But you ought to hear him when he comes out on Sunday! He's invisible six days in the week, and incomprehensible on the seventh!” You see that learned locomotive went galloping off up the mountain-side, and left all the train at the mountain's base; but the people all gazed after him with gaping wonder, and said, admiringly: “Did you ever see such a locomotive?” And yet this is not the kind of man that the world needs.

A patient, plodding, pains taking pastor, that goes around from house to house; that knows the men and women and children; their joys and sorrows, hopes and fears, doubts and disquietudes; their business and domestic troubles; their life-history, is worth a whole regiment of your so-called great men that are only crammed with lumbery learning.

Of many things the preacher can afford to be ignorant—every man must be content to be ignorant of many things, if he would know and do a few things well; but there are *two* things that the preacher *must* know, if he would properly fulfill his ministry; one is the word of God, and the other is *human nature*—God's nature, and man's nature—these are the great themes that are to occupy our thoughts; for between God and man our ministry lies, whether we stand in the pulpit, or sit among the children.

If we are Sabbath-school teachers, our business is not merely to get hold of the truth, but to get hold of our scholars, for the one is profitless without the other.

It is not sufficient, as many suppose, to “prepare the lesson,” we must be able to adapt the lesson, and so to grapple on to the scholars as to be able successfully to apply the lesson.

It is not enough when you go a-fishing to have a basket full of good substantial bait, just such as fish ought to take to, if their tastes are at all like yours; but you must know about the haunts and habits of fish, and to these you must accommodate yourself if you would go home richly laden with spoils. Many a time you will find a teacher, with very little learning and very little brains, and yet, singularly enough, his scholars cluster about him with closest attention, even as a brood of chickens about their mother when she is scratching away to find them food. They are interested and expectant, and you wonder, seeing how little there is in the teacher, that he should hold his class with so firm a grip.

He does not know much about books, perhaps, but he does know a good deal about boys, and he enters into sympathy with them, and they instinctively *feel* it. He believes in them and understands them, and they believe in him, and understand him, and that is the secret of the whole matter.

It is not sufficient to have been a child in order to understand children, for we are apt to forget how it was with ourselves; we need to mingle with them—talk with them on the road, and in their homes—talk down to their level; at whatever strain of crotchety knees and personal dignity to put ourselves in their place, and see how things look from their stand-point; talk with their parents about them, and find out their individual peculiarities; let them see that whatever little thing concerns them concerns us; even as our heavenly Father gets hold of our heart's tendrils by assuring us that he numbers even the hairs of our head; let a teacher patiently and persistently pursue this policy, and as sure as there is a soul in the child's body he will presently get hold of it.—*Baptist Teacher*.

ADMIRAL FARRAGUT said: As to being prepared for defeat, I certainly am not. Any man who is prepared for defeat would be half defeated before he commenced. I hope for success, will do all in my power to secure it, and trust to God for the rest.

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, AUGUST 12, 1880.

THE TIME OF THE END.

THE position taken in previous articles on the subject of the time of the end, is that the prophetic word relative to the end was sealed till that period should arrive called the time of the end, and that in this brief, indefinite period, prophecy is unsealed, in order that the warnings symbolized by the three angels of Rev. 14: 6-12 should go forth in the form of special messages of divine truth applicable to the closing work of the gospel of Jesus Christ.

It was not the design of God that the soon second advent of Jesus Christ should be proclaimed by the apostles, by the martyrs, or by the reformers. The specific work of giving this message to the world, is reserved to the very generation that will witness the coming of the day of God and the revelation of his Son from Heaven.

The prophetic words of the apostle to the church at Thessalonica fully sustain the position taken:—

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.

"Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2: 1-8.

1. The subject introduced is the second coming of Jesus Christ, and the gathering of his people to him at the time of the resurrection of the dead.

2. The apostle warns the Christian church all along the centuries against looking for the Second Advent until the close of the period of papal rule, the time, times and a half of Dan. 7: 25; 12: 7, which is the 1260 days (years) of Rev. 12: 6, 14.

3. The mystery of iniquity worked in the days of the apostle and hindered the development of the papacy until it was removed about the year A. D. 508.

4. In his time, the papacy was revealed as a blasphemous, persecuting power, covering the time from A. D. 538 to A. D. 1798.

5. The papacy has exalted itself above God in that it has offered pardon for sins before they were committed, a thing which God has never done, and in exalting the rival Sabbath of the Roman church above the Sabbath of the Lord our God.

6. It is worthy of especial notice that the warning of the apostle against looking for the day of God too soon, closes with the close of the 1260 days of papal supremacy, just where the time of the end commences.

Eighteen years prior to the commencement of the time of the end, the fulfillment of the special signs of the second coming of Christ, in the sun, in the moon, and in the stars, commenced. Christ speaks of the signs of his second coming as follows:—

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28. Again our Lord says:—

"Immediately after the tribulation of those days

shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

"Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Matt. 24: 29-35.

Our Lord states, as recorded by Luke, that when these special signs of his coming should begin to come to pass, his people should look up, and lift up their heads in faith and hope; for their redemption draws nigh. The first signs, those in the sun and moon, occurred a century ago the 19th of last May.

And again he says, as recorded by Matthew, that when his waiting people should see all these things, they should know that his coming was near, even at the doors.

J. W.

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER TWENTY-SEVEN.

THE JUDGMENT.—CONTINUED.

PETER in his first epistle (chap. 4: 4-6) speaks of a certain class "who shall give account to Him that is ready to judge the quick [living] and dead. For this cause," he continues, "was the gospel preached also to them that are dead, that they might be judged according to [Gr., kata, in the same manner as] men in the flesh, but live according to God in the Spirit." This testimony is important. It furnishes positive proof that some are judged while they are dead, and others while they are living; and that consequently a Judgment passes upon the human race, before the resurrection. And the next verse shows us the chronology of this work: it is when "the end of all things is at hand."

It may be asked how those in their graves can be judged. We answer, It is from the books of record which are kept of all men's actions. We read in Dan. 7: 10, that the Judgment was set, and the books were opened. And again (Rev. 20: 12), the books were opened and the dead were judged out of those things written in the books. A variety of texts also inform us that every man shall be rewarded according to his works. See Matt. 16: 17; Rom. 2: 6; 2 Cor. 5: 10; Rev. 2: 23; 22: 12. From this testimony we learn that a record is kept of the acts of all men, and from that record their reward is given them according to their desert. There is no judgment in this sense of the term, independent of these books of record. But "the time is come," says Peter, "that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" To what event do these words of Peter apply? The answer is, To the closing ministration of the sanctuary! The work of cleansing the earthly sanctuary was a work of judgment. The high priest went into the most holy place, to make an atonement for the holy sanctuary and for all the people of the congregation. Ex. 28: 15-30; Lev. 16: 33. And whosoever did not afflict his soul upon that day of atonement, was to be cut off from among his people. Chap. 23: 29.

This could only prefigure one solemn fact, namely, the great time of judgment and decision that should pass upon the human race in the closing work of the heavenly sanctuary. In the type, the cleansing of the sanctuary was atoning for, and removing, sins in figure. In the antitype it is blotting them out in fact. "Repent ye therefore," says Peter, "and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3: 19. When is this? Ans. When he is about to send Jesus Christ. Verse 20.

In the type a round of service was repeated and completed every year. In the antitype it is accomplished once for all. When the last act of cleansing is accomplished, the plan of salvation is ended—the result is told! From that decision there is no appeal; for there is thenceforth no more offering for sin. Heb 10: 18.

Then the decree goes forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22: 11. All cases are then decided; judgment has passed upon the human race! And the chronology of this decision is also revealed to us in the verse following, where the Saviour continues after pronouncing the above sentence, "And behold I come quickly, and my reward is with me."

In the type, atonement was made for the people of Israel as a body. Now it has to do with individuals; for as individuals we must stand condemned or acquitted at the judgment-seat of Christ. It is but a just conclusion therefore that the lives of the children of God, not only of those who are living, but of all who have ever lived, whose names are written in the Lamb's book of life, will during the closing of the sanctuary service, pass in final review before that great tribunal. It is thus that judgment begins at the house of God. It is thus that the patriarchs, prophets, apostles, and all the people of God, stand in their lot. The merits of that blood which was shed on Calvary looked back as well as forward, and reached transgressions under the first covenant, as well as those committed since that time. Heb. 9: 15.

We now understand the import of the message of that angel who proclaimed on land and sea, The hour of his Judgment is come. With his message it did come. Our High Priest entered upon his last office for the salvation of men.

That there is a Judgment after Christ comes is also true. The time allotted to it is one thousand years. But this can have no connection with the saints who enter upon their reward previous to that time, as we have already shown. Who then are the subjects of this Judgment? We answer, The wicked. Our Lord told Peter, and through him the twelve apostles, that in the regeneration, when he should sit upon the throne of his glory, they also should sit upon twelve thrones judging the twelve tribes of Israel. Matt. 19: 28. This must refer to the wicked of the tribes of Israel; for the righteous are then entered upon the fruition of their hope. But the tribes of Israel are not alone concerned in this matter. Paul writes to his Corinthian brethren, "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?" 1 Cor. 4: 2, 3. The reference here must of course be to the wicked of the world and to the fallen angels who are reserved to judgment. Jude 6. And this judgment of the wicked passes upon them while they are yet in their graves; for we read in Rev. 20, that those who have part in the first resurrection live and reign with Christ a thousand years; and it is during this thousand years, while they are reigning with Christ that they are judging the wicked, as we learn from Matt. 19: 28. Rev. 20: 4, also says that judgment was given (committed) unto them. After the thousand years are ended, the wicked are raised, come up around the camp of the saints, and the judgment which during that time had been allotted to them is executed upon them.

In the Judgment that is now passing in the heavenly sanctuary, since it has to do with transgressions under the first testament, the natural order would be that the cases of the dead should first come up, and the living last. Thirty-six years have now elapsed since the work commenced. In the very nature of the case it must soon be finished. The interests of a perishing world now center there. All have an interest there; for the case of each individual personally and singly must come up and be forever decided.

This is the great subject for this time. The Judgment! The Judgment! Would that a voice might continually remind us that its solemn council is now in session, and its unalterable decisions passing upon our race. Reader, how does your case stand? Have you an interest in the Advocate who is pleading the cases of his children before his Father? Are you aware of a charge that yet stands against you unrepented of and unforgiven? Pass not over this subject lightly. Eternity is bound up in it. An endless and glorious life, or an eternal death, hang upon the issue. May the Lord help us to feel over it, and feeling to act—so act that our sins may be blotted from the book of his remembrance, and our names, though unworthy, still stand in the golden characters of the book of life.

U. S.

No man can be elevated who does not love something higher or better than himself.

DOCTOR BENSON'S SUNDAY BOOK.

It is a fact to be deplored that Christians who profess much zeal for the cause of God will yet rest their faith on popular doctrines of which there exists not one particle of actual proof. And in nothing is this shown more than in the case of pretended history in favor of Sunday. There is a class of quotations which float through Sunday literature which passes for truth, and which we are asked to receive without questioning, and yet it cannot be verified, and the authors who quote it never attempt to verify it. Were they to make such an attempt they would soon expose their weakness, and the folly of their position. Dr. Benson is no exception to the rule. His first quotation is professedly from Ignatius, as follows:—

"Ignatius, bishop of Antioch, A. D. 101, only half a dozen years after the death of the apostle John, speaks familiarly of the Lord's day, and says: 'Let us [Christians] no more *Sabbatize* [keep the Jewish holy day], but let us keep the Lord's day.' 'Let every one that loves Christ keep holy the Lord's day, the queen of days, the resurrection day, the highest of all days.'"

This is the whole of it. How shall the reader know that these are the words of Ignatius? Is there no proof on this point? There is an abundance, but it is all against the quotation! A portion of it is here given:—

"Two important facts relative to this quotation are worthy of particular notice: 1. That the epistles of Ignatius are acknowledged to be spurious by first-day writers of high authority; and those epistles which some of them except as possibly genuine, do not include in their number the epistle to the Magnesians from which the above quotation is made, nor do they say anything relative to first-day observance. 2. That the epistle to the Magnesians would say nothing of any day, were it not that the word day had been fraudulently inserted by the translator! In support of the first of these propositions the following testimony is adduced. Dr. Killen speaks as follows:—

"In the sixteenth century, fifteen letters were brought out from beneath the mantle of a hoary antiquity, and offered to the world as the productions of the pastor of Antioch. Scholars refused to receive them on the terms required, and forthwith eight of them were admitted to be forgeries. In the seventeenth century, the seven remaining letters, in a somewhat altered form, again came forth from obscurity, and claimed to be the works of Ignatius. Again discerning critics refused to acknowledge their pretensions; but curiosity was roused by this second apparition, and many expressed an earnest desire to obtain a sight of the real epistles. Greece, Syria, Palestine, and Egypt, were ransacked in search of them, and at length three letters are found. The discovery creates general gratulation; it is confessed that four of the epistles so lately asserted to be genuine, are apocryphal; and it is boldly said that the three now forthcoming are above challenge. But truth still refuses to be compromised, and sternly disowns these claimants for her approbation. The internal evidence of these three epistles abundantly attests that, like the last three books of the Sibyl, they are only the last shifts of a grave imposture."

The same writer thus states the opinion of Calvin:—

"It is no mean proof of the sagacity of the great Calvin, that, upwards of three hundred years ago, he passed a sweeping sentence of condemnation on these Ignatian epistles.

"Three letters of Ignatius are still by some claimed to be genuine, but this quotation is not from either of them. Of the quotation itself the learned Dr. Kitto thus speaks:—

"We must here notice one other passage . . . as bearing on the subject of the Lord's day, though it certainly contains no mention of it. It occurs in the epistle of Ignatius to the Magnesians (about A. D. 100.) The whole passage is confessedly obscure, and the text may be corrupt.

[We omit the quotation in Greek. It is not necessary to an understanding of his comment.]

"Now many commentators assume (on what ground does not appear), that after *kuriakēn* [Lord's] the word *heemeran* [day] is to be understood. . . . Let us now look at the passage simply as it stands. The defect of the sentence is the want of a substantive to which *anton* can refer. This defect, so far from being remedied, is rendered still more glaring by the introduction of *heemera*. Now if we take *kuriakēn* *zoēn* as

simply 'the life of the Lord,' having a more personal meaning, it certainly goes nearer to supplying the substantive to *anton*. . . . Thus upon the whole the meaning might be given thus:—

"If those who lived under the old dispensation have come to the newness of hope, no longer keeping sabbaths, but living according to our Lord's life (in which, as it were, our life has risen again through him, etc.) . . . On this view the passage does not refer at all to the Lord's day; but even on the opposite supposition it cannot be regarded as affording any positive evidence to the early use of the term 'Lord's day' (for which it is often cited), since the material word *heemera* [day] is purely conjectural.

"The learned Morer, a clergyman of the church of England, confirms this statement of Kitto. He renders Ignatius thus:—

"If therefore they who were well versed in the works of ancient days came to newness of hope, not sabbatizing, but living according to the dominical life, etc. . . . The Medicean copy, the best and most like that of Eusebius, leaves no scruple, because *zoēn* is expressed and determines the word dominical to the person of Christ, and not to the day of his resurrection." —*Andrews' Hist. of the Sabbath*.

This is the testimony of Sunday writers, and more might be given. But this is sufficient to prove two points, to wit:—

1. The letter from which the quotation is taken is spurious—a forgery.

2. The quotation itself contains no reference to the Lord's day. That is an interpolation.

Thus by two frauds Ignatius is made to testify in favor of Sunday!

His next witness is Theophilus, of whom he speaks as follows:—

"Theophilus, a bishop, who lived a little later, says: 'Both custom and reason challenge from us that we should honor the Lord's day, seeing that on that day our Lord Jesus completed his resurrection from the dead.'"

This quotation is made from Dr. Edwards' Sabbath Manual. Neither Dr. Edwards, Dr. Benson, nor anybody else ever attempted to verify this pretended quotation. On this we give the following evidence:—

"Dr. Edwards does not pretend to give the place in Theophilus where these words are to be found. Having carefully and minutely examined every paragraph of the writings of Theophilus several times over, I state emphatically that nothing of the kind is to be found in that writer. He never uses the term Lord's day, and he does not even speak of the first day of the week. These words which are so well adapted to create the impression that the Sunday-Lord's day is of apostolic institution, are put into his mouth by the falsehood of some one." —*Andrews' Hist. of the Sabbath*, page 212.

If Dr. Benson, or any of his indorsers, doubt the correctness of this statement, they have only to cite us to the place in the writings of Theophilus where his pretended quotation may be found. Will they please to do it?

Next Justin Martyr is brought forward and made to testify as follows:—

Justin Martyr, who was contemporary with Polycarp, a disciple of St. John, says: "On the Lord's day all Christians, in the city or in the country, meet together, because that is the day of our Lord's resurrection, and then we read the writings of the apostles and prophets."

This quotation also contains a deliberate falsehood—not on the part of Dr. Benson, for he simply took it as he found it somewhere, but—on the part of the person who sent it out into the world in its present form. Justin Martyr never called the first day of the week the Lord's day. Christians early held meetings on the sixth day, on account of the crucifixion, and on the first day, on account of the resurrection; but they gave no Sabbath honor, no title of honor, to either day, except that already given to the first day by the Pagans. Hence Justin Martyr calls it Sunday, and the day of the sun, but never Lord's day.

Clement of Rome is quoted, but the quotation contains not a word or hint of that which is the subject of proof. The Doctor admits that it is only inferred that he refers to the Sunday—it cannot be proved.

Irenæus is made to testify, as follows:—

"Irenæus, a pupil of Polycarp, who was a disciple of St. John, says: 'On the Lord's day every one of us Christians keeps the Sabbath, meditating in the law and rejoicing in the works of God.'"

Of this we have to say exactly as we said of the pretended quotation from Theophilus—it is purely a fiction, a "pious fraud," of which the literature of the Roman church has been so prolific, and in which, to their shame, many Protestants are quite ready to follow when Bible proof fails them. Sir William Domville, an able English writer, says of this very extract:—

"I have carefully searched through all the extant works of Irenæus and can with certainty state that no such passage, or any one at all resembling it, is there to be found. The edition I consulted was that by Massuet (Paris, 1710); but to assure myself still further, I have since looked to the editions by Erasmus (Paris, 1563), and Grabe (Oxford, 1702), and in neither do I find the passage in question."

We only add further that Irenæus in no place calls the first day of the week the Lord's day, nor is it even mentioned in any of his writings.

MY VACATION.

It is well known to the readers of the SIGNS that I came to California to act as editor of this paper, and not as a minister. But my interest in the churches of Oakland and San Francisco caused me to keep up appointments in these cities during the entire period of my labors here. It is also known to my friends that this climate is not suited to my constitution, and that keeping up these appointments in addition to my other arduous duties was at the risk of my health, which has been greatly injured by this overtaxing of my strength.

When it was decided of late that my duty lay outside of the office, and in the preaching field, I felt assured that in my feeble condition, having been broken down last winter and not having taken time to establish my health, I could not endure the labor. But I have been accustomed to waive my convictions in deference to the judgment of others, and made an effort to comply with the decision. And that is why I am taking my vacation. Having had a season for reflection on the subject of vacations, I will give my idea to the readers.

First, A vacation is not pleasant. I can speak only from my own experience. Perhaps if I had the experience of those ministers who spend their vacations at the springs, or in the mountains, or in a trip to Europe, I might think differently. But mine is taken in one position of body, with the monotonous scenery of "four square walls."

Secondly, I have never been favorably impressed with vacations. I think they are often taken when they should not be. However, had I taken one sooner mine need not be so irksome as it now is. But I believe that periodical vacations are more often a conformity to custom than an answer to the call of necessity. On this point I find the following in the *Independent*: "It is not good generalship to flee in the face of the enemy. It is not creditable to Protestantism that, as a morning paper of this city states, 56 churches are closed or will be closed before the first of August. Ministers, of course, need rest, as other men do; but they need not all take it together. The Jewish and Catholic pastors do not. Their churches are never closed."

Thirdly, I think even the necessity might be obviated in many cases, by a change in the habits of the ministers. If they would saw their own wood, or take other useful or healthful exercise, and live on plain, digestible food, their labors which are seldom severe, would not break them down. Ministers ought to be reformers in everything, and especially in Christian temperance. They ought to set themselves against the pernicious habit of their kind-hearted house-keeping friends of "getting something good for the minister," which means to tempt his appetite with indigestible, dyspepsia-breeding compounds. They ought to lift up their voices like trumpets against church festivals and suppers, and every health-destroying practice of late eating under the silly and wicked pretense of raising money for the support of the gospel.

Fourthly, It is in my mind to suggest an entire change of practice in the matter of vacations. There are other classes who ought to vacate a while, and let the ministers keep to their work. I wish to move that bar-tenders and saloon-keepers now take vacations. My reasons are every way good, as follows:—

1. They are the most badly over-worked people in the community. Seven days in the week, both day and night, they are compelled to serve their customers, in a never ceasing round. Ministers fail in merely threatening perdition to the impenitent, but these deal

out damnation itself in a liquid form. Who does not pity them?

2. They can be better spared than the ministers. Even Ingersoll himself, who seems to have an instinctive hatred of ministers, would have to confess that these are a *lesser evil* in community than saloon-keepers! People do not need liquid fire in their throats in July and August. But there are many sick and dying ones in these months to whom a visit from a minister would be a boon. Let us change the order, by all means.

3. I call upon the Working Men's Clubs and Committees to attend to the wants of this much-abused class of our citizens. Bakers and barbers are protected from over-working. There is a remedy at law for almost anybody else. Who ever heard Kearney plead that liquor-dealers should sell whiskey and brandy only eight hours a day. But perhaps they work so continuously from choice. Their master has a great deal to be done, and they are zealous to do his will. But why should they be so much more zealous than the ministers? Is their work more urgent? Does their master offer better pay? I would like to hear on this subject from a committee of ministers who are taking their vacation. "It is too painful for me." I must rest, and so may my amanuensis. J. H. WAGGONER.

OUR PRESENT DUTY.

THE North Pacific Conference has been divided, and, as far as I have been able to learn, there is a general feeling of satisfaction concerning the division, both east and west of the mountains, by all parties concerned. This division narrows up the territory of the N. P. Conference to that portion of Oregon and Washington Territory lying west of the Cascade range. The number of Sabbath-keepers in this Conference now is not quite half of what it was before. Therefore the burdens connected with the progress of the cause will fall upon us for a little while with greater weight than formerly. I say for a little while, for if all take hold earnestly we shall realize the blessing of God to that degree that many friends will be raised up to help us lift these burdens.

But we must not wait till friends are raised up before we begin to lift. There are a few things that demand our attention immediately, and I believe that I have only to mention them and our brethren and sisters will take right hold and do their duty.

1. The General Conference has rendered us much assistance by furnishing us with means to start the work here, and by granting help from those servants of the Lord that could and have given us the instruction we so much needed. Now we passed a resolution in the last session of the Conference to the effect that we appreciate all this help, and a vote of thanks was offered. Now brethren, you will agree with me that it will not do for our appreciation to pass off thus easily. We ought to, yea we must, do something more substantial. The work of the servants of God among us cost both time and money, and the General Conference is in debt. Now what shall we do? I want to tell you what we have started to do. We have set out to raise a free-will offering of one hundred dollars in this Conference by the first of January next. Pledge papers have already been placed in the hands of each of the three Directors, and they will soon, if they have not already, place one in the hands of each of the Librarians in their districts, and the members and friends will soon all have the privilege of putting down an offering to this worthy object. And I feel that this will be a step in the right direction, and the Lord will show his approval by pouring out a blessing on our Conference.

2. The PACIFIC PRESS at Oakland, Cal., is much in need of means. We should begin to feel that deep interest in that institution, which has been established by the direct providence of God, that will call forth our assistance in a substantial way. Every Seventh-day Adventist family, and every lonely Sabbath-keeper in the Conference, should take regularly one or more copies of the SIGNS, paying the full subscription price. In this way we can do much. But let no one be so small in their feeling as to seek the benefit of the paper at T. and M. rates. Let the T. and M. societies and V. M. societies in every church and company, take as many copies in clubs as possible; but let these be used in their own specific work.

If there are any in the Conference who have not taken stock in the PACIFIC PRESS and would esteem it a privilege to do so, let them take one or more shares

(\$10 per share), as they may feel able. Or if there are any who have money on hand and will loan it to the office without interest, they can help the cause in that way.

Now, brethren, let us all take hold and lift together. May we all work to the same end, and unitedly push the cause along until we shall see much fruit as the result

I. D. VAN HORN.

The Missionary.

SOW WITH A BOUNTIFUL HAND.

ONE wept that his harvest was small,
With little of fruit or of grain;
While his neighbor, with barns running o'er,
Still followed the full-freighted wain.

"How much didst thou sow," I said, "Friend?"
"A handful of wheat less or more."
"And didst thou expect broad acres would bend
To thy sickle from such scanty store?"

Who sparingly soweth must look
For little of fruit or of grain;
'Tis only the bountiful sower can reap
A bountiful harvest again.

A lesson, I said, to thee, Soul,
For harvest time soon will be here;
Sow with a bountiful hand lest thou weep at the last,
When the Lord of the harvest draws near.

AN ABUNDANT HARVEST.

THERE is no enterprise in which men can engage with more certainty of success than the missionary work. Such cases as the following are daily coming to light in different parts of the world, through the distribution of the SIGNS and other reading matter:—

About eighteen months since, the paper providentially fell into the hands of a man in Wood county, West Virginia. He became interested, and wrote to the SIGNS office for other publications. His address was placed in the San Francisco V. M. Society to be looked after. Elder M. C. Israel commenced to correspond, and furnished him reading matter. He loaned his papers and books to others, and obtained the addresses of others, which were forwarded to V. M. societies, and the same course pursued with them that was being pursued with him. Himself and others embraced the Sabbath. Quite an interest was worked up. He called, as is usual in such cases, for the living preacher. It resulted in Elder Sanborn's visiting them last fall and then again this summer, and a church of sixteen was raised up some six months since, while the interest has extended to other counties. This brother is now actively engaged in missionary work in Trumbull county, Ohio, where he reports quite an interest. The following is an extract from a letter he wrote to a V. M. society member, July 6:—

"I am doing what I can in the way of missionary work in this county. I have many interested readers, and I trust through God's blessing that a company will be raised up here who will keep his commandments and the faith of Jesus. I had a Disciple minister at my house all day some time ago. Now another one, a stranger to me, sends word that he is coming to visit me. I am informed by the one that brought me word that he says we are right on the immortality question. The Disciples in Wood county seem determined to fight as long as possible. They have had five preachers there to prove that the ten commandments were abolished, and still they are unsatisfied. The last one was Elder Rowe of Ohio. He is editor of the *American Christian Review*. He stayed with them nine days, did not touch the Sabbath question, charged them forty dollars, and went home. Some were bitterly disappointed."

The full result of this stray SIGNS which fell into the hands of an honest-hearted man, the Judgment alone will reveal. S. N. HASKELL.

MEETINGS AT VACAVILLE.

WE met with the friends at this place last Sabbath and Sunday. Notwithstanding two of the members of this church run threshing machines, and employ many of the other brethren with them quite a distance from the place of meeting, yet a goodly number meet regularly each Sabbath. Those employed by Bro. Butcher, although at times many miles distant, usually are present at their Sabbath meetings. They have an interesting Sabbath-school, with an average attendance of between thirty and forty.

There was a better attendance at the meeting than we expected to see under the circumstances.

We enjoyed a degree of freedom in speaking, and nearly all took part in the social meetings. At a business meeting one name was dropped, and three added, to the church record. The brethren unanimously expressed a desire that Bro. Winfield Swayze should be appointed as the director, and Bro. Saunders as librarian instead of Bro. Barr, who is with his machine, and not able to attend meeting.

A Temperance Club was organized. Bro. Bolton was chosen leader, and Sister C. L. Meeker, secretary. Five signed the Teetotal Pledge, and became full members. Twenty-eight had previously signed, making thirty-three full teetotal members of the club. We see no reason why, with a little effort on the part of our friends in this place, as prosperous a club might not exist here as in any part of the State.

One young man who signed the pledge, previously used tobacco. To put forth an effort in behalf of the temperance cause and rescue the young men from the use of tobacco, or any other vile habit, is a missionary work which Heaven will smile upon, and which will secure the co-operation of the angels of God.

There is no branch of the cause of God which is unimportant, and the more devotion we possess in every branch of this work the more healthy will be our spiritual condition. Ephraim is described as a "cake unturned," cooked only on one side—a good Christian in some things, under favorable circumstances. But the true Christian is one who is ever true, whose influence is on the side of right wherever principle is involved.

S. N. HASKELL.

THE CAUSE IN ENGLAND.

WE have now had eighteen discourses in the tent at Romsey. We are in the midst of our investigation of the immortality question. Good interest is manifest by those who attend, and the attendance is as good as could be expected in a country where the power of the legally established church is so strong. We have many friends here, and thus far they have contributed nearly enough to meet the running expenses of the tent-meeting.

Bro. Andrews has now spoken twice in the tent, with some difficulty, however. The irritation in his lungs causes him to stop and cough more or less during his discourse. He has also rendered us some help in the work at Southampton, where the congregations are gathered in the hall at Ravenswood, and can be addressed with less exertion than is required in the tent.

Since my last report two more have joined us at Southampton. These are to be baptized next Sabbath.

Bro. Judd, who acted as our tent master last year, has been doing considerable missionary work in connection with his business in Lancashire. One has already joined them in the observance of the Sabbath, so that they have commenced to hold Sabbath services in his house. He writes that others are about convinced of the truth, and he hopes soon more may join them.

We still receive many interesting letters from those to whom the papers are sent on trial. We also learn from stewards of steamers returning from the Indies (both East and West), the Cape of Good Hope, and other points, that our publications are received with the greatest eagerness at all points.

We see no other way but to persevere in sowing the seed, as we have opportunity, praying and hoping that with the blessing of God, some of it may grow and produce an abundant harvest.

J. N. LOUGHBOROUGH.

TEXAS CREEK, COLORADO.

ELD. H. W. DECKER held meetings here on Sabbath and first-day, May 22, 23, giving practical discourses. On Monday a meeting was held for the purpose of completing the organization which had been partly entered into the day before. Seventeen were baptized by Bro. Decker. Nine had previously signed the covenant, and at this meeting the number was doubled.

On the 3d of July we organized a T. and M. society of ten members, eight of whom paid their initiation fee. An H. and T. club was also organized, ten signing the teetotal pledge, and one that against rum and tobacco. Others would have signed, but through some misunderstanding respecting the time of the meeting, they were not

present. The fact that this church is the work of the T. and M. society should encourage those who are laboring in this branch of the cause.

A. J. STOVER.

JERRY'S RUN, WEST VIRGINIA.

I SPENT one week in Reedsville, Meigs Co., Ohio. Here I found six keeping the Sabbath, and held nine meetings with them and their neighbors. Three were baptized. I advised them to pay their tithes, and to join the tract society as soon as possible. They seem very firm in the truth as far as they understand it.

Last Sabbath, at Jerry's Run, four were baptized, and the ordinances were administered. I continue my meetings here till after next Sabbath and first-day, and if the Lord will, I shall go to Roane county on the 26th, as there seems to be a good opening in that new field, created by reading the SIGNS sent there by V. M. workers. We hope more will obey the Lord before our meetings close here. Pray for the work in this section.

I. SANBORN.

MARYSTOWN, TEXAS.

OUR work here is progressing slowly amid a most bitter and stubborn opposition. Eleven have already commenced to keep the Sabbath, and others are convicted. Our arbor meeting begins here with the day of humiliation and prayer appointed by the General Conference. May God help us in our efforts to humble our hearts and draw near to him.

R. M. KILGORE.

LITCHFIELD, OHIO.

LAST Sabbath was a good day with us at the tent. Several brethren and sisters came from Wakeman and Troy, which added much to the interest of our meeting. Eight more expressed a decision to obey the truth, making fourteen who are now keeping the Sabbath here, and we hope for others. Pray for the work in this place.

R. A. UNDERWOOD.

July 19.

J. C. BARTLETT.

BALLARDS FALLS, KANSAS.

OUR meetings in this place are progressing. We have canvassed the Sabbath question quite thoroughly, and six more have accepted the truth on this point. A number are investigating and deciding, so that we confidently expect others to unite with us. Four were baptized last Sunday.

JOSEPH LAMONT.

L. D. SANTEE.

FEW people—even among those who have had a Christian training in youth—have any conception that church-going is in any sense a duty. If they can enjoy the service they go, otherwise they stay at home. They decide the whole question, about as they decide whether they will go to a concert or a lecture. As to their owing any duty to themselves or to God in the matter, that idea seems never so much as to occur to them. Somebody must be responsible for this lack of conviction. Is there enough teaching in the family and from the pulpit of the duty of church-going? Do not even Christian people regard it as an optional thing, to be done or not as the whim siezes them? The empty pews of the churches give an eloquent answer to these questions.

A CHURCH without children in its pews, at its services, and at the Lord's table, is practically a contradiction of terms. The best, strongest, most growing and most useful churches are those which are constantly nurturing children in the fear and knowledge of the Lord, receiving them into their fellowship, and training them up as good Christians to pious living and holy activity. In this process the public worship of God has its essential functions. No church can prosper which neglects its children and youth.

THERE are four good habits we should strive to acquire, viz.: punctuality, accuracy, steadiness, and dispatch. Without the first, time is wasted; without the second, mistakes, the most hurtful to our own credit and interest and that of others, may be committed; without the third, nothing can be done well; and without the fourth, opportunities of advantage are lost, which it is impossible to recall.

Temperance.

OAKLAND H. AND T. CLUB.

ACCORDING to appointment, a meeting of this club was held in the S. D. A. church, on Sunday evening, July 25, 1880. It having been announced that Mrs. E. G. White would speak, the house was well filled, many strangers being present.

Meeting opened by singing the song entitled "Work." Prayer by Eld. S. N. Haskell. Secretary's report was followed by a song from the new temperance song book, entitled, "Sleeping on Guard." Report of solicitors called for, at which time Eld. Haskell, by request, made some pertinent remarks regarding the necessity of constant work being done both by solicitors and other members, and by way of encouragement to do this referred to some remarkable results which had attended such efforts in other fields.

These remarks were followed by others to the point by the president, after which he introduced Mrs. E. G. White, who spoke to us in a manner calculated to arouse all to an appreciation of the subject of temperance in its broadest sense.

As usual, she introduced the subject of temperance from a Christian standpoint, reading from Daniel 1, and thereby showing how God had richly blessed Daniel and his companions for abstaining from the use of wine and other injurious things. How besides being ten times better in all matters of wisdom and understanding (Dan. 1:20) than their fellows, "they were fairer and fatter in flesh" than they all.

By indulging in that which is wrong we form habit, and habit becomes a law of nature. This law of nature demands that we have constantly that by which this law was created, and even this will not satisfy in the same quantity from day to day and year to year; a constant increase is demanded, thus leading on and on, until physical, mental, and moral powers are debased, and true, God given manhood subverted and lost. We see the terrible results of Adam's indulgence of appetite, which has entailed such misery and suffering on the whole human race; it was this excessive eating and drinking, which existed at the time of the deluge, that sunk the world which then was into oblivion, and it is foretold in Scripture that as it was in the time of Noah, so shall it be at the coming of the Son of man—eating, drinking, etc., or indulging in a wrongful manner perverted appetite. Satan first assailed the race on the point of appetite, and so occasioned their fall; and now as he sees the end of his sway approaching, he is putting forth the most powerful efforts and assails our appetites in every conceivable manner, in hope of dragging us to perdition.

Liquor is by no means the only thing from which to abstain, tobacco is nearly as bad—worse in some respects. Every Christian should take Christ as a pattern and follow him, and can we imagine Christ with a pipe or a quid of tobacco in his mouth? Stop a moment and think of it!—our lovely Saviour, from whose pure lips proceeded those words of love and comfort, using tobacco! No, we shrink from the thought. Let us then follow in his footsteps and fling away the vile weed. The use of tobacco leads to the use of liquor; and spices, tea, and coffee to tobacco. Little by little the appetite is increased, growing stronger and stronger, until it is beyond control. If tobacco is necessary to man, why is it not to woman? If it gives him comfort and innocent diversion, will it not her? Where is the distinction?

Christ, the representative of the human race, left the royal throne and came to earth, and here commenced to reclaim the race by being subjected to the test of appetite, just where Adam fell. For forty long days and nights he resisted temptation and abstained from food. Pale and emaciated he came from the single-handed contest a victor. Either Satan or Christ has the control of appetite, and if Christ has this control, he will supply grace and strength sufficient to give us the victory.

The mother should teach the child in its tender years to overcome appetite, so that when older it may have the moral power to resist temptation. Parents transmit the depraved appetite and vitiated blood in an exaggerated degree to their offspring. Shall parents have to look on the premature graves of their little ones, who have inherited of them weak physical and moral powers, and say, "We have killed them"? or may the

children look on their parents' graves and say, "They saved us"?

Many give too much of their time to dress, which ought to be given to their children. How are we to save the youth of to-day? It is to point them to Jesus. Never did we see the value of old-fashioned mothers as to-day—mothers who will bring up their children in the fear of the Lord, and with moral strength sufficient to control appetite. God gave the youth in Daniel's time strength to overcome, and blessed them in the effort. He will do the same to-day. God has bought us with the price of blood. Christ battled forty days and nights alone with appetite, and after a life of sorrow and pain suffered an agonizing death on the cross for us. Will we do nothing for ourselves?

Here is the time and place to remove all defilements of character. When we leave this world, we take with us the characters we have here formed. Professed Christians, if you would save the money you spend in tobacco and that which is harmful and place it in the church treasury, you would not be obliged to get up church fairs and festivals, and thereby appeal to the appetite, in order to get money to keep up your churches. Now throw yourself unreservedly on Jesus, and he who has died for you will give you strength sufficient unto victory. Those who have striven the hardest for mastery will be those nearest the throne, where they may, after the strife of life is done, and the crown of victory won, swell the joyous song which will resound throughout eternity.

After closing her lecture, Mrs. White appealed to all who had not already done so to sign the pledge. After singing, the pledges were circulated, Eld. Haskell speaking in the meantime on the subject before us. Another song was then sung, and the audience dismissed with benediction, a deep feeling being observed on those present and much interest manifested. May God bless the efforts of our club to the salvation of many souls in the kingdom of Heaven.

JAMES W. GARDNER, Secretary.

If the use of tobacco is a good and desirable thing, ministers would do well to chew or smoke as a godly example to their people. If it is undesirable, ministers would do well to be free from it. Evidently the recently held Methodist General Conference inclines to the latter opinion; for by a vote of two to one it adopted as a new question to be asked of all candidates for the ministry, "Will you wholly refrain from the use of tobacco?" And now the question is, Has the Methodist church raised or lowered its standard by this added restriction of the freedom of its intending ministers? Sure it is that an incoming Methodist clergyman will now be less likely than before to prove a stench in the nostrils of his invalid or delicate-nerved parishioners. The suggestion of one of our contemporaries, that, if the use of tobacco "may be left to the judgment of the older men, there is no consistent rule but to leave it also to that of the younger," has no force, unless it means that it is never right to change the standard of admission to any organization or official position, by an added requirement in the sphere of bodily, mental, or moral qualifications, without insisting that those persons who are already inside shall conform to the newly prescribed standard. The Methodist Conference did not say that it was a sin for a preacher to be foul himself with tobacco, but it did hold that there were already quite enough preachers of that order in its denomination.—S. S. Times.

A boy eleven years of age died from intoxication in New York on May 26th. He was employed in an office on Washington Street, and drank a quantity of whiskey given him by a man in the office. He became completely inebriated, and in his stupor fell from a window into a paved yard. It is satisfactory to learn that the coroner ordered the arrest of the man who gave the boy the spirits which caused his death. It is to be feared that there are also many persons having the control of children who are contributing to their moral and physical death by giving them small quantities of intoxicating liquor. Children acquire very easily an appetite for strong drink, and those who encourage such a propensity incur an appalling responsibility.

It's a good sign to see a man wiping the perspiration from his face. It's a bad sign to see a man wiping his lips as he comes out of a gin-mill,

The Home Circle.

MAKE HOME BEAUTIFUL.

MAKE your home beautiful—bring to it flowers;
Plant them around you to bud and to bloom;
Let them give light to your loneliest hours—
Let them bring light to enliven your gloom;
If you can do so, O make it an Eden
Of beauty and gladness almost divine;
'Twill teach you to long for that home you are needing,
The earth robed in beauty beyond this dark clime.

ONLY A FEW WORDS.

MR. JAMES WINKLEMAN shut the door with a bang, as he left the house, and moved down the street in the direction of his office, with a quick, firm step, and the air of a man slightly disturbed in mind.

"Things are getting better fast," said he, with a touch of irony in his voice, as he almost flung himself into his leather-cushioned chair. "It's rather hard when a man has to pick his words in his own house as carefully as if he were picking diamonds, and tread as softly as if he were stepping on eggs. I don't like it. Mary gets weaker and more foolish every day, and puts a breadth of meaning on my words that I never intended them to have. I've not been used to this conning over of sentences and picking out of all doubtful expressions ere venturing to speak, and I'm too old to begin now. Mary took me for what I am, and she must make the most of her bargain. I'm past the age for learning new tricks."

With these and many other justifying sentences, did Mr. Winkleman seek to obtain a feeling of self-approval. But, for all this, he could not shut out the image of a tearful face, nor get rid of an annoying conviction that he had acted thoughtlessly, to say the least of it, in speaking to his wife as he had done.

But what was all this trouble about? Clouds were in the sky that bent over the home of Mr. Winkleman, and it is plain that Mr. Winkleman himself had had his own share in the work of producing these clouds. Only a few unguarded words had been spoken. Only words! And was that all?

Words are little things, but they sometimes strike hard. We wield them so easily that we are apt to forget their hidden power. Fitly spoken, they fall like the sunshine, the dew and the fertilizing rain; but when unfitly, like the frost, the hail and the desolating tempest. Some men speak as they feel or think, without calculating the force of what they say; and then seem very much surprised if any one is hurt or offended. To this class belonged Mr. Winkleman. His wife was a loving, sincere woman, of quick feelings. Words, to her, were indeed realities. They never fell upon her ear as idle sounds. How often was her poor heart bruised by them!

On this particular morning, Mrs. Winkleman, whose health was feeble, found herself in a weak, nervous state. It was only by an effort that she could rise above the morbid irritability that afflicted her. Earnestly did she strive to repress the disturbed beatings of her heart, but she strove in vain. And it seemed to her, as it often does in such cases, that everything went wrong. The children were fretful, the cook dilatory and cross, and Mr. Winkleman impatient, because sundry little matters pertaining to his wardrobe were not just to his mind.

"Eight o'clock, and no breakfast yet," said Mr. Winkleman, as he drew out his watch, on completing his own toilet. Mrs. Winkleman was in the act of dressing the last of five children, all of whom had passed under her hands. Each had been capacious, cross or unruly, sorely trying the mother's patience. Twice had she been into the kitchen, to see how breakfast was progressing, and to enjoin the careful preparation of a favorite dish with which she had purposed to surprise her husband.

"It will be ready in a few minutes," said Mrs. Winkleman. "The fire hasn't burned freely this morning."

"If it isn't one thing, it is another," growled the husband. "I'm getting tired of this irregularity. There'd soon be no breakfast to get, if I were always behind time in business matters."

Mrs. Winkleman bent lower over the child she was dressing, to conceal the expression of her face. What a sharp pain now throbbed through her temples! Mr. Winkleman began to pace the floor impatiently, little imagining that every jarring

footfall was like a blow on the sensitive, aching brain of his wife.

"Too bad! too bad!" he had just ejaculated when the bell rung.

"At last!" he muttered, and strode toward the breakfast-room. The children followed in considerable disorder, and Mrs. Winkleman, after hastily arranging her hair, and putting on a morning cap, joined them at the table. It took some moments to restore order among the little ones.

The dish that Mrs. Winkleman had been at considerable pains to provide for her husband, was set beside his plate. It was his favorite among many, and his wife looked for a pleased recognition thereof, and a lighting up of his clouded brow. But he did not seem even to notice it. After supplying the children, Mr. Winkleman helped himself in silence. At the first mouthful, he threw down his knife and fork, and pushed his plate from him.

"What's the matter?" inquired his wife.

"You didn't trust Bridget to cook this, I hope?" was the response.

"What is the matter with it?" Mrs. Winkleman's eyes were filling with tears.

"Oh! it's of no consequence," answered Mr. Winkleman, coldly; "anything will do for me."

"James!" There was a touching sadness blended with rebuke in her accents; and, as she uttered his name, tears gushed over her cheeks.

Mr. Winkleman did not like tears. They always annoyed him. At the present time, he was in no mood to bear with them. So, on the impulse of the moment, he arose from the table, and, taking up his hat, left the house.

Self-justification was tried, though not, as has been seen, with complete success. The calmer grew the mind of Mr. Winkleman, and the clearer his thoughts, the less satisfied did he feel with the part he had taken in the morning's drama. By an inversion of thought, not usual among men of his temperament, he had been presented with a vivid realization of his wife's side of the question. The consequence was, that, by dinner-time, he felt a good deal ashamed of himself, and grieved for the pain he knew his hasty words had occasioned.

It was in this better state of mind that Mr. Winkleman returned home. The house seemed still as he entered. As he proceeded up-stairs, he heard the children's voices, pitched to a low key, in the nursery. He listened, but could not hear the tones of his wife. So he passed into the front chamber, which was darkened. As soon as he could see clearly in the feeble light, he perceived that his wife was lying on the bed. Her eyes were closed, and her thin face looked so pale and death-like, that Mr. Winkleman felt a cold shudder creep through his heart. Coming to the bedside, he leaned over and gazed down upon her. At first, he was in doubt whether she really breathed or not; but he felt a heavy weight removed when he saw that her chest rose and fell in feeble respiration.

"Mary!" He spoke in a low, tender voice.

Instantly the fringed eyelids parted, and Mrs. Winkleman gazed up into her husband's face in partial bewilderment.

Obedying the moment's impulse, Mr. Winkleman bent down and left a kiss upon her pale lips. As if moved by an electric thrill, the wife's arms were flung around the husband's neck.

"I am sorry to find you so ill," said Mr. Winkleman, in a voice of sympathy. "What is the matter?"

"Only a sick-headache," replied Mrs. Winkleman. "But I've had a good sleep, and feel better now. I didn't know it was so late," she added, her tone changing slightly, and a look of concern coming into her countenance. "I'm afraid your dinner is not ready;" and she attempted to rise.

But her husband gently laid her back with his hand, saying: "Never mind about dinner. It will come in good time. If you feel better, lie perfectly quiet. Have you suffered much pain?"

"Yes." The word did not part her lip sadly, but came with a softly wreathing smile. Already the wan hue of her cheeks was giving place to a warmer tint, and the dull eyes brightening. What a healing power was in his tender tones and considerate words! And that kiss—it had thrilled along every nerve—it had been as nectar to the drooping spirit. "But I feel so much better, that I will get up," she added, now rising from her pillow.

And Mrs. Winkleman was entirely free from pain. As she stepped upon the carpet, and moved

across the room, it was with a firm tread. Every muscle was elastic, and the blood leaped along her veins with a new and healthier impulse.

No trial of Mr. Winkleman's patience, in a late dinner, was in store for him. In a few minutes the bell summoned the family; and he took his place at the table so tranquil in mind, that he almost wondered at the change in his feelings. How different was the scene from that presented at the morning meal!

And was there power in a few simple words to effect so great a change as this? Yes, in simple words, fragrant with the odor of kindness.

A few gleams of light shone into the mind of Mr. Winkleman, as he returned musing to his office, and he saw that he was frequently to blame for the clouds that so often darkened over the sky of home.

"Mary is foolish," he said, in partial self-justification, "to take my hasty words so much to heart. I speak often without meaning half what I say. She ought to know me better. And yet," he added, as his step became slower, for he was thinking more ingenuously than usual, "it may be easier for me to choose my words more carefully, and to repress the unkindness of tone that gives them a double force, than for her to help feeling pain at their utterance."

Right, Mr. Winkleman! That is the common sense of the whole matter. It is easier to strike, than to help feeling or showing signs of pain, under the infliction of a blow. Look well to your words, fathers, mothers, children,—all ye members of a home circle. And especially look well to your words, ye whose words have the most weight, and fall, if dealt in passion, with the heaviest force.—*Arthur's Home Magazine.*

THE SAME GOD.

A LADY was once visiting her friends in Boston, and as she was making arrangements to return home, a friend asked if she would take her little boy with her, as she wanted to send him to visit his grandparents, near whose house the lady was going on her way home.

She readily consented to take charge of him, and found him to be a bright little fellow, and a very pleasant companion.

It was before railroads were made, and they went in a stage; and as it was quite a distance, they had to stop one night on the way. The little boy was tired; and when the lady took him up-stairs, she thought as the room was cold she would not ask him to say his prayers till he was in bed.

When he was snugly tucked up, she asked him if he did not want to pray.

"No," he replied.

She was surprised, and asked,

"What, don't you want to say your prayers?"

"No," was his decided answer.

"Why," said she, "Papa prayed this morning that the Lord would take care of us, and he has taken care of us; and now don't you want to thank him?"

He started up, and asked earnestly, "Is it the same God he: that my papa prays to at home?"

Being assured that it was, he seemed to feel quite at home, said his prayers, and thanked the Lord for taking care of them on their journey, and then wanted his friend to pray, "Because," said he, "it is the same God we have at home."

When the lady went down, he told her she might take the light, for he was not afraid since God was there.

Our little friend was not the first person who supposed that in leaving home he had left his father's God. Even Jacob, when departing from the tents of Isaac, was astonished at the visions of Bethel, and said, "Surely the Lord is in *this* place, and I knew it not." Gen. 28:16. And older persons who have seen in a clearer light the glory of the omnipresent God, often act when on a journey as if God was left behind. Blessed are they who, in every condition, are assured of the presence of "the same God," and who "pray everywhere, lifting up holy hands without wrath or doubting."

"Well knowing that Jesus resides everywhere,
And can in all places give answers to prayer."

STARS may be seen from the bottom of a deep well, when they cannot be discerned from the top of a mountain. So are many things learned in adversity which the prosperous man dreams not of.—*Spurgeon.*

ROMAN CATHOLIC SCHOOLS.

In view of such facts as the following, we do not see how Protestant parents can send their children to Romish schools, and cherish any hope of their still retaining Protestant views. The *Alabama Baptist* justly comments:—

"We know very well that the Roman Catholic teachers promise that no compulsion or undue influence will be exerted upon the Protestant pupils; but the facts tell a different story. Fully seven-tenths of the Protestant children thus educated become Roman Catholics. Thus we read of one convent, in which nearly twenty Protestant girls renounced Protestantism within three months; and of a nunnery in Montreal, in which, out of forty Protestant girls who at one time entered the institution, to be educated there, not less than thirty-eight became Roman Catholics. In the establishment of the Louisville 'Parochial Schools,' there is a candid avowal of the design of these institutions—to build up Roman Catholic congregations. Let this fact be remembered by all whom it concerns—and let them act accordingly."

CANON TRISTRAM, speaking at the English Church Congress on recent discoveries in Chaldean literature illustrative of the Mosaic record, said that the story of the creation and fall is told by the Assyrian tablets in legends substantially agreeing with the account in Genesis. These legends are at least two centuries older than Moses. The fifth tablet declares the Sabbath to have been ordained at the creation. Twenty-three points in the Mosaic narrative of the deluge are given in the tablets.

ITEMS OF NEWS AND NOTES.

—Dr. Talmage and wife arrived in San Francisco the 7th.

—Juab county, Utah, is being devastated by grasshoppers.

—There is a lock-out of 2,400 operatives at Rochdale, England.

—Illinois Congregationalism shows a loss the last year of 753 members.

—August 7, the Healdsburg Flouring Mills were destroyed by fire.

—The Utes refuse to ratify the Washington Treaty in its present form.

—Quite a severe shock of earthquake was felt at Watsonville, Aug. 5.

—The steamer *N. J. Dexter* was burned to the hull at Louisville, July 25.

—News from Naples states that the eruption of Mt. Vesuvius began July 25.

—Secretary Schurz arrived in San Francisco, July 29. Started for Yosemite, Aug. 1.

—The fire at White Sulphur Springs, Green Briar, West Va., Aug. 1, burned forty-four horses.

—J. Lloyd Haigh, who wrecked the Grocers' Bank, New York, has been sentenced to four years' imprisonment.

—A Hartford man, while talking through a telephone during a thunder-shower, was knocked down by electricity.

—In view of possible disturbances, the English government has resolved to dispatch a large body of troops to Ireland.

—There are now about 1,900 U. S. Government prisoners confined in various State prisons throughout the country.

—There are 43,000 postoffices in the United States—an average of almost one postoffice to every one thousand inhabitants.

—President Hayes will attend the State Fair at Sacramento this fall. He will be the first President to visit this Coast.

—New Zealand has now over 1,100 miles of railways, all built within about 12 years, and all narrow-gauge, or three feet six inches.

—A heavy freshet is reported in North Carolina. Immense damage is resulting to the corn and cotton along the Cape Fear river.

—The most disastrous fire which has occurred for a number of years in the vicinity of Buffalo, occurred in that city July 29. Loss, \$225,000.

—The height of the summit of Mount Diablo has just been established by Professor Davidson, of the Coast Survey, at 3,848.63 feet above the tide level.

—A Mrs. Gunnells, of Webster Co., Ga., recently administered morphia to herself and nine children. She left a note declaring that she did it deliberately.

—A disgraceful riot occurred in Toronto recently. The Roman Catholic societies of that city and Hamilton being out for a holiday, encountered a gang of 300 Orangemen, and as might be expected, serious trouble resulted. No lives lost.

—Complete census returns for the State of Oregon show a total population of 175,535 against 90,923 in 1870, an increase during the decade of about 100 per cent.

—A hailstorm on Bear creek, southern Oregon, recently destroyed many gardens, and a windstorm in the same locality blew buildings down and injured cattle.

—A dispatch from Madrid states that the total loss of life by the recent earthquakes at Manila is estimated at 320, including 200 Chinamen. Almost every family is houseless.

—The *Public* estimates that the public debt, in view of fractional currency and bonds lost or destroyed, is about \$28,000,000 less than the statements of the Treasury would indicate.

—Three passenger cars on the Springfield Southern R. R. at Waverly, Ohio, went through a bridge twenty feet high into the canal. Two persons were killed, and nine severely injured.

—120 Uncomphagre, and 36 White River Utes have signed the treaty. The commission, escorted by the 23d Infantry, are on their way to the Southern Ute agency to obtain consent of the White River Utes to the treaty.

—The murderous Bender family of La Bette Co., Kan., are likely to come to justice. The old folks have been caught in Nebraska, and the young folks are being pursued in Iowa, with a prospect of their being arrested.

—The *Christian at Work* says: "For rank heresy and the looser sort of generalization, commend us to some of the evangelical press; you will find the article there, supply unlimited." As an illustration it refers to an article in the *Pacific Christian Advocate*.

—The city of Hangchow, China, with 750,000 people, conducts its affairs with such quietness, friendliness, and freedom from disorder that no policemen are required, and none employed. Violence is very rare, and murder does not occur oftener than once in two or three years.

—Some 800 acres of cotton have been planted this year on the rich bottoms of the Merced river, below Snelling, the product finding a local market at the Merced Falls Woolen Mill. It is no longer an experiment there, as it has been cultivated for years, and the area planted is increasing steadily every year.

—Rome spends \$200,000 on its public schools, of which, ten years ago, it had none at all. The Romans now evince great alacrity in attending the schools, and the latter are inadequate to the demand of the population. Rome would not yet have had any public schools had Catholicism maintained its supremacy.

—Mr. G. Muller, the founder of the Orphanages at Bristol, England, has arrived at home safely, after his visit of nine months to the United States and Canada. He had an enthusiastic reception at Bristol, 2000 children being drawn up on each side of the road to greet him. Mr. Muller is now seventy-six years of age, and in vigorous health.

—An examination of the accounts of the navy departments, covering four years, from July 1, 1875, to June 30, 1879, shows that money transactions have been made during that period to the amount of \$70,541,710, and "that no single officer has defaulted, nor has a dollar been lost to the government." Is it not becoming easier to tell where defaults have not been made, than where they have?

—The late battle in Afghanistan was a crushing defeat to the English—even worse than at first reported. Of a force of 2,800 their loss was 1,100. They have evacuated Cabul, concentrating all their forces at Candahar, which is reported as not good for defence, as the heights about it command the city, and the water supply can be cut off. The present outlook for England in Asia is anything but cheering.

—The *Independent* says: "Is not this a free country? If so, by what right does the 'Quarterly Conference of the M. E. church, South,' at Viney Grove, Arkansas, notify the Rev. James Lakey, of the northern Methodist church, that he cannot preach any more in Viney Grove? The *Methodist Advocate* gives this case, which ought to be confirmed or disproved. If true, there is something radically wrong in Viney Grove."

ADVENT HAROLDEN.

SIXTEEN PAGES.

A SWEDISH RELIGIOUS MONTHLY.—PUBLISHED AT BATTLE CREEK, MICHIGAN, AND CHRISTIANA, NORWAY.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 12, 1880.

SUNDAY HISTORY.

IN the last SIGNS was noticed that there has been considerable call for the review of Dr. Benson's book on the "day of the sun," or Sunday. There was a promise made that his references to history should receive some attention. It was my intention to refute his statements by the well-attested facts presented in Andrews' History of the Sabbath. Very many readers of the SIGNS have these facts already in their hands. But many have not, and they are important, and should have a place in the paper.

The reader will also find in this paper a critical exposition of Matt. 28:1, on the use of the word *sabbath*. A correspondent calls for this. If the learned Baptist minister, who recently asserted with so much confidence that this text shows that Sunday was called the Sabbath, will give his criticism on the Greek, to prove his position, I will see that that is also published in the SIGNS. J. H. WAGGONER.

SINGULAR DECISIONS.

IN Newark, N. J., a minister denounced the captain and crew of the *Narragansett* as cowards, and the captain, being present, promptly denounced the minister as a liar. He was arrested for disturbance, and the justice acquitted him on the ground that it was no greater disturbance than the "loud amens" of approval, which were permitted in the church.

In Cleveland, Ohio, a man was arrested for persisting in smoking in a car, contrary to the rules, to the great annoyance of the passengers, and against the repeated demands of the conductor. He was acquitted on the ground that the ladies offended other passengers also by scenting themselves with musk!

We cannot defend the act of the minister, and we confess that musk is very offensive to our olfactories; but we insist that both these decisions were wrong in principle. And we are astonished that editors are found to approve them. Justice is surely mocked when it is only necessary to prove that somebody else has done something as bad, to procure a dismissal from a charge of wrong. At this rate we shall not be surprised to see the thief set free by showing that he is not the only thief in the neighborhood. Where are our rights under such decisions? J. H. W.

CAMP-MEETING IN CALIFORNIA.

WE have received a number of letters from our brethren in response to the request made in the SIGNS respecting the camp-meeting. There has been a general feeling that the meeting should commence about the middle of September. We have appointed it to commence Sept. 16, and to hold over two Sabbaths. Particulars as to where it will be held will be given next week. Wherever it may be held, special efforts will be made to reduce the fare from all parts of the State, and to accommodate all who may attend with or without their teams.

We shall expect to see the largest representation of our brethren and sisters that has ever been in this Conference. Instructions will be given in the missionary work in its different phases, and in the Sabbath-school, and temperance work.

We hope our friends in different parts of the State will commence at once to prepare for the meeting. Come at the commencement and remain until the close. Above everything else, come praying that God will meet with his people and pour out his holy Spirit in a special manner. This will be an important meeting. None can afford to fail of attending it. S. N. HASKELL.

NEW ENGLAND CAMP-MEETING.

THIS meeting will be held Aug. 25-31. It is designed especially for the friends in New Hampshire, Massachusetts, Rhode Island, and Connecticut. The ground on which the meeting is to be held is located two miles south of West Boylston, on the Worcester and Nashua Railroad, a main line of travel from Portland, Maine, and the White Mountains to New York City. This will also accommodate those who wish to come from Vermont. The regular fare from New York City is less than \$1.50.

The morning and noon trains from Nashua will stop at the encampment, therefore those passing through Fitchburg should arrive at that place in season to take the Worcester train, which leaves about 1 P. M. Those coming by way of Nashua, N. H., should take the noon train for Worcester. Trains from Boston will leave from the Fitchburg depot, either at 6 A. M. or at 11:15 A. M. Those coming from Greenville and over the Stony Brook road should arrive at Ayer in season for the noon Worcester train from Nashua. There is no certainty that any later trains, going south on the Worcester and Nashua R. R., will stop at the ground. The nearest station in that case will be West Boylston, about two miles distant.

Those coming from New York City will take passage on the Norwich line of steamers for Worcester, Mass., about 5 P. M., arriving at Worcester in the morning. Five passenger trains leave Worcester daily for Nashua, and all except the morning express will stop at the ground, if requested to do so. Everything consistent will be done to make it comfortable for those who come either by rail or private conveyance. Ample provision will be made for both man and beast.

"The groves were God's first temples." In early times, even in the days of Abraham, the groves were sought as places of worship. In later years this early example is being followed by many different religious bodies. It is very appropriate to retire a short time each year from the busy scenes of life, and quietly worship God in the grove.

Within three miles of the proposed camp-ground are the towns of Oakdale, Clinton, Berlin, Old Bogston, Sterling, Holden, and the city of Worcester, besides many smaller villages.

Among the principal speakers in attendance will be Elder James White, and his wife, Mrs. E. G. White, whose writings have been so extensively read in the SIGNS; also Elder G. I. Butler from Iowa.

The meeting will be looked forward to with much interest by the friends of the cause in all the surrounding country. A very large gathering is expected.

In behalf of the N. E. Camp-meeting Committee,
S. N. HASKELL.

SPECIAL NOTICE.

THE North Pacific Conference now consists of all of the State of Oregon and of Washington Territory west of the Cascade Mountains. It is divided into three T. and M. districts. Dist. No. 1 embraces the following counties: The west part of Jackson, all of Josephine, Curry, Coos, Douglas, and Lane. Bro. J. C. Bunch, Coquille City, Coos Co., is Director.

Dist. No. 2 embraces the counties of Linn, Benton, Polk, Marion, Clackamas, Yamhill, and Tillamook. Bro. T. H. Starbuck, Salem, Marion Co., is Director.

Dist. No. 3 embraces the counties of Multnomah, Washington, Columbia, and Clatsop, and all of Washington Territory west of the Cascades.

The Librarians should order all subscriptions for periodicals, books, tracts, etc., from the Director of their district. The Directors should do all their business through the Conference T. and M. Secretary, Mrs. A. P. Van Horn, Beaverton, Washington Co., Oregon. Follow directions and there will be no mistakes.

I. D. VAN HORN, President.

EAST OAKLAND, CAL.

PITCHED the new sixty-foot tent on the corner of 12th street and 10th Avenue, East Oakland, and began meetings, July 30. The audience, as well as the interest, has been good, and gradually increasing from the first. Considerable missionary work had been done in the place, previous to the tent coming here, and the people now seem anxious to hear upon these things.

Our brethren and sisters have quite largely attended the meetings, and have rendered very effectual service by their presence and in the singing. We hope that much good will be accomplished. We ask an interest in your prayers for the success of the work.

Aug. 9, 1880.

J. D. RICE,
E. J. WAGGONER.

FOR some time the newspapers East and West, in America and in Europe, have been calling attention to the experiment of Dr. Tanner of New York, who has just completed a scientific experiment of a forty days' fast. In commenting on this, an Eastern religious journal has the following pointed paragraph:—

"It is a very common thing for a Christian man to

see how little spiritual food he can live on, especially when he is away from home on a summer vacation. More than one church-member in good and regular standing has gone at least forty days, at such a time, without eating anything to speak of in the way of soul nourishment. But somehow this does not seem to attract any such attention from the New York papers as is given daily to one poor creature who is experimenting on the verge of physical starvation. The metropolitan journals would not have room for much else if they should keep the public posted concerning all the souls who are starving themselves to death."

WANTED, by a Sabbath-keeper, a situation in a grist mill, saw mill, sash, door and blind factory, or to do common carpentering. Address, Wm. Jones, Box 964, Fond du Lac, Wis.

Appointments.

I WILL meet with the friends at San Jose, Sabbath and first-day, Aug. 14, 15. S. N. HASKELL.

ON account of failure of my health, my appointments for Sabbaths and Sunday evenings in Oakland and San Francisco are withdrawn. For the present, preaching may be expected every Sabbath in Oakland. J. H. WAGGONER.

REMAINING CAMP-MEETINGS FOR 1880.

MAINE, Waterville.....	August 19-24.
MASSACHUSETTS, West Boylston..	" 25-31.
ILLINOIS, Decatur.....	Sept. 1-6.
VERMONT, Morrisville.....	" 2-7.
NEW YORK.....	" 9-14.
OHIO, Clyde.....	" 16-21.
INDIANA, Rochester.....	" 23-27.
CALIFORNIA.....	" 16-27.
MICHIGAN, Battle Creek.....	Sept. 28 to Oct. 11.
TEXAS.....	Nov. 11-16.

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