

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.]

"TILL HE COME."

Only a few more burdens must we carry,
In heat and toil, beneath the scorching sun;
Only a little longer must we tarry—
Only a little longer "till He come."

Only a little more of life's long journey
Through the world's desert till the day is done;
Only a little longer, waiting sadly—
Only a few more Marahs "till He come."

Only a little longer, thinking gladly
Of the uprising of the brighter sun;
Only a little longer, waiting sadly,
In the fast falling twilight, "till He come."

Only a few more billows, wildly tossing,
Beating us backward from the longed-for shore;
Only a few more snares our pathway crossing,
Then all the trials of the way are o'er.

So let our eyes be on Him in his absence,
Seeking to serve Him in this day of grace,
While the thought cheers us in our constant sadness,
Soon He will come and meet us face to face.

General Articles.

THE GREAT REBELLION; OR, THE CONFLICT ENDED.

BY MRS. E. G. WHITE.

THE sad history of Korah, Dathan, and Abiram, who led ancient Israel into rebellion, is recorded as a warning to the people of God until the close of time. "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come."

We learn from the sacred word that the people of God are still in danger from the devices of their arch-enemy. Satan stands ready to aim his shafts at the unguarded soul, and he will lead astray all who will give heed to his deceptions. Many who imagine that they have a sincere zeal for the honor of God, have permitted Satan to control their minds, and are accomplishing his purposes. Few understand the terrible power of prejudice, of envy and jealousy, when once they take possession of the soul.

The congregation of Israel had seen the earth open and the leaders in rebellion go down into its depths. Here the Lord gave his people an opportunity to see and to feel the sinfulness of their course. He gave the deceived ones overwhelming evidence that they were wrong, and that his servant Moses was right, and they should have been led to heartfelt repentance and confession. But reason and judgment had become perverted. All the congregation were, to a greater or less degree, affected with the prevailing jealousy, surmisings, and hatred, against Moses, which had brought the displeasure of the Lord in a fearfully marked manner upon them. Yet our gracious God shows himself a God of justice and mercy. He made a distinction between the instigators—the leaders in rebellion—and those who had been led by them. He pitied the ignorance and folly of those who had been deceived.

God directed Moses to bid the congregation leave the tents of the men whom they had chosen in place of their Heaven-appointed leaders. Thus the very man whose destruction the people had premeditated was the instrument in the hands of

God of saving their lives upon that occasion. In obedience to the divine command Moses warned the people: "Depart, I pray you, from the tents of these wicked men." The whole congregation were in alarming danger of being also destroyed by the wrath of God in their sins; for they were sharers in the crimes of the men to whom they had given their sympathy, and with whom they had associated.

While Moses was entreating Israel to flee from the coming destruction, the divine vengeance might even then have been stayed, if the men who instigated the rebellion had repented and sought forgiveness of God. But Korah and his sympathizers stood boldly in their tents, in defiance of God's wrath. And yet some of this rebellious company were of the number who had been so recently honored of God, having been permitted to approach with Moses almost directly into the presence of the Most High, and behold his unsurpassed majesty. They had also seen Moses when he came down from the mount, his face resplendent with the glory of God, so that the people dared not approach him. But all this is now forgotten. They persist in their rebellion, and the wrath of God sweeps them from the earth, while the people flee in terror from the scene.

The hosts of Israel had an opportunity to pass the following night in reflection upon the fearful visitation of Heaven which they had witnessed. But though greatly terrified, they were not led to humble themselves before God in true repentance for their sinful course. They had been deeply influenced by the spirit of rebellion, and had been flattered by Korah and his company until they really believed themselves to be a very good people, and that they had been wronged and abused by Moses. If they should admit that Korah and his company were wrong and Moses righteous, then they would be compelled to receive as the word of God, the sentence that they must all die in the wilderness. They were not willing to submit to this, and they tried to believe that Moses had deceived them. They had fondly cherished the hope that a new order of things was about to be established, in which praise would be substituted for reproach, and peace for anxiety and conflict. The men who had perished had spoken pleasant words, and had manifested special interest and love for them, and the people had decided that Korah and his companions were good men, and that Moses had by some means been the cause of their destruction.

It is hardly possible for men to offer a greater insult to God than to despise and reject the instrumentalities he would use for their salvation. The Israelites had not only done this, but had purposed to put both Moses and Aaron to death. The multitude had fled from the tents of Korah, Dathan, and Abiram, through fear of destruction; but their rebellion was not cured. They were not in grief and despair because of their guilt. They felt not the effect of an awakened, convicted conscience because they had abused their most precious privileges, and sinned against light and knowledge.

The goodness and mercy of God was displayed in sparing this ungrateful people when his wrath was kindled against the leaders in rebellion. The congregation, who had permitted themselves to be deceived, were granted space for repentance. The long-suffering and mercy of God toward erring and rebellious Israel is recorded as evidence of his willingness to forgive the most grievous offenders, when they shall have a sense of their sin and return unto the Lord with repentance and humiliation.

Jesus, the Angel who went before the Hebrews in the wilderness, would save them from destruction. Forgiveness is lingering for them. It is possible for them to find pardon. The vengeance of God has come very near, and appealed to them to repent. A special, irresistible interference

from Heaven has arrested their presumptuous rebellion. Now, if they respond to the interposition of God's providence, they may be saved.

The repentance and humiliation of the congregation of Israel must be proportionate to their transgression. The signal manifestation of divine power has removed all uncertainty. They may have a knowledge of the true position and holy calling of Moses and Aaron if they will accept it. But their neglect of the evidences which God had given was fatal to them. They did not realize the importance of immediate action on their part to seek pardon of God for their grievous sins. That night of probation was not passed in repentance and confession of their sins, but in devising some way to resist the evidences which showed them to be the greatest of sinners. They still cherished their jealous hatred of the men of God's appointment. They strengthened themselves in their mad course of resisting the authority of Moses and Aaron. Satan was at hand to pervert their judgment and lead them blindfold to destruction.

The day before, all Israel had fled in alarm at the cry of the doomed sinners who went down into the pit, for they said, "Lest the earth swallow us up also." "But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." And in their indignation they were prepared to lay violent hands upon their faithful and self-sacrificing leaders.

Here we find a striking exhibition of the blindness that will compass human minds that turn from light and evidence. Here we see the strength of settled rebellion. Surely, the Hebrews had the most convincing evidence of God's displeasure at their course, in the destruction of the men who had deceived them. But they still stood forth boldly and defiantly, and accused Moses and Aaron of killing good and holy men. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

A manifestation of the divine glory appeared in the cloud above the tabernacle, and the angry throng were arrested in their mad, presumptuous course. A voice from the terrible glory speaks to Moses and Aaron in the same words which they were the day before commanded to address to the people. "Get you up from among this congregation, that I may consume them as in a moment."

Moses did not feel the guilt of sin, and hence he did not hasten away and leave the congregation to perish, as the people had fled from the tents of Korah and his company the day before. Moses lingered; for he could not consent to give up that vast multitude to be destroyed, although he knew that they deserved the wrath of God for their persistent rebellion.

He prostrates himself before God, because the people feel no necessity for humiliation. He mediates for them, because they feel no need of interceding in their own behalf. Moses here typifies Christ. In this terrible crisis, Moses manifests the true shepherd's interest for the flock of his care. He pleads that the wrath of an offended God may not utterly destroy the people of his choice. By his intercession he holds back the arm of vengeance, that a full end may not be made of disobedient, rebellious Israel.

Moses then directed Aaron to take his censer and make an atonement for the people, for the wrath of God had gone forth, and the plague had begun. Aaron stood with his censer, waving it before the Lord, while the intercessions of Moses ascended with the smoke of the incense. Moses dared not cease his entreaties. He took hold of the strength of the angel, as did Jacob in his wrestling, and like Jacob he prevailed. Aaron was standing between the living and the dead, when the gracious answer came, I have heard thy prayer, I will not consume utterly. Again the very men whom the congregation despised and

would have put to death, are the ones to plead in their behalf that the avenging sword of God might be sheathed, and sinful Israel spared. Yet their Heaven-daring presumption had not passed unpunished. Fourteen thousand dead bodies lay upon the earth, a terrible evidence of the judgment of God against murmuring and rebellion. The apostle plainly states that the experience of the Israelites in their travels has been recorded for the benefit of those upon whom the ends of the world are come. Our dangers are not less than those of the Hebrews, but greater. The people of God at the present day will be tempted to indulge envy, jealousy and murmuring, as did ancient Israel. There will ever be a spirit to rise up against the reproof of sins and wrongs. But the voice of reproof should not be hushed because of this. Those whom God has set apart as ministers of righteousness have solemn responsibilities laid upon them to reprove the sins of the people. Paul commanded Titus, "These things speak, and exhort, and rebuke with all authority. Let no man despise thee." There are ever those who will despise the one who dares to reprove sin. But when required, reproof must be given. Paul directs Titus to rebuke a certain class sharply, that they may be sound in the faith. And how shall the reproof be given? Let the apostle answer: "With all long-suffering and doctrine." The one at fault must be shown that his course is not in harmony with the word of God. But never should the wrongs of God's people be passed by indifferently. Those who faithfully discharge their unpleasant duties under a sense of their accountability to God, will receive his blessing.

The history of the Israelites presents before us the great danger of deception. Many have not a sense of the sinfulness of their own natures, nor of the grace of forgiveness. They do not wish to be disturbed. They have occasionally selfish fears, occasionally good purposes, some anxious thoughts and convictions. But they have not a depth of experience, because they are not riveted to the Eternal Rock. This class never see the necessity of reproof. Sin does not appear exceedingly sinful, for the reason that they are not walking in the light, as Christ is in the light.

The Hebrews were not willing to submit to the directions and restrictions of the Lord. They were restless under restraint. They desired to have their own way, to follow the leadings of their own mind, and be controlled by their own judgment. Could they have been left free to do this, there would have been no complaints of Moses.

God would have his people learn the precious lessons of humility and of willing obedience to his requirements. They will then be united in their purposes and motives, and will thus be brought into harmony of action. For this, Christ prayed in that last petition for his followers, offered before his crucifixion: "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us."

THE PARABLE OF THE RICH MAN AND LAZARUS.

BY ELDER W. H. LITTLEJOHN.

(Concluded.)

Nor can any objection be brought successfully against this system of tactics. Its fruits were good beyond parallel. Its conceptions and purpose were strictly honorable, and admissible to all. So common is it for men in discussion to resort to this style of argument, that it is fully recognized in all works on logic as legitimate in debate, and claims for itself a distinct department and name. Archbishop Whately defines it as follows: "The *argumentum ad hominem* is addressed to the peculiar circumstances, character, avowed opinions, or past conduct of the individual, and therefore has a reference to him only, and does not bear directly and absolutely on the real question, as the *argumentum ad rem* does. It appears, then (to speak rather more technically), that in the *argumentum ad hominem* the conclusion which actually is established, is not the *absolute* and *general* one in question, but *relative* and *particular*, viz., not that 'such and such is the fact,' but that *this man* is bound to admit it, in conformity to his principles of reasoning, or in consistency with his own conduct, situation, etc. Such a conclusion it is often both allowable and necessary to establish, in order to silence those who will not yield to fair general argument; or

to convince those whose weakness and prejudices would not allow them to assign to it its due weight. It is thus that our Lord on many occasions silences the cavils of the Jews."—*Elements of Logic*, pp. 170, 171.

Thus it appears that, as its name implies, it is an "argument to the man," i. e., the conclusion is one which he must accept, because regularly drawn from premises which he admits to be sound. The individual making the argument need not indorse the premises which he thus employs, but he must believe in the conclusion, having reached it from premises which he himself could approve. For example: Were a gentleman from South Carolina, and one from Massachusetts, discussing the propriety of legalizing dueling, the former affirming, and the latter denying, it would not be an unheard-of thing if the gentleman advocating the code of honor should declare his conviction that in some way God, or the fates, presides over such contests, so ordering that the result would prove the justice of the cause of the triumphing party. To meet this position upon strictly philosophical grounds would require time, and perhaps skill in debate. To avoid unnecessary delay, therefore, the Massachusetts man would look about him for some familiar illustration which would answer his purpose. He bethinks him of the great Rebellion. To his mind it was conceived in sin and brought forth in iniquity. Not so, however, to that of his friend. He has been in the habit of regarding it as a noble struggle for separate national existence. The Massachusetts gentleman, knowing this to be the case, says to him, So and so, your theory that the ends of justice are served by resort to violence when individuals have personal altercations, is not sound, as I think I can satisfy you in a moment's time. Going to war is simply dueling on a large scale. Now, you were a soldier in the army for the Southern Confederacy; the war for their independence was a failure; and, therefore, if you are right in your theory of dueling, you ought to accept the results of that war as conclusive proof that the South was wrong, and the North right. Would not such reasoning be final? You answer in the affirmative, and admit that the overthrow of the duelist was most complete.

But suppose that the Carolinian should still persist in his theory, offering as an objection to the logic of the New Englander that his illustration was not good, since he did not individually believe in the rectitude of the Southern cause? To this the Massachusetts man would reply, "I was trying to convince you, sir, and not myself, that the decisions of war are not always equitable, and therefore I selected an illustration to which you could not take exceptions. My personal opinions had been framed long before, upon historic facts and observations which were satisfactory to myself; now, therefore, before you can evade the deduction which I have made from the premises laid down, you must concede that those premises are incorrect." It may be true that in the hypothetical illustration furnished above, the result reached would have been more satisfactory, because more general in its effect, if the premises, as well as the conclusion drawn from them, had been thoroughly correct; but as the decision reached could, under other circumstances, be vindicated in the use of data to which there could have been no exceptions, the means employed were fully justifiable, and the brevity of the time required in the employment of such a stratagem in making an individual acknowledge an important fact, and renounce a dangerous error, was a consideration of sufficient weight to call for a resort to the method pursued.

With our Lord, however, the one object had in view was the confounding of the Pharisees,—a thing which could not have been accomplished so perfectly in the use of a deduction from premises which, though well taken in every particular, had never received the full sanction of their authority. It was important that their prestige with the people as spiritual teachers should be completely destroyed. In no way could this have been done so effectually as by confounding them before the multitude, without traveling outside of their own record to obtain the instruments with which to do the work. Nor can any better evidence be given in vindication of the wisdom of the method employed, than is found in the absence from the context of everything like a declaration of dissent from his haughty opponents, either from the deduction which he made, or the means employed in reaching the same. Christ

understood his men, and knew his opportunity. It was not the first time that he had employed the *argumentum ad hominem* to the confusion of those proud, self-sufficient teachers of the law, with whom consistency was more highly prized than truth. How successfully, for example, did he use it when they sought to condemn him for healing on the Sabbath day. Why, said he, "Doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" Luke 13:15, 16. Again, on a subsequent occasion: "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer him again to these things." Luke 14:5, 6.

In these cases, as in many more which might be cited, it will be perceived that Christ does not stop to elaborate an argument to prove that the ox or the ass could properly be watered, or taken from the pit, on holy time; but he takes the short cut to the objective point in view, by appealing to those practices which they admitted to be correct, and then draws the conclusion therefrom that they, judged by their own opinions and usages, fully justified all that he had done. Just as, in the case of the rich man and Lazarus, he reasoned that they, by admitting that it was possible for the former to go to hell, and the latter to Abraham's bosom, had completely stultified themselves by holding one set of doctrines utterly irreconcilable with another in which they also believed. If, however, we would find another instance of the use by the Saviour of the *argumentum ad hominem* under circumstances more nearly like those attending the giving of the parable of the rich man and Lazarus, it will be obtained from reading the account given of the interview between the Lord and certain individuals in regard to the casting out of devils by him, wherein they charged that he had accomplished it through the agency of Beelzebub. Replying to them, he said, "If I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Matt. 12:27, 28.

Here, again, was a successful effort to put his adversaries on the defensive. He does not try to prove by independent argument that the power by which he worked was from Heaven, but he appeals directly, and in brief, to that which their own children were doing according to their belief. Now, he says in substance, if they do the same work which I am doing, the presumption is that they do it in the use of the same instrumentalities. If, therefore, I am the tool of the devil, they must also be the same. This logic was, of course, unanswerable. But the feature of it to which we wish to call attention especially, is the fact that—for his then present purpose—he seemed to accept, or at least to employ without disputing the same, their profession that members of their party were really successful in exorcising evil spirits.

But right here it is submitted that it must be a matter of extreme doubt whether the children, or partisans, of those confronting our Lord—wicked, bigoted, and backslidden as they were—were actually able to expel demons under any circumstances. But if this doubt be justified, then we are furnished with a case precisely in point with the one found in the sixteenth chapter of Luke. The only objection which could be made to the exegesis of that portion of the Scriptures which has been presented in this article, would be raised against the hypothesis that Christ accepted, for the time being, as correct, the pharisaic notions in regard to hades. But in the case before us, the same thing, in effect, occurs unmistakably in the use of the *argumentum ad hominem* against his vilifiers, if, indeed, as we have supposed, he did, for the purpose of their confusion, employ their convictions in regard to the ability of their children to relieve the unfortunate victims of diabolic possession, when, in fact, they were wholly incapable of working such a deliverance.

But enough. It is now time that this article should be brought to a close. It has been the earnest effort of the writer, in presenting the exegesis which it contains, to free himself from the spirit of partisanship, allowing only such considerations to be presented as were thought to be

really pertinent to the issue, and of a nature to commend themselves to candid examination from individuals on either side of the prolonged controversy concerning the state of the dead. For this reason, also, he has endeavored to say what he had to say in this communication without making his own private opinions concerning the intermediate state at all prominent. In fact, it is thought that both the believer and the disbeliever in the natural immortality of man, might unite in approving the exposition herein given of the parable of the rich man and Lazarus. To be sure, the former could not thereafter claim to draw from it any support for his own peculiar tenet, but he might insist that outside of the parable he could find in the Scriptures something which would justify his theory of the future life. Be that as it may, however, it has seemed to us that the system of intrepitiation herein offered is both natural and truthful, and that it at once removes all the difficulties attending the construction generally placed upon that portion of the sacred word which we have had under consideration, leaving it free from all indorsement of Pharisaic errors, and inculcating the grand and simple truth that the poorest and weakest of men, destitute though he may be of food and raiment, covered with sores and dependent upon charity for his daily bread, may, nevertheless, be highly esteemed in Heaven; while at the same time those who are arrayed in fine apparel and fare sumptuously every day, may, after all, be subjects of the divine wrath.

WHOLE-SOULED RELIGION.

SATAN is a shrewd strategist. His policy is to divide and conquer. All he asks of the sinner is to give him room enough to pitch his tent inside of the walls, and to occupy a part of the heart's territory. He has no objections to a man's going to church for an hour or two on the Sabbath, and reading a chapter in the Bible occasionally, and even having a serious thought once in a while. As long as Christ does not get the whole heart, he is quite satisfied that ultimately it will be all his own. In the fabled race for the crown, the golden apples of the Hesperides tossed down upon the course diverted the attention of the combatants, and he who stooped to grasp an apple lost the prize. Satan keeps tossing his glittering allurements upon life's highway; if he can keep the soul from "pressing towards the prize of the high calling in Christ Jesus," he counts that soul sure for hell.

Christ, on the other hand, demands the *whole heart*. "No man can serve two masters." "He that is not for me is against me." How sharply and clearly he cuts the dividing line. It is death to all compromise. "Whoso would be my disciple let him leave all and follow me. He that taketh not his cross and followeth after me is not worthy of me." This demand of the Lord for the complete lordship of the heart runs through the whole Bible. The chief commandment is, "Thou shalt love the Lord thy God with all thy heart, and all thy might, and all thy mind and strength." One of the richest promises in God's check-book for us to fill up "on demand," is this one, "Ye shall seek me and find me when ye search for me with all the heart."

The model characters in the Bible are the whole-souled Christians. Caleb is one of these; for it is written of him that "he followed the Lord faithfully," and in another passage it reads, "he followed me *wholly*." While the half-hearted and the cowards perished in the wilderness, loyal old Caleb survived to possess his fruitful acres in full sight of the vineyards of Esheol. Hezekiah is another of these splendid characters whose entire reign was an unbroken line of holy achievements. His very name signifies "strength of Jehovah." The secret of his success is given in one golden line, "he did it with all his heart, and prospered." Daniel, the uncompromising hero of Babylon, belongs to this same company of choice spirits.

These are the type-men for our times. What we want to make our churches vigorous and successful is not the pine-shaving piety that blazes up only during the brief periods of revival excitements, but the solid anthracite that is always glowing at a red heat, with "patient continuance in well-doing." We want the full following of Christ with the whole heart, for the whole time, and for the whole life. This requires a thorough regeneration at the start. Half-way converts

make half-way Christians. Mr. Finney always urged anxious inquirers to dig deep and build solidly upon Christ as their bed-rock. Unless the conversion is radical and thorough, unless the submission of the soul to Jesus is unreserved and complete, there will be half-heartedness and halting to the end. We do not wonder that some professors complain that they "do not enjoy their religion," for they have so little to enjoy. Instead of being filled with the fullness of God, they never had more than a pint measure at the outset, and the scanty supply soon ran dry.

My friend, the reason you are not a Christian is that you are not willing to give Christ your whole heart. A fragment of your thoughts and affections, a few hours on Sabbath, an occasional good resolution, you are offering to him in return for an eternal Heaven. You keep back your heart. He asks everything. You refuse it. And in your eternity of dark despair you will discover that you have lost everything, and forever!—*Rev. Theo. L. Cuyler, in Christian Weekly.*

STRAY THOUGHTS.

"THE thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there anything whereof it may be said, See, this is new? it hath been already of old time, which was before us."

The sentiment here expressed by Solomon is true in Christian experience, which is much the same over and over. The circumstances of life are calculated to develop the traits of character which men possess. Notwithstanding this "there is no remembrance of former things."

Men do not learn as they might from the events of the past. Under all circumstances the same fruit will be manifest in a true Christian. A man possessing the true missionary spirit in the nineteenth century will bear the same fruit as did devoted men in the seventeenth century. In the experience of the true followers of Christ in ages past we have revealed to us the history of the people living at the present time; and in this history we have a rich and costly legacy. The past is thus spread out before us, and as in an open book we may trace the leadings of God's providence, his dispensations, his overruling power, and in the language of Holy Writ, "see the end of the Lord; that the Lord is very pitiful and of tender mercy." It is here also that we may find practical and forcible illustrations of those noble, elevating traits of character, of that self-sacrifice and humility, which ever have, and ever will, meet the approval of Heaven. Here, also, in all their unmasked ugliness we may see pride, self-arrogance and selfishness, and behold their legitimate fruits.

The principles of God's government, those upon which all his dealings with mankind are based, have ever remained unchanged. Underlying the outward ever changing circumstances are the same great fundamental truths. Short-sighted humanity, blinded by the god of this world, fails to comprehend these truths, hence one age, one generation after another is led to commit the same errors which have repeatedly proved the bane of their predecessors. Their criminal blindness and oversight led the Jews to crucify the Saviour, and the successors of the true apostolic church to become the very personification of cruelty and wickedness in putting to death the people of God. To this same cause also may be traced the divided and confused condition of the Christian world at the present time. And still blindly rushes the multitude on, the same as though the experiment had never been tried, and thousands had not fallen over this rock of stumbling and offense. God would have us learn of the past and fly from dangers to come, and thus be saved in the kingdom of God.

M. L. HUNTLEY.

THE LILY POINT.

WHILE watering my garden yesterday, I noticed a large calla leaf bent almost to breaking. It was one of the outside leaves of the plant; and as I thought it could well be spared, rather than take the trouble of placing a support till time should heal the bruise, I cut it off.

My chagrin was great indeed, when I discovered that I had cut off the point of a lily, just forcing itself up through the stem of the leaf. I had not dreamed of this, as the plant had already done its usual work, and supplied me with lovely flowers. For a time I felt almost inconsolable, reproaching

myself for my rash and careless use of the knife.

Very soon a sweet lesson came to me through my mistake—who shall say it was not from Him who is the great Teacher of his people? "Who teacheth like God?" The lesson was so profitable to me that I would fain try to help others to learn it.

How often in life come trials that are hard to be borne; burdens, perplexities, and anxieties, that even though we are of those who would "press toward the mark for the prize of the high calling of God in Christ Jesus," hinder us in the way; and sometimes seem to raise a veil, almost a wall, between our souls and God?

We mourn over this, and are troubled greatly because of it; and we think, "If only this disturbing cause were taken away from my life; if this annoyance that frets me, and drags my spirit down from heaven where I would rise, could be removed; ah, then I should grow in grace, peace would be my portion, and I should go on more rapidly and surely in the Christian life."

But our God and Father appoints *every step* of our way. He sometimes "leads us by ways that we have not known" or desired. He sends trial, plants thorns, lays burdens upon us, for which we cannot see the reason.

But, by and by, he will show us that this very trial, or perplexity, or burden, which we would fain cut off and cast from us, has enfolded a blessing which will, if we endure chastening, expand into a joy and peace which shall fill our lives. The blessed "afterward it yieldeth."

Let God's way be our way. And let us not, by running away from the trials he sends (forgetting that "even Christ pleased not himself"), cut off, like my poor lily, "the peaceable fruit of righteousness" enfolded in the trial—"the trial of our faith, which is much more precious than of gold that perisheth," and which shall be "found unto praise, and honor, and glory, at the appearing of Jesus Christ."—*Christian Intelligencer.*

TRUTH TEMPERED BY LOVE.

THERE is always truth enough in the world, but it is merciless truth. Men are quick enough to see the faults and sins of their neighbor. If truth is merely fault-finding, then there is plenty of it everywhere. No man ever commits a sin but some one sees it and points it out. But the truth which has no love mixed with it has the effect of error. It is the nature of truth to convince; it is the province of truth to convert—to make people see what they ought to be and do, and what they can become. It is the lever to lift them to a higher plane, to awaken the purpose of going up, to give new aim and aspiration to the spirit. But cold, hard truth never convinces, it only provokes. It drives men away. It hardens them instead of converting them. It seems to me like injustice, cruelly wrong. Truth without love has therefore, virtually, the effect of falsehood.

It is both honorable and profitable to do solid, honest work. This is true of temporal as well as spiritual work. If a boy's business is to black boots, let him do it well. If a girl's business is to wash dishes, let her wash them clean and not break them. If the work of a moment is to sing a spiritual song, let it be done heartily; if to speak a word of counsel or warning, let it be spoken bravely and lovingly. We shall not do everything right until we do it "as unto the Lord." Who would dare to slight his work, or to act from unworthy motives, under a clear sense of the divine inspection? Dear readers, never lose sight of this great truth: "Thou God seest me." "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."—*Evangelical Messenger.*

"WHAT awful weather!" says one, with a snarl in his voice. "Terrible!" says another, "rain, snow, or blow all the time, and I don't see as we shall have summer or anything else! What do they mean? They would doubtless be shocked if they but for a moment considered that they found fault with an all-wise Providence. If half the breath spent in weather-growling was employed in finding fault with and correcting our own shortcomings we fancy that very soon we would not entertain the least disposition to fault-finding. Try it; and every time you feel inclined to growl at that which you cannot control, commence a tirade against your disagreeable temper. Depend upon it, it will prove a sure cure."

WHICH DAY DO YOU KEEP? AND WHY?

NEARLY all professing Christians observe some day as a Sabbath unto the Lord. Some keep the day which God appointed; but most, doubtless conscientiously, rest on Sunday. Well, it is presumed that all who read this are interested to know which day is the right one to keep; for certainly there cannot be two Sabbaths, and so we will present a few facts about Sabbath and Sunday. Will you look at them carefully? Take your Bibles and examine the texts of Scripture quoted. Here are the facts referred to:—

FACTS ABOUT THE SABBATH.

God made the Sabbath at creation. Gen. 2 : 2, 3; Ex. 20 : 11.

It was observed before the law was given on Sinai. Ex. 16 : 23-30.

The command to observe it is associated with nine moral precepts, which are binding upon all men during all time. It is placed in the bosom of the unchangeable law. Ex. 20 : 8-11.

It is a sign between God and his people. Ex. 31 : 17; Eze. 20 : 20.

Wrath came upon ancient Israel for breaking the Sabbath. Neh. 13 : 15-18.

If the Sabbath had been kept, Jerusalem would not have been destroyed. Jer. 17 : 24, 25.

Prophecy foretells a reform on the Sabbath. Isa. 58 : 12-14.

The Sabbath will exist in the new earth. Isa. 66.

Christ observed the Sabbath. Mark 1 : 21.

He called himself its Lord. Mark 2 : 28.

It was his "custom" to preach on that day. Luke 4.

The disciples "rested" on the Sabbath while Christ was lying in the grave. Luke 23 : 56.

Matthew, Mark, and Luke, who wrote after the crucifixion and resurrection of Christ, spoke familiarly of the Sabbath as an existing institution. Matt. 24 : 20; 28 : 1; Mark 16 : 1; Luke 23 : 56.

It was Paul's "manner" to make the Sabbath a preaching day. Acts 17 : 2.

The "Gentile" believers also observed the Sabbath. Acts 13 : 42, 44.

Paul preached by a "river side," where there was no synagogue, on the Sabbath. Acts 16 : 13.

He reasoned in the synagogue at Corinth "every Sabbath." Acts 18 : 4.

He continued there a year and six months (78 Sabbaths), "teaching the word of God." Acts 18 : 11.

Finally, in the last mention of it in the Bible, it is called "the Lord's day." Rev. 1 : 10. (Compare this text with Ex. 20 : 10; Isa. 58 : 13; Mark 2 : 28.)

FACTS ABOUT THE FIRST DAY OF THE WEEK, OR SUNDAY.

Christ rose from the dead on that day. Mark 16 : 9; Matt. 28 : 1; Mark 16 : 2; John 20 : 1. (But he *did not* say that it was therefore the Sabbath.)

The women brought spices to the grave of the Saviour on that day. Luke 24 : 1. (Which they *would not* do on the Sabbath. See Luke 23 : 56.)

Christ appeared to his disciples on that day, the doors being shut *for fear of the Jews*. John 20 : 19. (They were not assembled to keep the Sabbath, but had closed the doors for personal safety.)

Paul *once* preached on the evening of the first day, Acts 20 : 4, corresponding with our Saturday night. (But the next morning, answering to our Sunday morning, he continued his journey toward JERUSALEM, *nine hundred miles distant!*)

The Corinthians were commanded to lay by a "collection for the saints" on the first day. 1 Cor. 16 : 2. (This might be money or goods. It was not a *public* donation, but a *private* setting apart.)

The foregoing, dear reader, are ALL the texts which speak of the "first day of the week." There are just *eight* of them. But what do they prove? Nothing at all in favor of Sunday. Carefully examined they prove *the reverse*.

The Bible tells us that "sin is the transgression of the law." 1 John 3 : 4. But *what law* do we "transgress" when we work on Sunday? If the reader will find a text which says, "Thou shalt do no work on the first day of the week," or "Remember Sunday to keep it holy," or its equivalent, then will his Sunday observance, in place of God's Sabbath, stand the test of the *Judgment*; otherwise it will not. Will you consider this point?

The Saviour says, "Blessed are they that do

His [*i. e.*, God the Father's ten] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22 : 14. But *where* is that commandment that speaks about Sunday? It is *not* in the Bible, but it *is* in the Roman Catholic catechisms. Read your Bibles through a hundred times with reference to this subject, and you will each time become more and more convinced of the truthfulness of the following notable facts:—

1. There is no divine command for Sunday observance.

2. There is not the least hint of a Sunday institution.

3. Christ never changed God's Sabbath to Sunday.

4. He never observed Sunday as the Sabbath.

5. The apostles never kept Sunday for the Sabbath.

6. There is no prophecy that Sunday would ever take the place of the Sabbath.

7. The word Sunday never occurs in the Bible.

8. Neither God, Christ, angels, nor inspired men, have ever said one word in favor of Sunday as a holy day.

These are the facts in the case in regard to the Sabbath and Sunday, and it is hoped the reader will search the Bible to see whether these things are so. (See Acts 17 : 11.) Again let me inquire, WHICH day do you keep? and WHY?

G. W. A.

IS YOUR HEART RIGHT?

"It makes no difference what I believe if my heart is right," and "God will never condemn a man for his honest opinions," are expressions that we frequently hear from individuals when certain truths of God's word are presented to them. Many seem to think that they can thus screen themselves from the necessity of obeying God's law. It is usually a last resort, and nothing could be more fallacious. It is true that God will not condemn a man merely for his opinions, for the Judgment tries men's characters; and those will be condemned who have "done evil." Jno. 5 : 29. Neither will a man be saved for his opinions, for it is only those who "do his commandments" who are blessed with a right to the tree of life. Rev. 22 : 14. "For not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. 2 : 13. It is "every work" and not every opinion that shall be brought into Judgment, and the standard by which these works are to be judged is not an individual standard, but the commandments of God. Eccl. 12 : 13, 14.

But how are we to know that our hearts are right? Are we ourselves the proper judges? What says the Bible? "The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart." Jer. 17 : 9, 10. Thus we see that if we judge ourselves by any standard of our own we shall fall into error; but God sees the heart, and cannot be deceived. His standard is his holy law, Jas. 2 : 8-12; Rom. 2 : 12. It is evident, therefore, that a man's heart is right when it leads him to do the things contained in God's law; but if he finds himself unwilling to obey any portion of that law, he may be sure that his heart is not right, but is sinful. Paul says, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." And "to be carnally minded is death." Rom. 8 : 6, 7. The man whose heart is right will not find the requirements of God irksome, but will be ready to exclaim with David, "O how love I thy law! it is my meditation all the day." Ps. 119 : 97. It is dangerous to try to excuse ourselves from keeping any of God's commandments. God will not excuse us. "To him that knoweth to do good, and doeth it not, to him it is sin." Jas. 4 : 17. The feelings and consciences of men unenlightened by the word of God are a very unsafe guide. The only safe way is to follow God's word. "The entrance of thy words giveth light; it giveth understanding unto the simple." Ps. 119 : 130.

Reader, are you *sure* that your heart is right? E. J. WAGGONER.

WATER THE ROOTS.

ONE sweetly says, "In a window, this summer, there was a flower-pot containing a plant whose use it was to be odorous and beautiful. The leaves were just beginning to curl up. I poured a cup of water into the saucer in which the flower-pot stood, and a child looking on asked, 'Why

did you not rather pour water on the leaves?' It was a child that asked, and I explained the reason; adding, that when God would bring beauty and fragrance and healthfulness into our lives, he waters us at the roots."

It is even so; and yet how many there are just like that child. The leaf is everything to them, the root nothing. "Why dwell so much on the love of Christ," they say, "and on faith in him, and on the atonement, and conversion, and the other doctrines of grace, when, after all, it is better morality we need, and better living and acting?" They forget that there is nothing more practical for all kinds of true work than letting the love of Christ "get in about the roots of our being."—*Record and Evangelist*.

ANSWER OF A GOOD CONSCIENCE.

"THE like figure whereunto even baptism doth also now save us [not the putting away of the filth of the flesh, but the answer of a good conscience toward God], by the resurrection of Jesus Christ." 1 Peter 3 : 21.

We hear one say, "I was sprinkled in infancy, and that answers my conscience;" and another, "I was baptized by affusion, and that answers my conscience." It may perhaps be well to inquire how you know that you have a *good* conscience, for we read of some whose "mind and conscience is defiled;" also we read of an "evil conscience," which needs to be "purged from dead works," in order to serve the living God; and we are exhorted to hold "faith and a good conscience; which some having put away, concerning faith have made shipwreck;" and we are warned of some who have their "conscience seared with a hot iron." Then the conscience needs to be brought to some test; and what is a better test by which to try it than the word of God? Some disobey the word, because they can do so and their conscience not condemn them. These test the word by their conscience. It were better for such not to have the word. It is of no use to them; and, besides that, it will condemn them in the last day. But when we are willing to do our duty just as it is revealed in the word, then we may trust, with the apostle, that "we have a good conscience, in all things willing to live honestly."

But what do you understand by the answer of a good conscience? You say sprinkling answers your conscience; and, from this form of expression, I take your meaning to be that it *satisfied the demand* of your conscience, *i. e.*, your conscience asks no more. But it is possible that the phrase, "answer of a good conscience," in the text may not refer to what our conscience requires or demands, but to the answer, the response, or the reply that our conscience makes to what the Lord requires. Baptism is not the putting away of the filth of the flesh—not the washing of our bodies from dust and filth—but it is the reply of a good conscience to the Lord's requirement. To illustrate the answer of a good conscience I quote a passage from David: "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek."

The text calls baptism a "figure" and says that it "saves us by the resurrection of Jesus Christ." As a figure, then, it seems necessary that it should represent his resurrection and exhibit our faith in that great fact of the gospel. Hence Paul says, "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Baptism is an emblem of the burial and resurrection of Christ. The sinner, by repentance, becomes dead to sin, to live no longer in them; he is buried or planted in the likeness of Christ's death, and raised up again from the watery grave, as a sign of his faith that Christ died and rose again, and that his saints shall be raised in like manner at his coming.

Does the putting of a drop of water on the forehead of an infant or an adult bear any resemblance to a burial and a resurrection? Is it being planted or buried in the likeness of his death? This is what the Lord Jesus, in the gospel, requires; and he set us the example by being buried in the waters of Jordan, as it is generally admitted. The answer of a good conscience to this requirement is, "Amen; I will do it; I will

be buried as my Lord was; and thus show my faith in the great facts and promises of the gospel."

A good conscience answers thus; and does not seek for some substitute, that will, as they say, "answer my conscience." R. F. COTTRELL.

"LOVEST THOU ME?"

O BROTHERS and sisters, growing old,
Do you remember the time
When your soul was strong and your heart was bold,
And your love was in its prime?

When you scaled the mountain of God in prayer,
And you carried the victor's palm,
Till your praise rang out on the holy air,
And your life was one sweet psalm?

When every vision of earth seemed fled,
And grace did your being enthrall,
And passion, and pride, and sin were dead,
And the Saviour was all in all?

How the might of your loyal prayers prevailed
Till the dark one strove in vain;
And the King of Glory removed the veil,
And our Eden appeared again!

You said you would no more the Spirit grieve,
But keep the end in view;
You said you would never the Saviour leave,
And vowed to prove faithful and true.

Have you turned your back on the Crucified?
Have you flung his cross at your feet?
Can you bear, with a heart all cold and dead,
That searching eye to meet?

Come back to the loving Lord once more,
Come home to his faithful arms;
Thy cup of bliss shall again run o'er,
And the world will lose its charms.

See! the golden doors on their hinges bright
Roll back, and far within
The angels wait, in their robes of light,
And they cry, "Come in, come in!"

—D. T. Taylor, in Bible Banner.

THE AGED PENITENT.

HE was seventy years of age when we knew him. The neighbors said that he was wealthy—extremely wealthy; and such was the fact. He generally went by the familiar name of Sammy B—, but his business letters came to the post-office directed, "Samuel B—, Esq." If you were to drive in any direction for miles from his dwelling, accompanied by an old inhabitant of the town, he would say to you, as you asked who was the owner of the farms you passed, "That belongs to Sammy B—," and "that belongs to Sammy B—," until you began to wonder how much land Sammy B— owned throughout the country. And this was besides mortgages, large sums in savings-banks, and other securities.

But the time came when Sammy B— felt that he could not keep his possessions much longer, and he sent for us that he might learn how to secure more enduring riches. He had been a great toiler. So devoted had he been to his meadows and broad acres that, when health failed him, and his limbs refused to sustain the old body, he was known to get upon a load of hay, and, upon his knees, pitch it into the barn. Now his strength was gone, and he knew it, and gave up all work, and was disposed to employ his energies in a more spiritual way. We had a long and interesting conversation with him, explained the plan of salvation, and together we knelt in prayer. As we parted, the question was asked, "Can you trust in Jesus?"

"There is something in the way," was the answer given in a tone of great sorrow. After a few days we called again, and urged him to give himself up completely to the Saviour.

"I do so," he replied most emphatically. "Can you not, then, believe in him, and trust that he receives and blesses you?"

"There is something in the way," he replied in the same tone of sadness. Soon we learned from the neighbors that he was most intensely anxious to obtain salvation, and had gone so far as to spend a whole day in his orchard engaged in prayer. But as we visited him again and again, we found no hope arising in his heart, and received the same reply, "There is something in the way," spoken in the most mournful accents.

Surprised at the ill-success of our well-meant efforts, we inquired into the history of his life. We learned that when he was a young man and first married, and living about a mile from the church, he had been in the habit of attending it with his wife, and had had some serious impressions. But he had suddenly ceased to appear

among the people of God, and when asked the reason, replied, "I am now commencing life, and I propose to use all my energies in securing a competence for myself and family. When I have done that, then I will go to church and attend to religion."

He continued to live in the same spot all his days, but never, after that remark, was seen in God's sanctuary. When, perhaps, in his old age, at the time we knew him, he might have wished to be there, he was too infirm to go. He never, as far as we knew, paid anything toward the support of the gospel. No religious paper ever entered his door that he paid for. He had made his choice. He had obtained what he labored for, and was now proposing to carry out the rest of his plan, by securing the heavenly riches he had turned away from when he was a young man. But they did not seem to be within his reach. He had fixed upon his own time for God to bless him, and it did not appear to be God's time. He had had the presumption to say to the great Being who rules the universe, "Stand thou aside until I am ready." Now fear and trembling had taken hold of him. His earnest prayers seemed all in vain.

"I pray, and I pray," said he to me, "but I get no answer—no comfort."

The old man continued gradually to fail in health until he was confined to his bed. We visited him frequently, and urged him, with all the earnestness and power we possessed, to commit himself to the Saviour and trust in him, but received the invariable answer, and it was the last sentence we recollect to have heard him speak: "There is something in the way." And he died without seeming to gain one ray of hope. How true it is that, if we postpone the day of salvation, the time may come when God will let us alone, as it was said of Ephraim; and when "He shall laugh at our calamity and mock when our fear cometh!"—Selected.

IS IT JEWISH?

THE seventh day of the week is the Jewish Sabbath, just as much as, and no more than, the Bible account of creation is a Jewish record, as the books of Moses are Jewish books. It is the Jewish Sabbath just as much as, and no more than, Moses, Joshua, and Samuel were Jewish prophets and law-givers, as David was a Jewish psalmist, as Isaiah, Jeremiah, and other ancient prophets were Jewish prophets, as Jesus Christ was the Jewish Saviour, and the twelve apostles Jewish apostles. In short the seventh day of the week is the Jewish Sabbath just as much as the Scriptures of the Old and New Testaments are the Jewish Bible, or as Jehovah (or the God revealed in the Bible) is the Jewish God. Its institution, observance, perpetuation, and handing down to the present time, is the memorial and monument of the creation, and giving of the divine law, which the whole Christian world should tenaciously hold on to as the most precious testimony to the reality of the divine record. The strong tendency of the times is for all these things to lose their hold upon the memory and consideration of the world, and to be merged, obscured, and forgotten, in the general inundation of material progress, prosperity, and change. Let Christians beware that they do not aid this materialistic and atheistic tendency.

Sunday observance, on the other hand, is a memorial or monument of the heathen worship of the sun. It prevailed long before the Christian era. It was brought into the Christian church by the pagan converts. Some twenty-five or thirty years since there was a reward offered through the New York papers of 500 dollars for a single precept in the Bible in favor of the first day of the week as a Sabbath—500 dollars for a single instance where Christ or the apostles called the first day of the week a Sabbath, and 500 dollars for a single example of their ever having observed the first day of the week as a Sabbath. No one ever came forward to claim the reward. —W. B. Maxson in Sabbath Recorder.

DEATH OF GEN. MYER.

A NOTABLE man has died. Gen. Myer was the father of the signal service which is now so beneficial to the country, and especially to commerce. His reports of the probabilities of the weather won for him the title of "Old Probabilities." But all are ready to accord to him the honor he so

faithfully won. The following synopsis of his service as given in the *Advance* will be appreciated for the incident which gave rise to one of P. P. Bliss' most popular pieces:—

"The death of Gen. Albert J. Myer, chief signal officer of the United States, at Buffalo last Wednesday, brings to notice his valuable services to the country. He had passed from the position of Assistant Surgeon of the Army into the signal service just before the breaking out of the Rebellion. As signal officer on Gen. Butler's staff at Fortress Monroe he saw his first active duty of the war. Afterward he became the chief signal officer to McClellan, and in 1862 was put at the head of the Bureau at Washington. The efficiency of the corps and the important practical services rendered in the field are attributed largely to the energy of its chief. At first both officers and soldiers used to ridicule the flag-waving on the hill-tops and from the high trees. But in the Atlanta and Savannah campaigns of Sherman, where detached mountains were accessible, overlooking vast stretches of country, it was soon found that the information gained by means of signals of the movements of the enemy and the celerity in sending orders and messages to distant points, made the operations of the Signal Corps as important as those of any department of the Army. One of the most remarkable feats was the receiving of messages by Sherman on Kennesaw Mountain from a beleagured garrison at Altoona Pass and the transmission of orders some fifteen miles over the heads of the Rebel Army. By this means re-inforcements were ordered up and the garrison and valuable stores were saved, which could have been done in no other way. The writer of this stood near Gen. Sherman when the message came, by use of signal flags and field telescopes, that Gen. Corse, the commanding officer at Altoona, was wounded in the head, and Col. Tourtelotte, the second in command, severely in the leg. Gen. Sherman signaled to hold on and he would soon bring relief. Gen. Corse replied that he was determined to hold out, and he did so. Upon this incident related by Maj. Whittle, P. P. Bliss founded his well-known Sunday-school song, "Hold the Fort." And very fittingly Gen. Myer's brevet as Brigadier-General made mention of the date of this remarkable service of his corps—October 5, 1864,—as an achievement worthy of commemoration, and the credit of which he was entitled to share."

TRUE CHRISTIAN LIFE.

DID a holy life consist of one or two noble deeds—some signal specimens of doing, or enduring, or suffering—we might account for the failure, or reckon it small dishonor to turn back in such a conflict. But a holy life is made up of small things. It is the little things of the hour, and not the great things of the age, that fill up a life like that of Paul or John, like that of Rutherford, or Brainerd, or Martyn. Little words, not eloquent speeches nor sermons; little deeds, not miracles, nor battles, nor one great heroic act or mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloah, "that go softly" in their meek mission of refreshment, not the waters of torrent, noise and force, are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudencies, little foibles, little indulgencies of self and of the flesh, little acts of indolence or indecision, or slovenliness or cowardice, little equivocations or aberrations from high integrity, little touches of shabbiness and meanness, little bits of covetousness and penuriousness, little exhibitions of worldliness and gayety, little indifferences to the feelings or wishes of others, outbreaks of temper, or crossness, selfishness, or vanity; the avoidance of such little things as these goes far to make up at least the negative beauty of holy life. And then attention to the little duties of the day and hour, in public transactions, or private dealings, or family arrangements; to little works, and looks, and tones; little benevolences, or forbearances or tendernesses; little self-denials, and self-restraints, and self-forgetfulness; little plans of kindness and thoughtful consideration for others; to punctuality, and method, and true aim, in the ordering of each day,—these are the active developments of holy life, the rich and divine mosaics of which it is composed.—Dr. Bonar.

The Signs of the Times.

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

JAMES WHITE,
J. N. ANDREWS,
URLAH SMITH, } EDITORS.

J. H. WAGGONER, RESIDENT EDITOR.

OAKLAND, CAL., FIFTH-DAY, SEPT. 16, 1880.

THE SABBATH IN THE SENATE OF FRANCE.

THE Senate of France some time since considered the propriety of changing the laws relating to Sunday. An eminent Senator, M. Barthelemy Saint Hilaire, has taken this occasion to avow his faith that Saturday, and not Sunday, is the day which men ought to observe, if the Bible is allowed to settle the question. We take his remarks from *Le Christianism au 19e Siècle*, of the 11th of June, 1880. He speaks as follows:—

"For what reason has the Sabbath day become in the Christian church the Sunday? I have sought in vain in the documents of the highest authority, viz., in the catechism of the Council of Trent, and also that of Montpellier, and of Meaux written by the great Bossuet, the motives which could have determined the church to make this change; I have not found them. It is indeed very difficult to explain a thing that is the result of a kind of tradition. It is likely that Christians, in order to distinguish themselves from the Jews, who made their rest-day the Sabbath, that is to say, Saturday, have taken another day—Sunday. . . . I say that, though you think you obey a divine commandment deposited in books sacred for you, and at least considered as worthy of profound reverence in the sight of all intelligent men, and of all philosophers, it is not the commandment of God that you observe or profess to observe."

It is certainly a matter of deep interest to us that so eminent a man in a place so conspicuous as the Senate of France should call attention to the fact that the Sabbath is not the first day of the week, but the last one. It ought to be enough that the Bible has said this; but inasmuch as tradition has been able to hide this plain truth of the Bible, we are grateful that this distinguished gentleman has spoken the truth with such frankness. J. N. A.

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER THIRTY-TWO.

THE 1290 AND 1335 DAYS (CONCLUDED).

FROM the time that the daily shall be taken away, and the abomination that maketh desolate set up there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days. With the facts before us that the daily is Paganism, that the abomination that maketh desolate is the Papacy, that there was a change from the former to the latter in the Roman power, and by the authority of State, we have but to inquire further when this took place in a manner to fulfill the prophecy; for if we can ascertain this, we have the starting point from which the prophetic periods in the text before us are to be dated. Therefore,

3. When did the event referred to in the prophecy take place? Let it be observed, the question here is not, when were the saints given into the hands of the Papacy, but when had the change of religion from Paganism to Papacy been so far effected as to make the latter the undisputed national religion, and place it in a condition to start upon its career. This, like all other great revolutions, was not the work of a moment. Its incipient workings were manifest long before. Paul said that even in his day the mystery of iniquity, the "abomination that maketh desolate," which was to develop the Man of Sin was already at work. And it is in the light of this scripture that we must understand our Lord's words in Matt. 24:15, concerning the abomination of desolation, where he makes evident reference to Dan. 9:27. For although Paganism had not given place to the Papacy in the year 70, when Jerusalem was destroyed by the Romans, we do understand that the power which then appeared modified somewhat in name and form, was the very power that should, as the abomination of desolation, wear out the saints and desolate the church of the Most High.

Up to the time of the conversion of Clovis, king of

France, which took place in 496, the French and other nations of Western Rome were pagan; but subsequent to that event the efforts to convert idolaters to Christ were crowned with great success. It is said that the conversion of Clovis gave rise to the custom of addressing the French monarch with the titles of *Most Christian Majesty* and *Eldesl Son of the Church*.* "Between that time and A. D. 508 by 'alliances,' 'capitulations' and conquests, 'the Arporici,' the 'Roman garrisons in the west,' Brittany, the Burgundians and the Visigoths, were brought into subjection."†

"Paganism in the Western Roman Empire, though it doubtless retarded the progress of the Christian faith, especially in those nations which were molested, as in the case of England, by the inroads of the barbarous clans, who continued idolaters, henceforth had not the power, if it had the disposition, to suppress the Catholic faith, or to hinder the encroachments of the Roman Pontiff. From that time, the papal abomination was triumphant, so far as Paganism was concerned. Its future contests were with the other Christian sects, who were always treated as heretics; and with princes who were always treated as rebels or dividers of the body of Christ. The prominent powers of Europe gave up their attachment to Paganism only to perpetuate its abominations in another form; for Paganism needed only to be baptized to become Christian in the Catholic sense; and when the interests or vengeance of its presiding minister made the demand, their possessions and thrones—perhaps their lives—must be laid on the altar."‡

In England, Arthur, the first Christian king, founded the Christian worship on the ruins of the Pagan.§ Rapin, who claims to be more exact in the chronology of events in his history, states that he was elected monarch of Britain in 508. Book ii, p. 129.

What was the condition of the See of Rome at this time? "Symmachus was Pope from 498 or 9 to 514. His pontificate was distinguished by these remarkable circumstances and events:—

- "1. He 'left Paganism' when he entered the 'church of Rome.'
- "2. He found his way to the papal chair by striving with his competitor even unto blood. Du Pin.
- "3. By the adulation paid to him as the successor of St. Peter.
- "4. By the excommunication of the Emperor Anastasius.¶

"How much," says Mosheim, "the opinions of some were favorable to the lordly demands of the Roman Pontiffs, may be easily imagined from an expression of Ennodius, that infamous and extravagant flatterer of Symmachus, who was a prelate of ambiguous fame. This parasitical panegyrist, among other impertinent assertions maintained that the Pontiff was constituted judge in the place of God, which he filled as the Vicegerent of the Most High."¶

By the strength secured to the Catholic cause in the West, by these successes, and the agency of the vicars, and other agents of the See of Rome, the papal party in Constantinople were "placed" in a position to justify open hostilities in behalf of their master at Rome. "In 508 the whirlwind of fanaticism and civil war swept in fire and blood through the streets of the eastern capital."

Gibbon, under the years 508-514, speaking of the commotions in Constantinople, says: "The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. [Popery is triumphant]. Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics, before his face, rehearsed the genuine Trisagion; they exulted in the offer which he proclaimed by the voice of a herald, of abdicating the purple; they listened to the admonition, that, since all could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions. These furious but transient seditious were encouraged by the success of Vitalian, who with his army of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith. In this pious rebellion he depopulated Thrace, besieged Constantinople, exter-

minated sixty-five thousand of his fellow Christians, till he obtained the recall of the bishops, the satisfaction of the Pope, and the establishment of the council of Chalcedon, an orthodox treaty, reluctantly signed by the dying Anastasius and more faithfully performed by the uncle of Justinian. And such was the event of the first of the religious wars which have been waged in the name, and by the disciples, of the God of Peace."*

With the following extract from Apollon Hale, we close the testimony on this point: "We now invite our modern Gamaliels to take a position with us in the place of the sanctuary of Paganism (since claimed as the 'patrimony of St. Peter') in 508. We look a few years into the past, and the rude Paganism of the northern barbarians is pouring down upon the nominally Christian empire of Western Rome—triumphing everywhere—and its triumphs everywhere distinguished by the most savage cruelty. . . . The empire falls and is broken into fragments. One by one the lords and rulers of these fragments, abandon their Paganism and profess the Christian faith. In religion the conquerors are yielding to the conquered. But still Paganism is triumphant. Among its supporters there is one stern and successful conqueror. (Clovis). But soon he also bows before the power of the new faith and becomes its champion. He is still triumphant, but, as a hero and conqueror, reaches the zenith at the point we occupy, A. D. 508.

"In or near the same year, the last important subdivision of the fallen empire is publicly, and by the coronation of its triumphant 'monarch,' Christianized.

"The pontiff for the period on which we stand is a recently converted pagan. The bloody contest which placed him in the chair was decided by the interposition of an Arian king. He is bowed to and saluted as filling 'the place of God on earth.' The senate is so far under his power, that, on suspicion that the interests of the See of Rome demand it, they excommunicate the emperor. . . . In 508 the mine is sprung beneath the throne of the Eastern Empire. The result of the confusion and strife it occasions is the humiliation of its rightful lord. Now the question is, *At what time* was Paganism so far suppressed, as to make room for its substitute and successor, the papal abomination? When was this abomination placed in a position to start on its career of blasphemy and blood? *Is there any other date for its being 'placed,' or 'set up' in the room of Paganism, but 508?* If the mysterious enchantress has not now brought all her victims within her power, she has taken her position, and some have yielded to the fascination. The others are at length subdued, 'and kings and peoples, and multitudes, and nations, and tongues,' are brought under the spell which prepares them, even while 'drunken with the blood of the martyrs of Jesus,' to 'think they are doing God service,' and to fancy themselves the exclusive favorites of Heaven, while becoming an easier and richer prey for the damnation of hell."†

We have the date. The "daily" was taken away, and the abomination that maketh desolate set up in 508. Dating from this point the 1290 days or years terminate in 1798 where, as has already been shown, the civil power was stricken from the Pope by the arms of the French. The 1335 days bring us 45 full years this side of that event, to the great Advent movement of 1843. U. S.

THE FOURTH COMMANDMENT.

It is customary to speak against the Sabbath and the law as Jewish, because it was given to Israel. As well might the Creator be spoken against, who brought them out of Egypt to be their God, and who styles himself the God of Israel. The Hebrews were honored by being thus intrusted with the Sabbath and the law, not the Sabbath and the law and the Creator rendered Jewish by this connection. The sacred writers speak of the high exaltation of Israel in being thus intrusted with the law of God.

"He showeth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the Lord!" "What advantage then hath the Jew? or what profit is there of circumcision? Much every way; chiefly, because that unto them were committed the oracles of God." Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the

* Mosheim Ch. Hist. Vol. i, pp. 132, 133.

† Advent Manual, p. 73.

‡ Id. pp. 75, 76.

§ Rees' Encyclopedia, Art. Arthur.

¶ Advent Manual, p. 76.

† Church Hist. 6th century. Part 2, chap. 2, Sec. 2.

* Decline and Fall, Vol. iv, p. 526.

† Advent Manual, pp. 79-81.

fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." Ps. 147:19, 20; Rom. 3:1, 2; 9:4, 5.

After the Most High had solemnly espoused the people unto himself, as his peculiar treasure in the earth, they were brought forth out of the camp to meet with God. "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Out of the midst of this fire did God proclaim the ten words of his law.

The fourth of these precepts is the grand law of the Sabbath. Thus spake the great Law-giver:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

The estimate which the Law-giver placed upon his Sabbath is seen in that he deemed it worthy of a place in his code of ten commandments, thus causing it to stand in the midst of nine immutable moral precepts. Nor is this to be thought a small honor that the Most High, naming one by one the great principles of morality until all are given, and he adds no more, should include in their number the observance of his hallowed rest-day. This precept is expressly given to enforce the observance of the Creator's great memorial; and unlike all the others, this one traces its obligation back to the creation, where that memorial was ordained.

The Sabbath is to be remembered and kept holy because that God hallowed it, i. e., appointed it to a holy use, at the close of the first week. And this sanctification or hallowing of the rest-day, when the first seventh day of time was past, was the solemn act of setting apart the seventh day for time to come in memory of the Creator's rest. Thus the fourth commandment reaches back and embraces the institution of the Sabbath in paradise, while the sanctification of the Sabbath in paradise extends forward to all coming time. The narrative respecting the wilderness of Sin admirably cements the union of the two. Thus in the wilderness of Sin, before the fourth commandment was given, stands the Sabbath, holy to the Lord, with an existing obligation to observe it, though no commandment in that narrative creates the obligation. This obligation is derived from the same source as the fourth commandment, namely, the sanctification of the Sabbath in paradise, showing that it was an existing duty, and not a new precept. For it should never be forgotten that the fourth commandment does not trace its obligation to the wilderness of Sin, but to the creation; a decisive proof that the Sabbath did not originate in the wilderness of Sin.

The fourth commandment is remarkably definite. It embraces, first, a precept: "Remember the Sabbath day, to keep it holy;" second, an explanation of this precept: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;" third, the reasons on which the precept is based, embracing the origin of the institution, and the very acts by which it was made, and enforcing all by the example of the Law-giver himself: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

The rest-day of the Lord is thus distinguished from the six days on which he labored. The blessing and sanctification pertain to the day of the Creator's rest. There can be, therefore, no indefiniteness in the precept. It is not merely one day in seven, but that day in the seven on which the Creator rested, and upon which he placed his blessing, namely, the seventh day. And this day is definitely pointed out in the name given it by God: "The seventh day is the Sabbath [i. e., the rest-day] of the Lord thy God."

That the seventh day in the fourth commandment is the seventh day of the New Testament week may be plainly proved. In the record of our Lord's burial, Luke writes thus:—

"And that day was the preparation, and the Sabbath drew on. And the women also which came with him

from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 23:54-56; 24:1.

Luke testifies that these women kept "the Sabbath day according to the commandment." The commandment says, "The seventh day is the Sabbath of the Lord thy God." This day thus observed was the last or seventh day of the week, for the following day was the first day of the week. Hence the seventh day of the commandment is the seventh day of the New Testament week.

The testimony of Nehemiah is deeply interesting. "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant." It is remarkable that God is said to have made known the Sabbath when he thus came down upon the mount; for the children of Israel had the Sabbath in possession when they came to Sinai. This language must therefore refer to that complete unfolding of the Sabbath institution which is given in the fourth commandment. And mark the expression: "Madest known* unto them thy holy Sabbath;" not madest the Sabbath for them: language which plainly implies its previous existence, and which cites the mind back to the Creator's rest for the origin of the institution.

The moral obligation of the fourth commandment which is so often denied may be clearly shown by reference to the origin of all things. God created the world and gave existence to man upon it. To him he gave life and breath and all things. Man therefore owes everything to God. Every faculty of his mind, every power of his being, all his strength and all his time belongs of right to the Creator. It was therefore the benevolence of the Creator that gave to man six days for his own want. And in setting apart the seventh day to a holy use in memory of his own rest, the Most High was reserving unto himself one of the seven days, when he could rightly claim all as his. The six days therefore are the gift of God to man, to be rightly employed in secular affairs, not the seventh day, the gift of man to God. The fourth commandment, therefore, does not require man to give something of his own to God, but it does require that man should not appropriate to himself that which God has reserved for his own worship. To observe this day then is to render to God of the things that are his; to appropriate it to ourselves is simply to rob God. J. N. A.

WILL WE KNOW?

DEAR READER: God's word teaches us that the end will come sometime, the Judgment will set, probation end, and the Lord return. These are momentous events; and may they not be near? God has given us many waymarks pointing down to these mighty events. Do you know what they are, and how many of them we have passed, and consequently how near we are to the consummation of all things earthly? Our Lord gave some special signs, and said, "When ye shall see all these things, know that it (margin, he) is near, even at the doors." And then tells us *how near*; we are brought to the generation that should not pass till all these things be fulfilled; till the Lord comes with his angels, and gathers his people to himself. And he gives emphasis to these facts by a most positive declaration, and forcible illustration of the certainty of his words. See Matt. 24:32-35. Do you know if these signs have been fulfilled? The Scriptures plainly testify that God's people will not be in darkness, but will know when to look for his coming. See Matt. 24:33; 1 Thess. 5:4. And *why* will they? Because they are able to "discern the signs of the times." But refusing to investigate these things, will of a necessity leave their minds in darkness. They "shall not understand." Dan. 12:9, 10; and of these are the scoffers to arise, as shown by their query, "Where is the promise of his coming?" They do not "discern the signs of the

*This expression is strikingly illustrated in the statement of Eze. 20:5, where God is said to have made himself known unto Israel in Egypt. This language cannot mean that the people were ignorant of the true God, however wicked some of them might be, for they had been God's peculiar people from the days of Abraham. Ex. 2:23-25; 3:6, 7; 4:31. The language implies the prior existence both of the Law-giver and of his Sabbath, when it is said that they were "made known" to his people.

times," but are "willingly ignorant of them." Matt. 16:3; 2 Pet. 3:3-5.

But, says the scoffer, men have believed the Lord was to come in their day, ever since Christ promised that he would "come again," and they have always been disappointed, so don't be scared, for most probably he will never come, or, at best, not until after the millennium. We do not want the people to be "scared," therefore we ask them to consider the evidence of his near coming, and make ready for it, knowing that those upon whom he comes as a thief will be scared, and then there will be no remedy; "they shall not escape."

Now it is true that some of the disciples believed that Christ would probably come in their day, but John and Paul both reproved them for their belief, by a reference to what Christ and the prophets taught. John says (John 21:23), "Jesus said not," what they were claiming. And Paul told of the great apostasy, etc., which must arise first; 2 Thess. 2:1-12. But they were far from teaching, as any one the least familiar with their writings knows, that that event should never come, simply because some of the disciples had an erroneous belief in regard to the time of that event.

Many since their time have likewise expected his immediate coming. But for the same reasons they have been disappointed. It is because "Jesus said not," and not because any of his words have failed, as we stand ready to demonstrate.

But some will "know when he is near" just as truly as the disciples of our Lord knew that the desolation of Jerusalem was nigh when they saw it encompassed with the armies of Titus (Luke 21:20). It is all based upon the same authority, viz., the words of Christ. They knew the desolation was nigh, notwithstanding Titus, moved by some impulse, withdrew his army from around the city, for they believed the words of Jesus, and obeyed his command to escape in haste out of the city and country. But the unbelieving, of course, remained; and thought, undoubtedly, that their belief was now confirmed; that the followers of Jesus were fanatics and fools, to be rushing out of the city now that the danger was passed as they thought. But God had but provided "the way of escape" for his people, that they might not perish in that terrible siege which the unbelieving Jews had to experience, in which 1,100,000 perished and nearly 100,000 taken prisoners. So much for faith in his words, who said we might "know when he is near even at the doors."

Again the apostle says, "But ye, brethren, are not in darkness that that day should overtake you as a thief." 1 Thess. 5:4. It is evident that there will be just two classes when the Lord is about to come; those who will "know," will not be "in darkness," will not be "overtaken as a thief," and those who will "not know," will be in darkness, will be overtaken as a thief. Among which class are you, my friends? You either know or you do not know. If you do not, are you willing to investigate? We profess to be in the light in regard to this matter, and if so, should you not be also? And will you not investigate our claims to see if they are true or not?

Do you think if you are ignorant of these things you will be excusable, that God will not hold you accountable? Deceive not yourselves; I beseech of you. Listen to the fate of those upon whom he comes as a thief. Paul says, "sudden destruction cometh upon them and they shall not escape." 1 Thess. 5:2-4. See also, Rev. 3:3-5; Matt. 25:50, 51, 37-39, etc. Thus we see your soul's salvation depends upon your knowing these things. Can you afford to be ignorant of them? But will you still say, "If I am only prepared to die, it does not matter whether I know when the Lord is coming or not?"

If this were so, then truly in vain are the words of the Saviour and the apostles, saying His people should "know," that the "brethren are not in darkness" in regard to that day. Furthermore the word of God teaches that a special message is to go forth to prepare a people to stand the test of the Investigative Judgment which decides the eternal destiny for life or death, of every member of the human family, before the Lord comes to execute that judgment. This Investigative Judgment occupies the closing period of human probation. See Rev. 14:6, 7, 9-12, 14; 22:11, 12. Now it is evident that unless we know when these things are to take place, we cannot know that God's message of "present truth" is due, and would therefore give no heed to it. This is why the Lord makes the knowledge of that event obligatory upon those who will be saved

at his coming; not merely as a fact of information, but on account of the duties that are immediately connected therewith. Do you say this would exclude all other religious bodies from salvation? We answer, All who are Christ's sheep will hear his voice, and follow him. (John 10:27.) When he sends a message of light and truth to them, they will all give heed to it, and those who neglect it, do so at the peril of their souls, and evidence that they are not his sheep. Says Jesus, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." Matt. 7:21. God sends by whomsoever he will. He has entrusted this last message to man. It is to go to every people, nation, tongue, and kindred, the whole earth is to be lightened with its glory; it is to be "for a witness unto all nations;" a "savour of life unto life, and death unto death;" and those will be saved who give heed to it, and do what it teaches; while those who reject it, will certainly perish; for the mouth of the Lord hath spoken it. J. D. RICE.

HE SHALL BE CALLED A NAZARENE.

OBJECTIONS to the Bible are numerous, and many of them upon examination appear very trivial. The above expression has been seized upon by infidels to harass the young and destroy their faith in the veracity of the Bible. Some, strange to say, after reading their rash statements, have followed in their train, loudly denouncing the Bible as a forgery, and those who believe in it as silly and stupid.

But what is the objection urged against the statement that Christ was called a Nazarene in fulfillment of the prophets? Infidels say it is a gross falsehood, and challenge the world to show where any prophet has ever made such a statement. Although no prophet has stated in so many words that he should be called a Nazarene, yet we think his being called such was in fulfillment of what had been uttered by a number of them in their prophetic allusions to Christ.

By taking Christ in childhood to dwell at Nazareth, and bringing him up there, his parents opened the way by which he acquired from his enemies the name of Nazarene (of Nazareth), which signifies a branch, shoot, or scion, and was in fulfillment of the prophecies of Isaiah and Zechariah, who called him the BRANCH. Had they not taken him there, he would not have been called a Nazarene (Branch) by the people, who by so doing fulfilled the prophecy and condemned themselves.

Thus the text is not only relieved from its objection but becomes a decided proof of the veracity of the prophets, and a record of how a little incident in the life of Christ was shown to be a fulfillment of the prophecies concerning him, and that by his enemies. J. O. CORLISS.

WEALTH.

WEALTH is potent in its own sphere but unimportant beyond it. It can put a telegraph under the sea and cover the land with a net-work of wires as with a spider's web. It can build railroads and bridge oceans. It can buy houses and lands, and every material advantage; but here its power stops. It cannot purchase goodness, or justice, or gentleness, or patience, or love, or true friendship. It cannot do anything to make the character stronger or life sweeter. It can say to the minister, I will feed you and clothe you while you are making men wiser, but it can do nothing without the brain of wisdom or the heart of goodness. It can build railroads, but it cannot build men.

A REMARKABLE publication has been issued by a Jesuit of high standing in the Order, named Father Curci. Four years ago he published a volume of lectures on the Four Gospels, for which he was publicly censured by his superiors. He has now published an entire version of the New Testament, with copious notes. In the preface he makes the following statement: "The New Testament is the book of all others, the least studied, and least read among us. So much so that the bulk of the laity—even of those who believe they have been instructed, and profess religion—is not aware that such a book exists in the world; and the greater part of the clergy themselves scarcely know more of it than what they are compelled to read in the Breviary and the Missal." Protestants have frequently made this charge, but it is something new to find it in a Jesuit's writing.

The Missionary.

HOW THE LIGHT SPREAD IN SCOTLAND.

"Truth crushed to earth shall rise again,
The eternal years of God are hers;
But error wounded writhes in pain,
And dies amid her worshippers."

AFTER Patrick Hamilton returned to Scotland, he was not long permitted to disseminate his views. Pretending to desire a free conference with him, he was decoyed away from his friends by the clergy and thrown into prison. Soon after, Feb., 1528 in the twenty-fourth year of his age, he was committed to the flames. At his trial he defended his faith with firmness, yet great modesty, and the mildness, patience, and fortitude which he displayed at the stake, equalled that of the early martyrs of Christianity. The fire burned slowly. His sufferings were prolonged, and were dreadful. His last words were, "How long, O Lord, shall darkness cover this realm? How long wilt thou suffer the tyranny of man? Lord Jesus, receive my spirit." Many of the learned, as well as the common people, beheld this cruel death with interest. His youth, piety, and learning, and the heroism with which he endured the sufferings, affected many hearts. It excited an inquiry respecting the faith for which he suffered, and in many cases it resulted in a conviction of its purity and truthfulness. "His smoke," says a Papist, "infected as many as it blew upon." And an historian in speaking of him says, "The flames in which he expired were in the course of one generation to enlighten all Scotland, and to consume with avenging fury the Catholic superstition, the papal power, and even the Papacy itself."

The public labors of this man were brief, and not extensive; but possessing youthful vigor, learning, a high position, with all its attendant attractions, he freely renounced them all for Christ, and submitted to a most cruel death, little realizing the good which would result from the sacrifice. We, of the nineteenth century, commend the wisdom of the choice of this missionary. But how difficult when the truth is unpopular, and difficulties and embarrassments arise to possess the same spirit of sacrifice. Yet this is the true missionary spirit. The principle is ever the same.

The reform movements which cost him his life have become popular in the Christian world. But with the lapse of time and change of circumstances, other truths have shone forth from the sacred pages. The times have demanded new reforms, and other advance steps, but the same principles are involved. These truths in their time have been, and are unpopular, subjecting their adherents to the displeasure of the world, and the loss of friends and fortune. The fires of papal persecution have long since ceased to burn. The examples of worthy men and women, whose wisdom, fortitude, and fidelity manifested in the most agonizing deaths for the truth's sake, we admire and commend, and in view of them we would think no one now would hesitate to accept any unpopular truth, and sacrifice reputation, ease, and worldly goods, for its advancement. But popularity, love of pleasure, and worldly gain, with an almost infinite power has taken the place of the dungeon, rack, and stake, in holding men and women in error, and causing them to reject the precious light of God's word, and we are blind to the sweetness of the spirit of sacrifice. There is as much demand for true heroism, fortitude, and nobility of character, at the present time, as ever before in the history of the human race.

The fruit of Patrick Hamilton's death soon began to appear. Everywhere in Scotland persons were found who affirmed that he died a martyr. Alarmed at the progress of the new opinions, the clergy adopted the most rigorous measures for their extirpation. Between the years of 1530 and 1540, many innocent and excellent men suffered the most inhuman death; others left the country. A favorable change in the administration of the government occurred soon after. In 1542, parliament passed an act declaring it lawful for all subjects to read the Scriptures in the vulgar language. Formerly, it had been considered a sin to look upon the sacred writings, but now the Bible, especially the New Testament, was placed within the reach of all, and the errors of Papacy were attached in publications issued from the Scottish press. Some

who had been banished from the country because of their faith, now returned. Among others, was George Wishart, a person of superior learning, and eloquence. He did much to advance the cause of the Reformation in Scotland. Some interesting incidents in his life will be considered in a subsequent article. S. N. HASKELL.

ORGANIZATION OF THE S. D. A. CONFERENCE OF THE PROVINCE OF QUEBEC.

AUG. 16, 1880, at 6 P. M., a meeting was held at Magog, P. Q., in connection with the Seventh-day Adventist camp-meeting, for the purpose of organizing a Conference for the Province of Quebec, Eld. James White, President of the General Conference of Seventh-day Adventists, presiding. Sister White and Eld. Geo. I. Butler were also present and took part. Eld. D. T. Bourdeau was chosen Secretary.

On motion, it was voted that we organize a Conference, after the plan of other S. D. Adventist Conferences; also, that it be called the Seventh-day Adventist Conference of the Province of Quebec.

Bro. White gave a brief and clear exposition of the Constitution of State Conferences, and it was then voted that said Constitution be adopted.

The Conference embraces the churches of Stukely, Barford, and Westbury, and companies in Sutton and Broom.

The officers were elected separately, by vote, with the following result: For President, A. C. Bourdeau; Secretary, D. T. Bourdeau; Treasurer, Andrew Blake; Executive Committee, A. C. Bourdeau, John Claxton, and Andrew Blake.

A Camp-meeting Committee was appointed, consisting of Bro. A. B. Cushing, O. P. Terrill, and Horace McClary.

Bro. and Sister White made important practical remarks, pledging the aid and co-operation of the General Conference, as the young Conference should come up to their duty. One encouraging remark was, that if all were faithful in contributing of their means for the support of the cause in the Province, as God should prosper them, and if all engaged in the missionary work, not leaving all this labor to be done by the preachers, nor permitting the preachers to spend their energies in serving tables, the number of believers might be more than doubled by the time of the next camp-meeting.

Voted, That we tender our thanks to the General Conference for sending us such competent laborers as Bro. and Sister White, and Bro. Butler, whose earnest, heart-searching, and encouraging testimonies at this meeting have been very profitable.

Voted, That we express our gratitude to Mr. Webster for the use of the camp-ground.

Voted, That we express our gratitude to the railroad and steamboat companies for favors conferred in bringing passengers to the ground at reduced rates.

Voted, That we express our high appreciation of the good order and respect exhibited during the camp-meeting.

Adjourned, *sine die*.

JAMES WHITE, *Chairman*.

D. T. BOURDEAU, *Sec.*

LOS ANGELES AND SAN DIEGO COUNTIES.

ELDER WAGGONER and myself arrived in San Diego on the morning of Aug. 24. There are a few keeping the Sabbath in the city of San Diego as the result of Eld. Wood's meetings last spring. After a dreary ride of thirty miles through a very mountainous district we arrived at San Pasqual valley. Here is the home of Bro. Judson, and there is but one other family that observes the Sabbath in the valley. They meet regularly on the Sabbath and have their Sabbath-school.

About twelve miles distant is another valley where there are a few more who observe the Sabbath. We held meetings on Sabbath in Bro. Judson's neighborhood, and on first-day with the friends in Bear Valley. Arrangements were made for monthly meetings at the latter place, and Sister Striplin, who teaches school, opens a Sunday-school for the children. Bro. Judson meets with the small company at San Diego once a month.

On Monday Bro. Judson took us through the country to Bro. Brown's in Santa Ana. This was a two days' ride. As it was not consistent to hold a public meeting with these scattered friends we therefore visited them at their homes. Quite a number embraced the truth and signed the covenant here about a year ago. But many have moved away and their regular meetings have been broken up. Arrangements were made

however for weekly meetings and a Sabbath-school.

On Thursday Bro. Brown took us to Eld. Wood's in Los Angeles. Here we met with the few who had lately embraced the truth under Bro. Wood's labors, and some who had kept the Sabbath for many years. We also met Sister Williams from Arizona who had embraced the Sabbath from reading, this being the first religious meeting of Seventh-day Adventists she had ever attended. We became deeply interested in many of these scattered Sabbath-keepers, and never more fully realized the utility of our missionary work. The Judgment alone will reveal the good accomplished by sending our reading matter, and especially THE SIGNS OF THE TIMES, into those portions of the world where the truth has never been preached. The seed of truth once sown in honest hearts will bring forth fruit, some thirty, some sixty and some an hundred fold; and each additional recruit to the Lord's army becomes a worker to enlighten others. Thus it can readily be seen that to properly prosecute the missionary work where the publications are sent, requires a correspondence to further instruct those who become interested, and in no way can this feature of the work be done more successfully than by a well organized Vigilant Missionary Society.

We secured pledges for between two and three hundred dollars for the Tract and Missionary Society, besides influencing some of the brethren to adopt the tithing system.

We felt in our hearts to pray for our missionary workers, and the scattered Sabbath-keepers.

S. N. HASKELL.

THE CAUSE IN ENGLAND.

On Sabbath afternoon, Aug. 7, a severe gale raged in this part of England, tearing four sections out of the top of our tent and damaging it so that we can use it no more until it is thoroughly repaired. Thus suddenly was our Romsey tent-meeting brought to a close. We gave in the tent twenty-nine discourses. We continue our meetings each first-day, afternoon and evening, in the Town Hall which we obtain for \$2.00 a day, including the lighting with gas in the evening. We have some attentive listeners although the attendance is not as great as in the tent.

Since my last report three more have been baptized at Ravenswood, making in all twenty-four baptized at Southampton, and still new ones are becoming interested there.

Last Sabbath we had the pleasure of the presence of brethren Jones and Carpenter and their families in our meeting. In the afternoon Bro. J. gave us an interesting account of his recent trip to Haarlem, Holland, and of the condition of the Sabbath cause there. Bro. J. has recently completed a very interesting table of the days of the week in eighty-one different languages with their equivalent in English. This chart should be in the hands of every Sabbath-keeper. Its great value is that it shows so completely, at a glance, two things: 1. That all these nations count the days of the week alike. 2. That more than a score of them, although paying no religious regard to the seventh day, call the seventh day "the Sabbath."

Our readers may see a difficulty in sending for this chart with explanations, as American stamps if sent are of no postal value here. To obviate this difficulty I will say, any who wish this chart of days with explanation, please write to the *Review and Herald*, Battle Creek, Mich., inclosing fifteen cents in stamps, with name and address, for the "Chart of Days," and I will post them directly to you as fast as the names and addresses are forwarded here.

The chart is valuable for any one who has a desire to trace the name of days or weeks in these eighty-one languages, whatever their faith or views in other matters.

J. N. LOUGHBOROUGH.

ALMA, MICHIGAN.

We closed our tent-meeting here last evening. Eighteen have united with the church, and there are five or six more who will soon join them. Obtained some more than forty subscriptions for our periodicals, the most of which were taken by Bro. Goodrich. About \$50.00 worth of books were sold. A church building will soon be in process of erection.

A. O. BURRILL.

Aug. 23.

Temperance.

SMOKING AND CHEWING TOBACCO UNCLEAN HABITS.

"HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 1 Cor. 7:1.

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, whose temple ye are." 1 Cor. 3:17.

The central idea of the religion of Christ is purity, and it applies to the body as well as to the soul. Is it any wonder that God requires a pure temple to dwell in? Would we offer a dear friend, who came to see us, a filthy room to occupy? Nay, but we would provide for his reception with the greatest care. How much more careful should we be to furnish a pure temple for the Holy Spirit to dwell in.

We are to present our bodies a living sacrifice, and to keep under the body, of course we include here the passions, lusts, carnal affections, anything contrary to the principle of faith or the law of love, anything that would in any way supplant the stay of the Divine Being. Now how can a man be said to keep under the body when at his leisure he must partake of that which, to a considerable degree, clogs the brain with a *breathed* smoke, and pampers the affections of the flesh.

Now, the common use of tobacco is a most filthy habit to lungs, mouth and clothes; it is a perfect stench. It is not necessary to see a pipe in a man's mouth to know whether he is a smoker, he literally stinks as he goes about, his very breath is fetid and loathsome. How can such uncleanness be reconciled with the purity required in the above passages of Holy Writ, and indeed not by them only, but by the whole gospel? If cleanliness is a part of Christianity, and it undoubtedly is, to be filthy is to be wicked; yet the common use of tobacco is extremely filthy, and therefore sinful. Besides, God positively asserts in his word that he who dares to defile his temple shall be destroyed.

We do not expect anything better of horse-jockeys and debauchees than that they should indulge in such filthy lusts of the flesh, but the children of God—the men and women who profess the holy religion of Christ—are expected to put away every unclean thing, and to abstain even from the *appearance* of evil.

A Methodist exhorter and class-leader came up to the writer one day and said: "Brother, I am going in for sanctification," while the tobacco spittle was running down each corner of his mouth. Of course we said: "*Brother, begin right in your mouth.*"

The following case, it is hoped, will convince some tobacco devotees of the impurity of their habit. A certain blacksmith used tobacco for about sixty years: he became convinced of the filthiness of his practice in the following manner: When working on hot iron there would arise an odor very offensive, yea, almost unbearable. Its character was like tobacco spittle falling upon a hot stove. The English language fails to express the feelings that a clean, sensitive, pure body, has when it comes into contact with such fluid. This man could not bear this awful condition of things, and wondered from whence it came. It occurred to him that the cause was in himself. It was hot weather, and he was working hard and sweating freely, and drops of sweat would fall quite often on the hot iron. To make the thing certain he put a hoe into the forge, and when it was red hot he took it out, and with his hand wiped the sweat from off his face upon the hot hoe. And, Oh *wheew!* what an odor! Can it be that I am so filthy! He was more than convinced, and resolved to abandon the filth forever. He has been free from it for about ten years. I think that all excessive tobacco consumers are in the same boat, and might be convinced in a similar way. Neither is filthiness of the flesh condemned only by the Christian religion, for Mahomed, in harmony with Bible sentiments, anathematizes impurity, and in his fifth commandment says, *KEEP THY BODY CLEAN.*

"There are but three kinds of animals which generally use tobacco. The Rock Goat of Africa, whose stench is so insufferable that no other animal can approach it. The tobacco worm, whose intolerable visage gives to every beholder an involuntary shudder, and one other nondescript

animal whose tobacco-frothings and spittings defile his own visage, bespatter and bedaub everything within his reach; who besmudges and pollutes the atmosphere with his nauseous fumigations, and whose Stygian breath seems to denote approximation to some bottomless pit."—Dr. Coles.

In 1492, as Columbus lay with his ships side by side at the Island of Cuba, he sent two men, a "*Caleb and Joshua,*" to search the land, and report what they might see. On their return, among others things, they said they saw "*the naked savages twist large leaves together, light one end at the fire, and smoke like devils!*" Smokers should bear in mind their pedigree! Barbarous! Sensual!

"In the house of God, where of all other places decency and cleanliness should be observed, it is appalling to notice the repulsive and abominably filthy state of many pews, rendered so by the spitting habits of tobacco smokers and chewers. Churches are most scandalously abused by the tobacco chewers who frequent them; and kneeling before the Great Jehovah, which is so becoming when sinners approach their Maker in prayer, is rendered impossible in many seats for ladies, because of the large quantity of tobacco saliva which is ejected in all directions."—Dr. A. Clarke.

The language of God is wonderfully significant: "Thou hast defiled my sanctuary with thy abomination,"—"I will take this abomination from between thy teeth;" "I cannot hear for this abomination." Thus and thus, my hearers, God speaks to you. We beseech you, break off this habit, and all the gold of California could not bless you as much as this single decision. "Break, my brother, from these bonds of iniquity," "Take hold," as a Christian—a dauntless reformer—and wake the church, and the nation, to this great and insidious curse.—*Rev. A. Sims.*

WHAT I HAVE SEEN.

I HAVE seen a young man sell a good farm, turn mechanic, and die in the insane asylum.

I have seen a farmer travel about so much that there was nothing at home worth looking at.

I have seen a man spend more money in folly than would support his family in comfort and independence.

I have seen a young girl marry a young man of dissolute habits, and repent of it as long as she lived.

I have seen a man depart from truth where candor and veracity would have served him to a much better purpose.

I have seen the extravagance and folly of children bringing their parents to poverty and want, and themselves to disgrace.

I have seen a prudent and industrious wife retrieve the fortunes of a family when the husband pulled at the other end of the rope.

I have seen a young man who despised the good counsels of the wise, and advice of the good, and his career ended in poverty and wretchedness.

"CROSSING THE LINE."

A boy who went with his father on a voyage to South America, was anxious to see the equatorial line, and said to an old sailor, "Jack, will you show me the line when we cross it?"

"O yes, my boy."

After a few days the boy asked whether they had crossed the line. The old tar said, "Yes, my lad."

"Why didn't you tell me, and show it to me?"

The sailor replied, "O my lad, we always cross the line in the dark."

Moderate drinker, you always cross the line between the moderate and immoderate in the dark. Mental and moral night settles down on you as you cross the line between moderate drinking and inebriety, blinding you to the awful facts of ruin and death only a little way farther on in the road you are traveling.—*Christian Advocate.*

A PUBLIC NUISANCE.—Many years ago a city ordinance was enacted in Boston, Mass., forbidding smoking in the public streets, and making the offender subject to arrest and fine. Although the law has never been repealed, still standing on the statute books, it is rarely enforced now-a-days, though a Boston gentleman informed us some time since that a few years ago he saw a man arrested and fined for smoking on the streets. The law is a good one, and ought to be enforced everywhere.

The Home Circle.

THE LAST DAY.

WERE this the last of earth,
This very day,
How should I think and act?
What should I say?
Would not I guard my heart
With earnest prayer?
Would not I serve my friends
With loving care?

How tender every word
As the hours wane!
"Like this we shall not sit
And talk again."
How soft the beating heart
That soon must cease!
What glances carry love—
What heavenly peace!

And yet this fleeting life
Is one last day;
How long so'er its hours,
They will not stay.
O heart, be soft and true
While thou dost beat;
O hands, be swift to do,
O lips, be sweet.

—Mrs. M. F. Butts, in *Christian Union*.

HARRY AND ARCHIE.

"COME on quick, Hal Strong! there's fun ahead. You know Tom, the fisher? Well, he's going out this afternoon, and he says if we boys will promise not to bother, he'll take us along. There'll be six of us, counting you, if you'll hurry up and come. Say, Hal, will you?"

Ned Green delivered himself of the above with hardly a pause for breath; and then wiping his warm face with a very moist handkerchief, stood looking up at the window from which Harry was leaning, and impatiently awaited a reply. Harry, meanwhile, had been considering.

"It'll be a jolly lark—no end of fun, Ned," he said; "but, you see, there's part of a load of wood to be piled in the back yard, and I promised mother to do it sure before dark."

"Cut the wood!" cried Ned, "it will keep till to-morrow; and you never have time for a frolic, seems to me. I say, Hal, it's a shame." Harry laughed.

"Cut the wood, eh? That's been already done, but not in the way you mean, old fellow. But hold on, I'll see what mother says." And the bright young face disappeared from the window, while Ned waited at the gate, anxious to be off, and yet too loyal to his friend to leave him in the lurch.

In a few minutes, however, Harry came bounding from the doorway.

"It's all right, Ned; mother's good as pie. She says the wood may wait, and so here I am. Whoop! hurrah!"

Off they went, boy fashion—leaping, capering, and shouting; and as they go I'll say a few words of Hal. It was seldom the boy had a whole afternoon to play, although he loved a frolic as well as his fellows. But his widowed mother earned her living by her needle, and Harry was obliged to seek such odd jobs as would help her to fill the family purse. So his hours of play were few and far between, but perhaps all the more merry and enjoyable when they came than would otherwise have been the case. A thoroughly good fellow was Harry Strong, and the boys liked him well enough to include him in all their sports whenever it was possible for him to join them.

"I say, Ned Green," said he, as the two went speedily on the road to the beach, "I'm jolly glad for this afternoon of fun. I've just been crazy for a boat ride for ever so long, and now here's the chance. I'm much obliged for your thinking of me."

"Guess we wouldn't like to go without you, Hal," was Ned's answer, heartily given, and just then the beach shone white and broad before them, while out beyond danced the rippling waters, inviting indeed to those who were gathered there waiting till Tom should dip the water out of his lumbering old boat, and make her ready for passengers.

A cross old chap was Tom, the fisherman, and not often would he allow himself to be bothered by the boys. But once in awhile he gathered a few sunbeams within his heart, and warmed a little to the usual entreaties of the coaxing fellows who loved to haunt the beach. So it had happened that on this afternoon he had proven graciously inclined, and ere-long the boat was full of

little fellows ready and impatient for the "shove-off." Tom had just bent himself to that effort, and was preparing to jump aboard himself, when a small voice was heard at a little distance which arrested the attention of all. Presently the owner of the voice appeared upon the scene, flushed and eager. Only a small boy to match the voice, but his words came fast as he paused on the beach before the merry crew of the "Nancy."

"Oh, please, my little brother fell down and hurt himself, and—and I can't lift him, and he's crying and crying, and I don't know what I shall do. Please come and help me take him home!" There were tears in the blue eyes of the speaker, and his voice trembled a little, but he did not break down until the last word was spoken, and then with a sob he turned his white, frightened face aside. Harry Strong had started to his feet in generous and speedy response to the call for help, but five voices cried, "Sit down, Hal, don't bother. It may be only a little hurt, and the chap will get home all right, of course."

"But it *may* be something else besides a little thing," replied Harry. "And I say, fellows, I can't let a boy like that suffer—such a little fellow! I guess I'd better go on shore; eh, Tom?"

Tom growled out his reply, "Shan't wait for you if ye do, Hal Strong. Tide's right now, and I've work to do. Better let the chap go elsewhere for help. Don't believe it's anything but a cry-baby affair, anyhow. Gents' sons are allers such babies! Sarves 'em right to get hurt now and then. Come, I can't wait here any longer. Here goes!"

But Harry's mind was made up. Disappointed as he would be, yet his noble heart was too full of mother-love and mother-teaching to turn his face from the duty of helping any one, friend or stranger, in time of trouble. So with a spring he left the boat and called good-by to the boys, who were so vexed with him, and yet who in their hearts honored him for his conduct.

"Now then, come on, little chap!" cried Harry, as he started on a run up the road, followed by the small boy, whose face brightened wonderfully as he slipped his hand within Harry's. "What's your name?"

"Archie Brown," was the reply. "And me and my brother—we're twin boys, you know—were playin', and a stone fell out of the bank and struck Dick in his leg; and it's a pretty big stone, so I can't lift him up."

The "stone" proved to be a good-sized piece of rock, which had become loosened from the bank above where Archie and Dick had been playing, and had fallen against and upon the latter's little leg, breaking the limb, and keeping the child a prisoner until Harry's strong arms came to the rescue. The twins were strangers in the village, sons of a wealthy man who had recently moved from the city. But, save the fact that they were strangers to him, our brave-hearted Harry knew nothing about them, nor did he care to know anything more than where to carry the suffering child. Little Archie gave directions and led the way, and presently the sick boy was lifted from Harry's arms by the father, who also invited Harry to enter the cool, handsome parlor and rest. A little explanation ensued, and then Harry returned to his home—and went to work at the woodpile, after telling his mother all that had happened.

"I almost wish you had gotten away before the little boy came to the beach," said sympathetic mamma, regretting the loss of her boy's sport; but, after all, you did the right thing, darling, and I'm glad you are so unselfish."

It seemed a very long and unusually tiresome afternoon to Harry, although the minutes and hours were all employed usefully. He couldn't keep the feeling of disappointment out of his heart, try as he might; and besides all that, he wasn't by any means sure that he would have another such chance for a good time.

But "there's no use crying after spilled milk," quoted Hal to himself at last; and so his face was bright and happy again when, about sunset, he went to the store for his mother on an errand. There he found Tom and the boys, who had returned a few minutes before, and the latter gathered about Harry, eager to tell the fun they had had and the fish they had caught. And they rallied Harry considerably, too, about "being such a goose as to give up such fun for the sake of helping a chap he didn't even know!"

After he and his companions had left the store, a gentleman who had been making purchases

stepped up to the desk and asked a few questions concerning Harry Strong. The store-keeper very willingly answered them all, telling of Harry's kind heart and generous nature, his love for his widowed mother, their straitened circumstances, and all. And when the gentleman had gone, the man, with a good-natured smile to the few loungers in the store, said:—

"'Twas that gent's son that Hal Strong helped to-day when he got hurt. Shouldn't wonder, now, if he did something handsome by the lad in return. Anyhow, I thought I would speak a good word for Hal."

Whether it was because Harry, continuing his acquaintance with little Archie and Dick, grew into the father's favor by his good conduct and entire unconsciousness that he had done any very unselfish or noble thing on that particular afternoon when he gave up his own pleasure for another, or whether it was because of the store-keeper's "good word for Hal," cannot be determined exactly; but at any rate, one morning, about three weeks after Dick's accident, Archie called, and begged Harry to go "just a moment" to the beach with him. When the two reached there, what should Harry see but a beautiful little boat dancing up and down on the silvery ripples of the tide, and ready in every particular for a race over the waters so soon as the chain which tied her fast to shore should be loosened.

"Oh, what a beauty!" cried Hal, delightedly. "Is she yours, Archie? May I go out in her some day?"

"Look and see whose she is," replied Archie, jumping about in his endeavor to keep a secret safe within his little lips.

So Harry went closer, and then he too jumped up and down; for there, in gold letters, was the name "Harry Strong," plain enough for anybody to read without glasses.

"Papa gave it to you," explained Archie then, "'cause he thinks you're a noble fellow. He told mamma so—I heard him; and now you have a boat of your own, and Dick won't get hurt again, so you won't lose another sail for us."

Boys are not given to kissing, else Hal would have kissed little Archie; but he took his hand very closely in his own, and together the two ran off to find Archie's father. The boys of Harry's acquaintance met that afternoon and voted thanks, in Harry's name, to the giver of the boat; and so, after all, out of the afternoon of disappointment, sprang much pleasure and kind feeling for all.—*The Churchman*.

"THE WORLD OWES ME A LIVING."

A few days ago, as two boys passed by where I was sitting under a tree, I heard one of them say to the other:—

"I tell you what 'tis, Jim, I ain't going to work. It wasn't my choosing coming into the world. But, now I'm here, I'm bound to have a good time, and not have to work for it, either. The world owes me a living."

When I heard Tom Jones say this, I couldn't help wondering what he had ever done to make the world in debt to him.

He has been fed and clothed and taken care of, from the time he was a baby till he became old enough to do something for himself; but he has always been an idle boy, and instead of being a help to his parents he is a burden to them.

I've heard some men make the same remark that he did, but I never could quite understand it, for I noticed that they were always idle and miserable persons, who never did anything to benefit anybody.

When I look around me, and notice how many things have been done, before any of us were born, to provide for our comfort and enjoyment, I don't see how any one like Tom Jones can say the world owes him anything.

There are roads and bridges and railroads which have been built for our use, canals cut, and steamboats and sailing vessels crossing all the bodies of water, to carry us wherever we want to go. There are stores of all kinds where we may get food and clothing and everything else we need; schools where we can be educated, and libraries where we may learn many curious and wonderful facts.

Some of these things have been done by the people who have lived before us, and many things by those who are now living.

When so much is done by others for us to enjoy, why isn't it a duty for us to do our share for the

good of all? If everybody followed Tom Jones' example, I'm afraid the world would be very different from what it is now.

I remember at one time hearing a lecturer speak of the great debt of the world to the inventors of printing, of the steam-engine and of the telegraph, but I have not heard that these inventors ever called for their pay.

It doesn't seem to be the way for people who do great benefits to the world to ask to be paid for it. It is always those who are idle, and who want to get something for nothing, who make such a demand.

We cannot all become inventors, but we can do what we have to do well, and we can all add something to the happiness of those around us.

It appears to me that instead of the world owing us a living, we are the ones who are in debt to the world. If this is true, we ought to live and work so that we may, in part at least, pay up our debt, and so that the world may be richer and better for our having lived in it.—*Golden Days.*

AN ELEVATED RAILROAD.

THE railway up the sides of Mount Vesuvius, just completed, runs along a road steep as a ladder of a fire-escape and 869 metres in length; but as regards danger, it is reduced to a minimum. It is not a train in which the passenger travels, but a single carriage, carrying ten persons only, and as the ascending carriage starts, another, counterbalancing it, comes down from the summit, the weight of each being five tons. The carriages are so constructed that, rising or descending, the passenger sits on a level plane, and whatever emotion or hesitation may be felt on starting, changes, before one has risen twenty metres, into a feeling of perfect security. Dismounting at a little station at the summit, you can scarcely be said to clamber to the edge of the crater, for the company have cut a convenient winding path, up which all except the aged, heavy, or feeble can walk with ease.

ITEMS OF NEWS.

—Rev. Wm. Adams, D. D., LL. D., President of Union Theological Seminary, New York City, died Aug. 31, aged 73 years.

—The stone light-house on the first point of Tanging Koelinge, on the west coast of Java, has been thrown down by a violent earthquake.

—Dr. John Buchanan, the bogus diploma vendor, of Philadelphia, was arrested in St. Clair, Mich., and has been locked up in Moyamensing Prison.

—Rev. Dr. Cyrus Hamlin, of Boston, estimates the rum business in the United States at \$1,000,000,000 a year, by far the largest industry in the country.

—Manhattan market, in New York, together with several surrounding stores, was totally destroyed by fire on the 9th. The loss was about two million dollars.

—The train from Waterloo Station, London, for Hampton Court (England), came in collision with an engine, Sept. 11. Four persons were killed, and thirty injured.

—On the Island of Dominica, continuous rains and high winds prevailed from August 15 to the 19th, putting the whole island under water. The crops were rotted and destroyed.

—Joseph Tapson, formerly Secretary of the Metropolitan Railway Company's Provident Savings Bank of England, was arrested in Philadelphia, Sept. 11, on a charge of appropriating \$50,000.

—Mr. and Mrs. Hayes went to hear Bishop Simpson preach last Sunday, in San Francisco. The Bishop was taken violently sick soon after commencing his discourse, which he could not finish.

—Oakland was in holiday attire on admission day, to welcome President Hayes. An enthusiastic reception was given him. This is the first time California was ever visited by a President of the United States during his term of office.

—On the morning of the 8th, a terrible explosion occurred at Seaham pit, Durham county, England, where over two hundred men were at work. The Government Inspector has officially announced that the number dead is one hundred and sixty-five.

—The Galindo House, the largest hotel in Oakland, was burned early in the morning of the 8th. The walls were left standing, but very little of the contents of the rooms was saved, many of the guests barely escaping with their lives. The loss was about \$75,000.

—The Meriden, Miss., *Mercury*, indulges itself in prophesying in the following manner: "We would like to engrave a prophecy on stone to be read of generations in the future. The negro in these States will be slave again, or cease to be. His sole refuge from extinction will be in slavery to the white man." Whereat we should not be at all surprised.

—The Protestant Episcopal Diocesan Convention of Connecticut has adopted a resolution disapproving of "candidating." It urges parishes needing a rector to adopt some other method of becoming acquainted with a clergyman, and advises clergymen not to accept an invitation to officiate in any church as a candidate for the rectorship.

—The Year Book of the Young Men's Christian Association has just been issued by the International Committee. It contains reports of 825 associations in North America, 285 in Great Britain and Ireland, 65 in France, 15 in Belgium, 293 in Germany, 406 in Holland, 504 in Switzerland, 79 in Sweden, 6 in Italy, 8 in Spain, 1 in Austria, 13 in Australia, 5 in India, 4 in Syria, 3 in South Africa, 2 in Japan, and 1 each in Madagascar and the Sandwich Islands.

—A report from Long Branch, of Sept. 9, says that for twelve hours the coast has been swept by a north-east gale, blowing at the rate of 60 miles an hour. Old surf men say it is the severest September gale that has visited the place since 1854. The damage along the shore is great. The track of the New Jersey Southern Railway between Highlands Station and Seabright has been washed away, suspending all travel from New York via Sandy Hook.

—A very large number of laborers have been brought from the Eastern States and Canada this season, to work on the various railroad extensions in Colorado, of which there are nine in progress, yet the work is delayed by the scarcity of labor. The Denver and Rio Grande Company alone require at least five thousand more men than they are at present able to secure. Laborers are receiving from \$1.75 to \$2.50 per day. The mines draw away more than half the number imported.

—The new liquor law in Maine is of a thoroughly stringent character. The act against saloons was evaded by private clubs, and the law against purchasing liquor was thwarted by giving the liquor away, the receiver purchasing some other commodity at a proportionately higher price than usual. The new law makes the gift of liquor punishable, and enacts that any person found intoxicated even in his own house shall be imprisoned for thirty days for the first offense, and three months for the second.

—The Southern Pacific road is advancing at the rate of two miles per day, and is now within 12 miles of the line of New Mexico, and 128 miles east of Tucson. The station at Sulphur Spring valley is named Wilcox. Excellent water in abundance is found at six feet. This will be the most important station east of Tucson, being the natural point of supply for Forts Grant, Bowie, Thomas and Rucker, San Carlos, Gila valley, Dos Cabezas, Merry District, and the Globe mining country. The altitude is over 4000 feet.

—It has transpired that the members of the Chinese Embassy, who arrived in New York about six weeks ago on business, have met with such insults at the hands of the rabble that they have determined, when their business is finished, to betake themselves home as quickly as possible. The Embassy consists of His Excellency Chin Lan Pin, Chin, his Secretary; Messrs. Ho Shin Chi, Chang Lai, Pilg, and Tin, with Captain Marsh, a retired British officer, who acts as English Corresponding Secretary and general adviser, and it was stated that they came to establish a Consulate in that city.

—The naval demonstration has been postponed for a few days, as the Ambassadors of the Powers recognize the good will of the Porte, and the difficulties besetting the surrender of Dulcigno. The Austrian and French Ambassadors pointed out to Abeddin Pasha, Minister of Foreign Affairs, the dangers for Turkey which might result from the naval demonstration and the consequent absolute necessity of the surrender of Dulcigno. Russia favored immediate action against Turkey, but was induced by England to share the more moderate views of Austria, and accede to a postponement of the demonstration.

—The recent celebration by Belgium of the fiftieth anniversary of its independence took place in the midst of a conflict so bitter that the bishops refused to take part. The country is said to have made great progress in fifty years; and yet statistical reports have shown that out of 908,000 families in the kingdom, 373,000 were in straitened circumstances and 446,000 in a wretched condition, and that 226,000 received aid from the State. A terrible struggle is now going on between the church and the nation; and it may be safely said that Belgium would fly into fragments if the great Powers did not hold it together by external pressure.

—The Oneida Community announced a year ago that in deference to public opinion the immoral practices and mode of life it had adopted would be discontinued. Since then Mr. Noyes, the founder of the community, has removed to Canada with a few of the members, and has settled near Niagara, where it is believed he intends starting a new community on the same principles as the one at Oneida. The sudden and unexpected submission of the community was not, it has been discovered, altogether voluntary and spontaneous. A number of young people in the Oneida establishment had been led to see the sinfulness of their lives, and were resolved to make an exposure if Noyes had not agreed to dissolve the community. It may be hoped that the Canadian authorities will interfere to prevent so disgraceful a scandal being planted on the soil of the Dominion.

STANDARD WORKS.

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

History of the Sabbath and First Day of the Week for the period of 6,000 years. By Eld. J. N. Andrews. 528 pp. \$1.00

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, SEPT. 16, 1880.

CAMP-MEETING WEEK.

THERE will no paper be issued from this office next week, on account of the camp-meeting.

THE USES OF CAMP-MEETINGS.

UNDER this head a writer in an eastern paper uses some irony, of which a very little will generally suffice; but his points are so suggestive that we present some of them for the consideration of those who assemble in these important meetings. He says:—

"Camp-meeting is a capital place to visit.

"There is no better place for real, earnest Christians to lose their spirituality, by neglecting secret prayer and other duties to which they attend when at home.

"It is the best place in the world for gossip.

"It is perhaps the best place for any who do not live their religion at home to be looked up to as exemplary Christians.

"It affords a wonderful opportunity for any who have no influence at home to "spread themselves" or "show their ability" by long and tedious harangues in the prayer-meeting, and especially by long prayers, which benefit and interest no one, and take the time which would be profitably used by others.

"It is a splendid place to learn to lightly esteem the prayer and conference meeting by only attending occasionally, notwithstanding the services are within your hearing and you could go as well as not.

"It is an excellent place to learn to disrespect both preachers and their sermons, by staying in the tent during service, or strolling about the grounds to converse with any one so disposed, and eagerly listening to every sharp or witty criticism of the preacher or sermon, especially if it come from a preacher.

"There is perhaps no better place to gather in little debating knots, and let others see our ability to master our doctrinal antagonist, create animosities, and divert the mind of both saint and sinner from all interest in the meeting."

There is a moral in all this. It is well known to the observing that it is easy to backslide under the influence of special privileges. The greater the privilege the greater is the responsibility; and privileges and blessings abused or neglected turn into curses or evils.

To each one the camp-meeting will be just what he chooses to make it: a place to visit, and receive no profit, or a place to worship God,—to work for the good of our fellow-men and the furtherance of the gospel. May the Lord give wisdom and grace to all his people to wisely improve this season of convocation, and thus it will prove a *beth-el* to our souls, and a benefit to our neighbors. J. H. WAGGONER.

ANTI-TOBACCO TRACTS.

We have received from Rev. Albert Sims, Kelvin, Ontario, a package of tracts against the prevailing nuisance, tobacco. In a note Mr. Sims says of the tracts:—

"I send them *gratis* to any one who will offer to read and distribute them to the best possible advantage. They are going at the rate of 10,000 pages per week. I ask no one for a cent, but look to God for means to carry on the work."

Mr. Sims is doing a work similar to that of the late Mr. Trask, of Fitchburg, Mass. We wish him abundant success in his praiseworthy undertaking and trust that the Lord will put it into the hearts of many of His people to circulate these tracts, and aid Mr. S. by their means, as it takes money to print them. One of these tracts, "Smoking and Chewing Tobacco Unclean Habits," will be found in this week's SIGNS, and others will be used in like manner. J. H. W.

DAY OF ATONEMENT.

SEPTEMBER 15, in the Jewish calendar, was the day of atonement. In a lengthy article in the *Ata* upon that subject were the following words:—

"The prayers recited are not for Israel alone, but also for the entire world, it being believed that on *yom*

8 O PURE AND FREE!
F. E. BELDEN, 1880. WATER SONG.—PRIZE POEM. D. S. HAKES, 1880.

1 O rain drops bright with lig - uid light! O heav - en - born, and pure! O gems that shine with light divine,
2 O gift of love from God a - bove! O jew - els fresh and fair, That by his hand, o'er all the land
3 In for - est shade, in sun - ny glade, In mead or flow - ry dell, As pure as snow the wa - ters flow
4 The pur - ling stream with ar - gent gleam, That hums a lit - tle lay, The gush - ing spring where lin - nets sing

Whose lus - tre shall en - dure! Ye bring us health, ye bring us wealth, The ach - ing heart ye cure!
Are show - ered ev' - ry - where! His arm is strong, and gay his song, His heart is free from care,
From crys - tal fount and well! Oh! he is blest who takes the best! And peace with him shall dwell
Through all the sum - mer day;—These to the heart will joy im - part, And make the sad - dest gay!

REFRAIN.
We'll drink of you, from heav - en's blue, And hap - pi - ness is sure! O heav - en - born! O sweet and free!
Who drinks thy cheer, O pure and clear! O gems that all may share!
Who loves to drink from mos - ay brink, Where lim - pid wa - ters swell!
Then give to me the pure and free, And bear the wine a - way!

O bet - ter far than wine; Bright liquid pearls of pu - ri - ty, Ye come from hand di - vine.

kipper the whole world receives judgment upon the acts of the preceding year."

This is interesting, as giving the faith of Israel in regard to the intent of their chief solemnity. 1. It is the time of the Judgment. As the *cleansing of the sanctuary* by the blood of the sin-offering took place on this day, Lev. 16, it is evident that the prophecy of the cleansing of the sanctuary is nothing less than the announcement of the sitting of the Judgment. 2. That it relates altogether to "the acts of the preceding year." It refers to the past—not at all to the future.

In the antitype where the service of the High Priest is "once for all," the day of atonement, or the sitting of the Judgment, closes up human probation, as there is no further priestly service after that. How solemn to reflect that we are in the time spoken of in Dan. 8: 13, 14. J. H. WAGGONER.

VISIT OF THE PRESIDENT.

OAKLAND has had another eventful day. September 9 was the thirtieth anniversary of the admission of California into the Union. On that day President Hayes and Mrs. Hayes, Secretary Ramsey, General Sherman, and others, arrived in this city, and a reception was given them which could not fail to be highly gratifying. All classes seemed to unite in giving honor to the first President who has visited the sunset of America. Mrs. Hayes was received by the "Ebell Society." There was much interest manifested to see the woman who dared to brave the customs of "high life," and banish wine from the Presidential mansion at the risk of offending the representatives of the nations, as she had been assured she would. But principle and consistency has for once triumphed in one of the highest places of earth.

In the latter part of the day the honored party were received in San Francisco in like manner.

The President expects to remain some time on this coast, and return east via the Southern Pacific Railroad line.

THE New York *Christian at Work* says it is a startling fact that in New England to-day "marriage can be set aside for so many causes that it has practically ceased to exist, except as parties involved may desire." In four New England States, it is said, the reports show that the marital relations have been severed between 40,000 persons during the last twenty years, and divorces are nearly twice as numerous now as they were in 1860. The laws allowing divorce for so many causes (eight in Massachusetts) are arraigned on the ground of public morality, and as practically reducing the marriage state to that of a "legalized concubinage."

TEMPERANCE SONG.

WE have already noticed the book of Temperance and Gospel Songs, compiled by J. E. White and published by the American Health and Temperance Association. This week we give to our readers a piece of music from its pages. We have heard it, and admired it, as we believe all will. The authors of both words and music are known to the readers of the SIGNS by pieces which we have published from the "Song Anchor."

A friend with a musical taste says we may "exhaust our adjectives" on this piece—"O Pure and Free." But it speaks for itself. This book of songs has many gems which cannot fail of becoming popular.

REMAINING CAMP-MEETINGS FOR 1880.

CALIFORNIA, Alameda	Sept. 16—27.
INDIANA, Rochester	" 23—27.
NEBRASKA, Central City	" 23—28.
MISSOURI, Warrensburg	Sept. 30—Oct. 5.
NORTH-WESTERN IOWA	" 30— " 5.
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.

RECEIVED FOR THE "SIGNS."

\$2.00 EACH. Elizabeth Harrison 7-34, Stella M Langfitt-7-33, H W Stoner 7-34, Miss Mattie Noble 7-34, I O Hedden 7-34, Nancy B O Redmond 7-34, Geo L Byron 7-34, Mrs E Temple 7-34, Isaac Moore 7-34.

\$1.50 EACH. Mrs W H Griffin 7-34, John Street 7-34, J W Erwin 7-34, J C Cole 7-34, A F Fisher 7-34, Garrett Vliet 7-34.

\$1.00 EACH. Mrs L Bowerman 7-10, M E McMeans 7-11.

75c EACH. Geo Shaffer 7-10.

50c EACH. W H Peaslee 6-46.

MISCELLANEOUS. Jacob Halferty 25c 6-42, Dallas Club 5.75, 7-31, Geo D Russel 3.00, 7-34, Mrs E G Lowe 18.00, 7-34.

OTHER RECEIPTS.

CAL CONFERENCE.—Mrs A Condon 50c, San Diego church 17.55.

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