

The Signs of the Times.

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

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The Signs of the Times.

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

THE HEALING OF THE NATIONS.

Rev. 22:2.

THE world is sick, and yet not unto death;
There is for it a day of health in store.
From lips of love there comes the healing breath,—
The breath of him who all its sickness bore,
And bids it rise to strength and beauty evermore.

Evil still reigns; and deep within we feel
The fever and the palsy and the pain
Of life's perpetual heartaches, that reveal
The rooted poison, which, from heart and brain,
We labor to extract, but labor all in vain.

Our skill avails not; ages come and go,
Yet bring with them no respite and no cure;
The hidden wound, the sigh of pent-up woe,
The sting we smother but must still endure,
The worthless anodynes which no relief procure.

All these cry out for something more divine,
Which the worst woes of earth may not withstand;
Medicine that cannot fail—the oil and wine,
The balm and myrrh, growth of no earthly land,
And the all-skillful touch of the great Healer's hand.

Man needs a prophet; heavenly Prophet, speak,
And teach him what he is too proud to hear.
Man needs a priest; true Priest, thy silence break,
And speak the words of pardon in his ear.
Man needs a king; O King of kings, at length in love
appear! —*Horatius Bonar.*

General Articles.

EARLY LIFE OF SAMUEL.

BY MRS. E. G. WHITE.

THE fulfillment of Hannah's vow to dedicate her child to the Lord, was not deferred until he could be presented at the tabernacle. From the earliest dawn of intellect she trained his infant mind to love and reverence God, and to regard himself as the Lord's. By every familiar object surrounding him she sought to lead his thoughts up to the Creator.

When separated from her child, the faithful mother's solicitude did not cease. He was the subject of her prayers. Every year she made him a little coat, and when she came with her husband to the yearly sacrifice, she presented it to the child as a token of her love. With every stitch of that coat she had breathed a prayer that he might be pure, noble, and true. She did not ask that he might be great, but earnestly pleaded that he might be good. Her faith and devotion were rewarded. She saw her son, in the simplicity of childhood, walking in the love and fear of God. She saw him growing up to manhood in favor with God and man, humble, reverent, prompt in duty, and earnest in the service of his divine Master. And while the Lord accepted the precious offering from that mother's hand, he did not forget to repay the sacrifice. Hannah was blessed with other children to educate and train for Heaven.

Samuel's youth was passed in the tabernacle solemnly devoted to the worship of God; yet even here he was not free from evil influences or sinful example. The sons of Eli are described in the sacred word as "sons of Belial." They feared not God, nor honored their father; but Samuel did not seek their company nor follow their evil ways. It was his constant effort to make himself what God would have him to become. This is the privilege of every youth. God is pleased when even little children devote themselves to his service; they should not be discouraged in their efforts to become Christians.

(1) The youth will not become weak-minded or inefficient by consecrating themselves to the service of God. The fear of the Lord is the begin-

(1) ning of wisdom. The youngest child that loves and fears God, is greater in his sight than the most talented and learned man who neglects the great salvation. The youth who consecrate their hearts and lives to God, have in so doing, placed themselves in connection with the Fountain of all wisdom and excellence.]...

Early brought to minister in the tabernacle, Samuel had even then minor duties to perform in the service of God, according to his capacity. These were at first very humble, and not always pleasant, but they were performed to the best of his ability, and with a willing heart. His religion was carried into all the business of life. He regarded himself as God's servant, and his work as God's work. His efforts were accepted, because they were prompted by love to God and a sincere desire to do his will. Thus Samuel became a co-worker with the Lord of Heaven and earth. And God through him accomplished a great work for Israel.

[If children were taught to regard the humble round of every-day duties as the course marked out for them by the Lord, as a school in which they were to be trained to render faithful and efficient service, how much more pleasant and honorable would their work appear. To perform every duty as unto the Lord, throws a charm around the humblest employment, and links the workers on earth with the holy beings who do God's will in Heaven. And in our appointed place we should discharge our duties with as much faithfulness as do the angels in their higher sphere. Those who feel that they are God's servants will be men who can be trusted anywhere. Citizens of Heaven will make the best citizens of earth. A correct view of our duty to God leads to clear perceptions of our duty to our fellow-men.]...

Parents should bring up their children in the love and fear of God, remembering that they are younger members of the Lord's great family entrusted to the parents to be educated and trained for Heaven, and to be required again at their hands. Let children be taught that every act of life is important. It is strengthening habit and forming character. If all the daily duties are performed in the fear of God, they will be done with fidelity, and the life-record will be such as can pass the test of the Judgment.

(2) Would that every mother could realize how great are her duties and her responsibilities, and how great will be the reward of faithfulness. The mother's daily influence upon her children is preparing them for everlasting life or eternal death. She exercises in her home a power more decisive than the minister in the desk, or even the king upon his throne. The day of God will reveal how much the world owes to godly mothers for men who have been unflinching advocates of truth and reform,—men who have been bold to do and dare, who have stood unshaken amid trials and temptations; men who chose the high and holy interests of truth and the glory of God, before worldly honor or life itself.

(3) When the Judgment shall sit, and the books shall be opened; when the "well done" of the great Judge is pronounced, and the crown of immortal glory is placed upon the brow of the victor, many will raise their crowns in sight of the assembled universe, and pointing to their mother say, "She made me all I am through the grace of God. Her instruction, her prayers, have been blessed to my eternal salvation."

Samuel became a great man in the fullest sense, as God estimates character. Many whom the world calls great, fall far below the divine standard. They lack the very elements of true and noble manhood: Men of giant intellect and brilliant genius, men before whom the world bows in willing homage, have prostituted these precious gifts of God to the service of the arch-

deceiver. The name of Byron stands high in the literary world. God gave him great natural abilities; had his powers been rightly directed, he might have been a blessing to society. But his talents were not consecrated to God. The purity of Heaven did not permeate his life or breathe forth in his literary productions. Many of his works lead to immorality and irreligion. They reveal the true character of the man—corrupt in taste, depraved in heart. He rejected the service of God, and chose to ally himself to Satan.

Gibbon, the renowned historian, was not a great man according to God's standard. He was endowed with great intellectual powers, that he might make known to his fellow-men the knowledge of God. But Satan prepared his snares for this man, and he became entangled in the meshes of skepticism. His works breathe insinuations against God and against the world's Redeemer. He improved every opportunity to destroy confidence in the Bible and the Christian religion. Eternity alone can reveal the amount of harm wrought by his writings. The world pronounces Gibbon a literary success. God pronounces him a failure.

A beneficent Creator endows men with intellectual powers, that, consecrated to his service, they may become co-workers with Christ and angels in the work of human redemption. Yet how many, like Byron and Gibbon, employ their talents to pervert the simplicity of truth, and bring contempt upon the Christian religion, as unworthy the attention of intelligent men. Those who are engaged in this work little know what they are doing. But in the day of Judgment how fearful will be their accountability.

Intellectual power, when opposed to the principles of true religion, becomes a minister of vice. Its influence tends to deface the image of God in man, and to bring him down to the level of the brute creation. Whatever tends to banish thoughts of God from the mind becomes a curse, not only to the possessor but to all within the sphere of his influence. Better would it be for the gifted skeptic, better for the world, to be deprived of the brilliant talents that are devoted to the service of Satan. The greater the gift perverted and abused, the greater will be the evil wrought and the greater the condemnation in the day of final reckoning.

Despite the many sovereigns to whom men profess allegiance, all mankind are serving one of two masters—the Prince of light or the Prince of darkness. Samuel served the former, the sons of Eli the latter. The characters of these persons, standing out in such striking contrast, represent the two great parties into which the world has been divided since the fall of Adam—the servants of Christ and the servants of Satan. God has ordained that with families and nations or with individuals, virtue is the basis of happiness, vice the foundation of woe and misery. In all the history of nations, wherever righteousness has been cherished, union, peace, and prosperity result; where greed, selfishness, and irreligion reign, weakness, degeneracy, and corruption follow.

A constant warfare is still waged between vice and virtue. Wherever we turn, the battle goes on unceasingly. Infidelity is rearing its head in vaunted triumph, and crime of all grades is crowding in on every side. Multitudes of the youth are swept away by the overwhelming tide of evil. In every earnest Christian heart the question rises, "Why, oh, why, in a land of Bibles and Christian teaching, can the adversary of souls exert over our youth a power so mighty, so unrestrained?" The reason is apparent. Parents are neglecting their solemn responsibility. They are not earnest, persevering, and faithful in the work of training their children for God, re-

straining their evil desires and enforcing obedience to parental authority, even in infancy.

(1) [Young men should be trained to stand firm for the right amid the prevailing iniquity, to do all in their power to arrest the progress of vice, and to promote virtue, purity, and true manliness. The impressions made upon the mind and character in early life are deep and abiding. Injudicious training or evil associations will often exert upon the young mind an influence for evil that all after-effort is powerless to efface.] The character of Napoleon Bonaparte was greatly influenced by his training in childhood. Unwise instructors inspired him with a love for conquest, forming mimic armies and placing him at their head as commander. Here was laid the foundation for his career of strife and bloodshed. Had the same care and effort been directed to making him a good man, imbuing his young heart with the spirit of the gospel, how widely different might have been his history.

It is said that Hume the skeptic was in early life a conscientious believer in the word of God. Being connected with a debating society, he was appointed to present the arguments in favor of infidelity. He studied with earnestness and perseverance, and his keen and active mind became imbued with the sophistry of skepticism. Ere long he came to believe its delusive teachings, and his whole after-life bore the dark impress of infidelity.

When Voltaire was five years old, he committed to memory an infidel poem, and the pernicious influence was never effaced from his mind. He became one of Satan's most successful agents to lead men away from God. Thousands will rise up in the Judgment, and charge the ruin of their souls upon the infidel Voltaire.

By the thoughts and feelings cherished in early years, every youth is determining his own life history. Correct, virtuous, manly habits formed in youth will become a part of the character, and will usually mark the course of the individual through life. The youth may become vicious or virtuous, as they choose. They may as well be distinguished for true and noble deeds as for great crime and wickedness.

Young men of to-day may become as precious in the sight of the Lord as was Samuel. They may have their names enrolled in the book of life, to be looked upon with pleasure by the Monarch of the universe and the angelic host. By faithfully maintaining their Christian integrity, the young may, like the noble Luther, exert a mighty influence in the work of reform. Such men are needed at this time. God has a position and a work for every one of them.

If the young men in our cities would unite their efforts to discountenance ungodliness and crime, their influence would greatly advance the cause of reform. It is the privilege and the duty of every youth, as an angel of mercy, to minister to the wants and woes of mankind. There is no class that can achieve greater results for God and humanity than the young.

Let none entertain the thought that the religion of the Bible is weak and unmanly, the effect of fanatical zeal or superstitious fear. Many of the young refrain from entering the service of Christ because they are unwilling to confess themselves Christians before the world. They are ashamed of Jesus, ashamed to acknowledge and obey his authority. Such persons view religion from the worldling's stand-point. On this rock thousands have been wrecked.

God is the sovereign of the universe, and should we be ashamed to acknowledge our allegiance to him? The holy angels are engaged night and day in his service. The highest order of beings in all the universe bow before the throne of God with songs of grateful, joyous praise. Is there aught in such service that can detract from man's true dignity? Saith the Lord, "Them that honor me I will honor." The service of God is the highest, noblest work that can engage the powers of men or of angels.

WHATEVER our place allotted to us by Providence, that, for us, is the post of honor and duty. God estimates us not by the position we are in, but by the way in which we fill it.—T. Edwards.

NOT AN EASY LIFE.—Dr. Johnson once said: "I do not envy a clergyman's life as an easy life, nor do I envy the clergyman who makes it an easy life."

THE GOSPEL HOPE.

BY J. N. LOUGHBOROUGH, SOUTHAMPTON, ENGLAND.

ST. PAUL, in writing to Timothy, calls "Christ our hope." 1 Tim. 1:1. A true gospel hope must center in Jesus Christ as the object, being, or agency, through whom the promises of God concerning man are to be carried out. "We are complete in him." Without him we "can do nothing," and really are nothing. He is the "Alpha and Omega." Alpha to the Omega is the more ancient form by which the Greeks expressed their alphabet, Alpha being the first Greek letter, and Omega the last one, in the alphabet. From the Alpha to the Omega was from the first letter to the last, or, in other words, the whole alphabet. So Christ is the Alpha and Omega. He is the Alphabet of God's plan and purposes concerning man. As the twenty-six letters of the English alphabet, arranged in various combinations, constitute literally the words of the Bible, so the subject matter of the plan of salvation, treated of in the Bible, is Christ arranged in various forms as the being through whom God's purposes concerning man will be carried out.

As Christ was employed with the Father in the work of creation (Col. 1:16; St. John 1:3), so also is the second Adam (1 Cor. 15:45, 47), through whom the restitution of all things, God has promised, will be carried out. The Father "has given him authority to execute judgement also because he is the Son of man;" so also the Father "has given him power over all flesh, that he should give eternal life to as many as he has given him."

Christ, then, is in the promises of good, and in the threatenings of judgment. He is the root and center of the great plan of atonement devised for the rescue of man, and, in fact, he is the grand source of all the bliss and joy promised to the faithful. Christ is the agent by whom, and through whom, all is to be accomplished. With this view of the subject, we see, then, that the Bible itself is Christ arranged in his various offices, form, and work. As we would arrange the twenty-six letters of the English alphabet in their various combinations to form a book, so we see how Christ is the Alpha and Omega of God's plan. When we say, Christ is our hope, it embodies all that is in Christ, or is to be brought about through Christ, whether in this world or in the world to come.

In pursuing our inquiries respecting him, and of what is accomplished by him, we find ourselves, in some respects, in a similar position to the ancient prophets in their researches concerning him. St. Peter said of them, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. 1:10, 11. A hope in Christ, then, embraces all that is wrought out for us by Christ till the glory of God is fully revealed in his people, by their being brought to their eternal rest in his kingdom.

Of our hope in Christ St. Peter bears further testimony in the same chapter: "Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Pet. 1:3-7. We see, then, that our hope of final reward is in Christ, to be revealed through him when he shall come again.

Abraham was among the ancient ones to whom God made revelations respecting the hope in Christ. St. Paul says that God "preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3:8. We may well understand how it is that those promises made to Abraham form so sure a basis to our hope. It is because Christ is the true seed mentioned in those promises, and through whom those promises are to be accomplished, and because those sure promises relate especially to those things to be accom-

plished by the Saviour after his coming, and after the resurrection of his people.

St. Paul, in his letter to the Hebrews says, "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things [God's word and God's oath] in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. 6:13-19. It is Christ that is within the veil.

Our hope is inspired and strengthened in its consolations, because the promise to Abraham was made so sure, and takes such firm hold of those things promised through Christ. He is in fact the true seed to whom these promises are made. St. Paul, when writing to the Galatians said, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16. We may conclude, then, that the blessing of all nations in Abraham's seed relates more especially to the way of pardon, hope, resurrection, and life eternal promised through Christ to all that believe in him. As St. Paul says, "If ye be Christs, then are ye Abraham's seed, and heirs according to the promise," and, "They which be of faith shall be blessed with faithful Abraham." Gal. 3:9, 29.

Now we may more clearly understand the speech of this same inspired apostle, delivered as he stood before Agrippa, "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes instantly serving God day and night hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead." Acts 26:6-8. Festus, in declaring this case of St. Paul to Agrippa, said the case related to "one Jesus, which was dead, whom Paul affirmed to be alive." Acts 25:19. It was not simply that St. Paul taught that Christ was alive which so stirred the Jews, but, as was stated in the commencement of this wrath of the Jews against the apostles, they were "grieved that they taught the people, and preached through Jesus the resurrection of the dead." Acts 4:2. We have a sample of the manner of such preaching in St. Paul's sermon recorded in his first letter to the Corinthians, Chapter 15. Having proved that Christ has risen from the dead he goes on to claim that there will be a resurrection of all God's people from the dead by the power of Christ the risen one.

The hope of the promise to Abraham which contemplates Christ as the seed, and believers in Christ as "joint heirs with him," (Rom. 8:17) not only involves in its accomplishment the resurrection of the dead, but relates to a state beyond the resurrection. When St. Paul plead for the fulfillment of the promise made to Abraham before the Sadducees who denied the resurrection of the dead, he well knew they might say, "Abraham is dead and the prophets are dead" (St. John 8:52, 53), so he wisely said, "Why should it be thought a thing incredible with you that God should raise the dead?" This was really a forcible way of saying God will give the fathers a resurrection in order that what was promised to them may be accomplished.

In saying that our hope is to be consummated in the resurrection we do not mean to intimate that no benefits are now derived by those who hope in Christ. He said of himself, "I am come that they might have life, and that they might have it more abundantly." St. John 10:10. Through faith in Christ we now obtain strength, and are enabled to do what we could in nowise do without him. See Rev. 5:6. "Your life is hid with Christ in God." Col. 3:3. He is the vine and it is our privilege, by the patience and faith in his blood, to become branches of that vine, partaking of its virtue through the Spirit, so that we can in truth say, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2:20.

Our Saviour has told us that unless we abide in that vine—unless we maintain a union by faith with him—we “can do nothing.” Separated from Christ how soon we become like the dry and withered branches plucked from the vine.

The hope in Christ gives us, indeed, strength and courage here, so that we may say, “Being justified by faith, we have peace with God through our Lord Jesus Christ; by whom we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so but we glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” Rom. 5:1-5.

Amid all our earthly sorrows, trials, and privations, we may derive consolation from the hope. “He that ploweth should plow in hope; and he that thresheth in hope should be partaker of his hope.” 1 Cor. 9:10. Some of the greatest joys of the Christian in this world are derived from a contemplation of the blessings promised in the future world.

“How sweet to reflect on those joys that await me,
In yon blissful regions, the haven of rest,
Where bright holy angels with welcome shall greet me,
And lead me to mansions prepared for the blest.”

From such contemplations we may rise with St. Paul to say, “I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God [i. e., for their reward, to be given them in the resurrection.] For the creature was made subject to vanity [death], not willingly [not by our own choice], but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope; but hope that is seen is not hope, for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.” Rom. 8:18-25.

It is then the privilege of believers in Christ to now receive the Holy Spirit as a source of strength, and that it may be in us “a well of water springing up into everlasting life.”

St. Paul states, “If Christ be in you the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you.” Rom. 8:10, 11. That Spirit of God, obtained through faith in Christ will not only give energy for his service here, even changing our characters, but in the resurrection, at Christ's second coming, our vile bodies will be changed by it, and fashioned like unto Christ's glorious body.” Phil. 3:20, 21.

We see, then, that the Scriptures proceed upon the ground that a hope was fully opened up to us in the work of Christ at his first advent, and that this hope, which is to the tempest-tossed spiritual mariner here “an anchor of the soul both sure and steadfast,” is to be consummated when our Saviour shall come again. St. Paul makes this statement of the case, when writing to the Hebrews, “Christ was once offered to bear the sins of many; but unto them that look for him shall he appear the second time without sin unto salvation.” Heb. 9:28.

Have you, reader, made this Saviour your Saviour? Can you say for yourself, The gospel hope is my hope, for Christ is my source of strength; my life now, and by joint heirship I shall be partaker of his glory hereafter? When this is your condition then may you indeed sing,

“Oh, glorious hope! Oh, blest abode,
I shall be there; and like my God.”

An ex-nun makes the following statement: I was seventeen months in a convent in Paterson, N. J., under the Superior, Sister Mary Joseph. Before I was in her convent six months, I, with my own eyes, saw that Sister Mary Joseph was not worthy of the name of woman, and to her I had to kneel every time I spoke to her, and had to confess to her once a week.

SONS OF GOD.

TITLES are much coveted in this world, although some of them are as worthless and paltry as the tinsel paper cap worn by a school-boy. When God confers a title it means something. None is more to be coveted than the endearing appellation of “Sons of God.” This means adoption into the royal family of Heaven. If it was a great honor for a Hebrew foundling to be taken from a basket in the Nile into the imperial palace of Egypt, what a supreme honor is it to be picked up in beggarly rags of sin and guilt and to be “renewed after the image of God,” and adopted as his child!

Adoption is an act of God's free grace whereby he receives us into the number and gives a right to all the privileges of sonship. The nature of this sonship is spiritual. It requires a new heart, and a likeness more or less distinct to Jesus Christ. Happy the man or woman in whom this family likeness is so strong as to be recognized by every one. Those early Christians bore such a clear, unmistakable stamp in character and conduct that others “took knowledge of them that they had been with Jesus.”

Beloved, now are we the sons of God. This is a rich and right royal relationship. It brings three glorious privileges—prayer, provision and protection. What we ask we shall receive; the prayers of a true child of God have this peculiar power, they “avail much” with him. As we parents furnish good raiment and shelter to our children, and numberless comforts, so God prepareth a table for his sons and daughters, and garments for them to wear, and maketh their cups to run over. They are under the shadow of his wing, and while they abide there, Satan and all his demons can do them no harm.

They are also “led by the Spirit.” He leads them to clearer views of truth, to a deeper knowledge of themselves, and guides them in difficult decisions as to duty. I do not believe that a Christian ever asked God honestly and fervently for guidance in a time of perplexity and was ever left wholly in the dark. Where he leads it is always safe to follow. God has led many a faithful child up steep cliffs of difficulty and over some hard, thorny paths, and into the valley of the death-shade, but never once into the smooth, velvet pathway of self-indulgence. That is not his way. He sometimes lays on the rod of correction, sometimes chastises sorely, but this is only to get the self-conceit, or pride, or unbelief out of our hearts. God's school has a corps of skillful teachers, and the tuition is often costly, and some hard lessons are learned through eyes swimming in tears—but he graduates ripe and wonderful scholars into glory. “What can my heavenly Father mean by taking away that sweet daughter of mine?” inquired a heart-stricken friend of me lately. I could not answer, only that God makes no mistakes in his loving discipline; but I have already seen such blessings follow that sharp bereavement that I am sure that the “rod had honey in it.” Tears sometimes water graces wonderfully. The pruning-knife makes the clusters on a Hamburg grape-vine all the larger and the more luscious.

God knows all his own children. Their names are all in his directory. He never commits the strange blunder of Benny Franklin's mother when she did not recognize her own son in the grown-up youth who came to her door unexpectedly on a stormy night and asked for lodgings. He knows where his poorest and obscurest children are—in their attics or on their beds of poverty and suffering. The aged negro in his hut said to his pastor, “Sometimes God comes and feeds me with a spoon; and den I tells him to keep a place for ole Johnson up at his big table in glory.”

If sons, we are heirs. The child adopted from an Orphan Asylum into a rich man's family becomes an heir to the estate. Better still, we are “joint-heirs with Christ.” His glory shall be ours. The crown on Victoria's head ennobles her own person. Jesus is the head of his ransomed Church, and the crown that flashes on his brow will be the joy and luster and diadem of us all. Do you doubt this? Then turn to that verse in the book of John which declares—“The glory which Thou gavest me have I given them.”

God takes great delight in the affections of his children. He loves to have us love him. When we keep his commandments at severe cost and sacrifice, it is a savor of a sweet smell unto him. Little at the best can we do for him, but he repays us with a smile that is worth more than a kingdom. By and by he will bring us home; and

it will be a great day when we are introduced among such relatives as Paul, and Isaiah, and John, and the other men and women of whom this world was not worthy. Beloved, behold what manner of love the Father hath bestowed upon us that we should be called THE SONS OF GOD!—*Rev. T. L. Cuyler in Christian at Work.*

LOOKING UNTO JESUS.

I CONCEIVE it will be important to counsel all believers, especially those who are young and simple-hearted, to beware of perplexing their minds with the high points of this subject. Look at Christ. There fix the eye of your mind. Be not overmuch anxious to discern what belongs to one nature and what to the other. Fix your contemplation on this person. Behold him dying, behold him reigning. There is no danger of going astray when, in your common thoughts and prayers, your whole soul goes forth to a single undivided object, Christ. Are you feeling for his support and resting on his sympathy like a man? You do well; he is bone of your bone, and flesh of your flesh. Are you praying to him as God? You do well; you do no more than dying Stephen, who said, “Lord Jesus, receive my spirit;” “for he is God over all blessed for ever.” If you wish the grand secret of religion couched in a single maxim; if you would learn how to be reconciled, and how to abide so; if you would be holy and happy, take this rule: Look to Christ. Just so much piety have you, as you have Christ in your thoughts. Study the person of Christ. As you would diligently traverse a great domain, every part of which you were bound to know, so set yourself to expatiate upon the character and personality of Jesus Christ as recorded in the Scriptures. Begin the New Testament, and never stop reading it over and over, with this very thing in view, to learn more and more of Christ. His own light will shine on his own glorious countenance, and as you read again and again, you will see its lineaments radiant with higher and higher illumination; each adorable feature will be more distinct and familiar; you will know it better, as the face of a friend, of a brother, of a Christ, for all other words come short; you will feel the fleshy tablet of your heart receiving the rays from this “shining in the face of Jesus;” and as you feel the reflection of this Sun of righteousness, you will own an unwonted glow. Beholding as in a mirror the glory of the Lord, you will be changed into the same image. The work of inward assimilation is going on. As you hold the soul by loving contemplation in these beams, the pencil of heavenly light is drawing Christ's image within you. The table of the heart is becoming his best and most cherished portrait. Desist not, then, from such study of his person as shall cause you day by day to be more reflective of his image.—*Dr. James W. Alexander.*

THE *New York Times* gives some interesting facts tending to elucidate a truth of which over-worked Americans would do well to take note; namely, that too many hours of labor as surely impair productive industry as too few. Massachusetts is the only ten-hour State in the eastern cluster of textile districts, but the production there, per loom, per spindle, or per man, is not less than in other States, nor are wages less. A number of mills have actually reduced to ten and yet, paying the same wages as in the neighboring eleven-hour mills, have found their product and their profit satisfactory and not reduced by the change. A manager whose cotton-mill was running thirteen hours a day, and producing 90,000 yards of cloth a week, persuaded the directors to allow a reduction to eleven hours, and the weekly production rose to 120,000. In Switzerland similar results are reported. One mill reduced to ten hours, and the owners were surprised to find that the amount of wages paid by the piece remained the same as it had been under eleven hours. Another added an hour to the twelve, and the increased production hardly paid for the light. Work with a fresh brain, a cherry heart, and a vigorous body, always pays better than work with an exhausted brain, a depressed heart, and a worn-out body.—*Christian Union.*

MEN are sometimes accused of pride, merely because their accusers would be proud themselves, were they in their places.

“RESIST the devil, and he will flee from you.”

THOUGHTS ON DANIEL.

BY ELD. U. SMITH.

CHAPTER VII.—THE FOUR BEASTS.

PAGAN ROME persecuted relentlessly the Christian church; and it is estimated that *three millions* of Christians perished in the first three centuries; yet it is said that the primitive Christians prayed for the continuance of Imperial Rome; for they knew that when this form of government should cease, another far worse persecuting power would arise, which would literally, as this prophecy declares, "wear out the saints of the Most High." Pagan Rome could slay the infants, but spare the mothers; but Papal Rome slew both mothers and infants together. No age, no sex, no condition in life was exempt from her relentless rage. "When Herod died," says a forcible writer, "he went down to the grave with infamy, and earth had one murderer, one persecutor, less, and hell one victim more. O Rome! what will not be thy hell, and that of thy votaries, when thy judgment shall have come!"

3. And "shall think to change times and laws." What laws? and whose? Not the laws of other earthly governments; for it was nothing marvelous nor strange for one power to change the laws of another, whenever it could bring such power under its dominion. Not human laws of any kind; for the little horn had power to change these so far as its jurisdiction extended; but the times and laws in question were such as this power should only think to change, but not be able to change. They are the laws of the same Being to whom the saints belong, whom it wears out with persecution; namely, the laws of the Most High. And has the papacy attempted this? Yes, even this. It has, in its catechisms, expunged the second commandment of the decalogue, to make way for its adoration of images. It has divided the tenth, to make up the number ten. And more audacious than all! it has taken hold of the fourth commandment, torn from its place the Sabbath of Jehovah, the only memorial of the great God ever given to man, and erected in its place a rival institution to serve another purpose. See Catholic catechisms, and the work entitled, "Who changed the Sabbath?" and works on the Sabbath and Law, published at the office of the *Review and Herald*, Battle Creek, Mich., and *SIGNS OF THE TIMES*, Oakland, Cal.

4. "And they shall be given into his hand until a time and times and the dividing of time." The pronoun "they" embraces the saints, the times, and the laws just mentioned. How long a time were they to be given into the hands of this power? A time, as we have seen from chapter 4:23, is one year; two times, the least that could be denoted by the plural, two years, and the dividing of time, or half a time, (Sept. *heemisw*), half a year. Gesenius also gives "*phelag*, Chald. a half. Dan. 7:25." We thus have three years and a half for the continuance of this power. The Hebrew, or rather the Chaldee, word for time in the text before us is *iddân*, which Gesenius defines thus: "*Time*. Spec. in prophetic language for a year.. Dan. 7:25, *ad iddân*, *veiddânin*, *ophelag iddân*, for a year, also two years, and *half a year*, i. e., for three years and a half; comp. Jos. B. J. 1. 1. 1." We must now consider that we are in the midst of symbolic prophecy; hence this measurement is not literal, but prophetic. The inquiry then arises, How long a period is denoted by the three years and a half of prophetic time? The rule given us in the Bible is that when a day is used as a symbol, it stands for a year. Eze. 4:6; Num. 14:34. Under the Hebrew word for day, *yôm*, Gesenius has this remark: "3. Sometimes *yamin* marks a definite space of time, viz. a year; as also Syr. and Chald. *iddân* denote both time and year; and as in English several words signifying time, weight, measure, are likewise used to denote certain specific times, weights, and measures." The ordinary Jewish year, which must be used as the basis of reckoning, contained three hundred and sixty days. Three years and a half contained twelve hundred and sixty days. As each day stands for a year, we have twelve hundred and sixty years for the continuance of this horn. Did the papacy possess dominion that length of time? The answer again is, Yes. The edict of Emperor Justinian, dated A. D. 533, made the bishop of Rome the head of all the churches. But this edict could not go into effect till the Arian Ostrogoths, the last of the three horns that were plucked up to make room for the papacy, were driven from

Rome, and this was not accomplished, as already shown, till A. D. 538. The edict would have been of no effect had this latter event not been accomplished; hence from this latter year we are to date, as this was the earliest point where the saints were in reality in the hands of this power. From this point did the papacy hold supremacy for twelve hundred and sixty years? Exactly. For in the year 1798, Berthier, a French general, entered Rome, proclaimed a Republic, took the pope a prisoner, and for a time abolished the papacy. It has never since enjoyed the privileges and immunities which it possessed before. Thus again this power fulfills to the very letter, the specifications of the prophecy, which proves beyond question that the application is correct.

Here the judgment, a judgment like other national judgments of which the Bible speaks (See Acts 7:7, etc.), sat upon the papacy. Its dominion was taken away, that is, its supremacy was broken, and a consuming process there commenced which is to continue till the end of time. Yet the papacy will exist, though with but a shadow of its former prestige, till the appearing of Christ, to be consumed with the spirit of his mouth, and destroyed by the brightness of his coming.

How accurately verse 26 has been fulfilled since 1798, and is being fulfilled to-day, is evident, even to the casual observer of passing events. This is doubtless to be understood more particularly in a national sense. Individuals are still the zealous devotees of that church; but everywhere it has lost and is losing national recognition and support.

VERSE 27. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. 28. Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart.

After beholding the dark and desolate picture of papal oppression upon the church, the prophet once more turns his eyes with delight upon the glorious period of the saints' rest, when they shall have the kingdom, free from all oppressive powers, in everlasting possession. How could the children of God keep heart in this present evil world, amid the misrule and oppression of the governments of earth, and the abominations that are done in the land, if they could not look forward to the kingdom of God, and the return of their Lord, with full assurance that the promises concerning them both, shall certainly be fulfilled, and that speedily?

NOTE 1.—Some startling events relative to the papacy, filling up the prophecies uttered in this chapter concerning that power, have taken place within a few years of the present time. Commencing in 1798, where the great national judgment fell upon the papacy, what have been the chief characteristics of its history? Answer: The rapid defection of its natural supporters, and greater assumptions on its own part. In 1844, Judgment of another kind began to sit, namely, the investigative Judgment, in the Heavenly sanctuary, preparatory to the coming of Christ. Dec. 8, 1854, the dogma of the Immaculate Conception was decreed by the pope. July 21, 1870, in the great Ecumenical Council assembled at Rome, it was deliberately decreed by a vote of 538 against 2 that the pope was infallible. In the same year, Napoleon, by whose bayonets the pope was kept upon his throne, was crushed by Prussia, and the last prop was taken from under the papacy. Then Victor Emmanuel, seeing his opportunity to carry out the long-cherished dream of a United Italy, seized Rome to make it the capital of his kingdom. To his troops, under General Cadorna, Rome surrendered, Sept. 20, 1870. The pope's temporal power was thus wholly taken away, nevermore, said Victor Emmanuel, to be restored, and the pope has been virtually a prisoner in his own palace since that time. Because of the great words which the horn uttered, Daniel saw the beast destroyed and given to the burning flame. This destruction is to take place at the second coming of Christ and by means of that event; for the man of sin is to be consumed by the spirit of Christ's mouth, and destroyed by the brightness of his coming. 2 Thess. 2:8.

What words could be more arrogant, presumptuous, blasphemous, or insulting to high Heaven, than the deliberate adoption of the dogma of infallibility, thus clothing a mortal man with the prerogative of the Deity? And this was accomplished by papal intrigue and influence, July 21, 1870. Following in swift succession, the last vestige of temporal power was wrenched from his grasp. It was because of these words, and as if in almost immediate connection with them, that the prophet saw this power given to the burning flame. His dominion was to be consumed unto the end; implying that when his power as a civil ruler should be wholly destroyed, the end would not be far off. And the prophet immediately adds, "And the kingdom and

dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." All has now been fully accomplished except the closing scene. Next comes the last, crowning, finishing act in the drama, when the beast will be given to the burning flame, and the saints of the Most High take the kingdom.

NOTE 2.—The query has arisen whether the judgment of verse 26 may not refer to the same judgment as that of verse 10, the investigative Judgment, which commenced in 1844. There seems to be no serious objection to this view; for while it is true that the dominion of the papal power has been waning away since 1798, this has been especially manifest since 1844. In 1848 the pope was driven from his capital, and in 1870 was stripped of his temporal dominion. With this view, the necessity of accounting for two kinds of judgment in the same chapter is avoided.

MODERN INDIAN MOUND BUILDERS.

THE following from the *Popular Science Monthly* is of more than usual interest. If indeed the Indian tribes are the "Mound builders" it clears up that which has been a great mystery, and robs the learned theorists of some of their most splendid speculations. These speculations are too often passed off for facts, but actual facts are proving fatal to many of them.—ED. SIGNS.

We are not without testimony to the fact that the present Indian tribes did build mounds. Lewis and Clark mention the custom among the Omahas, saying that "one of their great chiefs was buried on a hill, and a mound 12 feet in diameter and 6 feet in height erected over him." Betram states that the Choctaws covered the pyramid of coffins taken from the bone-house with earth, thus raising a conical hill or mound. Tomochichi pointed out to Gen Oglethorpe a large conical mound near Savannah, in which he said the Yamacraw chief was interred, who had many years before entertained a great white man with a red beard, who entered the Savannah river in a large vessel, and his barge came up to the Yamacraw bluff.

Featherstonhaugh, in his "Travels" speaks of the custom among the Osages, referring to a mound built over the body of a chief, called Jean Defoe by the French, who unexpectedly died while his warriors were absent on a hunting expedition. Upon their return they heaped a mound over his remains, enlarging it at intervals for a long period, until it reached its present height. Bradford says that many of the tumuli formed of earth, and occasionally of stones, are of Indian origin. They are generally sepulchral mounds—either the general cemetery of a village or tribe, funeral monuments over the graves of illustrious chiefs, or upon a battlefield, commemorating the event and entombing the fallen, or the result of a custom, prevalent among some of the tribes, of collecting at stated intervals the bones of the dead, and interring them in a common repository.

A mound of the latter description was formerly situated on the low grounds of the Rivanna river, in Virginia, opposite the site of an old Indian village (Jefferson's "Notes on Virginia," pp. 100-103). It was 40 feet in diameter and 12 feet in height, of a spheroidal form, surrounded by a trench, whence the earth employed in its erection had been excavated. The circumstances attending the custom alluded to were, the great number of skeletons, their confused position, their situation in distinct strata, exhibiting different stages of decomposition, and the appearance of bones of infants. A mound of similar character, and constructed in layers or strata at successive periods, existed near the south branch of the Shenandoah, in the same State. A tumulus of stones in New York State is said to have marked the grave of a distinguished warrior. "McCauley's History of New York," vol. ii, p. 239. "Bock's Gazetteer" (p. 308) states that "a mound of the largest dimensions has been thrown up within a few days in Illinois, over the remains of an eminent chief."

CHRIST AND HIS ENEMY.

"It was on Calvary that the struggle between Christ and his great enemy reached its crisis. Satan saw the consummation of his deep-laid plan when Jesus was nailed to his cross. What triumph could be more complete? What more ignoble end could the Prince of the power of the air have wished for his enemy, than to have seen him expiring, crucified between two thieves? About the cross gathered all the rabblement of hell. "This is your hour, and the power of darkness!"

Now death saw its opportunity; and as Joab hasted, and took three darts in his hand and thrust them through the heart of suspended Absalom, so Death emptied his quiver upon Jesus as he hung upon the tree. But on Calvary the powers of darkness met their Waterloo! They wrought their will, but their apparent success proved to be their infinite disaster. On his cross our Lord Jesus spoiled them, triumphed over them, and made a show of them openly! He died, but in dying, Samson-like, he pulled down the pillars of the kingdom of darkness. He died, but at his dying cry Satan fell, like lightning from heaven. He died, but in dying he became the plague of death and the grave's destruction. He died, and they laid his body in a rocky sepulchre, and sealed the stone and set the watch:—

"Deep in the shades of gloomy death
The Almighty captive prisoner lay!"

But in three days he burst his tomb, and carried away the gates and bars thereof; and through death he destroyed him that had the power of death, that is the devil; and delivered them who through fear of death were all their life-time subject to bondage.

"Vain the stone, the watch, the seal;
Christ hath burst the bars of hell!
Death in vain forbids him rise;
Christ hath opened Paradise!"

In dying, Christ was but stooping to conquer; his sufferings were the prelude of the glory that should follow; like Gad, a troop overcame him, but he overcame at the last. To the seer of Patmos he presently appears in trailing robes of glory, saying, "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." In the crucifixion of Jesus, Satan fulfilled the prediction: "Thou shalt bruise his heel;" but in his resurrection from the dead Christ fulfilled that other prophecy: "He shall bruise thy head." Satan exulted at the fashioning of that cross upon which the Son of God was to be nailed, little knowing that Messiah's scaffold was to prove the mightiest engine ever reared for the destruction of his kingdom, for it is not by sword, or flame, or rod of iron, that the Ruler of this world's darkness is driven from his authority over the hearts of men; but by the power of that cross whereon Christ died.—*Dr. Hanna.*

The Sabbath School.

LESSON FOR PACIFIC COAST.—NOV. 12.

Matt. 11:20-24; Luke 9:51-62; 10:1-16; John 7:1-9.

LESSON COMMENTS.

By an oversight, incident to the hurry of camp-meeting work, the lesson comments in last week's SIGNS are dated November 5. The date should have been October 29. To get straight once more, we have omitted one lesson. We trust none have been misled by the error.

"Three times a year, all the Jews were required to assemble for religious purposes at Jerusalem. Jesus had not attended several of these gatherings because of the enmity of the Jews. When he declared in the synagogue that he was the bread of life, many of those who had followed him apostatized and united with the Pharisees to watch him and spy upon his movements in the hope of finding cause to condemn him to death.

"The sons of Joseph, who passed as brothers of Jesus, were very much affected by this desertion of so many of his disciples, and, as the time approached for the Feast of Tabernacles, they urged Jesus to go up to Jerusalem, and, if he was indeed the Messiah, to present his claims before the rulers, and enforce his rights.

"Jesus replied to them with solemn dignity: 'My time is not yet come; but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it that the works thereof are evil. Go ye up unto this feast; I go not up yet unto this feast, for my time is not yet full come.' The world loved those who were like itself; but the contrast between Christ and the world was most marked; there could be no harmony between them. His teachings and his reproofs of sin stirred up its hatred against him. The Saviour knew what awaited him at Jerusalem, he knew that the malice of the Jews would soon bring about his death, and it was not his place to hasten that event by prematurely exposing himself to their unscrupulous hatred. He was to patiently await his appointed time."—*Mrs. E. G. White.*

"Jesus had been kindly received in the alien district on his former passage through it, northwards, but he was now going towards Jerusalem, instead of leaving it, and this was enough to rouse the bitterness of the Samaritans. As was his custom, he had sent on messengers before him, to secure hospitality for the night, but it was at once refused. John and James—the sons of Thunder—who had perhaps been the messengers, were especially indignant, and showed how little they had profited by the lessons of meekness they had so long been receiving. With the harsh Jewish feeling which regarded every one except a Jew as accursed, and hateful to God, they would fain have called fire down from heaven to consume the unfriendly village. They had likely spoken of Jesus as the Messiah, or, perhaps, his fame as such, may have already crossed the border. But the Samaritans expected from the Messiah that he would restore the temple on Mount Gerizim, and instead of that, Jesus was going up to a feast in Jerusalem. John and James, however, could make no allowance. Elias had once called fire from heaven in his own honor; how much more should men perish who had rejected the Messiah. The teaching of Jesus had not as yet softened the fierce Jewish spirit of the twelve. Fanatical bitterness had struck its root into their deepest nature. How utterly were they still wanting in patience towards the erring, and filled only with the thought of wrath and destruction! They had not yet realized that the kingdom of Jesus is one of faith alone; that it cannot be spread by compulsion and violence, but must spring from humility and love; that it must rest on free and honest conviction, and can grow strong and abiding only when a childlike spirit obeys and advances it.

"Deeply troubled, and no less offended, Jesus turned toward the fierce zealots, and rebuked their foolish and cruel harshness. They had heard him say that he came to serve, not to reign; to suffer for others, not to inflict suffering on any; and he had but lately told them, once and again, how he was about to give himself up to death for the good of the world. But though their ears had heard, and their conscience approved, their hearts had not willingly accepted the intimation, and hence they were ever exposed to fall back into Jewish fanaticism. Rebuking them sternly, he taught them a needed lesson, by merely passing to another village.

"It was hard for the disciples to realize that, to be followers of Jesus, they must surrender themselves unconditionally to the will of God, and devote themselves to the work of the kingdom, without a lingering tie to the world they had left. The circumstances demanded explicit statements of what discipleship thus involved, and hence, when fresh applicants for the honor presented themselves, Jesus was more frank and earnest, if possible, than ever before, in setting the cost before them. A Samaritan had come forward asking leave to follow him; as if to show that all were not like the villagers who had treated him so unkindly. It may be he had very imperfect ideas of what his wish implied, but Jesus did not leave him in doubt. He told him all his own position, and all that awaited his disciples; that he had forsaken house and home for ever, and that the birds of the air, and the beasts of the field, had a lot to be envied compared with his.

"The seeming harshness of his replies to two others, perhaps Samaritans, who also asked leave to follow him, is explained by these facts. From the first he had held out no rewards, but predicted only privation and suffering to his disciples, but these were closer at hand now than they had been when he called the twelve. To follow him had come to mean, literally, to leave all, and to make up one's mind to the worst. He was a mark for the fiercest hatred of those in authority, and his circle could not escape suffering with their Master. The most utter, unqualified devotion, the purest spirit of self-sacrifice, were required. 'Let the dead; those who will not receive the preaching of the Kingdom, bury their dead,' said he, to one who wished to bury his father. 'Surrender yourself utterly to God.' Another, whose want of the supreme resolution demanded, showed itself in a request to be allowed to bid farewell to his friends, was told that it could not be. 'The prayers, the tears of your circle at home, might shake your decision to consecrate yourself wholly to the kingdom of God.'"—*Geikie.*

CALIFORNIA STATE SABBATH-SCHOOL ASSOCIATION.

THE fourth annual session of the California State Sabbath-school Association was held in connection with the camp-meeting at Sacramento, October 13-25, 1881. The first meeting was called by the president, October 17, at 9, A. M.

The number of schools represented by delegates was 22, as follows: Arbuckle, Chico, Dixon, Freshwater, Healdsburg, Lafayette, Lemoore, Los Angeles, Napa, Nevada City, Newcastle, Oakland, Pacheco, Petaluma, San Pasqual, Santa Rosa, San Francisco, Salinas, St. Helena, Red Bluff, Vacaville, and Woodland.

Interesting remarks were made by the president in regard to the Sabbath-school work in the State, and it was shown that much advancement had been made during the past year, and several new schools established.

On motion the president appointed the following committees: On nominations, W. G. Myers, J. E. Yoakum, Wm. Butcher; on Resolutions, Dr. E. J. Waggoner, N. C. McClure, Elder E. A. Briggs; on Examination of Records, E. A. Chapman, Mrs. E. J. Waggoner, Miss Libbie Saunders. Adjourned to call of chair.

SECOND MEETING.

After the opening prayer, Dr. Waggoner, chairman of the Committee on Resolutions, submitted the following report, which was adopted by vote of the convention:—

Resolved, That we express our gratitude to God, for the blessing that has attended our Sabbath-school labor during the past year.

Resolved, That, while regular attendance and well-learned lessons are absolutely necessary to the success of the Sabbath-school, we do not forget that a practical application to the lives of the pupils, of the moral truths brought to view, is the paramount object.

Resolved, That it is the duty of adults to set an example to the children, of regularity in attendance, and thoroughness in study.

WHEREAS, Childhood is the time when good impressions are most easily made, and the habits of study and recitation, as well as the truths acquired then, remain through life, therefore,

Resolved, That we pay especial attention to the primary department of our schools, and that we put it in charge of the best and most earnestly devoted teachers.

Resolved, That we request the ministers of this Conference to give instruction in all branches of Sabbath-school work, such as the best methods of conducting schools and teachers' meetings, plans of study and teaching, manner of taking records, etc.

WHEREAS, Experience has shown that Sabbath-schools in connection with tent labor, add greatly to the interest of the meeting, and do much to secure continued and thorough Biblical study in the church which may be raised up, therefore,

Resolved, That we recommend to all those laboring in the field, that, early in each series of meetings, they organize a Sabbath-school, and instruct the people in Sabbath-school work.

The Committee on Nominations reported as follows: For President, W. C. White; Secretary and Treasurer, E. A. Chapman; Executive Committee, M. C. Israel and J. D. Rice. These being duly elected the meeting adjourned.

E. A. CHAPMAN, Sec. W. C. WHITE, Pres.

TEACHERS AND PUPILS.

Is each teacher found to regard the children of his class as his children, so far as Sabbath-school instruction is concerned? Does he feel a special, personal responsibility for the character, habits, and conduct of each individual member, so far as faithful teaching, regular visitation and affectionate counsel can form or influence them? Do we find him sustaining his part of the great system which extends so far and embraces so many? And is he anxious to do his full share towards improving that system, extending it over the earth and embracing within it every child that can profit by its agency? And are these teachers from among the most intelligent and well-taught Christians, carefully selected from the church or congregation to which the school is attached or in whose neighborhood it is located, grounded and settled in the faith? And is their teaching enforced by a bright and holy example? And, if this is their character, do they study and labor to make their words intelligible and profitable to those who receive their instructions; accommodating themselves with great care and patience to the limited capacity of their pupils, and giving milk to those who cannot bear strong meat?—*The Teacher Taught.*

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, NOVEMBER 3, 1881.

THE CAMP-MEETING.

BUT little needs to be added to our report of last week. The only business remaining to be done was the holding a session of the Sabbath-school Association, and the election of officers for the Conference. As all other matters of business, the election was by harmonious and unanimous action.

As a whole the camp-meeting was decidedly successful. By reason of some unfortunate moves made by unfortunately constituted persons, in the past, our cause did not stand in a proper light in Sacramento. This meeting had the effect to rescue it from the position in which it had been placed by misguided persons. We hope, and expect, that the officers of the Conference will have such labor given to our State Capital hereafter as shall maintain the dignity of a cause so exalted and sacred.

Eld. Rice has well filled the office of Secretary of the Conference during the past year; but to fill it well much of his time was devoted to it. The change was judiciously made, as the office is in efficient hands, and Bro. Rice can now spend his whole time in the ministry.

Eld. Van Horn, in complying with the request to labor in this State, instead of returning to Michigan, as was his intention, expressed a fear that his friends in Oregon would blame him for leaving that State. But as he left under the advice of his wife's physician, who designated Oakland as a desirable place for her to reside, no blame can possibly attach to him. He expects to remain here during the year, unless the health of his wife shall make another change necessary.

The amount of tithes in this State is fully sufficient, if all is paid in, to carry on the work in all its branches without embarrassment. The church of San Francisco, which has found it absolutely necessary heretofore to use its tithes to defray expenses and pay interest, has voted to pay all its tithes into the treasury of the Conference. Oakland church had done the same before. The Lord is blessing these churches and opening the way of usefulness before them. It is to be hoped they will realize their privileges and responsibilities and faithfully occupy this mission ground.

We commence this Conference year under encouraging circumstances. Success lies before us if we are faithful to our trust. If we slack our hands now, or rest satisfied with our past labors and attainments, darkness will come upon us, and the precious cause of truth will suffer loss or be committed to other hands.

GRAND BIBLE CLASS.

THE *Congregationalist* publishes an account of a Bible class held in Tremont Temple, Boston, under the leadership of Rev. R. R. Meredith. The class is composed of over 1,500 persons, of different denominations, meeting every Saturday evening. On a lesson review Mr. Meredith answered a written question, as follows:—

Question. "Would you teach from the parable of the rich man and Lazarus that the departed can see and hold converse with one another, though separated by an impassable gulf?"

Mr. Meredith. "No, I think not. I insist, in the teaching of that parable, that any attempt to make it literal would make it nonsense. You cannot make anything out of it. You have simply got to say, there were certain ideas about these things resting in the minds of the Jews, and our Lord seized on just those ideas. He does not take pains to rectify them where they are wrong, or to indorse them where they are right; he simply takes what lies in their minds about the departed to bring out certain truths, namely, that there is a relation between a man's life in this world and his life beyond, that this is a scene of probation, and that beyond there is a scene of retribution and reward."

That is a sensible answer, considering that Mr. M. is a believer in the Platonic theory of the consciousness of man's soul while man is dead. But in that answer he has cut off the right arm of the argument which is professedly based on the Bible in favor of that theory. And he was amazingly inconsistent in further answers. To the question, "What is the

probable condition of the soul between the death of the body and the final Judgment?" after several answers from the class, Mr. M. said:—

"And Jesus says, 'God is not the God of the dead, but the God of the living!'"

But he forgot that Jesus spoke those words concerning a quotation from the book of Exodus to prove the resurrection of the dead, not the continuous living of the soul. If he had been as considerate of the facts in this case as he was in that of the parable, he must have given a different answer. In connection with this came up the location of Paradise, and Mr. M. spoke as follows:—

"Death has no effect upon man's immortal spirit but to liberate it from this house of clay. It goes to where Christ is. Now the further question is raised: Where is Christ? He is at the right hand of the Majesty on High. That is the simple teaching of the Bible. So I am unable, in view of these passages, to accept the idea of an intermediate place, while I have not the slightest doubt that there is an intermediate state—that the soul without the body is not a whole man, and is not capable of all the joy and blessedness that a complete man is capable of. The bliss of the redeemed and the misery of the lost is not complete; it never will be until the whole man is in it. Now, I don't know whether that is true or not. That is the best thinking I am capable of doing on the subject. Other people who have thought more about it than I have, perhaps, will tell you there is an intermediate place as well as an intermediate state. They think the Jews were right on that point in their eschatology. May be that is true; I am not able to think so myself. I believe profoundly in an intermediate state, in which the soul is absent from the body, waiting for the full redemption, to wit, the resurrection body; but not in an intermediate place."

If this be so, then God and Christ and the soul are nonentities; it is impossible to conceive of an entity—of a *being*—without conceiving of its location. A nonentity cannot have a location; a being must have. Jesus ascended, in his glorified, resurrected body, to the right hand of his Father in Heaven, and his disciples saw him. And "every eye shall see him" on his return. He "came from" the Father, to this earth, and "returned to" the Father, when he left this earth. If Mr. Meredith were correct, this language of the Saviour is as truly "nonsense" as Mr. M. claims the Saviour's parable would be if taken literally. This idea of Paradise being a state merely, and not a place, is inconsistent with the Bible teachings concerning it. Can anybody believe that "the Paradise" in which Adam and Eve were put was only a condition, and not a locality? The tree of life was there, which man lost by disobedience. The tree of life will be restored to man when Paradise itself is restored. This will not be until man himself—"the whole man"—is redeemed.

But, again, "the soul without the body is not a whole man." So we think; we have no doubt on that subject. But then comes up the question: If God is not the God of that which is dead, as the Saviour is generally understood to mean, then he is not the God of the body of man between death and the resurrection. Nay, he was not the God of Christ while he was in the tomb, for the Scriptures plainly declare that "Christ died." See 1 Cor. 15:1, 2, and many other places. And Mr. Meredith says that death "liberates" the soul from the house of clay. This is the idea generally received, that the house of clay, the body, is a clog to the soul, and that the liberation of the soul is, to it, a joyful event. But the soul "is not a whole man;" its happiness is not full and complete until the resurrection. This also is quite largely believed. Without the body it is so destitute of the qualities of manhood, so nearly a nonentity, that it needs no place in which to reside; more rare than the atmosphere, or any thing of which we can conceive.

If Mr. Meredith had applied his remark—"Now I don't know whether that is true or not"—to the whole paragraph which we last quoted, it would have been more consistent with the modesty for which he plead at the close. Theology among the learned of the land is nothing less than a muddle; and it is as true to-day as it ever was, that the wisdom of the wise is perished, and the truth of God is covered up with human traditions.

THAT BOY PREACHER.

WE took occasion to attend a meeting where Mr. Harrison preached (?) a few evenings since. He is not a boy at all—only very boyish in his manners, sometimes descending a little below that grade. It is one of the marvels of the age how an "evangelist,"

or one who gets a reputation as such, can command large audiences night after night without saying anything which can possibly interest a thoughtful person. His discourse—we are not certain what title would best fit it—was made up of little stories, not at all instructive nor much impressive. He said he was impulsive and excitable, which appears to be the secret of his power. As a specimen of his stories he told of a very religious young man who was like to die without giving any answer to his mother's question, whether his joy was complete in the hour of death—whether he felt that Jesus was with him. The mother was about to sink in the agonies of despair. It was a time of terrible trial to the afflicted household. If the recital resembled the actual occurrence, we should choose not to witness such a scene. But the sign was given, and all was joy. Now we protest against calling such things preaching the gospel. What a dying person may say when all the powers of nature are giving way, may, or may not, furnish evidence of a hopeful state. "By their fruits ye shall know them." It may be unpopular truth, we know it is with these excitable religionists, but Jesus has declared it, that every man shall be "rewarded according to his works." And many who appear before him with confident assurance will be turned away with the words, "I never knew you." It is how a man lives, not how he feels when he is dying, that affords ground of a good hope. Mr. Harrison plainly gave his hearers to understand that if the dying man, no matter how exemplary had been his life, had cried in his death—"My God, why hast thou forsaken me?" it would have been evidence of his certain perdition. And the responses of his associates indicated that they were laboring under the same delusion.

We are more particular to notice this matter because some have made an effort to connect the Seventh-day Adventists with this movement, whereas they have no sympathy with the methods or teachings of these so-called "holiness meetings." We believe in the doctrine of sanctification, on a Bible basis. "Sanctify them through thy truth; thy word is truth." John 17:17. "Seeing ye have purified your souls in obeying the truth." 1 Peter 1:22. Obedience, not feeling or excitement, is the true ground of sanctification. But their teaching is nothing but *antinomian perfectionism*—a heresy deprecated by the pious of all ages,—and with which there is a direct antagonism in the faith of all Seventh-day Adventists. Unfortunately, so many in the churches have lost sight of the old landmarks that they cannot discern between truth and error—between faith and fanaticism, or trust and presumption.

Andrew Fuller, the well-known Baptist author, speaking of those who depreciate the law as a rule of life, said:—

"Such views of the atonement excite an irreverent familiarity with God, and, in some cases, a daring boldness in approaching him; yet such is the strength of this antinomian delusion that it passes for intimate communion with him."

Language could not better characterize this modern "holiness" movement than this used by Mr. Fuller. We have watched its tendencies for years, and do not hesitate to speak of it as an "antinomian delusion." Some are so unfortunately constituted that they feed upon excitement; we pity them, but cannot accept them as exponents of the true faith.

Are we in the last days, or are we not? We have firm confidence in the "sure word of prophecy," which is "a light shining in a dark place." By it we learn that the coming of the Lord is near, even at the doors. The Scriptures teach that a warning of this great event will be given to the world, while scoffers will cry, "Where is the promise of his coming?" and the presumptuous will sing the song of "Peace and safety." To all such it will come as a thief in the night, and their ignorance and presumption will be as fatal as they were to those who discredited the warning of Noah.

The book of Revelation gives a chart of the times, and the duties of God's people in these days. Rev. 14:6-14. Here is solid ground—"This is Thy word, and must endure." Here we rest in confidence. It is God's "present truth" to prepare a people to "stand in the battle in the day of the Lord." To this we cling, thankful that God has not left his people without a witness, to save them from the delusions of these last days. Spiritualism is the strong delusion, to which all mere excitements tend. May the Lord spare his people, and save them from all the wiles of the enemy.

WITHOUT SIN. HEB. 9:28.

IN his version of the New Testament, which he named "The Living Oracles," Alexander Campbell rendered Heb. 9:28, "without a sin-offering," instead of "without sin," as in the Authorized Version, or "apart from sin," as in the Revised Version. The "Diaglott" follows Mr. Campbell in its version, but in its translation follows the Greek—"without sin." Many of our correspondents quote it thus, but we have uniformly refused to print it so, and expect to continue in the refusal; so they need not take the trouble to make the change in their manuscripts. Paul did not so write it, and we have no assurance that he meant what he did not write.

We are not opposed to inserting words in a text for which there is no exact equivalent in the original, when it is necessary to make good English or to give the true sense of the original. In this case no such necessity exists. To the contrary the text is marred by the addition.

When Christ came to earth the first time, he came purposely to take sin upon him; as the text reads: "To bear the sins of many." But there is a limit to the time in which he will receive sins. While his priesthood continues he will still bear sin before his Father's throne, of course by virtue of his death. When the atonement is completed—when the last sin confessed is blotted out—he will forever separate himself from sin and sinners, and come the second time—not to call sinners to repentance and unto himself, but—to take vengeance on the impenitent. He will indeed come "without sin" for the salvation only of those "who look for him," or "who love his appearing."

As Paul wrote it the text presents an important truth concerning the relation which Christ sustains to sinners at his first and second advents. It reveals the truth concerning the close of human probation prior to his second advent. The unauthorized change obscures this, substituting for a clear and important statement one to which may be given a quite different meaning. This is a sufficient reason for refusing to countenance the change for which no reason can be given.

THE CHANGE OF THE SABBATH.

IT is a remarkable fact that the edict of Constantine in behalf of Sunday was in every respect a heathen law. According to the testimony of Mosheim, Constantine did not renounce heathenism till A. D. 323, two years after his famous Sunday edict. He had previously adopted the opinion that Christ ought to be worshiped; but up to A. D. 323, he "combined the worship of Christ with that of the ancient gods." Mosheim's "Historical Commentaries," cent. iv, sec. 7. That he was a heathen in A. D. 321, when he enacted his edict for Sunday, is further attested in that the day after this edict, he issued a decree commanding the practice of heathen divination. See "Blair's Chronological Tables," p. 196; "Ross' Index of Dates," p. 830. But the edict speaks for itself. Constantine does not command men to keep the Lord's day, or the Christian Sabbath, or the day of Christ's resurrection. He uses very different language. He commands those to whom his decree relates, to "rest on the VENERABLE DAY OF THE SUN." Here is a plain and explicit reference to the day observed by the heathen world from ancient times in honor of the sun. Milman, the editor of Gibbon, says of this edict:—

"The rescript commanding the celebration of the Christian Sabbath, bears no allusion to its peculiar sanctity as a Christian institution. It is the day of the sun which is to be observed. . . . But the believer in the new paganism, of which the solar worship was the characteristic, might acquiesce without scruple in the sanctity of the first day of the week. . . . In fact, as we have before observed, the day of the sun would be willingly hallowed by almost all the pagan world."—*History of Christianity*, book, iii, chapters i and iv.

These facts are sufficient to show how greatly indebted is Sunday to the ancient worship of the chief god of heathenism on that day. Let us now consider some things pertaining directly to the church of Rome in connection with the Sunday institution. The earliest mention of Sunday in the Christian church is by Justin Martyr, A. D. 140. And it is remarkable that it is written at Rome, and is especially descriptive of the celebration of the Sunday festival in that church. He says:—

"And upon the day called Sunday, all that live either in city or country meet together at the same

place, where the writings of the apostles and prophets are read as much as time will give leave; when the reading is done, the bishop makes a sermon," &c.—*Justin Martyr's First Apology*, translated by Wm. Reeves, p. 127.

It was only fifty-six years after this time that "the bishop" of Rome attempted to rule the Christian church by AN EDICT IN BEHALF OF SUNDAY. It was the custom of all the churches to celebrate the passover. But while the eastern churches did this upon the fourteenth day of the first month, the western churches, among which the church of Rome was chief, celebrated the passover on the Sunday following that day, unless, indeed, the day happened to fall on Sunday. But in the year 196, Victor, bishop of Rome, took upon himself to impose the Roman custom upon all the churches; that is, to compel them to observe the passover upon Sunday. It is a most significant fact that the first attempt of the bishop of Rome to rule the Christian church was by this edict in favor of Sunday. Bower says of it:—

"This bold attempt we may call the first essay of papal usurpation."—*History of the Popes*, vol. 1, p. 18

And Dowling in his "History of Romanism," p. 32, terms it the "earliest instance of Romish assumption." This was only one generation after the time of Justin Martyr, and it was just prior to the time of Tertullian, the first writer who gives Sunday the title of Lord's day, and the first one who speaks of refraining from business on that day. Surely, Sunday made some advancement at Rome from A. D. 140 to A. D. 196, when Victor issued his Sunday edict. But the churches of Asia informed the Roman bishop that they could not comply with his lordly mandate. Upon the receipt of this letter, Victor gave way to an ungovernable passion, and excommunicated the bishops of all those churches. But he could not compel them to submit to him. Thus the matter rested till the Council of Nice, in A. D. 325, when the church of Rome, by the powerful aid of the Emperor Constantine, was able to carry this point. Heylyn says of this struggle:—

"The Lord's day found it no small matter to obtain the victory."—*History of the Sabbath*, part ii, chap. ii, sec. 5.

The next act of the Roman church in warring against the Sabbath, was to turn that day into a fast. Dr. Hase says:—

"The Roman church regarded Saturday as a fast day, in direct opposition to those who regarded it as a Sabbath."—*Ancient Church History*, part i, division ii, sec. 69.

This was at the beginning of the third century. It was only after a long struggle that the church of Rome prevailed, in turning the Sabbath into a fast. And thus Heylyn states the result:—

"In the end the Roman church obtained the cause, and Saturday became a fast almost through all parts of the western world."—*History of the Sabbath*, part ii, chap. ii, sec. 5.

The object of this was to render the Sabbath despicable in the eyes of men. This was the first great effort of the Roman church toward the suppression of the ancient Sabbath of the Bible.

We have seen the rapid advancement which the Sunday festival made in the early history of the Roman church. We have also seen how exactly adapted to the advancement of Sunday to its final supremacy, was the regard of the heathen world for that day. And when the edict of Constantine in behalf of the venerable day of the sun, had elevated that heathen festival to the throne of the Roman empire, the advocates of Sunday, in the church, were not slow to take advantage of the fact. At a later period, Constantine declared himself a Christian, and his Sunday law, being unrepealed, was enforced as a Christian law. In the meantime, another important event in the history of Sunday usurpation occurred. Sylvester was bishop of Rome while Constantine was emperor. "Lucius' Ecclesiastical History," pp. 739, 740, informs us that Sylvester changed the name of the day, giving it the imposing title of LORD'S DAY." The observers of Sunday are, therefore, greatly indebted to Constantine and to Sylvester. The one elevated it, as a heathen festival, to the throne of the empire; the other changed it into a Christian institution, giving it from his apostolic authority the dignified appellation of Lord's day. Certainly, these are very important facts. Now let us listen to the statement of Dr. Peter Heylyn, a member of the church of England, while he, an observer of what he calls the Lord's day, traces the steps by which it rose to power. He says:—

"Thus do we see upon what grounds the Lord's day stands: on custom first, and voluntary consecration of it to religious meetings; that custom countenanced by the authority of the church of God, which tacitly approved the same; and finally confirmed and ratified by Christian princes throughout their empires. And as the day for rest from labors and restraint from business upon that day, [it] received its greatest strength from the supreme magistrate as long as he retained that power which to him belongs; as after from the canons and decrees of councils, the decretals of popes, and orders of particular prelates, when the sole managing of ecclesiastical affairs was committed to them.

"I hope it was not so with the former Sabbath, which neither took original from custom, that people being not so forward to give God a day; nor required any command from the kings of Israel to confirm and ratify it. The Lord had spoken the word that he would have the seventh day from the world's creation to be a day of rest unto all his people; which said, there was no more to do but gladly to submit and obey his pleasure. But this was not done in our present business. The Lord's day had no such command that it should be sanctified, but was left plainly for God's people to pitch on this, or any other, for the public use. And being taken up amongst them, and made a day of meeting in the congregation for religious exercises, yet for three hundred years there was neither law to bind them to it, nor any rest from labor or from worldly business required upon it. And when it seemed good unto Christian princes, the nursing fathers of God's church, to lay restraint upon their people, yet at the first they were not general, but only thus that certain men, in certain places, should lay aside their ordinary and daily works, to attend God's service in the church; those whose employments were most toilsome and most repugnant to the true nature of a Sabbath, being allowed to follow and pursue their labors, because most necessary to the commonwealth."

"And in the following times, when as the prince and prelate in their several places endeavored to restrain them from that also which formerly they had permitted, and interdicted almost all kinds of bodily labor upon that day, it was not brought about without much struggling and an opposition of the people; more than a thousand years being past, after Christ's ascension, before the Lord's day had attained that state in which now it standeth. And being brought into that state, wherein now it stands, it doth not stand so firmly and on such sure grounds but that those powers which raised it up, may take it lower if they please, yea, take it quite away as unto the time, and settle it on any other day as to them seems best."—*History of the Sabbath*, part ii, chap. iii, sec. 12.

These remarks of Dr. Heylyn ought to make a deep impression upon every reader who keeps the first day as the Sabbath. Here we have a candid and truthful statement of the grounds of first-day observance. It is simply the customs, and traditions, and ordinances, of men, but not at all the ordinance of God, which enter into the framework of this institution. Dr. Heylyn thinks the men who built up this Sunday festival were pious men; and that the institution constructed by them was the Lord's day. Yet he frankly testifies that, as it owes its existence to the precepts of men, the very same hands that set it up are capable of taking it down altogether, or of simply transferring it to any other day which may suit them better. Dr. Heylyn has given us a truthful view of the persons by whom the so-called Lord's day was established among men. It was popes, councils, and self-styled Christian princes. How evident that it was the work of the great apostasy! The institution began with the apostasy; the two increased in strength together; and each of them stands upon the same foundation; viz., the traditions of men, which make void the commandments of God.

J. N. A.

SACRAMENTO CAMP-MEETING.

THE camp-meeting held in East Park, Sacramento, broke up Tuesday morning, Oct. 25. It continued twelve days, holding over two Sabbaths and first-days. The weather was fine and the attendance good. Sr. White's presence gave much courage to the hearts of our brethren, and her testimony was appreciated by all. At the commencement of the meetings the cool mornings were a little uncomfortable, but this was remedied by placing two large stoves in the tent, and in a few days the weather became warm and pleasant.

There was preaching three times a day, most of the time, and thirty-five discourses were given. Of these eight were given by Sr. White, besides which, she gave testimony in many of the social meetings; notwithstanding this she came out of the meetings stronger than she was when they commenced. For this we felt to praise the Lord. Upon each Sabbath about seventy-five came forward for prayers, and of the thirty-two baptized many were the fruits of the camp-meeting effort. A goodly number of others took their stand upon the truth which were not baptized. Two ladies

upon the first Sunday came sixteen miles to attend the meeting and became much interested. The following week they came again with other members of the family, a portion of whom remained over until Monday, were baptized, and joined the church.

The interest manifested by the citizens of Sacramento was good. A strong desire was expressed that there should be a tent-meeting held in that city. The names of over twenty who expect to meet upon the Sabbath were taken, and Bro. and Sr. McClure, with Bro. Scott, remained to arrange for meetings and to visit and learn the extent of the interest.

Our brethren showed a commendable zeal in subscribing means to remove the embarrassment from the Oakland and San Francisco meeting-houses. Without any public appeal, but by simply presenting the matter before some thirty of our brethren, the sum of \$10,000 was pledged, enough to cover the indebtedness of the two houses, and about \$1,000 was paid on the ground. This is as it should be. The Lord's house should be free from encumbrance.

The tithes paid the Conference last year was sufficient to meet all Conference expenses, but our increase of laborers the coming year will require a large increase of means over last year. The prophet says, "Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." These words are true, and if our brethren are faithful in this and other respects, with the six ordained ministers and ten licentiates and colporters, of whom nearly all will be active laborers in the field, we shall expect to see a harvest of souls this coming year such as California has never before witnessed in any one year. I trust it will be so. God works when we place ourselves in his providence where he can work.

The book-sales at the stand showed an increasing desire on the part of our brethren, to read and inform themselves on present truth. They amounted to over \$700. I know of no other Conference camp-meeting which has ever exceeded this unless it be that of Michigan—the largest in the country. There were two hundred and twelve subscribers obtained upon the ground for our periodicals. The distribution of ministerial labor suggested and thought to be advisable, was something as follows: Elders Briggs and Israel to visit Nevada City, Grass Valley, Newcastle, and that section of the country; Elders Van Horn and Healey and Bro. Hurley arrange for tent-meetings in Alameda; Eld. Rice return to Lakeport; Bro. and Sr. McClure and Bro. Scott remain for the present at Sacramento. Brethren Morrison and Brorsen labor in Tulare and Fresno counties and vicinity; Brethren Lamb and Benton return to Salinas where they have been laboring. Brethren Mitchell and Smith labor in the vicinity of Woodland as the providence of God opens the way, and Bro. Palmer continue in the ship-work.

On the first Sunday of the meeting about three thousand were present from the city and surrounding country who paid good attention to the word spoken. On the second Sunday it was estimated that about six thousand were present. The quietness and good order of the meetings and the preaching were the common topic of the city.

Arrangements are already in progress for a school on this coast. The preliminary steps were taken at the camp-meeting, and committees were appointed to seek a location, correspond with teachers, etc. The advantages of having a denominational school, where our children can have proper influences thrown around them, and where those about to enter the ministry can have a short course of study upon those subjects wherein they are most deficient, was discussed and appreciated by our brethren present.

The Park Association granted the use of the grounds free, and the Street Railroad Company, when notified in season, furnished special cars to take our friends to the Park without charge. Our brethren returned to their homes greatly encouraged to press on in the work of present truth. S. N. HASKELL.

CAMP-MEETING AT WOODBINE, IOWA.

THIS meeting was held October 6-11. The attendance was much smaller than we anticipated, only sixty or seventy camping on the ground. The weather was somewhat unfavorable just before the meeting commenced, which doubtless hindered some. During the

meeting the weather was very fine for the season, mild and pleasant, though it began and closed with rain.

This part of the State does not supply very favorable groves, because of the scarcity of timber. Our location was reasonably pleasant.

The ministers present were Eld. O. A. Olsen of Wisconsin, and Elders H. Nicola, C. A. Washburn, J. D. Mitchell, H. D. Hollenbeck, Jefferson Bartlett, and the writer.

An excellent spirit prevailed. The preaching was attended by the Spirit of God, and reached the hearts of the people. Testimonies were given in the social meeting in rapid succession, and on several occasions, many present were in tears. Many confessed their backslidings, and their desire to return to God with all their heart.

There was quite an attendance from the outside and an interest was manifested in what was said. Several took their stand upon the Sabbath. We can truthfully say the Lord met with us and greatly blessed the occasion to the good of those present. Many regrets were expressed that there had not been a greater turn-out on the part of those of our people who live in that section of the State. Such suffered a great loss.

All went home greatly encouraged. Many solemn vows were made. We think the influence of this meeting will be felt on many hearts in time to come.

GEO. I. BUTLER.

INDIANA CAMP-MEETING.

THIS meeting was held according to appointment Sept. 21-27, 1881, at Marion, Grant county. The location was a desirable one, being a grove of second-growth maple, one mile only from the center of the city of Marion, with its four thousand inhabitants. The ground was nicely prepared, and, with its well of living water, afforded all that is necessary to a first-class ground.

There were thirty-seven family and church tents on the ground, in which were camped three hundred and sixty Sabbath-keepers. The meeting commenced on the day and hour appointed, and the majority of all who attended the meeting were present at the first service, and remained until the last sermon was preached and prayer offered.

The business sessions of the Conference, Tract Society, Health and Temperance Association, and Sabbath-school Society, all passed off quietly and harmoniously; officers were elected, and all seemed to be inspired anew with zeal and energy to carry on the work during the year to come.

The devotional exercises were solemn and impressive. The preaching was of a practical nature, with the exception of two discourses given on first day, when nearly two thousand were present not of our faith.

The ministers were all present belonging to the Conference. All took part in the preaching, which gave much better satisfaction than would have been given had the speaking been done by two or three of the more able speakers. Eld. Corliss, who was sent to aid us by the General Conference, did much to add to the interest of the meeting; and all of his sermons, and of others, seemed to be blessed of the Lord.

The social meetings were truly feasts to the soul. Sometimes as many as three or four would stand up to speak at once. At one meeting, one hundred and twenty-seven spoke in less than half an hour. The order and quiet on the ground were complete. A holy quiet seemed to pervade the ground from the first to the last. Not a murmur or a complaint was heard; and when the parting meeting came many said, as the tears were falling, "This is one of the best meetings I ever enjoyed. To the Lord be all the praise."

S. H. LANE.

THE Lenox Library, in New York City, contains a magnificent copy of the Mazarin Bible, printed in Metz, by Guttenberg, in 1455. It is the first book printed from movable types, and yet, strange to say, it is one of the noblest monuments of the "art preservative of all arts" in existence. There are only two copies of this Bible on this continent, the other being owned by the heirs of the late George Brenley, of Hartford, Conn. The last copies sold at the Pekins sale, London, June 6, 1873, brought \$17,000 for the one printed in vellum, and \$13,550 for the one on paper.

The Missionary.

CALIFORNIA CONFERENCE PROCEEDINGS.

THE tenth annual session of the California State Conference of Seventh-day Adventists was held at the Sacramento camp-ground, Oct. 13-25, 1881.

FIRST MEETING, OCT. 13, 5 P. M.

President in the chair. Opening prayer by Eld. W. M. Healey. Credentials presented by delegates as follows:—

Fairview—Sarah Church, Amanda Munn; Healdsburg—Geo. W. Mills, F. V. Harmon; Lafayette—Mrs. W. Downey; Lemoore—J. M. Bond, Peter Scavighini; Lone Oak—Geo. W. Sain; Napa—W. G. Myers; Nevada City—O. J. Brackett; Oakland—John I. Tay, W. C. White, E. A. Chapman, E. J. Waggoner, J. W. Cronkrite, J. W. Gardner, C. H. Jones, W. N. Glenn; Petaluma—T. M. Chapman; Red Bluff—D. S. Hemstreet; San Francisco—M. C. Israel, Joseph Feiger, Andrew Brorsen, E. A. Stockton, H. C. Palmer; Santa Rosa—John Morrison, Isaac Morrison, J. G. Hurley, J. H. Thorpe; San Pasqual—Eld. W. M. Healey; St. Helena—James Creamer, E. J. Church, G. R. Drew; Vacaville—Wm. Butcher, M. Swayze; Woodland—Wm. Saunders, A. B. Griggs, Alfred Mason. Eld. E. A. Briggs was received to represent the church at Gilroy.

Eight other companies were received into the Conference, five of which have been raised up during the past year. Delegates were accepted to represent them as follows:—

Arbuckle—F. H. Adams; Chico—Luella Hale; Los Angeles—Eld. W. M. Healey; Lakeport—W. P. Burke; Newcastle—Mrs. M. Rickey; Salinas—A. D. Benton; Orland and Riceville—Eld. E. A. Briggs; Placerville—Mrs. E. Williams.

By vote of the Conference, all members in good standing were invited to take part in all its deliberations.

Minutes of the last session of the Conference were read and approved. The following committees were appointed:—

On Nominations, Wm. Saunders, James Creamer, J. E. Yoakum; On Resolutions, W. M. Healey, E. J. Waggoner, Wm. Saunders; On Credentials and Licenses, Eld. J. H. Waggoner, W. C. White, M. C. Israel; On Auditing, James Creamer, W. C. White, J. E. Yoakum, Wm. Saunders, M. J. Church, Geo. W. Mills.

The president then called attention to the growth of the cause on this coast, the need of labor among the churches and companies raised up, and the scarcity of efficient men to take charge of the work in the various Conferences, also the need of our praying unto God that he will give us an outpouring of his spirit, and raise up laborers in his vineyard. It was suggested that the Nominating Committee take into consideration the advisability of having officers who can spend their entire time in the State.

Adjourned to call of the president.

SECOND MEETING, OCT. 14, 10:30 A. M.

Prayer by Eld. J. H. Waggoner. Minutes of last meeting were read and approved. Reports of labor were then given. Eld. Healey, Brn. Hurley and McClure, gave quite an interesting history of the work in Los Angeles, showing that a church of thirty members has been organized, and quite a number of others are keeping the Sabbath. A house of worship worth about \$3,000 has been erected and all paid for except \$1,200, and \$700 of this has been provided for; the remaining \$500 will not be due for two years.

Eld. E. A. Briggs gave a brief account of the work at Newcastle, Orland, and Riceville. Twenty-one have embraced the truth at these places. Brn. A. D. Benton and Frank Lamb gave an interesting account of the work at Salinas and neighborhood, where twenty-three have embraced present truth through missionary efforts. The work begun by visiting and caring for the sick, where access was gained to the hearts of the patient and family and others who came to visit them, who were kindly instructed in the principles of health reform, and induced to sign the Teetotal temperance pledge; and through conversation and furnishing reading matter as opportunity offered, with some public speaking, the above very satisfactory results have been obtained. Elders Israel and Waggoner spoke, commending the work done by these brethren, showing what can be done by the faithful colporter,

and our need of others who will connect with God and give themselves likewise to the work.

Bro. Isaac Morrison gave a brief account of his labors for the past year, showing a number that have embraced the truth where he has labored.

The work performed at Lakeport and vicinity was presented before the Conference, showing a company of about fifteen Sabbath-keepers who will hold regular meetings.

Adjourned to call of the president.

THIRD MEETING, OCT. 18, 5 P. M.

Prayer by Eld. M. C. Israel. Remarks were made by the president to the point of colporteur work preceding, and in connection with, tent-meetings. Some instances were related that were very marked for good in bringing souls into the truth. The wants of the cause in different parts of the Conference were presented; Bro. Myers spoke for the Napa church, pressing the need of a series of meetings there. Bro. Saunders for Woodland. Some interest there especially of late. Thinks ministers have not stayed long enough when they came. Bro. Hurley spoke for Santa Rosa. Church needs reviving spiritually. Bro. Chapman for Petaluma. The church needs help and thought it would be appreciated. Bro. Bond for Lemoore. Thinks a course of lectures would be beneficial. Church is in a very good condition. Bro. Hemstreet spoke for Red Bluff. Several school districts are open, and favorable for meetings. Bro. Harmon for Healdsburg. Eld. Waggoner for Oakland, Alameda, San Francisco, and Stockton. All need labor, but where are the laborers? Each church must besiege the throne of Grace for help, and then help will come. Eld. Waggoner read a letter from Bro. Wm. Harmon, asking help for Nevada. Bro. Shannon of Reno, added his testimony for help.

Chairman of Committee on Resolutions reported as follows:—

1. WHEREAS, God in his mercy has spared us to meet again in our annual camp-meeting, and has greatly blessed our labors in the year past,

Resolved, That we offer to him our gratitude and praise, and promise by his grace assisting us to live nearer to him in the future than we have in the past.

2. WHEREAS, the providence of God has again brought Sr. White into our midst, and, WHEREAS, since she last met with us, she has passed through deep affliction, in the death of her husband, therefore,

Resolved, That we tender to her our heartfelt sympathy, and hereby express our gratitude to God for the timely instruction and warning which she has given us.

3. WHEREAS, there is a natural inclination to conform to the customs of the fashionable world, in matters of dress, and as such customs are in opposition to the simplicity of the gospel, therefore,

Resolved, That we recommend to our people to dress as becomes Christians, conforming to the directions in 1 Tim. 2:9, 10, and 1 Pet. 3:3, 4.

Resolved, That we invite Eld. I. D. Van Horn to remain in our Conference and labor in the ministry for the coming year.

Remarks on No. 3 were made by Elds. Haskell, Waggoner, and others. All were passed by a unanimous vote. Resolutions 2 and 3 were also favored by a rising vote of the congregation.

FOURTH MEETING, OCT. 20, 5 P. M.

Prayer by W. M. Healey. Minutes of last two meetings were read and approved. The following resolution was presented:—

Resolved, That we recognize the hand of God in establishing the English Mission; that we feel a deep interest in that work, and deeply sympathize with Elder Loughborough and his associates, in their labor, and remember with gratitude his labors in this State; and if God in his providence shall ever relieve him from that field, we invite him to return to this Conference.

Remarks were made by Elder Waggoner heartily indorsing the resolution, and speaking of the difficulties attending the establishment of a new mission; and expressing his heartfelt interest and sympathy also for our beloved brother J. N. Andrews, in his mission, also mentioning letters received from Elder Loughborough expressing his firm conviction and assurance of the hand of the Lord being in the establishment of that mission, and its bright prospects ahead.

Elder Waggoner presented the following resolutions, which, with the above were unanimously adopted.

Resolved, That this Conference heartily indorse the action of the brethren in reference to establishing a school in California; that we promise to do all in our power to aid in this enterprise.

Resolved, That as believers in the Third Angel's Message, we bow in affliction to the providence which has taken from us Elder James White; that we cherish his

memory as one to whom the Lord gave a large part in this sacred work; and that we hereby extend to the bereaved family our earnest Christian sympathy.

Appropriate remarks were made upon this resolution by Elders Waggoner and Haskell, referring to the position he held in this work from the first, his manifest devotion to the cause, and the great loss sustained by his death. As a tribute to his memory it was stated that those who were best acquainted with him, are those who have felt his death most keenly.

Committee on Credentials and Licenses reported as follows: For Credentials, Elders J. N. Loughborough, W. M. Healey, J. D. Rice, M. C. Israel, E. A. Briggs, J. H. Waggoner; for licenses, Isaac Morrison, W. C. Grainger, W. C. White, E. J. Waggoner, J. G. Hurley, N. C. McClure, Andrew Brorsen, Frank Lamb, A. D. Benton, C. H. Jones; for Colporteur's license, L. A. Scott, H. C. Palmer, W. W. Smith, Mark Mitchel, Sr. F. L. McClure. Credentials and licenses were granted as recommended. In regard to licenses Elder Haskell said that they who received them were not necessarily entitled to draw means from the Conference; they should set their mark high and press to it. It is not our natural talents that fit us for God's work, but it is by the Spirit of God, coupled with meekness and consecration on our part. Elder Healey added his testimony to the advisability of some of our sisters engaging in this work.

FIFTH MEETING, OCT. 24, 4 P. M.

Prayer by Elder I. D. Van Horn. Minutes of last meeting read and approved. Elder Haskell spoke of the duty of bringing all the tithes into the treasury, that the ministry be not crippled, nor the providence of God hindered in sending forth laborers into his vineyard.

Committee on Resolutions presented the following:—

Whereas, the tithing system is the Bible plan for the support of the ministry; and, as we desire and expect an increase of ministerial help, we shall require additional means; therefore,

Resolved, That we will do what we can toward procuring a full tithe from all, and have the same paid promptly to the Treasurer of the church, that it may be deposited with the State Treasurer, to be used only for the advancement of the cause.

Resolved, That we appreciate the favors of the different lines of public travel which have shown us favors, among which we specially mention the Sacramento City Street R. R. Company and the San Francisco and North Pacific Railroad.

Resolved, That we return thanks to the East Park Association of Sacramento for their kindness in giving us the use of their picnic grounds for our camp-meeting. Unanimously adopted. Elder Waggoner moved that we offer thanks to the daily papers of Sacramento, the *Bee* and the *Record-Union*, for their courtesy in giving such full and respectful reports of our meetings. Carried.

The Nominating Committee reported as follows:—

For President, Eld. S. N. Haskell; for Secretary, Barbara C. Stickney; for Treasurer, E. A. Chapman. Members of the Conference Committee in addition to the president, John Morrison, Eld. M. C. Israel; for Camp-meeting Committee, G. D. Hager, Fred Harmon, and N. C. McClure; for School Committee, W. C. White, J. H. Waggoner, M. J. Church, Wm. Butcher, T. M. Chapman, Wm. Saunders, and John Morrison.

The Treasurer's report was then read, showing the amount of tithe paid into the Conference by the different churches for the past year. A full statement of its financial workings for this time is as follows: Receipts from tithes, donations, etc., \$9494.17. Expenses including payment of ministers, \$7909.80. After paying the tithe to the General Conference, and other outstanding bills, for tents etc., there will still be sufficient left to begin immediate operations in the field without embarrassment. And if our brethren will all return the tithes promptly and faithfully into the treasury, our Conference need not be embarrassed in supporting our increased force of workers. God will bless us according to our faith and faithfulness.

Eld. S. N. Haskell, W. C. White, and Wm. Saunders, were elected delegates to the General Conference to be held in Battle Creek, Mich., Dec. 1, 1881. The Conference having completed its labors adjourned *sine die*.

S. N. HASKELL, Pres.

J. D. RICE, Sec.

If rich, be not too joyful in having; too solicitous in keeping; too anxious in increasing; nor too sorrowful in losing.

SCHOOL BOARD REPORT.

THE California Conference of Seventh-day Adventists in session at their annual camp-meeting at East Park, Sacramento, October 20, 1881, voted to start a school in this State, and elected the following-named persons as a School Board: W. C. White and J. H. Waggoner, of Oakland; Wm. Butcher, of Vacaville; M. J. Church, of Fresno; T. M. Chapman, of Petaluma; John Morrison, of Santa Rosa; and Wm. Saunders, of Woodland.

The Board organized by electing W. C. White President, Wm. Saunders, Secretary, and T. M. Chapman, Treasurer.

A committee was chosen on Teachers and Course of Study, consisting of W. C. White, J. H. Waggoner, and Wm. Saunders.

A Finance Committee was also elected, whose duty it will be to procure furniture, select a suitable building at some eligible point in the State, and make arrangements to start the school as soon as possible.

The Conference Committee was invited by a unanimous vote to meet with the Board and co-operate with it for the advancement of the school.

All ministers in the Conference were authorized and requested to act as special agents to procure scholars, and work up the general interests of the school.

Board adjourned to meet at call of the Chair.

W. C. WHITE, Pres.

WM. SAUNDERS, Sec'y.

T. AND. M. SOCIETY—TREASURER'S REPORT.

In the report of the annual session of the Cal. T. and M. Society last week, the report of labor for the quarter ending Oct. 1, was inserted in place of the treasurer's yearly report, which is as follows:—

Cash on Hand, Sep. 23, 1881,	\$607.40
Received on Account,	4417.09
“ “ Tent Fund,	172.60
“ “ Reserve, “	2398.00
“ “ Signs to England,	133.75
“ “ Gen. T. and M. S.	195.00
“ “ Spanish Mission.	111.00—\$8,034.84.
Paid Signs Office,	\$3020.47
“ <i>Review and Herald</i> ,	880.24
“ Incidentals,	66.90
“ Seaman's Mission,	1105.50
“ Tent Fund,	184.60
“ Gen. T. and M. S.	195.00
Cash on Hand and on Deposit,	2582.13—\$8,034.84.
	B. C. STICKNEY.

CHRISTIAN “GIVING UP.”

It is a pitiful thing to see a young disciple going about and asking everybody how much he must “give up” in order to be a Christian. Unfortunately many of those who take it upon themselves to instruct him, give him the same impression of Christian discipleship, that it consists chiefly of giving up things that one likes and finds pleasure in. But a man in solitary confinement might as well talk about what he must “give up” if he is pardoned out of prison, or a patient in consumption about what he must “give up” in order to get well. The prisoner must give up his fetters, and the invalid his pains and his weakness—these are the main things to be sacrificed. It is true that the one has the privilege of living without work, and the other the privilege of lying a-bed all day; these are privileges that must be relinquished no doubt. And so there are certain sacrifices to be made by him who enters upon the Christian life, but they are “not worthy to be compared” with the liberty and dignity and joy into which the Christian life introduces us; and to put the emphasis on this negative side of the Christian experience, as so many are inclined to do, is a great mistake. —Sunday Afternoon.

THE CHEERFUL CHRISTIAN.—It is the duty of every person to be cheerful. A gloomy Christian is a dishonor to the religion he professes. We are none of us alone in the world as regards trouble or sorrow, but each must make the best of things and go forward. A young lawyer who used to be very sensitive, said to us once, “I have ceased to be thin-skinned. It doesn't produce happiness.” We say then to our readers: Court the sunshine. Make kinship with the flowers as they come. Don't be wondering what people say about you, but do your duty, and have a kindness in your heart that shows itself in your face.—Selected.

The Home Circle.

KNOWING AND TRUSTING.

I THINK if thou couldst know,
O soul that will complain,
What lies concealed below
Our burden and our pain,
How just our anguish brings
Nearer those longed-for things
We seek for now in vain—
I think thou wouldst rejoice, and not complain.

I think if thou couldst see,
With thy dim mortal sight,
How meanings, dark to thee,
Are shadows hiding light;
Truth's efforts crossed and vexed;
Life's purpose all perplexed—
If thou couldst see them right,
I think that they would seem all clear, and wise, and bright.

And yet thou canst not know,
And yet thou canst not see;
Wisdom and sight are slow
In poor humanity.
If thou couldst trust, poor soul!
In Him who rules the whole,
Thou wouldst find peace and rest.
Wisdom and sight are well, but trust is best.
—By A. A. Procter.

IF I WERE A BOY AGAIN.

LET me tell you my dear lads, some of the things I would do if I were a boy again—some of the too often neglected acts I would strive to accomplish if it were in my power to begin all over anew.

This paper was written expressly for you, young fellows, who are beginning to think for yourselves, and are not averse to hearing what an old boy who loves you, has to say to his younger fellow-students.

I think I would learn to use my *left* hand just as freely as my right one, so that if anything happened to lame either of them, the other would be already to write and "handle things," just as if nothing had occurred. There is no reason in the world why both hands should not be educated alike. A little practice would soon render one set of fingers just as expert as the other; and I have known people who never thought, when a thing was to be done, which particular hand ought to do it, but the hand nearest the object took hold of it and did the office desired.

I would accustom myself to go about in the dark, and not be obliged to have a lamp or candle on every occasion. Too many of us are slaves to the daylight, and decline to move forward an inch unless everything is visible. One of the most cheerful persons I ever knew was a blind old man, who had lost his sight by an accident at sea during early manhood. He went everywhere, and could find things more easily than I could. When his wife wanted a spool of cotton, or a pair of scissors from upstairs, the gallant old gentleman went without saying a word and brought it. He never asked any one to reach him this or that object, but seemed to have the instinct of knowing just where it was and how to get at it.

Surprised at his power of finding things, I asked him one day for an explanation; and he told me that when he was a boy on board a vessel, it occurred that he might some time or other be deprived of sight, and he resolved to begin early in life to rely more on a sense of feeling than he had ever done before. And so he used to wander, by way of practice, all over the ship in black midnight, going down below and climbing around anywhere and everywhere, that he might, in case of blindness, not become wholly helpless and of no account in the world. In this way he had educated himself to do without eyes when it became his lot to live a sightless man.

I would learn the art of using tools of various sorts. I think I would insist on learning some trade, even if I knew there would be no occasion to follow it when I grew up. What a pleasure it is in after-life, to be able to *make something*, as the saying is!—to construct a neat box to hold one's pen and paper; or a pretty cabinet for a sister's library, or to frame a favorite engraving for a Christmas present to a dear, kind mother. What a loss not to know how to mend a chair that refuses to stand up strong only because it needs a few tacks and a bit of leather here and there! Some of us cannot even drive a nail straight; and should we attempt to saw off an obtrusive piece of wood, ten to one we would lose a finger in the operation.

It is a pleasant relaxation from books and study to work an hour every day in a tool-shop; and

my friend, the learned and lovable Prof. Oliver Wendell Holmes, finds such a comfort in "mending things," when his active brain needs repose, that he sometimes breaks a piece of furniture on purpose, that he may have the relief of putting it together again much better than it was before. He is as good a mechanic as he is a poet; but there is nothing *mechanical* about his poetry, as you all know who have read his delightful pieces. An English author of great repute said to me not long ago, "Professor Holmes is writing the best English of our time." And I could not help adding, "Yes, and inventing the best stereoscopes, too!"

I think I would ask permission, if I happened to be born in a city, to have the opportunity of passing all my vacations in the country that I might learn the names of trees and flowers and birds. We are, as a people, sadly ignorant of all accurate rural knowledge. We guess at many country things, but we are certain of very few.

It is inexcusable in a person like my amiable neighbor Simpkins, who lives from May to November on a farm of sixty acres in a beautiful wooded country, not to know a maple from a beach, or a bobolink from a catbird. He once handed me a bunch of pansies and called them violets, and on another occasion he mistook sweet-peas for geraniums.

What right has a human being, while the air is full of bird-music, to be wholly ignorant of the performer's name? A boy ought also to be at home in a barn, and learn how to harness a horse, tinker up a wagon, feed the animals, and do a hundred useful things the experience of which may be of special service in after-life, as an explorer or traveler, when unlooked-for emergencies befall him. I have seen an ex-President of the United States, when an old man, descend from his carriage, and re-arrange buckles and straps about his horses when an accident occurred, while the clumsy coachman stood by in a kind of hopeless inactivity, not knowing the best thing to be done. The ex-President told me he had learned about such matters on a farm in his boyhood, and he was never at a loss for remedies on the road when his carriage broke down. If I were a boy again, I would learn how to row a boat and handle a sail and above all, how to become proof against sea-sickness. Of course, every young person now-a-days, male or female, learns to swim, so no advice on that score need be proffered; but if I were a boy again I would learn to float half a day, if necessary, in as rough a bit of water as I could find on our beautiful coast. A boy of fifteen who cannot keep his head and legs all right in a stiff sea ought to—try until he can. No lad in these days ought to drown—if he can help it.

I would keep "better hours," if I were a boy again; that is, I would go to bed earlier than most boys do. Nothing gives more mental and bodily vigor than sound rest when properly applied. Sleep is our great replenisher, and if we neglect to take it naturally in childhood, all the worse for us when we grow up. If we go to bed early, we ripen; if we sit up late, we decay; and sooner or later we contract a disease called *insomnia*, allowing it to be permanently fixed upon us, and then we decay even in youth. Late hours are shadows from the grave.

If I were a boy again, I would have a blank book, in which I could record, before going to bed, every day's events just as they happened to me personally. If I began by writing only two lines a day in my diary, I would start my little book, and faithfully put down what happened to interest me.

On its pages I would note down the habits of birds and animals as I saw them, and if the horse fell ill, down should go his malady in my book, and what cured him should go there too. If the cat or the dog showed any peculiar traits, they should all be chronicled in my diary, and nothing worth recording should escape me.

There are hundreds of things I would correct in my life if I were a boy again, and among them is this especial one; I would be more careful of my teeth. Seeing, since I have grown up how much suffering is induced by the bad habit of constantly eating candies and other sweet nuisances, I would shut my mouth to all allurements of that sort. Very hot and very cold substances I would studiously avoid. Toothache in our country is one of the national crimes.

I would have no dealings with tobacco, in any form, if I were a boy again. My friend Pipes tells me he is such a martyr to cigar-boxes that his life is a burden. The habit of smoking has become

such a tyrant over him that he carries a tobacco bowsprit at his damp, discolored lips every hour of the day, and he begs me to warn all the boys of my acquaintance, and say to them emphatically, "Don't learn to smoke!" He tells me, sadly, that his head is sometimes in such a dizzy whirl, and his brain so foul, from long habits of smoking he cannot break off, that he is compelled to forego much that is pleasant in existence, and live a tobacco-tortured life from year to year. Poor Pipes! He is a sad warning to young fellows who are just learning to use the dirty, unmannerly weed.—James T. Fields.

A PLEA FOR YOUNG WIVES.

WE have just passed through a trying time to all business men. Many have been the honorable, unavoidable failures, and we all know many have been the dishonorable failures, also; advantage being unhesitatingly taken of customs, laws, and licenses to secure freedom from financial embarrassment by a sacrifice of moral principle.

Proudly happy be that man to-day, who, after an honorable course of strict economy in each minutest detail of his public and private life, now breathes easily; relieved of the burden of terrible anxiety, in many instances more on account of the loved ones of his home than of himself, and in too many instances borne alone. To repay him, he stands to-day with the world before him, honor upon his right hand, re-awakened ambition upon his left, and the broad pinions of hope overshadowing all. Scarcely a home in the length and breadth of our happy land that has not felt the effects of the late searching crisis. In speaking of this, said an old gentleman in my hearing the other evening, "The young women of our country have much to answer for in many, many cases of bad business failures. Yes, yes, they have had much to do with it." My whole being cried out against the injustice of the old banker's remark—although he intended none—and his opinion is that of a great many others. We felt that we could cry out with more truth, "They have not had enough to do with the great crisis!" We can all recall instances of young men, who seeing nothing but total financial ruin before them, involving everything but honor, and the knowledge that the loved ones at home must stand face to face with poverty, without a moment's hesitation have taken their own lives; and the terrible, life-long burden of sorrow was then laid on the fair young wife to whom the knowledge of the cause of her husband's suicide, when explained to her, was her first intimation of trouble in his hitherto prosperous business. Mistaken love, blind affection that shut her out of that business trouble!

At its first appearance a plain, sensible talk with the young wife who was only ignorantly spending too freely, not knowingly dragging her husband down, would have enabled them to join forces, and meet the approaching trial with a system of coöperative economy that would have gone far toward retrieving matters.

One of the saddest instances connected with the late crisis was of a young man in New York in 1876. With the mistaken kindness of which we have spoken, all knowledge of financial embarrassment was carefully kept from his young wife. She spent freely as ever, with no idea that the money to meet the bills did not come as easily as it appeared to do. Her knowledge came to her on the day that her husband's business trouble reached the crisis and left him a mental wreck. To-day she earns her scanty living in the shadow of the building known as an "insane asylum;" between whose walls lives—a life in-death—the man who promised to cherish, love, and honor her. Had he honored her with his confidence, loved her with far-seeing love, he might to-day cherish her. Had he told her, what every woman who is worthy to be the wife of a manly man and the mother of his children should know, the exact condition of her husband's finances, all might have been so different! Our great longing now is to reach some, if only one, that will read this and profit by it. Pay your wife the compliment of believing she has the sense to understand as much of your business as is necessary to place before her your actual resources. For her sake as well as yours do not let her compromise your honor as well as her own by allowing her to spend money that is not, strictly speaking, yours to give her. It is no kindness to place her in a false position before her friends. "Where ignorance is bliss, 'tis folly to be wise." But it does not follow that ignorance

always is bliss. Before it is too late, while we are once more in the broad and, thank God, gradually broadening era of prosperity, before we fast-living, slow-to-be-warned Americans bring upon ourselves another panic, once more we beg, let our young wives, more especially, know each minutest detail of that business whose fair honor and success shall be as dear to them as to you; and for more reasons than the fact that it gives them money to spend. We young wives (our secret is out) stand ready and willing to aid the husbands that we love and honor, ready and willing to do anything honorable to help them through hard places. All weak is a chance. Some of us have had it already, and we, one of the thankful ones, beg it for all. When the baby falls we tell our husband. If stocks fall let our husbands tell us. If the bread rises too much we do not hesitate to tell him; if there has been a corresponding "too much" rise in coal and sugar let the little wife know and have the satisfaction of saving a little. Begin right with little things. Train the young wives gradually into business-like ways of handling their household money; and then the great financial crises—of the far future, God willing—shall be met by husbands and wives hand in hand, heart joined to heart; and fewer shall be the recorded names of those who, rather than face poverty with those they love, prefer to face death alone.

Looking at it from all sides, are we not right? Have not the young wives had too little, instead of too much to do with the late panic?—*Christian Union*.

ITEMS OF NEWS.

—The Russian Government is trying to retain the Jewish emigrants.

—Small-pox has broken out among the students of Bellevue Hospital, N. Y.

—The Peoria (Ill.) Sugar Refinery was destroyed by fire, Oct. 27. Loss \$400,000.

—Walla Walla has had two inches of snow. Fruit was much injured in that section.

—There is a "whisper" in London that the Government intends to sell Gibraltar to Spain.

—Baron James Rothschild, one of the noted family of millionaires, died in Paris, October 25.

—Eleven lives were lost—seven men and four women—by the sinking of a steamer at Rock Island, Ill.

—Mayor Grace of New York, has given peremptory orders to the police to protect the Chinese in that city.

—Thomas L. James has been confirmed as Postmaster General, and Frank Hatton of Iowa as First Assistant.

—The total estimated yield of wheat in Michigan is 16,200,000 bushels, which is a little over half of what it was last year.

—Ex-Governor Morgan having declined the office of Secretary of the Treasury, Judge Folger of New York has received it.

—A Fresno, Cal., report says: The trial of the first of the 100 Sunday law cases resulted to-day in a disagreement of the jury.

—An explosion occurred a few days ago in the Baldwin Gas Works, San Francisco. Several persons were quite severely injured.

—It is reported that President Arthur has taken steps to procure impartial and complete information concerning polygamy in Utah.

—Parnell has been imprisoned, and the Land League is evidently weakening. The Land Act is growing into favor, and the Land Court is busy.

—The steamer *Calcutta*, bound from Melbourne to Sydney, Australia, foundered in a gale at sea, recently, and all on board, twenty-two persons, perished.

—Henry Ward Beecher has retired from the editorial management of the *Christian Union*. Mr. Abbott, who has been associate editor, now succeeds him.

—Menke, Grimm & Co.'s Planing Mill was destroyed by fire in Quincy, Ill., Oct. 30, together with a two-story brick block on the east of it. Loss \$20,000.

—The danger of fire from contact with uninsulated electric light wires, is beginning to excite fear on the part of the New York insurance companies and police.

—The ship *Maritime Union* of St. Johns, N. B., with a cargo of 2,270 tons of coal for a firm in San Francisco, was burned at sea on the 6th ult. The crew were all rescued.

—The eleventh annual session of the American Women's Suffrage Association, met recently in Louisville, Ky. Eleven States were represented by forty-four delegates.

—A boiler explosion in a hub and spoke factory at Dayton, Ohio, October 25, resulted in the death of three men. The dwellings for several blocks around were demolished.

—The greatest flood ever known at this season of the year now prevails in the Mississippi river. The levee at Hannibal, Mo., has given way, and the loss to farmers is very great.

—It is predicted that the Republic of Columbo will be united to the United States. Blaine's letter on the Isthmus Canal question, against foreign influence, is favorably received in Columbo.

—Dan Carey, postal clerk on the Union Pacific Road, has been arrested for stealing from the mail a registered package containing \$2,000, between Kearney and Sidney, Neb. He confessed his guilt and turned over \$1,600.

—A Chinese college is to be established in Shanghai. There will also be branch institutions or academies in the French concession, and in Hongkong. The college is to be under the control of the Southern Methodist Mission.

—Nine Governors were present at the opening of the Cotton Exhibition at Atlanta, Ga., Oct. 27. Two suits of clothes were made that day for Governors Colquitt and Bigelow, from seed cotton picked at 7 o'clock that morning.

—At Salt Lake a Gentile has been convicted of bigamy, because of his unorthodox condition. If he had been a Mormon and had sealed the second wife, he would have been all right. His plea was that he was drunk on the second marital occasion.

—James Hope, one of the most notorious bank robbers living, and who was engaged in the robbery of the Manhattan Bank, New York, in 1878, has just been sentenced to seven and one half years' imprisonment in the penitentiary, for an attempted bank robbery in San Francisco.

—Henry Villard is the "Railroad King" of the Northwest. He, or the Company for which he acts, is pushing the North Pacific, and other enterprises of interest to Oregon and Washington. Freight rates have been reduced, and wheat is now selling at Walla Walla at 65 cents, against 45 cents last year.

—The financial statement of the Spanish Minister of Finance in the Cortes completes a plan for the conversion of all Treasury and redeemable issues into £60,000,000 of 4 per cent. stock, redeemable in forty years. The equalization of the revenue and the expenditures is not expected until the year 1882-3.

—Rain has fallen in a large part of California during the past week. It is unusual to have as much so early in the season as has fallen this year. Some damage has been done, but wheat and grass have commenced growing, the farmers are plowing, and all seem content. The frost of Oct. 14, injured grapes in some places.

—A frightful catastrophe took place last month at a dance held at a small hotel in the neighborhood of Meiningen, Germany. A petroleum lamp fell from the ceiling and set fire to the room and several of the dancers' dresses. During the rush to escape, the staircase gave way, and about fifty persons were thrown into a deep cellar. Six girls and two boys were killed, and about thirty other persons more or less seriously injured.

—The Governor of California has pardoned George McClintock, aged 12 years, and sentenced from Placer county to 12 years in the State Prison for breaking into a car. The pardon was granted because of the extreme youth of the boy, and because James Routier, a reputable citizen, has been by Court appointed his guardian, and proposes to take him on his farm, and endeavor to bring him up to useful manhood. Several boy hoodlums are yet in the penitentiary, whom the Governor will pardon out if homes are found for them.

—The recent earthquake in the Abruzzi far exceeds in destructiveness anything that was indicated by the first news. The Archbishop of Chieti writes that more than one thousand houses are uninhabitable, and the remainder are badly damaged. The churches left standing are in a tottering condition, and religious services have to be celebrated in the open air. At another town, Orzogna, the ruin is still more complete. Of 1,340 houses, 618 were destroyed, and 79 others are tottering. Four-fifths of the population are without shelter, but fortunately the loss of life has been comparatively small. The army has forwarded a number of tents, and appeals for assistance are made with good success in Italy.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 3, 1881.

CALIFORNIA CONFERENCE.

ELDER HASKELL objected somewhat strenuously to being re-elected to the Presidency of the California Conference; not because of any lack of interest in the work in this important field, but because it will be impossible for him to spend as much time on this coast as he considers necessary to do justice to the position. All appreciate his feelings, and would be glad to have him spend much more time with us than he possibly can with so many other duties devolving upon him. But we urged, and we think with good reason, that, as he understands the work and its wants in all its branches in this Conference, and is well acquainted with the workers here, he can manage its affairs to much greater satisfaction than could one who might be here all the time, but who lacked experience and administrative ability. The condition of the cause here—the management of its finances during the past year—gives the utmost satisfaction to all friends of the cause. If we faithfully do our part as laborers and church members, we may safely count on a year of prosperity before us.

A VALUABLE PAMPHLET.

"BIBLE SANCTIFICATION: A Contrast of True and False Theories." This is the title of a pamphlet of 82 pages, written by Mrs. E. G. White, for sale at this office. Price 10 cents.

No recommendation of this work is necessary to those who are acquainted with Mrs. White's writings. It ought to have a much wider circulation than it has yet had; no book is more needed in this age of deceptions and false theories. Our tract societies could not do the cause of truth greater service than to circulate it extensively.

CAN'T UNDERSTAND IT.

In an article on the Sabbath, we find the following:—"We never could see any reason in a requirement that is physically impossible. If God required the same time to be kept as the day of worship and rest, then we should have great, central astronomical observatories, where calculations could be made, and telegraphic communication maintained with all the world. As you go east, west, north or south the days vary, until one would be utterly lost if he had to obey a rigid law of the Sabbath."

It makes a wonderful difference how one looks at anything. We never could see how there could be any physical impossibility in any of God's requirements. The fact that God has given such a commandment, is sufficient warrant for the possibility of its performance. Let our friend read Exodus 16, and Numbers 15. If such rigid observance of a definite Sabbath were possible for forty years, why not always?

ECCLIASTICAL ABUSES.

THE Episcopal church, or "Church of England," professes to be the only Christian church, all others claiming the title being nothing but religious associations, or mere clubs. If this is true the world is to be pitied; nay, Christianity is to be pitied. The following statement of abuses presents nothing new to the minds of those acquainted with the working of the system of "sales of livings," and of "preferments" for any reason but that of fitness for the Christian ministry. The great shame to the church is that the evil has not been corrected a generation ago. The following, from the N. Y. Independent, is an "inside view" of the matter, by which the very name of Christianity is shamed:—

"The bishop of Bangor, in the course of his triennial charge, recently delivered at Bangor, said he could not disguise his feelings of shame and indignation at the manner in which lay ecclesiastical patronage was exercised. Most unfit and incompetent men were preferred for livings, owing to political sympathy or family ties, and when inducted they alienated churchmen by indifference and negligence. He hoped the time would come when the parishioners would, at least, have a negative voice in the selection of the man to whom their spiritual welfare was intrusted. The advertisements of sales of livings in ecclesiastical journals were scandalous."

SUPERFICIAL EDUCATION.

It is the boast and glory of our common school system that it brings an education within the reach of all the youth of the land; but it has to be confessed

that there is a tendency to that hurry and "cram," which is not at all conducive to thoroughness. In a late number of the *Army and Navy Journal*, is found a report by the Board of Visitors to West Point Military Academy, in which are the following suggestive remarks:—

"The examination of new cadets resulted in rejecting 49 out of a total of 118 who reported for examination. The examinations were conducted with the usual great fairness and impartiality, and each candidate was asked if he desired to have more time than the usual allowance. The result does not give a high character for the progress of education in the schools of our country, when nearly one-half of the young men, all over 17 years of age, selected from all parts of the country, are not proficient in the mere elements of learning required for admission to the Academy. The rejected applicants are not confined to any part of the country, and many of them come from the older States, whose citizens are proud in the belief that all their youth acquire a good knowledge of the elements of education."

PENALTY OF THE GOSPEL.

BY ELD. R. F. COTTRELL.

IN an article written by Eld. Chadwick, of the Christian denomination, is an able defense of the doctrine of the destruction of the wicked; yet he conveys the idea that the second death is the penalty of the gospel. Although he understood the claims of the holy, just, and good law of God so far as to be a Sabbath-keeper, yet he seems to have been befogged with the idea that the law was superseded by the gospel, and consequently that the penalty is the penalty, not of the law, but of the gospel.

If gospel means good news, then the penalty of the gospel is the penalty of good news. Sin, then (if there is such a thing during the gospel day, as it is called), must be the transgression of the gospel.

To illustrate this, let us suppose a case. A number of the citizens in a certain kingdom rebel against the king, and openly transgress his laws, the penalty of which is death. But the king, instead of giving orders for their immediate arrest and execution, issues a proclamation to the rebels, kindly offering pardon to all who come and confess their guilt, and take a solemn oath of future allegiance to their king. A portion of them comply with these conditions, and are restored to their citizenship. But the rest, neglecting to fulfill the conditions of pardon, are arrested, tried, and the penalty of death is executed upon them.

Now who would think of saying that death was the penalty of the king's proclamation? It only offered life to those that were deserving of death for the violation of the king's laws. They were judged by the laws they had violated; and if the king's proclamation was brought into court at all, it was only to show that they were undeserving of mercy, because they had already rejected it, on the most reasonable terms.

Again, who would presume that the proclamation of pardon abolished the laws of the kingdom? Those who obeyed the proclamation obtained pardon. They were no longer under the condemning power of the law, but under favor. Says Paul, "Shall we sin, because we are not under the law, but under grace? God forbid!"

Sin is still the transgression of the law; and the wages of sin is death. Those who suffer the second death will suffer the penalty of the law, not of the gospel.

Appointments.

IF nothing in the providence of God prevents, I will meet with the friends of the cause in Santa Rosa, Sabbath Nov. 5. Hope to see the friends from Petaluma and surrounding country present.

S. N. HASKELL.

SPECIAL NOTICE.

THE next annual meeting of the New England Tract and Missionary Society will be held at South Lancaster Mass., beginning Friday, Nov. 11, at 7 P. M. and continuing through the 12th and 13th; any readers of the SIGNS desiring to attend the above meeting will and a welcome among the friends of the cause in Lancaster. By inquiring for Elders S. N. Haskell or D. A. Robinson such will find entertainment during the meeting.

D. A. ROBINSON,
Vice-Pres. N. E. T. and M. Society.

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