

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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THE SABBATH.

FRESH glides the brook and grows the gale,
Yet yonder halts the quiet mill:
The whirling wheel, the rushing sail,
How motionless and still!

Six days of toil, poor child of Cain,
Thy strength the slave of want may be;
The seventh thy limbs escape the chain—
For God hath made them free!

Ah! tender was the law that gave
This holy respite to the breast:
To breathe the gale, to watch the wind,
And know the wheel may rest!

But where the waves the gentlest glide,
What image charms to light thine eyes?
The spire reflected on the tide
Invites thee to the skies.

To teach the soul its noblest worth
The rest from mortal toil is given;
Go snatch the brief reprieve from earth,
And pass—a guest to Heaven.

They tell thee, in their dreaming school,
Of power from old dominion hurled,
When rich and poor, with juster rule
Shall share the altered world.

Alas! Since time itself began,
That fable hath but fooled the hour;
Each age that ripens power in man
But subjects man to power.

Yet every day in seven at least,
One bright republic shall be known;
Man's world awhile hath surely ceased,
When God proclaims his own.

—English Paper.

General Articles.

Ministry of Peter.

BY MRS. E. G. WHITE.

PETER, in pursuance of his work, visited the saints at Lydda. There he healed Æneas, who had been confined to his bed for eight years with the palsy. "And Peter said unto him, Æneas, Jesus Christ maketh thee whole; arise, and make thy bed. And he rose immediately. And all that dwelt at Lydda, and Saron saw him, and turned to the Lord."

Joppa was near Lydda, and at that time Tabitha—called Dorcas by interpretation—lay there dead. She had been a worthy disciple of Jesus Christ, and her life had been characterized by deeds of charity and kindness to the poor and sorrowful, and by zeal in the cause of truth. Her death was a great loss; the infant church could not well spare her noble efforts. When the believers heard of the marvelous cures which Peter had performed in Lydda, they greatly desired him to come to Joppa. Messengers were sent to him to solicit his presence there.

"Then Peter arose and went with them. When he was come, they brought him into the upper chamber; and all the widows stood by him weeping, and showing the coats and garments which Dorcas made while she was with them." Peter had the weeping and wailing friends sent from the room. He then kneeled down, and prayed fervently to God to restore life and health to the pulseless body of Dorcas; "and turning him to the body said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and lifted her up; and when he had called the saints and widows, he presented her alive." This great work of raising the dead to life was the means of converting many in Joppa to the faith of Jesus.

"There was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house,

which gave much alms to the people, and prayed to God always." Though Cornelius was a Roman, he had become acquainted with the true God, and had renounced idolatry. He was obedient to the will of God, and worshiped him with a true heart. He had not connected himself with the Jews, but was acquainted with, and obedient to, the moral law. He had not been circumcised, nor did he take part in the sacrificial offerings; he was therefore accounted by the Jews as unclean. He, however, sustained the Jewish cause by liberal donations, and was known far and near for his deeds of charity and benevolence. His righteous life made him of good repute, among both Jews and Gentiles.

Cornelius had not an understanding faith in Christ, although he believed the prophecies, and was looking for Messiah to come. Through his love and obedience to God, he was brought nigh unto him, and was prepared to receive the Saviour when he should be revealed to him. Condemnation comes by rejecting the light given. The centurion was a man of noble family, and held a position of high trust and honor; but these circumstances had not tended to subvert the noble attributes of his character. True goodness and greatness united to make him a man of moral worth. His influence was beneficial to all with whom he was brought in contact. He believed in the one God, the Creator of heaven and earth. He revered him, acknowledged his authority, and sought counsel of him in all the business of his life. He was faithful in his home duties as well as in his official responsibilities, and had erected the altar of God in his family. He dared not venture to carry out his plans, and bear the burden of his weighty responsibilities, without the help of God; therefore he prayed much and earnestly for that help. Faith marked all his works, and God regarded him for the purity of his actions, and his liberalities, and came near to him in word and Spirit.

While Cornelius was praying, God sent a celestial messenger to him, who addressed him by name. The centurion was afraid, yet knew that the angel was sent of God to instruct him, and said, "What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon, a tanner, whose house is by the seaside. He shall tell thee what thou oughtest to do."

Here again God showed his regard for the gospel ministry, and for his organized church. His angel was not the one to tell the story of the cross to Cornelius. A man, subject as himself to human frailties and temptations, was to instruct him concerning the crucified, risen, and ascended Saviour. The heavenly messenger was sent for the express purpose of putting Cornelius in connection with the ministry of God, who would teach him how he and his house could be saved.

Cornelius was gladly obedient to the message, and sent messengers at once to seek out Peter, according to the directions of the angel. The explicitness of these directions, in which was even named the occupation of the man with whom Peter was then making his home, evidences that Heaven is well acquainted with the history and business of men in every grade of life. God is cognizant of the daily employment of the humble laborer, as well as of that of the king upon his throne. And the avarice, cruelty, secret crimes, and selfishness of men are known to him, as well as their good deeds, charity, liberality, and kindness. Nothing is hidden from God.

Immediately after this interview with Cornelius, the angel went to Peter, who, very weary and hungry from journeying, was praying upon the housetop. While praying he was shown a vision, "and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill,

and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice; and the vessel was received up again into heaven."

Here we may perceive the workings of God's plan to set the machinery in motion, whereby his will may be done on earth as it is done in Heaven. Peter had not yet preached the gospel to the Gentiles. Many of them had been interested listeners to the truths which he taught; but the middle wall of partition, which the death of Christ had broken down, still existed in the minds of the apostles, and excluded the Gentiles from the privileges of the gospel. The Greek Jews had received the labors of the apostles, and many of them had responded to those efforts by embracing the faith of Jesus; but the conversion of Cornelius was to be the first one of importance among the Gentiles.

By the vision of the sheet and its contents, let down from heaven, Peter was to be divested of his settled prejudices against the Gentiles; to understand that, through Christ, heathen nations were made partakers of the blessings and privileges of the Jews, and were to be thus benefited equally with them. Some have urged that this vision was to signify that God had removed his prohibition from the use of the flesh of animals which he had formerly pronounced unclean; and that therefore swine's flesh was fit for food. This is a very narrow, and altogether erroneous interpretation, and is plainly contradicted in the scriptural account of the vision and its consequences.

The vision of all manner of live beasts, which the sheet contained, and of which Peter was commanded to kill and eat, being assured that what God had cleansed should not be called common or unclean by him, was simply an illustration presenting to his mind the true position of the Gentiles; that by the death of Christ they were made fellow-heirs with the Israel of God. It conveyed to Peter both reproof and instruction. His labors had heretofore been confined entirely to the Jews; and he had looked upon the Gentiles as an unclean race, and excluded from the promises of God. His mind was now being led to comprehend the world-wide extent of the plan of God.

Even while he pondered over the vision, it was explained to him. "Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, and called, and asked whether Simon, which was surnamed Peter, were lodged there. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them."

It was a trying command to Peter; but he dared not act according to his own feelings, and therefore went down from his chamber, and received the messengers sent to him from Cornelius. They communicated their singular errand to the apostle, and, according to the direction he had just received from God, he at once agreed to accompany them on the morrow. He courteously entertained them that night, and in the morning set out with them for Cesarea, accompanied by six of his brethren, who were to be witnesses of all he should say or do while visiting the Gentiles; for he knew that he should be called to account for so direct an opposition to the Jewish faith and teachings.

It was nearly two days before the journey was ended and Cornelius had the glad privilege of opening his doors to a gospel minister, who, according to the assurance of God, should teach him and his house how they might be saved. While the messengers were upon their errand, the centurion had gathered together as many of his relatives as were accessible, that they, as well as he, might be instructed in the truth. When Peter arrived, a large company were gathered, eagerly waiting to listen to his words.

As Peter entered the house of the Gentile, Cornelius did not salute him as an ordi-

nary visitor, but as one honored of Heaven, and sent to him by God. It is an Eastern custom to bow before a prince or other high dignitary, and for children to bow before their parents who are honored with positions of trust. But Cornelius, overwhelmed with reverence for the apostle who had been delegated by God, fell at his feet and worshiped him. Peter shrank with horror from this act of the centurion, and lifted him to his feet, saying, "Stand up; I myself also am a man." He then commenced to converse with him familiarly, in order to remove the sense of awe and extreme reverence with which the centurion regarded him.

Had Peter been invested with the authority and position accorded to him by the Roman Catholic Church, he would have encouraged, rather than have checked, the veneration of Cornelius. The so-called successors of Peter require kings and emperors to bow at their feet; but Peter himself claimed to be only an erring and fallible man.

The Scripture Doctrine of a Future Life.—No. 18.

ELD. D. M. CANRIGHT.

JOSEPHUS UNRELIABLE.

To the foregoing Scriptural facts it is objected that Josephus says that the Pharisees did believe the immortality of the soul. To this we answer, 1. What Josephus does say about it is evidently intended by himself to be very vague, and capable of two meanings.—one to harmonize with the real doctrine of the Jews, the other to look like what the heathen philosopher taught. We will notice the reason for this.

2. If we interpret him to mean that the Jews did really hold to the proper immortality of the soul, it rests alone upon his assertion. No other ancient author can be brought to support him. Perhaps a passage in Tacitus may be construed as agreeing with Josephus; yet even this is quite susceptible of another meaning. It is supposed by some learned men that Tacitus drew his history of the Jews from Josephus; if so, of course he would follow him. Hence it stands alone upon Josephus' authority. 3. We have seen by the Old and New Testaments and the Apocrypha that the Jews did not believe the doctrine of the immortality of the soul. Hence, Josephus would directly contradict them. Which would be the more reliable? 4. Josephus wrote his books after the destruction of Jerusalem and the Jewish nation. He wrote them among the Romans, and for the Romans to read; hence there was a temptation for him to bend and color Jewish doctrines to suit his heathen conquerors. There is but too much proof that he did this in many points.

Here are a few testimonies from eminent men upon this point. Says the "New American Cyclopedia": "Pride in the ancient glories of his nation, awe of the greatness and power of Rome, personal vanity, and a tendency to unbounded flattery of the Flavian family, appear with equal prominence in his writings." Art. Josephus. This criticism is none too severe on him. The learned Dr. Knapp, in his "Christian Theology," says: "The doctrine of the resurrection of the body was therefore common among the Jews at the time of Christ and the apostles. Vide Matt. 22; Luke 20; Acts 23: 6-8. So, in John 11: 24, the Jewess Martha speaks of the resurrection of the dead as a thing well known and common. Josephus indeed (Antiq. 18: 2,) expresses himself doubtfully with regard to the Pharisees: 'They believe that the soul is immortal, and can easily return to life (*anabiosai*),' and again (Bell Jud. II, 7), 'They maintain that the souls of the pious pass into other bodies (*metabaineni eis eteronsoma*).' Here Josephus, in his usual manner, so designedly represents the Jewish doctrine, that the Greeks and Romans, to whom the resurrection of the body appeared absurd, should suppose the transmigration of souls to be intended, while at the same time, the Jews should understand that the resurrection of the dead was spoken of." Again: "Josephus carefully avoids the words *anastasis* and *anistemi* when he describes the doc-

trine of the Pharisees and Sadducees, and expresses himself ambiguously, in order not to displease the Greeks and Romans, for whom he principally wrote, and to whom the doctrine of the resurrection of the body would appear, not only new, but, according to the principles of the philosophy prevailing among them, offensive and absurd." *Pp. 530, 531.*

By this we see that there was a strong temptation for Josephus to dissemble and prevaricate on the subject before us. That he did this, is proved clearly. How much confidence can we place in the testimony of such a man? Mosheim says that Josephus "is very inconsistent with himself in the account which he gives of them [the Pharisees], as may easily be perceived by any one who will compare together the different passages relating to them in his works. It would also prove a task of some difficulty to reconcile everything which he says concerning the opinions of the Pharisees, with what is recorded of them in the writings of the New Testament." *Commentaries, Vol. I, Chap. ii, Sec. 11, Note 2, p. 64.* He tries to reconcile it by supposing that the Pharisees were not fixed and settled in their opinions. But evidently the real facts are, Josephus was trying to cover up the truth.

Dr. Jorton also remarks: "In his antiquities, Josephus takes too great liberties with sacred history, and accommodates it too much to the taste of the Gentiles, which yet probably he did to recommend his oppressed and unhappy nation to the favor of the Greeks and Romans." "May it not have been the time-serving policy which suggested the flattery which he addressed to Vespasian, as before related, and even induced him in spite of his accurate knowledge of the Scriptures, to represent his patron, though a heathen and a stranger, as the promised Messiah!" *Rem. on Eccl. Hist., Vol. 1, p. 21, and Note.*

A man who will so grossly pervert God's word, is not to be relied upon. Dr. A. Clarke, in giving Josephus' account of the Pharisees' doctrine of the soul, says: "But it is very likely that Josephus has not told the whole truth here!" *Com. on John 9:2.* The great Bochart, referring to Josephus' "Wars of the Jews," Book 6, Chap. x, Sec. 1, says: "There are in this clause of Josephus as many mistakes as words." *Whiston's Josephus, p. 761.* Dean Prideaux thus observes: "Sacred writ, as being dictated by the Holy Spirit of God, must ever be of infallible truth, which cannot be said of the writings of Josephus. For they have in them many great and manifest mistakes. . . For therein he frequently varies from Scripture, history, and common sense." *Con. of O. and N. T., Vol. 1, Part 1, b. 5, 302.* Another writer observes: "It must be owned that in his account of the Scripture times, he has taken a bold liberty to vary from the Bible, to add, alter, retrench, and even sometimes contradict it." *Quoted by Hudson's Future Life, p. 335.* Pococke remarks: "If we have not cited Josephus, it is no wonder; since, in giving the views of the sects he names respecting the other world, he seems to have used words better suited to the fashions and the ears of the Greeks and Romans, than such as a scholar of the Jewish law would understand, or deem expressive of his meaning." *2d. p. 335.*

His character is thus set forth in McClintock's and Strong's Cyclopaedia. "Holding in the main the abstract doctrine of a Pharisee, but with the principle and temper of a Herodian, he strove to accommodate his religion to heathen tastes and prejudices; and this by actual commission, no less than by a rationalistic system of modification.

"In spite of his constant assertions," says Fawar, "he can have had no real respect for the writings which he so largely illustrates. If he had felt, as a Jew, any deep or religious appreciation of the Old Testament history, which he professes to follow, he would not have tampered with it as he does, mixing it with pseudo-philosophical fancies.

The worst charge, however against him is his constant attempt, by alterations and suppressions (and especially by a rationalistic method of dealing with miracles, which contrasts strangely with his credulous fancies) to make Jewish history palatable to Greeks and Romans." *Art. Josephus.*

Numerous testimonies to the same effect might be given. Every careful reader of Josephus must see that these testimonies are true. Hence, little or no confidence can be placed in him on such a subject as the one before us. It was the very subject above all others upon which Josephus would be anxious to represent the ideas of his brethren as in harmony with the doctrines of those Romans who believe in a future life. These philosophers mocked at the idea of a resurrection of the dead, but held that there would be a future life through the immortality of the soul. Hence, as Dr. Knapp says, Josephus "so designedly represents the

Jewish doctrine, that the Greeks and Romans, to whom the resurrection of the body appears absurd, should suppose the transmigration of souls to be intended, while at the same time, the Jews should understand that the resurrection of the dead was spoken of."

Now hear what Josephus does say of the Pharisees: "They also believe that souls have an immortal vigor in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again." *Antiquities, B. 18. Ch. 2, Sec. 3.* And, "They say that all souls are incorruptible, but that the souls of good men are only removed into other bodies,—but that the souls of bad men are subject to eternal punishment." *Wars of the Jews, B. 2, Ch. 8, Sec. 14.*

The reader will notice the following points: 1. These souls are "under the earth," not in Heaven. 2. What he means by the "immortal vigor" which souls have in them he explains to mean that they "have power to revive and live again." This is the resurrection. Carefully examined, this is all the immortality he attributes to the soul, viz., that it shall revive and live again. We believe in this kind of immortality. But the Sadducees denied all this. They said that there was no future life of any kind. The whole man utterly perished in death. There would be no re-living of the soul, spirit, or body—no resurrection. But the Pharisees said that death was only a sleep. The soul would revive and live again. This is just what Josephus says, only he colors it some with philosophical, instead of scriptural language. 3. The phrase "immortality of the soul" among ancient authors frequently means only a future life, without any reference to what we now mean by the technical term, "the immortality of the soul." As we have seen, all the philosophers who taught a future life, taught it through the immortality of the soul. So it came to pass among the heathens that to deny the immortality of the soul was to deny a future life. Hence to accommodate themselves to the understanding of the heathens, some of the early fathers used the term, "immortality of the soul" to represent the future life which Christians hoped for through the resurrection. Josephus plainly uses it in that accommodated sense.

The "Discourse Concerning Hades," found in his works, it should be remarked, is unquestionably spurious. Kitto, in his "Cyclopaedia of Biblical Literature," says:—"Josephus himself, in the discourse ascribed to him on Hades, speaks of a subterranean region, a lake of unquenchable fire, everlasting punishment, and of a worm never dying (Secs. 2, 6); but that homily, as Whiston calls it, abounds with other evidence that its author was a Christian." Alger says:—"The fragment entitled, 'Concerning Hades,' formerly attributed to Josephus, is now acknowledged on all sides to be a gross forgery." *Future Life, part 1, ch. 8, p. 103.*

It is a well-settled fact, then, that the writings of Josephus are not to be implicitly relied upon as giving a correct account of Jewish belief, especially when it was for his interest to dissemble to please the Romans, as it very manifestly was on the question of the nature of the soul. We must therefore go to the sure word of God, to find what was the faith of God's people at that time.

Man's Responsibility for His Belief.

THERE are very many apparently good and honest people, who appear to be most sincere in their belief, who yet differ from what is manifestly taught in the Bible. To rank these with unbelievers who can have no part in the kingdom of God, seems to many to be severe, uncharitable, and bigoted. But the question of man's responsibility for his belief, and consequent guiltiness, if he does not come to the light, is well treated in the following lines. A willful rejection of the light when it is seen, or a neglect to come where the light may be seen, are there shown to be alike criminal.

That there are many honest souls who are yet in darkness, and have thus far incurred no guilt by being so, is doubtless true. But no man passes through life, without his opportunities; and for these he becomes responsible. If there are any who, like us, have had in times past, perplexing queries arise in their own minds concerning this matter, we think they will not find a perusal of the article unprofitable.

The lurking, specious, soul-destroying error, "No matter what a man believes, if he is only sincere," is ably exposed by Dr. Chalmers in a letter to a female friend:—

"Lord Byron's assertion, that 'man is not responsible for his belief,' seems to have pro-

ceeded from the imagination that belief is in no case voluntary. Now, it is very true that we are only responsible for what is voluntary, and it is also true that we cannot believe without evidence. But then it is a very possible thing that a doctrine may possess the most abundant evidence, and yet not be believed, because we choose to shut our eyes against it; and our unbelief in this case is owing, not to the want of evidence, but of the evidence not being attended to. Grant enough for the refutation of Lord Byron's principle, if attention be a voluntary act. One attends to a subject because he chooses; or he does not attend because he so chooses. It is the fact of the attention being given or withheld, which forms the thing that is to be morally reckoned with. And if the attention has been withheld when it ought to have been given, for this we are the subjects of a rightful condemnation.

"It is enough to make unbelief a thing of choice, and a thing of affection, that we have power over the direction of our noticing and investigating faculties. You are not to blame if you have not found some valuable article that you have in an apartment of the thickest darkness; but you are to blame if you might have opened the shutters, or lighted a candle so as to have admitted enough of light for the discovery. Neither are you to blame if you find not the hidden treasure of the gospel, provided it is beyond the reach of all your strenuousness, and of every expedient that can be used for its discovery; but you are to blame if you have not gone in quest of it, or if you have willfully and determinedly shut your eyes against it, or if you have not stirred up those powers of your mind over which the mind has a voluntary control, to the inquiring after it. The Discerner of the heart will see where the lurking prejudice lies, and make it manifest of all who remain in darkness—of all who have not come to Christ, that they were not willing to come.

"Christianity lays no unreasonable service on men—and far less, that service which were most unreasonable of all, the homage of your belief, without affording such evidence, as, if attended to, will constrain the belief. Our religion has its proofs, and it has also its probabilities. Its proofs can only be gotten at by patient and laborious inquiry; and when they are so gotten at, they carry the belief along with them. Its probabilities, again, may, some of them, be seen at first sight; and though not enough to compel our belief, yet they form a sufficient claim upon our attention. They form that sort of recognition which entitles Christianity at least to a fair and full trial; and if not worthy all at once of a place in our creed, it is worthy of a further hearing. Now, all I want is, that hearing shall be given; that the evidence of Christianity shall be studied; that the Bible shall be read with patience, and prayer, and moral earnestness; and on the principle that he who seeketh findeth. I have no apprehension of such a course not terminating in a full and steadfast conviction that the Bible is an authentic messenger from Heaven to earth, and contains in it the record of God's will for man's salvation."

Thought-Hives.

EVERY man we meet is a walking thought-hive. To our eye it is hidden; but to God's eye it is a hive of transparent glass. For there is not a thought in our hearts, but lo! oh Lord, thou knowest it altogether! The thoughts which nestle within us, and issue from us in language and in actions, determine our moral character: "As a man thinketh in his heart; so is he."

A man is known by the company he keeps. So the thoughts which we harbor within us, and which go out through the doors of our mouths and our hands, determine our real characters. A holy man gives house-room only to pure, noble, and godly thoughts, and he is constantly striving to bar up the door and window against foul and wicked intruders; out of the treasure-house within him, proceed all the beautiful deeds and white-winged words that are a blessing unto others. Habitual thinking determines a man as either Christ's or Satan's. A sensualist is only a filthy thinker. The walls of his mind are hung around with lascivious pictures; his inmost soul is a brothel. Do a man's thoughts run continually upon the bottle? Then he is a drunkard. Does another man's thought-hive send out its winged messengers every hour to gather honey from God's Word, and his world of nature? Then he is a devout and happy being: in such a man, God dwelleth by his Spirit. One of the highest spiritual luxuries is the enjoyment of pure, and exhilarating and sublime thoughts; to such a devout and happy thinker, a prison would be a palace. "I thought of Jesus," said holy Ruth-erford, "until every stone in the wall of my cell shone like a ruby." Wherefore let us keep our hearts—our thought-hives—with all

diligence, for out of them are the issues of our life. And no one can handle the pitch of a wicked, or obscene, or abominable thought for any considerable time, without being fatally defiled thereby.

There is no greater torment than to be an unclean, or an intensely selfish, or a corrupt thinker: this is the genuine demoniac possession. Such is "grievously vexed with a devil." To go through some men's hearts would be like a walk through Sing Sing penitentiary. Every room has a rascal in it. Out of such hearts proceed evil thoughts, murders, adulteries, fornications, thefts, covetousness, pride, blasphemy. What a hell in advance, to be doomed to live in such a habitation of the devil! To be such a man is the "everlasting punishment" of the lost.

All thoughts have their germs. To kill a sin the surest way is to kill it in the egg. At the very moment when a wicked thought is born, is the right time to strangle it. These little snakes soon become the anacondas that strangle conscience, and destroy character. How important, too, is the nursing into active life and strength of every good and holy suggestion and aspiration. A noble career depends on the treatment given to the infant ideas that are born in the soul. The best of these are the direct product of the Holy Spirit. To quench a good thought is to "quench the Spirit;" and the everlasting damnation of millions has been the result of this very sin against infinite love.—*Rev. T. L. Cuyler in Evangelist.*

The Bible.

Who composed the following description of the Bible we may never know. It was found in Westminster Abbey nameless and dateless, but nevertheless it contains counsel to the Jews and wholesome laws for the erring sons of Adam.

A nation would be truly happy if it were governed by no other laws than those contained in this blessed book. It contains everything needful to be known or done. It gives instruction to a senate, authority and directness to a magistrate.

It cautions a witness, requires an impartial verdict from a jury, and supplies the judge with his sentence.

It sets the husband as the lord of the household, and the wife as the mistress of the table, tells him how to rule and her as well how to manage.

It entails honor to parents and enjoins obedience in children.

It prescribes and limits the sway of the sovereign, the rule of the authority of the master, commands the subjects to honor, and the servant to obey, and promises the blessing and protection of the Almighty to all that walk by its rule.

It gives directions for weddings and burials. It promises food and raiment and limits the use of both.

It points out a faithful and eternal guardian to the departing husband and father; tells him in whom his widow is to trust, and promises a father to the fatherless, a husband to the widow.

It teaches a man to set his house in order, and how to make his will; it appoints a dowry for his wife and entails the right of the first-born, and shows how the young branches be left.

It defends the rights of all, and reveals vengeance to every defaulter, overreacher, and trespasser.

It is the first, best book.

It contains the choicest matter—gives the best instruction—affords the greatest degree of pleasure we have enjoyed.

It contains the best laws and most profound mysteries that were ever penned; and it brings the very best of comforts to the inquiring disconsolate.

It is a brief recital of all that is to come.

It exhibits life and immortality from the everlasting, and shows the way to glory.

It settles all matters in debate, relieves all doubts, and eases the mind and conscience of all scruples.—*Sel.*

It was finely said by Socrates that the shortest and most direct road to popularity is "for a man to be the same that he wishes to be taken for." People are egregiously mistaken if they think they can ever attain to popularity by hypocrisy, by mere outside appearances, and by disguising not only their language but their looks. True popularity takes deep root, and spreads itself wide; but the false falls away like blossoms; for nothing that is false can be lasting.

MEN deny that miracles were wrought by Christ; but who can deny the greater miracle of his life and death? They may deny the miracles of the whole Bible, but who can destroy the standing miracle of the Bible itself?

The Atonement.

THAT God is safe in pardoning any sinner as soon as he is cured of the love of sin by repentance, is very true. That the death of Christ is the strongest possible expression of his love to us, and the best calculated to break rebellious hearts is also true. Dr. Arnold, Principal of Rugby School, England, when trying to subdue an offending pupil, gave the boy the ruler, and held out his own hand and told him to strike it. The boy hesitated, but on being urged, he struck the Doctor's hand one blow, and broke down in penitence and tears, saying he could never endure to lay the stripes due to himself upon the kindest friend he had in the world. This, although adduced to illustrate the moral power of love for the guilty, has also in it something of the enforcement of law and the demands of justice. It is not probable that any intelligent disciple ever thinks of "the Father punishing the Son," or that the Father and Son had any separate interests in the matter. I never spoke or thought of the sufferings of Christ in that light. Even if the strictest views of law-penalty be allowed, Christ, "laid down his life of himself," and the Father "gave his only begotten Son," and if man violated the law, and eternal justice required some adequate expression to "condemn sin in the flesh" in which the whole "God-head" participated, I see no reason for viewing Christ as an unfortunate victim who was compelled into a mere "penal transaction." Dr. A. was not compelled to receive the blow.

The main question seems to be: Was the cross intended to produce the softer moral influences upon the souls of men only, or did it represent also the rights of law and justice? The expression, "that God might be just and the justifier of him who believes in Jesus," seems to say that justice had to be consulted somewhat when Christ was made a propitiation for sins. This implies fairly that there might be circumstances under which it would be unjust to justify the sinner, and Rcm. 3:25, 26, fairly implies, I think, that those circumstances would be present in the absence of the death of Christ. But justice implies law, under whose "curse" sin had brought us all. Hence, "Christ redeemed us from the curse of the law, being made a curse for us." This seems very much as if the rights of justice were considered in the transaction, and as if the moral influences are only a part of the forces engaged in the reconciliation. If our sins were a debt to justice (and sins are called debts, Matt. 6:12), and he became "a curse for us," his death certainly had some relation to justice in our stead. Penalty was hanging over us. Did he undertake to remove this penalty, ignoring justice and the law whose curse we were under? Let us beware of the shallows along here. He was "made of a woman, made under the law to redeem them that were under the law," that is, under the curse of the violated law, for "cursed is every one that continueth not in all things written in the law to do them." God's law is the expression of God's justice to us-ward, and to be under the curse of the law must be about the same as to be under the curse of justice. It seems evident that the death of Christ had some reference to both law and justice, and that whatever that reference was, it enabled God to be "just while justifying him that believes on Jesus."

It is well to be modest and feel our way along where the best of minds have gone slowly. If the death of Christ was brought about merely by the collision between the righteousness of his life and the unrighteousness of sinners, somewhat as a martyr's death is brought on, is it plain enough what relation that act bore to our salvation different in kind from the death of a martyr? If he had avoided it and died a natural death, as all martyrs had a right to do if they could, who would say his hold upon the heart of the world would have been the same? But if his death was in no sense vicarious, if he was not "made a curse for us," is not the strength of his appeal to the heart seriously diluted? If he paid a debt for me that I did not owe, and one he knew that I did not owe, or, to drop the entanglement of the word debt, if he on the cross assumed a legal "curse" for me, that in no sense or in no degree made him my substitute, I fail to see the *primum mobile* of the cross.

Did the cross manifest divine love and compassion? For whom? Not for us unless he thereby was "wounded for our transgressions" and was "bruised for our iniquities." To say that the "marvelous life and death of Christ" is well calculated to "flood the soul with moral light, to create within it a new impulse and to lead it to repentance," is very beautiful, but does this ex-

plain how, or in what sense he "bore our iniquities," how "the chastisement of our peace was upon him?" Does it explain how "he bore our sins in his own body on the tree?" Was there nothing legal or penal in this transaction? Had it no reference to law, to justice, to "the curse?"

To suppose that because he "bore our sins" therefore we have nothing more to fear, whatever our life or disobedience, would be simply to borrow ammunition from the armory of Universalism—a mistake no intelligent Disciple will fall into. The old expression, "he paid our debt," for want of proper care, has caused confusion at this point, but we need not therefore ignore the very significant Scripture expressions that indicate something more than a moral influence growing out of a loving life and a martyr death.

May it not be that the moral influence of the death of Christ roots itself back in the *legal animus* of the cross? He was "made under the law" and came under "the curse" to "redeem them that were under the law" by being himself "made a curse for them." True, it is said he "redeems" them by "flooding the soul with moral light," and that certainly is a part of the means, but is it not sequel to his first movement in "bearing our sins in his own body on the tree," thus laying the foundation for his moral influence? The cross is the fulcrum of all God's moral power in the gospel. "True again," it may be said, "the cross is said fulcrum, but I doubt there being anything penal in it." Then we must have an explanation of all the passages above quoted, and many more that seem plainly to refer to the demands of law and justice. Does the moral influence of the gospel grow out of merely the moral excellence of the life and death of Christ, or does it take root further back in a belief that "He bore our sins," was "bruised for our iniquities," that "by his stripes we are healed," and that without the cross God could not "be just in justifying" us? Tear up the roots of our love for Christ out of this soil and the plant will most likely die. Few converts, indeed, understand or think much about the philosophy of the atonement, but the general impression with them all is that the cross in some way made it possible for God to forgive them. When the pupil found himself laying his own iniquities upon his beloved teacher, it broke down his heart. He knew that he was under the "curse" of a broken law, and that the teacher was receiving the "stripes" due to himself, and, therefore, he melted, and out of this fact grew the moral influence of Dr. Arnold. But suppose the Doctor's stripes had had nothing penal in them, that is, had had no reference to the demerit of the pupil—nothing in them of the nature of substitution—I fail to see how they would have had the desired effect. Had the pupil not repented, his forgiveness would not still have been possible. And "by his stripes we are healed" only in case the knowledge of his sufferings for us breaks our hearts with sorrow and love, cures us of the love of sin, and makes it proper for God to forgive us. Is "the goodness of God that leads us to repentance" manifested by a crucifixion that was not in line with our condemnation? It is hard to find words to clearly differentiate the thought at so sharp an angle, but how could it be the goodness of God to us unless he died—not for the sake of getting a moral influence over us—but "for our sins," as we commonly understand it? To assume any great influence of the kind as growing out of mere heroic martyrdom for the truth, that might have been avoided without any damage to the rights of law and justice, and without any loss to us, save the loss of an example of high devotion to the right, seems to me wholly unwarranted either by theology or psychology.—*Thos. Munnell, in Bible Index.*

Religion and Business.

THIS precept of holy writ, that we "be not slothful in business," lays its stress upon every son and daughter of Adam, and especially upon every redeemed child of God. And the full command: "Be not slothful in business, fervent in spirit, serving the Lord," shows there is no discord between business and religion; but on the contrary, that a man may be devoted to his business, diligent and active therein, and thereby serve the Lord. It is a proof that men may be honest, honorable, and Christlike in their daily calling; and the statement in another portion of the Bible, "Seest thou a man diligent in business, he shall stand before kings," shows us religion and success in business are in harmony.

It is therefore weak and useless for men to say they cannot succeed unless they adopt the doubtful and even underhanded methods

of their unscrupulous competitors. To be honorable, manly, and true in all one's business dealings is to gain the confidence of the community, and with such a man they will prefer to do business. It is a man's most sure and reliable capital, even as Solomon has said: "A good name is rather to be chosen than great riches." Unscrupulous methods may sometimes bring a more rapid success; but it is like the blazing, brilliant flower that springs up quickly out of its thin soil on the rock—lacking the depth and strength of earth—it is sure to be short-lived. Better in every respect to be honorable and wait if need be, a little longer for a rich and more permanent success.

But not only is business success in harmony with religion, but, more than that, religious enjoyment and service are directly in the path of business. We believe the truest conception of the Christian's life makes it a steady, unbroken outflow and onflow of the spiritual life. It draws no separating line, on each side of which there shall be found only worldly duties, and on the other the so-called spiritual or religious duties. It is a unity, and religion enters into all our work and duties, and glorifies and beautifies them all; and we believe our Lord accepts one as gladly and as fully as another. Does there but appear the light of a devout purpose, the breath of a life hid with Christ in God, then, be the work what it may, and where it may, it is God's service. The farmer who keeps up his fences, cares well for his stock and crops, is not behind-hand with his work, may therein be pleasing his Master no less than he who serves at the altar.

The prompt, reliable, energetic, and honorable business man may be a shining witness to the blessedness of religion in the daily life.

The mother in her quiet home, making that home bright and cheerful, keeping the children tidy and well behaved, and looking faithfully after the thousand and one little daily duties, has a place of Christian labor that shall have the plaudits of Heaven, if not of earth.

And so, wherever the Lord places one of his children, it is for him to be diligent and faithful there, and so to find therein his growth in piety and his truest success.—*The Contributor.*

Jesus Knocking at the Door.

ONE of the most wonderful passages in the Bible is this: "Behold, I stand at the door and knock."—Rev. 3:20.

To open the heart to Jesus implies activity on your part, and a free, prompt act likewise. He will not burst down the door by violence. He respects the free agency with which your Creator has endowed you. His offer is: "If thou wilt open the door, I will come in and sup with thee, and thou with me." Your will must yield to his will. Your old wicked practice of having your own way must be given up, and Christ be allowed to have his way. If he come in at all it must be to rule you; not as an intruding tyrant, but by the omnipotence of his love.

Be sure of this, too, that if you let Christ come into your soul, he will require a thorough cleaning out of those abominable things that have been too long harbored there. Perhaps there are some snarling spites and ugly grudges that are lying there like surly mastiffs; they must go out. If any dishonest gains have been hidden away in the drawers they must be restored to their lawful owners. When my friend A. was converted, the first symptom of the change was that he went to his neighbor with whom he had an inveterate quarrel, and asked his forgiveness. As Christ came in, that disgraceful quarrel went out. My neighbor B. found that Jesus would not dwell in the same habitation with a brandy bottle. Wherefore he rose in the prayer-meeting, and confessed his sin, and asked us to pray for him that he might have strength to expel the demon drink. He was just in the condition of the rough creature who—in Jerry McAuley's meeting—prayed this most expressive prayer: "O, God! if you really want to help a fellow I have just got round to where I want to have you do it."

That illiterate man hit the point exactly. You will never open your heart to Jesus Christ and let him have control of your will, your affections, your purse and your all, until you have "got round to where you want" him to come in and save you. Turning the favorite sins out is not enough. Conversion is not a mere emptying process. It is not a negative but a positive process. It is the admission of Christ, who will fill your soul with new thoughts, new purposes, new plans, new joys. What you need is the expulsive power of a new affection, and a new faith. The idlest folly in the world is to exhort a covetous man to stop worshipping gold, and give him nothing better to worship—or to urge a tippler to stop the use of his deadly

stimulants, with nothing else to fill the void. No heart can be empty. "Nature abhors a vacuum." The love of the world, and the appetites of sensual enjoyments, can only be expelled by the incoming of a higher and purer love which is stronger than they. None but the Lord Jesus Christ is equal to this supernatural work of cleansing a human heart, and keeping it clean forever more.

I beg you, my friend, do not keep the divine visitor waiting one hour longer. Jesus sometimes gives last knocks. He has lingered before your door a great while already. He has waited for you through more than one revival season. Even now, for the last time he may be calling from without: "If thou wilt hear my voice and open this door, I will come in and dwell with thee." Do not, I entreat you, lose a moment. If he depart and leave you to utter hardness of heart, you will by and by hear another footstep approaching! It will be the swift step of death. Then you may rise up affrighted and call for your Saviour with a loud and bitter cry. But it will be too late! He took you at your word. He gave his last knock, and left your house to you desolate.—*Dr. T. L. Cuyler.*

Insincerity in Confessions.

WE are not sincere. We profess all horror at wickedness, but we seem to mean wickedness in general, not anything we have really done in particular and in person. It is sin we deplore, not sins. Our words of self-abasement must not be pressed, nor misunderstood.

In the old legend it was no less than a cardinal that once went to confession.

"Oh! I am the very chief of sinners," he murmured in the ear of the priest.

"Too true, too true; God have mercy!"—were the words that came back through the grating.

"Surely I have been guilty of every kind of wrong," he continued.

"Alas, my son, it is a solemn fact—have mercy upon him, O Lord."

Thinking that the great enormities admitted, would force at least a deprecation, he went on:—

"I have indulged in pride, malice, revenge, and ambition."

Then he sighed in mournful tones; and in tones as mournful the honest monk answered:

"Yes, alas, some of this I had heard of before; the Lord have mercy."

The exasperated cardinal could stand it no longer.

"Why you fool," he burst out sharply, "do you imagine I mean all this to the letter?"

"Alas, alas, the good Lord have mercy," said the pitiful priest, "for it seems his Eminence is a hypocrite likewise!"—*C. S. Robinson.*

An Interesting Discovery.

SOME time since an order was issued by the Sultan for removing the old walls and fortifications of Jaffa (Joppa). In cutting a gate through a water battery at an angle of the sea wall built by Vespasian, and directly in front of the reputed house of Simon the tanner, the men came on three oval-shaped tanners' vats, hewn out of the natural rock and lined with Roman cement, down very near the sea, and similar in every respect to those in use eighteen centuries ago. There is also a fresh-water spring flowing from the cliffs close by, long known as the town spring. This discovery at least proves that the house on the rocky bluff above, and from which steps lead down to the vats must have belonged to some tanner; and, as perhaps not more than one of that trade would be living in so small a place as Jaffa, some probability is given to the tradition that this is the identical spot where the house of Simon stood with whom Peter was sojourning when he saw his vision.

Battle for Universal Dominion.

UNDER this heading a contemporary asks: To whom is Afghanistan ultimately to belong? If it is, as some of our *savants* tell us, not worth our keeping, Russia will certainly absorb it sooner or later. All the larger states are either absorbing their smaller neighbors or being absorbed themselves; while no small states are being created. Meanwhile, as the *Standard* points out, the disease of Social Democracy is eating out the very life of most of the large European states. Nihilism is at work in Russia, Socialism in Germany, Austria if not a sick man is certainly not a healthy one; France may be said to be always ready for revolution at a week's notice; Italy, the spoilt child of Europe, is fretting for a toy she cannot get, and the symptoms of the throes of 1848 are everywhere discernible.

"A soft answer turneth away wrath."

The Signs of the Times.

Can ye not discern the signs of the times?"

OAKLAND, CAL., FIFTH-DAY, MAY 15, 1879.

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

EDITORS.

J. H. WAGGONER,

RESIDENT EDITOR.

Is Adventism Dangerous?

If there is a manifestation of folly in any one thing above all others, it is in the course of the average secular newspaper when treating of religion and religious subjects.

In Pocasset, Mass., a most shocking murder was committed,—that of a child by its father, professedly in obedience to a "divine revelation." This is enough of itself to prove, what is currently stated, that the father is insane. But, unfortunately even for an insane man, he called himself a Second Adventist, and now the papers raise the cry of "A Dangerous Doctrine." The San Francisco Post gives it the following notice:—

"What is to be done with the Second Adventists? They appear to be quite crazy in Massachusetts. Is religious fanaticism anyhow only a phase of madness?"

Perhaps it would please the Post, etc., to have them all hanged as murderers, or sent to insane asylums, because one who called himself so committed murder as a freak of his insanity! Was ever such charitable logic as this known?

In answer to about a score of questions on this subject we reply:—

1. Elder Haskell has just arrived here from the East. His home is in Massachusetts, and he has for years been President of that Conference, and is acquainted with every church of Seventh-day Adventists in that State. He informs us that there are none in Pocasset connected with us, and we have no friends or believers near there of the name of the persons who are implicated in this barbarity.

2. If they stand connected with any body of Adventists at all, we shall not lay this atrocity to the charge of that body, unless their religion leads them to indorse it, which we know it does not. We do not hold the Methodist denomination responsible for the action of a minister of that denomination who took the life of his wife some time since, in Illinois. It was contrary to their principles. But it would be just as reasonable to stigmatize the whole Methodist fraternity as criminals because of that act, as to reproach any class of Second Adventists with this.

3. We are willing to have the lives of Seventh-day Adventists in Massachusetts, California, or any other State, compared with the lives of any other class, religious or irreligious, and let that determine "what shall be done with the Second Adventists."

4. We are not pleased with the illiberal spirit manifested by these papers. Scarcely a week passes but, somewhere in the country, a husband kills his wife, or a parent his child, *not being insane*, but temporarily and voluntarily under the influence of liquor; yet no call is made in these papers for a suppression of the traffic in liquor; they seek the favor of those who deal in it when their influence is needed to carry an election. They are not actuated by a spirit of disinterested humanity, but of partiality against a class of conscientious Bible believers.

5. Finally, they cannot show a single point of doctrine, held by the Second Adventists, which in any wise leads to insanity. The Camp-meetings of the Seventh-day Adventists which are now well known and largely attended, from the Atlantic to the Pacific, are proverbial for good order, and for freedom from that excitement which so often characterizes other meetings of that kind. Even the popular "revival" exceeds in disorder and confusion anything which can be found among us. Why, then, endeavor to make us responsible for the conduct of an insane man who acts, not in harmony with the precepts of the Bible, but under a hallucination, and directly contrary to the Bible?

Why not hold us to answer for the actions of Judas Iscariot? He was a follower of Christ, also!

The Atonement.

WE wish to call special attention to the article on the Atonement on the third page of this paper, (whole number 155). It is from the *Bible Index*, a Disciple paper published in Toronto, Ont., (Canada).

It is seldom we find a more forcible vindication of the law of God as the basis of the gos-

pel; a clearer presentation of truth that the death of Christ met the demand of divine justice in behalf of the sinner condemned by the law. This is the more worthy of note because it is so contrary to the antinomian doctrine held by the body of the Disciple denomination.

Alexander Campbell, in some of his writings, advocated the same truth by substantial arguments. But, unfortunately for his reputation for consistency, he argued the other side with equal urgency. We know of no writer of equal eminence and ability who was so inconsistent on this, and also on some other points, as was Mr. Campbell.

We wish that the arguments presented by Mr. Munnell in the *Index* might meet the eyes of the whole denomination of Disciples, and lead them to accept a more Scriptural belief than that which they now hold.

Meeting in Oakland.

ACCORDING to appointment a meeting was held in Oakland, Cal., May 10, 11. There was a good attendance, considering the time of year. There were represented the churches of Healdsburg, Santa Rosa, Petaluma, Napa, St. Helena, Woodland, Vacaville, San Francisco, Oakland, and Elder Wood represented the churches in the San Joaquin Valley. No other meeting ever held in the State, except a Conference, was so well attended by the influential representatives of the cause.

Elder Haskell's labors seemed to be well appreciated. His instructions were suited to our circumstances, and we believe will be the means of giving a new impetus to the work in this State. We regret that his time will be so limited here. But after his return from the Camp-meetings in Washington and Oregon, he will be able to hold a general meeting in Sonoma county, and one in Napa county, and one in Yolo county; these, with the two Camp-meetings, one in Tulare county, and the other probably in Sonoma county, will give him a good opportunity to meet all the brethren and sisters in the State.

The Sabbath was given to devotional exercises. Bro. Haskell's sermon was one of practical instruction, and seemed to infuse new zeal and courage into the hearts of all present. In the afternoon six were baptized in Lake Merritt. This was an occasion of peculiar interest to us, as three young men in the employ of the printing house here—two from Salem, Oregon, and one from Arizona—were baptized. The spiritual interests of the young people in the Office are cared for, and the influences surrounding them are jealously guarded.

A committee was appointed to present business to the meeting, consisting of Brn. Wm. Saunders, J. E. White, and T. M. Chapman. They introduced it in the form of the following resolutions:—

1. That we recommend to Brother Haskell to visit the churches in California as far as possible, and instruct our people in the work of the Tract and Missionary Societies, and in all that pertains to the progress of this cause.

2. That, as it will be impossible for him to visit every church on this coast, we recommend the churches to assemble at such principal places and at such times as shall be named by him, so as to learn the best methods of co-operating in the work.

3. That, considering the seaports of San Francisco and Oakland the most important fields of tract and missionary labor, we recommend that one or more persons be selected to take special charge of that department; and further, that a fund of one thousand dollars be raised to carry on the work in these ports.

4. We believe the tithing system recommended by the General Conference is the true Bible plan; and we recommend that a sum equal to one-third of the tithe be raised in addition thereto, for the especial purpose of sustaining the tract and missionary work.

5. That we regard the Sabbath-school work as of the greatest importance to both old and young as a means of instruction in the principles of present truth, and the way of eternal life; that the S. S. Association in California demands more attention and greater unity of action than it has hitherto received; and we recommend that this meeting appoint some person to make the subject of Sabbath-schools a speciality, to assist the churches in their schools and to hold conventions, as shall be deemed advisable.

6. That we recommend a weekly contribution of each one in the several schools to meet the expenses of the Sabbath-school work; and

that one-tenth of the money thus raised be sent to the State Secretary to create a State Sabbath-school Fund. Also, that one-tenth of the State Fund be sent to the Secretary of the General S. S. Association, to assist in raising a general fund.

WM. SAUNDERS,

J. E. WHITE

T. M. CHAPMAN,

Committee.

Brother Saunders introduced the following resolution:—

That the feeling of union and harmony which seems to prevail among all connected with the publishing house, and the spirit of zeal and sacrifice manifested, are causes of gratification; and that the plan adopted and now being carried out of making each department of the Office self-sustaining, meets our approbation.

In the most harmonious manner all these resolutions were passed.

It was also voted that Bro. J. E. White be requested to take hold of the Sabbath-school work, according to the resolution on that subject.

The matter of tent labor was referred to the ministers and brethren present who represent the churches.

It was decided to hold two Camp-meetings, one in the San Joaquin Valley, to commence, probably, August 13, with C. M. Porter, C. Vermason, and J. M. Loveland, as Committee. The other commence, probably, Aug. 21, with G. D. Hager, John Custer, and W. A. Pratt, as Committee.

Much consultation was had in regard to the locality for the northern Camp-meeting. The brethren from Yolo and Solano counties said there were no suitable grounds with shade in their sections. It seemed to be the general opinion that Healdsburg is the most suitable place.

While we greatly rejoice that Bro. Haskell has come to our assistance, and he could hardly come in a time of greater need, we regret that he will be able to spend so little time in California. As the time of the Walla Walla Camp-meeting is drawing near, he cannot enter upon much labor here before going north. Unfortunately, also, there is considerable interval between the two N. P. Camp-meetings, which could be used to great advantage among us. With the time consumed in traveling there, and returning, he cannot enter upon any effective work here before the second week in July. We do not speak of this, however, to complain, for we appreciate the favor, but we desire to stir up the brethren to the necessity of responding heartily and promptly to the appointments which will be made by him for meetings in Santa Rosa, Napa or St. Helena, and Woodland.

Bro. Rice has a tent now pitched in Willow, Colusa county, and Bro. Morton expects to join him as soon as his work is done in Pacheco.

Bro. Healey and Grainger will immediately pitch the large tent in Woodland. Bro. Wood, who has been successfully laboring in Tulare county, made arrangements to go with his tent to Los Angeles county. Being prevented, unfortunately as we now think, he tried to fill some time in Visalia, where he was taken sick and had to stop. He is feeble, but anxious to work, and will probably start out soon.

Question.

INFIDELS here claim that Chinese history goes back many thousand years beyond Bible history. Is this false? and if so, has it been exposed?

J. W. B.

It is false, and it has been abundantly exposed. If Bible history and chronology were as vague and unreliable as that of the Chinese, the infidels might well laugh us to scorn.

The following remarks we copy from Dr. Nelson's book on Infidelity. They may seem to be severe, but we think they are just:—

When some travelers in Asia wrote back that the Chinese record made the world many thousand years older than the Mosaic history does, how it rejoiced a host of listeners. Oh, how they clapped their hands! "We thought," said they, "that the Bible was a fabrication, unworthy of belief. If any wrote, or said to those who were thus becoming scoffers at revelation, Do not be too hasty in your conclusions: how can you tell but that national vanity may have had some share in exciting those who speak of their *celestial* empire, to claim a spurious antiquity? they turned away or closed their ears with satisfied confidence. They seemed to wish for no further information. After a time some additional items were pub-

lished from Chinese history, such as the following: They tell the name of their first king, which would sound in the ear of some as a corruption of the word Noah. The time they assign for his reign corresponds with the age of Noah. They speak of this king as being without father; of his mother being encircled with the rainbow; of his preserving seven clean animals to sacrifice to the great Spirit; that in his day the sky fell on the earth and destroyed the race of men, etc. When we remember that the waters of the sky did this in the days of Noah; that Noah was the first of the postdiluvian race, and thus without father; that the rainbow is interestingly connected with his history; that he did take into the ark clean animals by sevens, part of which were offered in sacrifice—we begin to discover that the Chinese account is nothing more nor less than a blotted copy of the truth. See Stackhouse's History of the Bible.

We gather from Moses, that between the creation and the deluge there were ten generations of men, surpassing us greatly in longevity. It would be no tortured inference to suppose them vastly our superiors, both in strength and stature. This kind of men, the heathen in ages past were in the habit of calling *gods*, after their death. The Chinese account speaks of ten dynasties of *superior* beings who ruled in their country a thousand years each, before the sky fell on the earth. It is not hard to see that this is only a different and a singular manner of relating the same facts. But why did—and do now—many of the seemingly learned choose to suppose that each father ended his race before the son began to live? It was for the purpose of stretching out the time between the deluge and the creation, to ten thousand years. Moses informs us that each of these ten generations did extend near a thousand years; but he lets us know that a son and his father walked much of their earthly race together. The journey of each was long, but it was a simultaneous travel. For the purpose, if possible of, extending the earth's chronology beyond the dates of revelation, multitudes have taken partial extracts from *hearsay* records; and then, to prevent these fragments from agreeing with, or upholding the history they hate, have twisted them with labor and ingenuity—failing even then to construct a passable cavil against the truth. What is the reason of this strange hungering and thirsting after mean falsehood, rather than the wonders of glorious truth? It is because men love darkness rather than light.

General Conference.

AT the business proceedings of the fourth special session of the General Conference, held in Battle Creek, Mich. April 17--21 matters of great interest were discussed; the principal points of which appear in the following resolutions.

Remarks were made by different members of the Conference on the importance of caring for churches already raised up rather than neglecting these, and reaching out to raise up new companies. It was therefore resolved,

1. That we urge our ministers not to leave new converts and churches immediately after they have embraced the message; but to visit them often and regularly till they are thoroughly settled in all the truth and organized, and all are gathered in who can be reached.

2. That we believe it is wisdom to make a special effort to add to small, weak companies, instead of leaving them to die out while raising up similar companies in new fields to in turn be left in like manner.

3. That in order to save time and traveling expenses, and make each minister responsible for the completion of his own work, we recommend that, as far as practicable, each minister be assigned a definite field in which to labor for at least one year.

The chairman introduced the subject of the cause in Alabama, referring to several letters received from that State calling for help. In view of the situation of the cause there, it was voted that Eld. C. O. Taylor, as he is laboring in Georgia, be hereby requested to visit the brethren in Alabama, and make that for the present a part of his field of labor.

On the subject of the tithing system it was urged that the duty of paying a tithe of our income to the cause of the Lord has been shown by unanswerable arguments from the Scriptures to be binding upon us, and this practice, where it has been adopted, has proved a most gratifying success, resulting in improving the financial condition of our Conferences, therefore it was resolved,

That we earnestly request our brethren

everywhere to take their stand fully and heartily upon this system, believing that it will not only improve the financial condition of the cause, but bring a great blessing to themselves personally.

It was also presented that as some fail to pay the Lord's tithe as received, but use it for themselves, hoping to meet the obligation at the close of the quarter, and thus frequently, by inability to pay at the appointed time cause trial to themselves, burdens to the financial officers, and so far a virtual failure of the plan, it was resolved,

That all our brethren and sisters should regard it their duty to tithe all their income at the time they receive it.

The subject of the European mission was introduced by J. N. Andrews. He spoke of the difficulties under which laborers in foreign fields are placed, while the General Conference Committee are so scattered, and are so overburdened with other duties. He proposed that there be an officer selected to fill a place corresponding in some respects to the Secretary of the Missionary Boards of other denominations; and he therefore accordingly moved that an officer as above designated be selected, who shall inform himself fully in reference to all the foreign work, and be prepared to respond to the communications of laborers in foreign fields without delay; this action being considered temporary, subject to rejection or confirmation at the next annual session of the Conference.—Carried.

A motion being made that the General Conference Committee select a man to act in the capacity indicated in the foregoing motion; the motion was amended by designating W. C. White as said officer, and as amended was then passed.

Resolutions were introduced approving of the creation of a "Home and Foreign Educational Fund," to assist worthy young men and women to prepare themselves for missionary work, and it was recommended that all our people contribute toward this object; said fund to be under the control of the General Conference Committee.

After some remarks to this resolution, it was adopted.

The Sabbath-school work and tract and missionary interests in Michigan requiring more especial attention than can be rendered by the presidents and proper officers of these organizations, it was therefore resolved that this Conference hereby recommend that W. C. White visit the churches, as far as consistent with his other duties, in the interest of the Sabbath-school and missionary work.

It appearing evident that the labors of Bro. Haskell are very much needed at the present time on the Pacific coast, it was therefore resolved that he visit immediately California, Oregon, and Nevada, to labor as long as in his judgment it may be necessary.

ELD. J. N. Andrews offered the following:—
Whereas, the ill health of our beloved Bro. White has made it impracticable for him to return to this part of the country to be present at this Conference, therefore

Resolved, That we express our deep sympathy for him in his affliction, and our great regret that we have been deprived of his counsel in our business, and his assistance at the dedication of our Tabernacle. We hold in grateful remembrance the faithful labors of Bro. and Sr. White, and shall never forget the debt of gratitude we owe to them.

This was unanimously and most heartily adopted by a rising vote of the whole congregation.

As the works of Sister White, which of late have been introduced into some of our churches throughout the various State Conferences, have already accomplished much good, therefore resolved

That we earnestly recommend the presidents of our State Conferences, and the directors of all our T. and M. districts to use every proper effort to introduce these works into all our churches throughout the country.

A committee of three was appointed to act with the General Conference Committee to consider the question of the republication of Experience and Views, and of the testimonies, and the circulation of the writings of Sister White.

This committee recommended that the testimonies be kept always in print. And in consideration of the fact that the best and easiest way to remove prejudice against the writings and special work of Sister White is the free circulation of her books, we further recommend that our brethren everywhere, and the ministers especially, supply themselves with one or

more copies of the "Life of Christ Library" to loan to those who would be benefited by the perusal of those works.

It was resolved and adopted that we request the General Conference Committee to select from all parts of the country the most suitable of our young people, to be educated at our College for the missionary work, whether home or foreign. In all cases such young persons should be educated at the expense of their own friends so far as this is possible; but where necessary they should receive assistance, either from our missionary fund or from their own church or Conference, as the General Conference Committee may advise.

Since the spiritual prosperity of our churches depends largely upon the watchcare of their respective Conferences; and this watchcare to a great degree, depends upon a correct understanding of the condition of their churches, therefore it was resolved that the elder or leader of each church be hereby requested to make a report of the spiritual standing of his church to the President of the Conference, immediately after each quarterly meeting.

As the influence among the youth in the public schools and colleges of the land tends to corrupt our children, and cause them to lose their interest and confidence in present truth, therefore the resolution was passed, that we endeavor to impress upon our brethren the importance of sending their children to Battle Creek, to receive the educational and moral benefits offered at our College.

Whereas the Sanitarium is recognized by us as a denomination as an important institution, and one which may be the means of much good, and a valuable auxiliary to the carrying forward of our general work, and whereas this institution is by recent improvements furnished with facilities for largely increased usefulness, which have been supplied through the incurrence of a large debt, it was resolved and adopted that we urge our people everywhere, and especially those engaged in tract and missionary work, to do all in their power, consistent with other duties, to extend the influence of the institution and to increase its patronage.

Resolutions on the foreign missions were introduced and adopted as follows:—

1. That we express our heartfelt thanks to God for the prosperity attending the Scandinavian missions, and the labors of our beloved Bro. Matteson in Christiania, Norway; and that we recognize in his success a cheering token of the approach of that time when all the earth will be lightened with the glory of the closing message.

2. That we have read with deep interest the earnest appeals for help made by Bro. Matteson to his American brethren; and that as we most earnestly desire, in the infancy of the work, to render all the assistance possible, consistent with the prosperity of the work in other important fields, we recommend Bro. Martin M. Olsen, of Wisconsin, to go to his assistance as a laborer at once, also Sr. Anna K. Rasmussen, to assist in the work of printing the paper and other publications.

3. That we recommend Bro. J. P. Jaspersen to arrange his affairs to go to Bro. Matteson's assistance as soon as he can consistently leave the important field of Minnesota, and the providence of God shall open the way before him to go.

4. That we approve of Bro. Matteson's action in starting a paper in Christiania, and recommend that he continue to publish it in such manner as advised by the General Conference Committee.

5. That we advise Eld. Matteson to purchase the type and material necessary to the publication of the paper and our smaller tracts.

6. That we gladly recognize the hand of Providence in the openings appearing in Sweden for the spread of the truth, and in the conversion of some who promise to be helps to the cause in the future. And in view of the fact that there is no living preacher laboring there, we recommend Bro. Matteson to take a special interest in the cause in that country, and by correspondence or personal labor render all the assistance he can consistently with his other duties.

7. That we feel the deepest interest in the work in Italy and Egypt, and deeply sympathize with Dr. Ribton in his affliction.

8. That we advise Eld. Andrews, on his return to Europe, to visit England, Egypt, and Italy, and become acquainted with the progress of the work in these countries; and that as soon as the work in Switzerland will admit of his absence, he should also visit Denmark and Norway.

9. That we deem it desirable for Dr. Ribton to labor for a time with Eld. Andrews in Switzerland, if there be no plain duty to remain in Egypt; and that we favor the publication of an Italian paper as soon as practicable.

It was also recommended that immediate steps be taken for the publication of a German paper, either at Bale, or at Battle Creek, as the General Conference Committee may decide.

The subject of temperance was introduced and the following resolutions read:—

That whereas, we as a people profess to regard the principles of true health and temperance reform in their broadest sense as an important part of the system of truths which we hold and advocate, and as we believe that the interests of the general cause will be greatly forwarded by giving greater prominence to the subjects of health and temperance than has been done heretofore, therefore

Resolved that we commend the effort now being made among us to effect a general organization having for its object the promulgation of reformatory ideas on the subject of health and temperance, and encourage our people everywhere to take a hearty interest in the work, giving it their support and co-operation.

The committee on the Temperance Organization reported that they had no other plan than that proposed in the previous resolution, but would recommend that the initiation fee now charged for admission into the society should be so modified as not to stand in the way of those joining who would not be prepared at first to contribute to the funds of the society. The question being on the adoption of the previous resolution, after a little further discussion it was adopted.

The Closing Messages of the Gospel.

NUMBER ONE.

THE apostles and primitive Christians were Second Adventists in the sense that they believed that the "same Jesus" with whom they had associated, listening to his gracious words and leaning upon his bosom, would "so come in like manner" as they had "seen him go into heaven," Acts 1:11, or, in other words, that he should "appear the second time without sin unto salvation." Heb. 9:28. They looked forward to this great event as that which should close probation and the preaching of the gospel, and bring the time of their reward. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27.

Some supposed that the apostolic church looked for the coming of Christ immediately, or in their own day. It is possible that some did indulge this expectation; but if they did, they were corrected by the pen of inspiration, and cautioned against believing that that event was at hand. Speaking of it the apostle says, "Now we beseech you, brethren, by [concerning] the coming of our Lord Jesus Christ, and our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

An apostasy from the truth was first to come which would result in the establishment of that wicked power prophesied of in Dan. 7:25, a power that was to persecute true believers, and bear rule for 1260 years. This time must all pass, before they could scripturally expect the second coming. When the papacy was abolished by the French and the pope taken a prisoner of war in 1798, then the church might cherish the hope that the advent is drawing near; for this prophecy being fulfilled, this testimony of the apostle no longer forbids the expectation.

The argument of the apostle is simply this: Every prediction of the prophets must be fulfilled; hence all that is foretold as a part of the history of the church during her state of trial here until her great deliverance comes by the advent of the Saviour, must of necessity take place before that event shall come. This is plain and easy to be understood. Those events that were foretold as signs of Christ's coming must of necessity all appear before his coming. We know by signs fulfilled that his coming is near, even at the door; but he will not come till every event predicted in prophecy to precede his coming has transpired.

But there are messages of special warning to the world to be given before the coming of Christ. Rev. 14:6-12. These are promised, and they must come first. No one can consistently look for his coming immediately, unless they can point to the fulfillment of these warnings. We believe that the second coming is near, because, in addition to the fulfillment of other signs and prophecies, we can point to the fulfillment of these closing proclamations of warnings to mankind. It is the object of this writing to show that these warnings are being given. This is one of the most certain signs that the great final event is at hand. To those who profess to believe the event to be imminent—that it may come at once—we ask, Where are these promised warnings? Are they being fulfilled in the earth? If they are, you can give us the evidence; if they are not, all will have to wait for their appearing first, and then for the coming of the Son of man. Rev. 14:14. We shall attempt to show that these three messages have been announced in the given order, and that they are now being proclaimed to the nations of the earth; consequently, that the last scene in the great drama of human probation is already opened and being enacted!

Prophecy must have its fulfillment; but those who are blinded by unbelief will not see it until it is too late. It was so with the leaders in religion at the first advent of Christ. Paul truly said, "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him." Acts 13:27. We need not expect that these last warnings will be fulfilled in such a manner as to compel all to believe them. If that should be the case, the day of wrath would not come unexpectedly, as the flood came in the days of Noah; but Jesus said that it would. Said he, "For as it was in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:38, 39.

Many do not realize their unbelief; especially in respect to the fulfillment of prophecy. They suppose they have faith; yet they look upon the most simple, plain, and evident fulfillments, with doubt and unbelief. To those who are thus afflicted I would say for their encouragement, The Author of prophecy, and he alone, is responsible for its fulfillment. He will take care of that; and he will not deceive us, nor suffer trusting souls to be deceived by a false fulfillment. Therefore when predicted events occur in the proper time and order to correspond with the prophecy, it is the fulfillment; and it is perfectly safe to believe. If this were not so—if divine prophecies were not divinely guarded in their fulfillment—we should have no responsibility in the matter, and unbelief would be justifiable, and not a sin.

But we are responsible for our lack of faith. Unbelief is still a sin. Israel of old, many of them, failed of entering into their promised rest, because of unbelief; and we are exhorted and warned not to fall after the same example of unbelief. See Heb. 3:12-19; 4:1-11. The apostle Peter says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed." 2 Peter 1:19. He also teaches us to "be mindful of the words which were spoken before by the holy prophets." Ch. 3:2. And of the book of Revelation it is said, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Rev. 1:3.

The strongest evidence that can be given of the fulfillment of prophecy is the fact that the events foretold take place just as it was foretold that they should. And when events transpire so perfectly in harmony with the predictions that we cannot show a disagreement, and thus prove that they are not the fulfillment, we are bound to accept of them as the genuine fulfillment. Let the reader bear this self-evident rule in mind, and apply it in the case of the prophecy under consideration; and if you cannot prove that we are wrong in what we claim as its fulfillment, accept of it as truth; and you may feel a perfect confidence that your faith is founded in the infallible word of God, the sure word of prophecy.

Whenever these final warnings are proclaimed to mankind, as promised in the prophecy, they will be the all-important truth for the time. Nothing else can be of such thrilling interest; for eternal consequences will depend upon the course men take with reference to them. If it is barely possible that these judgment messages are being proclaimed in our own time, it is a subject which demands our most earnest and careful examination. To be indifferent to it is to trifle in regard to our eternal destiny. Let us then give the subject the prayerful consideration which its importance demands, and not remain in willing ignorance, and as the consequence, have the day of the Lord come upon us as the flood upon the antediluvians. R. F. COTRELL.

The Home Circle.

"I GATHER THEM IN."

NIGHT to a grave that was newly made
Leaned a sexton old on his earthworm spade;
His work was done, and he paused to wait
The funeral train through the open gate;
A relic of by-gone days was he,
And his locks were as white as the foamy sea;
And these words came from his lips so thin,
"I gather them in! I gather them in!"

"I gather them in! for man and boy,
Year after year of grief and joy,
I've builded the houses that lie around
In every nook of this burial ground,
Mother and daughter, father and son,
Come to my solitude, one by one—
But come they strangers or come they kin,
I gather them in! I gather them in!"

"Many are with me, but still I'm alone!
I am king of the dead, but I make my throne
On a monument slab of marble cold,
And my scepter of rule is the spade I hold.
Come they from cottage, come they from hall,
Mankind are my subjects—all, all, all!
Let them loiter in pleasure, or toilfully spin,
I gather them in! I gather them in!"

"I gather them in, and their final rest
Is here, down here, in earth's dark breast."
And the sexton ceased—for the funeral train
Wound mutely over that solemn plain;
And I said to my heart—when time is told,
A mightier voice than the sexton's old
Will sound o'er the last trump's dreadful din,
"I gather them in! I gather them in!"

My Step-Mother.

"I WONDER what papa has gone to Glenville so soon again for. Do you know, Mrs. Allen?" I asked of the lady who had acted as housekeeper in our family for the four years we three children had been written "motherless."

"I did not ask him," she replied.

Her evasive answer increased my suspicions, and after twirling my napkin for a moment, I said:—

"Well, we sometimes know the reason of things, and therefore are not obliged to ask for information." After a moment's silence she replied:—

"No, Nellie; I do not know for what purpose your father visits Glenville."

"But you strongly suspect," I persisted, "and so do I. Do you not?"

"If so, I do not think best to say anything about it."

Two days after, papa returned, and after tea, we gathered in the parlor, for papa is a lawyer and did not stay in his office evenings. Mrs. Allen took her knitting, Florie was embroidering, and I took up a magazine, but not to read. I had told Florie that the next time papa asked me to sing I should sing the piece called, "I cannot call her mother," and as I was momentarily expecting such a request, I was trying to get up courage to do so. But papa sat in his easy chair, with his head thrown back and his eyes closed. I stole a look at him and whispered to Florie, "Doubtless papa is thinking of the fascinating lady who is to be the future Mrs. Gordon." Before Florie could reply, papa opened his eyes and asked me to play, and I arose with a little fluttering of the heart to do so. I took up a pile of music in order to gain time, and looked it over, then laying it down upon the music stand I struck the first note of the prelude of the piece I had said I would play. Before I began the words Mrs. Allen left the room. She knew what it was, and thought it might lead to remarks that she would not like to hear. My voice never once faltered as I sang it with as much feeling as I could throw into the words. When I had finished there was a perfect silence in the room. I finally began a lively march, but papa interrupted me, and said in a pleasant tone:—

"You need not play any more this evening, Nellie, for me. I hope you did not sing those verses because they expressed your sentiments, did you?"

"I do not know what difference it can make to any one whether those lines express our feelings or not," I replied rather coldly.

"It will make some difference with your future happiness," he continued. "I am to be married soon, and of course it will make the lady your mother. Are you not prepared to receive as such any one I may select, and give her the affection of a daughter?"

Florie burst into tears, and though I felt a choking sensation in the throat, I replied with some spirit:—

"Of course I shall treat the future Mrs. Gordon with respect, if she shall command it; but I have a mother, though she is in her grave, whom I cannot forget, if others can, with such apparent ease."

"Nellie, you forget yourself if you mean to insinuate that I have forgotten your mother. I have not, nor never shall; you could not understand my feelings if I were to

explain them; therefore I will say no more. You can act your own pleasure about loving her, but you must not forget that she will be mistress of the house. How is it with you, my daughter?" turning to Florie, and his voice had a tenderer tone than when he spoke to me, "do you share your sister's feelings?"

"Oh, papa! I do not want a new mamma."

"Why do you care, Florie?"

"Because she will spoil all our plans, and make us do just as we do not wish to do, and watch us all the time, and—and—"

"Who told you that, my dear?"

"Nellie."

"Why, Nellie, I thought you had too much sense to talk to a younger sister in such a way as that!"

"Well," I replied rather angrily, "I would like to know if there ever was a step-mother who was not cross, and disagreeable, and hateful as she could be. I never heard of one."

"By what means did you become so extensively informed on the subject of step-mothers?" asked papa, ironically.

"Well, there is a description of one in 'Claudine's Trials,' and one in 'Mercy Merton;' besides, I have known two young ladies who have been blessed with such usurpers at home, and gained some of my extensive information from them."

"So from the overdrawn pictures of trashy novels, and the sensation stories of school misses, you judge of the whole. If your mind is prejudiced, it will take a more able advocate than myself to show you upon what a flimsy base your opinions are constructed; therefore we will say no more about it."

The evening came upon which papa and his wife—how my lip curled as I spoke the word—were expected. I had just said to Florie, "What can't be cured must be endured," but she will soon learn what frigid politeness means, from me, and I hope from you too. I'll own I'm anxious to see her, I cannot exactly determine what course to pursue till I do."

"I wanted to ask papa how she looked, but I didn't dare to after you sang that song to him," returned Florie, when we heard the carriage at the door.

"Smooth your hair now and pin your collar straight," I hastily exclaimed. "Don't let Mrs. Gordon think you are a young heathen, to whom she is to act the part of missionary."

We had taken tea and were in the parlor. I had taken mamma's portrait and hung it in the room Florie and I occupied. We had one there then, but I remarked to Florie, as I carried it up stairs, "Ain't I good to save Mrs. Gordon all the trouble possible? Now we can have one apiece."

I felt really nervous when the carriage stopped at the door, but I did not follow Ned and Florie as they rushed into the hall to meet them. They did not come into the parlor until after they had been to the dining-room and partaken of some refreshments. As papa presented his "eldest daughter" to his wife, I rose and coldly offered my hand. The lady who was hereafter to occupy my dear mother's place in the household was about thirty years of age, medium height, good looking, and a pleasant smile lighted up her face as she held my hand a moment and "hoped I was well." Later in the evening she expressed a desire to hear me play. I did not rise immediately, but when she said, "do not unless it is perfectly agreeable to you," I replied, "Most certainly it is," and selected the one, "I Sit and Weep by my Mother's Grave," as the most inappropriate one I could find. I sang it with pathos, for my heart was full of grief, and my eyes of unshed tears. I rose from the piano and glanced at papa and his new wife. Her eyes were full of tears, as she said to me in a low tone:—

"You sing with much feeling, Nellie, probably more so because you sympathize with the author, and I can sympathize with both—I have no mother, and I too have loved—"

"To sit and weep
Beside dear mother's grave."

This was so different from what I expected that I could not reply, and merely bowed my head. As we entered the breakfast room the following morning, Mrs. Gordon took the head of the table, and foolish child that I was, I felt the angry blood rush to my face. I had occupied that place six months—ever since I had donned long dresses—and, I thought, "she takes mamma's place and mine too."

After papa had gone down town, and Mrs. Gordon, Florie, and myself were left at home, she chatted so pleasantly with us that I had almost regretted the part I had determined to act, but when the gardener came in, and directing his remarks to me, asked if he should take up all the dahlia roots for winter, I grew angry again and said, "you can ask Mrs. Gordon; I shall

not direct any more about the flowers." I did not look at her to notice the effect of my words, but Florie said her face colored. However, her voice was calm as she said: "I will go in the garden in a moment and tell you," and taking a shawl she passed out, leaving me ashamed that I did not speak in a less ungracious manner.

I need not mention every little act of hers that slowly undermined the prejudices against step-mothers which I had imbibed from early childhood. Shortly after she became a member of our household she tapped at my chamber door, and after coming in and sitting a few moments, which were passed in pleasant conversation, she said to me:—

"Was not one of those portraits of your mother taken from the parlor, Nellie?"

"The one over the table was," I replied.

"I hung it here a few weeks ago."

"Well, if you are willing," she continued, "I will replace it, so that all the family can have the same pleasure as you do. I think your forehead resembles hers very much," she added, as she stepped into a chair and took it down.

I had not a word to utter. I felt that I was killed by kindness; and yet, after this, I endeavored to maintain that reserve of manner that I had determined should ever characterize my deportment toward her. The time for the closing of school came, and I asked papa to get me an expensive set of coral and gold ornaments to wear. "I will think of it," he returned, but when we were alone he said to me:—

"Ellen, if you will call my wife mother I will get those things for you. I do not like to hear you call her 'Mrs. Gordon,' especially before strangers."

"Very well," I returned, "I can do without them, they are not absolutely necessary to my happiness."

The morning of the exhibition day came, and as I was leaving the institution, I saw Mrs. Gordon come out of the jeweler's and walk hastily toward home. I followed, vexed and almost angry. I said to myself, "If I call her 'mother' at dinner, papa will notice it and get me the ornaments while I am dressing; I can wear them to the exhibition this afternoon, and the party this evening. I wonder what Emma Andrews would say if I should, as I told her I never would while I lived, and I won't, so that's decided."

Dinner over, I went up to my room to dress, for the exercises were to commence at two. As I stood by the table, I noticed a small kid case, with a slip of paper on it. I opened the paper, which bore my name on the outside, and read, "Will Nellie accept this from her friend, Alice Gordon?" In the box lay the long coveted ornaments on their satin bed. This last act of forbearance and love was more than even I could endure, and I sobbed bitterly while conscience upbraided me for the past. I did not wish to go down, and as Florie was dressed, I wrote on a slip of paper, "Accept the thanks of your daughter, Ellen," and sent it to mother, as I then determined to call her.

In a few moments I heard footsteps approaching, and turning I laid my head upon her shoulder, and murmured, "Forgive me, mother."

Gently she smoothed back the heavy braids of hair from my forehead. "I did not do this to buy your love, Nellie," she said. "I hope you would have given me that without this testimony of my affection."

From that day the most perfect confidence existed between us, and I ever found her a true friend—a faithful adviser. And now, though a decade of years have passed away, I still remember the look of satisfaction that rested on her face, at the result of her labor of love, when I yielded to the dictates of my better nature, and gave her a daughter's love and respect. A little child, whose lips have just learned to speak that sweetest of words, mamma—is sleeping in her tiny couch at my side; and when I think of the future of that little one God has committed to my care, I pray to the Great Disposer of human events, that if I be called to leave her, while her feet are in the thorny paths of childhood and youth, that she may find as faithful a friend, though a step-mother, as she whom in my early years I learned to call by that name.

The wide and unfounded prejudice against the class referred to has caused much unhappiness in many families.

Let all who have the care of children do all in their power to disabuse their young minds of such a feeling. Experience has taught me that one may find a true, faithful and loving friend, even in the person of a step-mother.—Sel.

ABSTAIN from all appearance of evil.

Reports from the Field.

Southampton, England.

STILL our cause is gaining ground in England. Almost every day we learn of new ones who are becoming interested in the truth. Our number of Sabbath-keepers is increasing every week. Yesterday we learned of another who will keep next Sabbath. Both our Sabbath and Sunday-schools are increasing in interest.

We are sending through the post about 250 SIGNS weekly, and receive very favorable responses to many of them. So much precious seed sown, must, in due time, produce fruit. There is one favorable feature here; those who become interested, and those who embrace the truth, seem to catch at once the missionary spirit, and do all in their power to interest others in the truth.

We still hold meetings in our own hired house, which are quite well attended. Our tent is to be completed next week. We have obtained lumber for seating, and the lamps for lighting it, and we intend to open it as a more public meeting place as soon as the weather will permit.

Many even of those who have not identified themselves with us, are favoring our tent enterprise. We have already received donations from friends in England toward the tent, to the amount of \$70, and more is promised. We have received favors from those of whom we purchased tent and fixtures amounting to more than \$70 more. We praise God for all these tokens of his favor in the work.

J. N. LOUGHBOROUGH.

Christiana, Norway.

THE Lord has helped us hitherto. In him we trust. At the beginning of this quarter (April) the building society met. The secretary read his report, which showed that the committee had been very successful in renting the house to responsible parties. I counsel with the committee for the building society about every important move, as they are brethren of some judgment. One of them is a contractor who keeps thirty men at work. He, with his family, has been converted from the world in our meetings, as well as many others.

My heart is encouraged. The Lord gives new strength in body and mind. The truth looks good to me. I have clearer views of the Lord and of his work. I am trying to get into a calm and close union with God. I feel reconciled to his kind providence. I am much encouraged by seeing the great interest in this work manifested by our brethren in America. May God bless them abundantly.

JOHN G. MATTESON.

April 7.

Arbuckle, Cal.

I LATELY visited the company of believers in Arbuckle. Held five meetings with a good attendance from the outside. Organized a T. and M. society, with a membership of eight, Bro. F. H. Adams librarian. Two were baptized, making six in all that have been baptized there.

I pitched the tent in Willows, Colusa county, and commenced meetings the second instant. Expect Bro. Morton to join me as soon as he can leave Pacheco, his present field.

May 4, 1879.

J. D. RICE.

Paulding and Uniopolis, Ohio.

I CAME to Paulding, April 25. Spoke twice in the court-house to a few. A goodly number of Sabbath-keepers came in on Sabbath and Sunday. I explained to them the nature of our work and the duties of our people. Nineteen gave in their names to form a church. Four were baptized.

The brethren obtained a full outfit for the Sabbath-school, including a club of sixteen *Instructors*; they also procured all our blank-books for the various branches of the work, and a set of Sister White's works. There are over thirty Sabbath-keepers in this place, mostly raised up within the last year by Bro. Rupert's labors.

I came to Uniopolis, Monday, April 28. This is a most lovely country, very rich and finely improved. A company of over a dozen Sabbath-keepers have settled here. Some have embraced the truth here. They have a Sabbath-school and regular meetings, and have promptly adopted the tithing system, as every Christian should do. Hence I found their money ready, and no complaining. All business was laid aside and we spent all of Tuesday in meetings of various kinds. I baptized four, and organized a church of eight.

We had the pleasure here of meeting Eld. Hamilton Hull, of the S. D. Baptists, who remained all through the meetings.

D. M. CANRIGHT.

Corsica, Ohio.

OUR meeting at Bellville closed very encouragingly last Wednesday evening. Thursday we returned to Corsica, after an absence of five weeks. Harmony and love prevail. The Sabbath-school is proving a grand success, as well as the Sabbath and evening prayer-meetings. They enjoy these meetings and can hardly wait for the Sabbath to come. On the Sabbath we celebrated the ordinances for the first time in this new church, and the Lord came very near. Sunday six were baptized, and joined the church.

The Methodist minister preached three sermons against our views. Sunday afternoon and evening we reviewed him. The Methodist minister's efforts amounted to almost nothing. On the whole, his effort will greatly help our cause in this place. At the close of our review we repaired to the water, where six more were buried with their Lord in baptism, making twenty-six that have come into the church organization. There are still others who will be baptized and come into the church at our next quarterly meeting.

A. O. BURRILL.

April 28.

Sandyville, Iowa.

THE T. and M. State Quarterly Meeting at this place was a very precious meeting, one of the very best of its kind that I ever attended.

Our society business meetings were of great interest. There is an encouraging interest kindling up. The good effect of Bro Haskell's T. and M. Institute held last winter at Sigourney is already seen in the greater efficiency of the officers, in improvement in keeping the accounts, and in the increased interest manifested to have everything done right. We never had as strong hopes for the success of our society as now. Arrangements were made for tent labor. Five tents will probably be run this season.

May 1.

GEO. I. BUTLER.

Oak Creek, Kansas.

APRIL 15-20, I was at Oak Creek, Kansas, in Smith county, where a number of our people from Iowa have recently settled. They have been holding Sabbath-meetings, and have created some interest in the minds of some to hear our views. I held eight interesting meetings with them. Several made a start for the first time to serve the Lord. On Sunday six were baptized, and a church of fourteen members was organized.

SMITH SHARP.

Dassel and Fairhaven, Minn.

MAY 20, I baptized eight persons at Dassel. At Fairhaven, May 21, I organized a church of ten members. Some were unavoidably detained at home. There will be about twenty members when all join that will. Nearly all pledged one-tenth of their income to the cause of God. The Sabbath-school at Dassel is flourishing. It has forty-seven members. The Sabbath-school at Fairhaven numbers twenty-one.

W. B. HILL.

Dry Creek, Kansas.

OUR labors at Dry Creek closed April 28. Twelve began, for the first time, to keep the Sabbath. Six others were already keeping the Sabbath, making eighteen in all. The Lord has been blessing greatly. Souls have given their hearts to God, and accepted Jesus as their Saviour.

M. AND H. ENOCH.

Wakeman, Ohio.

SABBATH, April 26th, I baptized five persons, and organized a church of twelve members. Others are keeping the Sabbath, and will join soon. May they so live that the Lord can bless them, and add to their numbers.

H. A. ST. JOHN.

Good Health.

Maine.

Now comes the State of Maine, after an experience of twenty-eight years in the prohibition of intoxicating drinks, and what have we for results? Entire failure, says one. More liquor drunk than before, says another. Can't make men moral by law, says a third. I told you so, says a fourth.

Let us see. Let us weigh carefully and justly all the evidence we can find, and see if the verdict corresponds with that of those interested in the liquor traffic. Neal Dow, the man who introduced the prohibitory license law into the legislature of Maine twenty-eight years ago, is still living, and still fighting the rum traffic, cheered and encouraged by the wonderful success that has crowned his labors for the good of mankind. In a

newspaper article on temperance, the following paragraph occurs:—

"All experience shows the folly of attempting to make men moral by statute. The Maine liquor law, which has been in force for years, has utterly failed to secure the ends aimed at."

In replying to this, Mr. Dow says that from the enactment of the law in 1851 to the present hour there has not transpired one single fact to justify the assertions that the law had been a failure; but on the contrary, it had been a wonderful success from the beginning. Before the law, liquors were sold freely in every little town in the State, wholesale and retail, now there is not an open bar or grog shop in the State. The distilleries and breweries are all suppressed by the strong arm of the law, and there is none in the State. No liquors are brought into the State publicly, and if brought have to be smuggled in in concealed packages, and if discovered, confiscated and destroyed. He says that not more than one-twentieth part as much is consumed as was before the law, and none estimate it at more than one-tenth. Where the people formerly spent \$10,000,000, they now only spend \$500,000. Before the law, every little corner grocery was a grog shop, and now the liquor traffic is entirely unknown in all the small towns, villages, and rural districts.

In the large towns and cities there is some sold on the sly, the profits tempting them to take the risk. They have now a man in the penitentiary for seven years and two months for defying the law. Those who engage in this illicit vocation are the lowest characters and mostly foreigners. Mr. Dow says the improvement of the condition of the people is wonderful, as none could fail to perceive who knew their condition formerly and now. Both political parties endorse it, and public opinion backs them up.

Now if the law was of no force, the first to find it would be the politicians. The last Democratic State Convention made an effort to modify the law, but were defeated by an overwhelming vote. At the last session of the legislature a motion to strike out of the law beer and cider could get only seventeen votes to favor it out of 250. Now, with these facts before us, is it not true that prohibition does prohibit? Of course it does; it cannot do otherwise; and when we see it asserted that the Maine law does no good, we know that those who so state either are not well informed, or intend to deceive.

No, my friends and co-laborers in the great cause of temperance and humanity, be of good cheer. The Maine law has come to stay, and stay it will, till the last nail is driven into the coffin of King Alcohol. Push on the column.

Nicotine in Her Smack.

I WONDER how any woman who has ever kissed a clean man can go through the pretense even of kissing a tobacco-chewer. Did you ever see one suffer the penalty? This is how she does it. There is a preliminary shudder, and then she sets her teeth hard, holds her breath, makes a little pigeon dip at the foul lips of the grinding beast, and then, pale with horror, flies to the kitchen, where, if you follow her, you will find her disinfecting with soap and water. Many of the blessed little hypocrites pretend that they like the smell of a cigar, but even hypocrisy is powerless to force from a woman the confession of a fondness for hanging like a bee on the flower to a tobacco worm's lips.—Mrs. Garrison.

No matter how deliciously cooked one's food may be, there may be surroundings which take away his appetite. If he raise his eyes in a public dining-room and behold a countless host of his fellow-men eating with their knives, plunging those dangerous implements well down their throats at every mouthful; if they sit curled up like the letter S, with their elbows propped upon the table; if they "schlurf" their soup and coffee like a quadruped; if they talk so loud that he knows every bottle of ale and vanilla custard that he ordered in the circuit of ten feet about him, the epicurean will hardly care much for his dinner. Refined and dainty table manners are an indispensable element of the fine art of eating—eating being an operation which is not superlatively pretty to look at, at its best.—Cincinnati Commercial.

It sounds funny, but we conceive the old "grace" spoken by John Ryland to have been uttered most reverentially: "Whereas, some have appetite and no food, and others food and no appetite, we thank thee, O Lord, that we have both."

BAD luck is simply a man with his hands in his pockets and a pipe in his mouth, looking on to see how it will turn out.

Religious News and Notes.

—The Regent Square Presbyterian church, London, has a class of blind, numbering 140.

—The Japanese government has granted the right of Christian burial, a point hitherto jealously guarded.

—A Reformed Episcopal church in Louisville, Ky., of 90 members, disbanded because of financial stress.

—Rev. J. K. Karcher, who recently left the Episcopal church for the Catholic, has returned to the former.

—A "requiem celebration" (mass for the dead) was held in a St. Louis Episcopal church for the late Dr. De Koven.

—It is reported that the Rothschilds have taken a mortgage upon the whole of Palestine for the loan to Turkey of 2,000,000,000 of francs.

—A Virginia writer says, that owing to the fact that white Protestants shun the negroes, the latter in large numbers are coming under Catholic influences.

—The Congregationalists of the United States, if we may judge by recent actions and utterances, are fast going over to a faith in "conditional immortality."

—Judge Emerson is meting out justice to the Polygamists of Salt Lake in a manner pleasing to the "Gentiles"—which means, to all who love decency and law.

—The fund which is appointed to be raised for the Bishops of the Methodist church has run so far behind that the "Bishop's Fund" is in debt to the Book Concern to the amount of \$104,000.

—The English Church Times says that in Bethnal Green, where there is a population of 119,489, there are fifteen churches, with accommodations for 14,478, and the actual attendance is 905!

—The Presbyterian General Assembly meets this spring in Saratoga, and arrangements were made to accommodate all guests—whether commissioners, members, or visitors—at one dollar per day; a wise plan.

—Bishop Nestor is appointed to the Greek church in Alaska, and is now on his way to his see. His permanent residence will be in San Francisco. There are about 7000 communicants in Alaska—Russians, Servians, Montenegrans, &c.

—The somewhat notorious Bishop Colenso, who has so zealously fought the Pentateuch, has satisfied himself that the ten commandments are a modern interpolation! Many would be glad to have the proof of their authority removed.

—Rev. A. J. Faust of Washington City has withdrawn from the Episcopal church, and joined the Roman Catholic. We see no need of the withdrawal—if the former church keeps on its present course its members will soon find themselves in the latter.

—The Presbyterian Mission in New Mexico among the Pueblo Indians meets with a difficulty in their language, which has no prepositions, articles, conjunctions, nor relative pronouns, and to a great extent wants moods and tenses of verbs. The Pueblos are pantheists.

—An aged Baptist minister, Mr. Atwell, recently died in Pleasant Valley, Conn., once uttered the following "grace" at a large public dinner:—"Adam sinned by eating, and Noah by drinking. Save us, Lord, from the sin of the one, and the folly of the other, Amen."

—Wm. Hague, D. D., a distinguished Baptist minister, says, "Church history shows that notwithstanding the incidental evils of freedom, the public mind of a nation can never be more badly depressed, weakened and demoralized than when occupying the dead level of religious uniformity."

—The Religious Telescope says, in a revival meeting in Clark Co., Iowa, John Carlton, "M. W. G. M.," publicly professed the Christian faith and renounced Masonry. One of his chief objections to the order was that professed Christian ministers in the lodge recognized him as their Worshipful Master, while he was not a Christian, but "a child of the devil."

—The Christian Secretary thinks baptism is not given sufficient prominence, even amongst Baptist ministers, to which the Christian at Work says, "But the doctrine of all others which the apostles preached with efficacy was not baptism but the resurrection. That is slighted more than it should be, and is a doctrine least preached in some quarters." True—very true.

—The Christian Standard says: "It is strange to read in the nineteenth century that our English Wesleyans are subject to persecution of a mean character. English landlords and titled property-holders vie with each other in carrying off the palm in this respect—the former refusing to let farms to Methodist tenants, and even refusing to sell sites for Methodist chapels. Even professed liberal landlords are reported as refusing to sell sites."

—In this manner small, earnest beginnings bring great fruit. In 1848 thirteen men gathered together, thirteen prayers were said, and thirteen dollars subscribed for the commencement of a place of learning for those of the Baptist faith, and then the thirteen men all went home. To-day Madison University, N. Y., owns all its buildings and 160 acres of land in a beautiful part of the country. It has a fine library, no debts, and between \$400,000 and \$500,000 drawing interest.

Secular News.

—Strikes are reported on the Canada Pacific Railway.

—A defaulting bank cashier in Russia was sent to Siberia.

—Grasshoppers are reported on the Truckee meadows in Nevada.

—There is a strong movement on foot in England in favor of silver.

—Fires in Berks County, Pa., are destroying hundreds of acres of timber.

—A serious riot lately took place in Cork, Ireland, between rival factions.

—Ex-Judge Barnard of New York city died April 27. He was impeached in 1872.

—Francis Murphy has arrived in San Francisco and commenced temperance lectures.

—The greatest freshet ever known in New Brunswick occurred in the present month.

—Assistant Postmaster General Tyner is on his way to the Pacific coast on a tour of inspection.

—A heavy fire occurred in Chicago, May 10, of a lumber-yard and dry-house, with about a dozen cottages.

—Discussions in Congress continue to be characterized by bitterness of feelings—much as it was before the war.

—There is uneasiness in the Western States over the movements of the Railroad monopolists, Gould and Vanderbilt.

—Calcutta advices say that 80,000 pilgrims attended the Hurdwar Fair, and have carried the cholera in various directions.

—An affray took place at a double execution in Columbia County Ga., May 9. Twenty-five shots were fired, and several were wounded.

—The report of the cessation of the plague in the east seems to be premature. An outbreak of spotted typhus fever has occurred in Astrachan.

—The Parliament of British Columbia, sitting in Victoria, is moving for separation. Complaints have long been made of the neglect of the "mother country."

—The real estate sales in San Francisco in April were less in amount than in any other month since September 1872, when the "Goat Island excitement" was raging.

—The recent election in Indiana was a great victory for the Republicans. This is supposed to indicate the feeling in the North over the action of the present Congress.

—The friends of Cornell University are alarmed over its prospects. These were not flattering, and the absence of President White on a foreign mission is working against it.

—The N. Y. Herald, speaking of Alaska, says, "It is the judgment of all who have disinterestedly studied the subject, that law for white settlers is quite as needful as force to control the Indians."

—A Frenchman, M. Perroy, has invented an apparatus for distilling water at sea, for which he has received a prize of 3000 francs, by which sea water is turned out fresh, well aerated, inodorously.

—Mrs. Sarah B. Hale who was editress of Godey's Lady's Book for fifty years past, died recently in Philadelphia. She had an editorial experience, in its length, shared by no other person in the country.

—A car load of dynamite exploded in Stratford, Canada, on the Grand Trunk railroad, May 5. Buildings were leveled to the ground; 150 cars were destroyed, the whole town was moved as if by a heavy earthquake.

—The St. Petersburg Golos says,—The first party of 300, out of 2000 prisoners arrested in Moscow during the winter, have started for Siberia. 9000 persons arrested in other towns will pass through Moscow during the summer.

—Twelve hundred socialists paraded the streets of Chicago on a recent Sunday, many of them armed. They announce their intention to inaugurate a strike on the fifth of July which will be general, throughout the whole country.

—The N. Y. Sun says the new Constitution of California is contrary to the United States Constitution and treaties, and says it "is a remarkable instrument, but it cannot knock the bottom out of the Constitution of the United States."

—The ten men who were shut in a mine near Wilkesbarre, Pa., have been rescued after five days imprisonment. When reached they were cooking their breakfast, having killed a mule on which they had subsisted four days.

—Efforts are still being made in the South to retain the negroes. But in the convention of May 9 in Nashville, Ex-Congressman Rainey said "the negroes would no longer trust to the promises of Southern whites, which had always been broken."

—May 10, seats in the N. Y. mining Exchange sold for \$250, and \$300, which sold for \$60 in January, and the highest price in April was \$120. This rise was under the expectation that business would be driven from San Francisco to New York under the new constitution.

—St. Petersburg advices say the reports of the extraordinary measures to keep the peace are entirely false, as all is secure, and there is no abridgment of liberty. But, on the other side, it is asserted that favorable reports cannot be relied upon where imprisonment or death awaits him who tells the whole truth.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 15, 1879.

Missionary Work at Camp-Meetings.

THERE is no enterprise connected with the cause of present truth which presents a larger and more important field for missionary effort than our camp-meetings.

Our camp-meetings have become noted for their order and for being free from wild excitement which has so frequently disgraced meetings of this kind of other bodies of people.

Upon each camp-ground there should be a book-stand where an assortment of our publications can be had at the regular prices.

THE DISTRIBUTING OF TRACTS.

There is no more favorable time to give an individual a tract than when the mind is favorably impressed by the preaching of the truth.

Walla Walla Camp-Meeting.

THE camp-meeting appointed for the eastern part of the N. P. Conference to be held near Walla Walla, beginning the 4th day of June, is an important one.

CANVASSING FOR OUR PERIODICALS

At the camp-meeting, is a means by which very much can be accomplished: if taken hold of systematically and carried forward in a proper manner.

It has been found best to have brethren and sisters canvass for each of our periodicals. It is proper for each canvasser to take a subscription for either of our periodicals; yet he who canvasses will be more successful to make a specialty of but one.

Children and youth will do best for the Instructor. At three of our camp-meetings last year children who could not write their own names obtained a goodly number of subscribers for the Youth's Instructor.

The fact that there are canvassers on the ground should be mentioned from the preachers' stand, and the friends present should be recommended to subscribe. This will give confidence to the people and canvassers.

These canvassers can be appointed by some proper person who is acquainted with the brethren and sisters; also volunteers should be called for. Those who are not appointed to act in a special sense as committees should not think that they have nothing to do in the matter; let all do what they can.

PRICES OF OUR PERIODICALS.

The Associations make a special offer for our

camp-meetings, to those who take hold of the work. The Review, and SIGNS to those wishing to subscribe for four months on trial, without a premium, 50 cts.

There should be not less than 1,000 subscribers obtained at our camp-meetings during the present season for each of our periodicals.

We have no time to lose. Each president or secretary should begin to plan, send for sample copies of each of our periodicals, Way of Life, Household Manual, and Child's Poems, or any other premium which may be used for the Instructor.

The Saviour took his disciples from place to place and instructed them in the truths pertaining to the kingdom of God. Others listened to these teachings. It was the seed that thus was sown which yielded fruit at the pentecost.

S. N. HASKELL.

There will be preaching in both Oakland and San Francisco next Sunday evening.

Circulate the appointment of this meeting as far as possible. Tell your neighbors and friends of it and ask them to come.

Let every one prepare tents to camp on the ground. There will be a few to rent, though probably not enough to supply the demand.

The third annual session of the Conference will be held in connection with this meeting. Let every company and church of Sabbath keepers represent themselves either by delegate or by letter.

By giving full reports we shall have the condition of the conference fully set before us. We hope new zeal and energy will be mani-

festated in every branch of the work from this time forward. Show your interest in the work, by helping to bear its burdens.

I. D. VAN HORN.

GARIBALDI is endeavoring to have the elective franchise extended in Italy. But few now have the privilege of voting, and his movements excite alarm, so little are the people accustomed to any freedom.

Teachers' Bibles.

AFTER a careful examination of many varieties of Bibles, we are satisfied that the Oxford Teachers' Bible presents more advantages than any other we have seen.

- 1. Notes on the Old and New Testaments. 2. Index. 3. Concordance. 4. Dictionary of Scriptural Names, with their pronunciation and meaning. 5. Twelve Scripture Maps.

The price has been recently reduced, so that they can be offered even lower than the English Bibles we have previously kept.

Table with 4 columns: Number, Description, By Freight or Express, By Mail. Lists various Bibles like Pearl, Venetian, Nonpariel, Persian, etc.

Please order by number, and not by price. We have also a good supply of family Bibles, and Bibles adapted to church use, which were bought low and can be sold below prices offered at any book store.

Appointments.

Camp-Meetings For 1879.

Walla Walla, W. T., June 4-10. Salem, Oregon, June 25-July 1.

OAKLAND—Services at the Seventh-day Adventist church, corner of Thirteenth and Clay streets, every Sabbath (Saturday) at 10:30 A. M., and Sunday evening at 7:30.

Business Department.

\$2.00 EACH. Sarah Gibbs 6-19, Alfred Perren 6-18, A D Benton 6-18, Chancey Parker 6-19, Mrs Amelia Stebbins 6-19, C H Byington 6-19, G W Danforth 6-19, S A Snair 6-19, Mrs Charles Cushing 6-19, L N Whisby 6-19, Mrs Jesse Frost 6-18, S K Shannon 6-22, S Maxon 6-20, J F Wood 6-24, A H Will 6-20, Eveline Brotherton 6-19, Jas O Niel 6-20, Joseph Mayhew 6-19.

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CAL. PUBLISHING FUND. Geo: Vickery 10.00, Mrs Anna Plum 10.00, D S Plum 10.00, Wm Saunders 50.00, A. D. Benton 40.00.

CAL. CONFERENCE. Placerville Church 5.00, Petaluma Church 9.00, Olive B Oakes 5.00, Eliza A Langley 5.00, A D Benton 4.00.

OAKLAND CHURCH. E B Saunders 1.00, Nebraska Church 4.87.

RECEIVED ON ACCOUNT. New York and Penn T and M Society 225.00, Nebraska T and M Society 30.00, Bloomfield Sabbath School 9.75, Indiana T and M Society 50.00, Maine T and M Society 25.00, California T and M Society 41.35, Rhode Island T and M Society 3.00.

Books, Pamphlets, Tracts, etc Cruden's Concordance; complete—library \$3.50, cloth \$2.75; condensed—library \$2.00, cloth \$1.75; post paid.

Dictionary of the Bible. \$1.75, post paid. Hymn and Tune Book; 537 hymns, 147 tunes. \$1.

Song Anchor, for Sabbath-schools and Praise service. 160 pp. 50c. Progressive Bible Lessons for Little Ones, 15c.

The Way of Life; a beautiful engraving 19x24 inches, with key of explanation. \$1.00. The Game of Life (illustrated). Satan playing with man for his soul. In board, 50c.

The History of the Sabbath and First Day of the Week. J. N. Andrews. 528 pp. \$1.00. Thrilling Life Sketches. Incidents in the life of an Italian of noble birth. By Francesco Urgos. \$1.25.

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The United States in Prophecy. U. Smith. Bound, 40c. Paper, 20c. A Word for the Sabbath, or False Theories Exp- posed. (POEM.) U. Smith. Muslin, 30c; paper, 15c.

Advent Keepsake. Muslin, 25c. Sermons on the Sabbath and Law, embracing an outline of the Biblical and Secular history of the Sabbath for 6,000 years. J. N. A. 25c.

Facts for the Times. 25c. The Nature and Tendency of Modern Spiritualism. J. H. Waggoner. 20c.

Our Faith and Hope. Sermons on the Millennium, Second Advent, the Kingdom, the Judgment, the Time, the Sanctuary, and Saving Faith. 20c. The Ministration of Angels, and the Origin, History, and Destiny of Satan. D. M. C. 20c.

The Atonement. J. H. Waggoner. 20c. The Spirit of God. J. H. W. 15c. Miraculous Powers. 15c.

The Complete Testimony of the Fathers concerning the Sabbath and First Day. J. N. Andrews. 15c. The Three Messages of Rev. 14, and the Two Horned Beast. J. N. Andrews. 10c.

The Morality of the Sabbath. D. M. C. 15c. The Resurrection of the Unjust; a Vindication of the Doctrine. J. H. Waggoner. 15c.

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Christ in the Old Testament and the Sabbath in the New. James White. 10c. The Truth Found. J. H. W. 10c.

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