

The Signs of the Times.

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

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

MYRRH-BEARERS.

THREE women crept at break of day,
Agrope along the shadowy way
Where Joseph's tomb and garden lay;
Each in her throbbing bosom bore
A burden of such fragrant store,
As never there had lain before.
Spices, the purest, richest, best,
That e'er the musky East possessed;
From Ind to Araby the Blest.

Had they, with sorrow-riven hearts,
Searched all Jerusalem's costliest marts
In quest of nards, whose pungent arts
Should the dead sepulchre imbue
With vital odors through and through,
'Twas all their love had leave to do;
Christ did not need their gifts; and yet
Did either Mary once regret
Her offering? Did Salome fret
Over those unused aloes? Nay!
They did not count as waste that day
What they had brought their Lord! The way
Home seemed the path to Heaven. They bear
Thenceforth about the robes they wear
The clinging perfume everywhere.

So ministering, as erst did these,
Go women forth by twos and threes
(Unmindful of their morning ease)
Through tragic darkness, murk, and dim,
Where'er they see the faintest rim
Of promise—all for sake of Him
Who rose from Joseph's tomb. They hold
It just such joy as these of old
To tell the tale the Marys told.

Myrrh-bearers still—at home, abroad,
What paths have holy women trod,
Burdened with votive gifts for God!—
Rare gifts, whose chiefest worth was priced
By this one thought, that all sufficed—
Their spices have been bruised for Christ.

—Margaret J. Preston.

General Articles.

THE TWELVE SPIES.

BY MRS. E. G. WHITE.

ELEVEN days after leaving Mount Horeb, the Hebrew hosts encamped at Kadesh, in the wilderness of Paran, which was not far from the borders of the promised land. Here the Lord told Moses to send men to search the land of Canaan, directing that one of the rulers of each tribe should be selected for this purpose. Moses did as the Lord had said, and sent up twelve men to search the land. He bade them go and see the country, what it was, its situation, and natural advantages; and the people that dwelt therein, whether they were strong or weak, few or many; also to observe the nature of the soil and its productiveness, and to bring of the fruit of the land.

After an absence of forty days they returned from their search, and all the congregation of Israel assembled to listen to their report. All agreed that it was a good land, a land flowing with milk and honey; and as evidence, they exhibited specimens of the rich fruit of the country. It was in the time of ripe grapes, and they had brought a cluster of grapes so large that it was carried between two men. They had also brought of the figs and pomegranates which grew there in abundance. But after describing the beauty and fertility of the land, all but two of the spies spoke of the difficulties and dangers that lay before the Israelites should they undertake the conquest of Canaan. They enumerated the powerful nations located in various parts of the country, and said that the cities were walled and

very great, and the people who dwelt therein were strong, and it would be impossible to conquer them. They also stated that they had seen giants, the sons of Anak, there, and it was useless to think of possessing the land.

As the people listened to this discouraging report, they gave expression to their feelings of disappointment, in reproaches, and bitter mourning. They did not wait, and reflect, and reason that God, who had brought them out thus far, would certainly give them the land. They left God out of the question, and acted as though, in the taking of the city of Jericho, the key to the land of Canaan, they must depend solely on the power of arms. God had declared that he would give them the country, and they should have fully trusted him to fulfill his word. But their unsubdued hearts were not in harmony with his plans. They did not call to mind how wonderfully he had wrought in their behalf, bringing them out of their Egyptian bondage, cutting a path for them through the waters of the sea, and destroying the pursuing host of Pharaoh.

In their unbelief they limited the work of God, and distrusted the hand that had hitherto safely guided them. In this instance they repeated their former error of murmuring against Moses and Aaron. "This, then, is the end of all our high hopes," they said. "This is the land we have traveled all the way from Egypt to possess." They accused their leaders of bringing trouble upon Israel, and again charged them with deceiving and leading their people astray.

Moses and Aaron lay prostrate before God, their faces in the dust. Caleb and Joshua, the two who, of all the twelve spies, trusted in the word of God, rent their clothes in distress, when they perceived that these unfavorable reports had discouraged the whole congregation. They endeavored to reason with them, but the people were filled with madness and disappointment, and refused to listen. Finally, Caleb urged his way to the front, and his clear, ringing voice was heard above all the clamor of the multitude. He opposed the cowardly views of his fellow-spies, which had weakened the faith and courage of all Israel. He commanded the attention of the people, and they hushed their complaints for a moment to listen to him. He spoke of the land he had visited. Said he, "Let us go up at once; for we are well able to overcome it." But as he spoke, the unfaithful spies interrupted him, crying out, "We be not able to go up against this people, for they are stronger than we!"

These men, starting upon a wrong course, set their hearts against God, against Moses and Aaron, and against Caleb and Joshua. Every step they advanced in this wrong direction made them firmer in their design to discourage all attempts to possess the land of Canaan. They distorted the truth in order to carry their baneful influence. They represented the climate as being unhealthful, and all the people of giant stature. Said they, "And there we saw the giants, the sons of Anak, which come of the giants, and we were in our own sight as grasshoppers, and so we were in their sight."

This was not only an evil, but a lying report. It was contradictory; for if the land was unhealthy and "had eaten up the inhabitants," how was it that they attained to such massive proportions? When men yield their hearts to unbelief, there are no bounds to the advance they will make in evil. Few realize, when they start upon this dangerous course, the length that Satan will lead them.

The evil report had a terrible effect upon the people. They bitterly reproached Moses and Aaron. Some groaned and wailed, saying, "Would God that we had died in the land of Egypt! or, Would God we had died in the wilderness!" Then their feelings rose against the Lord, they wept and mourned, saying, "Wherefore hath the

Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt."

Thus they manifested their disrespect for God and for the leaders he had appointed to conduct them. They did not ask the Lord what they should do, but said, "Let us make a captain." They took matters into their own hands, feeling themselves competent to manage their affairs without divine aid. They accused not only Moses, but God himself, of deception, in promising a land which they were not able to possess. They actually went so far as to appoint one of their number as a captain, to lead them back to the land of their suffering and bondage, from which God had delivered them with the strong arm of omnipotence.

Moses and Aaron still remained prostrate before God in the presence of all the assembly, silently imploring divine mercy for rebellious Israel. Their distress was too deep for words. Again Caleb and Joshua press to the front, and the voice of Caleb once more rises in sorrowful earnestness above the complaints of the congregation:—

"The land which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land that floweth with milk and honey; only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us. Their defense is departed from them, and the Lord is with us. Fear them not."

The Canaanites had filled up the measure of their iniquity, and the Lord would no longer bear with them. His defense being removed from them, they would fall an easy prey to the Hebrews. They were not prepared for battle, for they felt so strong that they deceived themselves with the idea that no army was formidable enough to prevail against them. Caleb reminded the people that by the covenant of God the land was insured to Israel. But their hearts were filled with madness, and they would hear no more. If only the two men had brought the evil report, and all the ten had encouraged them to possess the land in the name of the Lord, they would still have taken the advice of the two in preference to the ten, because of their wicked unbelief.

But there were only two advocating the right, while ten were in open rebellion against their leaders and against God. The greatest excitement now raged among the people, their worst passions were aroused, and they refused to listen to reason. The ten unfaithful spies join them in their denunciations of Caleb and Joshua, and the cry is raised to stone them. The insane mob seize missiles with which to slay those faithful men. They rush forward with yells of madness, when, lo! the stones drop from their hands, a hush falls upon them, and they shake with terror. God has interposed to check their rash design. The glory of his presence, like a flame of light, illuminates the tabernacle. All the congregation behold the signal of the Lord. A mightier one than they, had revealed himself, and not one dared continue his resistance. Every murmurer was silenced. The spies who had brought the evil report, crouched terror-stricken, and with bated breath sought their tents. Moses now arose from his humiliating position and entered the tabernacle, to commune with God. There the Lord proposed to immediately destroy this rebellious people, and he desired to make of Moses a greater nation than Israel. But the meek leader of his people would not consent to this proposition. "And Moses said unto the Lord, Then the Egyptians shall hear it, for thou broughtest up this people in thy might from among them; and they will tell it to the inhabit-

ants of this land, for they have heard that thou, Lord, art among this people, that thou, Lord, art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar of cloud, and in a pillar of fire by night. Now, if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, "Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness."

Thus did this chosen servant of God again manifest his love for the people, and his zeal for the honor of his Master. Instead of being angry with his importunity, the Lord granted his petition, and said: "I have pardoned according to thy word. But as truly as I live, all the earth shall be filled with the glory of the Lord." Here he refers to the time when the saints of God shall dwell upon the earth made new, and purified and cleansed from every defilement of sin.

(Concluded next number.)

THE PARABLE OF THE RICH MAN AND LAZARUS.

BY ELD. W. H. LITTLEJOHN.

(Continued.)

As HE many times does nothing but injury who unsettles the opinions of others by destroying their confidence in their previous modes of Scripture exegesis, without enabling them to substitute therefor a more satisfactory exposition, it is now time that we should pass over to the positive side of the argument, and furnish an interpretation of the parable in question which shall be less liable to objection than the one which we have been combating. To promise one which shall be altogether free from any difficulty whatever would be more than could be fulfilled, and more than a reasonable student of the Scripture would demand at the hands of any person who was dealing with passages so highly figurative as the one before us. Nevertheless it would seem to be comparatively easy when in the line of sound interpretation to present a view which would, when taken as a whole, do violence to no principle of morals and no canon of sound doctrine. In fine, he should be able to so explain this portion of the word that his explanation would not make it conflict with other parts of the same word, and would at the same time commend itself to the judgment of the unbiased reader.

In this case, as in many others, it will be found profitable while considering the text to closely study the context. In doing so, it will be seen that the Lord had been delivering the parable of the wise steward, which bears directly upon the question of the proper use of the means that God has given us in this life, in order to make them contribute to the welfare of the individual in the life to come. Whether or not the object of the Master was the condemnation of the Pharisaic notions on that subject, it is at present impossible to say. One thing is manifest, however, viz., that they immediately took exceptions to his teaching upon that point. It is even said that they were present, and that they derided him because they were covetous. This language would seem to imply that they were wounded in a vulnerable point; and as the bird which flutters immediately after the discharge of the sportsman's gun is presumably the one at which he directed his piece, so, in this case, the derisive responses of the Pharisees would seem to indicate that they themselves were not only the persons who felt the sharp point of the missile of truth, but also that they were conscious of the fact that it was hurled at them.

Nor does it appear that Christ was anxious to relieve their minds of the suspicion that they were the individuals to whom his words had been especially directed; for, instead of softening his previous utterances in the least, or attempting to explain that they were not designed to be personal in their application, he meets their irate denunciation by the stern declaration: "That which is highly esteemed among men is abomination in the sight of God." The reference in these words is unmistakable.

The subject of conversation was the parable of the steward. The point of that parable was the proper use to which money may be put in this life. It was, therefore, in reference to the peculiar views which the Pharisees held upon that subject that the Lord was particularly condemnatory. What those views were, it is not difficult to ascertain.

One of their distinguishing characteristics as it regards their estimation of money is brought to view in the declaration that, as a class, "they were covetous." Another may be found in the writings of those who are competent to set forth their tenets in the statement that with them it was customary to regard the possession of wealth as an evident token of the favor of God; while poverty was considered as conclusive evidence that the person subjected thereto was accursed of Heaven.

It was, we think, at the sin of covetousness, which was so marked in them, that the parable of the unjust steward was aimed. We are also of the opinion that the parable of the rich man and Lazarus was especially designed to condemn and utterly root out the foolish and pernicious idea contained in their second peculiar notion, wherein they held that riches were a manifest token of divine favor. The reasons for these conclusions are found both in the nature of the parable itself, and the connection in which it was uttered. A glance at the context will make it apparent that the persons in the immediate presence of the Saviour were, beyond reasonable doubt, the very ones whom he had just condemned for being avaricious. Having spoken a few words relating to other matters, perhaps for the purpose of getting the multitude into a more favorable position or mood, he seems to have picked up again the subject of property, and, as we have already said, to have made a final and overwhelming assault upon the second feature named above. In doing this, he had recourse to a style of logic, which, for the purposes then to be accomplished, was most perfect in its adaptation, i. e., the *argumentum ad hominem*. In other words, he framed a parable, which, constructed as it was in the use of characters common in every community, and in the employment, so far as its theology was concerned, wholly of doctrines which were parts of their distinctive faith, forever precluded the Pharisees themselves from evading the conclusion drawn on account of the unsoundness of any one of the premises given.

By this master-stroke of policy, he at once placed his adversaries in a position where it was utterly impossible for them to vindicate their peculiar tenet without self-stultification, through a denial of positions formerly held, or subjecting themselves to the contempt of the people, who were composed of the poorer classes, by taking the broad position that the poor could not be saved at all, and therefore that the parable of the Lord was absurd and impotent in the matter of proving that an abundance of this world's goods was not a vindication of God's favor. For had they admitted that Christ could have been justified, in any contingency, in placing Lazarus the beggar, covered with sores, and kept alive by continued charity, in Abraham's bosom, that fact would have forever overturned the doctrine that he was accursed of God as proved by his indigence, since immediately upon death he was exalted to the highest position attainable by mortals in the favor of Heaven. Again, had they confessed that it was possible for the rich man at death to go directly to hell, then this would have been an admission that the luxuries which he enjoyed in this life had in reality furnished no proof that God loved him, since at death he poured upon him the vials of his unmitigated wrath.

What, then, could they do? We answer as above, Only one of three things. First, either admit that they were mistaken in their interpretation of worldly prosperity; or, second, boldly declare that the poor could not be saved or the rich lost; or, third, deny that they ever held the doctrine found in the parable in regard to the place and character of the intermediate state. Had they taken the first position, this would have been a complete surrender of the point at issue, and virtually an acknowledgement that they could not thereafter be regarded as safe religious teachers. Had they taken the second then they would have been driven to a conclusion which was the necessary consequence of their own logic, if sound, but which they, perhaps, were not prepared to adopt, not only because of their own misgivings, but also because, if done publicly, they doubtless would have been handled roughly by the irritated multitude whom they would thus have insulted in a most aggravating manner by consigning them to hopeless and eternal ruin upon no other proof than that of the fact of their acknowledged poverty.

Nor is it at all improbable that this last consideration of prudence would have been sufficient to close their mouths perfectly on that branch of the subject, since, on a former occasion, like considerations had produced the same result. Reference is here had, as the reader will readily perceive, to the visit made to Christ by certain of the chief priests and elders who asked him concerning the authority by which he did his works. He, desirous of confounding them, replied, "The baptism of John, whence was it? from Heaven or of men?" They, perceiving his object, reasoned among themselves on this wise: "If we shall say, From Heaven, he will say unto us, Why did ye not then believe on him? But if we shall say, Of men, we fear the people; for all hold John as a prophet." Therefore, abashed and dumfounded, they answered in these humiliating words, "We cannot tell."

Finally, had they, as a last resort, attempted evasion by adopting the third position suggested above, their failure would have been as complete as in either of the other cases. Christ, in his purpose to make them destroy their own theological tenets, by their own theological weapons, had left no opportunity for side issues. So careful had he been to overthrow them on their own chosen ground, that he employed simply those dogmas, which, from time immemorial, had been the shibboleths of their faith. Their doctrines concerning hades, though they might have been in reality crude and unsound, were too generally understood to admit of public denial. And, as the Lord was not seeking at the moment either to affirm or deny the correctness of their opinions in regard to that place, but simply to confound them out of their own mouths, he employed a portion of their own faith for that purpose. To show that in doing so he was true to their conceptions, and that his parable was based upon those conceptions purely, and not upon any views personal to him, we shall give in our next an extract from one of the most eminent of Jewish historians, one, also, who was himself a Pharisee and a contemporary of Christ.

IS THE SOUL IMMORTAL?

"THE King of kings, and Lord of lords; who only hath immortality." 1 Tim. 4:16.

"To them who by patient continuance in well-doing, seek for glory, honor, and immortality." Rom. 2:7.

"Man became a living soul." Gen. 2:7.

The word "soul" occurs in the original Scriptures eight hundred and seventy-three times; but it is never once called immortal. The word "immortal" is found only once in all the Bible (1 Tim. 1:17), and there it is applied, not to man, but to God.

Bishop Tillotson, A. D. 1774, said: "The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible."—*Sermons*, Vol. 2.

Olshausen, the Commentator, says: "The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible."—*Com. on 1 Cor. 15:13*.

Dr. Bagnall, in the *Methodist Quarterly Review* for April, 1852, while advocating the opposite view, makes this frank admission: "In the Bible, we think there is no passage which can be strictly said to declare that all human souls are immortal."

The celebrated Richard Watson says: "That the soul is naturally immortal . . . is contradicted by the Scripture, which makes our immortality a gift dependent on the will of the Giver."—*Theol. Inst.*, Vol. 2, Part 2, chap. 18.

Martin Luther says:—"But I permit the pope to make articles of faith for himself and his faithful, such as, the pope is emperor of the world, and the king of heaven, and god upon earth; the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals."—*Defense*, Prop. 27.

Cardinal Du Perron says:—"Luther held that the soul died with the body, and that God would hereafter raise both the one and the other."—*Historical View*, p. 344.

A Lutheran minister denied this statement, and in endeavoring to refute it made the following admission: "The origin of this calumny is a letter he [Luther] wrote to Amsdorf in the year 1522; in which he appears much inclined to believe that the souls of the just sleep to the day of Judgment, without knowing where they are. He does

not pretend to say that they are dead in this interval, but only lie in a *profound rest and sleep*, in which opinion he followed many fathers of the ancient church."—*Ibid.*, p. 347.

Mosheim speaks of the "General Baptists," who flourished in England in the sixteenth century, and enumerates their articles of faith, one of which he mentions as follows: "VI. They believed that the soul, between death and the resurrection at the last day, has *neither pleasure nor pain*, but is in a state of *insensibility*."—*Ecc. Hist.*, Vol. 3, book 4, p. 218.

ORIGIN OF THE IMMORTAL-SOUL DOCTRINE.

"The serpent said unto the woman, *Ye shall not surely die*, . . . your eyes shall be opened, and *ye shall be as gods*." Gen. 3:4, 5.

The next who taught it were the Egyptians. Herodotus, a Greek, born B. C. 484, regarded as the first and one of the most reliable of profane historians, says:—"The Egyptians were also the first who asserted the doctrine that the soul of man is immortal."—*Herod. Euter.* 2. Par. 123.

THE GREEKS AND ROMANS LEARN THE DOCTRINE FROM THE EGYPTIANS.

The celebrated Grecian philosophers, Pythagoras and Plato spent many years in Egypt, learning of the priests and teachers there.

Warburton, speaking of Pythagoras, says:—"He and Plato, with others, traveled into Egypt, like their predecessors. . . . The ancients tell us of their long abode there; their hard condition of admittance into the sacred colleges; and their bringing away with them all the secret science of the priesthood."—*Div. Lega.*, Vol. 2. pp. 108, 109.

Bassville says:—"The religion of the Romans appears to have been that of Greece—a mixture of Syrian and Egyptian fables. The principal gods of both people were the same."—*Elements of Mythol.*, p. 244.

Thus has the doctrine passed down from him, who, from the beginning, abode not in the truth, John 8:44, through the Egyptians, to the Grecians and Romans, and the great Protestant denominations of to-day have not been careful to keep their skirts clear from this heathen fable and "doctrine of devils, 1 Timothy 4:1, upon which doctrine the arch-seducer has chosen to build his "strong delusions" and show his "great signs and wonders," to deceive all the world except the "very elect." Practicing that which God has declared to be an abomination unto him, Deut. 18:10-12, and which will shut men out of the kingdom of God, and the heavenly Jerusalem, Gal. 5:20, 21; Rev. 22:14, 15, viz., Necromancy, which is defined as being the art of foretelling events by a pretended communication with the spirits of the dead. See Webster; also Isa. 8:19, 20; 2 Thess. 2:8-12; Matt. 24:24; Rev. 13:13, 14; 16:14, 15; 2 Tim. 3:1-8. Who will take warning by this testimony produced, and be true Protestants indeed, protesting against every innovation upon the truth of God's word, and will return to the simplicity of the faith that was once delivered to the saints, as it is in the word of truth, through which alone we are to be sanctified. John 17:17.

ON THE WORD "CONVERSATION" IN THE SCRIPTURES.

ONE of the infelicities of an old translation of the Scriptures is in its obsolete words. The changes incident to all living languages will sometimes cause a word to throw off all its old meaning and take on a meaning entirely new. When this happens to a word of Scripture in somewhat frequent use the evil may become serious.

An instance of this sort occurs in the word "conversation." In present use it means talk; the interchange of spoken words; colloquial discourse between two or more parties. Legitimately, the word as now used disowns any other sense than this. But in King James' version of the Bible, the word never has this sense. Consequently to modern ears the word always suggests a different sense from the true one. In this word the evil consequences are not the worst possible, but they are bad enough. The ancient "conversation" was not so utterly unlike the modern as might be, for the old included the sense of the new, but with that, also very much more. One consequence, therefore, is that the modern word gives a part of the ancient sense, yet only a part, and indeed really but a small part, just as

talk is (or ought to be) but a small part of one's entire life.

But the old word "conversation" stood for the whole of a man's life, all his life-work and life-doings, his entire life-activities; while the modern word suggests only his spoken words to his fellow, his colloquial discourse. When the Scriptures say, "To him that ordereth his conversation aright will I show the salvation of God" (Ps. 1:23), we are liable to assume that the man who talks well, and never otherwise than well, must ensure his own salvation. Similarly the intimation (1 Pet. 3:1, 2), that ungodly husbands may be won by the "conversation" of the wives, and particularly by their "chaste conversation, coupled with fear," is liable to mislead to the placing of undue reliance upon mere talk—which might prove a very unfortunate mistake. It is quite certain that Peter never intended to teach that. His thought was upon the whole life; the entire bearing, including all the sweet forces of a gentle, loving spirit, an amiable temper, kind deeds—the attractive power of the true woman's noble character; and perhaps, least of all, her simple talk.

Again, when the writer to the Hebrews wrote, as our translation has it, "Let your conversation be without covetousness," he never intended to perpetrate the blunder of supposing that covetousness is specially apt to appear in a man's "conversation," and that it would be a great attainment in the Christian life if he could keep covetousness out of his common talk. No, indeed. His meaning rather was, "Let your entire life be lifted above covetousness; give that money-passion no place anywhere or ever in either your heart or your outward life."

Taken etymologically from the Latin words *conversor, conversatio*, the English "conversation" three centuries ago, signified the turning this way and that, from one thing to another; all the doings which constitute the make-up of one's life; all he does and indeed fundamentally, all he thinks as well. Hence this became a very important word for Scripture use, for the sacred writers often had occasion to speak of a man's whole life, all that comes into moral character; thus: "Among whom [the godless heathen] we all had our conversation in time past" (Eph. 2:3); "That concerning the former conversation, ye put off the old man and put on the new man" (Eph. 4:22, 24); "Be ye holy in all manner of conversation" (1 Pet. 1:15)—which does not end with all manner of good talk, but includes all manner of holy living.

Noticeably this word was a favorite with the translators of our version, particularly so in the New Testament. It is used to translate not only one Greek word but three; first and chiefly *anastrophe* (thirteen times)—a word which best corresponds to the old Latin *conversatio*; once for *tropos*, the best corresponding English to which is, turning about (Heb. 13:5); and most remarkably twice for a very different word—from which we get our English polity, politics—i. e., the noun *politeuma* and its corresponding verb. The noun has its nearest English equivalent in citizenship; the verb, acting the citizen, fulfilling his duties. Both these words occur in Paul to the Philippians (e. g. 3:20): "For our citizenship (not 'conversation') is in heaven;" we are citizens of that heavenly kingdom. "Let your citizen-life (not 'conversation') be as becometh the gospel" (1:27). In the former passage Paul does not by any means intend to say that our talk is in heaven; nor in the latter, merely, that our talk should be as becometh the gospel, although this advice would not be bad; yet Paul meant much more than this. The pertinence of Paul's words in these passages will be appreciated thoroughly only when we consider the fact that Philippi was a Roman colony (Acts 14:12); that its inhabitants, therefore, were Roman citizens, having been honored with this most highly esteemed prerogative of the known world. Paul chose his words with his eye on these well-known prerogatives and privileges. He meant to suggest to his brethren at Philippi that they held a higher honor than that of being citizens of Rome; even that of being citizens of the very Heaven itself. And he exhorts them to act the heavenly citizen in a manner worthy of the glorious gospel. Let them think of the high privileges and responsibilities of their heavenly citizenship and meet them as becomes such a gospel and such an heirship.

It deserves notice that Paul never uses his words at hap-hazard, but always with thought

keenly alive to the circumstances of his readers to "choose out acceptable words," and words of incisive force. We find these words for citizenship in no other epistle, for the reason that he wrote to no other church situated in a Roman colony.

Finally, as hinted above, the Scriptures never use "conversation" in the modern sense, the spoken words that pass between two or more parties. When they have occasion to speak of real talk they perhaps called it speech; "Let your speech be always with grace, seasoned with salt" (Col. 6:6); "The children spake, half in the speech of Ashdod" (Neh. 13:24). James calls it the tongue. "The tongue can no man tame;" "a little member that boasteth great things" (James 3:5-8). But the Scriptures never dignify colloquial speech with the word "conversation". It is time that in this and all analogous points the version of Scripture for common use should faithfully represent the true sense of the original language, and for this end should exchange obsolete words, words dead and gone as to their old sense, for words fresh with the living thought of the age.—*Prof. H. Cowles, D. D., Oberlin.*

"IF THE HEART IS ONLY RIGHT."

It is a common saying, that trifling differences of religious faith and practice are of no account if the heart is only right. God looks on the heart, and for this reason it is thought that we have a perfect right to differ on such outward things as the "mode of baptism," and the particular day we observe as the Sabbath.

This may seem liberal toward those that differ with us; but is it not rather excusing ourselves in holding error? Is it not a special pleading in behalf of ourselves, arising from a consciousness that we are in error, and a desire to persuade others—those who cannot see our hearts—that our hearts are right, though our creed and our practice is wrong? I never heard a Baptist say that he thought immersion would be acceptable with God, if the heart was only right. He is fully conscious that the Lord will accept of the institution as taught and practiced by Christ and the apostles, and consequently has no misgivings on this point. I never heard an observer of the day mentioned in the fourth commandment, say that he thought God would accept of that day, if the heart was only right. Those who obey God "in letter and in spirit too," have no fears of the result, and never feel as those do who offer to God a substitute for what he has commanded, hoping it will be accepted on the ground that the heart is right.

My friends, let me say to you who take the liberty of varying from what God has taught, hoping for acceptance because the heart is right, in the language of the prophet, "The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. 17:9. It is possible that you are self-deceived, and do not know your heart. The Lord searches and knows it, but perhaps you do not. How shall we know that our hearts are right with God? How shall we test our love to him? His word will direct us. "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments, and his commandments are not grievous." 1 Jno. 5:2, 3.

Now, my dear friend, if your heart is right, all is well. But if you wish to excuse yourself from doing what God has commanded, your heart is not right in the sight of God. If you think something else will be acceptable, because the heart is right, you are deceived. To prove that your heart is right, you must do whatever God commands; and not only so, you must obey him willingly, cheerfully. When his commandments are not grievous or burdensome, you may hope that your heart is right; but never, while you wish to evade his requirements, offer him a substitute, or even grudgingly do the thing he requires. We must not be like those described by a prophet, as saying, "When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat?" etc. Amos 8:5. On the contrary, the Sabbath, and all the commandments must be our delight.

Reader is your heart right?

R. F. COTTRELL.

Let him who regrets the loss of time make proper use of that which is to come in the future.

THE MUCK-RAKE.

WHEN Christiana was in the house of the Interpreter, she saw in one of the rooms "a man that could look no way but downwards, with a muck-rake in his hand. There stood also One over his head with a celestial crown in his hand, and proffered him that crown for his muck-rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and the dust of the floor." When the meaning of this figure had been explained to her, "then said Christiana, 'Oh, deliver me from this muck-rake!' That prayer, said the Interpreter, has lain by till it is almost rusty. . . . Straws, and sticks, and dust, with most, are the great things now looked after." That rusty old prayer is worth taking out and oiling up for fresh use in these days,—Lord, deliver us from the muck-rake!

This muck-rake using, in preference to crown-seeking, has its illustrations in the things exclusively of this life, quite as clearly as in the things of earth in contrast with those of Heaven. It is not alone the man who lives for money, or for pleasure, or for station, or for fame, forgetful of his spiritual needs and possibilities, who may be said to look downwards, instead of upwards, and to give more prominence to a muck-rake than to a shining crown. Many a man loses the best things of his immediate sphere of earthly endeavor by just such folly as this; and it is in matters of every-day duty and pursuit that all of us have reason to pray, Deliver us from this muck-rake!

Even in money-getting itself, many a man misses the crown by too close attention to the rake. It is less than a half-truth to say, "Take care of the pence; and the pounds will take care of themselves." The absurdity of that adage was shown in one of the comic periodicals, by the picture of a banker sitting at his desk in a draught of air, intent on holding his loose pennies while the wind was blowing away all his bank-notes. Pennies must often be counted as straws or dust by him who is after the pounds. He who can "look no way but downwards," and who expects to gather his treasure from "the straws, the small sticks, and dust of the floor," will never gain the crown of pre-eminence as a man of wealth or of business capacity. The power of letting the muck-rake alone, of being above absorbed occupation with minor and unimportant details, is indispensable to successful crown-seeking in all extensive business operations. This truth is hardly less applicable to small spheres than to great ones. There may be such a thing as too much attention to scrubbing and sweeping in a household, in comparison with the higher welfare of the family. It may be the mother's duty to leave straws and sticks ungathered from the floor, instead of turning to this service from a sick child's bedside, with its crown of reward to a mother's faithfulness there. Many of the great missionary and philanthropic enterprises of the day fail of their best attainable results because of the muck-rake policy which prevails in all their management—from the employment of their representative agents to the scale of their outreaching undertakings. They are more intent on saving straws than on spending freely for the crown. "The liberal deviseth liberal things; and by liberal things shall he stand." And the eye of the liberal looks upwards at the crown, rather than downward at the muck-rake.

It is not less true in the pursuit of pleasure than in that of gain, that the muck-rake is a common hindrance to crown-winning. There are summer tourists who are so intent on the lesser aids to comfort, or taste, or convenience that they miss utterly the larger results of their journeying. The straws of a good seat, or of sufficient shade, or of dry walking, or of freedom from dust, or of the possibility of full dress, so absorb their attention, that they fail of getting fine views of the mountain, or of the ocean, or of the prairie, or of the forest; or of enjoying those views if they get them. And there is quite as much danger in-doors as out, in this direction. Trying to be always cool, or always warm, always free from flies, or always with just enough light; trying never to be off dignity in a romp with the children; and never to be too natural or familiar with visiting acquaintances,—will keep one's eyes downwards, and away from the crown. Whether we stay at home or go abroad, even if we have no desire above that of solid enjoyment for the hour, we have need to pray, Lord, deliver us from the muck-rake!

Peculiarly is it true that in the seeking of reputation and honor, the muck-rake is a peril to any man. If we are looking downwards, and gathering the straws and small sticks and dust of contemporary criticism, we can never win the crown that awaits those who are looking upwards and moving forwards. If we would please those of our own day, those immediately about us, we must necessarily adapt our words and works to their standard; and by that very course shut ourselves off from reforming our fellows, or of improving their standards. But if we would have high repute in the future, as reformers, or discoverers, or advanced thinkers, it is inevitable that we now leave the straws of popular applause, or the sticks and dust of popular censure, for some one to gather who prefers the acquisitions of the muck-rake to the reward of the shining crown. Here is the difference between the time-serving politician and the large-minded statesman; between the man who writes or speaks to carry the crowd, and the writer or speaker of profound convictions and of ennobled purpose. Here is the difference between the artist who paints or who chisels for immortality, and the man who covers the canvas or cuts the marble to meet the market, and to win ephemeral praise. If a man had no thought of reward, or of honor, or of desired attainment, beyond the life that now is, and from his fellow-men, his cry ought to be, Lord, deliver me from this muck-rake!

Even when we have recognized the superior worth of the shining crown, in comparison with the straws, and small sticks, and dust of the floor, and have set ourselves to strive for that crown, it requires courage and determination and grace, to let alone the muck-rake and its accumulations. We are tempted continually to turn from the crown that we may scratch with the rake. When we ought to be writing or teaching, or studying, or painting, or sewing, or visiting, in the line of our mission, and for the good of others, we find ourselves all absorbed in worrying over the fear that we blundered or bungled in our last interview with a friend; in thinking over some unkind word that was said of us, or to us; in analyzing the possible cause of the seeming coldness or estrangement of an acquaintance; in wondering how we came to make such a mistake as now stands out in our memory; in distorting and magnifying the difficulties of success in the work that is before us; and in other ways giving the first place in our thoughts to that which is unworthy of any place there. Meantime, the sermon is unfinished, the magazine article is unwritten, the lesson is unstudied, the child is neglected or poorly taught, the gift for a friend or the adornment of a room is incomplete, the money we might have earned is lost, the service we owed is unpaid, the sick or the needy representative of Christ is unvisited, the impenitent sinner is unwarned,—all because of our bending down over the floor, busy with the muck-rake, when our eyes ought to have been uplifted to the shining crown, and our whole soul absorbed in its winning, or absorbed in the work for which that crown is the reward. Ah! it is while we are avowedly crown-seeking, as well as before we had a sight or a thought of the crown, that our prayer needs to be, Lord, deliver us from the muck-rake! Lord, deliver us from the muck-rake!

But, after all, it is chiefly in the light in which Bunyan looked at this figure, that the life of the man with the muck-rake ought to be an object of dread to us. "This is a figure of a man of this world," says the Dreamer, "and his muck-rake doth show his carnal mind. And whereas thou seest him rather give heed to rake up straws, and sticks, and the dust of the floor, than to do what He says that calls to him from above, with the celestial crown in his hand; it is to show that Heaven is but a fable to some, and that things here are counted the only things substantial. Now, whereas it was also showed thee that the man could look no way but downwards, it is to let thee know that earthly things, when they are with power upon men's minds, quite carry their hearts away from God." The crown and the muck-rake are in competition in this life. If we would devote ourselves to the one, we must pray against the other. Unless we determinedly look upwards, we shall look downwards. We must be absorbed in contemplation of that which is worth living for, and worth dying for, or we are likely to be absorbed in that which has no value to us whether we live or die. Paul recognized this truth long before Bunyan did. He gave up the muck-rake and all it had brought to him, in exchange for the

proffered crown. "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellence of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things." And rejoicing in his exchange, at the end of his course, Paul said, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them also that love his appearing."

Which is it that has your chief attention—the crown or the muck-rake?—*Sunday-School Times.*

INFIDELITY VS. CHRISTIANITY.

DEAR READER: Do you believe in the existence of a God? Have you ever examined the evidences in favor of the inspiration of the Scriptures? Have you ever thought that the Bible may be true, and if it is the revealed will of God unto us, to know and obey its teachings is certainly worth more than all things else? What does a man gain by opposing Christianity even in this present life? Is a man happier for being a murderer? Do you think a thief enjoys life any better than an honest man? See that drunkard, a slave to his appetite! Is his condition preferable to that of a temperate man? Is licentiousness better than chastity? or a lie preferable to the truth? Men often say, "We believe in morality, but not in Christianity." Now what is Christianity but morality? If you oppose the one, you do the other. Every good principle taught by infidels is so much borrowed from the Christian's code. One of the most common arguments used by unbelievers against those who believe, and in justification of their own course, is the failure of professors to live up to the standard of their profession. Thus by condemning the man they confess the doctrine to be better than the practice. What unbeliever has not often pointed to the great sin of David, as though that would justify him in doing the same thing.

There are many who counterfeit religion; that is, pretend to be Christians while they are not; but did you ever know a man to pretend to be an unbeliever and at the same time be a Christian? Of course not. Men do not counterfeit Infidelity for the same reason that they do not counterfeit copper coin. The genuine itself lacks in value. But does any one refuse good money because there may be a worthless imitation of it in circulation? So, do not refuse true Christianity because there is so much of the spurious in circulation. There is no reason why a man should refrain from business because so many have made failures in all branches of industry. And yet how many point to the failure of some professing Christian and say, "There is nothing in religion, see what this man has done." Dear reader, there is a reality in the religion of Jesus. The Bible is the word of God, and we will be held accountable for our course in life. J. D. RICE.

"THE GREATEST MARRIAGE."

THESE words greeted my ears as a company entered a car in which I was recently riding: "The greatest marriage ever held in G—. I never saw so large a company to a wedding before; and then they were so gorgeously arrayed too. It was perfectly splendid, wasn't it? I am so glad that I was invited."

The above words brought to my mind another scene—the marriage of which John in Apocalyptic vision speaks in these soul-inspiring words: "Blessed are they which are called unto the marriage supper of the Lamb."

To this marriage were invited the rich; to that will be invited the poor of this world, but "rich in faith." To this were invited those in high positions among men; to that will be invited those who, like their Master, were "despised and rejected of men." It was thought to be a privilege to be invited to this, but the pleasure soon vanished.

Let us turn our eyes to the other scene. "The bride hath made herself ready." "To her was granted that she should be arrayed in fine linen, clean and white." The guests are invited, not according to their rank or position in society, but according to their characters. Every one whose character is right will be there. The fine linen is the righteousness, or right doing, of the saints.

Our works correspond to the condition of the heart. Then what will make our works right? "The law of the Lord is perfect converting the soul." Ps. 19:7. This perfect law written in the heart, which is to be done under the new covenant, will develop a perfect character.

The pleasure and enjoyment connected with this scene will not be transitory, but "forevermore." "Blessed are they which are called unto the marriage supper of the Lamb;" and "blessed is he that shall eat bread in the kingdom of God." These blessings will be obtained by somebody. Will it be you, dear reader, that will fully overcome and help swell the notes in the triumphant song of victory at last? It is your privilege. It is mine. Then let us nerve ourselves for the conflict; for, through the name of the Conqueror, we can gain a place at the marriage supper. And think of the company that will be there. The patriarchs, the prophets, the apostles, fathers and mothers, brothers and sisters, whom death has separated, will all then meet never to know again what separation is. We may be there. We must be there. Let us prepare for it.

D. A. ROBINSON.

ABOUT TALENTS.

How often we fail to grasp the import of plainly expressed language in the Scriptures. Simple expressions elsewhere are not so commonly misconstrued. Verily, spiritual things are spiritually discerned.

Matthew records a parable of our Saviour in these words: "For the kingdom of Heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one, to every man according to his ability; and straightway took his journey," etc. All through life I have heard Christians speak of these talents as natural qualifications or ability—particularly the ability to talk or write well. How common it is for those who have a good supply of worldly goods, or are placed amidst opportunities for doing good in many humble ways, to excuse themselves from active service on the ground that they have no talents. And many apparently deem it a mark of humility or modesty to claim for themselves only one talent, while it is a very general excuse for omission of duty.

I confess that I have in the past fallen into this almost universal misconception of the idea conveyed by the plain language of the parable. Recently this matter has appeared to me in a different light, and I have noticed more particularly the exact words of the record. "He delivered unto them *his* goods"—not something they possessed of their own. Their natural or acquired ability or qualifications did not constitute the trust which they were to use and render an account of at his coming; but he "gave to every man *according to his several ability*." He gave them capital to work with.

Now capital is not always money, or goods, or real estate, or tangible articles of any kind; but it is that which has value, out of which capital can be made or results produced. Opportunities or privileges have often great value, and agencies, contracts, or the right to engage in certain profitable enterprises, although involving no pecuniary outlay, often attain great monetary value, and consequently amount to so much capital. It seems to me that upon this principle the Lord gives talents to his servants according to their ability, and that we must not measure what he has intrusted to us by a modest reference to our conscious weakness or unworthiness, or backwardness or inexperience. The Lord is the best judge of our ability, and dispenses responsibilities accordingly.

It is not for us to indolently bewail our incapacity to operate with the Lord's capital, but to look around and see how much he has left in our charge, and how much we will have to account for when he returns to the reckoning, and go to work. That which we choose to call inability, might often more properly be termed indisposition, or lack of reliance upon God. If he has given us money or other property, it is evidence that the ability with help from him is there to make it count for the benefit of his cause. If he has given us agencies to work in his cause in any particular sphere, where we can operate without money, it is evidence that he deemed us capable, and if there are failures the fault will be ours. If

he has given us opportunities and privileges to voluntarily take up duties within our reach, and we carelessly let them pass unimproved, he will surely require it at our hands.

It occurs to me that many talents have been buried in the past by a misconception of the parable of the talents, and the low estimates that have been placed upon the Lord's goods.

W. N. GLENN.

CHILDREN IN FAMILY WORSHIP.

WE were all assembled for prayers in the evening. Even little Edith was there, although, during the reading of the chapter, she was busy nestling herself on the lounge for a nap. When the reading was concluded, her father, looking that way, and no doubt perceiving her intention, said:—"Edie, don't you want to sing 'There is a Happy Land?'"

In an instant she sat upright, and the dear blue eyes were wide open as she answered:—

"Yes, sir."

"Well, then, you must sit up and help us."

But without waiting for mamma to start it she began singing, her little childish voice leaping from word to word, until the whole of the beautiful hymn was sung. As those sweet words left her lips,

Bright in that happy land
Beams every eye,

it seemed as though her little eyes fairly danced and sparkled with delight. Mamma turned to look, thinking, no doubt, there must be an added luster. The round, rosy face turned itself up to her to meet the loving glance. But the brave, true voice never faltered. Oh, how the child loves to sing! And how pleased she is when papa selects something she knows, as "Happy Land, or 'Little Travelers Zionward,'"—something that she can understand, and feel they were written just for little folks like her.

The little ones in the household are overlooked too much in this respect. If they could feel that these are indeed family prayers they would prepare their little hearts to enjoy them. Just as they do by looking forward with pleasure from week to week to their dear Sabbath-school, where the lesson, the pictures, the stories, and even the sweet, precious hymns, are all their own.

I wonder, too, if the little ones could not always stay awake for prayers, if we that are older would remember to let them have some part in it. As for me, I feel so glad and happy to-night to think that in our song of praise there was fulfilled the prophecy which saith, "A little child shall lead them."—*S. S. Times*.

WHINING.

THERE is a class of people in this world—by no means small—whose prominent peculiarity is whining. They whine because they are poor; or, if rich, because they have no health to enjoy their riches; they whine because it is too shiny; they whine because they have no luck, and others' prosperity exceeds theirs; they whine because some friends have died and they are living; they whine because they have aches and pains, and they whine no one can tell why. Now a word to these whining persons. First, stop whining; it's no use, this everlasting complaining, fretting, fault-finding, and whining. Why, you are the most deluded set of creatures that ever lived. Do you know that it is a well settled principle of physiology and common sense that these habits are more exhausting to nervous vitality than almost any other violation of physiological law? And do you know that life is pretty much as you make it? You can make it bright and sunny, or you can make it dark and shadowy. This life is only meant to discipline us—to fit us for a higher and purer state of being. Then stop whining and fretting, and go on your way rejoicing.

A good illustration of the manner in which many Americans recognize while pretending to ignore social conditions in religious matters, says a Springfield paper, is afforded by the story of one of our former church sextons. At a brilliant church wedding one of the ushers showed some very worthy, but socially obscure people, into good seats in the middle aisle. As soon as the pompous sexton discovered it he hastened to the usher and exclaimed, "Did you give the —s that seat?" "Yes." What on earth did you do that for? Did you not know that they were only side-aisle trash?"

The Sabbath School.

ATTENTION A HABIT.

ATTENTION is an *act of the will*. We can all be attentive, or at least more attentive than we are, if we wish to be so. The degree of attention we pay, therefore, depends on our own disposition to attend. This shows us that the matter, after all, is very largely one of *discipline*, and that, all other things being equal, that teacher will win most attention who has most personal influence, and who is looked up to with the greatest respect. Is there any one of you whom the children are accustomed to treat with disrespect? Do any of you find your commands disobeyed, and your look of reproof disregarded? Ask yourself whether your own behavior is uniform and dignified; whether you ever give commands without seeing that they are obeyed; whether you waste your words or your influence in an injudicious way; whether there is anything in your conduct that reveals to the children a want of punctuality, or of earnestness, or of steadiness on your part. There can be no thorough attention unless you accustom yourself to have perfect order, and therefore every step you can take to secure better discipline, and to gain more influence over the minds of the children, will indirectly tell upon the degree of attention you will obtain in teaching.

Nor forget that *attention is a habit*, and subject to the same laws which regulate all other habits. Every time we listen languidly to an address, or read a book carelessly, the habit of inattention becomes strengthened, and it becomes less and less possible for us ever to become clear thinkers or steady reasoners. If a boy is allowed to be unpunctual, to miscall words without being compelled to go back and correct himself, to read how he likes, to answer when he likes, to sit down when he is told to stand, to repeat tasks inaccurately, and to give a half-hearted attention to the minor rules of the school, of course, he will give half-hearted attention to the teaching. It would be wonderful if he did not.

Try to feel with the children, to understand their natures, and to discern what is going on in their minds. Do not half the faults of our teaching arise from a want of thorough acquaintance with the little ones, and a want of true insight into their mental and moral nature? Does not this lie at the root of much of the inattention of which we complain? The truth is, that a good teacher ought not only to possess that sympathy which makes him feel for a child, and love him, and try to do him good; but the sympathy which feels with him, which makes due allowance for his imperfectly developed nature, and which thoroughly comprehends his character and wants. He is always the wisest teacher who can combine the man's intellect and the child's heart; who contrives to keep fresh in his memory the knowledge of what he once was, and what a child's wants, and a child's likes and dislikes, and a child's infirmities really are. A really earnest and loving Christian teacher will be very careful not to set up a man's standard to measure a child by; he will always ask himself, when preparing or giving a lesson, not, "What will it seem proper for me to say?" but, "What is the thing best adapted for these children to hear?" He will cultivate an intimate acquaintance with childhood, and all its little whims and follies. He will ask God daily to enlarge his own heart, and to make him sympathize with every form of childish weakness, except sin; and he will lay to heart the secret meaning of the solemn warning which our Saviour addressed to his disciples: "Take heed that ye despise not one of these little ones." I think that such a teacher will not want any one to give him rules for sustaining the interest of his class, because he will have got hold of the principle which will enable him to devise rules for himself. Such a teacher will be sure to win attention, and when he has won it, will be likely to keep it.—*S. S. Hand-Book*.

THE more people do, the more they can do. He that does nothing, renders himself incapable of doing anything. Truth: for as it is written in the holy writings, "He that hath and adds to, shall have much, and he that hath and adds not to, shall have taken from him even that which he hath." These, or similar words, having the same meaning, are Jesus Christ's.

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 26, 1880.

ALMA, MICHIGAN, CAMP-MEETING.

THE camp-meeting held at Alma, Gratiot county, Mich., August 5-10, has been one of the best ever held in the State. There were thirty-six tents on the ground, including the large chapel tent, 50x76, the one partitioned for families, the book-stand, the provision stand, and the dining hall.

On the Sabbath, the large tent was crowded with brethren and sisters gathered mostly from Gratiot and adjacent counties. The services were solemn and profitable. At the close of Mrs. White's discourse Sabbath afternoon, two rows of seats, running the entire length of the tent, were vacated to receive penitents. And while these seats were being filled by backsliders and those who had made no profession of faith in Christ, the time was also occupied with testimonies of deep interest from those who were seeking the Lord.

This service continued with unabating interest till 5 P. M., when more than an hour was spent in social meetings in the tents. And at 6 o'clock the large congregation was seated in order, the seekers occupying the center seats; but this division of the congregation was now greatly increased, showing that the good work had enlarged in the family tent meetings.

Sunday forenoon the audience listened with the closest attention to the writer on the subject of Christ in the Old and New Testaments. The order was excellent. We never spoke to a more orderly, intelligent, and earnestly interested people. This meeting has favorably tested the candid people of Alma and vicinity.

The railroads failed to fulfill their promises to run excursion trains, for which the managers of the meeting, and the speakers, felt grateful, as there were no seats, and no need of those who might come on the Sunday trains to have a good time in their way.

Mrs. W. spoke to a crowd in the afternoon, nearly half of whom stood upon their feet in the heat and dust for more than an hour. She had been upon the slow train from California nine days when she reached Battle Creek. There she stopped off one train, and we passed on to Jackson the evening of the 4th, and Thursday, the 5th, we reached the Alma camp-ground. To-day, the 9th, Mrs. W. is prostrated with exhaustion and fever. As we write, at 7 P. M., she is improving, and we are preparing to take the train to-morrow at 6 A. M.

Before us are the camp-meetings for Canada, Maine, Vermont, Massachusetts, New York, Ohio, Indiana, and Battle Creek, Mich. May the Lord go before us to prepare the way, and go with us in this work.

J. W.

CHRIST AT THE FALL OF JERICHO.

THE record states that Joshua was by Jericho, and that "he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand. And Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come." Josh. 5:13, 14.

We must not understand by this declaration of the angel that he had come to supersede Joshua in the command of the armies of Israel. Joshua was commander, as is seen by Chap. 6:2: "And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the King thereof, and the mighty men of valor." But the angel had come to Joshua's aid, as captain of the heavenly host of loyal angels.

The captain of the host of the Lord is the head over angels, or the Archangel of Jude 9, and the Lord himself of 1 Thess. 4:16. And while it was appointed to Joshua to lead the armies of Israel around Jericho, a portion of the priests bearing the ark of God containing the ten commandments, and seven priests bearing seven trumpets of rams' horns before the ark of God, the Son of God was to lead on the invisible armies.

As archbishop is the head over bishops, so Archangel means the head over angels. Christ stands at the head of all the holy angels, and thus he is the captain of the host of the Lord.

Joshua had no battering rams by which to break down the walls of Jericho. At his command "the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets." In this simple display there was no manifestation of physical force. The work of casting down the massive walls of Jericho was left to the invisible hands of the heavenly host, led on by the Son of God.

The day was gained. "So the people shouted when the priests blew the trumpets. And it came to pass when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat so that the people went up into the city every man straight before him, and they took the city." Josh. 6:20. And it is an exceedingly interesting fact to those who keep "the commandments of God and the faith of Jesus" under the third message, Rev. 14:12, that prominent among the united agencies employed to achieve that grand victory, away back in the days of Joshua, were the ten commandments in the ark, and the leadership of the Son of God.

J. W.

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER TWENTY-NINE.

THE MARRIAGE OF THE LAMB. (CONTINUED.)

WE know of but two positions taken on the question, Who is the bride? One is that it is the church; the other, that it is Jerusalem above. As we seek for information concerning it, the mind naturally turns to the testimony of John in Rev. 21. "And there came to me," says he, "one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."

The angel made a positive declaration to John that he would show him the bride, the Lamb's wife. The only thing he did show him was the great city, the holy Jerusalem. Now did the angel fulfill his promise? None will have the hardihood to contend that he did not. Then the city, whatever that may be, is called by the angel, the bride, the Lamb's wife. There is therefore only one way in which those who hold the church to be the bride, can make their position appear; and that is, to show us that the great city, the Jerusalem above, of which John speaks, is the church. But this cannot be shown conformably to that plain and literal mode of interpretation to which the Bible is entitled. And how can the language which John applies to the city, possibly be made applicable to the church? If the church and the city of Rev. 21, are the same thing, the former may be substituted for the latter. Verses 12-16, will then read as follows: And the church "had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the church had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me, had a golden reed to measure the church, and the gates thereof, and the wall thereof. And the church lieth foursquare, and the length is as large as the breadth; and he measured the church with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal." It will be sufficient to add that any view which would transform the language of scripture into such nonsense, is inadmissible.

But it will be asked if Isaiah does not call the church the bride; if it is not in reference to the church that the Lord speaks by the prophet, "For thy Maker is thy husband, the Lord of hosts is his name." Isa. 54:4. A reference to Paul's commentary on this passage, is our reply. It is found in Gal. 4, under his contrast of the two covenants. He says, "But Jerusalem which is above is free, which is the mother of us all." Verse 26. He then proceeds to support his declaration by a direct appeal to the Scriptures: "For it is written," says he, "Rejoice thou barren that bearest not," etc. For it is

written. Where is it written? In Isa. 54, and there only: the very chapter now in hand. Then Paul applies Isa. 54, not to the church, but to the Jerusalem above. We think we are as safe in taking his application, as we should be in adopting that of any modern and uninspired commentator. But does not Paul mean the church when he says Jerusalem? No; for he speaks of the church in contradistinction, as the children. "But Jerusalem which is above is free, which is the mother of us all" (the church).

Jer. 3:14; 31:32; Eze. 16:8; Hos. 2:18, 20; John 3:29; 2 Cor. 11:2; Eph. 5:23-33, may be supposed by some to teach an opposite doctrine. One fact kept steadily in view, will give us the true bearing of all these texts. We must remember that the marriage of the Lamb is a definite event to take place at the end, and nowhere else. That the union between Christ and his people is illustrated by the marriage covenant and the union between man and wife, we readily admit. But Christ has had a church in all ages; and we inquire in reference to the first four texts quoted, Has the marriage of the Lamb been going on for about six thousand years? And on John 3:29, we inquire again, Did the marriage of the Lamb take place, or had it taken place, when our Lord was upon earth? And further, in regard to 2 Cor. 11:2, Was the marriage of the Lamb consummated by Paul in Corinth? Such questioning as this, instituted in regard to these texts, or any of their kind, place them at once in their true light; for although in each of these instances the figure of marriage may be used to illustrate the union between Christ and his people, it shows us that they have no reference whatever to the marriage of the Lamb, and consequently have no bearing on the question as to who or what constitutes the bride, the Lamb's wife, in that particular event.

But there are further considerations on this point. If the church is the bride, who are the guests? for "Blessed are they who are called to the marriage supper of the Lamb," is the testimony of the angel. Rev. 19:9. It would be singular indeed to represent the bride as an invited guest at her own marriage supper! Again, if the church is the bride, and is represented by the city in Rev. 21, who are the nations of the saved who are to walk in the light of it? for, says the angel, speaking of the city, which he calls the bride, the Lamb's wife, "And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it." Verse 24. Certainly, those who walk in the light of the city, must be distinct from the city itself. Again, Christ is represented as the Father of his people (Isa. 9:6); but if the church is the bride, who are the children? The bride, the mother, and the children, cannot be identical.

From the testimony adduced, though it is by no means exhausted, we see that the church cannot be the bride. We must then look to the holy city, the New Jerusalem, which the angel plainly calls the bride, and which Paul says is the mother of us all. But here many are ready to meet us with ridicule. What! say they, the city the bride? and Christ married to a mass of inert matter, to the walls and buildings and foundations of a great city? Well, we know not how gross their ideas of the marriage of the Lamb may be. But if we are to particularize, how much better, or how much freer from absurdity, is the view that the bride is an innumerable number of subjects? Those who hold it thus, will be obliged to confess, that the marriage is only indicative of a special union that takes place between Christ and some other object. No one will attempt to carry it any further. We only ask an equal privilege. And the objects between which this union takes place, are, Christ and his kingdom. When Christ ascended, he took his station on the right hand of the throne of the Majesty in the heavens (Heb. 8:1); or, in other words, upon the throne of his Father, where he has been ruling conjointly with him. Rev. 3:21. But he is promised the throne of his Father David, or his own throne; and when he takes this throne and commences his reign thereon, of his kingdom there will be no end. Luke 1:32; Isa. 9:7. This reception of the kingdom is what is brought to view in Dan. 7:13, 14; and its chronology is shown by the place it occupies in the vision of that chapter. With his throne he will of course receive the metropolis of his kingdom, the holy city, the New Jerusalem. Here is the glorious beginning of his reign. How appropriate that it should be represented as the bride. The earth,

the territory of the kingdom, has after this to be renewed from the curse, and purged from sinners. And that this is accomplished after he receives the kingdom, is evident from the fact that when he comes for the accomplishment of this work, he has on his vesture and on his thigh a name written, King of kings, and Lord of lords. Rev. 19:15.

Then you believe, says one, that the marriage of the Lamb has taken place? No; but we believe that he went in to the marriage, on the change of his ministration from the holy to the most holy of the heavenly sanctuary, when he was brought by his angelic attendants near before the Ancient of Days, to receive a kingdom, glory and dominion. The marriage takes place, or he ascends his own throne, of course at the end of his ministration, when he lays off his priestly habit for a kingly robe.

Truth is always harmonious. So in the subject before us; We have Christ, the everlasting Father of his people (Isa. 9:6), we have the New Jerusalem above, the bride, the Lamb's wife, the mother of us all (Rev. 21; Gal. 4:26), and we have the church, the guests, those who are called to the marriage supper, the nations of the saved who will walk in the city's light. Luke 12:37; 19:9; 21:24.

Thus another momentous event is shown to be in process of consummation. Our Lord has gone in to the marriage. Matt. 25:10. The work is going forward. Are our loins girded about, and our lights burning? Are we like men in waiting for their Lord when he shall return from the wedding? Blessed are those servants whom their Lord when he cometh, shall find so doing. U. S.

EXAMINATION OF A FAMOUS FALSEHOOD.

CERTAIN doctors of divinity have made a special effort to show that the "stated day" of Pliny's epistle is the first day of the week. For this purpose they adduce a fabulous narrative which the more reliable church historians have not deemed worthy of record. The argument is this: That in Pliny's time and afterward, that is, from the close of the first century and onward, whenever the Christians were brought before their persecutors for examination, they were asked whether they had kept the Lord's day, this term being used to designate the first day of the week. And hence two facts are asserted to be established: 1. That when Pliny says that the Christians who were examined by him were accustomed to meet on a stated day, that day was undoubtedly the first day of the week. 2. That the observance of the first day of the week was the grand test by which Christians were known to their heathen persecutors. 3. That Lord's day was the name by which the first day of the week was known in the time of Pliny, a few years after the death of John. To prove these points, Dr. Edwards makes the following statement:—

"Hence the fact that their persecutors, when they wished to know whether men were Christians, were accustomed to put to them this question, viz., *Dominicum servasti?*—'Hast thou kept the Lord's day?' If they had they were Christians; This was the badge of their Christianity, in distinction from Jews and pagans. And if they said they had, and would not recant, they must be put to death. And what, when they continued steadfast, was their answer? '*Christianus sum; intermittere non possum;*'—'I am a Christian; I cannot omit it.' It is a badge of my religion, and the man who assumes it must of course keep the Lord's day, because it is the will of his Lord; and should he abandon it, he would be an apostate from his religion."*

Mr. Gurney, an English first-day writer of some note, uses the same argument and for the same purpose.† The importance attached to this statement, and the prominence given to it by the advocates of first-day sacredness, render it proper that its merits should be examined. Dr. Edwards gives no authority for his statement; but Mr. Gurney traces the story to Dr. Andrews, bishop of Winchester, who claimed to have taken it from the *Acta Martyrum*, an ancient collection of the acts of the martyrs. It was in the early part of the seventeenth century that Bishop Andrews first brought this forward in his speech in the court of Star Chamber, against Thraske, who was accused before that arbitrary tribunal of maintaining the heretical opinion that Christians are bound to keep the seventh day as the Sabbath of the Lord. The story was first produced, therefore, for the purpose of confounding an observer of the Sabbath when on trial by his enemies for keep-

ing that day. Sir Wm. Domville, an able anti-Sabbatarian writer, thus traces out the matter:—

"The bishop, as we have seen, refers to the *Acta* of the martyrs as justifying his assertion respecting the question, *Dominicum servasti?* but he does not cite a single instance from them in which that question was put. We are left therefore to hunt out the instances for ourselves, wherever, if anywhere, they are to be found. The most complete collection of the memoirs and legends still extant, relative to the lives and sufferings of the Christian martyrs, is that by Ruinart, entitled, '*Acta primorum Martyrum sincera et selecta.*' I have carefully consulted that work, and I take upon myself to affirm that among the questions there stated to have been put to the martyrs in and before the time of Pliny, and for nearly two hundred years afterwards, the question, *Dominicum servasti?* does not once occur; nor any equivalent question."*

This shows at once that no proof can be obtained from this quarter, either that the "stated day" of Pliny was the first day of the week, or that the martyrs of the early church were tested by the question whether they had observed it or not. It also shows the statement to be false that the martyrs of Pliny's time called Sunday the Lord's day and kept it as such. After quoting all the questions put to the martyrs in and before Pliny's time, and thus proving that no such question as is alleged, was put to them, Domville says:—

"This much may suffice to show that *Dominicum servasti?* was no question in Pliny's time, as Mr. Gurney intends us to believe it was. I have, however, still other proof of Mr. Gurney's unfair dealing with the subject, but I defer stating it for the present, that I may proceed in the inquiry. What may have been the authority on which Bishop Andrews relied when stating that *Dominicum servasti?* was ever a usual question put by the heathen persecutors? I shall with this view pass over the martyrdoms which intervened between Pliny's time and the fourth century, as they contain nothing to the purpose, and shall come at once to that martyrdom the narrative of which was, I have no doubt, the source from which Bishop Andrews derived his question, *Dominicum servasti?* 'Hold you the Lord's day?' This martyrdom happened A. D. 304.† The sufferers were Saturninus and his four sons, and several other persons. They were taken to Carthage, and brought before the proconsul Amulius. In the account given of their examinations by him, the phrases, '*CELEBRARE Dominicum,*' and '*AGERE Dominicum,*' frequently occur, but in no instance is the verb '*servare*' used in reference to *Dominicum*. I mention this chiefly to show that when Bishop Andrews, alluding, as no doubt he does, to the narrative of this martyrdom, says the question was, *Dominicum servasti?* it is very clear he had not his author at hand, and that in trusting to his memory, he coined a phrase of his own."‡

Domville quotes at length the conversation between the proconsul and the martyrs, which is quite similar in most respects to Gurney's and Edwards's quotation from Andrews. He then adds:—

"The narrative of the martyrdom of Saturninus being the only one which has the appearance of supporting the assertion of Bishop Andrews that, 'Hold you the Lord's day?' was the usual question to the martyrs, what if I should prove that even this narrative affords no support to that assertion? yet nothing is more easy than this proof; for Bishop Andrews has quite mistaken the meaning of the word *Dominicum* in translating it 'the Lord's day.' It had no such meaning. It was a barbarous word in use among some of the ecclesiastical writers in, and subsequent to, the fourth century, to express sometimes a church, and at other times the Lord's supper, but NEVER the Lord's day.§ My authorities on this point are,—

"1. Ruinart, who, upon the word *Dominicum*, in the narrative of the martyrdom of Saturninus, has a note, in which he says it is a word signifying the Lord's supper || ('*Dominicum vero designat sacra mysteria*'), and he quotes Tertullian and Cyprian in support of this interpretation.

"2. The editors of the Benedictine edition of St. Augustine's works. They state that the word *Dominicum* has the two meanings of a church and the Lord's supper. For the former they quote among other authorities, a canon of the council of Neo Cesarea. For the latter meaning they quote Cyprian, and refer also to

* Examination of the Six Texts, pp. 258-261.

† The date in Baronius is A. D. 303.

‡ Examination of the Six Texts, pp. 263-265.

§ Note by Domville. "*Dominicum* is not, as may at first be supposed, an adjective, of which *dies* [day] is the understood substantive. It is itself a substantive, neuter as appears from the passage, '*Quia non potest intermittere Dominicum,*' in the narrative respecting Saturninus. The Latin adjective *Dominicus*, when intended to refer to the Lord's day, is never, I believe, used without its substantive *dies* [day] being expressed. In all the narratives contained in Ruinart's *Acta Martyrum*, I find but two instances of mention being made of the Lord's day, and in both these instances the substantive *dies* [day] is expressed."

|| This testimony is certainly decisive. It is the interpretation of the compiler of the *Acta Martyrum*, himself, and is given with direct reference to the particular instance under discussion. An independent confirmation of Domville's authorities, may be found in Lucius's Eccl. Hist., cent. 4, chap. vi.: "Fit mentio aliquoties locorum istorum in quibus convenirent Christiani, in historia persecutorum sub Diocletiano & Maximino. Et apparet, ante Constantinum etiam, locos eos fuisse medicos et extructos atque exornatos: quos sue Templi appellaverunt seu Domine; ut apud Eusebium (li. 9, c. 10) & Rufinum (li. 1, c. 3)."

It is certain that *Dominicum* is here used as designating a place of divine worship. Dr. Twisse in his "Morality of the Fourth Commandment," p. 122, says: "The ancient fathers, both Greek and Latin, called temples by the name of *dominica* and *keviaka*."

St. Augustine's account of his conference with the Donatists, in which allusion is made to the narrative of the martyrdom of Saturninus.*

"3. Gesner, who, in his Latin Thesaurus published in 1749, gives both meanings to the word *Dominicum*. For that of the Lord's supper he quotes Cyprian; for that of a church he quotes Cyprian and also Hillary."†

Domville states other facts of interest bearing on this point, and then pays his respects to Mr. Gurney as follows:—

"It thus appearing that the reference made by Bishop Andrews to the '*Acts of Martyrs*' completely fails to establish his dictum respecting the question alleged to have been put to the martyrs, and it also appearing that there existed strong and obvious reasons for not placing implicit reliance upon that dictum, what are we to think of Mr. Gurney's regard for truth, when we find he does not scruple to tell his readers that the 'stated day' mentioned in Pliny's letter as that on which the Christians held their religious assemblies, was 'clearly the first day of the week,' is proved by the very question which it was customary for the Roman persecutors to address to the martyrs, *Dominicum servasti?*—'Hast thou kept the Lord's day?' For this unqualified assertion, prefixed as it is by the word 'clearly,' in order to make it the more impressive, Mr. Gurney is without any excuse."‡

The justice of Domville's language cannot be questioned when he characterizes this favorite first-day argument as—

"One of those daring misstatements of facts so frequent in theological writings, and which, from the confident tone so generally assumed by the writers on such occasions, are usually received without examination, and allowed, in consequence, to pass current for truth."§

The investigation to which this statement has been subjected, shows, 1. That no such question as, Hast thou kept the Lord's day? is upon record as proposed to the martyrs in the time of Pliny. 2. That no such question was asked to any martyr prior to the commencement of the fourth century. 3. That a single instance of martyrdom in which any question of the kind was asked, is all that can be claimed. 4. That in this one case, which is all that has even the slightest appearance of sustaining the story under examination, a correct translation of the original Latin shows that the question had no relation whatever to the observance of Sunday! All this has been upon the assumption that the *Acta Martyrum*, in which this story is found, is an authentic work. Let Mosheim testify relative to the character of this work for veracity:—

"As to those accounts which have come down to us under the title of *Acta Martyrum*, or, the Acts of the Martyrs, their authority is certainly for the most part of a very questionable nature; indeed, speaking generally, it might be coming nearer to the truth, perhaps, were we to say that they are entitled to no sort of credit whatever."||

Such is the authority of the work from which this story is taken. It is not strange that first-day historians should leave the repetition of it to theologians.

Such are the facts respecting this extraordinary falsehood. They constitute so complete an exposure of this famous historical argument for Sunday as to consign it to the just contempt of all honest men. But this is too valuable an argument to be lightly surrendered, and moreover it is as truthful as are certain other of the historical arguments for Sunday. It will not do to give up this argument because of its dishonesty; for others will have to go with it for possessing the same character.

J. N. A.

GRUMBLING.

GRUMBLING is rarely done by any one who has a fair show of reason for grumbling. Those who are worst off are, as a rule, least likely to complain of their condition. Whenever you hear a person tell of the hard lot he has, you can feel pretty sure that he is better off than most of his fellows—so well off that he has time to grumble. Here, for example, while the mercury is in the nineties, a set of men just across the street from us, in a close upper room, with its low ceiling and its poor draught, are at work on metal soldering with blow-pipes over blazing gas-jets, with never a thought of growling about the weather. They laugh merrily, and take things easy. In the restaurant on the lower floor of a neighboring building a stout gentleman of leisure sits in a wicker chair, with his shirt collar unbuttoned, and swings heavily a large palm-leaf fan, while he sips an iced lemonade, and groans out after each sip that this terrible weather is intolerable, and will be the death of him if it lasts two days more. And so it is all the way along in life. The more comfort, the more grumbling. That is the way of the world.

* Domville cites St. Augustine's Works, vol. v. pp. 116, 117, Antwerp ed. A. D. 1700.

† Examination of the Six Texts, pp. 267, 268.

‡ Id. pp. 270, 271.

§ Id. pp. 272, 273.

|| Historical Commentaries, cent. 1, sect. 82.

* Sabbath Manual, p. 120.

† See his "History, Authority, and Use, of the Sabbath," chap. iv. pp. 87, 88.

A FEW QUESTIONS ANSWERED.

A FRIEND asks:—

- "1. Is Peter the rock on which the church is built?"
- "2. What shall we understand about the church having power to bind and loose things in Heaven?"
- "3. Was the apostle Peter the first bishop and pope of Rome?"

ANS. 1. The text to which the first question relates is Matt. 16:18: "And I say unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." In this scripture two different Greek words are used for *Peter* and *rock*. The word translated "*Peter*" is *petros*, and according to the standard Greek Lexicon of Liddell and Scott, it means, "a stone, a piece of rock," such as lie loose upon stony ground, and which may be used; such as were thrown by ancient warriors in war. *Petros* occurs as a common noun but once; John 1:42; in all other places it is used as a proper name for Peter. The adjective *petrodes*, "stony," derived from *petros*, occurs in the following places: Matt. 13:5, 20; Mark 4:5, 16.

The word translated "*rock*" is *petra*, and is defined by Liddell and Scott, and others, to be "a rock, ledge, cliff, or shelf of rock." The classical lexicon just mentioned says, "There is no example in good authors of *petra* being used, like *petros* for a single stone." Pickering's lexicon says the same. This would convey the idea that *petros* applied to a small, movable stone, while *petra* referred to a ledge, cliff, or huge boulder. The word *petra* occurs in the Greek New Testament in the following passages: Matt. 7:24, 25; 16:18; 27:51, 60; Mark 15:46; Luke 6:48; 8:6, 13; Rom. 9:33; 1 Cor. 10:4; 1 Peter 2:8; Rev. 6:15, 16. This use of the word *petra* is quite explanatory of itself. The passage in Matt. 16:18 may be paraphrased thus: "I say unto thee that thou art Peter [*petros*, a little stone], and upon this rock [*petra*, rock, or foundation-stone, referring to Christ himself], I will build my church, and the gates of hell [*hades*, the grave], shall not prevail against it."

2. The power of binding and loosing, mentioned in Matt. 16:19, as being imparted to Peter, from chap. 18:18, seems to be imparted as fully to all true believers. It quite evidently refers to church discipline, and may mean this: When a church, standing in the light of truth, is led by the Holy Spirit to take action in the case of members, to receive, or to dismiss, in all probability that very action is ratified in Heaven. The same thing is taught in John 20:22, 23, where the risen Saviour, having breathed on his disciples—not Peter only, but all of them—said: "Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain they are retained."

Some commentators understand that the reason why Christ addressed Peter as having "the keys of the kingdom," was because he first was to preach the gospel to the Gentiles and so open the door of faith to them. See Acts, 10th chapter.

3. In reference to Peter having been the first bishop or pope of Rome, many eminent writers protest that Peter never saw Rome. Certainly there is not the most distant hint in the New Testament that he was ever there or ever addressed them a letter, inspired or uninspired. But he does write with much fervor "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," 1 Pet. 1:1; and he also refers to the church at Babylon, 1 Pet. 5:13. See also his travels mentioned in the Acts of the Apostles. But note, in all this, there is not a single hint of Rome, and much less is there an intimation that Peter had been there, and was their first bishop! That is purely a Roman Catholic invention.

The "Encyclopedia Americana," under the word Peter, well says: "The tradition that he [Peter] went to Rome, and was crucified there, in the year 67, rests only on the legends of the Roman Church, on which, also, the pope rests his claim to be considered the successor of this apostle." We may also add that Paul says he was "not a whit behind the chiefest of the apostles." 2 Cor. 11:5. If the popish view is correct about Peter's exalted place among the apostles and being the first bishop of Rome, then Paul must be mistaken. Which shall we believe, Roman Catholic tradition, or the divinely inspired apostle Paul?

G. W. AMADON.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.

The Missionary.

PERSEVERE.

USELESS indeed repinings are,
They but increase our pain;
The noblest way is, when we fail,
To rise and try again.
No matter how a storm may rage,
Let love a fabric rear;
And as we toil our cry shall be,
"Look up, and persevere."

LUTHER'S TIME AND OURS.

THE work of the gospel is truly a missionary work. Webster defines a missionary as "one who is sent upon a mission;" and a mission as "an errand, commission, or duty upon which one is sent." Since the fall of man, God has communicated to him great and important truths through human instrumentality. These truths embrace pardon, reproof, and hope, as well as announcements of judgments that should come upon the earth. Those to whom God has committed these errands of mercy are missionaries.

These messages are from one source, and have in view one object, the salvation of the human family. They have varied in their nature as the times and circumstances made them a necessity.

To the reformers was given the work of exposing some of the errors and corruptions of the Papacy. The Bible became to them a new book, a precious treasure. From its pages the light of truth has continued to shine with untold luster, bringing to view one error after another of the Romish church.

Seventh-day Adventists, in common with many in other denominations, look upon these bodies as occupying a position far below the Scripture standard. There are, however, many individuals connected with them, especially in their early history, who possessed the true missionary spirit, the true spirit of reform. The truths of God's word are as precious now as they were then. Satan possesses the same hatred to the Christian religion as then, and he will, if possible, plant his hellish banner right in the midst of God's people. But the salvation of precious souls is as much to be desired now as when the thunders of the reformation were sounding throughout Europe.

The success of the work in the days of Luther, the rapidity with which the reformation spread, and the extent of its influence, cannot be attributed to those men alone whose names are so familiar in history. They alone could have done but little, but in the more humble walks of life were men and women who received the light, and in their sphere of action acted as nobly their part in disseminating the light of truth, as did these men. Of their history, we know but little, yet a record of their acts of faith, deeds of benevolence, fortitude and sacrifice, are faithfully chronicled in the ledger of Heaven; and when the heavenly tribunal sits, and the rewards are given, they will receive their reward as surely and as completely as those whose names have been handed down to us.

The followers of Jesus Christ are called upon to identify their interests with the cause of Christ, to cherish in their hearts, carry out in their lives, and so far as they are able, present to others those truths which have been revealed to them. In doing this they become true missionaries.

Men are not now tortured and put to death because of their faith, but it is still true that "whosoever will be a friend of the world is an enemy of God." Character is as really tested in the humble relation we may sustain to God's work as in the most prominent positions. The promise is to him who gives the cup of cold water, rather than to the one who receives it.

The sacrifices here involved cause many to falter, and even turn away from the Christian course. The sacrifices we make for the upbuilding of the cause of present truth; the denying of self to advance the work of God, and making our personal interests secondary in every respect to the work of the third angel's message, is lifting at the great wheel of reform, and by it we show how much of the missionary spirit we possess. God now regards those who study and plan to help forward his precious cause as he ever has done. It is not the high sounding title, but the faithfulness and devotion to the work in the sphere which the providence of God assigns us, that brings God's blessing and connects us with Heaven.

S. N. HASKELL.

THE noble mind has no resentments.

RENO, NEVADA.

NEVADA has a reputation of being "rough," both as regards its country and its society, and no doubt she deserves the appellation; but there are some as honest, conscientious souls in this State as can be found anywhere. Here in Reno we have a little company that are trying to keep all the commandments of God, and are willing to do their part in advancing the cause of truth.

The church at St. Clair are now in a prosperous condition; they have pledged to pay tithes for the year 1880, and that the amount should not fall below \$350. One brother remarked that probably they would need to double that amount to support the cause if a minister came to labor in the State. Another brother said that if they could have a good laborer he would expect to see the cause supported if it took one-half of his income. This church raised \$58.75 to purchase a T. and M. library. Where is the earnest, conscientious man who can be sent to occupy this field of labor?

We find it necessary to return to California in a few days, but feel that our visit here has not been in vain, although poor health (having had an ague chill about every three weeks) has prevented our doing all that we could otherwise have done for the outside interest. The brethren raised by donation the amount needed to pay the expenses of my visit to them.

Aug. 16, 1880.

W. M. HEALEY.

THE CAUSE IN ENGLAND.

WE have now held twenty-six meetings in the tent at Romsey. We have quite thoroughly canvassed the immortality question, and now advance to the subject of the law and Sabbath. Interest to hear has been quite good thus far. Hope it may increase.

While holding these meetings we have also held eighteen meetings at Ravenswood, Southampton, and can report some addition to our numbers, and increase of interest there.

The fast-day, July 24, was observed by our people. Before receiving the notice we had appointed a baptism for that day. We met at 10:30 A. M., and after spending near an hour in prayers for the special objects mentioned in the call for the fast, and especially praying for Bro. Andrews, we retired to our baptismal font where three were baptized. This makes twenty-one who have been baptized at Southampton.

We requested all our people to spend the closing moments of the Sabbath in special prayer for Bro. Andrews, while at our house we should anoint him with oil as directed in James. This we did and felt the presence of the Spirit of God, witnessing the acceptance of the petitions offered in his behalf. Now, after ten days, we can report he has gained in strength from that very hour, so much so that he has been able to speak with less difficulty and to accomplish much writing, which was very difficult for him to do before. We praise God for these tokens of his mercy and favor to his servant.

J. N. LOUGHBOROUGH.

Aug. 3, 1880.

FENTON, MICHIGAN.

DURING the past week the interest in the meetings here has been encouraging. Last Sunday forenoon we organized a church of fourteen members. Others are keeping the Sabbath, who will soon unite with them. We feel grateful to God for his presence and help, and to our brethren and sisters for their prayers. We believe you will still remember us in your daily devotions.

J. O. CORLISS.

E. P. DANIELS.

CHICAGO, ILLINOIS.

HELD meetings here July 23-25. We appreciate the help rendered by Bro. Canright, and trust it will be blessed to the good of the church. The brethren from Battle Creek who were stopping at Chicago at this time added much to the interest of the meetings. Seven persons were baptized, two united with the church, and others will soon. Of those baptized, five were Americans.

Aug. 3.

O. A. OLSEN.

BALLARD'S FALLS, KANSAS.

THE interest in this place continues good. Seventeen have been added to the church, and besides these, two or three families are keeping

the Sabbath. Yesterday there was an attempt made to disprove the Sabbath and bolster up Sunday. The effort was very weak, owing to an entire lack of Bible evidence. It was reviewed in the afternoon before about four hundred. Calls for labor are coming in from every side; one of us will probably fill some of these calls, while the other holds the fort under the canvas. Many are studying to know the truth, some of whom we trust will obey. We could labor to advantage in this country for the coming year. May the Lord give wisdom to move judiciously.

Aug. 2.

JOSEPH LAMONT.
L. D. SANTEE.

Temperance.

INTEMPERANCE VS. STRENGTH.

THE practicability of farming on strictly temperance principles has been tested by many successful experiments. Among the earliest of these was that of S. V. S. Wilder, the founder of the American Tract Society, and for twenty-five years its president. Mr. Wilder was a strictly temperate man, not only in drinking, but in eating; usually rising from the table, as he said, "with a disposition to go another slice." In the early stages of temperance reform, he abandoned the then common habit of using and offering wine at the table. But he was not long satisfied with a *silent* example. He early entered into the aggressive war against the giant sin intemperance under the wise and zealous leadership of such men as Dr. Lyman Beecher and Dr. Justin Edwards. The latter was his amanuensis and helper in the publication of the tract entitled, "The Well-Conducted Farm," which was a veritable history of the temperance principles introduced on his own farm of six hundred acres in Bolton, Mass.

He first requested his workmen to dispense with the usual daily portion of ardent spirits, promising them any amount of nourishing food and drink, and additional wages at the close of the year, if they would. The experiment of temperance farming succeeded admirably, and was followed the next year by the additional stipulation that no workman should in any way secure or use those poisons.

At the close of the year those who were at first offended and threatened to leave the farm, were the first to testify to the improvement resulting from the new plan. One of these came to Mr. Wilder, and with tears in his eyes, said,—

"Sir, I thought you were very hard, in keeping us from drinking rum, I had always been accustomed to it, and thought that I could not do without it. And for the first three months, it was hard, very hard. I had such a *caving in* here," putting his hands up to his side. "But, as you gave us good wages, and good pay, and the rest resolved to stand it without rum, I thought I would. And now I am well and happy. I work with ease, sleep sweetly, and when I get up in the morning, instead of having, as I used to, my mouth and throat so full of cobwebs as to be spitting cotton wool all the time, my mouth and throat are clear as a whistle, I feel active, have a good appetite, and can eat anything."

"Formerly, when I worked hard I was at night tired, and could not sleep. When I got up in the morning, I was so sore and stiff, so filled up in my throat, and my appetite was so gone, that I could do nothing till I had taken a glass of rum and molasses. I then stood it till breakfast. But my breakfast did not relish, and what I took did not seem to nourish me. Soon after I got to work I was so hollow and so tired, that I felt desperately ugly till 11 o'clock. Then I took a new vamp. And by the strength of that I got on till dinner. Then I must have a little more to give me an appetite. At three o'clock in the afternoon I must have recourse to the hair of the same dog, to keep up my sinking spirits. And thus I got along till night. Then I must have a little to sharpen appetite for supper."

"Thus I continued year after year, undermining a constitution which was naturally robust, and growing worse and worse until I came under your wise and excellent regulations; and now I am *cured*. I can do more labor than when I took spirits, without half the fatigue. If a man would give me the same wages that you do, and a dollar a day in addition, to return to the practice of drinking rum, I would laugh at him."

During the last years of his life, Mr. Wilder was

a sworn enemy of narcotic, as well as alcoholic, indulgence. In a letter to a friend he thus describes a circumstance which caused him to renounce the habit of snuff-taking. He says:—

"Finding myself, a little over a month since, in the stage from Providence to Worcester, with a person who had still in appearance the remains of a gentleman, and remarking that at every public house he drank brandy, or some other liquid fire, as often as our stage horses drank pure water, I at length asked him if he found the liquor on that route so remarkable for its superior quality as to induce him to have such frequent recourse to it, and if he really thought it did him any good."

"As to its quality, sir," said he, "I am not aware that it is better than what I find in other sections of our country, but I am sure what little I drink does me good, and my health is excellent—that is to say, with some few exceptions. On rising in the morning, it is true I feel somewhat ugly and depressed, but a good glass of sling sets me to rights, and by occasionally taking a glass through the day, I feel in good spirits until bedtime; and if, as it sometimes happens, I have little or no appetite for my meals, a moderate glass of brandy and water will generally create an appetite, and enable me to relish my food, though I am sometimes troubled with indigestion; but I never make a practice of drinking to my injury."

"Well, sir," said I, "I have the satisfaction to assure you that my health is excellent also, without experiencing any of the ills of which you complain, having confined myself principally to pure water for several years past, and for the last thirty years I am not aware of having drunk half a pint of ardent spirits."

"On saying this, I had the misfortune, or as it has eventuated, I may say the good fortune, of taking a pinch of snuff."

"Pray, sir," said the gentleman, "do you think that snuff, of which, to say the least, you seem to take a pinch as often as I take grog, does you any good?"

"Sir," I replied, "I exceedingly regret the necessity which obliges me to have recourse to this vile practice, but in consequence of feeble eyes, my physician recommended snuff as the best remedy, and in accordance with his prescription, I have been compelled to take it for several years."

"Well, sir," said the gentleman, "your case is precisely mine. I have a feeble stomach, and I have long been compelled to take an occasional drop of spirits for its relief and restoration."

"Is it possible," said I to myself, "that my taking snuff should serve as a pretext for drunkards to ruin perhaps both soul and body?" and I silently resolved that eyes or no eyes, by the grace of God assisting, I would desist from taking a pinch of snuff for one month; and if, at the expiration of that period, my eyes suffered no inconvenience, I would forever renounce the pernicious practice."

"In order to enable me the better to test the strength of my resolution to resist temptation, I merely transferred my box from my waistcoat to my pantaloons pocket, where it has remained for one month, without my having taken a single pinch of the poisonous drug; and my eyes, praised be God, having suffered thus far no inconvenience, I herewith have the pleasure and satisfaction of sending you my snuff-box, which please to receive as a trophy of a victory gained, the grace of God assisting, by one who was once an *inveterate snuff-taker*, but who now considers himself emancipated from this sinful and disgusting habit, and who recommends to all other snuff-takers, or chewers, or smokers of tobacco, to go and do likewise."

By these two instances we see the fallacy of the idea that liquor or narcotics give permanent strength or benefit to the user. Mr. Wilder himself at the age of fourscore is said to have been a living argument for temperance. The testimony of a gentleman who had traveled extensively in Europe, Asia, and Africa, as well as in this country, was that he had never seen so fine a looking man in point of health and personal appearance as Mr. Wilder. Few men could say as he at the age of eighty, that he had no aches nor pains, nor had he known even headache or toothache in his whole experience. Noble example of true temperance. Would there were more such.

M. K. WHITE.

ENCOURAGING FOR TEMPERANCE WORKERS.

SOME of the letters received from our temperance workers in this State are very encouraging; and as we do not feel like keeping all the good things to ourself we give extracts occasionally for the benefit of others. A letter just received from the secretary of a club located where there are about half a dozen members of our church, shows what may be accomplished among our friends and neighbors. She writes: "We had a large attendance at our last meeting, the school-house being about filled; and we are very much encouraged to press on. The evening was devoted to declamations by the children and others, singing, and reading portions of the *Temperance Budget*. Three teetotal members were added to our list."

"I must tell you of one little girl about twelve years of age. Last December I was talking with the family about signing the pledge, and she was very anxious to do so; but her mother thought that she was too young, she could not understand it. I saw her two or three months afterward and she wanted to know if I had the pledge paper yet. When I told her that I had, she said, 'I want to sign it, but mamma won't let me. Well, I know if I sign any of the pledges and then break them, I have broken my word, and done wrong, and if I sign any of them I have signed it to keep for a lifetime.' But at our meeting she came to me and wanted her name put on the pledge paper, as her mother had said she might, so I gave her the pencil and paper and she walked up to the desk and signed the teetotal pledge. She has been in the habit of using coffee, but said she knew she had to give it up and was glad of it, and that now she should try to get her schoolmates to sign the pledge also."

"Since our last meeting our membership has increased from fifty-seven to sixty-three. Two men, who have used tobacco for many years, said they were going to give it up and sign the pledge at the next meeting. The people were very anxious that the meeting should be held as often as every two weeks, and quite a number offered to help us."

"The president had given me the charge of getting up an interest in the neighborhood where we held meetings, so I went to work and first obtained permission to use the house, if the teacher would let me have the key. This was not very difficult, as the teacher is a temperance worker herself. Then I posted notices of the meeting along the road and talked about it to nearly everyone I met, and the result of it was, that with the help and blessing of the Lord, we had a large gathering and everyone seemed interested."

Who shall we hear from next?

B. C. STICKNEY.

AN UNSANCTIFIED SMELL.

A CHRISTIAN worker from Boston was holding some evangelistic services in a neighboring town. At the conclusion of one of the meetings a deacon of the church came to him and said,—

"So, you think you are sanctified, do you?"

"Well, yes, I rather think I am."

"Then you think that you can't sin any more?"

"Oh, no! I do not think that; I am afraid I shall."

"Well," said the deacon, "I don't think *I* am sanctified."

"No," replied the brother, with a little hesitation and deliberation, "I should not think you were; you don't smell like a sanctified man."

The deacon was soaked with tobacco from head to foot. The conversation closed; he went home and thought. For the first time in his life the idea dawned on him that there was any difference between the smell of a sanctified man and an old tobacco-user. He could not readily dismiss the matter from his mind. The words stuck to him, until at length he renounced the filthy weed, and now it is to be hoped smells more like a sanctified man. Surely when men lay apart "all filthiness and superfluity of naughtiness," pipes and tobacco will be quite likely to be discarded with the other abominations.—*The Wayside*.

A JUDGE in a London Police Court makes the statement that drunkenness among women is becoming very common in that city. It is an evil in San Francisco that is becoming painfully apparent. It is a common sight to see well-dressed and apparently respectable women staggering and reeling from the effect of too much "social" drinking. Well-known merchant's wives have been known to be such hopeless drunkards that when their husbands would stop their liquor supply they would pawn the family clothes, plate and furniture to procure more of the poisonous liquid. Amongst the poorer classes it is still worse. Many families who cannot buy bread for their children are spending the few dollars they earn in the corner grocery. Our brothers and sisters should endeavor to stop this "social" drinking in every way within their power. Do not drink yourself; do not ask your friends to drink; persuade those who drink to stop.—*Evangelist*.

MODERN education too often covers the fingers with rings, and at the same time cuts the sinews of the wrists.

The Home Circle.

INQUIRY AND ANSWER.

I.

Why am I so discontented,
Wearied with so many cares?
Why should life oft seem a burden
And my pathway full of snares?
Why my lot so very lowly,
And my hands so closely tied?
That which seems to me so noble
Must I always be denied?

Must I be contented ever
With this ceaseless, tiresome care?
And each day's routine of labor
Must I always patient bear?
Is it true my Heavenly Father
In His wisdom placed me here?
Learner in this school of trial,
Christ my Lord to love and fear?

II.

Child! 'tis thy Father that speaks,
From the glorious mansions above,
"O faint not when thou art rebuked,
Or chastened; 'tis only in love."
Thy Father can make no mistakes,
But knows what is fittest for thee,
And that which to thee seems so dark,
Thy Father in Heaven can see.

The Saviour has bid thee come,
When wearied with labor and care,
And although you are "heavy laden"
Has promised thy burden to bear;
Then patiently, faithfully wait,
Till thy Saviour shall make it plain;
Trusting with patient submission,
And you shall the victory gain.

—Christian Secretary.

THE BLUE SILK DRESS.

"I don't see what I'm to do for a dress to wear at Aunt Ruth's party," said Laura Corwin fretfully. "I do wish I could have things like other folks for once—just to see how it would seem."

"Why can't you wear your white muslin, with new ribbons or flowers?" asked Mrs. Corwin quietly.

"And set up for 'sweet simplicity,'" said Laura scornfully, "not if I never go anywhere! I must have something else, or I shall not be decent."

Mrs. Corwin leaned back in her chair, one hand enveloped in a stocking she was darning, and pondered the old—yet ever new—problem: How to make a new thing out of old ones.

"How would it do to get a little of something new, and make up with your old pink silk?"

"It would be simply horrid! Decided colors are old-fashioned, and I should look as though I came out of the ark. Besides, I shan't have enough left of my hundred dollars to buy a yard of cotton cloth, after I have paid for my ticket to New York."

"Well, I'm sorry, dear, but I don't see what we can do," said Mrs. Corwin, sighing, "I'm sure you've made Aunt Ruth's money go as far as money could."

"I'd rather not go at all—for my part—than to go shabby," went on Laura.

"Perhaps you had better not try to make the visit then," said Mrs. Corwin. "She did not make it a point, you know."

"I suppose I could give it up—of course," said Laura crossly. "I generally do have to give up everything I want; I never have anything as I like it; I never go anywhere as other girls do"—and with this speech she threw down her sewing, and flounced out of the room.

Mrs. Corwin resumed her darning without a word, but a deep sigh fell on the ear of her other daughter, Katie, who sat reading by the window, and had taken no part in the conversation.

"What is it, mother?" she asked.

"Nothing, dear, except that Laura is so unhappy about her dress. I should like to have her able to get all that she wants for once, just to show her that happiness does not really depend on it, even for her."

"I suppose it is hard," said Katie thoughtfully, "she's so fond of dressing, and she wants to have a pleasant visit. It's different with me," she went on, "it doesn't make any difference what I wear; but Laura is really pretty when she is dressed, and she doesn't care for books or pictures as I do."

"You'll have a nice time in New York," said her mother, smiling. "Your aunt is as fond of pictures as you are. She has some beautiful ones herself, besides a splendid library."

"Oh!" said Katie eagerly, "how I shall enjoy

them, and the Exhibition, and—everything. I wish Laura was ready to go to-morrow."

"Have you spent all your money?" asked Mrs. Corwin.

"No; I want to get some books when I go there, a few—for my own."

Aunt Ruth lived in New York City, and had not seen her two nieces since they were little children. She was a queer personage, and always doing something unexpected. Having allowed Laura and Katie to grow up without seeing her, she had suddenly waked up to remember them, and had sent each one a hundred dollars to use exactly as she liked, but accompanied by an invitation to spend a few weeks at her house.

The invitation was as unusual as the gift, and trips to New York were very unusual indeed in the lives of these girls; in fact, neither of them had ever seen that city, and each in her own way was full of anticipations and dreams of the visit.

At the tea-table that evening, Laura astonished the family by announcing that she should not go to New York. There was a general exclamation of surprise.

"Well," she said in explanation, "I haven't money enough to dress decently while I'm there, I know very well how countrified I shall look and feel, and I would rather stay at home till the end of time, than be mortified to death about my looks."

"But my dear," remonstrated papa, "you have accepted, and Aunt Ruth will think very strange of it."

"I don't care if she does," said Laura snappishly.

"But I'm sure you will look well enough," said mamma, "you have two new dresses, and one or two old ones that look nicely."

"But I haven't a single thing to wear to the party," said Laura. "I won't wear an old summer dress, as Katie will. If I can't be like other folks I'll stay at home—there!"

Mamma sighed, and papa looked grieved.

Katie said nothing, but she noticed Laura's red eyes, and she knew that this visit had been her hope and dream for years. She was a generous soul, and never could bear to see anyone unhappy, and a thought flashed into her mind.

"What if I stay at home and let her go!" It brought a pang, for she thought of the books, the pictures, the thousand wonders the city holds for the little country girl. She too had longed to go, all her life.

"But Laura doesn't care for books as I do," urged her generous impulse, "she has no pleasures except in society and going about, while I can forget my disappointment in a book. It is hard, too," went on the invisible monitor, "she is pretty, fond of dress and society, and she has never been out into the world at all."

All the evening the contest went on in her heart, while her eyes were bent on her book. All night she tossed and tumbled, and in the morning announced her decision, while they were dressing.

"Laura, I'm decided not to go to New York, and I'll give you the money for a party dress."

Laura turned quickly from the glass where she stood arranging her hair.

"What's that for?" she said sharply.

"Well," said Katie, "I think perhaps you care more for it than I do. I don't care for society any way, you know, and the pictures, and books and authors I want to see, will wait. My turn may come some day."

"O well; if you don't care to go," Laura said eagerly, "I shall be very glad to have it, for I do want to go awfully. I'll get a blue silk I saw yesterday at Mason's, a lovely shade, and I won't have Miss Steel make it; I'll take it to New York, and have it made stylish"—and so, selfishly full of her own pleasure, she accepted, without even a thank-you, Katie's hard self-denial.

Katie felt a sharp pang, but she had not expected gratitude in Laura. The worst was to tell mamma, and get her consent, for she did not wish Laura's selfishness to be humored. Papa positively objected, but Katie pleaded so earnestly, that finding her really set upon it, he gave unwilling consent.

The dress was bought. Laura's trunk was packed, and in high spirits, with all the remainder of Katie's hundred dollars in her purse, she started for New York, while Katie buried herself deeper than ever in the books that were to be consolation as well as society to her.

"Where's Katie?" was Aunt Ruth's first question, when Laura entered her door.

"She preferred to stay at home. She doesn't care for much but books, you know," said Laura hastily.

"But when I sent the money I think she might have humored an old auntie enough to make her a visit," said queer Aunt Ruth, who persisted in knowing a reason.

"Well, she bought some books, I believe, and some clothes," said Laura, carelessly, looking with eager delight on the elegant furnishings of her aunt's house, thinking how happy she should be always to live in such a beautiful place, and rejoicing in the fancy of how well her blue silk would look here. To Katie's self-denial, and her aunt's misunderstanding of it, she gave not a thought.

No more was said about Katie. Aunt Ruth made up her mind that she had deliberately preferred to spend her money for books and clothes, and not to come and see her, and a hard feeling against her was planted in her heart from that hour.

With Laura she was delighted, for that young lady, dressed to suit herself, and being besides loaded with presents by her aunt, and treated to society and rare gayeties, had not a wish ungratified, and consequently was amiable and apparently as lovely as one could wish.

Much as she enjoyed her aunt's house there was one place she did not like to visit, and that was the library. It was a large room, sombre with dark woods and rich bindings, with a cheerful open fire, plenty of comfortable reading chairs, and shelves upon shelves of choice and valuable books.

Somehow she could never come into this room without a vision of Katie revelling in its delights, and in spite of the crust of selfishness over her heart, it proved a most uncomfortable visitor there. Thoughts of her unselfish sister would rise before her, and for hours she could not forget them. Katie sitting alone in their dingy room longing for pictures and choice books, and all beautiful things, as she well knew she did; Katie cheerfully giving up all the anticipated delights of her visit that she might make a display on one evening; Katie losing the affection of her aunt on her account; herself loaded with presents, and Katie's poor little money in her purse.

Do what she would she could not drive these thoughts away. She got a better view of the real Laura than she ever had before, and the picture did not please her.

When the long-expected evening arrived, and Laura put on the coveted silk dress, made in style and enriched by some old lace of her aunt's; and when at last that doting lady clasped on her neck and wrists a lovely set of pearls to complete the costume; the thought of Katie and her sacrifice, and her own selfishness, spoiled all the pleasure which had cost so much.

This was made worse during the evening by her introduction to people whose names stood high in the literary world, and to see whom, would be to Katie the greatest happiness she could conceive. Laura's cup turned to bitter waters in her hand.

The next day she astonished her aunt by bursting into tears of shame and repentance, and telling the whole story of her complainings, and Katie's generosity, and begging her to let her go home and ask Katie to forgive her.

But Aunt Ruth was one of those persons—not few, alas!—who never change their mind. She was pleased with Laura, and she would not believe her account of herself.

"Say what you will, Laura," she said firmly, "I shall never believe that Katie really wanted to see me—never."

Now Laura began to see that the evil she had done was even greater than she had feared. She begged harder to go home, and at last Aunt Ruth gave consent, though she declared it was only to please her, and not on Katie's account.

Now, reader, of course you expect nothing less than that the odd old aunt should seek out Katie, and overwhelm her with kindness, and she would be paid a thousand times over for her self-denial.

But in real life things don't always turn out so nicely; errors and mistakes don't always correct themselves. Aunt Ruth never forgave Katie, never again invited her to her house.

Every year she invited Laura alone. It was hard for Katie, but after all she had her reward.

Laura fought her selfishness constantly and became a loving, thoughtful sister.

And when Aunt Ruth died, she divided her property among all her many nieces—excepting Katie. This made opportunity for Laura's last crowning act of penitence, for though the whole sum would have enabled her to go abroad and travel with a party of her friends—which was the desire of her heart—half of it would not furnish sufficient income to do this. Yet she instantly divided her legacy into halves, and insisted on Katie's accepting one.

Laura's fight was a long one, and as long as she lived she kept the blue silk dress hanging among her other dresses, as she said, that every time she saw it she might remember the dragon of selfishness she had to fight.—*Examiner and Chronicle*.

ITEMS OF NEWS AND NOTES.

—Cadet Whittaker has been granted a furlough for an indefinite period.

—California has 865,747 inhabitants. A gain of 305,500 in ten years.

—Five murders occurred in St. Louis last week, within forty-eight hours.

—A barber was recently fined \$20 in Ithaca, N. Y., for shaving two customers on Sunday.

—Twenty-two of the Belfast rioters have been sentenced to six months' imprisonment.

—A roundhouse and five locomotives were recently burned at Ogdensburg, N. Y. Loss, \$100,000.

—Two iron tanks of oil, each holding 25,000 barrels, were set on fire by lightning, the 19th, near Bradford, Penn.

—Fourteen hundred and fifty weavers, of Bolton, England, have struck against a reduction of 5 per cent in their wages.

—A fire in the ropewalk of the Charlestown navy yard, Aug. 21, caused a loss of \$70,000 to the building and machinery.

—In compliance with the desires of President Hayes, the Sultan has decided to retain the Turkish Legation at Washington.

—A young lady was walking with a gentleman near Mount Joy, Penn., when a spark from his cigar set fire to her dress, and she was fatally burned.

—A man who firmly believes that a second flood will come next November, to cover the whole face of the earth, is building an ark at Helena, Texas.

—There was frost in the interior river counties of New York on the night of the 16th. At Samford, Delaware county, ice formed. Temperature, 62.

—It is reported that a Russian transport has arrived at Rutschuk with munitions of war, and that 16 Russian officers and 370 soldiers landed from the transport.

—The American Baptists have two churches in Stockholm, Sweden, and are about to form a third. There was an increase of 200 members the past year.

—It is estimated that there are four hundred thousand more persons engaged in the various branches of the liquor traffic in this country, than in preaching the gospel.

—Queen Victoria under no circumstances allows a lady whose name has appeared in a divorce court, either as complainant or otherwise, to appear in one of her drawing-rooms.

—The Department of Agriculture says the potato crop shows an average percentage of 98, against 97 the previous year. Buckwheat shows a slight decline from the preceding year.

—The State of Virginia hires out five hundred and twenty-five of her convicts to work on her railroads and other public improvements, for whom she receives twenty-five cents net each per day.

—Reports from the "corn belt" of Illinois, state that the protracted drought will greatly reduce the anticipated yield of corn in that region. In some places the stalks are drying up in the fields.

—At Downpatrick, Ireland, in a fight between the Catholics and Orangemen, the 15th, fire-arms were used incessantly from 11 P. M. Sunday, until 3 A. M. Monday. Several persons were severely wounded.

—The reply of the Porte to the collective note, in reference to the Montenegrin question, has been delivered to the Ambassadors. It asks that the term allowed for the cession of territory be prolonged three weeks.

—A tornado or water-spout recently swept across the southern part of Cass county, Dakota, damaging all the buildings within a range of two miles, destroying a great deal of grain, and seriously injuring several persons.

—An Athens special says, "England has finally accepted the task refused by France of drawing up a note in regard to the Greek question, on the basis approved by the Powers, rejecting the Porte's suggestions."

—There are about eighty employes in the dead letter office at Washington, and about eight thousand letters are daily received there. In general, the most valuable inclosures are found in letters which are not directed at all.

—Eureka, Nev., has again been visited by a terrible fire, which swept over nearly the same ground as last year, destroying many prominent institutions and private residences. The loss is estimated at about \$1,000,000.

—Aug. 17, the Yaeger flouring mill, the largest in St. Louis, was burned. The fire is supposed to have caught from over-heated machinery, as the mill was in operation at the time the fire broke out. Loss, \$300,000. Well insured.

—Reports from the German flooded provinces are worse daily. Not only has Silesia suffered terribly, but also East and West Prussia. The harvest is almost totally destroyed. It has rained incessantly for three weeks in some parts of the country.

—The Board of Trade has resolved to send commissioners to Mexico and Guatemala to endeavor to extend commercial relations. The Pacific Mail Steamship Company, and the C. P. R. R. Company, are to be urged to reduce their rates on coffee.

—The amount of personal property amassed by twenty-four bishops who died during the fifteen years preceding the appointment of the Ecclesiastical Commission, and the three subsequent years, is stated by Albany Fonblanque to have amounted to nearly an average of \$350,000 for each bishop.

—Sixty-seven Russian immigrants, some survivors of a party of 330 which left Russia in 1877 for Brazil, have arrived at New York, sick and destitute. They found the South American climate unsuited to them, and after losing nearly all their funds decided to leave the country where they had experienced so many hardships.

—The present Pope feels acutely his lack of means, and has done all he can to reduce expenses. The Vatican itself must be a dreadful incubus. To keep 300 staircases and 13,000 rooms merely from going to pieces requires a large revenue. Imagine what it would be to have to maintain 600 furnished city houses of 20 rooms!

—During the riot at Dungannon, Aug. 15, many policemen were wounded. Their ranks were several times broken. They finally fired buck-shot into the crowd. The firing was returned from revolvers, and showers of stones fell. Many of the rioters almost rushed on the points of the bayonets in the eagerness of attack. The physicians are treating twenty-eight persons who were wounded by bayonets or balls.

—A dispatch from Bismarck, Dakota, dated Aug. 18, says: "A good opportunity is now offered to capture Sitting Bull. He is at the Poplar River Agency, above Fort Buford, and is as hungry as Tanner. He threatens Agent Porter with 'heap trouble,' if his informal requisition for flour, bacon, and coffee is not regularly filled. He saunters in and out of the agency buildings, and his talk has at least scared the agent's family, who arrived here to-day."

—A messenger from Candahar brought a letter from General Primrose, dated the 11th, which stated that the enemy had opened fire with Armstrong guns at a distance of 3500 yards from the city. The damage so far is slight. In the morning a heavy musketry fire was opened at the walls from villages on three sides of the town; but few troops were wounded. There is water for the garrison for 45 days. The exact strength of the garrison is 1243 effective Europeans, 3386 natives, and 382 sick. General Primrose estimates Ayoob Khan's force at 10,000.

—We find the following advertisement, quoted from the Quebec *Morning Chronicle*: "The Lottery for the Rimouski Seminary will be held on the 10th of August next and following days. Tickets, \$1.00 each. 250 prizes—lots of ground, horse, carriage, banners, Way of the Cross, silver-plated vases, bouquets, albums, illustrated volumes, silver watch, model of a schooner, pair of wheels, framed chromos, etc., etc. Six hundred Masses for the Living and the Dead will be at the disposal of holders of tickets. Address the secretary of the Bishop of Rimouski. June 16, 1880."

—The English Gospel Union of New Haven has had a religious census of the city taken for the purpose of systematizing its work. Here are the results of the census: There are 11,562 families; 46,114 persons in these families over four years of age; 25,575 church members, 40,593 persons who attend church, 5,521 persons who do not attend church; 7,899 Congregationalists, 5,609 Episcopalians, 2,471 Baptists, 5,379 Methodists, 1,806 Lutherans, 354 Universalists, 16,918 Roman Catholics, 1,045 Jews; 9,194 children of school age in Sunday-schools, 2,650 of school age not in the Sunday-school; 8,807 families have Bibles, 2,785 have no Bibles.

OBITUARY.

SCOTT.—Died of pulmonary consumption, at her home near Jeffersonville, Wayne Co., Ill., July 26, 1880, Sister Minerva J. Scott, in the thirty-sixth year of her age. Sister Scott embraced religion when about twelve years of age, and united with the Methodist Church. She remained a member of this church until 1871, when, under the labors of Eld. G. W. Colcord, she embraced the doctrines peculiar to the S. D. Adventists; in 1874 she united with the Keenville church, of which she remained a consistent and acceptable member until her death. She bore her protracted sickness with Christian fortitude and resignation, and died in hope of a part in the first resurrection. A husband and four children mourn her loss. Remarks by the writer from Rev. 14: 13.

A. K. ATTERBERRY.

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 Address, SIGNS OF THE TIMES, Oakland, California.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 26, 1880.

SPECIAL NOTICE.

As instruction will be given during the camp-meeting in the various branches of the work, including the duties of church officers, those brethren and sisters acting as church clerks and s. b. treasurers, as well as the librarians and district secretaries, are requested to bring their books. These will be examined by proper persons, and such instruction given as is needed. "Cursed be he who doeth the work of the Lord negligently," are the words of inspiration.

It is not unfrequently the case that persons are called to fill some office in the church, tract society, Sabbath-school, or temperance club, who have no experience whatever in that kind of work. It is not only justice due these individuals that they be properly instructed, but it is a duty we owe to God to do all in our power that the work of the Lord, the most important of any in the world, may be transacted in a proper manner.

Instruction will not only be given in regard to the manner of keeping these books, reporting, etc., but also in regard to the duties of those filling these offices, and whatever assistance is necessary to properly arrange the books will be rendered. If it should be impossible for the various officers to come themselves, their books should be sent; but the better way is for all to come. We look forward to this meeting as being, in many respects, the most profitable ever held in this State.

S. N. HASKELL.

THE CAMP-MEETING SABBATH-SCHOOL.

THIS week we have sent delegates' certificates to all of our schools as far as we know, with the request that the full quota of delegates be chosen from those who will attend the meeting, at as early a time as possible. If any superintendent fails to receive these blanks, please notify us at once.

We hope that parents and teachers will do their utmost to secure a large attendance of our young folks, youth and children, at this very important meeting. They may be as much benefited as older persons.

In our model Sabbath-school held Sept. 18, the first Sabbath of the meeting, the following lessons will be recited: The Bible classes and all who have been studying lessons on prophecy will take the third lesson in the *Instructor Supplement* containing Lessons on Prophecy for September; the youth, Lesson CXIII in *Instructor*, number 35. The children, lesson LXXXVII in the same paper.

Those children who have been studying Bible Lessons for Little Ones No. 2, will recite Lesson 76—The Israelites Pursued, pp. 51-53.

The infant division will recite Lesson 30—Joseph Deceives his Father, in Bible Lessons for Little Ones No. 1, pp. 50, 51.

If those coming to the meeting will study thoroughly their lessons before leaving home, our model school may be both a pleasure and a benefit. We ask teachers and parents not only to prepare their own lessons in season, but to assist the children in gaining a thorough knowledge of their lessons before starting for the meeting.

W. C. WHITE.

TURKEY'S FUTURE BY AN AMERICAN.

PRESIDENT WASHBURN, of Robert College, located in Constantinople, is an American. Mr. Washburn has been a resident of Constantinople for a number of years, and occupying the position he does, he has had an opportunity to learn the real condition of the Turkish empire and government as correctly as any foreigner. In a letter to the *Independent* Mr. Washburn writes:—

"The whole question of general reform [in Turkey] is bound up with the financial question, and if he [Mr. Goschen, the new British minister to Turkey] insists on the appointment of a European commission to manage the finances, as has been done in Egypt, this commission must have power to control the expenditures of the Sultan and the palace. It must control the assessment and collection of taxes, and must have power to secure such public security and good order in the country as will enable the people to pay taxes. Mr. W. thinks the Sultan will consent to this only when 'the fleets of Europe are lying in the Bosphorus.'"

He then expresses his entire want of confidence in the possibility of Turkey's reforming without being exterminated. He says:—

"The empire has sunk too low, the government is too thoroughly disorganized, the people are too near starvation, the financial ruin is too complete for any sudden change for the better. It will be the work of years, and it is at least doubtful whether Europe will have the patience to carry it through, or whether new complications will not arise which will put an end to the empire altogether."

Robert College was established at Constantinople because it was understood by its founders that the time had come for the great work of converting the world to commence, and that the Moslems with all others would soon be Christianized. President Washburn took the charge of that institution, hoping and expecting that the Turkish government had commenced reforms which would result in its speedily becoming thoroughly Christian. He had a buoyant hope that he should become an honored instrument under God of accomplishing such a glorious work. From this certainly honorable stand-point he was very slow to be convinced that the Turkish Empire must be dashed in pieces for its increasing wickedness, and not to be converted. The above quotations from his pen certainly show that as an honest man he has been driven by the resistless march of events to conclude that the empire is now more liable to come to a bloody end than to a glorious reformation.

This subject of Turkey's reformation, or final overthrow, is to us of great importance, from the fact that the empire has been considered by all classes of expositors as occupying a prominent place in the prophecies; all believing that it is destined at about the present time to experience a radical change. The question of its future was earnestly discussed forty years ago by two classes of expositors, the Post-millenarian and Pre-millenarian Adventists. The former class contended that the time had nearly come for Turkey and other unchristian nations to be converted to Christ, while the latter class understood the prophecies to teach that the time had nearly come for the Turkish Empire to be utterly broken up and demolished. The latter theory was taught by the church without a change, by any respectable class, for sixteen hundred years, until Daniel Withby introduced his new hypothesis (about one hundred and fifty years ago), the conversion of the world by the gospel. As both classes looked for an immediate demonstration of the correctness of their theory by great prophetic changes among the nations, and some especially definite changes in Turkey, all eyes were turned to see who would anchor safely on the Golden Horn, and who would worship safely at St. Sophia.

One class said the nations of Europe will lay down their arms; the other class said, They will greatly increase them. One class said, The Grand Turk will become a Christian; the other class said, He will be forsaken of all the nations, and, in a fit of wrath and bloody revenge, will be swept into his national grave by the combined action of the Roman nations.

We have stated the case as it was discussed forty years ago. Which argument has been sustained by passing events for the last two-score years? There can but one answer be given. President Washburn confesses that Turkey's immediate future will probably be just what those looking for the speedy advent of Christ anticipated. It is to us a strong argument that the end of the Turkish government is not only near, but that the end of all wicked governments is also near.—*Exchange.*

NOTICE TO V. M. SOCIETIES.

THOSE Vigilant Missionary Societies in this State in want of names for their correspondence can be supplied by addressing Barbara C. Stickney, Oakland, Cal., care SIGNS Office. Many of these are foreign names obtained by our ship missionary.

WE omit to admire, because things which are full of marvels for an investigation deeper than we can reach, have become cheap from custom in the eyes of man. Because five thousand men were filled with five loaves, all men were astonished; every day the grains of seed that are sown are multiplied in a fullness of ears, and no man wonders. All men wondered to see water turned into wine. Every day the earth's moisture being drawn into the root of the vine, is turned by the grape into wine, and no man wonders.—S. Gregory.

THE post-office address of Elder E. R. Jones is, Tent, corner Stout and 23d streets, Denver, Colorado.

Appointments.

REMAINING CAMP-MEETINGS FOR 1880.

NORTHERN NEW YORK, Canton, Aug. 31 to Sep. 6.	
ILLINOIS, Decatur.....	Sept. 1—6.
VERMONT, Morrisville.....	" 2—7.
KANSAS, Bethany.....	" 2—7.
NEW YORK, Hornellsville.....	" 7—15.
OHIO, Clyde.....	" 16—21.
NEBRASKA, Central City.....	" 16—21.
MISSOURI.....	" 23—28.
CALIFORNIA, Alameda.....	" 16—27.
INDIANA, Rochester.....	" 23—27.
MICHIGAN, Battle Creek.....	Sept. 28 to Oct. 11.
TEXAS.....	Nov. 11—16.

THE State quarterly meeting for Colorado, will be held at Boulder, Sept. 25, 26.

We request every church and class in the State to choose one or more of their number as delegates to this meeting, as we wish to consider the wants of the cause here, and also the matter of future labor in this State.

We also wish to meet as many of our people as can possibly attend. Ample provision will be made to entertain all who may come. Meeting will commence Friday evening.

E. R. JONES.

THE next annual session of the California Conference of Seventh-day Adventists, will be held in connection with the camp-meeting at Alameda, Sept. 16-27. Each church of twenty members or less is entitled to one delegate, and an additional one for every additional fifteen members. Those who are isolated, living by themselves, should represent the condition of the cause, and its wants in their section, by letter. Letters should be directed to Eld. J. D. Rice, Oakland, Cal. Care of PACIFIC PRESS.

S. N. HASKELL,
JOHN MORRISON,
M. C. ISRAELI,
Cal. Conf. Com.

THE next annual session of the California Tract and Missionary Society will be held in connection with the camp-meeting at Alameda, commencing Sept. 16.

S. N. HASKELL, Pres.

THE California Seventh-day Adventist Sabbath-school Association will hold its third annual session in connection with the camp-meeting at Alameda, commencing Sept. 16. It is hoped that every school will send its full number of delegates. Each school of fifteen members or less is entitled to one delegate, and one additional delegate for each additional fifteen members.

W. C. WHITE, Pres.

THE first annual meeting of the California Health and Temperance Society will be held on the camp-ground of the Seventh-day Adventists, commencing Sept. 16. We hope to see all the friends of the cause of temperance, who are connected with our work, at this meeting.

S. N. HASKELL, Pres.

Business Department.

ANY of the books, pamphlets and tracts issued at this Office, may be obtained of Eld. J. N. Loughborough, Ravenswood, Shirley Road, Southampton, England, who will furnish catalogues and prices in English money, and receive subscriptions for all our periodicals.

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\$1.00 EACH. Samuel Black 7-15, Edwin Slagle 7-15, Mrs A J Lackey 7-9, M L Studley 7-32, D J Towner 6-7, John Bean 7-1, Eri Starling 7-8.

\$1.50 EACH. O M Dille 7-32, J S Miller 7-32, Y M C A Reading Room Lynn 7-32, Y M C A Reading Room Newburyport 7-32, Y M C A Reading Room Haverhill 7-32, Worcester Free Library 7-32, Newport Peoples Library 7-48, Concord Public Library 7-32.

MISCELLANEOUS. J N Loughborough 24.00, 7-32, Jessie R Hanks 37c 7-3, Mrs M L Irving 2.20, 7-24, M K Steinback 75c 7-7, Margaret J Bates 75c 7-7, Mrs Emma Vancil 50c 6-48, Mrs Janet Irving 1.25, 6-45, A D Benton 25c 6-39, Mrs M C Cook 3.00, 7-32.

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