

The Signs of the Times.

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

VOLUME 7.

OAKLAND, CALIFORNIA, FIFTH-DAY, JULY 14, 1881.

NUMBER 26.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE

S. D. A. MISSIONARY SOCIETY.

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

NOT LONG.

BY MRS. L. D. A. STUTTLE.

MASTER, my heart is sad,
When wilt thou come?
My soul is filled with fears,
Mine eyes with bitter tears,
Oh, take me home.

Dost thou not see my heart?
Dost thou not know
My sorrow and my grief?
Haste, Lord, and bring relief
From all my woe.

Master, why dost thou stay?
O Lord, how long
Ere thou wilt come to reign,
Dispel earth's blight and pain
And bitter wrong?

See'st thou how many choose
The pathway broad?
My hope is well-nigh dead,
My courage almost fled;
How long, O God?

Temptations press me sore,
The foe is strong;
Yet, ere my courage dies,
My wayworn spirit cries
O Lord, how long!

Hark! through the dreary night,
Gloomy and wild,
I hear these blessed words,
Sweeter than song of birds,
"Not long, my child."

Say to the trembling soul,
Tried one, be strong;
Though dark thy stormy ways,
Courage! thy Lord delays
Not long—not long.

Vernon, Mich., June 15, 1881.

General Articles.

VICTORY AT LAST.

BY MRS. E. G. WHITE.

WHEN Gideon stood at the head of thirty thousand men to make war against the Midianites, he felt that unless God should work for Israel, their cause would be hopeless. At the divine command the Hebrew force had been reduced by successive tests, until there remained with him, only three hundred men to oppose that countless multitude. What wonder that his heart sunk within him as he thought of the conflict of the morrow.

But the Lord did not leave his faithful servant to despair. He spoke to Gideon in the night season, and bade him, with Phurah, his trusty attendant, go down to the camp of the Midianites, intimating that he would there hear matter for his encouragement. He went, and waiting there in darkness and silence, he heard one soldier, just awakened, relate a dream to his companion: "Lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it that the tent lay along."

The other answered in words that stirred the heart of that unseen listener, "This is nothing else save the sword of Gideon the son of Joash, a man of Israel; for into his hand hath God delivered Midian, and all the host."

Gideon recognized the voice of God speaking to him through the words of these Midianitish strangers. His faith and courage were greatly strengthened, and he rejoiced that Israel's God could work through the humblest means to abase the pride of men. With confidence and hope, he returned to the few men under his command, saying, "Arise, for the Lord hath delivered into your hand the host of Midian."

The apparently powerless condition of that little company of Israelites, compared with the vast host of the enemy, was fitly represented by the cake of barley bread. But as that loaf overthrew the tent upon which it fell, so would the handful of Israelites destroy their numerous and powerful enemies. The Lord himself directed Gideon's mind in the adoption of a plan which the latter immediately set out to execute. He divided his three hundred men into three companies. To every man was given a trumpet, and a pitcher containing a lighted lamp. He then stationed his men in such a manner that they surrounded the entire camp of Midian. They had been previously instructed how to proceed, and at midnight, at a signal from Gideon, all the three companies blew their trumpets, uncovered their lamps, and broke the pitchers, at the same time shouting, "The sword of the Lord and of Gideon!" The light of three hundred lamps, piercing the midnight darkness, and that mighty shout from three hundred voices, suddenly aroused the sleeping army. Believing themselves at the mercy of an overwhelming force, the Midianites were panic-stricken. A terrible scene of confusion ensued. In their fright they fled in all directions, and mistaking their own companions for enemies they slew one another.

As the news of Israel's victory spread, many who had been sent to their homes returned, and joined in the pursuit of their fleeing enemies. Gideon also sent messengers to the Ephraimites, requesting them to seize the fords of the Jordan that the fugitives might not escape eastward.

In this terrible overthrow, not less than one hundred and twenty thousand of the invaders were slain, and so completely were the Midianites subdued that they were never again able to make war upon Israel. A remnant of fifteen thousand who managed to escape across the river, were pursued by Gideon and his faithful three hundred, and utterly defeated, and Zebah and Zalmunna, two Midianite princes, were slain.

Nothing can happen in any part of the universe without the knowledge of Him who is omnipresent. Not a single event of human life is unknown to our Maker. While Satan is constantly devising evil, the Lord our God overrules all, so that it will not harm his obedient, trusting children. The same power that controls the boisterous waves of the ocean can hold in check all the power of rebellion and of crime. God says to one as to the other, "Thus far shalt thou go, and no farther."

What lessons of humility and faith may we not learn as we trace the dealings of God with his creatures. The Lord can do but little for the children of men, because they are so full of pride and vain glory. They exalt self, magnifying their own strength, learning, and wisdom. It is necessary for God to disappoint their hopes and frustrate their plans, that they may learn to trust in him alone. All our powers are from God; we can do nothing independent of the strength which he has given us. Where is the man or woman or child that God does not sustain? Where is the desolate place which God does not fill? Where is the want that any but God can supply?

The psalmist represents the presence of the Infinite One as pervading the universe. "If I ascend up into Heaven, thou art there; if I make my bed in hell, behold, thou art there." We can never find a solitude where God is not. The ever watchful eye of Omniscience is upon all our works, and although he can marshal the armies of Heaven to do his will, he condescends to accept the services of frail, erring mortals.

Because of the pride and ambition of the children of men, God has chosen to perform his mighty works by the most simple and humble means. It is not the men whom the world honors as great, talented, or brilliant, that God selects. He chooses those who will work in meek-

ness and simplicity, acknowledging him as their leader and their source of strength. [He would have us make him our protector and our guide in all the duties and affairs of life.]

His care for the works of his creation is unwearied and incessant. When men go forth to their daily toil, as when they engage in prayer; when they lie down at night, and when they rise in the morning; when the rich man feasts in his palace, when the poor man gathers his children about the scanty board, each is tenderly watched by his Heavenly Father. No tears can be shed that God does not notice. There is no smile that he does not mark. Those to whom he has committed important trusts he regards with vigilance. All their actions and most secret motives must pass his scrutiny. He has bestowed upon them all their talents and abilities, and he will hold them to a strict account for the improvement of these gifts. If they attain success, it is because the God of wisdom has prospered them.

[The Majesty of Heaven works by whom he will. His providence sometimes selects the humblest instruments to do the greatest work; for his power is revealed through the weakness of men. We have our standard of reckoning, and by it we pronounce one thing great, and another small; but God estimates not according to the standard of men; he does not graduate his scale by theirs. We are not to suppose that what is great to us must be great to God, and what is small to us must be small to him.]

He who upholds the unnumbered worlds throughout immensity, at the same time cares for the wants of the little brown sparrow that sings its humble song without a fear. He cares for everything and sustains everything throughout the universe that he has created.

If we would but fully believe this, all undue anxieties would be dismissed. With humble prayer and trusting faith, we would seek counsel from God in all our plans and purposes of life. Then all our acts would be governed by discretion, our energies would be rightly directed. Then our lives would not be so filled with disappointment as now; for everything, small or great, would be left in the hands of God, who is not perplexed by the multiplicity of cares, nor overwhelmed by their weight. We should then enjoy a rest of soul to which many have long been strangers.

A CHEERFUL GIVER.—"I was once attending a missionary meeting in Scotland," said a minister in making an address. "There it is the custom to take up the collection at the door as the people go out. A poor woman, in going out, dropped a sovereign into the basket. The deacon who held the basket said, 'I'm sure you cannot afford to give as much as that.' 'Oh yes, I can,' she said. 'Do take it back,' said the deacon. She replied, 'I must give it. I love to give for Jesus' sake.' Then the deacon said, 'Take it home to-night, and if, after thinking it over, you still wish to give it, you can send it over in the morning.'

"In the morning I was sitting at breakfast with the deacon, when a little note came from this woman; but the note contained two sovereigns. 'You won't take them?' I said to the deacon. 'Of course I shall,' said he. 'I know that good woman well. If I send them back, she will send four next time.'

This was indeed "loving to give."—*Examiner and Chronicle.*

THE object of parental government is to teach the child to govern himself; and the faster you can bring him to the knowledge of self-government the better, even if he gains that knowledge by making mistakes. Allow a large margin for the child's weaknesses, and for the mistakes that spring from those weaknesses; and let him find out his own mistakes, and learn for himself the way back again to the right course.

Commentary, Vol. 3, p 1141; 1153-4
Vol 6, 1083

IS SIN ETERNAL?—NO. 8.

BY J. N. LOUGHBOROUGH, OF SOUTHAMPTON, ENGLAND.

THERE is no support for the theory of "Eternal Hope" in claiming the paternal relation of God to the sinners, in their punishment; for as we have just seen, that relationship does not exist until they accept Christ. If I understand correctly Canon Wilberforce's discourses, he claims that the sinner is to be punished for the full extent of his sins, and that it is this punishment which is to so soften and subdue the sinner that he will accept Christ. With this view, then, his sonship commences after his punishment is ended. How then is his punishment the "chastisement" of a son for correction before he is a son?

As a sample of proof texts used to substantiate this theory of "remedial punishment" to the ungodly, we instance one used by the Canon in his first discourse: "And his lord was wroth, and delivered him to the tormentors till he should pay all that was due unto him." Matt. 18:34. In commenting on this he said: "The duration of the sufferings of the wicked in hell shall be commensurate only with the burden of their willful sin and when they have paid the uttermost farthing, or, in other words, when the will is conquered, hell will have done its work, and its souls shall be admitted into the regions of the blessed."

After reading the above, the following thoughts crowd upon the mind. The Canon claims that the sinner by actual suffering has *paid* the "uttermost farthing" due for his sins. If the debt is fully paid and he still alive, he must then be free from debt, free from sin, and of course no longer is a condemned sinner, but a subject of Heaven. A question now arises, to whom, or to what is he to ascribe his salvation? Not surely to forgiveness in the blood of Christ. If he has himself paid the debt there is no forgiveness about it. A *paid* debt is not a forgiven debt. The claim is that he has paid the debt by sufferings; if so, then the sufferings canceled the debt, but the sufferings were the powers of hell that got hold upon him; as stated above, "hell will have done its work." Is he to ascribe the glory of his salvation to the torments of hell? It is he that has endured the torments, shall he then ascribe the glory of his salvation to himself, and glory in his power to endure the torments of hell? If he is to ascribe the glory of his salvation to Christ, it seems to me with the above theory it would be giving thanks to Christ for permitting him to go to hell and work out his own salvation by enduring its pains.

The question arises on the text itself. Was this parable of Christ given to illustrate the torments of hell in their remedial and purifying character, or for some other purpose? If we turn to verse 21, we shall learn just what called it forth: "Then came Peter to him, and said, Lord, how oft shall my brother trespass against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven." Then follows the parable, telling that the lord of the servant committed him to prison for a debt of £1,875,000 that had once been forgiven, because he would not forgive his fellow-servant in distress a debt of about £3 2s. 6d. Our Saviour's own application is, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." St. Matt. 18:35. We see, then, the subject in the dealing of brother with brother; the spirit they should possess in the church of Christ to forgive wrongs when confessed by the erring. The statement of the case seems to be that if we do not possess a forgiving spirit toward a repenting brother we shall lose the forgiveness we may already have obtained from God. This seems also to quite agree with the statement of the prophet Ezekiel, "When I say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered, but for his iniquity that he hath committed, he shall die for it." Eze. 33:13.

This parable, then, while it shows the certainty of God rejecting at last even those who once enjoyed his favor, if they foster an unforgiving spirit, is nevertheless silent as to the result of that final punishment. As already shown by other scriptures, they shall "not be," and "be as though they had not been."

While commenting on this text (Matt. 18) the Rev. Canon incidentally referred to another scripture as favoring his theory. It is that speaking of "paying the uttermost farthing." We will

look at these words of our Saviour as recorded by St. Luke. We read: "When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite." St. Luke 12:58, 59. The same occurs in St. Matthew's record of Christ's discourse upon the mount. He calls it *agreeing* with the adversary, and calls it the payment of "the uttermost farthing."

If we accept the Canon's interpretation of these texts and call the magistrate in this case "God the judge of all," to whose bar we are hastening, who is the adversary with whom we are to "agree." I read in St. Peter's epistle, "Be sober, be vigilant; because your adversary *the devil*, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8. Am I to understand Christ to advise us to agree with the great adversary of souls, while on our way to God's judgment, lest he deliver us up to God? Every candid reader says, nay, and so say I; still if the sequel of the case relates to the final Judgment the advice would seem to be with reference to our greatest adversary while we are in the way.

I would suggest that the text does not refer directly to future punishment or its results, but that it is one of our Saviour's lessons for practical every-day life here. In this case, as upon many other occasions, he instructed his hearers to pursue that course of action which would be the source of the least trouble to them, and make for peace. The burden, then, of this text with its corresponding one in St. Matthew is to show us the importance of making all due concessions to those who would bring us before magistrates, seeking thus to be released from them, rather than be involved in perplexing suits at law which might result in our adversary—the prosecutor—committing us to prison until his claim was fully satisfied. The principle of this case is the same as in St. Matt. 5:40, "And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." That is, meet his claim if at a sacrifice, rather than be involved in contentious lawsuits. I see not how the text can be made to prove that the fires of hell are to purify sinners at last, and fit them for Heaven, for that is not the subject of our Saviour's remarks.

Those who maintain the theory of "Eternal Hope" seek support for their doctrine of the final salvation of all in what the Scriptures say of the "restitution," especially the words of St. Peter: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of *restitution* of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:19-21.

One would most readily conclude, on reading the above scripture, that whatever may be comprehended in the "restitution" it is necessary to repent, and be converted in this world in order to be a partaker of the benefits of that restitution. It should also be borne in mind that the text does not say, the restitution of all men, or of all beings, but "restitution of *all things*." Some have said, if it is the restitution of all things of course that will include all men, even if it does not say all men. We must observe with care, it does not say that "all things," indiscriminately, are to be restored, but it is to be "the restitution of all things *which God has spoken* by the mouth of all his holy prophets since the world began." The question as to what is to be restored must then be limited by that concerning which all the prophets have spoken. There is a work of restitution concerning which they have spoken, but it is not the restitution to God's favor of those found in rebellion and sin against him at the Judgment, but a removing from the earth of the curse which has been brought upon it in consequence of sin. It is well expressed by St. Peter in his epistle: "Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:12, 13. Here is a restoring of the earth to its Eden beauty, to become the final abode of the

saints. Such a restitution has been spoken of by the prophets in clear and explicit terms. They have not told us that the ungodly shall be made partakers in that restitution, but, as expressed by St. Peter, "It shall come to pass, that every soul which will not hear that prophet, shall be *destroyed* from among the people." Acts 3:23.

In the fifth of his eight discourses, Canon Wilberforce gave us what he undoubtedly regarded one of his strongest arguments, based upon the words of St. Paul, "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:21. He said, "We should be doing violence to the word of God if we ascribed a lower and less extensive potency to the death of the second Adam than to the disobedience of the first, that it was in accordance not only with all God's dealings, but also with the indications of an enlightened reason that the recovery of all men through Christ should be analogous to, and co-extensive with, the ruin of all men through Adam." He quoted, to give strength to his position, the words of St. Paul to the Galatians: "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8), and said he asked them to dwell only on the closeness of the parallel and the sharpness of the antithesis in the words selected as his text, and to judge whether, by every rule of honest criticism and unbiased common sense, the word *all* in one case does not mean the same as the word *all* in the other. This wonderful and comprehensive passage predicated of all, without exception, that they should be made alive; and in its true and highest sense to be made alive was to be brought into conscious fellowship with God, by the spirit of his love, power and wisdom.

It is undoubtedly true, as stated by the Canon, that the word *all* used with reference to the second Adam is the same as the *all* used with reference to the first Adam, and that all mankind are in some way affected by the death of Christ. How they are affected is the real point of interest before us.

The meaning of being "made alive" must be gained by a correct understanding of the death that men die in Adam. If the death is a spiritual one, then the making alive from that death would be quickening into a spiritual life, and bringing into "conscious fellowship with God," as claimed by the Canon; but if the death in Adam is a literal death and dissolution of the body, then the making alive in Christ would have direct reference to a literal resurrection from the dead. That the latter is the real meaning of the text appears from the fact that the words are found in a chapter devoted entirely to the subject of the literal resurrection of Christ and the benefit to be derived therefrom, and especially the literal resurrection of his people from their graves, from a condition into which they went as mortal, corruptible beings, but from which they come forth incorruptible and immortal.

"GREAT FEAR CAME UPON ALL."

WHEN Ananias and Sapphira, for lying to God, had been smitten with his curse, we are told: "Great fear came upon all the church, and upon as many as heard those things." "And of the rest *durst no man join himself unto them.*"

It was a solemn thing to join God's church; it is a light thing to join man's. The church at Jerusalem at that time was not a safe place for hypocrites, liars, or deceivers. There are persons who find safe quarters in many churches to-day, who profess to be as poor as Ananias and Sapphira did, and who have kept back quite as large a proportion of the price, but who are yet unscathed by the curse. There are churches, connection with which is sought as an open avenue to wealth, honor, fame, respect, and business advancement; but the true church of God should be a band of men and women so holy, so pure, so faithful, and so imbued with the spirit and power of the Holy Ghost, that hypocrites would find no attraction there, and worldly men would fear to profane that temple where God himself *dwells* and *walks*, and reveals his grace and power.—*The Christian.*

NEVER give all your pleasant words and smiles to strangers. The kindest words and the sweetest smiles should be reserved for home. Home should be our heaven.

THE EARTH—PAST AND PRESENT.

WHAT the world was at first bears testimony to what it shall be at last. "God saw everything that he had made, and behold it was very good." Man was very good. He was made in the image and likeness of God—a faithful mirror reflecting the wisdom and goodness of his Creator. God's great design in all his great works is the manifestation of his own glory. God's glory is then manifested when the thing formed answers exactly the end for which he formed it. Man in Paradise gave this response; he was very good. He was qualified to appreciate the divine perfections of Jehovah, who had made all things for himself, to proclaim his wisdom, grace, and power. His intellectual and moral powers were perfect. God's law was in his heart. The will of God was to the will of unfallen Adam, what the pole is to the needle—it was full of attraction, and the heart of the creature followed that attraction with a spontaneity of love without effort. All his affections and passions were in submission to, and in accord with, the will and law of his God. Love stood before the altar, and pouring on the sacred incense, kept up the hallowed flame. Holy fear with reverential awe, bowed before the sanctuary where as yet no veil had hid the presence of the Deity. Joy told its raptures in hosannas of never-ceasing praise, and sought on earth to join these songs which angels poured forth before the throne of God. *Hope was not there.* Man had nothing to hope for. He was full. His blessedness was perfect.

The inferior creatures were all very good, each in its kind answering the object of its creation; and all in peaceful subjection to man, and in harmony with one another. The wolf and the lamb, the leopard and the kid, the cow and the bear, the lion and the ox, all met in peace before Adam, to receive their names from him, and whatsoever he called each of them that was their appointed title. Their food was the herbs of the field. There was no occasion for the shedding of blood, or the infliction of pain, no touch of conception, no trace of death. The trees and shrubs and flowers were very good, presenting proofs innumerable of the tenderness and loving kindness, as well as exquisite skill of Him who made them all. There was no drawback, no disturbing phenomena, no shattering storm, no nipping frost or blighting fog to cause the least embarrassment in the mind of their thoughtful human master concerning the character of God, that had made the scene. Oh! what a glimpse of *the world as it shall be*, in this transient scene of the world as it was; it was pleasing to him that made it, and he will make it pleasing to himself again. This lovely scene was transient, it is true; but though transient, it was real. And brief as it was, it has left behind it the imperishable lesson, namely, that there is no necessary connection between matter and sin, matter and decay, matter and death. The connection we now experience is an adventitious one, brought in by sin, and to be driven out by righteousness. It is no way inherent, whether it be the globe we tread upon, or that of which man is formed; and the lesson here taught, I repeat, is that there may be matter where there is no sin.—*Selected.*

PATIENCE AND CHARITY.

"OH, don't I wish there was a patience shop; wouldn't I just buy some," said Susan, somewhat excitedly.

"Well, I think you ought to be a profitable customer," sarcastically exclaimed her brother Arthur.

"You're a mean fellow," responded Susan, "and if there was only a charity store, you ought to spend all your money there."

Mrs. Miles heard these remarks, and, instead of upbraiding her children, suggested that possibly an investment in both patience and charity might be good for each, and expressed the belief that she knew where both might be secured.

The young folks were eager to know what mother meant, and Susan, who had been greatly troubled by a self-imposed task of work, and had lost her stock of patience over it, begged her mother to tell her where she might obtain a fresh supply.

Her mother said something about a certain great man, named Paul, who once wrote on the subject. He said that tribulation worketh patience, and she proceeded to show her children that trials and troubles, vexations and annoyances,

were permitted by God in order that his people might learn to exercise patience. No amount of money would buy patience; but if all our perplexities and difficulties were committed to God in prayer, we should find that as each storm serves to make the trees take firmer root-hold, so all unpleasant circumstances should serve to make the grace of patience take stronger hold in the heart. Patience, moreover, was not an earthly possession. She said, "It must come from him who is called the God of patience, and who will give this, and everything else that is good, to those who ask him in sincerity."

Much more was said about patience, and Arthur and Susan read, at their mother's request, all the verses in the New Testament that contained the word, and they profited by the exercise. At the close Susan said she felt as though she had a little more patience now, and she proposed to ask God to help her take care of it. Then some conversation was held about charity, of its preciousness in God's sight, as shown in the thirteenth chapter of Paul's first epistle to the Corinthians, which was read. The children also hunted up some verses from the first epistle of St. John, about loving our brethren, and Arthur determined that he would seek the gift of charity.

As the mother was called away to other duties, and the young people were left alone, they said almost in the same breath, "Well, I really do believe there is a patience and a charity store after all; only God keeps it."

This incident occurred so recently that I am not prepared to say how far Susan and Arthur have improved in these respects, but I know that their resolutions were made heartily, and I trust they may so be kept.—*Sel.*

YOUR BOY.

You do not know what is in him. Bear with him; be patient; wait, feed him, clothe him, love him. He is a boy, and most boys are bad. You think him light-hearted, and fear he is light-headed as well. But remember he calls you father. When he played in your lap you fondly hoped he would some day be a great and useful man. Now that he has grown larger, and his young blood drives him into gleeful sport, and makes him impatient of serious things, rattling, playful, thoughtless, you almost despair. But don't be snappish and snarlish and make him feel that you are disappointed in him. He is your boy, and you are to live in him. He bears your name, and is to send it on down the stream of time. He inherits your fortune and fame, and is to transmit them to generations to come.

It cannot be otherwise. A daughter divides your fortune, transmits less of your fame, and loses your name. A boy is more nearly yourself than anything else can be. It is through your boy you go down in history; through your boy you are to act upon the generation that is to come.

It may be difficult to govern him, but be patient; he may seem averse to everything useful and good, but wait. No one can tell what is in a boy. He may surprise you some day. Hope. Let him grow. While his body grows larger and stronger, his mental and moral nature may expand and improve.

Some boys are men in stature but are still boys in mind. It may be so with your boy; and if so there is reason for hope. In such cases there is often great outcome. The body is the tree, the mind, the fruit. It is well for the tree to take deep root before it is loaded with fruit; then the fruit will be the more and better.

Educate your boy. You may think money spent in that way is money spent in vain. There is nothing in him; he has no pride, no ambition, no aspiration. You don't know. No one can tell what is in a boy. Besides, there may be an unkindled spark, an unfanned flame, a smouldering fire, a latent energy, which the teacher's rod may stir, the association with books and men may develop and direct, and thus start your boy a going, with such energy and determination, that no power on earth could stop him short of the topmost round in the ladder of fame.

If you cannot educate him, let him educate himself. That is the best way. That will make him strong, a giant with whom no one dare to interfere. Such are the best men in the world. The greatest benefactors of the race have stooped their shoulders to bear burdens, have carried hands hardened with rough labor, have endured the fatigue of toil. Many such are in our minds

now. *Labor omnia vincit.* "Labor conquers all things." The old Roman was right. We see it in a thousand instances. Labor makes the man. No boy ever came to be a man, the noblest work of God, without labor. This is God's great law; there is a divine philosophy in it. Let your boy work; if he will not work, make him work. There is no progress, no development, no outcome, no true manhood without it. We must work.

A wild, rattling, thoughtless boy of the days of yore is in our mind's eye. Who would have thought it? He is a strong, active, efficient, untiring Baptist preacher, of large influence in another State. Another a successful physician, occupying a good position in this city, and a Christian gentleman.

Father, be kind to your boy. We know what a mother will do. Thank God, a mother's love, a mother's prayers follow us still; and the memory of her anxious tears shall never fade out during the succession of years. Finally, but not least, pray for your boy. God hears prayer. Do the best you can, commit all that you cannot do, to God, and hope. Never despair, for no one knows what is in a boy.—*Reflector.*

A TRUE INCIDENT.

WHEN the Boston train came steaming into the depot, the crowd rushed for seats. As a band of recruits mounted the platform, they shouted back to their friends who had accompanied them to the train, the various slang phrases they could command, interspersed with an oath now and then. As the train moved off they pushed each other into the car, where many ladies were seated, including a Mrs. B—and her two boys. Then the oaths came out thick and fast, each one evidently trying to outdo the others with profanity. Mrs. B—shuddered for herself and her boys, for she could not bear to have their young minds contaminated by such language. If the train had not been so crowded she would have looked for seats elsewhere, but under the circumstances, she was compelled to remain where she was.

Finally, after this coarse jesting had continued for nearly an hour, a little girl, who, with her mother, sat in front of the party, stepped out timidly from her seat, and going up to the ringleader of the group—a young man whose countenance indicated considerable intelligence—she presented him with a small Bible. She was a little delicate-looking creature, only seven or eight years old, and as she laid the book in his hands she raised her soft eyes appealingly to his, but without saying a word went back to her seat.

The party could not have been more completely hushed if an angel had silenced them. Not another oath was heard, and scarcely a word was spoken by any of them during the remainder of the journey. The young man who had received the book seemed particularly impressed. He got out of the car at the next station and purchased a paper of candy for his little friend, which he presented to her. He then stooped down and kissed her, and said that he would always keep the little Bible for her sake.

The little girl's mother afterward told Mrs. B—that her child had been so troubled by the wickedness of these young men, that she could not rest until she had given her little Bible, which she valued so highly herself.

THE MORAL LAW.

DR. ADAM CLARKE thus speaks of Scripture. To say that Christ's personal righteousness is imputed to every true believer, is not scriptural; to say that he has fulfilled all righteousness for us, or in our stead, if by this is meant the fulfillment of all moral duties, is neither scriptural nor true; that he has died in our stead, is a great, glorious, and scriptural truth; that there is no redemption but through his blood is asserted beyond all contradiction in the oracles of God. But there are a multitude of duties which the moral law requires, which Christ never fulfilled in our stead, and never could. He has fulfilled none of these duties for us, but he furnishes grace to every true believer to fulfill them to God's glory, the edification of his neighbor, and his own eternal profit. The salvation which we receive from God's free mercy, through Christ, binds us to live in strict conformity to the moral law; that law which prescribes our manners, and the spirit by which they should be regulated, and in which they should be performed.—*Golden Censer.*

THE CRUCIFIXION.

CRUCIFIXION was a common method of punishment among several ancient nations, especially the Persians, Carthaginians, and Romans. It was according to its use with the latter people that the Jews became acquainted with it, and it was because he was put to death by Roman authority, that the Lord Jesus Christ was made to suffer its cruel torture. John 18:31, 32; 12:32-34. The cross was employed among the Romans as a punishment for robbers, assassins, and rebels. Slaves especially, when they were guilty of great offences, were put to death in this way. Hence, crucifixion was held to be the most shameful and degrading death which a man could suffer. The cross, in public opinion, had in it even more of disgrace and reproach than the gallows now has with us. It was, therefore, an exceeding humiliation which the blessed Redeemer, who thought it not robbery to be equal with God, consented to endure, when "being found in fashion as a man, he humbled himself and became obedient unto death—even the death of the cross." Phil. 2:6-8; Heb. 12:2. So great was the degradation of such a death esteemed to be, universally, that a most powerful prejudice against the gospel was everywhere excited, on account of its author having suffered the shame of dying in this way. The Gentiles were ready to treat the apostles with contempt for preaching a religion that offered salvation by the death of a man that had been crucified; and it continued long after to be a taunting reproach cast upon Christians, that their leader, whom they worshiped as a God, had expired as a malefactor on the cross. The scandal of such a death was no less in the estimation of the Jews; and besides, they considered the person who suffered it to be accursed of God, according to the law in Deut. 21:23, which declares every one that is hanged upon a tree to be thus made a curse. Gal. 3:13. To trust in such an one as the great Messiah and Saviour, was therefore in their view the greatest madness and folly. 1 Cor. 1:23, 24. The apostles on the other hand, and all such as were led by the Spirit of God to lay hold of eternal life by faith, gloried in their Master's cross. What to others seemed shameful and vile, they esteemed most precious, and worthy of all admiration. In the face of the world, they counted all things but loss for the sake of Christ and him crucified. Rom. 1:16; 1 Cor. 2:1, 2.

When the sentence, *thou shalt go to the cross*, was passed by the magistrate upon any one, the unhappy man was, in the first place, stripped of all his clothes, with only a single covering left around the loins, and severely scourged with rods or whips. So cruel was the scourging that death sometimes took place under it. After this treatment, which in a great measure took away his strength, he was compelled to carry the cross on which he was to be hung (and it was by no means a light burden) to the place of execution. This was commonly a hill near the public road, not far out of the city or town. As he passed along the way to this place, smarting with pain and ready to faint by reason of the dreadful stripes he had already received, and groaning under the weight of his own cross, the unfeeling rabble loaded him with insult, mockery, and wanton cruelty. Having reached the appointed spot, the infamous tree, as it was sometimes called, was taken from his shoulder and firmly fixed in the ground. It consisted of a piece of timber standing upright like a post, not generally more than ten feet high, and crossed by another considerably smaller, either altogether at the top, so as to resemble in its whole form the letter T, or only a little distance below it. The person to be crucified, having been presented with some kind of stupefying drink to deaden the sense of pain, was then lifted up, and nailed to the fatal wood by four large spikes, driven one through each hand and foot. The hands were fastened to the cross-piece, with the arms stretched out and raised somewhat above the head; the feet, to the upright beam, drawn toward the ground. To prevent the hands from being torn away from the nails by the weight of the body, there was a short piece of wood made to stick out from the middle of the beam just mentioned, for the sufferer to sit upon. Hence, he was sometimes said to ride upon the cross, or to rest upon the sharp cross. On the cross-piece directly over his head, as he hung thus exposed to the gazing multitude, an inscription or title was fixed, declaring in large letters the crime for which he was thus punished. In some cases the condemned person was nailed to

the cross before it was set up, and so lifted up together with it when it was raised and fixed in its proper standing position. The first method, however, seems to have been the most common. The execution was performed by four soldiers, each of them driving one of the spikes, who it appears, had a right, on account of this service, to the garments of the man that was put to death. John 19:23, 24. In this awful situation the victim of the cross was left to suffer till death came to relieve him from its power. This, however, did not take place commonly till the third, and frequently till the fourth or fifth day. Mark 15:44. While any signs of life appeared, the cross was watched by a guard. After death, the body was often left hanging till it wasted away with corruption, or was devoured by birds of prey and ravenous beasts; for it was generally so low that these beasts could reach at least the lower part of it. In the province of Judea, however, it was allowed to depart from the general practice by way of indulgence to the Jews, with whom it was not lawful to leave a malefactor's body all night upon a tree or any sort of gibbet. Deut. 21:23.

Among them, therefore, crucified persons were buried on the day of their crucifixion; and their death, on that account, was hastened by other means, such as kindling a fire under the cross, letting wild beasts loose upon them, or breaking their bones with a mallet. In the case of our Saviour no such means were necessary; he died in a few hours; but to be sure that he was really dead, one of the soldiers pierced his side with a spear. John 19:31-35.

Such was the manner of death which the Lord of glory humbled himself to endure when he laid down his life for a sinful and ruined world. His crucifixion was attended, while it lasted, with all the circumstances of indignity and horror that usually accompanied the punishment. But it was marked besides with peculiar and extraordinary inhumanity, such as common custom was not acquainted with. It was a scene of the most unfeeling insult and cruelty, from its commencement to its close. Jews and Gentiles joined to accomplish the work of shame and awful guilt. In the high priest's palace it began. There, we are told, the Son of God was treated with the most bitter hate and malicious scorn. They insulted him by spitting in his face; they buffeted him; they covered his eyes and then struck him with the palms of their hands, saying, in mockery of his claim to be the Messiah from Heaven, "Prophecy unto us, thou Christ, who is he that smote thee?" Matt. 26:67, 68. When sent to Herod, the proud prince with his men of war set him at naught and mocked him, and arrayed him in a gorgeous robe. Before Pilate's bar, the chief priests and elders accused him, in language of bitterness and reproach, of the worst crimes; charging him with sedition and blasphemy, and representing him to be a malefactor whose guilt cried loudly for the heaviest vengeance of the law. The multitude without, excited by their religious rulers, insisted with tumultuous and violent cry that he should be sentenced to the cross.

The governor, though he had no doubt of his innocence, at length gave way to their importunity, and ordered him to be scourged as a preparatory step to his execution. The Roman soldiers then caused the work of wanton mockery to be renewed. In derision of him, as one that aspired to be a king, they stripped him and put on him an old robe of royal color; and when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand for a scepter; and they bowed the knee before him, saying, Hail, king of the Jews! Then they spit upon him, and took the reed and smote him on the head, cruelly forcing the thorns to pierce it on every side. Thus arrayed, exhausted and torn with the stripes of the scourge, and disfigured with blood trickling from his temples and over his face, the governor brought him out before the people, hoping that they might yet be moved with pity by such a sight, and consent to his release. But the cry of priests and people was renewed with unrelenting rage, Crucify, crucify him! Away, away with him! And when he seemed determined to let him go on account of some new conversation which he had with him, a loud threat was sounded in his ears: "If thou let this man go, thou art not Cæsar's friend." John 19:1-12. This overcame his resolutions; he knew the emperor, Tiberias Cæsar, was a most suspicious and jealous prince, and ever ready to listen to charges of

treason and opposition to his authority, that were brought against inferior rulers in the empire, and it was not at all unlikely that an accusation against himself, such as the Jews threatened, might, if carried to Rome, be enough to ruin him. Accordingly, for the sake of worldly interest, he resisted all the remonstrances of conscience, and ordered the execution to proceed. So they led him away to be crucified. Bearing his cross, and ready to sink under its weight, he went forth through the city toward the place of death, insulted, derided, and abused, no doubt, by the surrounding multitude, the whole way.

His strength, however, was found before long to be so far taken away by his sufferings, that he could not possibly support his burdens. As they came out of the gate of the city, therefore, they laid hold upon one Simon, a Cyrenian, that was coming from the country and on him they laid the cross, that he might bear it after Jesus. When they had reached Calvary, they offered him the stupefying liquor (which he refused to drink), and nailed him to the dreadful tree, placing him between two malefactors, as if he was not only of the same infamous character, but vilest of the three. It was probably as they were driving the spikes through his hands and feet, that he lifted to Heaven that affecting prayer: "Father, forgive them for they know not what they do!" The four soldiers who fastened the nails, with cold-blooded indifference, took his raiment as their spoil, and parted it among them in his presence. While he hung, tortured with anguish through all his frame, he was assailed on every side, in the most hard-hearted manner, with taunting irony and scornful ridicule.

"They that passed by reviled him, wagging their heads, and saying, *Thou that destroyest the temple and buildest it again in three days, save thyself. If thou be the Son of God, come down from the cross!* Likewise, also, the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save! If he be the king of Israel, let him come down from the cross and we will believe in him. He trusted in God; let him deliver now, if he will have him; for he said, I am the Son of God." It was surely an awful spectacle, when the Holy and Just One was thus subjected to anguish and loaded with reproach by sinful mortals.

The pain that was suffered in crucifixion was exceedingly severe. By reason of the scourging, the back was all torn with wounds, and these being exposed to the air, became, by their inflammation, a source of keen distress. Because the hands and feet abound particularly with nerves, which are the instruments of all feeling, nails driven through these parts could not fail to create the most lively anguish. The body was placed, moreover, in an unnatural position, the arms being stretched back, in order to be nailed to the cross-piece above, in such a manner as to produce an oppressive feeling of uneasiness and constraint through the whole breast, which became, in a short time, an occasion of indescribable misery. This position, of course, could not be altered in the smallest degree, and the least movement which the sufferer might be led to make, must have served only to provoke new torture from every wound. The cross, therefore, was full of cruelty as well as of shame, and might well be dreaded.

But are we to suppose that the Lord Jesus Christ could not endure its horrors with as much ease as many of his followers, through the assistance of his grace, have been able to endure the same or similar anguish of body in their deaths? Whence then, that extreme anxiety and dismay with which he was filled in view of his last sufferings? What was the cross, the thought of which produced such agony in the garden of Gethsemane, when he prayed that if possible, it might pass from him, and sweat as it were great drops of blood falling down to the ground? What was the cup which, when he was drinking it, wrung from his bosom that piercing cry of sorrow, "My God! my God! why hast thou forsaken me?" Ah! the terrors of the cross were but a feeble representation of the horror that compassed his soul from another quarter. There was wrath laid upon him by a righteous God, for the guilt of sin. It pleased the Lord to bruise him, and put him to grief, and to make his soul an offering for sin, because the great work of redemption which he had undertaken required it. "He made him to be sin for us, who knew no sin, and laid on him the iniquity of us all; therefore he was wounded

for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." Isa. 53:4-11; 2 Cor. 5:21; Heb. 9:28; 10:4-13; 1 Peter 2:22-24.

Having considered what it was literally to bear the cross, we may without much difficulty understand what it signifies figuratively. It can mean nothing less than to be ready to undergo the severest hardship, to face the most formidable danger, and to lay down even life itself if the sacrifice should be required. Such a cross-bearer every follower of Christ is commanded to be. Matt. 10:38; 16:24. And he may not dream that his faithfulness will not actually be brought into trial. The way to Heaven is through much self-denial, labor, and tribulation.—*Biblical Antiquities.*

WHAT IS A CHRISTIAN?—If you come to us and say you are a praying man, we answer we are glad; but we would like to ask your wife and children what your praying is doing for you? If you say you daily read the Bible, that is right, but let us ask your partner in business how much of its teaching you practice. If you say you are a member of the church, we are glad of that, if you are a worthy member, if not—we are sorry for the church. But let us go on to the street to see whether the people you daily meet think you ought to be a church-member. So it comes to pass that a bundle of Christian duties may be dry and useless, or they may be the evidence of a sincere Christian life. Whether a man is a Christian or not depends entirely upon the principles which govern his daily life, and the harvest which the world is gathering from that life.—*Golden Rule.*

The Sabbath School.

LESSON FOR PACIFIC COAST.—JULY 16.

Stilling the Tempest, and Healing the Demoniacs.—Matt. 8:18-34, Mark 4:35-41; 5:1-20; Luke 8:22-39.

LESSON COMMENTS.

AFTER dismissing the multitude, Jesus and his disciples took ship for the other side of the sea, which was a desert in comparison with the shore that they were leaving; but for this very reason they hoped to find rest from the fatigue of their labors, being removed from the dwellings of men. However, as they were moving off, a number of boats loaded with people followed Jesus, desirous of learning more concerning the doctrine that he taught.

The Saviour was wearied from his long and arduous labors, and being now for a time relieved from the claims of the multitude, he stretched himself upon the hard plank of the fishermen's boat and fell asleep. Soon after, the weather, which had been calm and pleasant, changed. The clouds gathered darkly over the sky, and a furious storm, such as frequently visited those parts, burst upon the sea. The sun had set, and the blackness of night settled down upon the water. The angry waves dashed against the ship, threatening every moment to engulf it. First tossed upon the crest of a mountain billow, and then as suddenly plunged into the trough of the sea, the ship was the plaything of the storm. Finally, it was discovered that it had sprung a leak and was fast filling with water. All was now hurry and confusion in the darkness and amid the roaring of the angry waves. The strong and courageous fishermen were skilled in managing their craft; but, experienced as they were to the changing moods of the sea, they knew not what to do in so terrible a gale, and their hearts filled with despair as they perceived that the boat was sinking.

They had been so engaged in their efforts to save themselves and keep the ship afloat, that they had forgotten that Jesus was on board. But now, as their courage fails them, and they think themselves lost, they remember that it was he who commanded them to cross the sea. In their agony of fear they turn to him, remembering how he had once saved them in a like peril. They call, "Master! Master!" but the roaring of the tempest drowns their voices, and there is no reply. The waves break over them, and each one threatens them with destruction.

They rush to him, and bending over his prostrate form, cry out reproachfully, "Master, Master, carest thou not that we perish?" This despairing cry arouses Jesus from his refreshing sleep. As the disciples rush back to their oars, to

make a last effort, Jesus rises to his feet. In his divine majesty he stands in the humble vessel of the fishermen, amid the raging of the tempest, the waves breaking over the bow, and the vivid lightning playing about his calm and fearless countenance. He lifts his hand, so often employed in deeds of mercy, and says to the angry sea, "Peace, be still." The storm ceases, the heaving billows sink to rest. The clouds roll away, and the stars shine forth; the boat sits motionless upon a quiet sea. Then, turning to his disciples, Jesus rebukes them, saying, "Why are ye so fearful? how is it that ye have no faith?"

A sudden hush crept over the disciples. Not a word was spoken; even impulsive Peter did not attempt to express the reverential awe that filled his heart. The boats that had set out to accompany Jesus had been in the same peril with that of the disciples. Fear, and finally despair, had seized their occupants; but the command of Jesus brought quiet where but a moment before all was tumult. All fear was allayed, for the danger was over. The fury of the storm had driven the boats into close proximity, and all on board beheld the miracle of Jesus. In the hush that followed the stilling of the tempest, they whispered among themselves, "What manner of man is this, that even the wind and the sea obey him?" Never was this impressive scene forgotten by those who witnessed it. Never will its wonderful majesty fail to inspire the children of God with reverence and awe.—*Life of Christ, by Mrs. E. G. White.*

The boat had been driven to the southern end of the Lake, and Christ consequently landed in the territory of the city of Gadara, a half-heathen town on the table-land, twelve hundred feet above the shore, and at some distance from it. It was then in its glory, and lay round the top of the hill, looking far over the country. Long avenues of marble pillars lined its streets; fine buildings of squared stones abounded. Two great amphitheatres of black basalt adorned the west and north sides, and there was a third theater near its splendid public baths. It was the proud home of a great trading community, to whom life was bright and warm when Jesus landed that morning, on the shore beneath, and looked up towards its walls.

The hill on which Gadara stands is of soft limestone, full, like the limestone of Palestine generally, of larger and smaller caves, many of which had been enlarged by the poorer classes and turned into dwelling-places, for which they are used even yet, while others had been converted into tombs, with massy stone doors. The roadside is still strewn with a number of sarcophagi of basalt, sculptured with low reliefs of genii, garlands, wreaths of flowers, and human faces, in good preservation, though long emptied of their dead.

Madness in every form has, in all ages, been treated by the rude therapeutics of the East as a supernatural visitation, with which it is unsafe to interfere more than is needed, and, hence, even at this day, furious and dangerous maniacs may, from time to time, be seen in the towns of Palestine, in some cases, absolutely naked. Others, equally furious, often betake themselves to the mountains, and sleep in tombs and caves. In their paroxysms they become terribly dangerous, for the mental excitement gives them prodigious strength, and hence, one is sometimes a terror to a whole neighborhood.

Two such madmen, it seems, had taken up their abode in the caves and tombs, by the side of the road from the lake to Gadara, and had made it almost impassable, from their fierceness. Jesus had hardly set his foot on shore before they sallied out towards him, shrieking amidst the wild howls of their frenzy, as they approached, in deprecation of his interference with them.—*Geikie.*

When the disciples and the others saw these fearful creatures rushing toward them, they fled in terror. But presently they discovered that Jesus was not with them, and they turned to see what had been his fate. They beheld him standing calmly where they had left him. He who stilled the tempest, he who had met Satan before and conquered him, did not flee before these demons. When the men, gnashing their teeth, and foaming at the mouth, approached him within a few feet, Jesus raised that hand which had beckoned the waves to rest, and the men could come no nearer. They stood raging but helpless before him.

In accents of authority he bade the unclean spirits come out of them. The words of Jesus penetrated the darkened minds of the men enough for them to dimly realize that One was near who could save them from the demons that tormented them. They fell at the feet of Jesus, worshipping him. But when they opened their mouths to entreat his mercy, the demons spoke through them and cried vehemently, "What have I to do with thee, Jesus, thou Son of the Most High God, I adjure thee by God, that thou torment me not!"

Jesus asked, "What is thy name?" and the answer was, "My name is Legion; for we are many." Using the afflicted men as mediums of communication between themselves and Jesus, they besought him not to send them away out of the country, but to let them enter into a herd of swine that was feeding near. Their request was granted; but no sooner did this occur than the swine rushed headlong down a steep precipice, and were drowned in the sea. Light dawned upon the minds of the restored lunatics. Their eyes beamed with an intelligence to which they had long been strangers. Their countenances, so long deformed into the image of Satan, became suddenly mild, the blood-stained hands were quiet, and the men praised the Lord for their deliverance from the bondage of demons.

The design of Satan, in requesting that the demons might enter into the swine, was to hedge up the way of Jesus in that region. By causing the swine to be destroyed, considerable loss was brought upon their owners; and the enemy was not deceived in thinking that this circumstance would occasion Jesus to be held in disfavor throughout the country. The keepers of the swine had seen with amazement the whole transaction. They had seen the raving madmen suddenly become sane and calm; they had beheld the whole drove of swine instantly afterward charge recklessly into the sea where they were immediately drowned. They were obliged to account to the owners for their loss; and they immediately hurried to publish the news to their employers, and to all the people. This destruction of property seemed, to the owners, of far greater magnitude than the joyful fact that two lunatics had been restored to reason, and no longer endangered the people who came in their way, nor needed the restrictions of bolts and chains.—*Life of Christ, by Mrs. E. G. White.*

IMPRESS ONE THOUGHT.—To gain the great end of teaching, the teacher should go to his class each Sabbath feeling that he has *one important thought* to impress that day upon each member of his class. He may teach, and will teach, more things than one, but he will make a sad mistake if he does not stamp one strong thought on the mind of each pupil. Nor will he be apt to do this without deciding before going to his class what that thought shall be. Thus let the teacher prayerfully scan the Scripture lesson of the day, get from it some one thought—above all others the thought needed by his charge—and go to them resolved, by God's aid, to have that thought firmly impressed upon each heart and conscience. Concentrate your efforts on that clearly defined purpose.—*Westminster Teacher.*

THERE is no more efficacious or certain way to ruin a teacher's meeting for the study of the lessons than to allow the meeting to become a debating club. There are some who are delighted with that method, and they will take much pains to sharpen their wits, and point their arguments. But the teachers who come to learn are disappointed, and nobody is profited. The same is true of classes. Kindly, but determinedly and effectually, the teacher must hold in check all tendencies in that direction. Heresy or manifestly false teaching or opinions must, of course, not pass unnoticed; but the class is not the place to debate the questions, and no teacher who has any right conception of his work or duty will permit it.—*Our Bible Teacher.*

WITHOUT earnestness no man is ever great, or does really great things. He may be the cleverest man; he may be brilliant, entertaining, popular, but he will want weight. No soul-moving picture was ever painted that had not in its depths a shadow.

THERE is no sweeter spirit than a yielding spirit, submitting to God, and saying, "Thy will be done."

The Signs of the Times.

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

J. H. WAGGONER, EDITOR.
 J. N. ANDREWS, }
 JAMES WHITE, } CORRESPONDING EDITORS.
 URIAH SMITH, }

OAKLAND, CAL., FIFTH-DAY, JULY 14, 1881.

NORTH PACIFIC CAMP-MEETING.

JUNE 23 the editor forwarded the following note:—

This meeting is pleasantly located about 80 rods from the R. R. depot in Cornelius, Oregon, at the edge of a grove of small timber—a mixture of oak and fir; 21 family tents are ensconced in the shade, and it seems marvelous to see them so nearly in a complete circle amid such a thick grove.

The size of the meeting may probably be measured by the number of tents on the ground, as it has not been advertised except by a few small notices in the papers. No posters were put up. I cannot help thinking that this is a mistake, for it is as easy to speak to one thousand as to one hundred, and a diminutive camp-meeting does not justly represent our cause and work.

A quite good state of feeling seems to exist, and the devotional exercises are mostly spirited, so far. Some of the business meetings are far from satisfactory, as some parts of the work have not been kept up.

But we hope and trust that good will result from this effort, and that "a good meeting" will not be the only result, but that a marked improvement in the condition of the work may be seen in days to come.

J. H. W.

FURTHER REPORT.

WE made an effort to have the same order carried out here that resulted so well in Dayton—to expedite the business so that the spiritual interests of the meeting might receive our undivided attention. But it was impossible. The brethren were not decided as to what was best to be done. One in whose hands had been intrusted their means had proved unfaithful, and confusion seemed ready to prevail.

The business of the Conference was nearly completed on sixth-day; the officers were all elected, with Eld. Van Horn president. But when the nominating committee of the T. and M. Society reported, there was a "dead-lock." The report contemplated important changes in the organization of the society. This I could not suffer to pass without an effort to have them work in harmony with the body of S. D. Adventists, and with their own Constitution. Their situation was unfortunate. The instruction which other States have received had never been given in this far-away Conference. The contemplated action here was but an effort on their part to remedy difficulties under which they labored, and which they knew not how to remedy. It was easy to see that their contemplated action would have proved a sad failure. After a meeting of two hours they adjourned without any action on the report. This brought us to the Sabbath, with a feeling of discouragement resting on the camp.

On Sunday morning at the 8:30 meeting, Eld. Van Horn presented his resignation as President of the Conference. His inability to work during the present season, and give the needed attention to his wife in her feebleness, impelled him to do this. And this made it necessary to go back to the beginning of the business and make changes in the other officers of the Conference. The office of President was left vacant, letting the responsibility of Conference business rest on the Executive Committee until other help can be afforded.

There is no disposition in this Conference to work out of harmony with the body, or contrary to the advice of the General Conference. At the next meeting of the T. and M. Society resolutions were adopted in which the General Conference is asked to give them needed assistance.

One year ago it was resolved to raise a fund of \$1000; but the books of the Treasurer affording no light as to the whereabouts of some \$300 placed in his hands, caused so great distrust and consequent despondency, that nothing had been done toward raising the fund. This drying up of the fountain of their charities was even more disastrous to the cause, and to their individual experience, than the loss of money could be. After some instruction concerning the progress of our work, and

the relation of our General Conference to all branches of our work, the nominating committee asked leave to withdraw their report, which was granted, and another was presented. A better state of feeling came into the meeting, and all seemed encouraged. After some remarks on their previous vote to raise a fund, and the failure to raise any part of it during the year, I appealed to them to start the work immediately, and to have a beginning so that some progress might be reported, and have something to work upon from this time forward. Pledges were then taken in a short time to the amount of \$300. The announcement of the result was electrifying to the meeting. As it was queried how they should express their feeling of thankfulness, Bro. Dickinson sprang up, and raising his hand, cried out, "Sing, Praise God from whom all blessings flow." In an instant all were on their feet, and the good old doxology was sung with a spirit which is not often thrown into it. Every heart was full; and all felt that the dawning of a better day for this Conference had come.

From this time the meeting was encouraging in every respect, though we were far behind in the business. The last meeting of the Missionary Society was held after the preaching service on Monday night; and the last meeting of the Health and Temperance Association, which had barely had "a name to live" during the past year, was held after the closing social meeting on Tuesday morning, being the last work done on the ground.

Bro. Colcord was present at this meeting and rendered valuable assistance. He and Bro. Van Horn exchanged services at the two camp-meetings.

On Sunday, three times, and Monday night, the congregations were larger than we had expected. The best of attention was paid, and a good feeling prevailed. The social meetings were good, improving as the meeting advanced; the testimonies were cheering, and evinced a strong desire by all to see progress in the work of the message.

A few words in regard to this great north-western field. Good courage was manifested by all at the close of the meeting at Dayton. But the improvement and settlement of the country is far outstripping the progress of the work in that Conference. Eastern Washington is fast filling up by a heavy tide of immigration, especially along the line of the N. P. railroad. Eastern Oregon is also fast improving as railroads are being built, by which they expect soon to be put in connection with the Union Pacific, and so have a direct outlet East. How earnestly should the believers in this field pray that the Lord of the harvest will give them laborers. Comprehensive plans and energetic work will alone meet the demands of this Conference.

The North Pacific Conference field is also enlarging by immigration. The prospect for this field is good if the work is properly carried on. Much responsibility rests on the Executive Committee, one of whom is Secretary of the T. and M. Society. Every church needs to be put in proper working order, and the workers to be instructed and guided in their duties, that every branch of the work may prosper. One feature is especially gratifying. I never saw a meeting of the same size where there were so many young people who can work in some capacity, and who seemed so willing and anxious to work. If all these can be trained to the work, and shall keep humble, I predict a bright future for the N. P. Conference. "Courage in the Lord," should now be the watchword of all. They have passed through an experience somewhat trying; but faith and patience will prove that it will work for their good through the over-ruling providence of God.

EDITOR.

HADES AGAIN.

THE "Companion to the Revised Version of the English New Testament," with much other interesting information gives the following concerning the work of the American Committee. It proposed to give *demon* instead of *devil* in all cases where it was found in the original. The "Companion" says:—

"The Bible knows only of *one* devil, but of a great many evil spirits. The English Revision acknowledges the distinction in the margin, but not in the text, which will continue to mislead the reader not acquainted with the Greek."

We found this fault with the Revision when first it fell into our hands. It is not sufficient to correct it in the margin, for none but such as are acquainted with the Greek can certainly know that the marginal read-

ing is the better one. Where there is chance for a choice of renderings the preferable one should always have its place in the text; the second should be put in the margin. In this case the text is clearly wrong. It should be *demon* or *demons*, and *devil* should not even be put in the margin, as coming from this word. The "Companion" further says:—

"The two Committees had a similar conflict about 'hades' and 'hell.' The American insisted on the start on the restoration of the important distinction between *hades*, *i. e.*, the spirit-world or the realm of the dead, and *gehenna*, *i. e.*, the state and place of torment or hell—a distinction which is obliterated in King James' Version, so that the fearful word *hell* occurs twice as often in it as it does in the Greek Testament. The English Revisers, from conservative regard to old usage, opposed the insertion of 'hades' and persistently retained 'hell' until they reached the Apocalypse, when the American suggestion was adopted. Habit is strong, but truth is stronger and will prevail at last."

All who love the Bible and Bible truth can but be thankful for the part taken by the American Committee in bringing to the notice of all readers of the English New Testament the distinction between "hades" and "the place of torment." Words so dissimilar in signification as *hades* and *gehenna* should not be translated by the same English word. In this respect King James' Version has too long been the means of misleading the honest but uneducated reader. We might add that it has also been the means of aiding those who were not over scrupulous in their methods of sustaining unscriptural theories in regard to the nature and destiny of man.

WHAT ONE PARENTHESIS CONTAINS.

THE book of Deuteronomy is a rehearsal of the forty years' wanderings of Israel in the wilderness. To the thoughtful reader of the Bible it is a record of remarkable interest. Indeed, we can never exhaust its treasures of instruction, and its lessons of experience. The second verse of the book is worthy of much more attention than it usually receives. It is given in a parenthesis, as though breaking the connected story by an important explanatory clause. Thus we read, Deut 1:2, "(There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea.)"

From Horeb, which is but another name for Sinai, or else another peak of the same mountain, to Kadesh-barnea which was close to the border of the promised land, there was a distance of eleven days' journey for the host of Israel. They remained at Sinai nearly one year, receiving the law, constructing the tabernacle, and organizing the camp of Israel. Then in the second year (Num. 10) the pillar of cloud removing, they followed its guidance to Kadesh-barnea. There were some hindrances, and much that was evil in their conduct by the way, yet eleven marching days from Sinai brought them to the land which God had promised. That they were not fit for it, had been made painfully apparent. Rebellion flowed from their evil hearts of unbelief, as naturally as water from a fountain. So it was proper that they should be subjected to a trial that should show how far they had profited by the wonderful dealings of God with them; that should, in a word, show just what they were. The report of the spies at this point in their history, furnished just the trial that they needed. Num. 13, 14. So upon the very border of the land of promise, the people almost as one man, broke out in such rebellion against God, that with a solemn oath he swore that they should never set their feet upon the soil of that good land. The spies that had visited the land, had spent forty days in examining it, and God fixed the period of their wanderings in the wilderness at forty years, each day of the spies' examination of the land, being answered by a year of wandering in the wilderness.

What a terrible sentence to be pronounced upon a people just ready, as they supposed, to enter the land! They must wander forty years. And that was not the worst of it. When that time should expire, it was not the purpose of God that they should enter the land. No, by no means. On the contrary, every one of that host of men and women, with almost the smallest possible exception, knew that they should die before that period expired. And so they did; the second numbering of Israel attesting the fact, that not one of the vast host of rebellious men and women remained alive. Num. 26:63-65. And now at the end of their forty years' sojourn, Moses rehearses their long and weary

wandering in the wilderness. How much time had they spent from Sinai to the promised land? About thirty-nine years. How far was it actually from the one point to the other? Only eleven days' journey. No wonder Moses could not enter upon this forty years of needless wandering, without pausing to tell his hearers that it was a distance of eleven days' march. What a significant statement that was. And how humiliating to those who heard him. Had every day been a day of overcoming, every night had witnessed their tents pitched a day's march nearer the land of promise. A very brief period after the great work wrought at Sinai, was sufficient to have taken them to the land which they sought. But they did not profit by God's dealings with them. They did not overcome. They went on, day after day, yielding to the power of Satan instead of resisting it, and so instead of a comparatively brief journey to the land of Canaan, they spent forty years of wandering in the wilderness, and every one of them, with two exceptions, failed of entering the land which God designed for them.

How strikingly does this illustrate the religious experience of most professed Christians. In an experience of forty years, how many there are who have not traveled a greater distance than eleven days' journey, of a faithful disciple of Christ. How many at the end of this long period find themselves at the borders of Egypt and not of Canaan. How many whose heads are white for the grave, and who have been in name the disciples of Christ almost their whole lives, have spent, like Israel in the wilderness, at least as much time in traveling from the promised land, as toward it! How awful this is to think of! Fitly do such persons say, "I have made many crooked paths." They have indeed. And if they do not pay the penalty that Israel did, of coming short of the land of promise, it will be because godly sorrow works repentance unto life. Alas! what a miserable deception is much that is called Christian experience—what a dishonor to the cause of Christ, is such religion.

Christian experience is nothing more nor less than forming an acquaintance with Christ, which becomes every day more intimate and precious. It is following on to know the Lord. It is adding grace to grace. It is walking with God. It is resisting the devil. It is humbling ourselves before God. It is overcoming temptation. It is keeping our face turned toward Canaan all the time. It is advancing always. It is retrograding never. It is bearing the cross of Christ. It is denying self. It is dying daily. It is not living ourselves, but having Christ live in us.

Eleven days of such Christian experience is worth more than forty years of such as most persons are satisfied with. Why is it that men can never learn that the service of self and Satan, is not the service of Christ? That progress made with our back toward Canaan and our face toward Egypt, will never bring us to the land of promise. And even to journey in the right direction for a time, and to offset this with an equal or greater retrograde march, is to make no progress in the right direction. Can we find nothing in all this for solemn admonition? How much progress have we made in the five, or ten, or twenty, or forty years that we have been on the road? How far are we from the point where we set out to gain the kingdom of God? Are we even now gaining ground day by day? If not, it may be set down as a moral certainty that we shall never enter the land of promise. We can not afford to lose one day. 'Tis time we all awake; the dreadful day draws near.

J. N. A.

QUESTION AND ANSWER.

Is it true that the words *the Sabbath*, as found in the writings of Moses, might with equal propriety be rendered *a Sabbath*? This question is suggested by reading a Sabbath Manual which is quite popular in my neighborhood, and which conveys the above idea.

T. K. H.

Ans. It is not. The testimony of the Scriptures relative to the Sabbath, in Hebrew, Greek, and English, is as definite as it is possible for language to express. We all know how definite the testimony of our English version is, relative to this subject; and we may rest assured that the translators understood the laws of language sufficiently well not to have expressed it in this definite manner, if the original had not been equally definite. Mr. Wm. B. Taylor, in a discussion upon the Sabbath question with J. N. Brown, D. D., thus comments upon the Hebrew of the fourth commandment: "The command is not to keep a seventh

proportion of our time, but to remember the Sabbath-DAY which is *yom ha-shibingi*, day the seventh, the day in which God rested; the only day that can be the Sabbath of the Lord thy God, as the Bible tells not that he even kept any other Sabbath. The fourth commandment is not general in description; it is as specific as language can make it. It designates a particular day by its proper name, and by the only name it had. 'Day *ha-shibingi* is the Sabbath.' Frequently as the Sabbath law is repeated, in no single instance does it describe a seventh portion of time, or even a Sabbath-day as its object: day *the seventh* is its inexorable demand."

The Septuagint, a translation of the Old Testament from the original Hebrew into Greek, made by seventy-two learned Jews, six from each tribe, about 285 years before Christ, is probably the best expression of the sense of the original Hebrew that has ever been given. It was highly esteemed in the time of Christ, most of the quotations which he and the apostles made from the Old Testament being taken from this version. A literal translation of the fourth commandment as found in this book, would read as follows:—

"Remember the day of the Sabbath to hallow it. Six days you shall labor and perform all your works; but the day the seventh is the Sabbath to the Lord your God: you shall not do in it any work, you nor your son, nor your daughter, your servant, nor your maid-servant, your ox, nor beast of burden, nor any of your cattle, nor the stranger sojourning with you. For in six days the Lord made the heaven, and the earth, and the sea, and all the things in them, and rested on the day the seventh; for which reason the Lord spake well of the day the seventh, and consecrated it."

It is easy to see, therefore, that nothing can be further from the truth than to represent the testimony of the word of God respecting the Sabbath, as in any degree indefinite; and no one will do it, unless to serve some unworthy purpose. U. S.

MINNESOTA CAMP-MEETING.

BY ELDER GEO. I. BUTLER.

THIS meeting was held about three miles from the city of Minneapolis, near Lake Calhoun, June 23-28. This is a beautiful miniature lake of clear water perhaps three miles across, ensconced among the low hills which are covered with trees, and quite a pleasure resort in the summer season. A little steamer takes occasional trips for the accommodation of those who resort thither.

The grove where the camp-meeting was held is the same as that occupied for two years past. It is quite a fine one. The attendance this year was good. Between six hundred and seven hundred encamped upon the ground during most of the time. Minnesota now stands next to Michigan in the number of Seventh-day Adventists in attendance at the annual camp-meeting. Perhaps there is no Conference where the growth in membership for the last ten years has been so remarkable as in this State.

Elder Haskell and myself reached the ground Wednesday, the 22d of June. A session of State Conference commenced that evening; the religious services the following morning. The preaching in English was mostly by us, as Eld. and Mrs. White did not attend this camp-meeting. This was quite a disappointment to many of our people. They were expected until Friday night. Eld. O. A. Olsen of the Wisconsin Conference reached the camp that day and with Eld. Johnson held services every day among the Scandinavians. As soon as the preaching in English closed, forenoon and afternoon, a discourse in that tongue was given. As many of that people could understand most of the sermons in English, and attended the preaching meetings, they had the benefit of five sermons a day. There is the happiest state of union and fellowship between the two nationalities.

The preaching was plain and practical and seemed to take a deep hold upon the hearts of the people. Eld. Haskell gave a discourse Sabbath morning on the spirit of true sacrifice—not in reference to giving money so much as giving ourselves to God. It seemed to take a deep hold upon all present. Many wept freely, and the good Spirit came very near. It was a very powerful discourse, because the Spirit of God made it effective. In the afternoon after the discourse, the usual call for those who were determined to make a new and more complete consecration to God to manifest it by rising preliminary to calling them

forward was made. From four hundred to five hundred arose, a large majority of the audience, so many that it seemed useless to undertake to call them forward to any particular seats. The large tent 60 by 100 was quite well filled. Ministers and people confessed their sins with tears. The President of the Conference stated he had never seen so deep feeling among the people at any camp-meeting there before. The whole day Sabbath was taken up in religious services. The people assembled in their tents which were designated for meetings with a person appointed to lead, and carried on the good work of seeking God. It was a time of great spiritual good. There was but a small attendance from the city on Sunday. The meetings in the afternoon and evening were much interfered with by rain, so no services were held at night. Indeed, it rained some about every day of the meeting, and the air was full of dampness most of the time. On Monday a special effort was made to carry the spiritual interests further. After the forenoon discourse a call was made for the unconverted and those greatly backslidden who felt their need of help, to come forward. About one hundred responded. Good testimonies were given. After a discourse on baptism, thirty-five were buried with their Lord in Lake Calhoun. After a good farewell meeting Tuesday morning, the camp broke up and we separated. Quite a number came to say farewell with eyes full of tears, feeling that God had greatly blessed them. Our business meetings passed off pleasantly. The tract and missionary work was in a more favorable condition than we expected. The ministers go out to labor with good hope and courage. Eld. Haskell returned East, while Eld. Olsen and myself started to attend the Dakota camp-meeting.

THE SABBATH.

THE fifty-two Sabbaths of rest, with which the year is interspersed, are like patches of verdure watered by ever-springing fountains, that dot the inhospitable wilderness and invite its fainting travelers to exhilaration and repose. Oh! precious day!—the workman's jubilee—the shield of servitude—the antidote of weariness. How it smooths the brow of care. How it brightens the countenance of gloom. How it braves the enervated limbs of labor. How it revives the drooping spirit. How it gives wings to the clogged affections and aspirations of the soul. How it lifts the groveler from his low pursuits and fills him with a noble self-respect.

Companions of labor, have you ever attempted to compute the value of the Sabbath, even in this lowest of its uses, as a provision of rest for the body? Oh! glorious Sabbath, almoner and nurse of health. We, the children of toil, flee to the shadow of thy protection. Thou standest beside us like some guardian spirit, casting over us the shield of thy excellency, enfolding our jaded powers in thy sustaining arms, and saying to the encroaching tide of human selfishness, "Hitherto shalt thou come, but no farther, and here shall thy proud waves be stayed." May thy bulwarks, notwithstanding all hostile assaults, stand strong among us as the everlasting hills, and be in all coming ages for a refuge and a covert to the children of men.

A really sanctified Sabbath throughout the world would present one of the most interesting spectacles that could be witnessed on earth.

Look forth on a Sabbath morning when all is peaceful and quiet, as God designed the Sabbath to be, and behold! the delectable representation of the Sabbath—rest! Then every sound would breathe softer, every tint gleam brighter, every scene would appear fresher, and we might read in every softened feature of nature the sweet tranquility of the Sabbath—rest. The gates of the temple of mammon are shut, and the gods of silver and gold are forsaken by their week-day devotees.

The chiming bells, sounding alike across country and towns, are calling upon all men to cut the cords of their earth-bound thoughts and low cares, and go up to worship at the footstool of Jehovah.—*Sabbath Recorder.*

LORD CHANCELLOR SELBORNE, in a letter to the Rt. Rev. Christopher Wordsworth, Bishop of Lincoln, expresses the opinion that the revised New Testament cannot be read in the churches of the English church until it has been recommended or authorized by some sufficient public authority, and that any clergyman so using it incurs the risk of being an offender against the law.

BE wisely worldly, but not worldly wise.

The Missionary.

REFORMATION IN ENGLAND.

BY ELD. S. N. HASKELL.

THE treaty which put an end to hostilities between the French forces and those of the Reformers made no settlement of religious differences. During the war the Protestant ministers labored untiringly and without resistance to disseminate a knowledge of the truth throughout the kingdom. The firm hold which Popery once had upon the opinions and affections of the people was completely loosened, and when the force which upheld it was removed, this fabric which had stood for ages in Scotland fell to the ground. Its feeble and dismayed priests ceased, of their own accord, from the celebration of its rites; and the reform service was peaceably set up wherever ministers could be found to perform it. All that remained for Parliament to do, in church matters, was to sanction the move that had been made, and to abolish Popery. "Never before, perhaps," says the historian, "was a more important meeting of the estates of the kingdom held in Scotland. The attendance was numerous beyond all precedent." Many of the lesser Barons had ceased to claim the privilege of voting in this assembly. Among this class the Reformation had made great progress, and at this time they entered the assembly and were permitted to take their seats.

After the meeting was fully organized, a petition was presented by some of the most zealous of the Reformers, which, embracing the whole papal church in one sweeping anathema, offered to prove that, if the word of God and the example of the apostles and primitive church were taken as authority, there was not one lawful minister among the popish clergy. It denominated them thieves and murderers, rebels, traitors, and adulterers, and demanded that they should be pronounced unworthy of authority in the church of God, and that they should be expelled forever from having a voice or vote in the great council of the nation; "which," it continued, "if ye do not, we forewarn you, in the fear of God, and by the assurance of his word, that ye leave a grievous yoke and a burden intolerable upon the church of God in this realm, so shall they be as thorns in your eyes, and pricks in your sides, whom afterward when ye would ye shall have no power to remove."

This petition, which if not composed by Knox, received his sanction, also called for the restoration of the patrimony of the church which it seems some of the Protestant nobles had unjustly appropriated to themselves, to its legitimate use,—"the support of the ministers, the restoration of godly learning, and the assistance of the poor." This, according to Knox, was unpalatable doctrine to the nobles, who, waving the practical part of the question, required the ministers to draw up a confession of their faith, or a brief summary of those doctrines which they considered wholesome and true, and necessary to be believed and received throughout the realm. This arduous task was accomplished by five ministers, John Winrow, John Spotswood, John Douglass, John Row, and John Knox, in four days. "They performed this work," says the historian, "with the utmost diligence and care," taking example from no church in the world, "but laying God's word before them, made reformation according thereunto." The work was divided among them, and after each had accomplished his share, they met together and examined it with "great pains, much reading, and meditation, with earnest calling on the name of God." When read in Parliament, all who had any objections to it were called upon to state them, for which ample liberty was allowed them. After reading it repeatedly a vote was taken, three persons only voting against it. The reason which they assigned for so doing was this, "We will believe as our forefatheris belevit."

A few days later three acts were passed by Parliament: the first, abolished forever in that country the power and jurisdiction of the Pope; the second repealed all former statutes passed in favor of the Romish church; and the third forbade, under penalty, all persons from hearing or saying mass.

Knox, whose zeal flamed high at this time, seized upon the opportunity afforded by the sitting of Parliament to deliver a course of sermons

on the prophecies of Haggai, in which, he himself says, that he was peculiarly "special and vehement," the doctrine being appropriate to the times.

INDIA.

A CORRESPONDENT of the *New York Observer*, writing from India says:—

It is as hard for a native to become a Christian to-day as it was fifty years ago, and each convert costs the missionary as much trouble and care to-day as fifty years ago. Within the last month my husband has baptized several converts from Hindooism, some belonging to this city (Moradabad), and others to the surrounding villages. Tanna, a resident of this city, was turned out of his house and shop, his tools appropriated, his trade ruined, his wife insulted, and was forbidden to draw water from any well in the vicinity; all his caste-fellows went in a body to the landlord and threatened to leave the neighborhood if *Tanna the Christian* was not turned out at once. Ratan Das, a farmer, was beaten with shoes, his bullocks and carts and tools seized, his wife dragged off, his house destroyed, and finally himself driven out of his village and threatened with instant death if he ever returned. Sukka, our gardener, has for some months past attended our meetings and shown considerable interest in them. His caste-men, suspecting him of wishing to become a Christian, seized and bound him, and called a council. They tried to intimidate him by threats and blows and insults. They asked, "Have you associated with native Christians?" "Have you eaten with native Christians?" "Do you wish to be a Christian?" He replied, "Yes," each time. Then they beat him more, and threw dirt at him, and persecuted him, and drove him and his wife out of the neighborhood, denouncing and cursing them. Since then the Mohammedans have tried to coax his wife away, and his mother-in-law joins with the Mohammedans. His caste-men will restore him to caste for one hundred rupees; but this is more than two years' wages, and Sukka prefers to be a Christian.

If I find him, if I follow,
What his guerdon here?
Many a sorrow, many a labor,
Many a tear.

Native Christians realize the full force of this little stanza.

KNIGHT'S FERRY, CAL.

CLOSED our meetings at this place June 28. Left four on the covenant to keep all the commandments of God and the faith of Jesus. Others are reading and investigating further, whom we expect to see take their stand in favor of the truth. We have tried to sow the seed faithfully, and hope to see fruit thereof in the kingdom of God. Came to Oakland to attend to Conference duties. Will leave this week for Lakeport, where, with Bro. Isaac Morrison, I expect to begin a series of tent-meetings. We ask to be remembered in your prayers. J. D. RICE.

Oakland, Cal., July 10, 1881.

RED BLUFF, CAL.

TENT meetings at Red Bluff were closed Sunday evening July the 3d. The effort there resulted in seven earnest souls signing the covenant to keep the commandments of God and the faith of Jesus. Two of these were baptized Sabbath, July the 2d, in the Sacramento river; after which all the members of the church took part in the ordinances, and a blessed season was experienced. During the meetings at Red Bluff, Brn. Scott, Hemstreet, and others, did good service in canvassing and visiting.

We have now held one service in Orland, and feel encouraged to hope that a good work may be wrought in this place.

Pray for the work here. E. A. BRIGGS.
Orland, July 8, 1881.

MINUTES OF UPPER COLUMBIA CONFERENCE.

THE second annual meeting of the U. C. Conference, S. D. A., convened on the camp-ground at Dayton, W. T., June 2, 1881, at 9 A. M.

President in the chair. Prayer by Elder I. D. Van Horn. Credentials of delegates called for, the following were presented: Walla Walla, Geo. Savage, T. Chabot, I. M. Johns; Milton, Wm. Russel, Wm. McCoy; Dayton, C. F. Phar; Pataha, Wm. A. Gibson. Voted that brethren

H. Barkley, T. L. Ragsdale, E. E. Vinson, and Arthur Wilder, act as representatives from Fairview, Pendleton, Peala, and Basket Mountain, respectively.

Voted that Elders J. H. Waggoner and I. D. Van Horn, and all members in good standing, be invited to take part in the deliberations of the Conference.

Minutes of last meeting read and accepted. The President appointed committees as follows:—

Resolutions, J. H. Waggoner, I. D. Van Horn, A. T. Jones; *Nominations*, I. M. Johns, Wm. McCoy, Ambrose Johnson; *Credentials and Licenses*, I. M. Johns, Ambrose Johnson, Aaron Miller; *Auditing*, Wm. Russell, Wm. Goodwin, C. F. Phar, Wm. A. Gibson, T. L. Ragsdale, E. E. Vinson.

Elder Waggoner made interesting and profitable remarks on the necessity of members individually keeping up their interest in all branches of the work; and upon the growth of our country, and the necessity of energy upon the part of all that the growth of our work may keep pace with that of the country.

Adjourned to call of chair.

SECOND SESSION, JUNE 3, 2:30 P. M.

Prayer by Bro. Wm. Russell. Minutes of last session read and accepted. Committee on Nominations reported for President, G. W. Colcord; Secretary, A. T. Jones; Treasurer, Wm. Nichols; Executive Committee, Wm. Goodwin, Ambrose Johnson. All of whom were unanimously elected.

Committee on Resolutions reported as follows: "Having examined the resolutions presented at your last Conference, we recommend that the brethren and sisters re-read, and continue to act upon them. As they cover the whole ground of duty, if you strive to live up to them it will be all that can be asked or expected of you as a Conference."

The resolutions referred to are the following:—

Resolved, That we all, as churches and individuals, hereby pledge ourselves to work to the fullest extent of our ability to push the great work of the third angel's message to a successful issue in all its departments.

Resolved, That we deem the paying of tithes a duty enjoined in the Scriptures, and therefore we recommend that every member in this Conference adopt the tithing system and carry it out faithfully in all things.

Committee on Credentials and Licenses recommended that the credentials of Elders G. W. Colcord and Alonzo T. Jones be renewed, and license be granted to Bro. Wm. Russell. Adopted unanimously.

Adjourned to call of chair.

THIRD SESSION, JUNE 7, 5:30 A. M.

Prayer by Elder Waggoner. Minutes of last session read and accepted. Further action of Committee on Credentials and Licenses called for. Voted that the Committee be discharged, and the matter be left with the Conference Committee.

Moved that a vote of thanks be tendered to the General Conference for the efficient labors of Elder J. H. Waggoner.

Adjourned *sine die*.

G. W. COLOCORD, *President*.

ALONZO T. JONES, *Secretary*.

NORTH PACIFIC CONFERENCE.

THE fifth annual session of the North Pacific Conference convened at their camp ground at Cornelius, Oregon, June 23, 1881, at 9 A. M. President in the chair. Opened by singing. Prayer by Eld. J. H. Waggoner. Delegates present: Salem, T. H. Starbuck and O. Dickenson; Beaverton, R. D. Benham; Damascus, Jas. T. Chitwood. The following representatives were received: East Portland, G. H. McCoon; Yaquina, Sr. Mary Kundrat; Powell's Valley, J. E. Wilson; Coos County, Wm. L. Raymond; Tualatin Bend, J. D. Fleck; Corvallis, A. W. Benson; Cornelius, Sr. A. A. Carter. Eld. J. H. Waggoner was invited to act as a delegate from the General Conference, and all S. D. Adventists in good standing were invited to participate in the deliberations of the Conference. Minutes of the last meeting were read and approved. The following committees were appointed: Nominations, O. Dickinson, J. T. Chitwood, R. D. Benham; Resolutions, J. H. Waggoner, W. L. Raymond, and T. H. Starbuck; Credentials and Licenses, John Donaldson and E. Squires; Auditing, T. H. Starbuck, O. Dickinson, A. W. Benson, R. D. Benham, J. T. Chitwood, and J. D. Fleck. After remarks by Eld. Waggoner, the meeting adjourned to the call of the Chair.

SECOND MEETING, JUNE 24, 9 A. M.

Eld. G. W. Colcord of the U. C. Conference

having arrived was invited to participate in the deliberations of the Conference. Reports of committees were called for. The committee on nominations reported, and officers were elected as reported, but the report was afterward reconsidered.

THIRD MEETING, JUNE 26, 8:30 A. M.

The Committee on Credentials and Licenses reported: For credentials, I. D. Van Horn and Wm. L. Raymond; For licenses, T. H. Starbuck, A. G. Roberts, A. W. Benson and R. D. Benham. It was voted that credentials be renewed to Elds. I. D. Van Horn and W. L. Raymond. After remarks by Eld. Waggoner upon granting licenses, it was voted to grant licenses to T. H. Starbuck and A. G. Roberts, and colporteur's license to A. W. Benson. A motion to grant license to R. D. Benham was withdrawn by his request. The committee further reported the name of O. Dickinson to receive credentials. Motion was withdrawn by his request. Eld. I. D. Van Horn presented a resignation of his office as President of the North Pacific Conference.

FOURTH MEETING, JUNE 26, 5 P. M.

J. T. Chitwood moved to accept the resignation of Elder Van Horn. O. Dickinson asked Elder Van Horn for further explanations, which were given, and followed by remarks from Elder Waggoner and others. Voted to receive the resignation, and Elder Waggoner was called to the chair. Voted to refer all the Conference officers back to the Nominating Committee for reconsideration.

FIFTH MEETING, JUNE 27, 8:30 A. M.

The Committee on Nominations handed in a second report: For President, —; for Conference Committee, T. H. Starbuck and W. L. Raymond; for Secretary, Edith Donaldson; for Treasurer, O. Dickinson. The officers elected by the first report all resigned, and the second report was accepted and the officers declared elected. Resolutions were read by Eld. Waggoner.

Believing that "the end of all things is at hand," and that great and ever-increasing responsibilities rest upon us as a people to whom is committed the work of proclaiming the third angel's message:—

Resolved, 1. That we acknowledge our indebtedness to divine grace as the recipients of so great a trust as that of the last warning to be given to probationers, and that we pledge ourselves to renewed faithfulness in fulfilling our high calling to spread the light of the present truth to a perishing world.

2. That we hereby express our thanks to the S. D. A. General Conference for the part it has borne in sending this light to us through Bro. Van Horn and others, and for assistance in our camp-meetings, and we regret that anything has ever occurred to cause distrust of our faithfulness to this work. And we ask the General Conference not to withdraw its care over us, even as we shall not withdraw our allegiance from the work as God, in his providence and by his Spirit, has ordered it.

3. That we accept with gratitude the counsel which God has given to us through sister E. G. White, and humbly ask for grace to use aright those messages of love which God is sending to his people.

4. That we deeply deplore the want of union which has existed among us in this Conference, and sincerely promise to cultivate the grace of brotherly kindness; not to murmur against the action of the body; but to study more and more those testimonies which our Lord has given for the perfecting of the saints till we all come into the unity of the faith, and shall keep the unity of the Spirit in the bonds of peace.

5. That we will not only pray the Lord of the harvest to send forth laborers, but we will put forth efforts to the best of our ability to develop the gifts and talents which may be among us, and to assist those to go forth as laborers who may consecrate themselves to the work of God.

6. That we deeply sympathize with our dear Sister Van Horn in her affliction, and our hearts and our prayers shall go with Brother and Sister Van Horn wheresoever God in his providence shall cast their lot.

Voted to adopt the resolutions as read. After remarks by Eld. Waggoner and others upon the general work, the Conference adjourned.

WM. L. RAYMOND, *Secretary*.

NORTH PACIFIC T. AND M. SOCIETY.

The fifth annual session of this society was held on the camp-ground at Cornelius, Oregon, June 23, 2:30 P. M. Prayer by Eld. G. W. Colcord. Minutes of the last meeting were read and approved. Committees were appointed as follows: on nominations—J. Donaldson, A. W. Benson, and J. E. Wilson. Resolutions—T. H. Starbuck, O. Dickinson, and W. L. Raymond.

SECOND MEETING, JUNE 24, 2 P. M.

The report of committees was called for. A report of labor was read by the Secretary. The Committee on Nominations reported. A motion to

accept the report called forth many remarks but no action.

THIRD MEETING, JUNE 27, 2 P. M.

The motion to accept the report of the Nominating Committee was withdrawn, and the committee reported as follows: For President, —; Vice-President, A. G. Roberts; Secretary, Wm. L. Raymond. Directors—Dist. No. 1, C. B. Fitzgerald; No. 2, T. H. Starbuck; No. 3, J. E. Wilson. The report was accepted and the persons declared elected. The Committee on Resolutions reported as follows:—

Whereas, The books and papers of the S. D. A. Publishing Association have been greatly blessed for the enlightenment of the minds of men in regard to the wonderful truths of the third angel's message, leading them to pray for more light, and an earnest desire for some living preacher to teach them more fully the way, and

Whereas, We have noticed the earnest thankfulness and gratitude of those who have come forward and accepted the truth, often thanking them with tears for their kindness who have given or loaned to them books and tracts, showing that the reading they have had has been no small part in their conversion,

Resolved, First, that every S. D. Adventist should do all in his power to place these publications, both tracts and periodicals, in the hands of every one whom he can influence to read them.

Second, That we regard the publications not less the right arm of the Most High, for subduing the hearts of men than the ministry itself. Both are needed, and neither will work as well alone as when they are united.

Third, That in harmony with the resolution passed last year to raise \$1,000 for the T. and M. work in this Conference, we will put forth our earnest efforts this year to effect this object.

Fourth, That here is a field where our young men and women can work, who have expressed themselves, and prayed so earnestly that God would open the way for them to do something for the Master, and who have at this camp-meeting consecrated themselves anew to his service.

Fifth, That since Bro. I. D. Van Horn has been obliged to resign his position on account of the ill health of his family, leaving this society without a head, we earnestly request the General Conference to send us some one who can efficiently instruct us in this work, and lead those who would gladly labor in this cause.

The resolutions were adopted as read. A report was read from the Secretary's books which was accepted. It was voted to purchase a bill of Bibles from Sr. Van Horn. A paper was circulated among the brethren and sisters, and pledges to the amount of \$301.35 were made toward the reserve fund. After singing, "Praise God from whom all blessings flow," the meeting adjourned.

WM. L. RAYMOND, *Secretary*.

Temperance.

WHISKY REVENUE.

Not long ago a paragraph appeared in a morning paper as follows: "The municipal authorities of Cedar Rapids, Iowa, have refused to grant licenses to any tavern or saloon-keepers, hoping thus, by one bold stroke, to finish liquor drinking. Now, however, the serious question arises how to meet the expenses of the local government, which heretofore have been defrayed in large part by the fees and taxes paid by the liquor business."

We hope that the first part of the paragraph is true. As for the last part, the writer evidently evolved it from his inner consciousness, stimulated, doubtless, by an extra quantity of the proscribed article. No disinterested person would soberly make such an assertion.

Let us see what portion of a community usually derives benefit from the liquor traffic. Certainly it is not the class who spend all their earnings in saloons. No one will contend but that they would be better off if no liquor were sold. Their wives and children receive none of the revenue. This class, then, and it is a large one, must be counted out. The merchants, and real estate owners are not benefited, for, be it known, from this dram-drinking class comes a large army of paupers, insane persons, and criminals, to provide for which their property must be taxed. A pint of whisky, for which the government may derive a few cents' revenue, will often cause the commission of a crime which involves a loss to the State of a useful citizen, and several thousand dollars spent in prosecuting. The only ones who are benefited pecuniarily are the liquor sellers themselves. How can that benefit the municipal or State government which does not benefit the people themselves? Some folks seem to imagine

that there is an entity called "the government," and that this is entirely distinct from the people. The facts, in brief, are these: The liquor traffic makes insane asylums, jails, and poor-houses necessary. Without it these could be almost entirely dispensed with. The government has to build and maintain these institutions, and does it with the revenue derived from the liquor traffic and the taxes of law-abiding citizens. That is, whisky partially pays its own expenses.

But facts are more convincing than theory, and the following from "a plea for prohibition," by Pres. A. G. Haygood, D. D., is to the point:—

"No county in Georgia had more still-houses and bar-rooms to the number of inhabitants than Carroll twenty years ago. Drinking places were not only to be found in the little towns, but also at the cross-roads and county places throughout the county. No more unfavorable place for the success of prohibition could have been selected than this country. It was settled by a class of citizens who regarded plenty of corn whisky and peach brandy essential to good living. Liquor was sold without scruple and drank without stint. Many of the people spent all their means, beyond a bare living, for strong drink. Education and churches were neglected. Ignorance and vice prevailed to such an alarming extent, that the very name of the county became a by-word and reproach in the State. * * *

"In Carrollton the temperance men worked twelve years without success. In 1875 a bill was passed by the Legislature prohibiting the sale of liquor in the town.

"In spite of all opposition and abuse, the temperance men succeeded, and with results that are marvelous.

"The trade of the town has been more than doubled. Before the liquor traffic was abolished the trade of the place was about \$200,000 a year, now it is \$500,000 a year. There are thirty stores in town, and I do not know of a single merchant among them who would not vote against the liquor traffic on purely business grounds. Mr. John W. Stewart, who has made a fortune here, says, as a business man, that he would not have liquor back for any consideration. Some of our leading merchants were opposed to prohibition at first, because they feared that it would injure their trade. They are unanimously in favor of it now. The \$30,000 that was spent here for whisky prior to 1875 is now spent in building houses, improving stock, draining lands, and paying taxes. The farmers are nearly all out of debt. Many of the men who were spending all their money for whisky have quit drinking and are making a support for their families."

The above is sufficient proof of the value of prohibition. No one need fear disastrous consequences from the suppression of the liquor traffic. "What has been done, can be done." If the statement in regard to Cedar Rapids be true, we predict for that city a career of unexampled prosperity. E. J. WAGGONER.

HE DRINKS.

TELL me a young man drinks, and I know the rest. Let him become captive to the wine-cup, and he is captive to all other vices. No man ever runs drunkenness alone. That is one of the carrion crows that go in a flock. If that break is ahead you may know the other breaks that follow. In other words, strong drink unbalances and dethrones, and makes him the prey of all the appetites that choose to alight upon his soul. There is not a place of sin upon this continent but finds its chief abettor in the places of inebriety. There is a drinking place before it, or behind it, or a bar over it, or a bar under it. An officer said to me, "You see how they escape legal penalty; they are licensed to sell liquor." Then I thought within myself, the court that licenses the sale of intoxicating liquors, licenses gambling houses, licenses libertinism, licenses diseases, licenses death, licenses all crimes, all sufferings, all disasters, all woes. It is the legislature and courts who swing wide open the grinding, rearing, stupendous gate of the lost.—*Talmage*.

SAID the keeper of Canterbury jail: "I have had twenty thousand prisoners pass through my hands since becoming keeper of this jail; but I have not discovered one teetotaler among them.

THE man or woman who never drinks never can become a drunkard.

The Home Circle.

THE GOLDEN SIDE.

THERE is many a rest on the road of life,
If we only would stop to take it;
And many a tone from the better land,
If the querulous heart would wake it.
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green, and the flowers are bright,
Though the wintry storm prevaileth.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
The sweet blue sky will soon peep through,
When the ominous clouds are rifted.
There was never a night without a day,
Nor an evening without a morning;
And the darkest hour, the proverb goes,
Is just before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown,
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to Heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are swift and willing,
Than to snap the delicate silver threads
Of our curious lives asunder,
And then blame Heaven for the tangled ends,
And sit to grieve and wonder.

ALICE'S TALENT.

ALICE sat with her Bible on her lap. She had been reading, but now she sat very still, with a troubled look on her face. "Oh dear!" said she, after a while, "I don't believe I have got any talent. Now there's Emma, Miss Wilson says she certainly has a talent for music, and Lou Benson can draw anything she sees, and is going to take painting lessons; but I don't seem to have a talent for anything. Maybe it means only grown people; but then the verse says, 'He called his own servants,' and oh, I do want to be one of the Lord's servants!" And one or two tears fell on Alice's open Bible.

Aunt Bell happened to pass through the room just then, and, noticing Alice's downcast face, stopped to ask, "What is the matter with this little girl?"

"Because, oh because—I don't seem to have any talent, Aunt Bell."

"Let us read those verses over together, dear," said Aunt Bell. "It is a good thing to think about what we are reading, Allie, even if we cannot discover at once what our talent may be."

So Alice and Aunt Bell read the parable together.

"Do you notice, Alice, it says 'to every man according to his several ability'?" What does that mean, do you think?"

"As much as he was able to have, or to do; don't it, auntie?"

"Yes; and I do not think the Bible anywhere tells us we must do any more than *we are able to do*. God gives each one of us talents according to our several ability. You are only a little girl, and he requires of you only a little girl's work."

"But what can I do, auntie? I can't sing in the choir, as Emma does; I can't give to our mission society, as Lizzie Bar does, for her father gives her more for her monthly spending money than I can have in a whole year; I'm not smart about writing compositions, as Nellie Gifford is. So what can I do?"

"All those things are talents, certainly. But, Allie, did you ever think about *opportunities*? There's a great talent given to all!"

Somebody called Aunt Bell just then, and with a hasty kiss to her little niece she left the room.

"Opportunities!" said Alice, going slowly down stairs, "I believe I'll go over to Nellie Gifford's, and talk with her about it. Maybe we can find some opportunities to do good."

She was taking her hat from the rack when Brother Will came whistling through the hall.

"O Allie!" said he, "you're the very girl I'm looking for. I want these gloves mended, please, and a button on my overcoat, and I'm in a hurry."

Alice was about to say, "I'm in a hurry, too;" but she kept back the disobliging words, and only said, "Wait till I get my basket."

Then she sat down and mended his gloves, replaced the missing button, and neatly sewed a ripped place in the overcoat lining.

"I wonder if this can be called an opportunity,"

she said aloud as she worked, forgetful of Brother Will's presence; for he had taken up a newspaper, and was half hid behind it.

"To be sure it can," said Will, laughing. "A very good one for *me* too. I advise you, Allie, always to make the most of opportunities, when you can help people as nicely as you are doing now."

"I was thinking about the talents," said Alice, simply. "What is yours, Will?"

"It seems to be to make work for a dear little sister. Really, I'm afraid I don't think as much about that as I might—or ought. Is that done? I'm much obliged." And Will kissed her and went off in a quick way, as if he feared she would say more.

Dear little Alice! she did not know she had improved *two* opportunities, and that her words were stirring her brother's conscience, uneasily.

"It's too near lunch-time to go to Nellie's now, thought Alice. 'I can read my 'Life and Adventures in Japan' until the bell rings.' But as she went into the sitting-room, where she had left her book, grandma, who was engaged in knitting, said—

"Can my little girl stop long enough to pick up these stitches for grandma? My old eyes won't let me see to put them on just right."

So Alice patiently took up the dropped stitches in grandma's knitting, and the lunch-bell rang just as she finished. She could not help giving a little sigh as she thought of her book; but grandma stroked the curly hair, and thanked her in a way that made Alice feel that grandma knew of the small self-denial. Somehow grandma always seemed to know about things without any one's telling her. In the afternoon Alice had to go to her drawing-class. When she came home and was laying off her wraps in the hall, she heard her mother and Aunt Bell talking in the parlor.

"I was in to see Mrs. Elton this morning," said Aunt Bell; "she has been so shut up all winter; she has no nurse, and cannot leave her baby."

"I have missed her from church and prayer-meeting," said mother; "she used to go so regularly."

Alice went into the next room and sat down with her book, but some way she kept thinking about Mrs. Elton and prayer-meeting.

"Oh dear!" said she to herself, "this isn't *my* opportunity. I want to go to prayer-meeting myself."

"You could stay *one evening* with Mrs. Elton's baby,—*just one evening*," said a voice in her heart. Alice put away her book, and went to find her mother.

"Mamma," said she very slowly, and coloring a good deal, "would you care if I went over to Mrs. Elton's and took care of her baby, so she could go to prayer-meeting?"

"Certainly not, my dear. I think it would be a very kind, neighborly thing for a little girl to do; but be very careful with baby."

"Indeed, it's very good of you, Allie," said Mrs. Elton, when Alice made known her errand. "I have wanted to go so much."

Alice took faithful care of her little charge and felt not a little weary when the mother returned. But Mrs. Elton's brightened face and heartfelt thanks were a sweet reward for her hour's work, and her own heart told her it was more blessed to give than to receive.

"Has Allie found any opportunities to-day?" asked Aunt Bell, as she told Alice good-night.

"So many, auntie, that I feel almost afraid of such a *great talent*. Though, to be sure, I have done only very little things."

"Your Bible says, 'Despise not the day of small things.' There are few of us, dear Allie, who *do* realize what a great talent opportunity is. In the meanwhile, look for it, and try to trade it well, and you may gain even ten talents."—S. S. Times.

FAMILY GOVERNMENT.

THAT is what is the matter with our American society, there is no order in the family. Our children grow up without any proper idea of obedience and respect for authority. There is a very prevalent notion in America that one person ought not to be restrained by another. A boy at fifteen is supposed to be a competent judge whether he shall use tobacco; at all events if he chooses to do it he is let alone. The idea of *making* him behave never occurs. So as to going out

after night; if he is interfered with, there is rebellion. He believes himself consequently a man at sixteen, and apes all the vices of young men; calls his father (about forty years of age) "the old man." Of course he is mother's darling, and if the father fires up sometimes at his impertinence, she intercedes. "Oh, let Augustus alone; boys will be boys." Augustus has probably touched off a pack of fire-crackers under his teacher's chair, and mumbled that he would "slap him over" if he said anything to his father about it.

In cities they judge what places of amusement they shall attend, and how often. Take a drink when it suits them. Carry a pistol.

Young girls claim the right to say whether they shall dress according to their own ideas of propriety, or after their mother's views. They decide what they shall study, and how long to stay at school. They learn to sew or not as seems best to their judgment. They determine the question whether they shall dance the round dances or not. Not one parent in twenty dare utter the word, *Veto*.

They determine where they shall go to church. They decide how many dresses they must have for the season.

They claim that the parlor, which in Virginia used to be the family "sitting-room," belongs to them and their beaux, and must be cleared after tea.

They will not remain in the room with the old people.

At parties no married women are wanted unless they dance.

Young ladies and gentlemen go to the theater, and from the theater to the restaurant to get hot oysters and wine.

Small boys in short pants will kick the door down if you lock it, and tell them it is too wet to go out.

They will tackle you in a minute on the street if you antagonize them.

Well, what sort of grown-up people are you trying to make out of them? If children will not defer to their parents and do not like their society and conversation, what sort of citizens will they make? If the young maiden does not value the opinion of her mother about the propriety or impropriety of her actions, will she bow to the admonition of the church when she has taken on the vows of religion? By no means; the church must let her alone if it wants to keep her, because she intimates plainly that she will go somewhere else where they are not so stupid.

Therefore we affirm that the great training school in life is the nursery and under the parental roof, and if the child does not learn obedience there, he will be an unruly and turbulent member of society. There is nothing more beautiful in life than reverence for the old, and when the young come to regard their elders as no better than themselves, the very root of social order is struck at.

In the matter of marriage, what does a girl of nineteen know about selecting a companion for life? In Europe the other extreme is reached; the old people manage it all. But here in America they are hardly consulted. And hence so many ill-sorted couples and so many divorces. The very qualities which a young girl admires in a young man often make him contemptible in the eyes of men, and in the maturer appraisal of older persons. The quiet, solid youth, who is going to make his way in the world, is no toast at all with the girls; they want a fellow that can dance.

Of course children will be children and young people will be young people, and we can not expect the reform to commence with them. It has got to commence with the *head of the family*—the father, who if he is a man, will be readily recognized in this capacity by his household. Well, we do not write to any great extent for the world at large. We address ourselves to Christians, who constitute the body of our readers. Therefore to them we speak; to Christian fathers first. *Govern your children*, keep them in their places until they leave your roof; establish order and exact obedience at their hands as the initial principle in your family life. The mother, too, should exact respect and obedience, and not have any decision debated. Let the children from their earliest years be made to understand that superior intelligence, guided by love, intends to rule in that household, and that the old have rights which the young are bound to respect.

Do you think your children will love you less, and shrink from you as tyrants? By no means; they will love you more, for no true love ever yet existed which was not grounded on respect. Your boy will think more of you, and whether he does or not in his boyhood, he will remember you with more reverence when he is a man, and you run great risk of his becoming a worthless member of society if he does not learn obedience in his youth.

There is nothing humiliating in obedience. It is the rule of the universe. It is the bounden duty of the inferior to defer to the superior. There is no compromise of manhood when the soldier obeys his commanding officer. There is rank in Heaven, and perhaps about as little of it in the United States of America as in any part of the universe.—*Central Presbyterian.*

THE Bethlehem (Penn.) *Times* is concerned to know what becomes of all the soapstone, and the hint it gives as to the possible use made of it is one to cause butter-consumers concern too. From his boyhood, the editor says, he has known of veins of soapstone in the hill just north of Easton. For years, all projects to make them profitable, failed. But singular to say, just about the time oleomargarine came to the front, the soapstone quarries were monopolized, mills were leased for grinding the rock, and vast quantities were shipped to New York. The soft, smooth, greasy quality of powdered soapstone renders it peculiarly suited for adulterating butter, with which it may be mixed to the extent of twenty to twenty-five per cent. without detection by ordinary inspection.

ITEMS OF NEWS.

—It is estimated that the pension list this year will amount to \$70,000,000.

—A terrible, contagious malady, like leprosy, has appeared near Toulouse, France.

—The national debt was reduced twelve million dollars during the month of June.

—It is estimated that there are 60,000 miles of telephone wire in the United States.

—The U. S. mints coined \$6,029,000 of gold, and \$2,413,000 of silver during the month of June.

—July 5, twelve buildings, including some of the finest in the city, were destroyed by fire at San Jose, Cal.

—It is stated that the treaty between Russia and China, has been ratified without opposition by the war party.

—The steamship *Arizona*, which was supposed to be lost, was signaled off Fire Island, N. Y., the night of July 10.

—A French company, with \$10,000,000 capital, is being formed in Paris to develop the mining resources of Canada.

—Of 2546 immigrants that landed in New York in one day, recently, 785 were Mormon converts on their way to Utah.

—Four men were killed, and six seriously scalded by the recent explosion of the boiler of a wheat thresher near Baltimore.

—The mortality of New York City for the first six months of the year was 18,590; for the same time in 1880, it was 15,279.

—A severe shock of earthquake, lasting thirty seconds, was felt in Hanford, Tulare Co., Cal., on the morning of the 3rd inst.

—The Baptist church at Wheaton, Ills., has called Miss F. E. Townsly to the pastorate. The people say they like her preaching.

—A locomotive designed to run eighty miles an hour without taking in water, is now building at the Baldwin works, Philadelphia.

—Kalloch has formally stated that he will not again be a candidate for mayor of San Francisco. He intends to devote his time in future to his pastoral duties.

—A dispatch July 4 says: "A large fire has occurred at Rovno, Russia. Five thousand families are rendered destitute, and all the public buildings are destroyed."

—Hamilton Disston, the Philadelphia saw manufacturer, recently bought 4,000,000 acres of land in Florida. He is now the largest land owner in the world.

—In El Paso, Texas, July 9, there was a terrible thunder-storm, in which seven inches of rain fell in less than two hours. Of course considerable damage was done.

—A St. Petersburg dispatch says the harvest is expected to be very good throughout the Russian Empire. The crop prospects throughout Europe are very favorable.

—A revised edition of the New Testament in Welsh has been undertaken. The basis of the translation will be the text of the new English version—a translation of a translation.

—The action of the Regents in electing Mr. Reid, of the San Francisco high school, President of the university of California, is severely condemned by the leading journals of the State.

—On the 7th inst. a fire in Cincinnati starting in a carriage factory resulted in a loss of \$1,000,000. One man is reported dead, sixteen severely injured, and twenty-four missing, probably dead.

—Siemens, the European electrician, has cleared \$20,000,000 from his inventions, and expects to make as much more from his electric railroad which he has put in successful operation in Berlin.

—July 5, a destructive grain fire occurred on the Glenn-Montgomery ranch, fourteen miles above St. John, Colusa Co., Cal. About two thousand acres of wheat, and 12 or 15 stacks, were destroyed.

—The eastern and middle States are suffering from the heat. In Pittsburg, work has been suspended in the mills. Many cases of sunstroke, often fatal, are reported from all over the East and South.

—Sir Stafford Northcote presented a petition in the Commons recently signed by 800 inhabitants of Northampton, the borough represented by Bradlaugh, praying that Bradlaugh shall not be admitted to the house.

—The Dresden *Official Journal* publishes a ministerial order by which, in virtue of the Socialist law, any one suspected of imperiling the public peace may be refused the right of residing in Leipsic or its suburbs.

—Lieut. Condor, of the Palestine Exploration, recently stated in Edinburgh that their survey had identified 140 Scriptural sites in west Palestine, so that 430 out of the 620 mentioned in the Bible were now fixed.

—A dispatch from Wheeling, W. Va., says a murder trial has been postponed because the public indignation against the attempted murder of Garfield has made it impossible for anyone charged with a similar crime to get a fair trial at present.

—In October last, Mr. Charles Watson, of Halifax, offered to give a million tracts to clergyman and others who would distribute them. Applications come in so fast he extended his plan of operation, and has given away eight million tracts relating to temperance.

—Secretary Blaine has declared the hog to be healthy, and every way worthy of the consideration of European people. If this decision would only result in such a demand for the hog in foreign countries that all of them would be exported, it would be a blessing to us.

—The Chinese Government having requested the services of an officer to organize for their navy a marine corps similar to our own, First Lieutenant D. Pratt Manning, of the Marine Corps, has been selected, and is granted permission to enter the service of the Chinese Government for that purpose.

—The Rev. Arthur Edwards, D. D., editor of the *Christian Advocate* of Chicago, left, Monday, June 20, with his son, for a bicycle tour of Great Britain and the Continent. They propose to ride about 2,000 miles. Dr. Edwards is a delegate to the Methodist Ecumenical Conference which meets in England in the autumn.

—It is stated that the internal revenue receipts for the year ending June 30, exceed those of previous years by \$10,000,000, the increase being caused chiefly by the increased collections on cigarettes. This is due to the spread of cigarette-smoking among the boys. It is stated also that cigarette-smoking by women and girls is increasing every year.

—A dispatch from Santa Fe, N. M., says that a traveling party recently came upon the dead bodies of thirteen Americans, near El Paso. They were a portion of the surveying party of the Mexican Central Railway, originally numbering thirty. It is supposed that the massacre was committed by a remnant of Victorio's band of Apache Indians.

—The authorities of Madrid, Spain, are making raids on the gambling hells. A young man, the son of a gambling-house keeper, who was arrested in the act of laying a petard, confessed that he was the agent of a vast conspiracy of persons who for five months have alarmed Madrid, hoping thereby to force the authorities to tolerate gambling. Many arrests have been made in consequence.

—The following from the *Christian at Work* may possibly have a point in it for the Regents of Cal. State University: "The University of Michigan has managed to keep out of politics wonderfully well. And it has graduated 6,166 students, and has some 1,500 in training now; and in the whole thirty-nine years of its existence it has cost the State only \$570,000. The result shows that there has been a deal of good sense somewhere."

—At the Reading, Pa., iron works an immense cannon is in process of construction. It will be twenty-five feet long, and have a bore of six inches in diameter. Experts have expressed the opinion that the gun will throw a ball a distance of 10 to 12 miles. The charge of powder will be 130 pounds, and the weight of the shot 150 pounds. It is calculated that a shot from the gun will penetrate through two feet of solid wrought iron.

—Mr. George I. Seney of the Metropolitan Bank, New York, who has made so many donations to religious and educational institutions, has sent \$1,000 to the People's Church, of Boston, for the building fund, saying: "Let it be spent in furnishing comfortable and cushioned seats for the colored friends in the best part of the church, toward which the white people in the 'little upper attic pews' may look to see the colored man worship in the broad aisle."

BATTLE CREEK COLLEGE,
— AT —
BATTLE CREEK MICHIGAN.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JULY 14, 1881.

To J. W. B., Iowa.—The article was received, and returned as requested.

A NEW TENT.

MESSEURS HARDING & BRAND, of San Francisco, have just completed a new fifty-foot tent for the California Conference, which will be pitched this week in Lakeport, Lake Co., where Elder Rice and Bro. Isaac Morrison expect to hold a series of meetings.

We have encouraging news of progress in the work at Los Angeles.

Twelve have signed the covenant at the Buena Vista school-house, near Salinas, where Bro. Benton has been holding meetings.

FOR CHRIST.

READ on the missionary page the article headed, "India," and learn what people of some heathen lands have to endure to become Christians, while we, who have "the light of life" so richly bestowed, under such pleasant circumstances, so often bitterly complain of our little trials. Here, constant urging is necessary to secure attention to the claims of Christ, under the most favorable conditions and amidst friendly associations. There, they know that any manifestation of regard for Christianity is attended with the loss of all. And yet they become Christians, losing all, and suffering all manner of abuse. We are inclined to the belief that the lowest grade of Christians is found in our enlightened land of Christian liberty. Truly, "the dark places of the earth are full of the habitations of cruelty;" but from those dark places will arise some of the brightest children of the kingdom of the Redeemer.

A PLEASANT TRIP.

ON the Cornelius Camp-ground we wrote to the agent of the Navigation Company, to secure a state-room on the steamer *State of California*, requesting that, "if possible," we might be free from the atmosphere of tobacco. When we boarded the steamer, on the first of July, and found ourself numbered to room with Dr. Stratton, President of the Pacific University, San Jose, and Mr. Roby, Principal of the Central School, Portland, we decided that some agents have good sense and a spirit of accommodation. And yet, we regret to say, it is not always that an instructor of youth, or even a D. D., or College President, is free from the degrading habit of tobacco smoking. In this case the agent was right in his estimate, and not only were we free from the atmosphere of the filthy weed, but we found congenial companions, and had a pleasant trip every way.

HEAVY STORMS.

THE storms in the western States, or the Mississippi valley, have been very severe this season. Many are of the opinion that the storms are more severe and more destructive of late than in former years. Whether they are more severe is a question. We had some experience in one in 1844 which was as severe as any of which we have had any knowledge since. But where some of the most destructive have passed of late years, there were no inhabitants at that time. It is not easy to compare the seasons a third of a century apart, in a country which is settled so rapidly.

PRESIDENT GARFIELD.

As the whole civilized world was shocked by the brutal attempt to assassinate the President of the United States, July 2, so all, of every nation and party, are rejoicing at the prospect of his recovery. We are pleased to see the very general expression of sympathy for the President by the southern people, and hope it may be the means of securing more fraternal feelings between the northern and southern parts of the Union. The English papers say that no event, for many years, has so largely enlisted the feelings of the English people.

Perhaps the "true inwardness" of this attempt to destroy the President may never be known. But it is our settled conviction that the investigation of frauds has led to it. "The love of money is a root of all evil," and the life of the nation itself is of little value to some, compared to the low satisfaction they take in carrying out their nefarious designs.

MODEL FOR RELIGIOUS AMENDMENTISTS.

THOSE who are laboring to procure an amendment to our National Constitution, in favor of religion, strongly profess their apprehension that infidelity and even Paganism will run riot in our fair land if not restrained by the strong arm of civil law. They are not the first to indulge such fears. Two centuries ago our worthy sires of New England engaged in the same laudable work, and carried it on to considerable success in some instances, as the "heretics and malignants called Quakers," and also the Baptists, could testify, having experienced some of the "tender mercies" of those who were zealous for the honor of our longsuffering and compassionate Saviour.

But sometimes their plans miscarried, as in the following case. This letter from a very pious Puritan explains itself. It cannot fail to be of interest at this time, as a bit of history which is so nearly trying to repeat itself, at its second centennial:—

"September, 1682.

"TO YE AGED AND BELOVED JOHN HIGGINSON:—
"There be now at sea a shippe (for our friend Esias Holdcraft, of London, did advise me by the last packet that it would sail sometime in August) called ye *Welcome*, R. Greenwas, Master, which has aboard a hundred or more of ye heretics and malignants called Quakers, with W. Penn, who is ye scamp at ye head of them. Ye General Court has accordingly given secret orders to Master Malachi Huxett, of ye brig *Porpoise*, to waylaye ye said *Welcome*, as near ye coast of Codd as may be, and make captives of ye Penn and his ungodly crew, so that ye Lord may be glorified and not mocked on ye soil of this new country with ye heathen worshipps of these people. Much spoil can be made by selling ye whole lot to Barbadoes, where slaves fetch good prices in rumme and sugar; and we shall not only do ye Lord great service by punishing ye wicked, but shall make gayne for his ministers and people.

"Yours, in ye bowels of Christ,
"COTTON MATHER."

We recommend this as a model for those ardent Christians who are so intent upon putting down, by human authority, those who presume "to worship God according to the dictates of their own consciences," in this age of enlightened Christian liberty. Cotton Mather was a man of undoubted piety, zealous for the cause of God, and a fine example of what "zeal toward God, but not according to knowledge," will produce. An order to "waylaye ye ungodly scamps" of these last days who refuse to observe "ye venerable day of ye sun," would be refreshing to the senses of those whose souls long for "Christian legislation" against those Mordecais who refuse to bow to their ideas, and to accept as Christianity their own mixture of Platonism and Roman Catholicism. If there is no hope of "making gayne for the ministers" by selling them in exchange for "rumme and sugar," they might still be made to add to the interest of religion by putting them up to be "raffled for" in a "church fair," and thus make "fun for the million," who are invited as pleasure-seekers to fill the treasury of the Lord! We have Scripture example for this, too. Samson was used for a similar purpose; but we let each one carry out the comparison to suit his own taste.

STATE QUARTERLY MEETING.

THE meeting for this quarter will be omitted; it being a busy time of the year, it will not be practicable for the directors of the different districts to be present. Sr. Stickney, the Secretary of the State T. and M. Society, is just recovering from a malarial fever, and would not be able to attend to the business connected with a meeting. It is requested that the reports from each of the districts be sent in, that a summary may be published in the SIGNS, at an early date.

There are many encouraging features in our missionary work, and especially in that connected with the ships; and we would say to those who have made pledges to the ship and State T. and M. Reserve fund, and to any who can help in this direction, that their pledges and donations will now be very acceptable. Nearly every ship and steamer going from the port of San Francisco is visited by our ship missionary (Bro. Palmer), who converses with, and furnishes reading matter to, those who sail on them. This requires quite an outlay of means, and especially at this time of the year when the ships are coming to carry away the grain products of our State. The money invested in this enterprise will without doubt bring a grand return in the kingdom of Heaven, when those who sow and those who reap shall enter upon their reward.

M. C. ISRAEL,
Vice-President T. & M. Society.

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