

The Signs of the Times.

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

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The Signs of the Times.

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WAITING FOR THE MORNING.

THERE is no roof in all the world,
Of palace or of cot,
That hideth not some burdened heart
Nigh breaking for its lot!
The earth is filled with pain, and tears,
And closer draws the gloom;
And light or balm there can be none
Till Christ, the Lord, shall come.

O morn, when like a summer bird
My spirit shall go free,—
When I shall see thee as thou art,
And be, my God, like thee!
Like thee! Like thee! all spotless white—
This heart, this will, as thine!—
O love of God, O blood of Christ!
O grace, and power divine!

My Saviour, who doth know the thirst
The longing spirit feels,—
O Bridegroom, now so long afar,
Why stay thy chariot-wheels?
Were ever eyes so dim with tears,
Breasts so oppressed with care?
Did ever hearts so yearn to catch
Thy whisper from the air?

Thou lonely one, lift up thy head!
Array thee for the feast!
He that hath tarried long is near!
The glow is in the east!
O Morning Star, so soon to lead
Thy chosen one away,—
O Sun of Righteousness, bring in
The everlasting day!

—Day Dawn.

General Articles.

THE BIRTH OF SAMUEL.

BY MRS. E. G. WHITE.

[THE reign of judges in Israel closes with Samuel, than whom few purer or more illustrious characters are presented in the sacred record. There are few, also, whose life-history contains lessons of greater value to the thoughtful student.] The father of Samuel was Elkanah, a Levite, who dwelt at Ramah, in Mount Ephraim. He was a person of wealth and influence, a kind husband, and a man who feared and revered God. Hannah, the wife of Elkanah, was a woman of piety and devotion. Humility, conscientiousness, and a firm reliance upon God, were ruling traits in her character. Of Hannah it might truly be said, in the words of the wise man: "The heart of her husband doth safely trust in her."

Elkanah's love for his chosen companion was deep and unchanging; yet a cloud shadowed their domestic happiness. The home was not made joyful by the voice of childhood. At length the strong desire to perpetuate his name led the husband, as it had led many others, to adopt a course which God did not sanction—that of introducing into the family a second wife, to be subordinate to the first. This act was prompted by a lack of faith in God, and was attended with evil results. The peace of the hitherto united and harmonious family was broken. Upon Hannah the blow fell with crushing weight. All happiness seemed forever swept away from her life. She bore her trials uncomplainingly, yet her grief was none the less keen and bitter.

Peninnah, the new wife, was a woman of inferior mind, and of envious and jealous disposition. As years passed on, and sons and daughters were added to the household, she became proud and self-important, and treated her rival with contempt and insolence.

Elkanah faithfully observed the ordinances of God. The worship at Shiloh was still maintained, yet it had become irregular, and in some respects

incomplete. Hence, Elkanah had no regular employment at the tabernacle, to whose service, being a Levite, he was to be especially devoted. Notwithstanding this, his zeal in the service of God was unflinching. With his family he went up to Shiloh to worship and sacrifice at the appointed gatherings.

Yet even amid the sacred festivities connected with the worship of God, the evil spirit that had cursed his home intruded. After the other sacrifices had been made, it was customary for the peace-offering to be presented. A specified portion of this was given to the priest, and then the offerer, after distributing to each member of his family a share of the remainder, united with them in a solemn yet joyous feast. Upon these occasions Elkanah gave the mother of his children a portion for herself and for each of her sons and daughters, and then as a token of regard for Hannah, his first and best-loved wife, he gave her a double portion. This excited the envy and jealousy of the second wife, and she boldly asserted her claims to superiority as one highly favored of God; and she tauntingly pointed to the fact that Hannah had no children, as proof of the Lord's displeasure toward her.

[This scene was enacted again and again, not only at the yearly gatherings, but whenever circumstances furnished an opportunity for Peninnah to exalt herself at the expense of her rival. The course of this woman seemed to Hannah, a trial almost beyond endurance. Satan employed her as his agent to harass, and if possible exasperate and destroy one of God's faithful children.] At last, as her enemy's taunts were repeated at one of the yearly feasts, Hannah's courage and fortitude gave way. Unable longer to conceal her feelings, she wept without restraint. The expressions of joy on every hand seemed mockery to her. She could not partake of the feast.

Her husband, knowing the cause of her grief, sought to comfort her with the assurance of his unchanged affection, and gently chides her for yielding thus to sorrow: "Why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?" But it was impossible for Elkanah fully to understand her feelings or to appreciate the cause.

Hannah brought no reproach against her husband for his unwise marriage. The grief which she could share with no earthly friend, she carried to her Heavenly Father, and sought consolation from Him alone who hath said, "Call upon me in the day of trouble, and I will deliver thee." [There is a mighty power in prayer. Our great adversary is constantly seeking to keep the troubled soul away from God. An appeal to Heaven by the humblest saint is more to be dreaded by Satan than the decrees of cabinets or the mandates of kings.]

Hannah's prayer was unheard by mortal ear, but entered the ear of the Lord of hosts. Earnestly she pleaded that God would take away her reproach, and grant her the boon most highly prized by women of that age,—the blessing of motherhood. As she wrestled in prayer, her voice uttered no sound, but her lips moved and her countenance gave evidence of deep emotion. And now another trial awaited the humble suppliant. As the eye of Eli the high priest fell upon her, he hastily decided that she was intoxicated. [Feasting revelry had well-nigh supplanted true godliness among the people of Israel. Instances of intemperance, even among women, were of frequent occurrence, and now Eli determined to administer what he considered a deserved rebuke.] "How long wilt thou be drunken? Put away thy wine from thee."

Hannah had been communing with God. She believed that her prayer had been heard, and the peace of Christ filled her heart. Hers was a gentle, sensitive nature, yet she yielded neither to grief nor to indignation at the unjust charge of drunkenness in the house of God. With due rever-

ence for the anointed of the Lord, she calmly repelled the accusation and stated the cause of her emotion. "No my Lord, I am a woman of sorrowful spirit. I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial, for out of the abundance of my complaint and grief have I spoken hitherto." Convinced that his reproof had been unjust, Eli replied, "Go in peace, and the God of Israel grant thee thy petition that thou hast asked of him."

In her prayer, Hannah had made a vow that if her request were granted, she would dedicate her child to the service of God. This vow she made known to her husband, and he confirmed it in a solemn act of worship, before leaving Shiloh.

Hannah's prayer was answered, and she received the gift for which she had so earnestly entreated. As she looked upon the pledge of divine favor she called the child Samuel—Asked of God.

[As soon as the little one was old enough to be separated from its mother, she fulfilled her solemn vow. She loved her child with all the devotion of a mother's heart; day by day her affections entwined about him more closely as she watched his expanding powers, and listened to the childish prattle; He was her only son, the especial gift of Heaven; but she had received him as a treasure consecrated to God, and she would not withhold from the Giver his own. Faith strengthened the mother's heart, and she yielded not to the pleadings of natural affection.] (7)

Once more Hannah journeyed with her husband to Shiloh, taking the child to present him unto the Lord, and bearing also gifts for sacrifice and thank-offering. Reaching the tabernacle, she sought the presence of the high priest. He did not recognize her. There was indeed a striking contrast between the pallid, grief-stricken suppliant and the grateful, happy mother. Hannah related the circumstances of her previous interview, and then presented to the priest, in the name of God, her precious gift, saying: "For this child I prayed, and the Lord hath given me my petition which I asked of him. Therefore also I have lent him to the Lord. As long as he liveth, he shall be lent to the Lord." Eli was surprised and deeply impressed by the faith and devotion of this woman of Israel. Himself an over-indulgent father, he was awed and humbled as he beheld this mother's great sacrifice in parting with her first and only child, that she might devote him to the service of God. He felt reproved for his own selfish love, and in humiliation and reverence he bowed before the Lord and worshiped.

God had granted Hannah the desire of her heart; she had been highly favored of Heaven, and she felt that she could do no less in token of her gratitude than to make a public acknowledgement of the divine mercy and loving-kindness. The spirit of inspiration came upon her, and although a retiring and timid woman, her voice was now heard in the assembly of the people, sounding forth the praise of God:—

"My heart rejoiceth in the Lord; mine horn is exalted in the Lord. My mouth is enlarged over mine enemies, because I rejoice in thy salvation." The horn is in some animals the weapon of attack and defense; by the use of this figure, Hannah would acknowledge that her deliverance had come from God. In her exultation, there is no vain triumph of self. She rejoices not in Samuel, not in her own prosperity, but in the Lord. The song continues: "There is none holy as the Lord; for there is none beside thee; neither is there any rock like our God." She extols the perfection of Deity. In the character of God, are wisdom, purity, truth, goodness, and mercy combined, immutable and complete. All human holiness is mingled with imperfection. All idols of the nations are vain and worthless. God is our only refuge

and support; and those who trust in him will never be confounded.

"Talk no more so exceeding proudly; let not arrogancy come out of your mouth; for the Lord is a God of knowledge, and by him actions are weighed." While here referring to Peninnah's boastful and insolent conduct, Hannah seems also to speak to all the enemies of true godliness, who glory in themselves, and insult and despise the children of faith. Pride and boasting cannot deceive God. He is acquainted with the hearts and the lives of all. By him actions are weighed. He distinguishes men's characters, and weighs their motives in the balance. When he sees that it will be for the good of man and for his own glory, he will interpose in behalf of his people. In due time he will reward the righteous and punish the wicked.

"The bows of the mighty men are broken, and they that stumbled are girded with strength. They that were full have hired out themselves for bread, and they that were hungry ceased. How often, even in this life, do we see the ungodly brought to shame and confusion. Do they aspire to distinction and worldly honor? Are they proud of their valor and military skill? Their bows are broken, and they themselves overcome by a weak and despised company; for God hath girded the stumbling ones with strength. Do they trust in their riches, and indulge in luxury and extravagance while trampling upon the rights of the poor? They may themselves meet with reverses, and be reduced to the necessity of toiling for bread to satisfy their hunger, while many who have endured hardship and privation are blessed with plenty.

"The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dung-hill, to set them among princes, and to make them inherit the throne of glory, for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them. The Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed."

Hannah's words were prophetic, both of David, who should reign as king of Israel, and of Christ, the Messiah, the Lord's anointed. Thus in a sublime and sacred song, referring first to the proud boastings of an insolent and contentious woman, were ultimately set forth, the humiliation of the proud and exaltation of the humble, the destruction of the enemies of God, and the complete and final triumph of his faithful servants.

Having given utterance to this triumphant burst of praise, Hannah quietly returned to her home at Ramah, leaving the child Samuel to minister in the house of God, under the care and instruction of Eli, the high priest.

MY INFLUENCE.

"GATHER up my influence and bury it with me," were the dying words of a young man to the weeping friends at his bedside, as stated to the speaker a while since, by one to whom he was dear. What a wish was this! what deep anguish of heart there must have been as the young man reflected upon his past life!—a life which had not been what it should have been. With what deep regrets must his very soul have been filled as he thought of those young men he had influenced for evil!—influences which he felt must, if possible, be eradicated, and which led him faintly but pleadingly, to breathe out such a dying request—"Gather up my influence and bury it with me."

My young friends, the influence of your lives, for good or evil, cannot be gathered up by your friends after your eyes are closed in death, no matter how earnestly you may plead in your last moments on earth. Your influence has gone out from you; you alone were responsible; you had the power to govern, to shape; your influence no human being can withdraw. Such a request cannot be fulfilled. It is impossible. Your relatives and friends cannot "gather up your influence and bury it with you." Young men, live noble, true, heroic lives. Possess this "moral courage" in full proportions, and at all times—everywhere.—W. H. Baldwin.

THE GOSPEL HOPE.

BY J. N. LOUGHBOROUGH, SOUTHAMPTON, ENGLAND.

WE have learned from the Scriptures of the one gospel hope of an inheritance at last in the kingdom of God, to be received by those who are made immortal, at the resurrection of the righteous, at the second coming of our Lord Jesus Christ. We have noted many promises which speak of the reward of God's people and locate it at Christ's second coming.

In further proof on this subject, we call attention to the testimony of St. Paul to the Philippians, "For our conversation [literally, as the Greek word *polituma* signifies, our citizenship] is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:20, 21.

Some persons, intent on sustaining their position of a consummation of the hope at death, have told us that Christ comes at death. There is no place in the entire Bible that calls death Christ's coming. Some have quoted, as proof of such a doctrine, the words of our Lord in Matt. 24:44. "Be ye also ready; for in such an hour as ye think not the son of man cometh." It is true death oftentimes overtakes men when they little expect it, but those words in St. Matthew relate to a time when Christ shall come in the glory of his Father with all the holy angels with him (verses 30, 31), an event which surely does not take place at death.

That the disciples of Christ did not understand him to mean death when he spake of his coming, is evident from their construction of the words of the Lord respecting St. John. "Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" St. John 21:20-23. If they had supposed that Christ's coming meant death, how should they conclude that St. John would not die? They had no such idea, neither did they cherish a hope of reward at death. St. Paul said of himself that he labored if by any means he "might attain unto the resurrection of the dead." Phil. 3:11.

Our Saviour's testimony to his disciples, when he was about to leave them, has an important bearing on the time of rewards. He said, "Little children, yet a little while I am with you, ye shall seek me; and as I said unto the Jews, whither I go, ye cannot come, so now say I unto you." St. John 13:33. By turning to chap. 7:33, 34, we see what he had said to the Jews. "Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me; and where I am, thither ye cannot come." The testimony of our Saviour that the disciples could not go with him caused St. Peter to inquire, "Lord, whither goest thou?" Jesus answered him, "Whither I go, thou canst not follow me now; but thou shalt follow me afterward. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, Verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice." St. John 13:36-38. This testimony of Christ troubled the mind of the disciples. He is going back to his Father, going to Heaven, but they cannot go. In the next words, recorded in the opening of the next chapter, he gives consolation to their troubled hearts. "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." St. John 14:1-3. The text presents no hope of being with Christ until he comes again. "I will come again, and receive you unto myself."

With the above, harmonizes well the exhortation of St. James, "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient;

stablish your hearts; for the coming of the Lord draweth nigh." St. James 5:7, 8.

With longing desire for that day, St. John, in reply to our Saviour's words, "I come quickly," responds, "Amen, even so, come, Lord Jesus." Rev. 22:20. So should every heart of God's people cry out, Come, and make an end of woe and sin. Come, and raise the righteous dead, and change the righteous living; bestow immortality to each. Come, thou righteous Judge, and take thy saints with thee to that blessed home prepared in Paradise, the city of God.

The advocates of reward at death assert that our Saviour teaches such a doctrine when he says, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Matt. 10:28. It is claimed from this that man must be in possession of a part that still lives when the body is dead, or in other words, that it is immortal. Archdeacon Blackburn said of this text, "Our translators thought to avoid the contradiction in Matt. 10:28, by translating the word *psuchee* by the word *soul*. . . . It ought to have been translated *life*, and then in opposition to *sōma*, which means in many places, the present life, it would only denote the future life, to which the whole person was to be restored at the resurrection."* Man may take the life of the body, the present life, but the future, *eternal life*, the immortality to be given at the resurrection, he cannot take from us; but if we do not live in the fear of God, and obey him, he can and will cut us off from receiving that life, by destroying us in *gehenna*.

It is claimed, from the testimony of Solomon, "Then shall the dust return to the earth as it was and the spirit shall return unto God who gave it" (Eccl. 12:7), that there is some part of man that goes at death to receive its reward. Let it be borne in mind that the above text says nothing of a reward at death, but in chapter nine of this same book of Ecclesiastes we are plainly told that the dead are not being rewarded, and that there is no knowledge in *sheol*, whither they have gone. See Eccl. 9:3-6, 10. The whole question in this text turns upon the nature and meaning of the term *spirit*, as here used. It is the spirit that God gave that is to return to him, and as it is said to return to God when the body returns to the earth, we would suppose it to have reference to the spirit God gave to man when he formed him of the ground. If we turn to Gen. 2:6, 7, we read that God "breathed into his [man's] nostrils the *breath of life*." In Gen. 7:22, margin, this is called, "The breath of the spirit of life." This *spirit* is that life element contained in the atmosphere which supports life, whether in vegetation, animals, or man. The manifestation of this life is in accordance with the nature of the organism with which it is brought in contact. In the plant growth it is vegetable life. In the animal it is animal life with a manifestation of a low order of intelligence, by some writers called *instinct*. In the more refined brain organism of man, this life development is a higher grade of intelligence, with moral faculties and moral life resulting.

While this *spirit* or *life principle* is in man he thinks, reasons, reflects, wills, loves, adores, and praises his Maker, but there is no evidence that this *spirit of life* is an entity capable of maintaining these powers separated from the body. The evidence of Scripture and facts in human experience are just the reverse of all this. The dead are not only said to "know not anything," Eccl. 9:5, and to "praise not the Lord," Ps. 115:17, but in the day that man returns to his earth his very thoughts perish, Ps. 146:4, and we are pointed to the resurrection as the time when he who has made the Lord his hope shall be rewarded.

In confirmation of these Scripture statements, that there is no consciousness in death, we would instance the fact that even in life, injury to the brain, which is the organ of thought, reduces even a living man to a state of total unconsciousness.

I will first call attention to the case of Mr. William Humphrey, late of East Townsend, Huron Co., Ohio, U. S. A. In August, 1858, he said to me one evening, at the close of a discourse on the state of the dead, "Elder, you have explained to-night eighteen days of my life that I never knew what to do with before." Why, said I, how is that? He said, "When I was about eighteen years of age, I was working in a turning shop in the town of Goshen, Litchfield Co., Connecticut. I was engaged one day in turning a large wooden drum wheel for a shingle machine. I had nearly

*Blackburn's History of the Controversy, chapter 28.

finished the job, when a young lady who worked in the house of my employer, came in and asked, 'What are you doing, Bill?' I answered, 'Wait a minute, and I will show you. I was going to start the lathe and sand-paper off the drum, which completed the job. I carelessly hoisted the gate and let the water onto the water-wheel, but perceived I had two much motion on the lathe. I thought, I will go and shut the gate; but at that instant the drum burst into four pieces, and a piece weighing about sixty pounds struck me on the breast, shoulder, and head, dislocating my shoulder, breaking the collar bone twice, and crushing my right temple so that the skull bones were badly depressed upon the brain. I was taken into the house for dead. Physicians said it was useless to perform an operation on my skull, as I could not live. My skull was so badly fractured that they could not raise it from the brain. I lay unconscious of everything, yet taking some nourishment in the shape of gruel, which I swallowed when placed in my mouth. By the eighteenth day the edges of the skull had knit together, the inflammation had subsided, and consciousness returned, of which I had been deprived during this whole period. I called out, 'Shut that gate; for the last I remembered was starting to shut the gate. Since that time when I have heard it preached that the mind of man exists independent of the body, and never loses its consciousness, I would think of those eighteen days, and I could not harmonize the two. "But," said he, "It is all straight now."

Dr. Richmond mentions the case of a woman whose brain was exposed in consequence of the removal of a considerable portion of its bony covering by disease. He says, "I repeatedly made pressure on the brain, and each time suspended all feeling, and all intellect, which were immediately restored when the pressure was withdrawn." The same writer mentions another case. He says, "There was a man who had been trepanned, and who perceived his intellectual faculties failing, and his existence drawing to a close, every time the effused blood collected upon the brain so as to produce pressure."

Prof. Chapman, in one of his lectures says, "I saw an individual with his skull perforated, and the brain exposed, who was accustomed to submit his brain to be experimented upon by pressure, and who was exhibited by the late Prof. Weston to his class. His intellectual and moral faculties disappeared on the application of pressure to the brain. They were held under the thumb, as it were, and restored to pleasure to their full activity by discontinuing the pressure."

Of all facts, the following, related by Sir Astley Cooper, in his *Surgical Lectures*, is the most remarkable: "A man by the name of Jones received an injury on his head while on board a vessel in the Mediterranean, which rendered him insensible. The vessel soon after made Gibraltar, where Jones was placed in the hospital, and remained several months in the same insensible state. He was then carried on board the frigate *Dolphin* to Deptford, and from thence was sent to St. Thomas' Hospital, London. He lay constantly on his back, and breathed with difficulty. When hungry or thirsty, he moved his lips and tongue. Mr. Clyne, the surgeon, found a portion of the skull depressed, trepanned him, and removed the depressed portion. Immediately after this operation the motion of his fingers occasioned by the beating of the pulse ceased, and in three hours he sat up in bed, sensation and volition returned, and in four days he got up out of his bed and conversed. The last thing he remembered was the circumstance of taking a prize in the Mediterranean. From the moment of the accident, thirteen months and a few days, oblivion had come over him, and all recollection had ceased. Yet on removing a small portion of bone which pressed upon the brain, he was restored to the full possession of the powers of his mind and body."

The facts above quoted show that thought and consciousness are dependent upon the natural action of the brain. Shall we conclude that when the brain of man is consumed, and he turned again to dust, that he still thinks and remembers, when the Scriptures plainly tell us he does not think, and that he knows nothing?

A knowledge of these facts clearly show us why it is that the coming of Christ and the resurrection are presented as our only hope. We repeat, If there is no second coming of Christ there will be no resurrection of God's people, and if no resurrection, St. Paul says in writing to the Corin-

thians, our hope is all confined to this life. 1 Cor. 15:19. If no resurrection, he would adopt the saying of the Epicures (that saying was the motto, and the epitaph of Sardanapalus), "Let us eat and drink for to-morrow we die." Verse 32. If no resurrection, the saints of God already dead are *perished*, verse 18, *i. e.*, there is an end of them and all their hopes.

There is a hope for God's people. It is the Father's will that the dead shall not be lost, but have eternal life; and to this end Christ our Lord will raise them up at the last day (St. John 6:40), and give them immortality, and the kingdom prepared from the foundation of the world.

"I DIDN'T ASK TO BE SAVED."

JOHN HAYNE was a young man much given to the use of profane and reckless speeches, and when the village pastor was talking to him about his soul's welfare one day, and asked him if he was not grateful for the offer of salvation, he said,

"No, why should I be? I didn't *ask* to be saved."

"Well, you will have to ask, or you will not share in the unspeakable blessing," replied the minister, and noticing a look of surprise now stealing over the young man's bold face, he continued,

"A young relative of mine was wounded at the Battle of Gettysburg, and for hours was in a state verging upon unconsciousness. After lying a long time on the damp ground he became aware that there were voices near him, and although he could not move as much as one of his fingers, or his eyelids even, he thought he felt a hand softly placed upon his heart. Then he became aware that a nurse, he knew that it was a woman by her voice, was pleading with the regimental surgeon, who was on the field, to make one more effort to save some poor fellow's life. Presently he realized that he was the object of her solicitude.

"He is so fine looking and so strongly built," said the nurse. "His natural vitality must be great; besides, sir," she continued in a reverent tone, he may have a wife, or a mother, or a sister praying for his safety now."

"It's no use to spend time over him," said the surgeon gruffly, "but if you wish to stay by him you can. I can do nothing for him, and must move on. Remember, if you remain, you will run the risk of being left alone here in the night on the field."

"Very well," replied the nurse bravely, "I will take the risk, and shall do all in my power to resuscitate and save this poor fellow, and only immediate attention can avail now."

"Presently the soldier became conscious that his jaws were being gently forced open, and that some powerful stimulant had been given him. It was not long before he revived sufficiently to be carried to the hospital, and in good time he entirely recovered. His life had been saved through the prompt and faithful efforts of that devoted nurse."

"Now what if I should tell you," continued the pastor as he earnestly looked into the face of the young man who had just made the coarse and flippant speech, but who was all attention now—"what if I should tell you that that soldier was ashamed of the noble young woman who risked so much to save his life—that he subsequently went about bragging that he had never asked her to save him—that he had not the least acquaintance with her—that he refused to acknowledge even that she had been of any service to him, and never mentioned her name except in a slighting, reviling way?"

"I should say that he was a mean, contemptible ingrate," replied John Hayne, impulsively. "He was not fit to live; his life was not worth saving."

"Very well," said the pastor, "but this nurse only by a little temporary sacrifice of comfort on her part, at the same time being in the pay of the Government, was the means of prolonging the soldier's paltry life for a few brief years in this world of care and sorrow. Jesus Christ, the divine Lord, suffered on the cross and died for you to redeem you from sin, and now offers to make you an heir of eternal life. And yet I have never known you to speak of him or of those who love and try to follow him, with common respect even."

"My dear sir," replied John Hayne, "I have never looked at this thing in that light before. Of course an ungrateful person is the meanest person living. I promise as much as this now: I will never use the Lord's name lightly again."

The pastor did not press the subject any further at that time. He had set the young man to thinking. Not long afterwards John Hayne was converted, and he says that little lesson on ingratitude brought him to a saving knowledge of Christ.—*Mrs. Annie A. Preston.*

A TRUE MAN.

ANDREW MARVELL, Milton's friend, favored the Restoration, but he satirized the vices of Charles II., and the corruptions of his court. The satires caused such a sensation that the king determined to win Marvell over to the court party. Threats, flattery, caresses, and bribes were tried, but Marvell's honor kept him steadfast to the right.

Lord Treasurer Danby had been Marvell's school-fellow, and Charles' Ministers employed him to offer a bribe to the honest old patriot, who would vote in Parliament for his country. He called upon Marvell in his garret, and at parting slipped into his hand an order on the treasury for £1,000.

"My Lord," calls out Marvell, having looked at the paper as the nobleman was getting into his carriage, "I request another moment."

They went up again to the garret, and Jack, the servant-boy, was called.

"Jack, child, what had I for dinner yesterday?"

"Don't you remember, sir? you had the little shoulder of mutton that you ordered me to bring from a woman in the market."

"Very right, child. What have I for dinner to-day?"

"Don't you know, sir, that you bid me lay by the blade-bone to broil?"

"'Tis so, very right, child; go away."

"My Lord," said Marvell, turning to the Treasurer, "do you hear that? Andrew Marvell's dinner is provided; there's your piece of paper. I want it not. I knew the sort of kindness you intended. I live here to serve my constituents; the Ministry may seek men for their purpose; I am not one."

When Andrew Marvell died, his constituents carved on his tombstone: "Beloved by good men; feared by bad; imitated by few; and scarce paralleled by any."

ALL OUR CASH.

HERE is a true anecdote and one showing us a very practical way of testing the character of our Christian profession. An old Methodist preacher once offered the following prayer in prayer-meeting: "Lord, help us to trust thee with our souls." "Amen," was responded by many voices. "Lord, help us to trust thee with our bodies." "Amen," was responded with as much warmth as ever. "Lord, help us to trust thee with all our money;" but to this petition the "Amen" was not forthcoming. Is it not strange that when religion touches some men's pockets it cools their ardor at once and seals their lips? We often hear men talk of the "peace of God in the heart," and to the phrase we raise no objection; but it has often occurred to us that if the "peace of God" could only get in some people's pockets it would be a blessed thing.—*Sabbath Reading.*

THE ONE NAME.—Jesus! How does the very word overflow with exceeding sweetness, and light, and joy, and love, and life; filling the air with odors, like precious ointment poured forth; irradiating the mind with a glory of truths in which no fear can live; soothing the wounds of the heart with a balm that turns the sharpest anguish into a delicious peace, shedding through the soul a cordial of immortal strength. Jesus! the answer to all our doubts, the spring of all our courage, the earnest of all our hopes, the charm omnipotent against all our foes, the remedy for all our weakness, the supply of all our wants, the fullness of all our desires. Jesus! at the mention of whose name every knee shall bow and every tongue confess. Jesus! our righteousness, our sanctification, our redemption; Jesus! our elder brother, our blessed Lord and Redeemer. Thy name is the most transporting theme of the church, as they sing going up from the valley of tears to their home on the mount of God; thy name shall ever be the richest chord in the harmony of Heaven, where the angels and the redeemed unite their exulting, adoring songs around the throne of God. Jesus! thou only canst interpret thy own name, and thou hast done it by thy works on earth, and thy glory at the right hand of the Father.—*Dr. Bethune.*

THOUGHTS ON DANIEL.

BY ELD. U. SMITH.

CHAPTER VII.—THE FOUR BEASTS.

MEANWHILE, Zeno, the emperor of the East, and friend of the pope, was anxious to drive Odoacer out of Italy (Machiavelli, p. 6), a movement which he soon had the satisfaction of seeing accomplished without trouble to himself, in the following manner: Theodoric had come to the throne of the Ostrogothic kingdom in Moesia and Pannonia. He, being on friendly terms with Zeno, wrote him, stating that it was impossible for him to restrain his Goths within the impoverished province of Pannonia, and asking his permission to lead them to some more favorable region which they might conquer and possess. Zeno gave him permission to march against Odoacer, and take possession of Italy. Accordingly, after a three years' war, the Herulian kingdom in Italy was overthrown, Odoacer was treacherously slain, and Theodoric established his Ostrogoths in the Italian peninsula. As already stated, he was an Arian, and the law of Odoacer, subjecting the election of the pope to the approval of the king, was still retained.

The following incident will show how completely the papacy was in subjection to his power. The Catholics in the East, having commenced a persecution against the Arians in 523, Theodoric summoned Pope John into his presence, and thus addressed him: "If the emperor [Justin, the predecessor of Justinian] does not think fit to revoke the edict which he has lately issued against those of my persuasion [that is, the Arians], it is my firm resolution to issue the like edict against those of his [that is, the Catholics]; and to see it everywhere executed with the same rigor. Those who do not profess the faith of Nicea are heretics to him, and those who do are heretics to me. Whatever can excuse or justify his severity to the former, will excuse and justify mine to the latter. But the emperor," continued the king, "has none about him who dare freely and openly speak what they think, or to whom he would hearken, if they did. But the great veneration which he professes for your See, leaves no room to doubt but he would hearken to you. I will therefore have you to repair forthwith to Constantinople, and there to remonstrate, both in my name and your own, against the violent measures in which that court has so rashly engaged. It is in your power to divert the emperor from them; and till you have, nay, till the Catholics [this name Theodoric applies to the Arians] are restored to the free exercise of their religion, and to all the churches from which they have been driven, you must not think of returning to Italy."—*Bower's Hist. of Popes*, vol. 1, p. 325.

The pope who was thus peremptorily ordered not to set his foot again upon Italian soil until he had carried out the will of the king, certainly could not hope for much advancement toward any kind of supremacy till that power was taken out of the way. Baronius, according to Bower, will have it that the pope sacrificed himself on this occasion, and advised the emperor not by any means to comply with the demand the king had sent him. But Mr. Bower thinks this inconsistent, since he could not, he says, "sacrifice himself without sacrificing, at the same time, the far greater part of the innocent Catholics in the West, who were either subject to King Theodoric, or to other Arian princes, in alliance with him." It is certain that the pope and the other ambassadors were treated with severity on their return, which Bower explains on this wise: "Others arraign them all of high treason; and truly the chief men of Rome were suspected at this very time of carrying on a treasonable correspondence with the court of Constantinople, and machinating the ruin of the Gothic empire in Italy."—*Id.* p. 326.

The feelings of the papal party toward Theodoric may be accurately estimated, according to a quotation already given, by the vengeance which they took on his memory, when they tore from his massive tomb in Ravenna the porphyry vase in which his Arian subjects had enshrined his ashes. But these feelings are put into language by Baronius, who inveighs "against Theodoric as a cruel barbarian, as a barbarous tyrant, as an impious Arian." But "having exaggerated with all his eloquence, and bewailed the deplorable condition of the Roman Church reduced by that heretic to a state of slavery, he comforts himself in the end, and dries up his tears with the pious thought, that the author of such a calamity died

soon after, and was eternally damned!"—*Baronius' Annals*, A. D. 526, p. 116; *Bower*, vol. 3, p. 328.

While the Catholics were thus feeling the restraining power of an Arian king in Italy, they were suffering a violent persecution from the Arian Vandals in Africa.—*Gibbon*, chap. 37, sec. 2. Elliot, in his *Horæ Apocalyptice*, vol. 3, p. 152, note 3, says: "The Vandal kings were not only Arians, but persecutors of the Catholics; in Sardinia and Corsica under the Roman Episcopate, we may presume, as well as in Africa."

Such was the position of affairs when, in 533, Justinian entered upon his Vandal and Gothic wars. Wishing to secure the influence of the pope and the Catholic party, he issued that memorable decree which was to constitute the pope the head of all the churches, and from the carrying out of which in 538, the period of papal supremacy is to be dated. And whoever will read the history of the African campaign, 533-4, and the Italian campaign, 534-8, will notice that the Catholics everywhere hailed as deliverers the army of Belisarius, the general of Justinian.

The testimony of D'Aubigne (*Reformation*, p. 1, chap. 1), also throws light upon the undercurrents which gave shape to outward movements in these eventful times. He says: "Princes whom these stormy times often shook upon their thrones, offered their protection if Rome would in its turn support them. They conceded to her the spiritual authority, provided she would make a return in secular power. They were lavish of the souls of men, in the hope that she would aid them against their enemies. The power of the hierarchy, which was ascending, and the imperial power, which was declining, leaned thus one upon the other, and by this alliance accelerated their twofold destiny. Rome could not lose by it. An edict of Theodosius II. and of Valentinian III. proclaimed the Roman bishop 'rector of the whole church.' Justinian published a similar decree."

But no decree of this nature could be carried into effect until the Arian horns, which stood in its way, were plucked up. The Vandals fell before the victorious arms of Belisarius in 534; and the Goths, retiring, left him in undisputed possession of Rome in 538.—*Gibbon's Rome*, chap. 41.

Procopius relates that the African war was undertaken by Justinian for the relief of the Christians (Catholics) in that quarter; and that when he expressed his intention in this respect, the perfect of the palace came very near dissuading him from his purpose; but a dream appeared to him, in which he was bidden "not to shrink from the execution of his design; for by assisting the Christians he would overthrow the power of the Vandals."—*Evagrius' Eccl. Hist.*, book 4, chap. 16.

Listen again to Mosheim: "It is true that the Greeks who had received the decrees of the council of Nice (that is the Catholics), persecuted and oppressed the Arians wherever their influence and authority could reach; but the Nicenians, in their turn, were not less rigorously treated by their adversaries (the Arians) particularly in Africa and Italy, where they felt, in a very severe manner, the weight of the Arian power, and the bitterness of hostile resentment. The triumphs of Arianism were, however, transitory, and its prosperous days were entirely eclipsed, when the Vandals were driven out of Africa, and the Goths out of Italy, by the arms of Justinian."—*Mosheim's Church Hist.*, cent 6, p. 2, chap. 5, sec. 3.

Elliot in his "*Horæ Apocalyptice*," makes two enumerations of the ten kingdoms which arose out of the Roman empire, varying the second list from the first according to the changes which had taken place at the latter period to which the second list applies. His first list differs from that of Machiavelli, adopted by Adventists, only in that he puts the "Allemands" in place of the Huns, and the Bavarians in place of the Lombards, a variation which can be easily accounted for. But out of this list he names the three that were plucked up before the papacy in these words: "I might cite three that were eradicated from before the pope, out of the list first given, viz., the Heruli, under Odoacer, the Vandals, and the Ostrogoths."—*Vol. 3*, p. 152, note 1.

Although he prefers the second list, in which he puts the Lombards instead of the Heruli, the foregoing is good testimony that if we make the enumeration of the ten kingdoms while the Heruli were a ruling power, they were one of the horns which were plucked up.

By the historical testimony above cited, we think it clearly established that the three horns plucked up were the powers named; viz., the

Heruli in A. D. 493, the Vandals in 534, and the Ostrogoths in 538.

1. He shall speak great words against the Most High. Has the papacy done this? Look at a few of his self-assumed titles: "His Holiness," "Vicegerent of the Son of God," "Our Lord God, the Pope," "Another God upon earth," "King of the world," "Kings of kings, and Lord of lords." Said Pope Nicholas to the emperor Michael, "The pope, who is called God by Constantine, can never be bound or released by man; for God cannot be judged by man." Is there need of bolder blasphemy than this? Listen also to the adulation the popes have received from their followers without rebuke: A Venetian prelate, in the fourth session of the Lateran, addressed the pope as follows: "Thou art our Shepherd, our Physician, in short, a second God upon earth." Another bishop called him "the lion of the tribe of Judah, the promised Saviour." Lord Anthony Pucci, in the fifth Lateran, said to the pope, "The sight of thy divine majesty does not a little terrify me; for I am not ignorant that all power both in heaven and in earth is given unto you; that the prophetic saying is fulfilled in you, 'All the kings of the earth shall worship him, and nations shall serve him.'" See Oswald's "*Kingdom Which Shall not Be Destroyed*," pp. 97-99. Again, Dr. Clarke, on verse 25, says: "He shall speak as if he were God." So St. Jerome quotes from Symmachus. To none can this apply so well or so fully as to the popes of Rome. They have assumed infallibility, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut Heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. And they go beyond God in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them. And they go against God, when they give indulgences for sin. This is the worst of all blasphemies."

2. And shall wear out the saints of the Most High. Has the papacy done this? For the mere information of any student of church history, no answer need here be given. All know that for long years the papal church has pursued its relentless work against the true followers of God. Chapter after chapter might be given, would our limited space permit. Wars, crusades, massacres, inquisitions and persecutions of all kinds,—these were their weapons of extinction.

Scott's Church History says: "No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruptions of the church of Rome. A million of poor Waldenses perished in France; nine hundred thousand orthodox Christians were slain in less than thirty years after the institution of the order of the Jesuits. The Duke of Alva boasted of having put to death in the Netherlands thirty-six thousand by the hand of the common executioner during the space of a few years. The Inquisition destroyed, by various tortures, one hundred and fifty thousand within thirty years. These are a few specimens, and but a few, of those which history has recorded. But the total amount will never be known till the earth shall disclose her blood and no more cover her slain."

Commenting upon the prophecy that the little horn should "wear out the saints of the Most High" Barnes, in his notes on Daniel 7: 25, says: "Can any one doubt that this is true of the papacy? The Inquisition; the persecution of the Waldenses; the ravages of the Duke of Alva; the fires of Smithfield; the tortures at Goa—indeed the whole history of the papacy, may be appealed to in proof that this is applicable to that power. If anything could have worn out the saints of the Most High, could have cut them off so that evangelical religion would have become extinct, it would have been the persecutions of the papal power. In the year 1208 a crusade was proclaimed by Pope Innocent III. against the Waldenses and the Albigenses, in which a million of men perished. From the beginning of the order of Jesuits, in the year 1540, to 1580, nine hundred thousand were destroyed. One hundred and fifty thousand perished by the Inquisition in thirty years. In the Low Countries fifty thousand persons were hanged, beheaded, burned and buried alive, for the crime of heresy, within the space of thirty-eight years, from the edict of Charles V. against the Protestants to the peace of Cateau-Cambresis in 1559. Eighteen thousand suffered by the hand of the exe-

cuttioner, in the space of five years and a half, during the administration of the Duke of Alva. Indeed the slightest acquaintance with the history of the papacy will convince any one that what is here said of 'making war with the saints' (verse 21), and 'wearing out the saints of the Most High' (verse 25), is strictly applicable to that power, and will accurately describe its history." See Buck's Theological Dictionary, Art., Persecutions; Oswald's Kingdom, etc., pp. 107-133; Dowling's History of Romanism; Foxe's Book of Martyrs; Charlotte Elizabeth's Martyrology; The Wars of the Huguenots; The Great Red Dragon, by Anthony Gavin, formerly one of the Roman Catholic priests of Saragossa, Spain; Histories of the Reformation, etc.

To parry the force of this damaging testimony from all history, papists deny that the church ever persecuted any one; it has been the secular power; the church has only passed decision upon the question of heresy, and then turned the offenders over to the civil power to be dealt with according to the pleasure of the secular court. The impious hypocrisy of this claim is transparent enough to make it an absolute insult to common sense. In those days of persecution what was the secular power? Simply a tool in the hand of the church and under its control, to do its bloody bidding. And when the church delivered its prisoners to the executioners to be destroyed, with fiendish mockery it made use of the following formula: "And we do leave thee to the secular arm, and to the power of the secular court, but at the same time do most earnestly beseech that court so to moderate its sentence as not to touch thy blood, nor to put thy life in any sort of danger." and then, as intended, the unfortunate victims of popish hate were immediately executed.—*Geddes' Tracts on Popery. View of the Court of Inquisition in Portugal, p. 446. Limborch, vol. ii., p. 289.*

But the false claims of papists in this respect have been flatly denied and disproved by one of their own standard writers, Cardinal Bellarmine, who was born in Tuscany in 1542, and who, after his death in 1621, came very near being placed in the calendar of saints, on account of his great services in behalf of popery. This man on one occasion, under the spur of controversy, betrayed himself into an admission of the real facts in the case. Luther having said that the church (meaning the true church) never burned heretics, Bellarmine understanding it of the Romish church, made answer: "This argument proves not the sentiment but the ignorance or impudence of Luther; for as almost an infinite number were either burned or otherwise put to death, Luther either did not know it, and was therefore ignorant, or if he knew it, he was convicted of impudence and falsehood; for that heretics were often burned by the church may be proved by adducing a few from many examples."

To show the relation of the secular power to the church, as held by Romanists, we quote the answer of the same writer to the argument that the only weapon committed to the church is "the sword of the Spirit, which is the word of God." To this he replied: "As the church has ecclesiastical and secular princes, who are her two arms; so she has two swords, the spiritual and the material; and therefore when her right hand is unable to convert a heretic with the sword of the Spirit, she invokes the aid of the left hand, and coerces heretics with the material sword." In answer to the argument that apostles never invoked the secular arm against heretics, he says: "The apostles did it not, because there was no Christian prince whom they could call on for aid. But afterwards, in Constantine's time, . . . the Church called in the aid of the secular arm."—*Dowling's History of Romanism, pp. 547, 548.*

In corroboration of these facts, fifty millions of martyrs—this is the lowest computation made by any historian—will rise up in the resurrection as witnesses against her bloody work.

CHRISTIAN MANNERS.—It is hardly going too far to say that no rude-mannered person, of whatever grade in society, can be a good Christian. For rudeness means at least this, that the rude person does not regard himself as bound to consider the feelings or rights of others, but only what his own temper and convenience may dictate; and selfishness and injustice are incompatible with Christianity.—*Examiner and Chronicle.*

"Be kindly affectioned one to another."

The Sabbath School.

LESSON FOR PACIFIC COAST.—NOV. 5.

The Tribute Money—Dispute Among the Disciples.—Matt. 17: 22-27; 17:1-9; Mark 9:30-50; Luke 9:43-50.

LESSON COMMENTS.

"Jesus' entrance into Capernaum was marked by an application to Peter by the local collectors of the temple tax, for its payment by his Master. Moses had provided funds for the erection of the tabernacle by the imposition of a tax of half a shekel on each male, payable at the 'numbering of the people,' and this, since the Babylonish captivity, had been required yearly. It was equal, nominally, to about one and threepence of our money, but really to at least six times as much, and was demanded from every Israelite of the age of twenty—even the poorest. "It was mainly from this heavy tax, paid as a sacred duty by every Jew, in whatever country, that the temple treasury was filled with the millions of silver coins which were so strong a temptation to lawless greed. Crassus, Sabinus, and Pilate, in succession, had laid violent hands on this unmeasured wealth, and the reckless greed of Florus in its plunder was the proximate cause of the last great war, which destroyed both temple and city."

"The Shelihim, or 'messengers,' who collected this tax in Judea, visited each town at fixed times.

In foreign countries, places were appointed for its collection in every city or district where there were Jews, the chief men of their community in each acting as treasurer, and conveying the amounts in due course to Jerusalem. Three huge chests, carefully guarded in a particular chamber in the temple, held the yearly receipts, which served, besides providing the beasts for sacrifice, to pay the Rabbis, inspectors of victims, copyists, bakers, judges, and others connected with the temple service, and numerous women who wove or washed the temple linen. It supplied, also, the costs of the water supply, and of the repairs of the vast temple buildings.

"The collection began in the Holy Land on the 1st of Adar—part of our February and March—the month of the "returning sun," and the next before that of the Passover. By the middle of it the official exchangers in each town had set up their tables, and opened their two chests for the tax of the current and of the past year, for many paid the tax for two years, together. They supplied the old sacred shekel, coined by Simon the Maccabee, for a trifling charge, to all who required it, for only that coin was received by the temple authorities in homage to Pharisaic and national sentiment. At first everything was left to the good will of the people, but after the 25th, prompt payment was required, and securities, such as under garments, or the like, were taken even from the pilgrims coming up to the feast.

"It was very likely, therefore, that the time of grace had expired before Jesus reached Capernaum, so that the collectors—apparently respectable citizens—felt themselves justified in broaching the question to Peter, whether his teacher did not pay the two drachmas? Perhaps they fancied he was of the irreconcilable school of Judas the Galilean, who would pay no temple tax so long as the Holy City was polluted by the heathen Roman. His enemies, indeed, very likely had insinuated that this was the case, to bring him into suspicion with government.

"Peter, ever zealous for his Master's honor, and, as usual, impulsive, no sooner heard the application than he answered affirmatively, on his own authority, and forthwith set off to find Jesus and report the matter to him.

"The exact time for payment had passed while Christ had been away from Capernaum, and the collectors were, doubtless, anxious to gather all arrears, to take with them to Jerusalem at the approaching Feast of Tabernacles in September. As if to show that not even the most insignificant matter that concerned his disciples escaped his notice, even when not bodily present with them, Peter no sooner appeared than his errand was anticipated by asking him his opinion, whether, when kings levy taxes or tolls, they exacted them from their own children, or only from their subjects?

"I think," replied Peter, 'that only the subjects pay.' 'Then of course,' replied Jesus, 'the king's children are free.'

"He wished to show that it would have been no failure of duty to leave the tax unpaid. Peter had already owned him as the 'Son of God,' and it was for the Temple of God the impost was

levied. It might, therefore, be just and proper to collect it from the nation at large, but it was not fitting to ask it from him. 'I am a king's son; far more than any Roman or Herodian prince—for I am the Son of God, as thou hast said, and this tax is for my Father—God—the Great King; for his temple, and thus I should be free.'

"But while thus maintaining to his apostle his rightful immunity, he was too prudent to urge it in public. He was not recognized as the Son of God outside the little circle of his disciples, but was only an Israelite, like others, to men at large, and as such, was under the law. It would have given ground of accusation and misconception had he hesitated to pay what all Jews paid cheerfully, as a religious duty.

"It would not do for me, nevertheless," continued he, therefore, 'to seem to refuse. They would not understand what I have been saying to you. Take your line, and go to the lake; you need not wait till you catch a number of fish to make up the amount. Take the first that comes to your hook, and you will find in its mouth a stater, which is twice as much as is needed. With it you can pay for me and for yourself.'

"The result is not given, but there can be no question that the command secured its own fulfillment. No lesson could have been given more suited to benefit Peter and his companions. It taught them that, though they were his apostles, they could not claim exemption from labor for their own support, but yet quickened them to a firm repose on his watchful care, which could help them in any extremity.

"They remained for a short time in Capernaum, and, happily, we have a glimpse of their quiet private intercourse; doubtless the picture of many such occasions. He had delayed allusion to their hot discussion on the way till the quiet of evening and home.

"Tell me," said he, turning to one of them, 'about what were you disputing among yourselves on the road?' But the question received no answer, for all were alike ashamed of their unworthy jealousies and ambitions, and sat humbled and silent.

"Jesus had sat down in the house and called the twelve before putting the question. As they stood round him—for disciples of a Rabbi always stood when their masters sat down to teach them—his first words scattered the whole unworthy dream of their hearts.

"Whoever of you," said he, 'it matters not which, seeks to be before the other, and would distinguish himself in my kingdom, can only do so by cheerfully stooping to render even the humblest services to all the rest. He must show himself the willing servant of all, by doing whatever he can to serve the others. He must seek and find his greatness in being the humblest, and, therefore, the servant of all.'

"Calling to him a little boy of the household, lifting him in his arms, and pressing him fondly to his breast,—as if to show how much nearer such an one was to him than the twelve standing at a distance round,—he drew their attention to the child. Love of children and of their childish traits, had always marked him. A child, in his eyes, was a type of the grace so dear to him—humility. It raises no overweening claims such as men advance, and accepts all its relations in life as it finds them; it adapts itself unconsciously to the lowliest and most ungenial lot, and finds happiness in it. It is the embodiment of dependence and need; of having nothing, and yet looking with simple trust to a higher than itself.

"The twelve noted his act with wonder, not knowing what it meant. He now proceeded to explain it.

"You see this child," said he; 'I tell you solemnly that unless you abandon your present worldly ideas and ambitious thoughts, and become as simple and humble as it, and as lovingly dependent on God as it is on man, you shall not even enter my kingdom, far less hold a high place in it. You see how this child has no thought but of perfect loving trust towards me; how it does not pretend to give the worth of what it receives, but opens its whole soul to me with artless innocence. Such sweet humility must be found in him who would seek to be greatest in my kingdom. To have the heart of a child is the fixed abiding condition of admission, of accepted service, or of honor. Self-denial, self-sacrifice; the surrender of person and goods for the sake of the brotherhood; unselfish love—are the only path to the highest place.'—*Geikie's Life of Christ.*"

The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, OCTOBER 27, 1881.

THE CAMP-MEETING.

THE California Camp-meeting for 1881 was held in East Park Grove, just outside the city of Sacramento. The ground and shade were all that could be desired. Beside the large tents 95 family tents were on the ground. The arrangement was complete, and the camp presented a neat and inviting appearance. The 50-foot tent was divided into 15 rooms for lodgers; this was unfortunate, as it was much needed for separate meetings.

Street cars ran to the Park, affording good accommodations for a limited amount of travel, and the proprietors were courteous, and granted us favors. But the cars were insufficient for the multitude. The ground was a little too far out of the city for a large attendance—and especially for a regular attendance.

The meeting commenced with a large number of our people present, which was partly owing to the chartering of cars. This is an excellent plan where it can be adopted. But it was unusually cold. By a strange freak of the weather the snow plows were called into use on the Central Railroad this side the summit, Oct. 14. In the morning ice was found in the camp. On Sabbath the weather changed, the wind blowing from the southeast—the rainy quarter. However, very little rain fell, but it thundered, and this seemed more of a surprise than the ice. After this the weather returned to its normal condition.

The meeting started off in a very encouraging manner. Considering that the churches have had very little ministerial help during the year, their condition, as indicated by the interest in the preaching and social meetings, was gratifying.

The preaching was very largely of a practical character. But it was hard work to reach the hearts of some. The most painful feature of the meeting was the trifling spirit manifested by some of the young people in the early part; but by a well directed effort, this was changed, and a good work was wrought for the young.

Sister White arrived upon the ground Thursday night, and all were agreeably disappointed in the amount of labor she was enabled to do. After her severe sickness it was anticipated that she would not be able to speak much; but she spoke most of the afternoons until the last Sunday, the 23d. Some of her discourses deserve special mention. That of Sabbath, the 15th, on the duty of parents, was equal to the best efforts we ever knew her to put forth. Also that on Luke 10:27; considerable many from the city heard, and were deeply and solemnly impressed. By request she spoke on temperance on Sunday, the 23d. This was by far the largest meeting of all. The large tent would not nearly seat the people, and Sister White was in her happiest vein. We never heard her give a more clear and impressive discourse on the subject. And the people seemed to appreciate it. Beside this her counsel was of great value throughout the meeting.

Besides Sister White the speakers taking part in the meeting were Elders I. D. Van Horn, S. N. Haskell, W. M. Healey, E. A. Briggs, J. D. Rice, and the editor of the SIGNS. Credentials were given to six; Elders Van Horn, Healey, Rice, Briggs, and Israel, will constitute the ordained help for the year, no providence preventing. Ten received licenses, and we have reason to hope that most of them will engage actively in the work. Three of them are in some way connected with our publishing house in Oakland; these, of course, cannot devote much of their time to laboring, except in local work. But there is opportunity for much work in Oakland and San Francisco.

The business meetings in all branches were conducted harmoniously, and with excellent feeling. The financial condition of the Conference and the Tract and Missionary Society was found to be such as to give great encouragement to all friends of the cause. Two things are clearly proved to our mind; the Seventh-day Adventists in this Conference are liberal in support of this good cause; and, the management of the

business matters of the Conference and the T. and M. Society has been exceedingly judicious.

It has been well known that the churches of San Francisco and Oakland were largely in debt on their meeting-houses. These debts they were unable to pay. San Francisco is missionary ground; those who embrace the truth there mostly leave the city, as it is difficult to keep the Sabbath and get employment there. This always keeps the church weak, though it is an important point, and must be held. The circumstances were considered at this meeting, and, though no public call was made, over \$7,000 have been given up to this writing, Monday morning. This will be a great relief, and bring new courage to the workers in those churches.

One enterprise of great importance was inaugurated at this time. Steps were taken to establish a school by Seventh-day Adventists in California. A committee was appointed to carry this intention into effect as soon as possible, to meet the present want, also to examine and report in regard to a permanent location. A vote was taken to invite Prof. Brownsberger to come and take charge of it. This is a matter over which the minds of the brethren have been much exercised for some time, and we cannot express our gratification that our desires in regard to it are likely to be speedily fulfilled. Prof. Brownsberger has experience as an educator, is enthusiastic in his work, and enjoys the fullest confidence of our people.

The morning meeting, Oct. 24, was one of deep interest. Sister White gave instructions concerning the duties of church members, and pointed out some common wrongs, which have been the cause of the trouble in which some of the churches have been involved during the past year. She also gave a highly interesting account of the trials through which they passed in establishing the work in this State, and starting the SIGNS OF THE TIMES. She urged the duty of all who now embraced the truth to take hold and bear burdens in the publishing work and other enterprises, as those did who embraced it years ago.

At 9 o'clock a meeting was held preparatory to baptism; after some remarks a large number came forward to take their stand on the Lord's side. A long train of wagons was started for the water, about a mile and a half, while many people took a nearer road on foot. We found a body of clear, cold water, formed by artesian wells; thirty-two were baptized. They were of all ages, from ten years to old age. Some who never before made a start were of this number. Several had been baptized by antinomian teachers, and were converted out of that faith and baptism by careful study of Romans 6 and 7. It was a good day to many souls.

At 2:30 the S. S. Association convened. This was the last business up to the time of sending this report to the press, the Conference business remaining to be finished.

It is due to the daily papers of Sacramento, the *Record-Union* and the *Bee*, that we make mention of the reports which they gave of our meetings. In every respect they were fair and liberal, and we could not have asked more than they were willing to do. In addition to daily reports in both papers, the *Record-Union* gave a comprehensive synopsis of our faith, our publishing interests, missionary enterprises, camp-meetings, etc. Also a complete census of the encampment, giving the name and residence of each camper on the ground. The arrangement of the camp, the order preserved, and the earnest but sober appeals to the people, were so strongly in contrast with most of the camp-meetings conducted by other denominations, that the entire meeting commanded the respect of all who came onto the ground, and all were faithfully presented by the city papers. By this means a wider influence has been given to our work, and a wider interest created in it, than ever before in this State.

HIGH-SOUNDING NONSENSE.

DENTON, the pseudo-professor of geology, was largely patronized in San Francisco. The mass of the people seemed to be delighted with his *scientific facts and conclusions*. We fear as a general thing they love to be humbugged; we know not how else to account for his success as a professed scientist. In his own estimation he is a very profound man; the wonder is how he impressed so many minds with a willingness to receive him at his own estimate. Such a statement as this was no doubt very pleasing:—

"We can tell the fate of the world by our knowledge of geology, and our world will last for a hundred millions years to come."

What is meant by the expression, "our world will last," is not easy to conceive. Whether it means that it will exist that length of time, or be fit for man's abode that length of time, we have no means to determine. In either case it is an absurd statement. Were we to grant his extravagant claims to knowledge of the length of time of its past existence, it would by no means follow that he could determine its future. Could we know that the same forces would operate in the same manner a million years hence that they have in some period in the past, we could not know that they would produce the same results in the same length of time under the modifying influence of different circumstances. There are more improbabilities in his calculations than he has given years for its consummation.

We have no faith in, and but little patience with, such idle speculations, fully believing that this earth will abide forever. It was made, not to pass through countless ages of darkness, but as a habitation for man; and the divine plan will not be frustrated. The incorrigibility of man on probation may interfere with the desired end, but cannot prevent it; as probation will have an end. Our conclusions are not speculations drawn from "cunningly devised fables," but are based on the "sure word of prophecy," which never has failed, and never can fail.

In prognosticating the future of the world, Denton said:—

"When the oceans have dwindled to ponds, and the rivers to rills, and the air is so light that it will hardly support the wing of the bird, and when men have to sink deep wells for water, and are compelled to dwell in caves owing to the constant falling of rocks, look out."

Oh, yes, we promise to look out, if we shall dare to put out our head to look, in the midst of such a scientific muddle of mundane materials. But there is a more hopeful outlook than this. Hear:—

"I believe the atmosphere of the globe will improve and be more favorable in the future than it is at present, and where there is one man and woman now there will be a hundred men and women. You say we can't do anything with an earthquake, but I believe the time will come when we shall harness the earthquake to our car of progress. I believe the time will come when man will rule the planet, and what he don't want to stay he will throw out. Where man goes the animals depart, and we will do the same with every kind of vermin, only give us time."

There are well-grounded fears that you will never have the time. Archimedes proposed to move the world if only a fulcrum were supplied on which to work the lever. And the difficulty of finding the fulcrum caused those interested in the enterprise to overlook the question of the length of lever required, or of the weight necessary to move one of such length as might be obtained. So in Denton's asking; the factor of "time" will be so important in the consideration that the question of ability will be entirely overlooked. At least we think it was quite forgotten by his "large and appreciative audience."

Will somebody explain to us why this senseless twaddle uttered by Denton is called a *scientific lecture*? We should locate it in 2 Pet. 2:18, 19:—

"For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from error. While they promise them liberty, they themselves are the servants of corruption."

Such is Denton and his fraternity. He thinks it a wise thing to speak against the Bible, but forgets that the Bible was written with more than human foresight, and it denounced him many years ago.

THE CHANGE OF THE SABBATH.

THE advocates of the sacredness of Sunday suppose they have gained their cause if they have found some evidences that this day was observed with some respect in the dark ages of the church. They seem to be certain that the day was then regarded as the Christian Sabbath, and that it had taken the place of the Sabbath of the Lord. They even argue that the testimonies which they produce out of the so-called fathers of the church, are ample proof that the apostles changed the law of God, though the New Testament bears testimony in every way to the contrary of this. The strongest testimony in behalf of this supposed apostolic change of the Sabbath is produced out of Mosheim, and is as follows:—

"All Christians were unanimous in setting apart the first day of the week, on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church at Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout all the Christian churches, as appears from the united testimony of the most credible writers."—*Maclaine's Mosheim, cent. i, part ii, chap. iv, sec. 4.*

This statement of Mosheim is often cited in the most triumphant manner to prove the change of the Sabbath, and to establish, by apostolic authority, the sacredness of Sunday. Now it is a very remarkable fact, that we are able, from the testimony of Mosheim himself, to show that this sanctity of Sunday was at that time utterly unknown. The proof on this point is very direct and plain. Mosheim unwittingly exposes the fallacy of this supposed Sunday sacredness in the following statement respecting the law of Constantine, which was enacted in A. D. 321. He says of the law:—

"The first day of the week, which was the ordinary and stated time for the public assemblies of the Christians was in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been."—*Mosheim, cent. iv, part ii, chap. iv, sec. 5.*

Here is an express statement that the law of Constantine made Sunday observance more strict than it had formerly been, and caused its observance to be attended with greater solemnity. Now carefully read this edict which thus made Sunday a day of greater solemnity than before. Here is the edict:—

"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty, attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by Heaven."—*Encyclopedia Britannica, article, Sunday.*

Certainly here is something worthy of the notice of those whose respect for Sunday rests upon the authority of Mosheim. Constantine's Sunday law caused the day to be observed with greater solemnity than it had formerly been. But what was the nature of this law? It gave to the farmer full liberty to carry on his business on the first day of the week. How, then, did it cause the day to be observed with greater solemnity? Take notice of the answer. It forbade those who were merchants and mechanics from carrying on their business on Sunday. It follows, therefore, from Mosheim's own showing, that up to this time all classes of men had labored on Sunday. And as he makes this statement with special reference to the case of the Christians it is also evident that up to this time the whole body of those who bore the name of Christians did freely labor on that day, but that from that time the mechanics were restrained in their business on Sunday, while the farmer was allowed, "freely and at full liberty," to carry on his farming.

We prove, therefore, from the most valued witness in behalf of Sunday observance that it was not kept as a day of sacredness during the first three centuries of the church, but was, with exception of time employed in religious meetings on that day, simply a day of ordinary business. And what Mosheim thus unwittingly, but truthfully, states, to the utter discomfiture of his own previous effort in behalf of the sacredness of the day, is also stated by many writers. Bishop Jeremy Taylor, an eminent prelate of the church of England, thus states the case:—

"The Primitive Christians did all manner of works upon the Lord's day, even in the times of persecution, when they are the strictest observers of all divine commandments; but in this they knew there was none; and, therefore, when Constantine the emperor had made an edict against working upon the Lord's day, yet he excepts and still permitted all agriculture or labors of the husbandman whatsoever."—*Ductor Dubitantium, part i, book ii, chap. ii, sec. 59.*

This is a very important statement. The first day of the week was a day of ordinary business in the early ages of the church. And this very fact proves that, though it is now called "the Lord's day," it could not have been considered thus in those ages; for men can never innocently appropriate to their own business that time which God claims as his own. Here is another testimony on this same point:—

"The Lord's day had no command that it should be sanctified, but it was left to God's people to pitch on this or that day for public worship. And being taken up and made a day of meeting for religious exercises,

yet for three hundred years there was no law to bind them to it, and for want of such a law, the day was not wholly kept in abstaining from common business; nor did they any longer rest from their ordinary affairs (such was the necessity of those times) than during the divine service."—*Morer's Lord's Day, p. 233.*

That Sunday was not kept as a day of abstinence from worldly business before the time of Constantine is expressly stated by Sir William Domville. Thus he says:—

"Centuries of the Christian era passed away before the Sunday was observed as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine, in A. D. 321."—*Examination of the Six Texts, p. 291.*

These testimonies show most conclusively that Sunday was a day of ordinary business prior to the time of Constantine, except such portions of it as were used in public worship. All, therefore, which can be said of Sunday observance in the first three centuries, is in substance this: that it was a day on which, very generally, the professed people of God held religious assemblies, but on which, also, they attended to their ordinary labor, when not in the house of worship. But not Sunday alone was thus honored as a day of religious meetings in the early church. Wednesday and Friday were honored in the same manner, not as days of abstinence from labor, but as days for public assemblies of the church. Thus Mosheim says of them:—

"Many also observed the fourth day of the week, on which Christ was betrayed; and the sixth, which was the day of his crucifixion."—*Ecclesiastical History, cent. i, part ii, chap. iv, note 1.*

And Dr. Peter Heylyn says of those who thus chose Sunday:—

"Because our Saviour rose that day from amongst the dead, so chose they Friday for another, by reason of our Saviour's passion; and Wednesday, on which he had been betrayed; the Saturday, or ancient Sabbath, being meanwhile retained in the eastern churches."—*History of the Sabbath, part ii, chap. i, sec. 12.*

Here were three days observed as voluntary festivals in the early church; viz., Wednesday, Friday, and Sunday. Of the comparative sacredness of these three festivals, Dr. Heylyn says:—

"If we consider either the preaching of the word, the ministration of the sacraments, or the public prayers, the Sunday in the eastern churches had no great prerogative above other days, especially above the Wednesday and the Friday, save that the meetings were more solemn, and the concourse of people greater than at other times, as is most likely."—*History of the Sabbath, part ii, chap. iii, sec. 4.*

These three ancient festivals were not thought in those days to rest upon any divine command, nor was any one of them considered as worthy to fill the place of the ancient Sabbath, as a day of sacred time, made such by the commandment of God, or by the authority of the apostles. And thus Dr. Heylyn states the case:—

"Take which you will, either the Fathers or the moderns, and we shall find no Lord's day instituted by any apostolic mandate; no Sabbath set on foot by them upon the first day of the week."—*History of the Sabbath, part ii, chap. i, sec. 10.*

And Sir Wm. Domville bears the following remarkable testimony on this point:—

"Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to his apostles."—*Examination of the Six Texts, supplement, pp. 6, 7.*

These testimonies show very clearly the real foundation of Sunday observance. It is not found in God's commandment, but in the tradition of men that makes that commandment void. We have listened to the strong testimony of Mosheim in behalf of this so-called Christian Sabbath. And we have also seen that though he designates Sunday as set apart by "the express appointment of the apostles," he elsewhere informs us that it was, even with Christians, a day of ordinary labor till the time of Constantine, A. D. 321. As to "the express appointment of the apostles," we have seen in a former discourse that no trace of this exists in the New Testament, and there is certainly no claim on the part of the early ecclesiastical writers that such appointment ever was made. Let us now hear what Neander, the most distinguished of church historians, has to say on this point:—

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect; far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered labor-

ing on Sunday as a sin."—*Rose's Translation of Neander p. 168.*

These statements are sufficient to place this subject in a very clear light. We may be certain from them that those who first observed these festivals had no idea of what was afterward to grow out of them. Neander speaks of the beginning of the idea that men should not labor on Sunday. He cites Tertullian alone, with whom this idea appears to have originated. These are Tertullian's words as translated in Kitto's Cyclopaedia, article, Lord's Day. He says:—

"On the day of the Lord's resurrection alone we ought to abstain, not only from kneeling, but from all devotion to care and anxiety, putting off even business, lest we should give place to the devil."

This is the first mention of anything like abstinence from labor, and this is at the end of the second century. Tertullian is the first writer who calls Sunday, Lord's Day. Dr. Heylyn, however, speaks thus of him:—

"Tertullian tells us that they did devote the Sunday partly unto mirth and recreation, not to devotion altogether; when in a hundred years after Tertullian's time, there was no law or constitution to restrain men from labor on this day in the Christian church."—*History of the Sabbath, part ii, chap. viii, sec. 13.*

One grand element of success in the advancement of the Sunday festival is found in the fact that it was the day most generally observed by the gentile nations in honor of their chief god, the sun. Even Tertullian, when advocating the observance of Sunday, finds it necessary to state that he has not the same religion as the Persians who worship the sun. He says:—

"But if we, like them, celebrate Sunday as a festival and day of rejoicing, it is for a reason vastly distant from that of worshipping the sun."—*Wm. Reeves' Translation of the Apologies of Justin Martyr, Tertullian, and others, vol. i, pp. 238, 239.*

The name of Sunday is given to the first day of the week, "because this day was anciently dedicated to the sun or to its worship." See Webster's Dictionary. The *North British Review*, an able quarterly, terms Sunday "the wild solar holiday of all pagan times." Vol. xviii, p. 409.

This same writer, speaking of the fact that Sunday was the day generally observed in the Gentile world at the time when it was also springing up as a festival in the Christian church, thus defends the establishment of Sunday in that church:—

"That very day was the Sunday of their heathen neighbors and respective countrymen; and patriotism gladly united with expediency in making it at once their Lord's day, and their Sabbath. . . . That primitive church, in fact, was shut up to the adoption of the Sunday, until it became established and supreme, when it was too late to make another alteration; and it was no irreverent nor undelightful thing to adopt it, inasmuch as the first day of the week was their own high day, at any rate; so that their compliance and civility were rewarded by the redoubled sanctity of their quiet festival." Vol. xviii, p. 409.

Morer thus speaks of this important fact in the establishment of Sunday in the church:—

"Sunday being the day on which the Gentiles solemnly adored that planet, and called it Sunday, partly from its influence on that day especially, and partly in respect to its divine body (as they conceived it), the Christians thought fit to keep the same day, and the same name of it, that they might not appear causelessly peevish and by that means hinder the conversion of the Gentiles, and bring a greater prejudice than might be otherwise taken against the gospel."—*Morer's Lord's Day, pp. 23, 23.*

J. N. A.

CAMP-MEETING AT WARRENSBURG, MISSOURI.

THIS was the regular annual meeting of the Missouri Conference of S. D. Adventists, for the election of officers, and the anniversary meeting of their various societies. It was not as largely attended as it would have been but for the great drought and consequent loss of crops. Perhaps two hundred were present. The camp was situated on a pleasant knoll half a mile from the town, which is the county seat. There was a good attendance from the village, evenings, though the weather was quite unfavorable. Heavy winds prevailed the first part of the meeting, and rain and cloudy weather the remaining part; yet we enjoyed a very pleasant and profitable meeting. An excellent spirit of union and love prevailed among those present, and God's Spirit touched their hearts. Many were disappointed that Eld. Farnsworth, who was expected, was not present, but was detained away because of the ill health of his wife. The citizens of the place were specially disappointed. Last year they appreciated his labors there very much. Elders Wood and Choffee labored in the word and helped much.

All the business matters passed off very pleasantly. Our Sabbath-school was quite interesting, though the President and Secretary were both absent. Bro. Allie and Bro. Jones did the best they could to make up the deficiency, and succeeded very well.

We also had quite an interesting meeting of the Health and Temperance Association. We only regretted our lack of time to do justice to this important interest. It presents the best temperance platform to the world anywhere to be found, at least, that we have seen, viz., to reform not only from the stimulation of alcoholic beverages, but also from opium, tobacco, and tea and coffee, and all other narcotics and hurtful stimulants.

The work of our Tract and Missionary Society received a good measure of attention. Its condition is much improved from a year ago. It will soon be out of debt. What was best of all, we saw tokens of increasing interest in real missionary labor for souls. This is the great lack everywhere to be seen in this selfish, world-loving age. To find men and women who are really willing to work for God, and to consecrate themselves to him in that work in which all Heaven is interested, the salvation of man, is difficult. Men can work to raise wheat, cattle, and hogs, and work night and day, till they are worn out prematurely, and the world says it is sensible; but few are willing to give themselves to the salvation of souls to all eternity. Yet God and Christ and all the angels of Heaven are interested in this; and Christ left Heaven and came here to die that this object might be accomplished. Why are we not interested in that which so interests them.

We had some most encouraging missionary meetings. We had excellent social meetings also. Many came forward for prayers on the Sabbath, young people who might become workers in the cause of God. We hope they will remember the solemn vows they made. Eleven were baptized.

We were encouraged to see young men taking licenses, whom we hope to see successful ministers.

On the whole, our camp-meeting was a very encouraging one to me. An excellent feeling exists among the Sabbath-keepers of Missouri, and we expect to see souls embrace the truth there. Upwards of twenty embraced the Sabbath at a course of meetings recently held in our place, and an increase has been seen in several places the past year. Discouragements have been removed, and hopefulness prevails.

Our meeting closed Tuesday morning with a precious service, in which many were in tears, and all were encouraged as they went to their homes.

GEO. I. BUTLER.

CAMP-MEETING AT PARSONS, KAN.

THIS meeting was held from Oct. 13-18, about one mile from the town. The weather was unpleasant but quite warm for the season. It rained before the meeting considerable and every day during its continuance. This almost wholly interfered with the outside attendance on Sunday, and kept many of our own people away. Upwards of one hundred of our own people encamped upon the ground. Elders Sharp, Cook, and Santee were present and participated in the preaching.

Our meetings were interesting from the beginning to the close. The preaching was plain and practical, and reached the hearts of the people. The social meetings were excellent, and confessions of sin accompanied with tears were common.

On Monday, nine were baptized by Elder Santee. Others took their stand for the truth, some for the first time.

About \$270 was subscribed for the tent and camp-meeting fund, and quite a sum paid on the Tract and Missionary work.

At the farewell meeting Tuesday morning a large number of testimonies were given, almost all expressing themselves as very thankful for the excellent instruction given and for the good meeting, promising to go home to do more in the cause of truth than ever before.

The people went to their homes cheerful and grateful for the blessing of God that they felt in their hearts.

GEO. I. BUTLER.

LIFE'S CHART.—The popular notion of the Bible makes it an encyclopedia, or a depository of knowledge. The true notion is that which regards it as a chart to steer by. So said Dr. Penny at Farmingham. If people would read their Bible more and find out what to do, and less to find arguments for or against theories as to how God has done, and will do, or can do something, there would be less controversy, and better Christians.—*Sel.*

The Missionary.

CALIFORNIA T. AND M. SOCIETY.

THE first meeting of the eleventh annual session of the California Tract and Missionary Society convened at Sacramento camp-ground, October 14, at 9 A. M. The President was present to open the meeting, and after singing, and prayer by Elder Healey, he spoke of the individual effort that should be put forth, and considered that the interest of each member should be as though the prosperity of the cause depended upon his efforts alone, and that there is a work for each to perform in saving himself and others. Christ, angels, and the Holy Spirit each act a part, but they will not do the work which has been appointed for man to do.

The report of the annual meeting held at Alameda was then read; also the following report of labor performed for the year ending July 1:—

	This year	Last year	Increase
Present membership of the Society.	599	511	88
Reports returned.....	1,004	962	42
Families visited.....	2,555	1,708	847
Letters written.....	4,945	4,564	381
Pages distributed.....	976,584	920,141	56,443
Periodicals.....	80,737	60,349	20,388
Signs taken in Clubs.....	1,370	1,148	222
New subscribers obtained.....	872	774	98
Annals distributed.....	2,033	8,034

The president made some remarks relative to this report and stated that although it showed an increase over that of the previous year, yet it was smaller than it would have been had not the quarterly meetings been interrupted by the camp-meeting last year.

The circumstances were then related which resulted in the organization of the first Conference Tract Society, in 1870.

The success attending the use of the SIGNS OF THE TIMES with tent labor in Nebraska was then spoken of, and the results shown to be very encouraging.

Bro. H. C. Palmer, our ship missionary, gave some of his experience in the ship work, and related many interesting items concerning it. Some have been baptized and have united with us during the year as results of this work; and many are interested in reading the reasons of our faith, yet it is difficult to ascertain the good accomplished through this important agency. His report showed that 389 ships had been visited by him during the year, and our publications carried to all parts of the world. The Judgment alone will reveal the results of this work.

Committees were then appointed, that on nominations consisting of G. W. Cody, W. G. Myers and E. J. Church; that on resolutions, Elder Healey, B. C. Stickney and A. Mason.

SECOND MEETING.

The second meeting was called October 21, at 9 A. M. Prayer by Elder Waggoner. After the reading of the minutes of the previous meeting, the Treasurer's report for the quarter ending October 1, 1881, was read as follows:—

Districts.....	No. of Members.....	No. of Reports Returned.....	No. of Members Added.....	No. of Visits.....	No. of Letters Written.....	No. of Signs taken in Clubs.....	New Subscribers Obtained.				
							Referred.....	Signs.....	Good Health.....	Instructor.....	Other Periodicals.....
No. 1.....	102	50	32	74	88	3	6	3			
" 2.....	93	17	14	130	213	3	6				
" 3.....	66	28	7	718	170	2				2	
" 4.....	14	6	4	4	12						
" 5.....	106	48	1	56	284	1	1	3	5	2	
" 6.....	22	19	24	15	39		2	5	1		
" 7.....	116	56	88	645	531	5	18	158	5	13	
" 8.....	75	20	75	214	103						
" 9.....	5				30						
Ships.....			99								
Total.....	599	244	3	399	2034	1370	6	32	169	13	15

Districts.....	No. of Pages of Reading Matter Distributed.....	Periodicals Distributed.....	Annals Sold and given away.....	Cash Received.		
				Sales.....	Periodicals.....	Total.....
No. 1.....	50717	1783	63	\$ 31 85	\$ 15 05	\$ 45 75
" 2.....	34172	978	12	30 25	100 22	182 18
" 3.....	3690	3140		41 95	6 10	96 50
" 4.....	1468	91				
" 5.....	16728	2612		32 60	10 65	98 00
" 6.....	14832	527		13 60	5 65	28 75
" 7.....	72561	7482	5	23 55	1 20	6 00
" 8.....	21430	1077		16 00	2 10	23 10
" 9.....				12 00	3 00	15 00
Ships.....	35454	5409				
Total.....	254102	23099	80	\$206 80	\$148 97	\$480 28

The financial standing of the society is as follows:—

Due from districts on account.....	\$ 305 39
" " Individuals.....	282 07
" " Oakland V. M. Society.....	319 59
" " Signs to England.....	76 75
" " Signs Office.....	160 29
" " R. and H. Office.....	3 18
Cash on hand and on deposit.....	2,582 13
	\$3,729.40.

The Society owes Ship Mission \$24.81. Assets, \$3,704.59, an increase of \$1,545.98 over last year.

Elder Haskell spoke of the benefits of having a Reserve Fund, and the disadvantage under which those societies labor that have no such fund.

It will be seen from the Treasurer's report, that there has been received on this fund \$2,398 during the year. Besides this, there were \$416.56 paid the previous year, making a total of \$2,814.50. Of this sum \$1,000 has been appropriated to the Ship Mission, leaving \$1,814.50. Although this has been used during the year in supplying books to the districts and ministers, the amount of cash on hand will replace what has been drawn from this fund, and leave a balance of \$767.63. This will enable the society to keep the districts supplied with publications without becoming indebted to the offices of publication.

The Committee on Resolutions then presented the following report:—

WHEREAS, The circulation of our publications is a part of the work of getting "present truth" before this generation,

Resolved, That we note with pleasure the good done in the distribution of reading matter upon the ships, and recommend a continuance of the work.

WHEREAS, We see the need of earnest, God-fearing men and women to act as colporteurs to labor among the people,

Resolved, That we urge upon our people this branch of the work, and recommend that all having colporteurs' or ministers' licenses, receive publications at the lowest reduced rates.

These resolutions were spoken to at some length by Elders Waggoner and Haskell, and C. H. Jones and W. C. White, and were adopted by the society.

The Committee on Nominations recommended the following persons as officers of the society for the coming year: President, S. N. Haskell; Vice President, M. C. Israel; Secretary and Treasurer, Barbara C. Stickney; Assistant Secretary, Alice Morrison; Director of District No. 1, T. M. Chapman; No. 2, J. E. Yoakum; No. 3, W. A. Pratt; No. 4, J. D. Bandy; No. 5, William Saunders; No. 6, D. S. Hemstreet; No. 7, E. J. Waggoner; No. 8, Elder M. C. Israel; No. 9, A. F. Brown. These persons were unanimously elected.

S. N. HASKELL, Pres.

B. C. STICKNEY, Sec.

A WORKER'S DREAM.

I sat down in an arm chair, wearied with my work; my toil had been severe and protracted. Many were seeking the salvation of their souls, and many had found what they sought. The church wore an aspect of thrift; and prosperity and joy and hope and courage were the prevailing sentiments on every hand. As for myself, I was joyous in my work; my brethren were united: my sermons and exhortations were evidently telling on my hearers; my church was crowded with listeners. The whole community was more or less moved with the prevailing excitement, and as the work went on I had been led into exhausting labors for its promotion.

Tired with my work, I soon lost myself in a sort of half-forgetful state, though I seemed fully aware of my place and my surroundings. Suddenly a stranger entered the room, without any preliminary "tap" or "come in." I saw in his face benignity and weight of character. But though he was passably well attired, he carried about his person measures, chemical agents, and implements, which gave him a very strange appearance. The stranger came towards me, and extending his hand, said, "How is your zeal?" I supposed when he began the question, the query was to be for my health, and was pleased to hear his final word; for I was quite well pleased with my zeal—and doubted not the stranger would smile when he should know its proportions.

Instantly I conceived of it as a physical quantity; and, putting my hand into my bosom, brought it forth and presented it to him for inspection. He took it, and placing it on his scales, weighed it carefully. I heard him say, "One hundred pounds." I could scarcely suppress an audible note of satisfaction. But I caught his earnest look as he noted down the weight, and I saw at

once that he had drawn no final conclusion, but was intent on pushing his investigation.

He broke the mass to atoms—put it in a crucible, and put the crucible in the fire. When the mass was thoroughly fused, he took it out and set it down to cool. It congealed in cooling, and when turned out on the hearth exhibited a series of layers, or strata, which all at the touch of the hammer fell apart, and were severally tested and weighed, the stranger making minute notes as the process went on. When he had finished, he presented the note to me, and gave me a look mingled with sorrow and compassion, as without a word except "May God save you!" he left the room.

I opened the note and read as follows:—

Analysis of the zeal of Junius, a candidate for a crown of glory.

Weight in mass one hundred pounds.—Of this on analysis there proves to be

Bigotry.....	10 parts.
Personal ambition.....	23 "
Love of praise.....	19 "
Pride of denomination.....	15 "
Pride of talent.....	14 "
Love of authority.....	12 "
Love to God } pure {	4 "
Love to man }	3 "

100

I had become troubled at the peculiar manner of the stranger, and especially at his parting look and words; but when I looked at the figures, my heart sank as lead within me. I made a mental effort to dispute the correctness of the record, but I was suddenly startled into a more honest mood, by an audible sigh—almost a groan—from the stranger (who had paused in the hall), and by a sudden darkness falling upon me by which the record became at once obscured and nearly illegible. I suddenly cried out, "Lord, save me," and knelt down at my chair, with the paper in my hand and my eyes fixed upon it. At once it became a mirror, and I saw my heart reflected in it. The record was true; I saw it, I felt it, I confessed it, I deplored it, and I besought God to save me from myself with many tears; and at length, with a loud and irrepressible cry of anguish, I awoke. I had prayed in years gone by to be saved from hell, but my cry now to be saved from myself was immeasurably more fervent and distressful.

Nor did I rest or pause till the refining fire came down and went through my heart, searching, probing, melting, burning, filling all the chambers with light, and hallowing up my whole heart to God. That light and that love are in my heart to-day; and when the trials and tears of my pilgrimage shall be at an end, I expect to kneel in Heaven at the feet of the divine Alchemist, and bless him for the revelation of that day that showed me where I stood, and turned my feet into a better path.

That day was the crisis of my history; and if there shall prove to have been, in later years, some depth and earnestness in my convictions and some searching and saving pungency in my words, I doubt not eternity will show their connection with the visit of this Searcher of hearts at whose coming I was weighed in the balance and found wanting.—*Selected.*

THE BIBLE "BY HEART."

WE know a dear Christian woman, for many years an invalid and great sufferer, to whom many sleepless nights are appointed, who, many years ago, "got by heart" the book of Psalms, so she can say with the psalmist: "In the night His song shall be with me." "My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night-watches." "Mine eyes prevent the night-watches, that I might meditate on thy word." How would she spend her dark vigils without this midnight lamp? And was it not well for that boy of Romish parents, but taught in a Protestant Sunday-school, whose New Testament the priest subjected to inquisitorial fires, that he was able to say, "Thank God, I have seven chapters of St. Matthew that he could not burn?"—*The Covenant.*

Two things are to be remembered in all our efforts to improve the condition of the world: First, that we can only do a very little; second, that it is important to do that little.

Temperance.

TEMPERANCE AND MISSIONARY WORK.

BY ELD. S. N. HASKELL.

It is well understood that a large proportion of the Seventh-day Adventists are members of the American Health and Temperance Association. Those who have not joined the Association by signing the temperance pledge, have fully indorsed its principles in their religious faith. This organization has three pledges. One is known as the "Anti-whisky pledge," which prohibits the use of all alcoholic drinks. Then comes the "Anti-tobacco pledge." This pledge includes alcoholic drinks, and the use of tobacco in any form, by smoking, chewing, or applying it to the gums. The third pledge is still stronger. It is not only a pledge against the use of alcohol and tobacco, but all stimulants, such as tea, coffee, opium, etc.

In the work of conversion, it is necessary that men reform, as well as to profess faith in Christ. All Christians believe a moral reform essential. To repent is to reform. How far this reform should go is the question!

The Scriptures teach us that no drunkard will enter the kingdom of God. 1 Cor. 6:9-11. Drunkenness is intoxication. When the powers of the mind become enslaved by certain habits, this is intoxication, and is sufficient reason why that which enslaves the mind should be laid one side. Tobacco does this. The habit of using tobacco holds its victim with an iron grasp. Therefore we cannot see how any man or woman can be a Christian in the highest sense, and be addicted to this filthy and hurtful habit. The rigid position taken by Seventh-day Adventists upon this question is thought by some to be too ultra. Missionaries of other denominations are favoring our view of the subject. For many years missionaries of different denominations have been laboring for the enlightenment and salvation of the natives in the Sandwich and other islands of the Pacific ocean, as well as in other lands. To accomplish this they have endured almost every deprivation and hardship, and have sought the most successful methods of bringing about that reform necessary to the permanent establishment of Christianity. They see the necessity that those who embrace the faith of the gospel should abandon the use of tobacco in every form.

In the September issue of *The Friend*, a mission paper published at Honolulu, in speaking of the missionary work opening in Micronesian islands, and the organization of the first church, the writer says: "The candidates are closely examined; they answer intelligently. In one point do we do wrong? All the way along tobacco and the pipe have been laid one side. Shall we recognize a church with this habit allowed to work evil all through the field? Six cling to the habit. They were asked to wait till another time when they will see the evil of this matter as the others do."

We think this is commencing right. Appetite should be under the control of an enlightened conscience. Adam, the representative of the human race, fell on the point of appetite. It was the intoxicating cup which led Noah, the father of the race this side of the flood, to disgrace himself. Christ the second Adam, when he entered upon his mission to save men, stepped in the gap which Adam opened, and after a forty days' fast came off victor on the point of appetite, thus sympathizing with, and offering divine aid to, the fallen race. We therefore conclude that those who cannot control their appetite, either with alcoholic drinks, tobacco, or any other hurtful indulgence, need the converting grace of God. We heartily unite with all missionary effort in battling the monster appetite upon that which enslaves the mind, whether it be in the form of stimulating drinks or that which is chewed or smoked.

A GLASS OF BRANDY.

It can't hurt anybody! Why I know a person—yonder he is now—a specimen of manly beauty, a portly six-footer. He has the bearing of a prince, for he is one of our merchant princes. His face wears the hue of health, and now at the age of fifty odd, he has the quick, elastic step of our young men of twenty-five, and none more full of mirth and wit than he, and I know he never dines without brandy and water, and never goes to bed without a terrapin or oyster supper

with plenty of champagne, and more than that, he was never known to be drunk. So here is a living example and disproof of the temperance twaddle about the dangerous nature of an occasional glass, and the destructive effect of a temperate use of liquor.

Now it so happened that this specimen of safe brandy-drinking was a relative of ours. He died a year or two after that of chronic diarrhoea, common end of those who are never drunk, nor ever out of liquor. He left his six children; he had ships at every sea, and credit at every counter, which he never had occasion to use.

Four months before he died—he was a year in dying—he could eat or drink nothing without distress, and at death the whole alimentary canal was a mass of disease; in the midst of his millions he died of inanition. This is not the half, reader. He had been a steady drinker, a daily drinker, for twenty-eight years. He left a legacy to his children, which he did not mention. Scrofula had been eating up one daughter for fifteen years; another is in the mad-house; the third and fourth of unearthly beauty—there was a kind of grandeur in that beauty—and they blighted and paled, and faded in their teens; another is tottering on the verge of the grave, and only one is left with all the senses, and each of them as weak as water.—*Hall's Journal of Health.*

TOBACCO AND INSANITY.

A PARTY of clergymen were discussing this subject when the case of Rev. Mr. B. was mentioned, a graduate of Andover, of high standing, and for a time very successful. "He was made a raving maniac twenty years ago by the use of tobacco!" remarked one of the party. Another gave his account of the man whom he recalled vividly to mind "with his pale face, stained lips, repulsive breath, and quivering hand." The abject slave of tobacco, he chewed negro-head tobacco, a match for any man who has not the iron nerves of an African goat or horse. He preached three years with unexampled popularity and success. His health then failed and no one knew the cause. A few months rolled away, and he utterly broke down, yet still no one knew the cause. In a few months more he became a maniac, relinquished his pulpit, and was as wild as the man found "cutting himself with stones among the tombs," and no one knew the cause. He was then taken to an asylum for the insane, and remained twenty years! He there breathed a fetid atmosphere, paced the floor of confined walls, stared upon the outside world through iron gates, cursed himself, cursed his wife and children, and in his wild ravings "dealt damnation round the land," thus day and night champing tobacco as a fretted horse champs his bit. He once was pacing his room as he had aforetime, year by year, when a change came over him. He stopped abruptly, and in a sort of soliloquy exclaimed, "Why am I here? What brought me here? What binds me here?" His soul bursting with indignation, he cried aloud, "Tobacco! Tobacco!" He walked backward and forward; then bursting into tears, he cast the foul plug through the iron gates, and looking upward to God, he said, "O God, help, help! I will use no more."

Now, we believe in no miraculous cure in this case. Mr. B. dropped his tobacco, and the sad, dark eclipse fled from his beautiful mind, and it came out from the horrible storms and tempests of insanity clear as the sun and fair as the moon. He soon regained his health and vigor, again preached the gospel of the blessed God, in the Presbyterian connection, and after ten years of arduous service he died, revered and beloved.—*Prof. Twing's Facts about Tobacco.*

WHAT a fool I am, says a drunkard. Will these limbs that now tremble like an aspen ever again be steady? Will this burning fever be quenched? The ample fortune my father gave me is gone with my health and happiness, where demons in human shape, deal out destruction in the wine cup. Is there no revenge? No, no, no! I am my own destroyer, and they—the wretches who have swept away my all, have protection of law covered by a license, granted by my native State, but no protection for me and my starving wife and children.—*The Signal.*

DEMOSTHENES, the great orator of Greece, said that "to drink well is a property meet for a sponge, but not for a man."

The Home Circle.

A MODERN MARTYR.

ACROSS the brook, and half way up the hill,
A cottage stands, so desolate and still,
The peddler views it with a blank dismay,
And gathering up his pack moves on his way.
There, in a room, not living and not dead,
Lies Robert Moyle stretched on a narrow bed,
One of God's saints, uncanonized; the grace
Of patience shedding luster o'er a face
That pain has marked with many a rugged line,
And twisted out of shape, but left divine.
His sky is lath and plaster, dark nor clear,
But gathering deeper shadows every year;
His stars are spots that here and there shine down;
Whitewash for light, but these are turning brown;
One plant set in the window of his room,
Makes his scant share of summer's wealth of bloom.

Four cheerless walls, bare, mutilated, grim,
Is all the universe appears to him;
Gaunt poverty and haggard pain abide
Unbidden and relentless at his side.
For twenty years have passed since his fond wife
Found him amidst the woods and maimed for life;
The tree at whose firm base he toiled so well,
Swerved in its course and felled him as it fell.
But with the bitter grief rose in his mind
The faith that God was infinitely kind,
And so he conquered doubt, and fought despair,
And sunned his heart with hope sustained by prayer;
Looked in the face of death, and felt no dread
Although a grave lay underneath his bed.
The pastor counts his room a sacred place,
And him a proof of God's sustaining grace.

Ah, not alone in ancient time was tried
Man's faith in God; men still are crucified;
And at affliction's dreadful stake to-day
The martyrs stand, and slowly waste away,
Sharing the smile of God and Heaven's acclaim,
With those who died for Jesus in the flame.
Some mount to rest as if on wings of light;
Some, step by step, grope through a starless night
Up craggy steep, and weep and bleed and pray,
Nor know if God be near or far away,
But meekly bow to his all-holy will
And in the darkness love and trust him still.
These be the heroes for whose victories won
No cities flame or senates cry, Well done!
But in that world where worth is always fame,
Divinest honors shall surround each name.

—A Country Pastor, in *Christian Union*.

THE NEW SUNDAY-SCHOOL LIBRARY AT CLAYTON.

"Yes it's just as I expected—milk-and-water, sentiment and twaddle, and somebody got married at last."

Joel said this, disgustedly dropping the bright-covered, tastily-lettered volume he held in his hand.

It was my book, taken that day from our new Sunday-school library, selected by a competent committee and lately arrived. What with getting dinner and doing the dishes and putting away our Sunday clothes and hunting up the text, I hadn't had time so much as to look at it. But I was anticipating a real "feast of reason and flow of soul" for the evening, when I could settle down to reading undisturbed and undistracted.

The good man's sharp criticism rather dampened my enthusiasm, though I haven't lived these forty odd years with Joel not to understand somewhat his way of thinking and mode of speech. Besides, the dear old fellow having been brought up on such strong meat as the "Pilgrim's Progress," "Saint's Rest" and "Fox's Book of Martyrs," couldn't naturally be expected to take with very keen relish to the sugared and spiced compounds craved by the intellectual and moral appetite of the moderns.

So, mentally, I "made allowances," as I have found out it is often needful to do, and said, speaking rather cheerfully and gladly in reference to the "got married" part of his remarks, "Well, you and I did that once, you know."

Joel was taken altogether by surprise; my pleasant word displaced his ill humor as effectually as a soft answer turns away wrath. Before he meant it the lines of his rugged old countenance relaxed into one of those slow rare smiles that, upon his lips, is like a touch of sunshine in a winter landscape. Without at all intending it, he heartily exclaimed, "Yes, thank the Lord, Keziah;" but couldn't refrain from adding a trifle impatiently, "and a sight more sensibly than they do it in the books, too, I hope."

With the preface of this foolish little episode that kept repeating itself to my silly, old woman's heart in rhythmic numbers and tender cadences, I drew up the Boston rocker and half-sympathetically, notwithstanding what had been said, turned to a perusal of the fortunes of Mr. Sydney Fitz-

Simmons and Miss Arabelle St. Clair. Faithfully I plodded through page after page of prosy moralizing, insipid narrative, and senseless dialogue. When, finally, after several evenings of like doubtful pleasure, I had counted the whole three hundred and ninety-five pages and the book had closed over, I tried to think out and gather up the lesson of the story. Hard task to which I set my feeble powers! Perhaps, though, it was one of those artistic works without a purpose, itself its best excuse, of which the cultured talk in these latter days, and so quite beyond the appreciation of a plain, old-fashioned body like myself. *Perhaps*.

During a religious revival, remarkable for its anxious-seat experiences and higher-life attainments, it seemed that the saintly young Arabelle succeeded in disciplining the worldly and wicked Sydney. Small gain to the good cause he must have been, since we are told that the moment when he "gave up all" (to quote from the book) was "while he stood at the door of the St. Clair mansion, in the solemn moonlit stillness, holding Arabelle's little hand in his;" and that the inspiring motive of this act was "the sudden, awful fear that came over him of an eternal separation from the spotless soul that looked out of Arabelle St. Clair's beseeching eyes."

Then we are told what wondrous joy thrilled the zealous young evangelist when she subsequently beheld "lying amidst the clustering curls and upon the marble brow of Sydney Fitz-Simmons, as he knelt lowly at the altar-side, those crystal drops that were the outward sign of an inner newness."

This for the grounding in faith of the youth of a church which enjoins, "Buried with him by baptism into death; that like as Christ was raised up from the dead, even so we, also, should walk in newness of life!"

"Oh, but our children will read something; it's better than dime novels and sensational story papers," Mrs. Huntly easily said in reply to a disparaging word of mine.

Mrs. Huntly had been one of the committee of selection for the new library.

Such a jumble of mawkish sentimentality, vulgar cant, unsound doctrine and distorted views of life "better"—than anything! It was Robert Collyer, I believe, who said there was nothing so near a splendid angel as a splendid devil; and I had almost averred that there might be a genuine badness which could put to the blush this perverted teaching sent forth in the guise of religious effort. At all events, I should no sooner expect boys and girls to develop a moral manhood and womanhood that was pure and gracious and elevated and noble and sweet from this kind of stimulus than I should look to see a skunk-cabbage flowering into roses.

To say nothing of that dwarfing of the mental powers which must as inevitably follow such an intellectual pabulum, as a stunted physique would come of an un-nutritious diet.

Of course they "got married at last"—this Sydney and Arabelle—just as Joel discovered. It was doubtless foreordained in the author's first thought of them that they should do this, and it was certainly throughout the unfolding of the tale Arabelle's one aim and purpose.

Now of that most blest estate surely no woman has reason to say better things than Keziah Speedwell, speaking out of her own happy experience; yes, very happy, spite of Joel's persistent melancholy and trouble-looking-for. Yet even she might hint to the young maidens of Clayton Parish that besides matrimony life contains some supplementary blessings well worth attaining unto. Only to hear them cry out in chorus, "Oh, Aunt Kezzy is old-fogyish and behind the times;" therefore she wisely refrains.

All in all my first acquaintance with the new library was not prepossessing; but a part is not the whole, I reasoned, and I will not be too quick to condemn.

Next week my selection proved to be of a different nature. "The Last Days of Mary Jane Potter," its title read, and its text recounted the exercises and ecstasies of a damsel of tender years dying by inches of some extraordinary malady unknown to medical science. Mother Potter kept the wolf from the door by a continual play of washboard, while the afflicted Mary Jane, during her oft-recurring paroxysms of suffering, saw visions appalling, which, in intervals of ease, with such strength as she could muster, were narrated and explained. In the final chapter Mary Jane

went off triumphantly, and the old lady, comforting herself that the poor girl was "better off," put away her tubs and made ready for the funeral.

Another book told pathetically of the life of a little lad so gentle and patient, so good and lovable, that unawares he stole one's heart. But, with all these beautiful traits of character, there was something at fault in his tibial appendages, and the sweet child never walked. In due course of time he went to be an angel; "and with the angels stand," I could but fervently hope in view of his former condition.

"Don't want to be a good boy; won't be a good boy; good boys has lame legs and dies," little Freddie Maynard stubbornly declared, after hearing read the story of poor Jo.

Then again, I got hold of a most curious work relating how a feminine fanatic lost her husband through neglect of caring for him in a fever; how she lost her money through a haphazard investment; how she caught the consumption through over-much going to evening meetings; and finally how she went whining about, trying to submit to the dispensations of Providence—O, greatly abused Providence so perpetually made the scapegoat of human blundering and sin! She didn't die; but she was going to, for the last glimpse of her, leaves her all ready, shouting in such a fervor of self-abnegation as neither nature nor grace ever put into the soul of a flesh-and-blood woman,

"The dearest idol I have known;
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee."

And there I rested from my research into the new library. It wasn't worth the cost of the candle-light to read it by, nor the strain on my dim old eyes.

And here I want to make my moan over that constantly rising tide of wishy-washy, goody-goody literature which threatens to engulf the rising generation in its intellect-stultifying, heart-pervverting waters. I am so sick of the vauntings of a namby-pamby passion; so tired of death-bed scenes and limb-paralyzed children; so disgusted with cant and hypocrisy. True love, whether human or divine, uplifts, ennobles, glorifies; a merry heart doeth good like a medicine; a sound body becomes a "fit temple for the indwelling of the Holy Spirit;" length of days is Heaven's own gracious gift; and God never will hold himself responsible for our troubles that he gave us sense enough to keep out of.

And here, too, I want to make an appeal to those good and wise men and women who hold Sunday-school Institutes and labor for the perfection of the scheme of righteous instruction-giving. I want to ask them to devise, out of their goodness and wisdom, some method for insuring to the dear boys and girls of our Sunday-schools, reading matter of a better type—reading fit for the bright minds and noble instincts and precious souls that are their heritage.—A. E. C., in *Examiner and Chronicle*.

A BEAUTIFUL STORY.

COLERIDGE relates that Alexander, during his march into Africa, came to a people dwelling in peaceful huts, who knew neither war nor conquest. Gold being offered him, he refused it, saying that his sole object was to learn the manners and customs of the inhabitants.

"Stay with us," said the chief, "as long as it pleaseth thee."

During this interview two of his subjects brought a case before him for judgment. The dispute was this: The one had bought a piece of ground which, after the purchase, was found to contain a treasure, for which he felt bound to pay. The other refused to receive anything, stating that he had sold the ground with what it might be found to contain, apparent or concealed.

Said the chief, looking at one, "You have a son;" and to the other, "you have a daughter; let them be married, and the treasure given them as a dowry."

Alexander looked astonished.

"And what," said the chief, "would have been the decision in your country?"

"We would have dismissed the parties and seized the treasure for the king's use."

"And does the sun shine in your country, does the rain fall there? Are there any cattle there

which feed upon herbs and green grass?" asked the chief.

"Certainly," said Alexander.

"Ah," said the chief, "it is for the sake of those innocent cattle that the great Being permits the sun to shine, the rain to fall, and the grass to grow in your country."

SCRIPTURE AND ARITHMETIC.

HENRY, upon being asked how many boys were in his Sabbath-school class last Sabbath, replied: "If you multiply the number of Jacob's sons by the number of times with which the Israelites compassed Jericho, and add to the product the number of measures of barley which Boaz gave Ruth; divide this by the number of Haman's sons; subtract the number of each kind of clean beasts that went into the ark; multiply by the number of men who went to seek Elijah after he was taken to Heaven; subtract from this Joseph's age at the time when he stood before Pharaoh; add the number of stones in David's bag when he killed Goliath; subtract the number of furlongs that Bethany was distant from Jerusalem; divide by the number of anchors cast out at the time of Paul's shipwreck; subtract the number of people saved in the ark, and the remainder will be the number of boys in the class." How many were there?

MEAN PEOPLE.

"I CANNOT give," said the well-to-do lady, "but I think Mrs. ———, across the street, will be very glad to do so." And thus she eased her own conscience and did a mean act. We recall a wealthy person of our acquaintance who used never to give money, excusing herself because she gave her time so liberally in collecting it from others. "One cannot be expected to give time and money too," she was wont to say. Whenever she was asked to buy a book or a picture, or give for never-ceasing fairs or festivals, she would say, "Mrs. B—— is very kind. I am sure she will patronize you." We hardly know a meaner thing than this, except it be the case of a wealthy man in a neighboring city who will not pay for the sprinkling of thirty feet in front of his office, because he knows the water-cart as it wets the street in front of his neighbors on either side of him will not omit him.—*Congregationalist*.

It is a very common thing for Christians to pray that the Lord will add his blessing to their work; as if they went ahead, and the Lord followed after. A Christian's daily prayer should be that he may know what the Lord would have him do. His daily work should be the doing of what the Lord sets him at. There is never any doubt about the blessing when that order of service is observed.—*Sel.*

ITEMS OF NEWS.

—The Michigan relief fund in New York, amounts to \$110,353.

—Charles Davis, the boy who fatally stabbed a Chinaman at Tulare, has been sentenced to six years in the State Prison.

—Four hundred mormons are to arrive in New York by the steamer *Wisconsin*.

—The steamer *Clan MacDuff* foundered off the Welsh coast, recently. Forty lives were lost.

—The first term of the Woman's Medical College in San Francisco will open November 15.

—Steps have been taken in San Francisco toward starting a cremation society.

—An attempt was made in New York recently, to burn the Cunard steamer *Bohnia*.

—Ex-Governor Edwin D. Morgan of New York succeeds Windom as Secretary of the Treasury.

—John Buchanan, the dealer in bogus diplomas, has been sentenced to one year's imprisonment, and a fine of \$1000.

—J. G. Holland, the author and poet, died very suddenly at his home in New York, on the 12th, aged 62 years.

—The immigrants arriving in the United States during September, numbered 57,452, against 54,874 for September, 1880.

—In consequence of the unprecedented drought, the water supply of New York is in danger of being cut off. Very much alarm is felt in the city.

—The seventy-second annual meeting of the American Board of Foreign Missions was held in St. Louis last week. Over 500 delegates were present.

—The Catholics of Oakland held a church fair recently in which "comic songs, clog dances, and every-

thing calculated to create amusement," were furnished to the patrons.

—An explosion of petroleum occurred on the 4th, on board the Italian brigantine *Armenia*, bound from Barcelona for Marseilles. The vessel sunk and eight persons were drowned.

—An Austrian family by the name of Jelletich, consisting of father, mother, and two children were burned to death in their house, near Jackson, Amador Co., Cal., October 20.

—A terrible inundation has devastated the communes of Settirno and San Petro, Italy. Fifty-four houses have been destroyed and four lives lost. The losses of cattle and grain are enormous.

—A terrible hurricane, accompanied by a flood, visited Mazatlan Mexico recently. Crops were entirely ruined for 100 miles in the interior, and over 100 persons are supposed to have perished.

—Thirteen students were recently suspended from the California State University, for "hazing." The Faculty decided that hereafter all students found guilty of this offense, should be expelled.

—Scoville, Guiteau's counsel, is evidently more insane than his miserable client. He imagines that people of "high reputation, and well-known charity," will contribute to save the assassin's life.

—Fever is epidemic at Umritsir, in the Punjab, Hindostan. The mortality is from 200 to 300 daily. The total deaths for the eleven days which ended October 1, is 2,265, of whom 1,138 were children.

—Peter Cooper, although ninety-one years of age, is actively engaged in the establishment of a technical school at Cooper Institute, New York, in which to teach young men and boys the use of tools and machinery.

—A dispatch from Burlington, Iowa, October 24 says: "The river is the highest ever known here, even higher than last spring, and is still rising." A break in the levee below Hannibal, Mo., has caused much damage.

—In a recent gale off the English coast, it is estimated that 43,670 tons of produce were lost at sea. The emigrant ship *Thingwall*, with 500 people on board, has not been heard from since the gale, and it is feared that she is lost.

—As the ship *Friedeburg* was unloading a cargo of railroad iron at Long Wharf, Oakland, three rails fell vertically into the hold, making a hole in the ship's bottom, which caused it to sink immediately in twenty-five feet of water.

—The present condition of Ireland is simply one of anarchy. It could not be worse. Riots are the order of the day. "No rent" cards are conspicuously displayed. The arrest of the most prominent land-leaguers seems only to augment the difficulty.

—One thousand two hundred employes of the Old Colony Railroad have been examined for color blindness, in compliance with the new Massachusetts law, and forty engineers, firemen, conductors, and others have been dismissed as having defective sight.

—Designs have been made by a Swedish naval architect, for a new kind of passenger steamer, which shall make the trip across the Atlantic in six days. It is intended to carry 600 first class, and 1,500 second and third class passengers, and 3,000 tons of cargo, besides 3,200 tons of coal, the amount necessary for the voyage.

—A serious fire occurred in New York on the 10th inst. The Fourth avenue car stables, occupying an entire block, were burned, together with a large number of horses. The loss on this was \$200,000. The flames then spread to Morrill's furniture warehouse, in which were stored \$2,000,000 worth of property. This was entirely demolished.

—The pastor of St. Mary's Roman Catholic Church, Pittsburg, announces that he will refuse absolution to any parent or guardian who sends children to the public instead of the parochial schools. A member declares that, in case of the priest's refusal to spiritually minister to his family in the manner prescribed by the usages of the Church, recourse will be had to the civil law.

—In Waldeck, a province of Germany, a decree has been issued that no license to marry will hereafter be granted to any individual who is addicted to drunkenness; or, having been so, he must exhibit full proofs that he is no longer a slave to the vice. The same government has also directed that in every report made by the ecclesiastical, municipal, and police authorities upon petition for license to marry, the report shall distinctly state whether either of the parties desirous of entering into the matrimonial connection is addicted to intemperance or otherwise.

Obituary.

HOLMES.—Died in Oakland, October 16, 1881, Laura E. Holmes, aged 8 years, 11 months, and 4 days. Laura has been a great sufferer for two years past, beginning with measles, which left her a cripple, instead of the lithe, active girl she had formerly been. Brother and Sister Holmes have a cheering hope in the promises of God. We endeavored to show that the Lord knows best how to deal with us, and, though "Many are the afflictions of the righteous, the Lord delivereth them out of them all." Ps. 34:19.

W. M. HEALEY.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 27, 1881.

OAKLAND AND SAN FRANCISCO.

In our partial report of the camp-meeting we stated that over \$7,000 had been pledged toward lifting the debt on these churches. Since that report went to press, enough more has been pledged to make up the whole amount desired, \$10,000. With this burden lifted from their shoulders, we shall expect that the members of these churches will take fresh courage, and will double their diligence in the cause. Let us not rest satisfied with present blessings.

CHRISTIAN BENEVOLENCE.

GIVING is as much a part of true Christian worship as praying or any other duty. The religious fervor which is cooled off by a plea for pecuniary aid to God's cause, is not very deep-seated. And one should no more expect to make one donation answer for the whole year, than he would make one prayer do for the same length of time. Systematic withholding, and fault-finding, usually go together. The following illustration is a good one:—

"A missionary declined to receive from a Karen a rupee for a whole year, instead of the pice a week which the other native Christians were giving. To be sure, a fifty-two pice would not make a rupee, and the treasury would be fuller if the rupee were accepted. But the donor would not be as much blessed. 'Don't you know,' said the missionary, 'that a door-hinge, if opened only once a year, soon comes to creaking.' Open often, no creaking; give often, no creaking."

CLERICAL GYMNASTICS.

REV. (?) MR. HARRISON, the "Boy preacher," is at present, "showing off" in San Francisco. His actions are reported as those of a clown or an escaped lunatic. In no sense of the word is he a preacher. Incoherent sentences, frantic contortions, and wild shouts, with which he works on the nerves of the excitable, are his stock in trade. Prof. Swing, in the *Chicago Alliance*, thus explains why at twenty-seven years of age he is still called the "Boy preacher":—

"It is probable that he (Harrison) gained his title from the fact, that having been once a 'boy' he fossilized in that condition and did not, like the common run of urchins, pass on to manhood. Like certain juices of grapes or apples, he was arrested in the boyish state of fermentation, and bottled for use in future years. He has that playfulness of style, and that peculiarity of speech and logic, and that free and easy relation with the great personages of the Bible, that indicate the influence of some seven or eight summers in the world. . . . All the facts, so far as known, justify the appellation, 'Boy Preacher,' and the same facts justify the hope that he is in the last of the series."

No one expects any good to come from his gymnastic performances; and it is certain that the cause of religion cannot be injured by anything so ridiculous. Sensible people know too much to call it religion, and those who are carried away by his frenzy, are beyond the possibility of injury.

FASHIONABLE FOLLY.

THE *Mendocino Beacon* has a San Francisco correspondent who is not afraid to speak right out and call things by their right names, and he has a faculty for doing it. We have read several strictures from his pen on the society manners of the city, both secular and religious. The following is an extract from his description of what he saw of a Saturday night at the fair in Mechanics' Pavilion:—

"I never saw such ill-bred staring in my life, but it is a gauntlet the average female San Franciscan admires. Strangers to us and our city could find no better place to study our characteristics than right here; old men and young men, women and girls, are found in one grand whole; it is a carnival of dress and fashion; a vortex of beauty and show; a whirlpool of excitement; elegant costumes meet the eye constantly, and men of fine physique and presence, are not at all averse to a promenade; and the gallant mashers are constantly presenting themselves. It is a sad, sorry spectacle to see the extent to which our respectable women paint and powder. We are accustomed to place the painted eye-brows, and carmined lips and cheeks, the powdered face and pencilings, with the demi-monde, but here, in this Saturday night show, our most respectable women outrival, in this shallow ornamentation, the most blasé and fallen of their sisters. Natural features are almost obliterated. Young girls are almost disguised by their paint and powder; mothers ape their daughter's youth

by the aid of such devices, and they in turn imitate the abandoned and dissolute, who conceal the ravages of sin beneath the apothecary's magic. It is a sea of shame to the honest thinker; no line to mark the gulf between virtue and sin. San Francisco ladies are beside themselves, and the whole theory is so transparent as to be ridiculous. Who does not know that it is all a mockery, and that beneath the wealth of puff box does not lie features the garish light of day would laugh at, in comparison with what we see them now. Who believes in this gas-light beauty, for a moment? Ah, woman, what strange fancies you will pursue!"

THE GLORY BELONGS TO GOD.

BY ELDER R. F. COTTRELL.

"If any man minister, let him do it as of the ability that God giveth; that God in all things may be glorified." 1 Pet. 4:11.

No one can claim that he has done great things in the service of God, by ministering much to the necessity of the saints, because he can give no more than God has given him. To God belongs all the glory. As for ourselves, he that gives all that God has given him, does what he can; but the glory is due to Him alone. The poor widow that gave her two mites, did more than all those that gave of their abundance; for they did not give all. And this rule is not only applicable to the ministering of worldly goods, but to all our powers of body and of mind, by which we serve God. If we have abilities to labor to effect in the cause, God has given all our talents, and he alone must have the glory. None can do more than God has given him strength and talents to perform. Those that labor to the extent of the abilities that God has given, do what they can; and none can do more. The apostle Paul understood this, therefore he says: "But by the grace of God I am what I am; and his grace which was bestowed on me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me."

God requires a full sacrifice of all that we have and are in his blessed cause; and when we have consecrated all to him, we have done no more than our duty—we have given nothing but what he first gave us. All is of his grace, and all the glory is his. "Where is boasting then? It is excluded."

FALLING BEHIND.

"REV. DR. HARRISON, Congressional Chaplain, states in the *Wesleyan Christian Advocate*, that the Methodist Episcopal Church, during the twenty-seven years from 1852 to 1879, has failed to keep pace with the growth of population in the Middle States by 27 per cent., and in the "Border States," so-called, viz., Delaware, Maryland, West Virginia, Kentucky, and Missouri, the falling behind has been 40 per cent. In the New England States he says the showing is better; but taking the nineteen Northern States together, the M. E. Church, which in 1852 had one member out of 22 population, in 1879 had but one in 25—a relative decrease of over 11 per cent. The *Advocate* says: "Here is in the whole field a manifest failure to keep pace with the growth of population, a fact which is profoundly suggestive of waning influence." Rev. Dr. Fuller of the *Atlantic Methodist Advocate* says that it is no better in the Southern States. In thirty-five years the M. E. Church South has not doubled, while the population has nearly tripled. He adds that owing to the laxity of the conditions, and the pressure for new members, irreligious persons have been brought in with damaging effect."

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