

The Signs of the Times.

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

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The Signs of the Times.

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

PATIENCE.

THOUGH tangled hard life's knot may be,
And wearily we rue it,
The silent touch of Father Time
Some day will sure undo it,
Then, darling, wait;
Nothing is late
In the light that shines forever.

We faint at heart, a friend has gone,
We chafe at the world's harsh drilling;
We tremble at sorrows on every side,
At the myriad ways of killing.
Yet, say we all,
If a sparrow fall,
The Lord keepeth count forever.

He keepeth count. We come, we go,
We speculate, toil, and falter;
But the measure to each of weal or woe,
God only can give or alter.
He sendeth light,
He sendeth night,
And change goes on forever.

Why not take life with cheerful trust,
With faith in the strength of weakness?
The slenderest daisy rears its head
With courage, yet with meekness.
A sunny face
Hath holy grace,
To woo the sun forever.

For ever and ever, my darling, yes—
Goodness and love are undying;
Only the troubles and cares of earth
Are winged from the first for flying.
Our way we plow
In the furrow "now;"
But after the tilling and growing, the sheaf;
Soil for the root, but the sun for the leaf,
And God keeps watch forever.

—Mary Mapes Dodge.

General Articles.

THE TWELVE SPIES.

BY MRS. E. G. WHITE.

(Concluded.)

THE proposition to send men to search the land was first made by the people. But as it pleased Moses, he presented the matter before the Lord and obtained his consent for them to go. The result was, disaster and destruction. Had they waited for the Lord to say "Go forward," and followed the divine Leader, they would have seen the majesty and glory of God as verily as they saw it forty years afterward. The Lord often permits men to have their own way, to teach them that the way he marks out is the only safe path for them to follow.

All Israel were suffering under the frown of God. He could not work for them while their hearts were filled with bitter murmurings, for they were in no fit state to appreciate anything that he would do for them. The manifestation of his power in their behalf against their enemies would only fill them with pride and self-importance. They would not sanctify the Lord in their hearts, and give him the glory. Therefore he mercifully turned their course backward. They were to be enclosed in the wilderness, and to see neither city nor town for forty years, until those who were continually murmuring should die.

When Moses made known to the people the divine decision, their recent madness and insane rage turned to the most bitter regrets and lamentations. They knew that this punishment was merited. The ten unfaithful spies had perished before their eyes, their doom signifying the destruction of all in their ranks above twenty

years of age. Their unbelief and rebellion had cost them all.

At this time even, had they shown true and sincere repentance, God might have given them another trial, as he did the ancient Ninevites; but instead of this they sank down in utter despondency. They knew that God was in earnest with them. They passed a sleepless night, but with the morning came a hope. They determined to redeem their cowardice. They would not look toward the wilderness, or the Red Sea, but they would equip themselves for war, and would seize the land and possess it by their might, peradventure their works might be accepted of God. They confessed saying, "We have sinned against the Lord, we will go up and fight, according to all that the Lord our God commanded us." Here again their transgressions had turned their light into darkness. The Lord had never told them "to go up and fight." He did not design that they should gain the land of promise by warfare, but through submission and unqualified obedience to his commands.

Those who so recently were complaining at the purposes of God because they thought that they were to run some risks in warfare, were now fully determined to carry out their own will at all hazards. Thus it is with human nature. There is nothing rash or inconsistent that a person will not be tempted to do when his heart is raging in rebellion against the will of God, as though weak and feeble man could overthrow the purposes of Jehovah.

These strong-minded men were prepared for the conflict in their own estimation, but they were sadly deficient in the sight of God and his sorrowful servants. When God directed them to go up and take Jericho, he promised to go with them. The ark containing his law was to be a symbol of himself. Moses and Aaron, his appointed leaders, were to conduct the expedition under his watchful direction. With such supervision, no harm could have come to them. But now, contrary to the command of God, and the solemn prohibition of their leaders, without the ark of God and without Moses, they march out to meet the armies of the enemy, a tumultuous, disorganized company. While Aaron sounds the trumpet of alarm, Moses hastens after them, and says: "Wherefore now do you transgress the commandment of the Lord? but it shall not prosper. Go not up, for the Lord is not among you, that ye be not smitten before your enemies; for the Amalekites and Canaanites are there before you, and ye shall fall by the sword."

During the time consumed by the Israelites in their wicked insubordination, the inhabitants of the land had become alarmed, and had prepared for battle. Having heard so much in regard to the wonderful works of God for his people Israel, they made most thorough preparations to defend their cities.

As Israel presumed to disregard the voice of God and man, they had no leader, but rushed impetuously away from the warning voice of Moses. On they pushed in confusion. No prayer was offered now that God would give them the victory, for he had expressly forbidden them to go up. Their numbers were immense, and they determined to make a fierce attack upon the very men whom they had refused to meet, with Moses as leader, and God as their defense. Hatred against the Lord and his pronounced judgments burned in the hearts of these men of war.

But their might of numbers was of no advantage, for their foe was reached only through rocky passages. The Israelites were wearied with their furious march, while their enemies were fresh, and had chosen high ground from which they hurled rocks down upon the supposed invaders. In their desperation they made many efforts, but could accomplish nothing, and after many of them were slain, the remainder turned and fled. Moses thus

describes their defeat: "And the Amorites which dwelt in that mountain, came out against you and chased you, as bees do, and destroyed you in Seir, even unto Hormah, and ye returned and wept before the Lord; but the Lord would not hearken to your voice, nor give ear unto you." This last defiant act had sealed their fate. This shows us that there is danger of our presuming upon the mercy of God until mercy is turned to retributive justice. There is a limit to the mercy and long-forbearance of God. If the professed people of God in this age refuse to heed his express commands and warnings, they will be in no more favored position than was ancient Israel, when God, their salvation and defense, departed from them.

THE PARABLE OF THE RICH MAN AND LAZARUS.

BY ELD. W. H. LITTLEJOHN.

(Continued.)

JOSEPHUS, in his essay to the Greeks concerning hades, writes as follows:—

"Now as to hades, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished; a subterraneous region wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it cannot be but there must be in it perpetual darkness. This region is allotted as a place of custody for souls, in which angels are appointed as guardians to them, who distribute to them temporary punishments, agreeable to every one's behavior and manners. In this region there is a certain place set apart as a lake of unquenchable fire, whereto we suppose no one hath hitherto been cast; but it is prepared for a day afore-determined by God, in which one righteous sentence shall deservedly be passed upon all men; when the unjust and those that have been disobedient to God, and have given honor to such idols as have been the vain operations of the hands of men, as to God himself, shall be adjudged to this everlasting punishment, as having been the causes of defilement, while the just shall obtain an incorruptible and never-fading kingdom. These are now indeed confined in hades, but not in the same place wherein the unjust are confined. For there is one descent into this region, at whose gate we believe there stands an archangel with an host; which gate when those pass through that are conducted down by the angels appointed over souls, they do not go the same way; but the just are guided to the right hand, and are led with hymns, sung by the angels appointed over that place, unto a region of light, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoicing in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil, no burning heat, no piercing cold, nor are any briars there; but the countenances of the fathers, and of the just, which they see, always smile upon them, while they wait for that rest and eternal new life in Heaven, which is to succeed this region. This place we call the bosom of Abraham.

"But as to the unjust, they are dragged by force to the left hand by the angels allotted for punishment, no longer going with a good will, but as prisoners driven by violence; to whom are sent the angels appointed over them to reproach them and threaten with their terrible looks, and to thrust them still downwards. Now those angels that are set over these souls drag them into the neighborhood of hell itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapor itself;

but when they have a nearer view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished thereby; and not only so, but where they see the place (or choir) of the fathers and of the just, even hereby are they punished; for a chaos deep and large is fixed between them; insomuch that a just man that hath compassion upon them cannot be admitted, nor can any one that is unjust, if he were bold enough to attempt it, pass over it."

As the reader—provided it had never been brought to his attention before—has, doubtless, read the above extract with profound interest, he is qualified to decide: 1. Whether the notions of the Pharisees concerning hades, as given therein, were not the real basis of the parable in question; and, 2. To decide whether such doctrines are true in fact, and whether the Lord himself regarded them as such, and designed to give credit to them throughout the ages of the Christian religion which were to follow. In making these decisions, as he is presumably candid, and only anxious to reach the truth, it would seem that delay would not be necessary, and that his verdict would be positive in its tone.

He who would hesitate for a moment as to whether Christ was making a revelation in regard to a region unknown, though real in its character, or accepting for the time-being the opinions held by the Pharisees, in reference to a place which had, at least with them, an imaginary existence, can only do so in the exercise of a credulity in itself almost incredible. Strange indeed would it be if these men, without Scripture warrant, had so accurately described the place of the dead, if there be such a place, that he who was with the Father from the beginning, and knew all things, was able neither to add to nor subtract from their topography of the spirit land. And yet this is true, if the Saviour was revealing facts rather than borrowing ideas. The identity in all of its parts of the place of which he spoke, and of the one of which Josephus wrote, is practically certain. The presence, in both the one and the other, of the gulf separating the righteous and the wicked, the flame and its torment, the bosom of Abraham on the one side filled with the righteous, and on the other the regions of the damned people with its hosts of suffering victims, the angels conveying the souls of the good to one place and those of the bad to the other, as well as other points of resemblance, are not peculiarities belonging alike to two different localities; but they are those correspondences in detail which, to every reasonable mind, would furnish proof positive that the individual speaking and the historian who was writing for the Pharisees were both alluding to the same region. So far as we can discover, there is not one particular in which the discourse and the essay conflict. While the latter, having for its object description rather than arbitrary teaching, is, as it naturally would be, more elaborate in its delineations, that which it adds to the former contravenes nothing contained therein, but simply adds thereto in such a manner as to supply certain non-essential facts. Nor is there any uncertainty in reference to the antiquity of the opinions concerning hades which the essayist brings forward. They were well defined and elaborately set forth by the Jewish rabbins long before the days of Christ or of Josephus. So that, beyond dispute, the rabbinical notions could not have been derived from the teachings of the Lord, since they not only antedate them, but are also more circumstantial and full. The inevitable conclusion is, therefore, that, for wise purposes to be considered more fully hereafter, the Master, as he was wont to do, borrowed from the accepted notions of his time such portions as were best adapted to enforce and illustrate the sentiment which he wished to inculcate.

Leaving the question of the origin of the opinions concerning hades as being so fully settled that they need no further comment, the reader is now ready to mark out for himself the boundary line within which may be found the sum of the tenets which he thinks it will be safe for him to decide that the Saviour intended to indorse and enforce in the use of the parable. In doing so, he will, in the first instance, be brought face to face with this proposition: "Were *all* the doctrines found in the parable literally true?" Before answering this question in the affirmative, let him beware not to jump to conclusions in a matter of such grave importance. Consequences the most momentous in their results hang upon the

decision of this point. Decide, for example, that there were such characters as Dives and Lazarus, and that they actually went to the places where they are said to have gone, and those places become matters of fact and a part of the economy of this world's structure. From that time forward he must give an unquestioning adhesion to the belief that there is now—or at least was for the first four thousand years of this world's history—fitted up in the bowels of this earth an immense cavern, where the light of the sun never shines, to which there is but one entrance, and which God the Creator did construct to be the grand prison-house for the souls of both the good and the bad, while, at least, the tardy ages made their tedious march from the creation to the cross.

If he shall succeed in bringing his mind to assent to this proposition, he will have accomplished a task which, it would seem, would require an abnegation, on his own part, of every conception of personal taste and preference. As he approaches, in imagination, the gateway which opens down to the regions of the dead, it seems to us that a shudder would pass through his whole being at the very thought of once entering those portals, even though his destination were to be the more fortunate side of the gulf. Even after reading the graphic description which Josephus gives of the regions of the blessed, it seems to us the soul of the most pious man would turn shuddering from the prospect, praying, "O Lord, deliver thy servant from the contemplation perpetually of such scenes as the lurid flames of a continually burning hell revealed to the eyes of those just men whose natures live on in the contradictory and most inexplicable state of being, most ineffably happy while witnessing sights, year in and year out, century in and century out, which would chill the blood in the veins of any mortal, the sympathy of whose nature had not been ennobled and enlarged by entrance upon the glorified state."

Nay, more: as he takes a retrospect of the past, calling up before his mind such worthies as Adam, Enoch, Noah, Abraham, etc., and remembers the long ages of their confinement in the midst of such associations, he would debate long the question of their actual felicity, and ask himself whether, after all, the ingenuity of that God whose handiwork is seen among the stars, and is visible all about us in the sunshine, in the flowers, and in the groves and the beautiful vistas in this world, unmarred by horrid sights and signs of torture and of torment, might not have prepared some better thing for those who loved him and were faithful in their day and generation than such a dismal and sepulchral abode as he has assigned to the rarest and noblest spirits of all the past.

Turning over the pages of Holy Writ in searching for some revelation of the divine purpose concerning the condition and state in the future of those who have been faithful in this world, he will read, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him." Again, running through the apocalyptic vision, and contemplating the gorgeous panorama of future events which were made to pass before the eyes of the bewildered seer, he will read with ecstatic delight the description given of the future eternal home of the saints. In its streets of gold, its gates of pearl, its river of water of life, its tree of life on either side of the river, bearing twelve manner of fruits, its glorious throne all shimmering in the bright effulgence which emanates from its glorious King, he will find nothing lacking, but everything surpassing his capacity for appreciation. This, he will say, is indeed godlike. This, truly, would never have entered into the heart of man had it not been revealed by the Spirit. 1 Cor. 2:9, 10. Contrasting, as he necessarily will, those scenes which have filled and overwhelmed him with a sense of the infinite delight which God is thereby shown to take in surrounding those who love him with scenes and scenery of the most surpassing brightness and beauty, he will ask himself, "Can it be that the same God who has created the bright, the beautiful Jerusalem above to be the eternal abode of his saints, could have been satisfied to leave them for four thousand years in that subterranean vault, hid away in some unfinished portion of the bowels of this earth, with surroundings as disagreeable and disgusting as could well be conceived of?" The verdict will be

decisive. "Hades and the New Jerusalem were not conceived and constructed by the same omnipotent brain and hand. The former is the offspring of the distempered fancy of some Pharisaic mystic, whose views have been colored by his acquaintance with the notions contained in the heathen philosophies of his day, while the latter is the realization of the grand and faultless ideal of that God whose especial delight is found in rewarding virtue."

(To be Continued.)

THE SABBATH IN PARADISE.

When first our world was brought to light
By wisdom infinite, and might,
What crowned the work with sweet delight?
The Sabbath.

When man in innocence and love
Was sinless as the gentle dove,
What gift was given from above?
The Sabbath.

Through paradise, his Eden home,
In pure delights he free could roam,
And hail with joy, when it should come,
The Sabbath.

So at the first, when time began,
And all unruffled moments ran,
That priceless boon was given man,
The Sabbath.

Had he not sinned, he ever might
Have had God's presence day and night,
And ever hailed with fresh delight
The Sabbath.

Though now from Eden man is driven,
He still may keep the gift then given,
The link that binds to hope and Heaven,
The Sabbath.

Redeemed by Christ, the living Word,
Man and his paradise restored,
He shall enjoy (thus saith the Lord)
The Sabbath.

God's Israel shall there remain,
From month to month shall eat again
Of life's fair tree, and still retain
The Sabbath.

R. F. C.

THE SABBATH.

ITS ORIGIN, BENEFITS, AND DURABILITY.

THE Sabbath originated in the example of God, the maker of Heaven and earth, who was the first Sabbath-keeper. In six creative days he formed the world, and on the seventh he rested. He did not rest on account of weariness. The six days were not spent in work because God required so much time to complete the task. He could have created the world in six seconds as easily as in six days. He worked six days to set us an example. He rested the seventh day for the same purpose. He knew all things from the beginning—man's nature and needs. He designed a perpetually recurring Sabbath of rest and worship. In no more sublime and glorious manner could that institution have been given us. It comes like an echo from eternity, that one word, "remember," "Remember the Sabbath day to keep it holy."

The Sabbath day is no arbitrary requirement, because it is adapted to man's wants, the wants of his body, his mind, and his soul, as much as the light is to the eye, or the blood to the veins. It is a natural obligation for man's own good, and therefore cannot be arbitrary. The law of the Sabbath is eternal; it is the establishment of the Almighty, and a part of his creative work. Can man change it? As well attempt to change himself to an unaccountable creature. Can the church, could Christ, change the Sabbath law? Certainly not; for he came to fulfill the law and make it honorable. Was the Sabbath made for the Jews, or any other specific class? It was created for man, before any Jews or sect existed. See Mark 2:27, Christ's words: "And he said unto them, the Sabbath was made for man, and not man for the Sabbath."

God set the Sabbath apart for sacred uses. It is lifted above other days, and should be devoted to reflection, prayer, and intenser worship than is expected on other days of the week. He meant that the seventh day should be rescued from the toils of the six working days of the week; therefore set it apart and sanctified it as holy time. Can man change that sanctification to the first day of the week, or any other day? Impossible. God meant that all men of toil should have one day in each week to wipe the sweat from their brows, and lift their faces towards

God in worship. He did not mean the Sabbath for a holiday, nor did he sanctify it for a day of idleness, dissipation, or carousal. Better for man that he should toil three hundred and sixty-five days in the year than spend it in such a way. One day of dissipation does more harm than seven days of honest toil. God solemnly blessed the seventh day at creation, and set it apart for man's benefit, improvement, and present and future glory. To attempt to interfere with its binding force, is to attempt an interference with God himself. "Remember," means to put you on your guard.

There seems to be a double requirement upon this Sabbath command. It makes you, to a certain extent, your brother's keeper, and even makes you a servant of trust to the cattle of toil within your gates. How is it with you on the Sabbath or seventh day?

In giving the Sabbath to man, God not only showed his mercy to them, but to the domestic animals, that so patiently serve during the six days of toil, and has made it your business to protect them from labor on the Sabbath day, that they may recuperate as well as mankind. The Sabbath command reaches both ways, as does no other command of the decalogue. It tells you what you must do, and what you must not do. Excuses for its violation, on account of surrounding circumstances, are of no avail, for the Sabbath is an edict of the Almighty, and must stand, regardless of man's inventions, until time shall be no more.

To attempt to substitute the first day of the week in its place, or to enact laws to protect Sunday observance, are attempts to violate the command that forbids the serving of other gods than the One that created the heavens and the earth in six days, and rested the seventh day. It is equivalent to the telling of one falsehood to cover another. God cannot be deceived, though he may be offended; "but woe to him by whom the offense cometh." Christ says (John 15:10), "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4. "And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it." 2 John 6. "Blessed are they that do his commandments, that they may have right to the tree of life." Blessed inheritance! But how can men attain it and violate the law of God? The promise is to those that keep the commandments of God and the faith of Jesus.—*Sabbath Recorder*.

CHRISTIAN LIBERTY.

THERE can be no liberty without law. A condition of lawlessness is a condition in which every man's liberty is imperilled by the selfishness, cupidity, caprices or enmity of his neighbor. In civil society the highest liberty can only be attained by obedience to wholesome laws. Those who willingly and cheerfully obey such laws find them not a hindrance, but a protection to liberty. Only those who wish to break law feel trammelled by its restraints. So with the rules and duties of the Christian life. To those whose hearts are fully set in them to do evil, and who are unwilling to yield obedience to the requirements of the gospel, such obedience seems to be a compulsory servitude, requiring a constant surveillance and restraint of every thought, word and act, which is exceedingly difficult to maintain, and, if maintained, must render existence unhappy and intolerable.

But this estimate of the Christian life does not take into account the grand motive to obedience which actuates the Christian. That motive is love—love to Christ who "bath loved him and washed him from his sins in his own blood," and love for his fellow-men, begotten in his soul "by the washing of regeneration and the renewing of the Holy Ghost." This love to God and man gives delight in the law and service of God. It becomes the grand and effectual inspiration to every duty to God and humanity which the divine law enjoins, and is, therefore, "the fulfilling of the law."

Under the inspiration of this love, the Christian finds his highest liberty and happiness in the performance of the very duties that seem burdensome and intolerable to the carnal mind. It is

this that makes Christ's yoke easy and his burden light. If Christian duty is ever felt to be a burden to us, or any restraint upon our liberty, it is the want of love that makes it so. We shall enjoy perfect liberty in doing the will of God, when that doing is prompted by love; for Christian obedience is the natural expression of love. "If a man love me, he will keep my words." "For this is the love of God that we keep his commandments, and his commandments are not grievous." It is the very nature of love to prompt to duty and give the sense of freedom in doing it. Perfect love gives perfect liberty. The man who loves God with all his heart and his neighbor as himself, will have perfect liberty, that is, liberty to do exactly what he pleases; for, with this love as his controlling motive, he will please to do only those things which are right and pleasing to God.—*Methodist*.

IN THE MORNING.

"My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and look up."—*Ps. 5:3*.

THE Bible, as well as secular history, abounds in the records of successful achievements of those who were given to early rising, and especially of those who early waited upon the Lord. Many instances are given of the early morning being chosen as the time to perform solemn and important undertakings, and of the Lord's special blessing attending the efforts. When Abraham was told to sacrifice his son Isaac, he did not lie in bed in the morning grieving over the matter, dreading to get up and undertake the sorrowful task, until the enemy had time to persuade him into vacillating doubts and fears; he rose up early and went obediently and resolutely to work, and the Lord was with him. When Moses was commanded to perform the hazardous task of delivering the Lord's message to Pharaoh, he was told to go early in the morning. Joshua rose early in the morning to commence the conquest of Jericho, and the army of Heaven co-operated with him.

And early devotion has ever been an indication of earnestness and humble sincerity on the part of God's most faithful servants. Job rose early in the morning to offer burnt-offerings in behalf of his sons in the days of their feasting from house to house (which were no doubt frequent), lest they had sinned and cursed God in their hearts during their revelings. "Thus did Job continually." David, in his earnest penitence, and in his overflowing gratitude and praise, makes frequent mention of his early morning devotions, and the Lord's mercies in consequence. The earnest women were early at the sepulcher of Jesus, to perform, as they supposed, the last offices of honor and love for their Master. The Saviour and his apostles, as also the great reformers, were early workers and early worshippers.

It is not necessary here to particularize the many names of men who have in a secular way become famous through early devotion to their professions or missions. It is sufficient to know that God would be sought early in the morning. In the tabernacle sweet incense was offered every morning; and we, who are also but sojourners in the wilderness, should do likewise. How necessary, indeed, it is for us to erect bulwarks in the morning against the temptations and allurements, doubts and discouragements, that arise during the day. Israel's manna was found in the morning, and it had to be gathered early, before the sun had melted it. So with our spiritual manna; if we neglect to gather it early we may have to go hungry all day. Our Saviour is called the "Bright and Morning Star," let us seek him early, while he may be found. W. N. GLENN.

FORGOTTEN CONGRESSMEN.

How ephemeral is political fame! Among the thousands who figured in their day as senators and representatives of Congress, the names of but few are familiar to the present generation. Clay, Webster and Calhoun made an impress on the history of their country, which, perhaps, will never be forgotten. The class of statesmen standing next to them in ability are even now almost faded out of the public mind. John Forsyth, of Georgia, was one of the most accomplished off-hand debaters that ever appeared in the United States Senate; yet how few of the 48,000,000 of people now dwelling in this land of ours know that such a man ever lived. William C. Preston, of South Carolina, was an orator of great power and a senator who

reflected honor on his State. After his death, how soon was he forgotten. Webster's reply to Robert J. Hayne is likely to keep his (Hayne's) memory fresh in the mind of the reader. Otherwise he would have been lost to the recollection of posterity; yet he was one of the most brilliant men of his day.

William T. Barry, of Kentucky, was one of the most eloquent of men, and played a conspicuous part in the politics of his State. It is safe to say that a large majority of the present voters are not apprised of the fact. Felix Grundy, of Tennessee, was noted for eloquence at the bar and in the halls of Congress. It is only the political student or the survivors of the era in which he cut his most prominent figure who know anything about him. Maryland kept Gen. Sam Smith in Congress thirty-nine years, and we venture to say that thousands of the politicians of the present day never heard of him. The same may be said of Nathaniel Macon, of North Carolina, who represented that State in Congress thirty-seven years. We might go on and specify a score of others, equally talented and influential in their day and generation, who are but seldom thought of beyond the precincts of their blood relations. If such should be the fate of these distinguished politicians, what is to become of the men who are now strutting on the political stage? A large majority of them will not be remembered five years after they have been consigned to private life. Such is political fame.—*Louisville Courier Journal*.

PERNICIOUS READING.

THE bad influence of pernicious books, especially upon the young, is set forth in these anecdotes:—

The boy David Hume was a believer in the Scriptures until he ransacked the works of infidels to prepare for a debate in which he was to take part.

It is said of Voltaire that when only five years of age, he committed to memory an infidel poem, and was never able after that to undo its pernicious influences upon his mind.

Thomas Chambers, an officer of the British government, says that all the boys brought before the criminal courts can ascribe their downfall to impure reading.

Wilberforce, speaking of the words of Lindsey upon his own mind, thus wrote:—

"It was a foolish curiosity, and I was obliged to stop when I had proceeded a little way in the second volume; for, though I was sensible of the sophistry and effrontery of many of his arguments and objections, yet, somehow, my mind was entangled and hurt, and after I had put the book away, it was two or three days before I was composed again."

Robert Hall tells us, in one of his sermons, that after the reading of a certain work, "he could scarcely go through the usual devotional exercises of the sanctuary."

PROFANITY never did any man the least good. No man is richer, or wiser for it. It commends no one to any society. It is disgusting to the refined, detestable to the good, insulting to those with whom we associate; unprofitable, needless, and injurious to society. It is degrading to the mind, damnable to the spirit, and abominable to the soul of the perpetrator. Try to desert the habit of profanity. Try to cast off the shackles of the worse than useless pollutions. Try to brake the cord that binds you in your cursing and swearing, and you will see how the devil has you bound in this one thing of profanity. You are in chains that will drag you down to perdition if you allow this evil habit to grow upon you little by little. Friends, stoutly resist beginnings in the downward course, but love and court beginnings in the upward, faithful, moral and truthful course that leads you on in life and peace to God.

A STORY is told of a man standing on a quay bowing to his friends, who with each bow took a step backwards, bowing and receding till he unconsciously took the last fatal step which plunged him into the depth below. The *London Rock* says that this is what some English statesmen have been doing with regard to popery: they have been bowing and receding till a few more steps back will plunge them into the depth of subservience to popery from which England was rescued 300 years ago, and into the thralldom of being priest-ridden like some continental nations.

PROPHECY.

THERE are in the Bible certain declarations of future events, the probabilities of which were not discernible by human foresight when the declarations were made. Certain events did afterwards take place corresponding to these declarations. A chance coincidence is not sufficient to account for the correspondence.

There are so many examples of the fulfillment of prophecy, that it is difficult to select the most convincing. The book of Isaiah was written about one hundred years before the destruction of Tyre, and the books of Ezekiel, and Amos, and Zechariah about three hundred years before the second fall of that city. This is known just as it is that Milton wrote *Paradise Lost*, and Chaucer his *Canterbury Tales*; because there are books bearing their names, internally consistent with such authorship, and attributed to them by universal tradition. Certain predictions are found in Isa. 23, Ezekiel 26, and Amos 1, to this effect: that Tyre would be destroyed by the Chaldeans; many citizens would escape; they would have no rest in their places of refuge; the city would be restored after a time equal to the age of the king who destroyed it—a period of seventy years; it would be destroyed again; it would be burned and cast into the sea, never to recover its pristine importance; it would, however, in time, be devoted to the worship of the true God, and at last become a mere fisher's rock. These predictions have all been literally fulfilled.

Tyre was first destroyed by the Chaldeans under Nebuchadnezzar, who lived to be seventy years old. The citizens, with most of their effects, escaped by the sea, while the siege on land was progressing. The conqueror ravaged Egypt and the islands of the sea where the people of Tyre had taken refuge. The city was rebuilt, and destroyed again by Alexander the Great, who threw the remains of the old city into the sea to build approaches for his troops. It has never recovered its old importance. It was the seat of flourishing churches, but is now obliterated. The harbor is destroyed. Not a fragment can be found to certainly mark the site, and the Scriptures say: "Though thou be sought for, yet shalt thou never be found." Nearly all the ancient cities have ruined monuments and mounds of rubbish to mark their former sites, but Tyre has not a fragment. A few fishermen dry their nets on the rocks near the place called Tyre, but their poor huts even have not in them a stone of the ancient city. Dr. Burr, in commenting on these prophecies, remarks:—

"Did Nebuchadnezzar, after besieging the city for thirteen years, allow the citizens to escape with their property in order to save the credit of a Jewish prophecy, or for the same reason live till he was seventy years old? Did the Medes and Persians break down the Babylonian Empire just at the end of seventy years, in order to give Tyre a chance to rebuild, and fulfill Isaiah? Did Alexander the Great build his causeway, that the words of Ezekiel might stand good, 'They shall lay thy stones and thy timber and thy dust in the midst of the waters,' 'and though thou be sought for, yet shalt thou never be found again'? There is but one explanation: Those Jews were real prophets. They spake by inspiration of Him who sees the end from the beginning, and from ancient times the things that are not yet done.

The prophecies concerning the Jews have been no less strangely fulfilled. Jeremiah foretold their captivity, "And this whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years." Jer. 25:11. This prediction was uttered in the fourth year of Jehoiakim, and began to be fulfilled immediately. It was in exactly seventy years that Cyrus issued his proclamation of emancipation. Another prophecy of Jeremiah says: "And will deliver them to be removed to all the kingdoms of the earth; to be a curse and an astonishment, and a hissing, and reproach among all nations whither I have driven them." Every one knows whether the Jews have fulfilled and are fulfilling this prediction.

Judea, Idumea, Egypt, Babylon and Nineveh, have all been the subjects of startling prophecies, which have been literally fulfilled. Is there any way to account for the circumstantial predictions in any of these cases, except to attribute such miraculous foresight to divine inspiration? Can the specifications in the case of Babylon, for instance, be mere hap-hazard coincidences? Even

when it was the wonder of the world, it might safely have been said that at some time it would fall; but it was to be besieged by a combination—the Medes and Persians under the leadership of Cyrus; it was to be captured in a peculiar manner—by drying up the river Euphrates; two of the gates were to be left open; her rulers were to be drunken; the king and his family were to be slain; the city should cease to be inhabited; the shepherd not make his fold nor the Arab pitch his tent there; it should become pools of water frequented by water-fowls, and what seems contradictory, a den of wild beasts. Babylon fell. Every schoolboy knows the history of its capture; how it was Cyrus who led the armies and changed the course of the river, and surprised, through the gates which had been left open, the drunken revelers. Babylon's subsequent history might be copied from the prediction, and rendered correct by simply changing the verbs from the future to the past tenses.

The prophecies concerning the Messiah, or Jesus, are equally convincing. It is plain that the establishment of the Christian religion and the person of its founder were clearly predicted when neither reason nor experience could have anticipated them; and that the predictions have been fulfilled. It is well known that Shiloh was always understood by the Jews to be the Messiah. He was to come before the sceptre should depart from Judah; while the temple was still standing; at the end of four hundred and eighty-three years from the issuing of an order to rebuild Jerusalem; that his forerunner should resemble Elijah; that he should be of the tribe of Judah, the family of David, and the city of Bethlehem; should first preach in Galilee; should proclaim himself the Messiah; should be rejected, put to death with the wicked, and buried with the rich. All these predictions have passed into history. That they were written before their fulfillment is as well authenticated as any event in history can be. That they are of such a nature as could not have been foreseen by human sagacity is evident to any one, and to suppose so many coincidences accidental is absurd. Therefore the word of prophecy is convincing evidence of the omniscience of God, the inspiration of revelation, and the truth of the messiahship of Christ.—*Selected.*

JESUS IS COMING.

"WATCH therefore; for ye know not what hour your Lord doth come." Matt. 24:42. These are no idle, meaningless words, which were spoken by our Lord. They are words of the deepest import, and contain a most solemn admonition to the inhabitants of the earth. They are especially applicable to those living in the closing scenes of this world's history; not to those only who make no profession of godliness, but to those also who are looking for his coming. To such, he says, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34. "Behold, I come as a thief."

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36. This text of Scripture is evidently applicable to Christians. And if the Christian is a faithful servant, he will be prepared for the coming of the absent Master. He will be ever anticipating the coming of the Bridegroom. If we are Christians, we should be distinct from the world, testifying to it that the works thereof are evil. We should be employing every talent we have for the prosperity of our Lord's cause. He will come as a thief. No one can calculate the time, nor do we pretend to know the day, nor the hour, although the prophetic periods show that we are living in the time of the end. Our business is to be ready for that glorious yet solemn event. Our garments should be daily washed and made white in the blood of the Lamb. Our loins should be girt about with his truth, waiting patiently for the coming of the Lord.

Our opposition to evil should be calm and constant. Our work in the Master's vineyard should be regularly, not spasmodically, performed. Our affections should be set on things above. Our union with Christ should be such as can be realized. In short, our object should be to live for Christ, and, as much as possible, like him, not sleeping, as do some, not idling, as do others; not

conforming ourselves to the world as do too many; but we should be wakeful, watchful, and prayerful, doing the will of God from the heart, walking in all his ordinances and commandments blameless.

Reader, shall we meet at the marriage supper of the Lamb? Shall we sit down with Jesus at his table in his kingdom? Shall we meet there, happy in his love, clothed in his righteousness, to glorify his dear name forever? It is our privilege to do so, and in order that we may, let us make our calling and election sure. Let us live for Christ, live like Christ, and live looking and longing for the glorious appearing of Christ. "And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John 2:28.

M. Wood.

THE HABIT OF FRIVOLITY.

THE duty of being cheerful is one which is at all times binding upon us. We have no right to be morose or sullen, or to accustom ourselves to look on the dark side of things. No sense of the solemnity and importance of life can excuse us for giving way to a sour and unhappy temper. Though sadness must at times fall across our path, and our hearts and souls be often impressed with the weight and seriousness of imposed duty or of surrounding circumstances, yet sadness and seriousness ought by no means to be considered synonymous with gloom and despondency. From the exercise of trustfulness and cheerfulness, in a high and true sense, we are never absolved, whatever discouragements or temptations beset us.

But cheerfulness and frivolity are utterly different things, and those who confound them make a sad mistake. Some of the noblest and serenest natures, which are cheerful and wholesome the whole year round, cannot assume a manner of light playfulness, nor utter tripping words of banter and jest, nor rouse their companions to a merry laugh. And on the other hand, there often lies beneath the thin veneering of real or affected gaiety, wherewith men and women win the reputation of being happy and hearty, a true disposition toward insincerity and cowardice and cynicism, and all the essentials of genuine misery. True cheerfulness, whatever its reserve and modesty, will surely show itself sooner or later—if not in spontaneous outbursts at unimportant times, then all the more at such seasons of trial or danger as threaten to overwhelm the more superficial nature. But the frivolous mind, however it may seek to conceal its real character behind its slender barricade of outward manner or spoken word, is equally certain to reveal to others, at some time when it is least prepared, the essential feebleness and the consequent wretchedness and misery which it fain would cover.

Since frivolity is plainly to be distinguished from that wholesome and natural gaiety which is either innocent or positively praiseworthy, it often seems strange that persons of a frivolous disposition so deceive themselves as to the effect which they produce upon others. Every community, however small, is pretty sure to contain within its society, and sooner or later to rate at his true value, some person—man or woman—whose walk and talk are utterly given over to the frivolous and the trifling. If the conversation turns upon some topic of the utmost importance to religious or social welfare, such persons find nothing in the words of those who are wiser than they, save material for some cheap pun or would-be witticism. If news comes to their ears of a sad casualty, or a woeful downfall of personal character, they gayly intimate that "those people won't travel on that railroad again," or that "he has been found out at last." By them a political revolution is measured by its effect on their personal comfort, and a foreign war is reckoned only in view of its effect upon the price of dry goods. All the true work of life—in the line of the betterment of men's souls, the instruction of their minds, or the welfare of their bodies—is to them but food for playful jest and humorous sally. They seek to conceal ignorance on some important subject by hollow jokes or ill-timed personalities, and they seem to think that their own superior wisdom and importance are sufficiently proven by the fact that they are, in their idle way, more ready to attack and criticize than to defend and upbuild.

If the habit of frivolity were only a thing affecting young men and young women in their

'salad days,' it would still be sad enough to look at, and hard enough to endure. But it is a habit which grows apace with all indulgence of it, and too often fastens itself upon the adult character so that it can be shaken off, if at all, only by an effort that shakes the whole moral nature. And it must be shaken off, else it will surely bring one down to the lowest depths of that woe and misery at which it has so long laughed and mocked. A time of storm and stress is sure to come—a time beneath which the nature accustomed to nothing better than frivolity is sure to quail. And whether in life or death—for a frivolous death is really no worse than a frivolous life—he must indeed have little forethought or brief experience, who thinks to escape a tempest by relying upon any habit of jocular speaking or superficial thinking, however long and however painstakingly that habit may have been acquired.—*H. Clay Trumbull.*

WAS HE WICKED?

His lord called this unprofitable servant "wicked." Is it, then, a wicked thing to be unprofitable? Surely wickedness must mean some positive action. No. Not to do right is to be wicked; not to live for Christ is to be wicked; not to be of use in the world is to be wicked; not to bring glory to the name of the Lord is to be wicked; to be slothful is to be wicked. It is clear there are many wicked people in the world who would not like to be called so. "Wicked and slothful," these are the two words which are riveted together by the Lord Jesus, whose speech is always wise. A schoolboy was asked by his master, "What are you doing, John?" He was called up, and thought to be quite clear by saying, "I was doing nothing, sir;" but his master answered, "That is the very thing for which I called you out, for you ought to have been doing the lesson which I set you." It will be no excuse at the last for you to cry, "I was doing nothing, sir!" Were not those on the left hand made to depart with a curse upon them because they did nothing? Is it not written: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." He who does nothing is a "wicked and slothful servant."

This man was condemned to outer darkness. Notice this: he was condemned to be as he was, for hell, in one light, may be described as the Great Captain's saying, "As you were." "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still." In another world there is permanence of character; enduring holiness is Heaven, continual evil is hell. This man was outside of the family of his lord. He thought his lord a hard master, and so proved that he had no love to him, and that he was not really one of his household. He was outside in heart, and so his lord said to him, Remain outside. Besides that, he was in the dark: he had wrong notions of his master; for his lord was not an austere and hard man; he did not gather where he had not strowed, nor reap where he had not sown. Therefore his lord said, You are willfully in the dark; abide there in the darkness which is outside. This man was envious; he could not endure his master's prosperity; he gnashed his teeth at the thought of it, and was sentenced to continue in that mind.—*Spurgeon.*

WORDS WITHOUT IDEAS.

An excellent instance of the way in which the children of the average public school learn without learning is related by *Barnes' Educational Monthly*. A teacher in one of our public schools has been accustomed to require her pupils to say: "The equator is an imaginary line passing around the earth," etc. It never occurred to her that the boys and girls of her school had no idea what an imaginary line meant, until one day a visitor asked them how wide they thought the equator was. Some thought it was 5000 miles wide, others 2000, and others said they could jump over it. The visitor then asked how they thought ships got over it. One pupil said he thought they got out and drew them over, and another said he had read that a canal had been dug through it! "What is the name of this canal?" was asked. "The Suez Canal!" was the answer.

THE darkest hour in the history of any young man is when he sits down to study how to get money without honestly earning it.

The Sabbath School.

THE PRIMARY CLASS.

At a gathering of Sunday-school teachers a short time since, Miss Lucy J. Rider made some very interesting remarks which we give below as reported to the *S. S. Times*:—

"The primary class," said Miss Rider at the outset, "is rightly named *primary*, as it is primary. It is first,—first in importance, and it ought to be first in everything. It should have the best teacher, the best room, and the most money. If a man has funds to invest, he is careful to invest them where he will get the best returns. If you take little children before they learn the evil ways of the world, and teach them to be good, you will be better paid than in teaching those grown old in sin; the results will be greater. Watch the development of a child until it is three years old. Physically, it develops wonderfully,—faster than it ever does again during the same length of time. We cannot judge of its mental growth as accurately, but from knowing nothing it comes to observe, to think, and it acquires a language. We think it quite difficult to learn a language so as to be able to speak it, but this a child does before it is three years old. Can we doubt that the moral development is equally great? I sometimes think that a child is so filled with good or evil before it is three years old that it cannot be changed afterwards. Certainly it is very important that the little ones should have all the care possible exercised in their training, that their hearts may be developed in the right direction.

"The class should have a room by itself, if possible. If you cannot get that, go off in one corner by yourselves, and have your exercises there. You can manage to sing softly so as not to disturb the other classes; but do not sing too softly, you want to disturb them a little,—just enough so that they will be willing to provide a separate room for you. If you do not succeed in getting a room at once, keep the subject in mind; do not let them forget about it. Do not scold, but agitate it good-naturedly, continually. If a person sets his heart wisely, patiently, persistently, upon a thing, he will accomplish it. Yours should be the best room in the building. It should be well-ventilated; bad air makes children sleepy and stupid. It should be cheerful and pleasant, if possible, brightened by good attractive pictures. A dark, gloomy, ill-ventilated room is very depressing. It would be well-nigh impossible to have a good class exercise in such a room.

"Of course you must have a blackboard. Persons sometimes say to me: 'Oh, I cannot use a blackboard, I must be excused from that!' Why, you might as well be excused from using your knife and fork at dinner-time as from using the blackboard. 'But,' some say, 'I cannot even draw a straight line.' It isn't necessary to draw straight lines; it requires a great deal of practice to do that. Anything on the blackboard will attract and hold the attention, if it be nothing but dots.

"A very successful primary teacher says that, occasionally, she fails to use the blackboard, and that those lessons are invariably forgotten; but the lessons that are illustrated are almost invariably remembered.

"Take the lesson concerning the walls of a city. It is not difficult to explain to the children the need of walls in those times, and to represent them so that they can imagine how they looked. [Miss Rider took up the crayon and went to the board as if to write, then turned and looked at us.] You are, every one, eagerly watching to see what I put upon the board. If you, adults, are so eager, how do you think it would affect little children? Here is a city surrounded by these walls. Sometimes the walls are very thick, like this [making two sides heavier]. They are built around the city so that when soldiers come from afar [adding the lines to represent the soldiers] and encamp around the city in these tents, they cannot get into the city to kill the people that live there. But the people must have some way to get out of the city when necessary, so we put a gate here. Sometimes they have a gate on every side, if the city is large.

"Such a simple illustration as this any one can draw, and it satisfies a child much better than simply to describe the walls of a city. The child has the picture right on its heart. It takes it in through the eye as well as the ear, and its effectiveness is doubled.

"It is easy to represent to the little folks the location of places. They can begin to understand a map while very young. It is not difficult to draw the outlines of the map of Palestine, beginning with the river Jordan, then adding the sea-coast, locating Jerusalem and other places as needed. Elaborate drawings are not necessary; just make everything distinct. If your primary department is divided into several small classes, put pencil and paper into the hands of the children themselves, if practicable. They won't forget the lesson if they help to illustrate it themselves. If you have no blackboard, you can procure large sheets of paper and a pencil having a broad lead, and manage very nicely.

"Be careful to explain fully. Use short words. Children do not ask questions, but they think and wonder what you mean. So you must use words that you are sure they understand. One of the most successful of primary teachers never thinks of going to her class until she has first gone through the lesson with a child to see what impression it makes. She says she must test it first in that way, even if she has to borrow her neighbor's little girl, or coax in some children from school.

"In regard to discipline, do not continually call to order; don't ask for order if you cannot win it. Fascinate them into order. Throw your hands, your face, your whole body, into the work. Get their eyes, then you have their attention.

"A teacher should use her talent, whatever it is: singing, drawing, using thimble, cutting paper. Whatever you do, let your whole strength go into the work. Do it well. The key to the future is in the primary class. We shall never have the millennium until we begin at the beginning."

In writing of the religious and social state of English country towns when Robert Raikes began his Sunday-school work, the Rev. G. T. Coater says, in the *London Sunday-school Teacher*: "The masses of the people were sunken in ignorance. The educational institutions of the country were largely diverted from the classes for whom they had been founded, while the parochial charity schools taught but little and reached very few. 'The Sunday-schools established by Mr. Raikes of Gloucester,' says Mr. Green in his 'Short History of the English People,' 'were the beginnings of popular education.' Gambling prevailed. State lotteries sanctioned the perilous fascination. 'A traveler in London in 1775 observes that he could not help looking with displeasure at the number of paper lanterns that dangled before the doors of lottery offices, considering them as so many false lights hung out to draw fools to their destruction'—fools that had, many of them, little enough to lose.

Drunkenness was considered no discredit to the great; and, a fashionable sin among the higher, we cannot wonder at its prevalence among other classes. The public houses in London in 1736 were, in proportion to the population, nine times more numerous than a century later. The moral and intellectual condition of the lower classes presented a terrible spectacle of ignorance and depravity. What Hannah More—who did so much by her day-schools for the children of the agricultural poor—found in Gloucestershire and Somersetshire was to be found in any county in England. The parishes within fifteen miles of her residence she describes as 'almost pagan.' Thirteen of them were without a resident curate.

At Cheddar, with a population of two thousand, eight persons at the morning service and twenty in the afternoon were considered a good congregation. No clergyman had resided in it for forty years. Children were buried without any funeral service. In another parish, among a hundred and eight children, not one could tell who had made them. At Wiveliscombe, the incumbent was nearly always intoxicated, and was 'very frequently prevented from preaching by two black eyes honestly earned in fighting.' At Cheddar, where in 1789 she began her work, she was opposed by all the farmers, whom she found to be 'as ignorant as the beasts that perish, intoxicated every day before dinner, and plunged in such vices as make me think London a virtuous place.' When she first visited it, she went to every house in the place, and found each a scene 'of the greatest ignorance and vice.' 'We saw,' she says, 'but one Bible in the parish, and that was used to prop a flower-pot.' Such was rural England a century ago!"

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, SEPT. 2, 1880.

CANADA CAMP-MEETING.

THE camp-meeting held at Magog, P. Q., August 12-17, exceeded our expectations. There were twenty-three tents upon the ground, including the provision stand, and two large congregation tents, and not less than one hundred brethren and sisters. This was regarded as a large gathering, considering the youth of the cause in the Province of Quebec.

The grounds were good, the weather fine, and the outside attendance large and orderly. About two thousand persons heard Mrs. W. with marked attention on Sunday afternoon, on the subject of Christian Temperance. A more intelligent, orderly, and appreciative audience, we seldom meet.

On the last day of the meeting, a Conference was organized, to be known as the S. D. Adventist Conference of the Province of Quebec. The Elders Bourdeau seem adapted to this field, as they speak both English and French. We shall hope much for this Conference, if all the brethren will waive personal views and feelings, and will cheerfully unite upon the unit message represented by the third angel of Rev. 14:9-12.

We formed pleasant acquaintances at this meeting with brethren and sisters of real moral worth. A young brother requested prayer for his father, who was a Baptist deacon. The grandfather, eighty years of age, who is a young convert to the faith, arose, and uniting with his grandson, asked prayers for his son. We shall long cherish happy remembrances of similar incidents in this good meeting. J. W.

THE SECOND ADVENT.

A SECOND supposes a first. The second advent of Christ to this world, as an event of the future, supposes his first appearing as an event of the past. The great object of his first coming was to bear the sins of the world. The object of his second appearing is the completion of the work of salvation and eternal redemption. Paul speaks of these two comings in these words: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

The first advent of the Son of God was one event, and only one. It was fulfilled in the birth of Jesus of Nazareth, the son of Joseph and Mary, who preached his own gospel, confirming his mission and ministry by miracles, and who was condemned, crucified, buried, raised from death, and taken up to the throne of God.

The numerous declarations of the Scriptures relative to the second advent, will have their fulfillment in the personal, visible appearing of the Son of God to this world to destroy his enemies, raise the righteous dead, and to change the living righteous to immortality.

"For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. 4:16, 17. See also Matt. 24:30; Mark 13:26; Luke 21:27; John 14:3; Acts 1:11; Titus 2:13; 1 John 3:2; Rev. 1:7; 2 Thess. 1:7-10; 2:8.

In a single series there can be but one first, and one second. Christ has appeared on the earth once, a willing offering for the sins of men. He is to appear a second time, and at his second coming he will bestow the gift of immortality upon his people, dead and living. That he has not yet done this, is proof that his second coming is future.

Those who say, "Lo, here," Christ comes the second time at the conversion of sinners, "or there," in the death of Christians, make our dear Lord come the second time at every conversion, and at the death of every saint. Absurdity! In any single series, there can be but one first, and one second. J. W.

In every instance in which we have been wanting in love to our brother we have been wanting in love to God,

THE TRANSFIGURATION; OR, THE KINGDOM OF GOD IN MINIATURE.

EACH event in the mission and ministry of Christ has a marked significance. The transfiguration, and the words of our Lord relative to that mountain scene, were designed to teach a lesson of vast importance to the church. And for want of a clear understanding of the subject, many conclude that the second advent of Christ occurred in the days of the apostles.

The miniature exhibition of the kingdom of God at the transfiguration is designed to show the nature of the kingdom of glory, and that the immortal kingdom is to be set up at the period of the second advent of Christ. Our Lord connects his second coming in glory with the transfiguration in these words: "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily, I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." Matt. 16:27, 28. Or, as it reads in Luke, "Till they see the kingdom of God." Chap. 9:27. This promise was soon fulfilled on the mount.

"And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain, apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17:1-5. Notice the following points:—

1. Jesus Christ appeared in his own personal glory. His countenance shone like the sun, and his raiment was white as the light.

2. The glory of the Father was there. It was a "bright cloud" of the divine glory, out of which came the Father's voice.

3. Moses and Elias appeared; the one, the representative of those saints who shall be raised at Christ's coming and clothed with glory; the other, Elias, the representative of those who will be alive and be changed at the appearing of Christ.

4. The use the apostles made of the scene. Peter was one of the witnesses; and his testimony shows that the design of the transfiguration was to illustrate Christ's second, personal, glorious coming and the future kingdom of glory, and that this kingdom will be set up at the period of the second advent, and the resurrection and change of the just to immortal life. He says: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from Heaven we heard when we were with him in the holy mount." 2 Pet. 1:16-18. J. W.

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER THIRTY.

THE TEN VIRGINS.

THE way is now prepared for the application of the parable of the ten virgins of Matt. 25.

"Then shall the kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut. Afterward came

also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not." Verses 1-12.

In the light of the facts already established, and the points already proved by our investigation thus far, the application of this portion of Scripture will not be difficult. The phrase, kingdom of Heaven, is used in different places to signify different things. We believe all are agreed in the present instance in its application to the church. There are then certain events to take place in the church's history, of which some of the ceremonies of an eastern marriage may be taken as an illustration. The adverb, *then*, by which the parable is introduced, shows that it is at a particular and definite time that this comparison is to be instituted. And this must be after the events themselves have taken place. No comparison of course can be drawn between the ceremonies of an eastern marriage, and certain events in the history of the church, before those events come to pass. The church therefore must have come down this side of at least the principal transactions specified in the parable before the language can have its application, "Then shall the kingdom of Heaven be likened," etc.

Many have condoned their ignorance of the ceremonies and proceedings of an eastern marriage. If we only knew the forms of an eastern marriage, they have said, we should then know how to make the application; so they have hesitated to make any, on account of some imaginary knowledge which they did not possess. But there is no necessity for this. Our Lord has given all necessary particulars. He does not say, "Then shall the kingdom of Heaven be likened to an eastern marriage," and leave us to search up the particulars of that ancient ceremony and make the application for ourselves; but he specifies all the particulars to which the history of the church would bear resemblance. They are, the going forth of the virgins; the taking of oil by the wise, and the lack of it with the foolish; the tarrying of the bridegroom, and the slumbering and sleeping of the virgins; the cry at midnight; the arising of the virgins; the departure of the foolish to buy oil; the coming of the bridegroom, and the entrance of those who are ready, with him to the marriage; and finally the return of the foolish virgins too late for admittance. Now it would be of no advantage to us, if we had a minute and accurate history of a thousand eastern weddings. The above are all the main particulars to which the experience of the church is to bear a resemblance; and these are all given.

We believe these particulars as far as going into the marriage, are now all worked out in our history, and that the time has come for the application. If we mistake not, it is as follows:—

The virgins took their lamps. Thy word, says the psalmist, is a lamp unto my feet. But a lamp is useless without oil. So the word of God would be but darkness to our path, unless we had faith in the same. The wise virgins took both their lamps and oil in their vessels with their lamps.

They went out to meet the bridegroom. Roused by the increasing light on the prophecies which showed the end of all things at hand, the people of God in 1843 and previous, went forth to proclaim and prepare for the coming of the Lord from Heaven.

While the bridegroom tarried, they all slumbered and slept. After 1843 passed, there was a seeming tarry. That year, according to Bible reckoning, extended to the spring of 1844. Before that time passed it was confidently believed that the Lord would come. The cause of that mistake we have already explained, and need not repeat. As the time went by, darkness settled upon the prophecies, and drowsiness upon the people.

And at midnight there was a cry made, Behold, the bridegroom cometh. Midway between this and the tenth day of the seventh month, light came which showed the ending of the 2300 days in the autumn of 1844, instead of the year 1843. Then indeed there was a cry made, such as had never been heard before, Behold, the bridegroom cometh.

Then all those virgins arose and trimmed their lamps. No better description could be given of the movement which then took place in the Advent body. All who were so fortunate as to have a personal experience in that work can testify to this. They can also bear witness to the course of the foolish virgins while the cry was going forth. Perhaps the terms, provident and careless, would better express the force of the orig-

inal words in this instance, than wise and foolish. The provident took oil in their vessels with their lamps; the careless neglected this. Their faith in the word of God was weak, and their understanding darkened as to its fulfillment; and they sought of their brethren such assistance as it was not their province to confer.

And while they went to buy the bridegroom came, and they that were ready went in with him to the marriage. The proclamation was, that on the tenth day of the seventh month, the Lord would come. The day came. The 2300 days ended; and what then? The Lord did not appear in the clouds of heaven as was expected; but he did change his position in the sanctuary from the holy to the most holy place. Did this move answer to the coming of the bridegroom in the parable? We answer, Yes; for mark, it is not the coming of the Lord to the earth that is referred to, but only his going in to the marriage; and it has already been shown that the marriage takes place before the Lord comes. It is at the change of his ministration in the sanctuary that one like the Son of man is brought by his angelic attendants near before the Ancient of Days, as seen by Daniel. He appears there to receive a kingdom, power and glory; and this reception of the kingdom, constitutes, as already shown, the marriage of the Lamb. At the appointed time, therefore, the Bridegroom went in to the marriage; and the cry, Behold, the Bridegroom cometh, referring as it did only to this event, was no false alarm. No other event can be pointed to, as the going in of the Bridegroom to the marriage, except the change of ministration in the heavenly sanctuary. Let this be remembered. Then he who takes the position that Christ has not yet gone in to the marriage, must admit that he has not yet changed his position in the heavenly sanctuary; and that consequently its cleansing is not now going on. But to admit this, is to demolish the main and central pillar of present truth, and throw the great lines of prophecy into confusion.

Being satisfied that there is no other place for Christ to go in to the marriage, except when he changed his ministration at the end of the 2300 days, we are prepared to consider the next clause of Matt. 25:10, namely: "And they that were ready went in with him to the marriage." We can readily understand what constituted the going in to a literal marriage. It was to enter into the appointed place, array one's self in the wedding garment, Matt. 22:11, and be examined for acceptance or rejection by him who had made the wedding, *id.*, and so be ready for the consummation of the marriage. And all this, which must occupy a considerable space of time, took place before the marriage ceremony was performed.

Now it remains to be answered what experience in the history of the church is illustrated by this part of the parable? How do we go in with Christ? It must certainly be necessary to follow him by faith in his change of position in the sanctuary above. A consistent faith in Christ involves the necessity of an understanding of his position and work. The moment when he entered within the veil into the most holy place, was a moment of transcendent importance to the church. Light enough is given us in his word to enable us to trace him; both as to time and the nature of his work, through all his characters as prophet, priest, and king. He says, "I am the way, the truth, and the life;" and unless we heed the light which reveals to us his position and work, he witnesses against us when he says, "Ye will not come to me, that ye might have life." To come to him therefore at the present time, and to exercise an effective faith in him, we must have an understanding of his present position. Hence we now come to him as our great High Priest, performing his last and special work, pleading his blood before the mercy-seat, beneath which reposes God's righteous law, a violation of which has made his sacrifice and mediation necessary; and as the scene is thus presented before us, we see the necessity of keeping that law in all its requirements.

But while Christ exercises the office of priest, he is a mediator between God and man, and those who will come unto him may avail themselves of his mediation. He is a priest in the second apartment of the sanctuary as in the first, and if we confess our sins, he is yet faithful and just to forgive us our sins.

The going in to the marriage thus occupies, we understand, a space of time. It is passing the investigative Judgment. The decision of cases began when the cleansing of the sanctuary began, in 1844. The work has not yet reached the cases of the living. Now we have the opportunity of procuring the wedding garment, the robe of righteousness. Matt. 22:11. The True Witness now in earnestness counsels us to buy of him the very things essential to our passing favorably the coming test; and among these is the white raiment,

or wedding garment. Rev. 3:18. Soon the King is coming in to see the guests; that is, our characters are coming up for investigation before the Father in the sanctuary on high. Those who are ready will be accepted. "They that were ready" says the parable, "went in with him to the marriage." Then the door will be shut. Probation will end. Matt. 7:22, 23, will be fulfilled; for the foolish virgins will find no admittance, however vigorously they then may knock. Then the marriage of the Lamb will take place, and the guests be summoned to the marriage supper. Upon all these a special blessing is pronounced. Rev. 19:9. The day is at hand. Reader, is this blessing in store for you? U. S.

EXAMINATION OF A FAMOUS FALSEHOOD.

(Continued.)

SINCE the publication of Domville's elaborate work, James Gilfillan of Scotland has written a large volume entitled, "The Sabbath," which has been extensively circulated both in Europe and in America, and is esteemed a standard work by the American Tract Society and by first-day denominations in general. Gilfillan had read Domville as appears from his statements on pages 10, 142, 143, 616, of his volume. He was therefore acquainted with Domville's exposure of the fraud respecting "*Dominicum servasti*?" But though he was acquainted with this exposure, he offers not one word in reply. On the contrary, he repeats the story with as much assurance as though it had not been proved a falsehood. But as Domville had shown up the matter from the *Acta Martyrum*, it was necessary for Gilfillan to trace it to some other authority, and so he assigns it to Cardinal Baronius. Here are Gilfillan's words:—

"From the days of the apostles downwards for many years, the followers of Christ had no enemies more fierce and unrelenting than that people [the Jews], who cursed them in the synagogue, sent out emissaries into all countries to calumniate their Master and them, and were abettors wherever they could, of the martyrdom of men, such as Polycarp, of whom the world was not worthy. Among the reasons of this deadly enmity was the change of the Sabbath day. The Romans, though they had no objection on this score, punished the Christians for the faithful observance of their day of rest, one of the testing questions put to the martyrs being, *Dominicum servasti*?—Have you kept the Lord's day?—*Baron An. Eccles.*, A. D. 303, Num. 35, etc."*

Gilfillan having reproduced this statement and assigned as his authority the annalist Baronius, more recent first-day writers take courage and repeat the story after him. Now they are all right, as they think. What if the *Acta Martyrum* has failed them? Domville ought to have gone to Baronius, who, in their judgment, is the true source of information in this matter. Had he done this, they say, he would have been saved from misleading his readers. But let us ascertain what evil Domville has done in this case. It all consists in the assertion of two things out of the *Acta Martyrum*.†

1. That no such question as "*Dominicum servasti*?" was addressed to any martyr till the early part of the fourth century, some two hundred years after the time of Pliny.

2. That the question even then did not relate to what is called the Lord's day, but to the Lord's supper.

Now it is a remarkable fact that Gilfillan has virtually admitted the truth of the first of these statements, for the earliest instance which he could find in Baronius is A. D. 303, as his reference plainly shows. It differs only one year from the date assigned in Ruinart's *Acta Martyrum*, and relates to the very case which Domville has quoted from that work! Domville's first and most important statement is therefore vindicated by Gilfillan himself, though he has not the frankness to say this in so many words.

Domville's second point is that *Dominicum*, when used as a noun, as in the present case, signifies either a church or the Lord's supper, but never signifies Lord's day. He establishes the fact by incontestible evidence. Gilfillan was acquainted with all this. He could not

*The Sabbath, by James Gilfillan, p. vii.

†To break the force of Domville's statement in which he exposes the story originally told by Bishop Andrews as coming from the *Acta Martyrum*, it is said that Domville used Ruinart's *Acta Martyrum*, and that Ruinart was not born till thirty-one years after Bishop Andrews' death, so that Domville did not go to the same book that was used by the bishop, and therefore failed to find what he found. Those who raise this point betray their ignorance or expose their dishonesty. The *Acta Martyrum* is a collection of the memoirs of the martyrs, written by their friends from age to age. Ruinart did not write a new work, but simply edited "the most valued collection" of these memoirs that has ever appeared. See McClintock and Strong's Cyclopaedia, vol. i. pp. 56, 57. Domville used Ruinart's edition, because, as he expresses it, it is "the most complete collection of the memoirs and legends still extant, relative to the lives and sufferings of the Christian martyrs." Domville's use of Ruinart was, therefore, in the highest degree just and right.

answer Domville, and yet he was not willing to abandon the falsehood which Domville had exposed. So he turns from the *Acta Martyrum* in which the compiler expressly defines the word to mean precisely what Domville asserts, and brings forward the great Romish annalist, Cardinal Baronius. Now, say our first-day friends, we are to have the truth from a high authority. Gilfillan has found in Baronius an express statement that the martyrs were tested by the question, "Have you kept the Lord's day?" No matter then as to the *Acta Martyrum* from which Bishop Andrews first produced this story. That, indeed, has failed us, but we have in its stead the weighty testimony of the great Baronius. To be sure he fixes this test no earlier than the fourth century, which renders it of no avail as proof that Pliny's stated day was Sunday; but it is worth much to have Baronius bear witness that certain martyrs in the fourth century were put to death because they observed the Sunday-Lord's day.

But these exultant thoughts are vain. I must state a grave fact in plain language: Gilfillan has deliberately falsified the testimony of Baronius! That historian records at length the martyrdom of Saturninus and his company in northern Africa in A. D. 303. It is the very story which Domville has cited from the *Acta Martyrum*, and Baronius repeatedly indicates that he himself copied it from that work. He gives the various questions propounded by the proconsul, and the several answers which were returned by each of the martyrs. I copy from Baronius the most important of these. They were arrested while they were celebrating the Lord's sacrament according to custom.* The following is the charge on which they were arrested: They had celebrated the *Collectam Dominicam* against the command of the emperors.† The proconsul asked the first whether he had celebrated the *Collectam*, and he replied that he was a Christian, and had done this.‡ Another says, "I have not only been in the *Collecta*, but I have celebrated the *Dominicum* with the brethren because I am a Christian."§ Another says, "we have celebrated the *Dominicum*, because the *Dominicum* cannot be neglected."|| Another said that the *Collecta* was made (or observed) at his house.¶ The proconsul questioning again one of those already examined, received this answer: "The *Dominicum* cannot be disregarded, the law so commands."** When one was asked whether the *Collecta* was made (or observed) at his house, he answered, "In my house we have celebrated the *Dominicum*." He added, "Without the *Dominicum* we cannot be," or live.†† To another, the proconsul said that he did not wish to know whether he was a Christian, but whether he participated in the *Collecta*. His reply was: "As if one could be a Christian without the *Dominicum*, or as if the *Dominicum* can be celebrated without the Christian."‡‡ And he said further to the proconsul: "We have observed the *Collecta* most sacredly; we have always convened in the *Dominicum* for reading the Lord's word."§§ Another said: "I have been in [literally, have made] the *Collecta* with my brethren, I have celebrated the *Dominicum*."||| After him another proclaimed the *Dominicum* to be the hope and safety of the Christian, and when tortured as the others, he exclaimed, "I have celebrated the *Dominicum* with a devoted heart, and with my brethren I have made the *Collecta* because I am a Christian."¶¶ When the proconsul again asked one of these whether he had conducted the *Dominicum*, he replied that he had because Christ was his Saviour.***

I have thus given the substance of this famous examination, and have set before the reader the references therein made to the *Dominicum*. It is to be observed that *Collecta* is used as another name for Do-

*Ibi que celebrantes ex more Dominica Sacramenta.—*Baronius*, Tome 3, p. 348, A. D. 303, No. xxxvi. Lucæ, A. D. 1738.

†Qui contra edictum Imperatorum, & Caesarum Collectam Dominicam celebrassent.—*Baronius*, Tome 3, p. 348, A. D. 303, No. xxxix.

‡Utrum Collectam fecisset. Qui cum se Christianum, & in Collecta fuisse profiteretur.—*Id.* *Ib.*

§Nam & in Collecta fui, & Dominicum cum fratribus celebravi, quia Christiana sum.—*Id.* No. xliii. p. 344. This was spoken by a female martyr.

||Dominicum celebravimus. Proconsul ait: Quare? respondit: Quia non potest intermitteri Dominicum.—*Id.* No. xlii. p. 350.

¶In cuius dome Collecta facta fuit.—*Id.* No. xlvii. p. 350.

**Intermittere Dominicum non potest, ait. Lex sic jubet.—*Id.* No. xlvii p. 350.

††In tua, inquit proconsul, domo Collecta facta sunt, contra precepta Imperatorum? Cui Emeritus sancto Spiritu inundatus: In domo mea, inquit, egimus Dominicum. . . . Quoniam sine Dominico esse non possumus.—*Id.* No. xlix. pp. 350, 351.

‡‡Non quaero an Christianus sis sed an Collectam feceris. . . . Quasi Christianus sine Dominico esse possit.—*Id.* No. li. p. 351.

§§Collectam, inquit, religiosissime celebravimus; ad scripturas Dominicas legendas in Dominicum convenimus semper.—*Id.* *Ib.* p. 351.

||Cum fratribus feci Collectam, Dominicum celebravi.—*Id.* No. lii. p. 351.

¶¶Post quem junior Felix, spem salutemque Christianorum Dominicum esse proclamans. . . . Ego, inquit, devota menta celebravi Dominicum; collectam cum fratribus feci, quia Christianus sum.—*Id.* liii.

***Utrum egeris Dominicum. Cui respondit saturninus: Egi Dominicum, quia Salvator est Christus.—*Id.* *Ib.* p. 352.

minicum. Now does Baronius use either of these words to signify Lord's day? It so happens that he has defined these words with direct reference to this very case no less than seven times. Now let us read these seven definitions:—

When Baronius records the first question addressed to these martyrs, he there defines these words as follows: "By the words *Collectam*, *Collectionem*, and *Dominicum*, the author always understands the sacrifice of the Mass."^{†††} After recording the words of that martyr who said that the law commanded the observance of the *Dominicum*, Baronius defines his statement thus: "Evidently the Christian law concerning the *Dominicum*, no doubt about celebrating the sacrifice."^{††} Baronius, by the Romish words sacrifice and Mass, refers to the celebration of the Lord's supper by these martyrs. At the conclusion of the examination, he again defines the celebration of the *Dominicum*. He says: "It has been shown above in relating these things that the Christians were moved, even in the time of severe persecution, to celebrate the *Dominicum*. Evidently, as we have declared elsewhere in many places, it was a sacrifice without bloodshed, and of divine appointment."[†] He presently defines *Dominicum* again, saying, "Though it is a fact that the same expression was employed at times with reference to the temple of God, yet since all the churches upon the earth have united in this matter, and from other things related above, it has been sufficiently shown concerning the celebration of the *Dominicum*, that only the sacrifice of the Mass can be understood."[†] Observe this last statement. He says though the word has been employed to designate the temple of the Lord, yet in the things here related it can only signify the sacrifice of the Mass. These testimonies are exceedingly explicit. But Baronius has not yet finished. In the index to Tome 3, he explains these words again with direct reference to this very martyrdom. Thus under *Collecta* is this statement: "The *Collecta*, the *Dominicum*, the Mass, the same [A. D.] 303, xxxix."§ Under *Missa*: "The Mass is the same as the *Collecta*, or *Dominicum* [A. D.], 303, xxxix."|| Under *Dominicum*: "To celebrate the *Dominicum* is the same as to conduct the Mass [A. D.], 303, xxxix; xlix.; li."¶

It is not possible to mistake the meaning of Baronius. He says that *Dominicum* signifies the Mass! The celebration of the supper by these martyrs was doubtless very different from the pompous ceremony which the church of Rome now observes under the name of Mass. But it was the sacrament of the Lord's supper, concerning which they were tested, and for observing which they were put to a cruel death. The word *Dominicum* signifies "the sacred mysteries," as Ruinart defines it; and Baronius, in seven times affirming this definition, though acknowledging that it has sometimes been used to signify temple of God, plainly declares that in this record, it can have no other meaning than that service which the Romanists call the sacrifice of the Mass. Gilfillan had read all this, yet he dares to quote Baronius as saying that these martyrs were tested by the question, "Have you kept Lord's day?" He could not but know that he was writing a direct falsehood; but he thought the honor of God, and the advancement of the cause of truth, demanded this act at his hands.

Before Gilfillan wrote this work, Domville had called attention to the fact that the sentence, "*Dominicum servasti!*" does not occur in the *Acta Martyrum*, a different verb being used every time. But this is the popular form of this question, and must not be given up. So Gilfillan declares that Baronius uses it in his record of the martyrdoms in A. D. 303. But we have cited the different forms of question recorded by Baronius, and find them to be precisely the same with those of the *Acta Martyrum*. "*Dominicum servasti?*" does not occur in that historian, and Gilfillan, in stating that it does, is guilty of untruth. This, however, is comparatively unimportant. But for asserting that Baronius speaks of Lord's day under the name of *Dominicum*, Gilfillan stands convicted of inexcusable falsehood in matters of serious importance. J. N. A.

†††Per *Collectam* namque, and *Collectionem*, and *Dominicum*, intelligit semper auctor sacrificium *Missa*.—Baronius, Tome 3, A. D. 303, No. xxxix, p. 348.

††Scilicet lex Christiana de *Dominico*, nempe sacrificio celebrando.—Id. No. xlvii, p. 350.

†De celebratione *Dominici*: Quod autem superius in recitatis actis sit demonstratum, flagrantis persecutionis etiam tempore sollicitis fuisse Christianos celebrare *Dominicum*, nempe (ut alias pluribus declaravimus) ipsum sacrosanctum sacrificium incertum.—Id. No. lxxxiii, p. 358.

†Quod etsi sciamus eandem vocem pro Dei templo interdum accipi solitam; tamen quod ecclesie omnes solo equate fuissent; ex aliis superius recitatis de celebratione *Dominici*, non nisi sacrificium *Missa* posse intelligi, satis est declaratum.—Id. lxxxiv, p. 359.

§*Collecta*, *Dominicum*, *Missa*, idem, 303, xxxix, p. 677.

||*Missa* idem quod *Collecta*, sive *Dominicum*, 303, xxxix, p. 702.

¶*Dominicum* celebrare idem quod *Missa* agere, 303, xxxix.; xlix.; li, p. 684.

FOREVER AND EVER.

THE terms "forever," and "forever and ever," are generally understood to have but one meaning, and that is, "eternity of duration,—time without end." And so deeply has this idea become rooted in the popular mind, that to question it is considered heresy. And when they read that the wicked are to be tormented in the lake of fire day and night forever and ever (Rev. 14:10, 11; 19:20; 20:9, 10, 14, 15), they think the matter is settled beyond controversy, that the wicked live eternally in the flames of fire, notwithstanding the Scriptures plainly declare that this lake of fire, caused by the igniting and melting of this earth, shall cause the "perdition" (destruction—Webster), and the "second death" of the ungodly. Rev. 20:9, 14, 15; 2 Pet. 3:7, 10, 12; Prov. 11:31. That here they shall be "destroyed together," Ps. 37:38; Isa. 1:28–31; burned up root and branch, Mal. 4:1; destroyed "soul and body," Matt. 10:28; "be as though they had not been," Obd. 16; cease to exist, be "cut off," Ps. 37:9, 10, 34, 38; and then that the saints shall inherit the earth, as sin and sinners and the effects of sin are forever wiped away, and the earth is purified for their everlasting abode. See Rev. 20:15; 21:1–5; 2 Pet. 3:6, 7, 13; Ps. 37:9–11, 34; Matt. 5:5, etc. It is then that the ashes of the wicked are mingled again with the dust which the saints tread upon. Mal. 4:3.

Now if these terms always meant an eternity of duration, then we could not harmonize the declaration of Rev. 14:11; 20:10, with the facts which we have just presented; and we have not presented a tithe of the evidence which goes to substantiate these facts. But if the Scriptures warrant us in giving a limited application to the use of the word, then this great stumbling-block is removed, and harmony restored to the word of God; and we can see how they can be tormented "forever and ever," and yet be burned to ashes and die, cease to be, or exist. Is it thus used? Let us see.

In Ps. 9:7 we read: "But the Lord shall endure forever." We know this is unlimited, for God is "from everlasting to everlasting." Ps. 90:2. See also Lam. 5:19; Dan. 4:34; 7:19, 28, etc., where the word expresses eternity of duration. But we need not multiply texts upon this point, for none, I think, deny that it is thus used. But in Jonah 2:5, 6, we read of his experience when swallowed by the "great fish." He says: "I went down to the bottom of the mountains, the earth with her bars was about me forever." How long was that? "Three days and three nights; chap. 1:17. It is evidently limited in its application here.

Again we read in Ex. 21:1–6, of the Hebrew servant who was to be released at the end of seven years, but if he chose rather to stay with his master, then his master was to take him to the door-post and bore his ear through with an awl; and the record states, "he shall serve him forever." How long could that be? No longer than he should live. Thus it represents his lifetime only, and that of course was indefinite, as life is uncertain.

This list might be greatly extended, if space allowed; but sufficient has been given to show that it does not always mean eternity, as used in the Bible. The word itself is indefinite, and the time which it expresses is to be determined by the connection in which it is used. When applied to eternal things, such as God, the holy angels, the inheritance of the saints, etc., we know it signifies eternity. But when applied to things of this life and its probationary state, and things which God plainly declares shall come to an end, it is limited to that time. Its application can extend no farther than the things to which it is applied, or, as Dr. Adam Clarke says, it means as long as a thing considering the surrounding circumstances can exist.

Forever, comes from the Greek word, *aion*, and is thus defined by Greenfield: "Duration, finite or infinite, unlimited duration, eternity; a period of duration, past, present, or future; time, age, lifetime; the world, universe."

Similar to this, is the testimony of Schrevelius, Liddell and Scott, Parkhurst, Robinson, Wahl, Cruden, etc., who are standard authorities. These are unanimous in giving their definitions to this word as we have presented it, and shown it to be used in the Bible. With these facts before us, we need have no difficulty in harmonizing the statement that they shall be "tormented day and night forever and ever," with the declaration that they shall be burned up and come under the power of the "second death," and that they or their place shall not be (Ps. 37:10), but the place where they are "burned up" (the earth, 2 Pet. 3:7–13), shall be made new for the righteous to dwell in forever. J. D. RICE.

The Missionary.

SCOTLAND: HOW THE LIGHT BROKE OUT.

THE Roman Catholic religion was the religion which prevailed at the time the reformation commenced its work. The people were under the papal supremacy; and society was but little in advance of that in heathen countries. In Scotland half the wealth of the nation belonged to the clergy. They had obtained an exorbitant degree of opulence and power. Their lives were corrupted by wealth and idleness; and they were a scandal on religion, an outrage on decency.

Their ignorance was as great as the dissoluteness of their morals. Even bishops were not ashamed to confess that they had never read any portion of the sacred Scriptures. The ignorance of the common people prepared them for superstition and religious imposture.

The Book which was intended for all, and which alone was able to make them wise unto salvation, was locked from them and its use prohibited under severe penalties. They trusted in their pretended spiritual guides, who instructed them to trust for their salvation in the performance of certain rites and ceremonies. Of the doctrine of Christianity there remained scarcely anything but a name. Avaricious priests and monks stood ready to devour their temporal substance.

Every avenue by which light might enter was carefully guarded. Learning that would throw light upon the Scriptures was branded as heresy. The most frightful pictures were drawn of those who had separated themselves from the Romish church. These were held up before the church to deter others from following their example. Their meaningless forms and ceremonies were their religion. If any person should express dissatisfaction on account of these abuses, or if he proposed a correction of them he was at once stigmatized as a heretic and unless he escaped by flight was immured in a dungeon or burnt at the stake. Thus they guarded their system of corruption. By forms and ceremonies the clergy ruled the people, and by making these so important the devil ruled the clergy.

The devil had in this manner spread his net of darkness over the people to prevent the work of God. But all this could not prevent the light of reformation from reaching honest hearts.

It was in a dungeon that the seeds of truth from a German Bible found good soil in Luther's heart. By unknown means, which history intimates may have been some of the stray writings of Luther, a gleam was imparted to Patrick Hamilton, a young man, and a relative of James III. His free utterance against the church aroused the suspicion of the clergy. Attracted by the fame of Luther he repaired to Wittenburg, became acquainted with him and also with Melancthon. He enlisted the university at Marburg which was under the direction of the learned and pious Lambert. While here he was seized with an unconquerable desire to impart the knowledge which he had received to his own countrymen. In vain were the dangers to which he would be exposed presented before him. His determination was fixed, and taking with him a single attendant he returned to Scotland. The missionary spirit once kindled could not be extinguished.

S. N. HASKELL.

QUARTERLY MEETINGS FOR OCTOBER.

We have a special desire that the quarterly meetings for October shall be made meetings of great benefit to the cause in the N. P. Conference.

1. Let all our brethren and sisters make up their minds that they will attend these meetings in the churches to which they belong, or, if they cannot attend, report to the church by writing a letter. Those who do not belong to any church can report by letter to me at Beaverton, Oregon. I shall be pleased to hear from you and learn what the interest for the truth is in your neighborhood.

2. Preparation should be made for the celebration of the ordinances in each organized church. Let all difficulties and wrongs, if any exist, be settled up so there may be perfect union existing among all. Every one should know that in the communion we express fellowship with Jesus the great head of the church, so perfect fellowship should exist among the brethren and sisters, or hypocrisy will be manifested. I believe our people generally in this Conference do not place that importance upon celebrating the ordinances which

they should. Every one should not only esteem it a duty but a precious privilege; and therefore should make special efforts to be present on such occasions.

3. The T. & M. work must have its share of attention. Beforehand the directors should see that the librarians have a sufficient number of blanks to furnish the members. Then let every member report something, if it is no more than a donation. Come, brethren and sisters, wake up to this important work, and let us hear from every one of you. Our State T. & M. Society is in debt, and as this quarterly meeting will be in a time of the year most favorable to raise means, we earnestly hope this great branch of the work will not be forgotten. Let us all make an effort in this direction worthy of the cause we represent. Let your light shine and it will bring precious souls to the truth.

4. "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10. We would extend a cordial invitation to the lonely ones to aid us with their "tithes" to the Conference, and "offerings" to the T. & M. Society.

I. D. VAN HORN.

Aug. 23, 1880.

FREELY.

PRESIDENT WAYLAND used to express the opinion that more professed Christians will probably lose their souls through covetousness than by any other sin. And what is covetousness? "Covetousness which is idolatry," says the Scripture.

The difference between covetousness and charity is this: In charity you give your money to God, as an act of worship; in covetousness you make your money into a god, and worship that. Have you noticed that we have the account of two very remarkable collections taken up among the Israelites while they were in the wilderness? One was a collection for building the tabernacle. "And they came," so the record runs, "both men and women, as many as were willing-hearted, and brought bracelets and ear-rings and rings and tablets, all jewels of gold, and every man made an offering unto the Lord." That was a charity contribution, and it had two great elements of acceptance in it: it was willing-hearted, and it was self-denying, since they took the jewelry off their persons for the Lord's treasury. But there was another collection. The people broke off the golden ear-rings which were in the ears of their wives, and in the ears of their sons and their daughters, and had them melted up and fashioned into a golden calf for them to worship—that was "covetousness which is idolatry." And that golden calf has a long line of descendants. Every great fortune held for admiration and pride and self-gratification and luxury, has a clear pedigree running back to that calf. Every pleasure on which we lavish time and money and affection, for purely selfish ends, is a lineal descendant of the golden calf. Every idol of dress or fashion or pride, which we set up in our lives, and make the almost exclusive object of our interest, however refined and well approved it may be by man, because it takes away what belongs to God, is of the same lineage with that golden calf. And a man with any jealousy for God's honor, will be pained to see the ravages of that golden calf, in a Christian congregation, as Moses was when it broke loose in the congregation of Israel. And because man has such an innate and almost ineradicable tendency to such idolatry, God has set up the great and holy claim of charity as a safeguard and protection against it.

"Freely give." This quality of free willingness is always required. In Old Testament and New, from Hebrew and Christian, the same condition is demanded. "Every one willingly offered a free-will offering unto the Lord," is the language of the Old Testament constantly repeated. "If first there be a willing mind, it is accepted according to that he hath not." This willingness is everywhere dwelt upon in the Scriptures. It constitutes the very fragrance and divine aroma of our sacrifices. It is the wing which bears our alms to Heaven, which our reluctance might make so heavy that it would fall only with a dull thud upon the bottom of the contribution box. Whatever you give, be it much or little, let it be willingly. Indeed, we are reminded that this is the unvarying condition of God's dealings with us.

Whether we give or receive, our free will must come into activity. "Whosoever will, let him take the water of life freely," says God; and whosoever has a willing mind let him give freely.

What is the difference between robbery and charity? It is simply the action of the will that constitutes the difference; that is all. If I ask you for a contribution to a good object, and you give it of your own free will, that is charity. If I take the same amount of money from you for the same object, but without the consent of your will, that is theft. That shows the heaven-wide difference in an act which the consent of the will makes. And God will have this voluntariness, or he will not have our gifts. "Will a man rob God?" asks the prophet, and we reverse the question, and ask, Will God rob a man? Nay! He says, "freely give." And not an ounce of violence will he use to force open the hand to get a contribution to his treasury.—*Watchword*.

CORVALLIS, BENTON CO., OREGON.

ELDER VAN HORN and myself pitched our tent and commenced meetings in Forest Grove, Washington Co., the 9th of July, and continued our labors there for four weeks. At first our meetings were very well attended from the surrounding country, but as the harvest came on, and the attendance was not large from the town, we thought best to move our tent to some larger place during harvest, and so came to Corvallis. Here we find a people with willing ears and of friendly appearance, some of whom have already given us substantial aid, and all seem friendly. Our audiences average from one hundred to one hundred and fifty. We have given nine discourses, and the people are beginning to purchase books and tracts, seemingly with a determination to know whether these things are so. We hope to give a good report from this place before we leave.

Aug. 20, 1880.

W. L. RAYMOND.

GRYTHYTTED, SWEDEN.

BRO. ROSQVIST writes from Sweden that he has organized a Sabbath-school in Grythytted with thirty-six Sabbath-keepers, and that there are now in all thirty-nine believers who are keeping the Sabbath. He has baptized eight, and three have not been baptized. The rest received that ordinance among the Baptists. Nearly all of these friends participated with him in the celebration of the ordinances, and they were made glad by the presence of the Lord, and felt his blessing in their hearts. Sunday he held two meetings, and then organized a tract society of twenty-one members. This is the first one in Sweden. Others will join soon. The friends very kindly supplied his present wants, and helped him with means for the journey. He will now hold meetings in Philipsstad, not very far from the former place.

CEDAR SPRINGS, MICHIGAN.

OUR meetings commenced June 18 and closed July 25. The brethren, who have nobly stood up for the truth here, have been encouraged. Seven or eight have been added to their number, and others are deeply interested. Some books were sold, several subscribers to the *Review* obtained, and a Sabbath-school of twenty-four members was organized and furnished with record and class books, *Instructors*, etc.

Aug. 10.

D. A. WELLMAN.

G. H. GILBERT.

ELLCOTTSVILLE, PENNSYLVANIA.

THE last quarterly meeting of the East Otto church was held at the tent, and was an occasion of great interest. Nine were baptized on Sunday, most of whom accepted the truth at Ellicottsville. About fifty Sabbath-keepers and more than two hundred others were present. The scene was so impressive that some of the spectators wept, and others were heard to express their conviction that this was the true baptism. One Methodist lady who had been sprinkled said, "I never was baptized." As we subsequently met the candidates, and saw their beaming countenances, and heard their fervent thanks to God for his truth and blessing, we felt that God indeed witnesses and approves willing obedience. Ten united with the East Otto church.

D. T. FERD.

S. THURSTON.

Temperance.

WHAT WE SAW.

Just after leaving the office, a few days ago, we saw a man, well clad, moving very slowly and evidently very drunk. A pretty little girl, five or six years old, her face wet with tears, was holding the man's hand and trying to lead him along. Two little boys were with them, and all the little ones seemed deeply concerned about something. The man at last stopped, reeled off the sidewalk, sank on his knees, and then sat down on the sand. He was all the time muttering to himself, and now seemed endeavoring to say something to the children.

The poor little girl that had been leading her father, was greatly perplexed when he sat down in the dirt. She went up to him, and lovingly threw her little arms around his neck, as if to charm him by her love to another effort to go home. We saw her tiny hands as they met back of the father's neck. Strong men, hurriedly going home, stopped and moaned at that spectacle of helpless love, and maudlin drunkenness. The little girl was very neatly dressed, and the apparent gentility of the group gave hideous emphasis to the lesson before us. "What can we do?" said a stalwart gentleman near us. With our hearts bursting with sympathy we answered: "Nothing, but to get a policeman to take him home." How long, O Lord, shall such things be! A little further on stood an unconcerned saloon keeper in the door of his shop.—*California Christian Advocate*.

TOBACCO.

"How are you, sir? you seem to be a gentleman."

"Well, yes; I count myself a gentleman in every sense of the word."

"Well, I am glad to meet one once in awhile. It is so seldom one meets a gentleman in every sense of the word that it does a fellow good. I suppose you belong to the church?"

"O yes, certainly; count myself a good Christian."

"Then you believe in the Golden Rule?"

"Certainly—do unto others as you would have them do to you. Oh, certainly, certainly; could not think of deviating from it."

"Well, I suppose you have a good influence in society."

"Well, yes; they count that I have. A great many come to me for advice, and follow my example. In short, they count me a model man."

"Have you a wife?"

"Yes; a fine little woman she is. It would do you good to see her."

"Have you any children?"

"Yes, four of the nicest little chicks you ever saw—two boys and two girls."

"Does your wife use tobacco?"

"Oh, my! She is too nice to think of such a nasty, filthy habit as that. I could not think of living with her if she did. Just think of it!"

"Do your boys talk of smoking?"

"Oh, no; I would not have them acquire the habit for anything in the world."

"Do your daughters use snuff?"

"No, no; hope they will never indulge in such a filthy habit."

"Well, well! Do you smoke? I see a case of cigars in your pocket."

"Well, yes, sometimes, just for pastime. Will you have one?"

"No, thank you. I would not have my wife, sons or daughters use it, and it would be contrary to the Golden Rule if I did, and how could I claim to be a Christian? And then if I have an influence over the rising generation I want to wield it in a better cause."

"Oh, yes; but I acquired the habit while young, and can't quit."

"So did I, and of swearing and drinking; but in order to be a Christian I had to quit."—*Observer, in Eureka Herald*.

It is a very indiscreet and troublesome ambition which cares so much about fame; about what the world says of us; to be always looking in the faces of others for approval; to be always anxious about the effect of what we do or say; to be always shouting, to hear the echoes of our own voices.

The Home Circle.

WHAT HAST THOU DONE?

WHAT hast thou done to show thy love
To Him who left His home above—
His glorious home in yonder sky—
And came to earth for thee to die?

What hast thou done in all these years,
Since Christ in love dispelled thy fears,
And in their place gave peace of mind
And access to his throne to find?

Hast thou the world renounced entire,
And for its praise felt no desire?
From every folly turned away
To seek for joys that last away?

When'er a brother in his need
Appeal to thee to clothe or feed,
Didst thou with generous soul reply,
And for Christ's sake thyself deny?

Hast thou e'er dried the widow's tear,
Or sought the orphan's path to cheer?
Hast thou e'er raised the fallen up,
And bidden him once more to hope?

Or hast thou lived in selfish ease,
Seeking alone thyself to please,
Forgetful that thy God would claim
Thy service if thou bear his name?

Forget not, soul, that by-and-by
A reckoning comes in yonder sky,
When Christ as Judge will ask of thee,
"O soul, WHAT HAST THOU DONE FOR ME?"

—Christian Observer.

FIDELIA'S CONCLUSIONS RESPECTING
HER DUTIES.

FIDELIA was lazily lying in a hammock, one fair August afternoon. Though still warm, and belonging to summer, the air brought faint and almost indescribable suggestions of the autumn. The beautiful mellowed light upon the hills had something new in it, which she had not seen before, and which told that the end of the summer-time was approaching. Nature had reached its resting-point, everything was complete; from this time the sure, yet slowly insidious decay, was steadily progressing.

These half-unconscious observations brought with them other suggestions to Fidelia's mind. It was very different with her from what it was with nature. To her, summer meant delicious rest, but the autumn the renewal of work. Not that she belonged to the working-classes as generally so understood, though she often laughingly asserted that she did. Her labors were all voluntary and self-imposed, but they pressed none the less heavily because of that.

In fact, autumn meant with her the return to "duty," and she was conscious of being very much under the sway of that peculiar divinity. There was probably no one word, of any particular importance, which she heard or used more frequently during the year, than "duty." Now this word had a strange way of changing its sound. In the autumn it had clarion tones, and was like the welcome call to battle. As the winter advanced, it changed into the constant iterations of a faithful but wearisome friend, whose counsels must ever be heeded. But when the spring-time was near, it became like the hated words of a hard task-master. Recalling the repeated experience of several years, Fidelia had but little reason to hope that the coming season would afford any exception, and she was conscious of a strange unwillingness to heed the clarion tones already alluded to. The conflict ceased to be alluring, and she hugged her present ease and comfort.

"Duty, duty, duty!" she said to herself; "how tired I shall be of that word before the year is over, and summer comes again!"

Being a conscientious young woman, the number and variety of what she considered her "duties," was considerable. There was the church, with its Sabbath services, its weekly meetings, its choir rehearsals, its calls upon strangers. There was the Sabbath-school with its lesson to be studied and taught, its teachers' meetings, its scholars to be regularly visited, its truants to be hunted up and driven back into place. There were the numberless charities, which thicken so rapidly in our cities, with their meetings, their reports, their long discussions, their collection of funds, their ministering to the sick and the afflicted, their continued draughts upon time, strength, and patience. Then there were social duties,—for Fidelia had fallen into the habit of

looking at all these things from a severely conscientious stand-point,—there were visits to be made, and, alas! there must be anxious thought and precious time given to careful and punctilious attiring of one's body.

Fidelia sighed at the prospect; she hummed softly to herself, as she luxuriated in her present idleness, the old jingle,

"I slept, and dreamed that life was beauty;
I woke, and found that life was duty."

Suddenly it occurred to her that matters were not quite as they should be. Surely there was more of a connection between those final words than that of a somewhat imperfect rhyme. Was it not possible that she, a professing follower of Christ for some years, might, by this time, have passed out of the duty and into the beauty of a Christian life? Duty—what did it mean?

According to Webster, and according to derivation, something *owed*. Was life, then, to be but a continued and acknowledged state of paying a debt to God? She could fancy how a child, the first few nights of her stay in her new home, might kiss her adopted mother good-night, because she owed her this recognition of the kindness shown. But if the mother were loving, would the act not very soon grow to be one of spontaneous expression? Would the caress be a welcome one, if the child persisted in saying to herself, "I will kiss my mother because I ought, because it is my duty?"

Speranza, by this time, had brought her work, and seated herself upon the grass at Fidelia's feet.

"What are you thinking about so soberly?" she asked, looking up brightly.

"About duty! and about how I was growing to be impatient of the very word!"

"You surprise me! I thought you were a devout worshiper of Duty, and were even one of her most devoted priestesses, offering up continual sacrifices on her altar!"

"You were right," answered Fidelia, somewhat sadly; "and I have just begun to see that perhaps I have worshiped duty more than I have loved God!"

"Doesn't 'duty' furnish a high motive?"

"Not the highest, certainly. For 'love must be a great deal higher. And the question which has come to me is, how long a Christian ought to stay in the rut of duty, and how soon he may expect to get up on the wings of joyful service? When are we going to stop doing things because we ought to, and begin to do them because we love to?"

"Couldn't you 'do things' without thinking anything about it, one way or the other, having once made up your mind it is right to do them?"

"Possibly I might, though I doubt it. I want something positive put in, to sweeten them. It seems to me there should be a joyful spontaneousness about a Christian's life, and that we *might* grow to do all these things because we love them!"

"Surely, self sacrifice is commendable!"

"Yes, but are we going to crucify our flesh all our lives, and never get in the least degree the victory over it?"

"But is there any virtue in doing what we like to do?"

"Speranza, I am astonished to hear you ask such a question! There may not be any virtue in doing it, but certainly there is the highest virtue in bringing one's self to such a point that one *likes* to do it. Is the man who has won the battle less brave than the man who is fighting it? Are the angels less virtuous than men? I fancy they don't think much about it's being a self-sacrifice to go on their missions of love!"

"Well, my dear, perhaps you are right. I certainly have not been in the way of looking at it from just such a stand-point. You seem to have been thinking pretty hard about it."

"I have, and my conclusion of the whole matter is," she answered solemnly, "that I have thought so much about doing my duty, that I have made life a wearisome, continual grind!"

"But the very duties I have heard you rebel most against, such as making calls, and getting your clothes, how about those? You can't transform those,—can you?"

"He that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen? I fancy social duties cannot be left out any more than the rest. Christ's second great commandment is 'like unto' the first!"

"How about disagreeable charitable duties?"

"Isn't this a kind of contradiction of terms, then? Suppose we translate them—unpleasant

loving obligations. Doesn't it sound queer? However, that is the way a great many people seem to regard it. How surprised we should be, when we ask people to do charity-work, that is, love-work, if they should say, 'Oh, thank you, I should like to do it so much! I am very much obliged to you for the opportunity.' Instead of that we generally hear, and generally expect to hear, either a refusal, or an acceptance like this, 'Oh yes, I suppose I must! I suppose it's my duty to do my share!'"

"All this sounds remarkably fine," said Speranza, quietly. "Now what do you propose to do about it?"

"I propose to do this," answered Fidelia, with determination. "Do you remember what that dear, five-year-old saint said in that charming book of Mrs. Walker's, 'Our Little Girls?' When her obstinate baby brother resolutely refused to walk upstairs, and insisted on being carried, she took hold of his hand, and said, 'Let's play we *wanted* to walk upstairs,' and they went up triumphant. Now I propose to play I *wanted* to do all these things, until the play becomes a reality."

"Very good," said Speranza, approvingly, "a very excellent intention. But may I ask how long you expect this sort of thing to last?"

"I hope," Fidelia answered, with deep feeling, "I hope, and I mean, that it shall last forever."

—B. M. Day, in Sunday-School Times.

THE END OF A PRACTICAL JOKE.

THE Western papers brought us an account, a few weeks ago, of the tragical ending of a practical joke.

Two gentlemen entered the apartments occupied by one of them, a young man inordinately fond of quizzing or teasing. He told his friend that the colored servant who had charge of the rooms was in constant terror of burglars, adding,—

"He thinks that I am out of town. Let us upset the chairs, open the desk, and hide in the bath-room, to see what he will do."

His friend remonstrated, but he persisted, disarranged the furniture and papers, and then, pushing his guest before him into the bath-room, closed the door just as the old janitor came in.

Supposing his master had been robbed, the negro tried to open the bath-room door, and finding the robbers, as he thought, within, he went for a pistol, and fired through the door, killing the poor young joker at the first shot.

Now no practical joke could, apparently, have been more innocent and harmless than this. But, in fact, no practical jokes are innocent or harmless. They invariably play upon the cowardice, ignorance, superstition, or some other weakness of others, for the selfish amusement of the joker.

Their danger cannot be estimated beforehand, simply because the weakness or anger of the victims is an unknown quantity.

In farming districts, a favorite amusement of young people with vacant minds is to dress as ghosts, demons, etc., and go about frightening children. Epilepsy or lifelong nervous disease is often the result.

There is another kind of practical jokes, legalized in college by long custom, just as senseless and dangerous. Such, in the University of Pennsylvania, for example, as "bowl-day," when two classes fight over the body of the youngest "honor boy," one to put him into an enormous wooden bowl, the other to keep him out. The clothes and limbs of the victim are torn and dragged as by a pack of wolves.

BE PATIENT.

You are tender-hearted, and you want to be true and are trying to be—learn these two things; never be discouraged because good things get on so slowly here; and never fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why cannot we, since we have him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits. Trust to God to weave your little thread into a great web, though the patterns show it not yet. When God's people are able and willing thus to labor and wait, remember, that one day with the Lord is as a thousand years, and the thousand years shall show themselves as a perfect and finished day.—McDonald.

ITEMS OF NEWS AND NOTES.

—A heavy thunder-storm visited San Diego the 18th.

—The king and queen of Greece have arrived at St. Petersburg.

—Several shocks of earthquake were experienced at Victoria, B. C., Sunday, Aug. 22.

—The national debt has been reduced ten or twelve million dollars during the month of August.

—Competent authorities say that the Russian harvest is the poorest since the famine of 1873.

—Nine hundred immigrants arrived in New York, Thursday last, and one thousand the day following.

—Efforts to negotiate a treaty with Corea to open her ports to American commerce have proved unsuccessful.

—A new railroad bridge has been constructed over the Missouri river, at Plattsmouth, eighteen miles below Omaha.

—The Central Pacific Railroad are employing all the men they can get, and sending them to work upon the new sheds.

—Three men were killed, and several wounded by a severe storm which swept over Fort Mojave, Arizona, a few days since.

—A Chicago special says: "Twenty-eight cases of suicide were reported from different parts of the county during the past week."

—The warriors of Sitting Bull's tribe are reported as moving south, while the women and children are going north—an ominous sign.

—Fifty-three Chinese were arrested in San Francisco a few nights since for gambling. What about the American gamblers?

—Several cases of poisoning have been reported in Concord, N. H., caused by eating potatoes from vines upon which Paris green had been used.

—Princess Eugenia, of Sweden, sister to the king, is endeavoring to form an association of ladies to promote missionary work among the Lapps.

—Preparations are being made throughout northern Mexico for a revolution. All the Mexican troops on the border expect to be ordered to the interior.

—The quarantine recently placed over the jute mills near Oakland, Cal., on account of small-pox, has been raised. All danger is pronounced at an end.

—The Prussian government will immediately take measures for the relief of the distress in West Prussia, and will at once begin the construction of a railway.

—Within two weeks 110 young ladies have taken the vows of the "sisterhood" in the convent of Notre Dame at Milwaukee, Wis. They were from all parts of this country, and some from Canada.

—A special from Portland, Aug. 21, states that heavy fires are raging in both the Cascade and Coast Range mountains, and that the whole Willamette valley is shrouded in dense clouds of smoke.

—The steamer, *Marine City*, running from Detroit to Mackinac, Mich., was burned to the water's edge on Sunday afternoon. A large number of passengers was on board, some of whom are known to be lost.

—The greater portion of Castle & Mayor's paper mill at South Lawrence, Mass., has been destroyed by fire. Loss, \$100,000; insurance \$75,000. Spontaneous combustion is supposed to have been the cause.

—Secretary Schurz is making an extensive tour among the Indian agencies, and expects to effect many new arrangements with the Indians, among them the surrender of the Crows of a part of their reservation containing mines.

—Precautions are being taken against expected resistance to evictions in the west of Ireland. Iron huts for the police are constructing near Clare Morris, in Mayo county, and other places where trouble is thought likely to occur.

—Ouray, the Indian chief who accompanied the U. S. Commission to the Southern Ute Agency to assist in prevailing upon that tribe to sign the treaty, is dead. The treaty is not signed, and it is feared that matters will be much complicated by his death.

—Holding conventions seems to be becoming a popular way of advancing almost every cause. The deaf mutes of America recently held a convention in Cincinnati, and a mass convention of infidels has just closed at Marshalltown, Iowa, after a three days' session.

—During the week ending with the 21st there were issued from the mints by the Treasurer of the United States, 331,994 standard silver dollars; for the week ending the 28th, 369,493. The amount issued by the mints in the corresponding fortnight of last year was 443,054.

—The number of emigrants who have left Germany for the United States since January 1, is over 13,000, or 191 per cent more than during the corresponding period of last year. This is exclusive of those who have sailed from Havre, Rotterdam, Liverpool, Glasgow and London.

—A large aerolite passed over Cleveland, Ohio, about three o'clock Sunday morning, brilliantly illuminating everything. When over the lake it exploded with such force as to severely jar many buildings in the northern part of the city, the fragments shooting off in different directions.

—Active preparations are being made in Oakland for the celebration, on the 9th, of the thirtieth anniversary of the admission of the State of California to the Union. It is expected that President Hayes and party, and Governor Perkins and staff will honor the occasion by their presence.

—The *American Baptist Flag* says, "The Butler Creek church, Benton county, Arkansas, has expelled fifteen of its members because of their connection with the Murphy temperance movement;" and adds that "such a foolish action by a church is a disgrace to religion." In this opinion we heartily concur.

—The Cuban government has decided that within ten days all Chinese detained by the government for being runaways, or for being without contract for work, or any other criminal cause, shall be set free. Henceforth all Chinese shall enjoy the same rights as other individuals belonging to friendly nations.

—The new Viceroy of India, the Marquis of Ripon, has ordered all official Sunday work to be discontinued. Heretofore, little attention has been given to Sunday in the offices. "This Viceroy," says the *Methodist*, "is the Roman Catholic lord whose appointment many over-zealous English Protestants considered scandalous and fraught with danger to the Protestantism of the empire."

—A disastrous hurricane is reported to have passed over Jamaica the 19th, leaving thousands of people houseless. Crops, fruit-trees, and farm produce generally, were destroyed. Colossal trees were uprooted and churches demolished. Three wharves are gone, and eight large and thirty-two small vessels were wrecked in the harbor. Famine is imminent, and help is required for starving thousands.

—As the result of a recent trial of different American reaping machines on the grounds of the Agricultural College at Bucharest, one agent took orders for forty machines. "From a merely industrial point of view," says the *Advance*, "such a fact as this is of interest; but another fact is that machinery of this sort represents ideas—American ideas, which will certainly prove to be self-sowing wherever these self-binding reapers may go."

—The directors of the California State prison have made a contract with a firm in Leeds, England, for one hundred looms which will give employment to 400 convicts. The machinery is to be used in the manufacture of grain sacks, and will, it is estimated, turn out in the first year 5,000,000 sacks, one-sixth of the number annually required for our grain produce. The factory will be in operation early next year, and will help to make the prison self-supporting.

—The statistics gathered at the late Sunday-school Centennial show that at the present time there are over fourteen million persons in the world attending Sunday-schools. They are divided as follows: North America, 7,906,194; Europe, 5,882,814; Asia, 39,772; Africa, 15,300; South America, 153,000; Oceania, 187,800. The United States has more than all the rest in the world, or 7,509,452. Of the above, about one-tenth are teachers, and the rest scholars.

—A Bucharest dispatch dated Aug. 27, says: "The Roumanian politicians are somewhat excited over the alliance question. One faction, led by Boresee, Minister of Foreign Affairs, favors making common cause with Austria. Another party, under the leadership of Prince Gregory Stourdza, leans toward Russia as the only power which has ever really befriended Roumania. A third party is opposed to all foreign allies, desiring Roumania to become the Belgium of the East."

—Aug 10, a burning vessel floated against a pier at Hunter's Point, Brooklyn, N. Y., occupied by a lumber company, where a large number of vessels were unloading. The fire immediately communicated to the lumber-yard, and spread in every direction with lightning rapidity. From the lumber-yard the fire spread to the vessels, and notwithstanding the efforts made by several tugs which hastened to their assistance, six barges, one schooner, and one ship were soon in flames. Over ten acres of fire was soon raging wildly. After great labor the fire was checked. The loss is heavy.

—In India, which has been, perhaps, the hardest missionary field of all, there are about 95,000 native Christian communicants; in Africa, 80,000; in Polynesia and Australasia, 73,000; in Madagascar, 68,000; in China and Japan, 18,000; in Burmah, 20,000. In these fields alone there are upward of 350,000 communicants. The total in all fields is, perhaps, over half a million, besides the adherents (those who have renounced heathenism or other untrue religions and accepted Christianity), who are more than twice as numerous. There must be fully 1,700,000 souls who, as members and adherents, own and glorify the name of Christ.

OBITUARY.

WAGY.—Died near Baker City, Oregon, July 27, 1880, of inflammation of the stomach, Noble, son of Jeremiah and Alice Wagy, aged four years, two months and twenty-one days. This brother and sister are sorely afflicted, but we hope their affliction may "work for them a far more exceeding and eternal weight of glory." For "they sorrow not as those who have no hope," but are looking for the return of the great Life-giver, who will bring their child back from the land of the enemy.

WM. L. RAYMOND.

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Published and for sale at this Office, and by "Review and Herald," Battle Creek, Mich.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, SEPT. 2, 1880.

CALIFORNIA CAMP-MEETING—TIME AND-PLACE.

THE camp-meeting has been appointed at the time which has been approved by nearly all the friends in the State as being the most suitable. All classes are pleased with it, as it seems to be well suited to all business and occupations.

The location has always been the most difficult point to settle in this State. No other State in the Union has labored under the same difficulties. The lines of travel are in the valleys, and in the valleys it is not an easy matter to find a suitable place, with shade and water. Healdsburg proved to be a good place, last year; but it is to the extreme north of the settlements of our people.

A peculiarity of California is, that all lines of travel center in San Francisco. To go from one section to another, it is often necessary to go first to San Francisco, and thence take another line to the place of destination. It has been considered an object, for several years, to hold a camp-meeting near this great center. Four years ago, with others, I examined Alameda with this in view. This year it was decided to hold it in Alameda if a location to suit could be obtained. One has been secured. An enclosed lot, with as many trees as are desirable, no underbrush, and water-pipes will be run through the ground. It is near a station on the "local line" of the Central Pacific Railroad, and not far from the Narrow Gauge Railroad. It is easy of access from any part of the country, and from any of the cities and towns around the Bay.

So far, everything seems favorable. But all these preparations and advantages do not make a meeting. They only make it possible. To have a meeting we must depend upon the people. If our people are resolved to have a good meeting this year, they will have it, because it is clearly within their power. If there is a failure, it will be because of our failure to improve our privileges. But this is a contingency which we shall not be willing to even contemplate. Our brethren cannot afford to suffer anything like a failure. Our cause is too precious—the necessities of the times too urgent—to admit of neglect in this matter. We all need the meeting, and it is our duty to help sustain it. I hope no cause which can possibly be obviated will be suffered to hinder any from discharging their duty in this matter.

The business of our institutions and associations is fast increasing from year to year. To attend to this business, and not suffer the spiritual interests of the meeting to be neglected, it has been considered necessary to hold the meeting over two Sabbaths—from Sept. 16-27.

The meeting in Tulare county, last spring, though not appointed for more than one week, continued longer by the urgent request of the brethren and sisters in attendance. If such a spirit shall be manifested among our people generally, we shall be sure to have a profitable time, for all who come will remain to the close.

Every person coming to the camp-meeting should have two objects in view:—to be benefited, and to serve the cause. And I would entreat our brethren not to let this opportunity be lost. Politicians are setting you an example of zeal in their work. Shall it always be that the children of this world are wiser than the children of light? We shall show by our zeal, by our works, by our sacrifices, how highly we value the cause of our Master. Every other cause will soon fail. This only will increase in importance and power.

An opportunity will be afforded to gain instruction in our society work which may not soon be offered again. This should be improved. Every consideration urges us to be faithful now. Come to this feast of tabernacles. Let no one fail. J. H. WAGGONER.

ANSWERS TO QUESTIONS ABOUT CAMP-MEETING.

How are passengers and baggage transferred from the regular lines of road to the camp-ground? Chartered cars from Lemoore, Fresno, Woodland, St. Helena, and Chico, will transfer passengers and baggage to the

local train at the end of the long wharf in Oakland, which will convey them to the camp-ground at Encinal station, Alameda, without extra cost. Persons from Healdsburg, Santa Rosa, and Petaluma, will pay full fare to San Francisco in coming to the ground, and have free return tickets furnished them. Their baggage will have to be transferred by teams at their own expense, which will be but a few cents each. Fare to the ground for adults, 15 cents from San Francisco.

How much baggage is each person allowed to carry? One hundred pounds, if addressed to separate individuals. But if each company sends baggage addressed to one person, a car of fifty passengers will be entitled to five thousand pounds.

Each company chartering a car can decide on the time when they will have it come and return. We would suggest that they have a day on the ground before the meeting commences to put up and arrange tents, etc., so as to be ready to attend the meetings.

M. C. ISRAEL.

It is indeed cheering to hear some other cry than that of "hard times." The *Advance*, contains the following: "Never did this country have greater reasons for thankfulness and hope, in view of the evidence of temporal prosperity than now. The prospect now is that the wheat harvest of the West and North-west will prove to be the best and largest ever gathered. The maturing corn crop also has never before been so abundant. Gold, in large quantities is flowing from Europe to America. Within one week there was received in New York over four million dollars in gold. Every department of business and of trade feels the stir of the new times. As for Chicago, its streets never were so filled with the roaring throngs and tides of business. If now the farmers, in harvesting and marketing their bountiful crops get no set-back, we shall all have occasion to anticipate and repeat thanksgiving day every morning!"

THE *Examiner and Chronicle* says: "The Tanner folly is likely to be perpetuated. A Wall street man is reported to have put up \$1,000 as a prize in a fasting match, and at least five candidates have given in their names as competitors. The trial is to be superintended by Dr. Hammond, and the man that fasts the longest will be the winner. This beats the walking matches as a novelty, and the gamblers will try to make as much out of it. It is possible that people educated into the mysteries of the walking match "excitement" may squeeze something like enthusiasm out of a fasting match. But a fair average man will be apt to keep himself out of sight of so stupid and ghostly a show."

HALF-FAITH.

AN exchange contains the following pointed paragraph upon the subject of faith:—

There are a great many people who are willing to trust God implicitly, with a few reservations; and to believe that he is all-powerful, with the aid of human help in some few matters. Their foundation is, in effect, that of a New England eccentric, well known in the colleges of the Eastern States, who on one occasion declared his reliance to be "faith, founded upon reason." He is not the only man in the world who is willing to believe in God's goodness only so far as it can be understood. The same principle of semi-trustfulness is no less common in earthly love and friendship,—whether in the family, in the church, or in general society. "A dinner of herbs where love is," says a contemporary novelist, "is doubtless quite sufficient for us; only there must be enough of it, and the herbs should be nicely cooked in an omelette." That is the way we explain away the divine teaching. If only men and women would come to see that half-faith is virtual unbelief; that almost trusting a friend is in point of fact no true friendship at all! The heart that really relies on its Lord, or that truly trusts its fellow-man, must do so without so much as one speck of reservation or withholding of confidence. To keep in the heart one little corner of distrust is compatible only with belief that God is dead, and that friendship does not exist.

INTEMPERANCE and opium-eating have increased to such an extent among women in America that arrangements are being made to build a National Hospital for female inebriates and opium-eaters. Seventy-five acres of land have been donated for the purpose in Wilton, Conn., and a large quantity of building material, besides \$50,000 in money.

Appointments.

NO PROVIDENCE preventing I will be at the quarterly meeting in Beaverton, Oregon, Oct. 2 and 3, 1880.

I WILL meet with the church at Damascus on Thursday evening, Oct. 7, and will if the way be open continue meetings till the Wednesday evening following. We will celebrate the ordinances with this church on the second Sabbath in October.

THERE will be a Conference T. and M. quarterly meeting held at Salem on the third Sabbath and Sunday in October. We design this to be a general meeting, and we give an earnest invitation to all our brethren and sisters from all parts of the Conference to attend.

We wish to lay plans for thorough work during the last quarter in this year. I. D. VAN HORN.

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. ISRAEL,
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.

REMAINING CAMP-MEETINGS FOR 1880.

NEW YORK, Hornellsville	Sept. 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.

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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