

The Signs of the Times.

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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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YOUR WORK.

THE low-turf grass is not a stately tree,
Nor yet a lovely and all-fragrant rose;
It yields no nectar to the grateful bee,
Nor fashions for their transit o'er the sea
The hearts of oak revered by friends and foes.

But think of it as lightly as you will,
Passing it over in your careless tread,
It has its own peculiar place to fill;
And humble as its work appeareth, still
Nor oak, nor rose, could do that work instead.

So, fellow-Christian, through life's transient day,
There is a special work marked out for you;
It may be of the lowliest kind, it may
Be such as shall the loftiest powers display;
But none beside yourself your work can do.

Then bend in meekness at your Saviour's throne,
And seek to learn the purpose of his grace;
Ask Him who has so oft your duty shown,
To point you out the work that is your own,
And tell you where to find your proper place.

"What wilt thou have me do?" With single eye
To your Redeemer's glory, work for him;
Illumined every moment from on high,
Strive in each action God to glorify,
Nor let one thought of self life's radiance dim.

Work, work, nor covet an ignoble rest;
Allow no sloth thy spirit to beguile.
Those love the Saviour most who serve him best;
And he who blesses others, shall be blessed
With the full sunshine of his Saviour's smile.

General Articles.

Labor as a Blessing.

BY MRS. E. G. WHITE.

MANY look upon work as a curse, originating with the enemy of souls. This is a mistaken idea. God gave labor to man as a blessing, to occupy his mind, to strengthen his body, and to develop his faculties. Adam labored in the garden of Eden, and he found in mental and physical activity the highest pleasures of his holy existence. When he was driven from that beautiful home as the result of his disobedience, and was forced to struggle with a stubborn soil to gain his daily bread, that very labor was a relief to his sorrowing soul, a safeguard against temptation.

Judicious labor is indispensable both to the happiness and the prosperity of our race. It makes the feeble strong, the timid brave, the poor rich, and the wretched happy. Our varied trusts are proportioned to our various abilities, and God expects corresponding returns for the talents he has given to his servants. It is not the greatness of the talents possessed that determines the reward, but the manner in which they are used, —the degree of faithfulness with which the duties of life are performed, be they great or small.

Idleness is one of the greatest curses that can fall upon man; for vice and crime follow in its train. Satan lies in ambush, ready to surprise and destroy those who are unguarded, whose leisure gives him opportunity to insinuate himself into their favor, under some attractive disguise. He is never more successful than when he comes to men in their idle hours.

The greatest curse following in the train of wealth is the fashionable idea that work is degrading. "Behold, this was the iniquity of thy sister Sodom; pride, fullness of bread, and abundance of idleness was in her, and in her daughters; neither did she strengthen the hand of the poor and needy." Here are presented before us,

in the words of Holy Writ, the terrible results of idleness. It was this that caused the ruin of the cities of the plain. Idleness enfeebles the mind, debases the soul, and perverts the understanding, turning into a curse that which was given as a blessing.

The rich often consider themselves entitled to the pre-eminence among their fellow-men and in the favor of God. Many feel above honest labor, and look down with contempt upon their poorer neighbors. The children of the wealthy are taught that to be gentlemen and ladies they must dress fashionably, avoid all useful labor, and shun the society of the working classes. They dare not shock their fashionable associates by putting the gifts of God to a practical use.

Such ideas are wholly at variance with the divine purpose in the creation of man. What are the possessions of even the most wealthy, in comparison with the heritage given to the lordly Adam? Yet Adam was not to be idle. An all-wise Creator understands what is for man's happiness; and this is why he gave to Adam his appointed work.

The Son of God honored labor. Though he was the Majesty of Heaven, he chose his earthly home among the poor and lowly, and worked for his daily bread in the humble carpenter shop of Joseph. Christ is our example. He came to earth to teach us how to live. Does it require too great humiliation for us to follow where the King of glory has led the way?

Misguided parents are trying to improve upon God's plan. Many send their children away from home influences and home duties, to some boarding-school or college, to obtain an education. There, deprived of parental care, the youth squander precious hours in novel reading, in frivolous amusements, or in studying the adornment of the person, that they may outrival their companions. For such pursuits, their duties to their fellow-beings and to God are neglected.

This false education leads young ladies to regard uselessness, frivolity, and helplessness as proofs of gentility. Fashionable butterflies, they have nothing to do for the good of others, at home or abroad. Here may be found the secret of many of the unhappy marriages and flirtations ending in shame, that curse our world to-day.

Those who are in the possession of wealth and leisure, and yet have no purpose in life, have nothing to arouse them to either mental or physical activity. Thus many a woman loses her health, and is sent to some medical institution for treatment. Here attendants are hired, at great expense, to rub, stretch, and exercise the muscles, which have become powerless by inaction. She hires servants, that she may live a life of idleness, and then hires other servants to exercise the muscles enfeebled by disuse. What consummate folly! How much wiser and better for women, young or old, to brave the sneers of fashion's votaries, and obey the dictates of common sense and the laws of life. By the cheerful performance of domestic duties, they might become useful and happy members of society. Such labor affords a more efficient and profitable "movement cure" than the best inventions of the physicians.

Young men, as well as young women, manifest a sad lack of earnest purpose and moral independence. To dress, to smoke, to talk nonsense, and to indulge their passion for amusement, is the ideal of happiness, even with many who profess to be Christians. It is painful to think of the time which is thus misspent. Hours that should be given to the study of the Scriptures or to active labor for Christ are worse than wasted.

Life was given for a true and holy purpose. It is too precious to be thus squandered. I entreat those who have taken the name of Christ to examine their own hearts, and pass sentence upon themselves. Do you not love

pleasure more than you love God or your fellow-men?

There is work to be done. There is the mind, with all its capabilities, to strengthen and store with the treasures of divine wisdom. There are souls to save. There is a Heaven to win. There are battles to fight. You may come to the front and join in the warfare against the hosts of evil. In the strength of God you may do a good and noble work for the Master.

God designed that all should be workers, and upon those whose opportunities and abilities are greatest, rest the heaviest responsibilities. Upon them, also, will fall the heaviest condemnation if they are unfaithful to their trust. The patient beasts of burden put to shame that indolent do-nothing, who, endowed with reasoning powers and a knowledge of the divine will, refuses to perform his allotted part in God's great plan.

The indolence of the many, occasions the over-work of the few. A large class refuse to think or act for themselves. They have no disposition to step out of the old ruts of prejudice and error; by their perversity they block up the way of advancement, and force the standard-bearers of the right to more heroic efforts in their march forward. Earnest and devoted laborers are failing for the want of a helping hand, and are sinking beneath their double burdens. Their graves are waymarks along the upward paths of reform.

The true glory and joy of life are found only by the working man and woman. Labor brings its own reward, and the rest is sweet that is purchased by the fatigue of a well-spent day. But there is a self-imposed toil which is utterly unsatisfying and injurious. It is that which gratifies unsanctified ambition, that which seeks display or notoriety. The love of appearance or possession leads thousands to carry to excess what is lawful, to devote all the strength of mind and body to that which should occupy but a small portion of their time. They bend every energy to the acquisition of wealth or honor; they make all other objects secondary to this; they toil unflinchingly for years to accomplish their purpose; yet when the goal is reached, and the coveted reward secured, it turns to ashes in their grasp; it is a shadow, a delusion. They have given their life for that which profiteth not.

Yet all the lawful pursuits of life may be safely followed, if the spirit is kept free from selfish hopes and the contamination of deceit and envy. The business life of the Christian should be marked with the same purity that held sway in the work shop of the holy Nazarene. It is the working men and women—those who are willing to bear its responsibilities with faith and hope—who see something great and good in life.

Patient laborers, remember that they were sturdy working men whom Christ chose from among the fishermen of Galilee and the tent-makers of Corinth, to labor with him in the work of salvation. From these humble men went forth a power that will be felt through all eternity.

The angels are workers; they are ministers of God to the children of men. Those slothful spirits who look forward to a Heaven of inaction will be disappointed; for the Creator has prepared no such place for the gratification of sinful indolence. But to the weary and heavy-laden, rest is promised. It is the faithful servants who are welcomed from their labors unto the joy of their Lord. Gladly will they lay off their armor, and forget the noise of battle in the peace that shall be the inheritance of the saints.

The path of the Christian laborer may be hard and narrow, but it is honored by the foot-prints of the Redeemer, and he is safe who follows in that sacred way.

"WEALTH gotten by vanity shall be diminished; but he that gathereth by labor shall increase."

The Law of God.

LAST week we referred to principles as applied to man in the earliest ages, concerning his amenability to law. We now refer to some facts proving that from the beginning man had a knowledge of the law of God. We shall find that the evidence corresponds to the reasoning of Paul in his letter to the Romans, and vindicates the judgments of God on the evil-doers of the first generations.

1. When God spake from Sinai, he first commanded, "*Thou shalt have no other gods before me.*" This commandment not only forbids the holding of gods in preference to him, but also having them before him or in his presence: this would exclude the worship of false gods from all parts of the universe, all parts being present, or "naked and opened unto the eyes of him with whom we have to do." In considering this commandment, we can appreciate the remark of the psalmist, "Thy commandment is exceeding broad." Ps. 119:96. As every individual is continually a transgressor who does not love God with all his heart, and has not chosen him as his chief good, every object of his pursuit is an idol preferred to God, whom he has rejected.

When Abraham's servant came to the house of Laban, he said, Come in, thou blessed of the Lord. Gen. 24:31. Afterward, when Jacob had served his appointed time for his wives, and desired to return to his own country, Laban requested him to remain because he had learned by experience that the Lord had blessed him for Jacob's sake. Chap. 30:27. Notwithstanding this acknowledgement of the true God, and that blessings proceeded from him, we find that he transgressed the first of God's commandments, and had other gods. When Jacob fled from Laban, he pursued him, but God appeared to Laban, and warned him not to touch Jacob; yet immediately after God had thus manifested himself to him, he accused Jacob of having stolen his gods. Jacob denied the charge, and said, with whomsoever thou findest thy gods let him not live. Chap. 31:24, 29, 30, 32. When the two sons of Jacob had slain the Shechemites, Jacob was told to go to Bethel and build an altar unto God, who appeared unto him. And Jacob said to his household, and to all that were with him, "Put away the strange gods that are among you and be clean. . . and I will make an altar unto God who answered me in the day of my distress." Chap. 35:1-4. Here it is not only evident that the first commandment was broken, but they understood that they were unclean in the sight of God, and not fit to approach the altar of God, while the strange gods were among them.

2. Idolatry is manifested in various ways, and the gods anciently worshiped were of various kinds; while some worshiped the sun and the host of heaven (Deut. 4:19; 17:3), others made to themselves images "fashioned with a graving tool." Ex. 32:4; Isa. 40:19, 20. Against this latter practice the second commandment was given: "*Thou shalt not make unto thee any graven image. . . thou shalt not bow down thyself to them nor serve them.*" The gods that Laban had were of this kind: "And Laban went to shear his sheep, and Rachel had stolen the images that were her father's." Gen. 31:19, 34, 35. The gods also that Jacob required his household to put away, were "among them, and in their hands." Chap. 35:1-5.

3. *Thou shalt not take the name of the Lord thy God in vain.* No mention is made of this commandment or its transgression in the book of Genesis.

We will further notice this in connection with the fourth commandment, which we pass for the present.

5. *Honor thy father and thy mother.* There is no express mention of this precept in the book of Genesis. Ham was cursed for dishonoring his father. Gen. 9:21-25. Here we may properly apply the rule quoted from Paul, found in Rom. 5:13.

6. *Thou shalt not kill.* Whatever excuses may have been framed for others on the ground of ignorance, Cain has been universally considered a murderer. God dealt with him as a transgressor of a known law; and an inspired writer has declared that he was "of the wicked one, and his works were evil." 1 John 3:12. Lamech transgressed the same commandment, and judged himself more guilty than Cain. Gen. 4:8-11, 23, 24. God made known to Noah his disapprobation of

this sin. Chap. 9:5, 6. Beyond this it might be urged that the principle of self-preservation would lead to human enactments, as safeguards for human life, and that mere regard for such laws deterred from the commission of this crime; but this reasoning will not hold good in the case of the Hebrew midwives, recorded in Ex. 1:16, 17. Here the command was to kill all the male children; but the midwives would not obey this human law, for "they feared God, and did not as the king of Egypt commanded them." Then they must have known that the law of man was contrary to the law of God. Though we have no formal giving of the law recorded in the history of Genesis, we have, as above, the most positive evidence that it was given and well known before it was spoken on Sinai.

7. *Thou shalt not commit adultery.* Numerous passages in the book of Genesis show that this was known to be sinful by mankind in general. When Abraham denied his wife, and she was taken by the king of Gerar, the Lord suffered him not to touch her, and Abimelech said he had taken her in the integrity of his heart and innocence of his hands; and plead that Abraham had told him she was his sister; showing that he knew before that it would have been sinful to take another man's wife; and he said to Abraham, "thou hast brought on me and on my kingdom a great sin." Gen. 20:5-9; 12:12, 13, 18, 19; 26:6-10. When Judah was made acquainted with the trespass of Tamar in this respect, he said, "Bring her forth and let her be burnt." Chap. 38:24. In the absence of any revelation on this subject, it truly might be regarded as a singular fact that Judah had the same idea of the desert of this crime that the Lord revealed to Moses more than two centuries afterwards. See Lev. 21:9. Abimelech, king of Gerar, also took the wife of Isaac, supposing her to be his sister, and afterward said to Isaac, "One of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us." Chap. 26:9, 10. Positive testimony is afforded on this point by the case of Joseph. Refusing to comply with the immodest request of his mistress, he said, "How then can I do this great wickedness, and sin against God?" Chap. 39:7-9.

8. *Thou shalt not steal.* By reference to Gen. 30:33, it will be seen that Jacob and Laban understood the matter of this commandment. Laban reproved Jacob for stealing his gods. Chap. 31:19, 30.

Now Jacob knew not that Rachel had stolen them, and gave sentence that whosoever the gods were found with should not live. Verse 32; see also verse 39. When Joseph's messenger accused his brethren of having stolen his silver cup, they declared their honesty in that they had brought again the money which they had found in their sacks' mouths, and said, "How then should we steal out of our lord's house silver or gold?" They made the same decision in this case that their father had made before them, namely: "With whomsoever of thy servants it be found, both let him die and we also will be my lord's bondsmen." Chap. 44:4-9.

9. *Thou shalt not bear false witness against thy neighbor.* Nothing positive can be found in the book of Genesis relative to this particular commandment, but Joseph was wickedly imprisoned because his mistress bore false witness against him. Gen. 39:7-20.

10. *Thou shalt not covet.* The transgression of this commandment is also rather implied than plainly brought to view; but the fact that the transgression of the tenth must precede the violation of the eighth, and that the eighth was known and its violation considered worthy of death, is sufficient evidence on this point for the present, as we intend to offer proof that the whole ten were known and observed before the days of Moses.

EDITOR.

OFTTIMES the first intimation that a person has of his decline from piety and virtue, is the sudden realization that he is slipping into the practice of little deceptions and petty hypocrisies. He has lost something of his former candor and truthfulness; he is no longer promptly loyal to his conscience, but engages frequently in argument with his own heart, striving to make to himself the worse appear the better reason. He is in peril, and has need to be greatly alarmed. "Set a double guard on that point, to-night!" cried an officer, when an attack was anticipated.—*Sel.*

Some Things Not to Be Done.

Don't make long prayers! Why? 1. Because "God is in Heaven, and thou upon earth; therefore let thy words be few." 2. Because "your Father knoweth what things ye have need of, before ye ask him." 3. Because short ones are better adapted to your wants; such as, "God be merciful to me a sinner;" "Save, Lord, or I perish;" "Take not thy Holy Spirit from me;" "Restore unto me the joys of thy salvation;" "Create in me a clean heart," etc. When these, with many others equally brief, come welling up from the heart as you go about your daily avocations, you will have learned the import of the admonition, "Pray without ceasing, and in everything give thanks."

Don't use big words. Doubtless "our Father" is omniscient, omnipresent, and almighty, but it is not necessary that you should remind him of it every time you pray. Time is short, your wants pressing; and, besides, to say from a full heart, as Jesus did, "Our Father," will bring you nearer his great heart than all the grandiloquent phrases ever invented.

Don't pray in public merely because it is popular to do so. If you don't want anything for yourself, or anybody else, keep still, and commune with your own heart. It may be that while you muse the fire will burn, and you will think of a few things that are really wanted. Should this be the case, ask for them in the plainest, simplest language you can command, and believe that ye receive them.

Don't undertake to pray with the widow and fatherless, when they are cold and hungry, and you have the ability to supply their need. That would be labor lost. Take a load of wood and a big basket of good food with you, and when the room is well warmed and the hungry ones fed, it will be just in place to return thanks to Him who cares for the destitute and afflicted, and sends his angels to their relief. If the poor one who said, "I would be an angel," had been content to do without wings, and run on errands for the Lord, the wish could have been realized.

Don't offer any lackadaisical prayers for the afflicted, and expect the angel Gabriel to be sent from Heaven with a lot of second-hand clothing to answer them, or that he will slyly roll a barrel of flour into the houses of the poor. That isn't the way such things are managed. If you really pray for that poor, rheumatic, old saint, that stays in the cold, damp hut yonder, you would better have a good warm blanket or two rolled up all ready, for the good Father may want to answer your prayer immediately, and perhaps send just such an angel as you are with the answer. If you pray for that poor old man that stands shivering at the side of his little peanut stand, you had better have that old coat that hangs in the clothes press brought down, and if it is not already "moth-eaten," put in order for immediate use; it may be that the good Father will want to answer your prayer on the instant, and if he does, don't refuse to be an angel when you have so good a chance. Just say to the old man, "The Lord sent it to you, because he careth for you."

If you pray that the Lord will send out his light and truth, you better have your affairs so arranged that you can leave at short notice. The King's business may require haste. If you are not called to go, have a good, round subscription ready for somebody that is. The good Father may want to send out his truth immediately.

If you pray for the prosperity of the church in your place, and that "the Word" may have free course, don't pray so long that you can't get to meeting in good season, but hasten to answer your own prayer, in part, by being promptly at your post, to stay up the hands of the preacher and comfort the brethren by your presence, your words, and your acts. It may cost you something to pray in this manner, it generally does to get telegrams to and from far-off stations. Nevertheless, you will be getting richer all the time.

If you pray for the prosperity of the papers that publish the glad tidings, it will be well to see that your subscription is fully paid up, and in addition, have a "money order" ready to send. Our Father sometimes works by means, and it may be that he will want you to assist in this matter.

If, in seeming sympathy with our Lord, you pray that his people may be one, don't go imme-

diately out and give the cold shoulder to some dear brother or sister because they don't happen to see things just as you do; it will look as though you didn't mean it when you prayed. It may be that they have not had time and opportunity to get as much light as you have. Be patient, the world was not made in a day. You may both get into the true light together sometime. Your *differences of opinion* don't give to the world any positive evidence of your discipleship in Christ, but your *love* for each other does. Let us, then, dear brethren and sisters, live and act in accord with the prayers we offer, so will the blessing of the good Lord rest upon us, and we shall be his children in deed and in truth.—*J. L., in Bible Banner.*

How to Preach.

MAKE no apologies. If you have the Lord's message, deliver it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit and take Jesus in. Defend the gospel, and let the Lord defend you and your character.

Do not scold the people. Do not abuse the faithful souls who come to meeting rainy days, because of the others who do not come. Preach the best to smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him next time. Ventilate your meeting-room. Sleeping in church is due to bad air oftener than to bad manners. Do not repeat, saying, "as I said before." If you said it before, say something else after. Leave out words you cannot define. Stop your declamation, and talk to folks. Come down from stilted and sacred tones and become a little child. Change the subject if it goes hard. Do not tire yourself and every one else out. Do not preach till the middle of your sermon buries the beginning and is buried by the end. Look people in the face, and live so that you are not afraid of them. Aim at the mark. Hit it. Stop and see where the shot struck, and then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man worse if it strikes him edgewise.—*Selected.*

"Never Forsaken."

HAVE you ever noticed that in Hebrews 13:5, there are five negatives piled one right on top of another, to confirm the immutable declaration of God to his children—I will never, no never leave, nor ever forsake, thee? That he will never fail us in the performance of whatever he has promised us? "The Lord is not slack," says St. Peter, "concerning his promises." What a storehouse this is from which we can draw the most abundant provision to satisfy our spiritual cravings! How the star-like promise gleams brighter amid all the galaxy of promises in the immeasurable truths of God's eternal words, to those in the vale of sorrow! How priceless! How comprehensive! What an assurance of help when help may be needed! He is always with us. Be the sky ever so black, or be the sky ever so sunshiny, he is beside us just the same. When the troubles and annoyances of life come, he is with us. When physical courage seems about to fail, we hear him say, "I will not forsake thee. Let not your heart be troubled." When the cup of sorrow is brimful, and all earthly helps appear as weak as nothing, hear him, "I will not forsake thee." When the friendships of this world fly away from us as thistle-down when struck with a rod, "I am a friend that sticketh closer than a brother. I will never leave thee." When the death-shadow creeps over the face of our beloved, this is what will sustain us, "I am with thee. Lean you upon me." When the devil, through dark, hidden temptation, would make shipwrecks of our immortal souls, "I have prayed for thee. I will never, no never forget thee." When, like Hopeful, in Bunyan's allegory, we wander into By-Path Meadow, and grim, old surly-voiced Giant Despair throws us into Doubting Castle, He gives us this key that will unlock every dungeon door, "Lo! I am with you always."

Oh! then, in every adversity, in every little grief, in every stinging temptation with the great adversary of souls, hear ye the clarion tones of the Master, ringing out high and beyond all this confusion in spiritual life, "When thou passest

through the waters, I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." "Be of good courage." "I will never leave thee, nor forsake thee." How the foamy crests of these huge waves of fear and trouble that were about to overwhelm us, as we supposed, will then calm down and seem but like the faintest rippling of celestial melody. "I, even I, 'have loved thee with an everlasting love.'" In life, at death, and forever God is with us. Let us, then, be faithful, earnest, prayerful, truthful, upon our part. "For if God is for us, who can be against us?" Let us learn eagerly every lesson in this school of probation. The time is short at the longest. As Rutherford saith, "Faint not, for the miles to Heaven are few and short." Rejoice and be glad. God knows what is best. We will understand it all when we get home.

* * * Then be content, poor heart!
God's plans, like lilies pure and white, unfold;
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold;
And if through patient toil, we reach the land
Where tired feet with sandals loosed may rest,
Where we shall clearly know and understand,
I think that we will say, "God knew the best."
—*J. A. Merrill, in Christian at Work.*

Bashfulness or Conceit.

A PHYSICIAN claims that in a preparation of cocoa he has discovered a cure for bashfulness. It appears to us that the doctor has been wrongly directing his energies. What he should find out is a remedy for self-conceit. Bashfulness is an affliction that troubles no one but the individual who suffers from it—an inordinate self-conceit troubles every one but the individual who is made happy by it. Bashful men never ask for the privilege of addressing the Sunday-school—it is your self-approving men that insist on speaking "a few words" to the children, no matter how important the request may be. Diffident people never bore anybody with long talks about themselves—self-opinionated persons never talk about anything else. Any one would rather have the task of calling out the thoughts of a retiring sort of man, than be bored out by self-praise of a forward fellow. It would be one of the greatest calamities that yet has happened to the world to have a sure cure for bashfulness, and, so, have none but the bumptious sort. If the remedy has been found, we trust that the secret will perish. We would rather bear with our own diffidence a while longer than to have the number of bores increased. We do not like the prayer of the old Scotchman who always asked the Lord to give him "a good consate of himself."—*S. S. Teacher.*

Inconsistency of Fashionable Society.

THE San Francisco correspondent of the *Mendocino Beacon* occasionally gives that thing called "society" some hard but well-deserved hits. In a recent article he gives the following account of an outrage that is so common that it rarely excites comment:—

"At an evening party lately I was very much interested in watching a gentleman quite popular among the fashionable circles of this city. He occupies an important position—a foreigner by birth and education, and a gentleman not at all prepossessing in feature. Yet a nominal title and the possession of a fine income has given him a passport to our best circles. I heard of him at the Palace banquet given to Sargent; I have met him in parlor and hall. I know of his being a familiar friend at one of our most select schools. He is admired by young misses, to whom he is ever partial. And yet I know of this man, so courted and flattered, allowed the most familiar intimacy with young ladies, and introduced with great gusto here, there and everywhere—I know of his being at the Bella Union theater lately; this is one of our variety places of amusement, and frequented only by men. Yet this man was there in a box, attended by females, and visited by the ladies from the stage; champagne flowed freely, and laughter rolled out thick and fast from the half-drawn curtains. And as I watched this man, now surrounded by the purest of young misses, I could but wonder at society's strange reasoning. Here was a man, metaphorically speaking, hand in hand with two women—one good, beautiful, virtuous, the other abandoned to

sin. Both could hang upon his words; but an impenetrable gulf divided the two females. He could go with either, and the world took no note of it. From the stage box of a low, cheap theater, he could enter the parlors of our richest and best and mingled with our fairest daughters. Society gives him this right; but the other sex is not allowed such lee-way. Oh, no; a woman could not so conduct herself. The old story! But has society the right to be so partial, so invidious? Who gave it the right, and how will it be judged hereafter? I question this drawing two such distinctions. I cannot reconcile my ideas of right with San Francisco interpretation of the same virtue.

"A man may stoop to any crime, or sin, and his wife is powerless to resist. She must suffer, bear and forbear; but if she steps one side he, in his anger, kills her—he, the stronger; she, the weaker. In other places, they used to kill the third party, but not so here; the women alone have to suffer, while the men may clasp hands across the murdered body. Such crimes as this city has witnessed, and allowed to go unpunished, are enough to make her soil cursed, even to the burial of the dead."

Slang.

It is almost impossible to have a profitable and reasonable conversation where persons have become struck through with the dry rot of slang, although it is not a thing to fight which one should put on the whole armor. It is like musquitos on a summer night, that are not lion-like, but that are annoying. It is vexatious to all those who love purity and simplicity of language, and not language adulterated with poisons of base material. While I would not turn a person out of the church because he used slang, yet, as a householder, as an educator, as a pastor of young men and women, I would say that this is a habit very easy to acquire, very hard to cure, and very mischievous, disintegrating life, and disintegrating conversation which ought to be made musical as well as instructive. There is another style of idle words which is far more reprehensible than this. I mean vulgar and obscene speech. We must not suppose that this belongs to the sinks of vice, and to criminals. I have known persons corrupt in morals and manners whose conversation was very far from vulgar; and I have known persons of eminent moral worth whose conversation was seasoned with vulgarity—vulgar wit. It is unfortunate that there should be so much wit that is "broad," as it is called, which also is filthy, and that is fascinating to persons in whom the sense of wit is very acute and strong, flowing just under the surface of society among men. Certainly there is a play of wit that leaves the smutty touch of the devil's finger on the surface of the disposition and the heart. Coarse allusions, *double entendre*—I cannot describe it; but human life is full of filth, of vulgarity, and of obscenity. A man may fall into it unintentionally; a man may be thrown into company in which he does not wish to seem like a Puritan; a man may be ashamed to be supposed to be absolutely pure and unapproachable by vulgar ideas; a man may wish to hear, to learn, to carry and to repeat long lines of incidents or of stories that should have gone into the filth pit. Every man, and, if it were possible to imagine that woman could indulge in anything so debasing, every woman should, by all the allegiance that they owe to the God of purity, and to the Lord Jesus Christ, avoid, or having fallen into it, should remedy that whole province of idle words, which revolves around essential animalism.—*Christian Union.*

A SCARCITY OF WATER.—In Venice, water is something of a luxury, as the inhabitants have to depend upon the rains for its supply. There is no water company for supplying the city. That for drinking and domestic uses is collected in subterranean reservoirs, where it is said to be filtered. Let those believe it who can. The water is doled out at the public wells of the city, which are open one hour daily for that purpose, and then as carefully locked up. Notwithstanding this apparent scarcity of the fluid, a glass of water always accompanies a cup of coffee. The custom is to drink the coffee and then swallow the water. Which is the antidote of the other?

"ABSTAIN from all appearance of evil."

Thoughts on Daniel—Chapter XI.

BY ELDER U. SMITH.

A LITERAL PROPHECY.

VERSE 24. He shall enter peacefully even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against the strongholds, even for a time.

THE usual manner in which nations had, before the days of Rome, entered upon valuable provinces and rich territory, was by war and conquest. Rome was now to do what had not been done by the fathers, or the fathers' fathers, namely, receive these acquisitions through peaceful means. The custom, before unheard of, was now inaugurated, of kings' leaving by legacy their kingdoms to the Romans. Rome came into possession of a large portion of its provinces in this manner.

And those who thus came under the dominion of Rome derived no small advantage therefrom. They were treated with kindness and leniency. It was like having the prey and spoil distributed among them. They were protected from their enemies, and rested in peace and safety under the ægis of the Roman power.

To the latter portion of this verse, Bishop Newton gives the idea of forecasting devices from strongholds, instead of against them. This the Romans did from the strong fortress of their seven-hilled city. "Even for a time," doubtless a prophetic time, 360 years. From what point are these years to be dated? Probably from the event brought to view in the following verse.

VERSE 25. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand; for they shall forecast devices against him.

By verses 23 and 24, we are brought down this side of the league between the Jews and the Romans, B. C. 161, to the time when Rome had acquired universal dominion. The verse now before us brings to view a vigorous campaign against the king of the south, Egypt, and the occurrence of a notable battle between great and mighty armies. Did such events as these transpire in the history of Rome about this time? They did. The war was the war between Egypt and Rome; and the battle was the battle of Actium. Let us take a brief glance at the circumstances that led to this conflict.

Mark Antony, Augustus Cæsar, and Lepidus, constituted the Triumvirate which had sworn to avenge the death of Julius Cæsar. This Antony became the brother-in-law of Augustus, by marrying his sister Octavia. Antony was sent into Egypt on government business, but fell a victim to the arts and charms of Cleopatra, Egypt's dissolute queen. So strong was the passion he conceived for her, that he finally espoused the Egyptian interests, rejected his wife Octavia to please Cleopatra, bestowed province after province upon the latter to gratify her avarice, celebrated a triumph at Alexandria instead of Rome, and otherwise so affronted the Roman people, that Augustus had no difficulty in leading them to engage heartily in a war against this enemy of their country. The war was ostensibly against Egypt and Cleopatra; but it was really against Antony, who now stood at the head of Egyptian affairs. And the true cause of their controversy was, says Prideaux, that neither of them could be content with only half of the Roman Empire; for Lepidus having been deposed from the triumvirate, it now lay between them, and each being determined to possess the whole, they cast the die of war for its possession.

Antony assembled his fleet at Samos. Five hundred ships of war, of extraordinary size and structure, having several decks one above another, with towers upon the head and stern, made an imposing and formidable array. These ships carried two hundred thousand foot, and twelve thousand horse. The kings of Libya, Cilicia, Cappadocia, Paphlagonia, Comagenia, and Thrace, were there in person; and those of Pontus, Judea, Lycaonia, Galatia, and Media, had sent their troops. A more splendid and gorgeous military spectacle than this fleet of battle ships, as they spread their sails, and moved out upon the bosom of the sea, the world has rarely seen. Surpassing all in magnificence, came the galley of Cleopatra, floating like a palace of gold beneath a cloud of purple sails. Its flags and streamers fluttered in the wind, and trumpets and other instruments of

war, made the heavens resound with notes of joy and triumph. Antony followed close after in a galley of almost equal magnificence. And the giddy queen, intoxicated with the sight of the warlike array, short-sighted and vainglorious, at the head of her infamous troop of eunuchs, foolishly threatened the Roman capital with approaching ruin.

Cæsar Augustus, on the other hand, displayed less pomp, but more utility. He had but half as many ships as Antony, and only eighty thousand foot. But all his troops were chosen men, and on board his fleet were none but experienced seamen; whereas, Antony, not finding mariners sufficient, had been obliged to man his vessels with artisans of every class, men inexperienced, and more calculated to cause trouble, than to do real service in time of battle. The season being far consumed in these preparations, Cæsar made his rendezvous at Brundisium, and Antony at Coreyra, till the following year.

As soon as the season permitted, both armies were put in motion on both sea and land. The fleets at length entered the Ambracian Gulf in Epirus, and the land forces were drawn up on either shore in plain view. Antony's most experienced generals advised him not to hazard a battle by sea, with his inexperienced mariners, but to send Cleopatra back to Egypt, and hasten at once into Thrace or Macedonia, and trust the issue to his land forces, who were composed of veteran troops. But he, illustrating the old adage, *Quem Deus vult perdere prius dementat* (whom God wishes to destroy, he first makes mad), infatuated by Cleopatra, seemed only desirous of pleasing her; and she, trusting to appearances only, deemed her fleet invincible, and advised immediate action.

The battle was fought, September 2, B. C. 31, at the mouth of the gulf of Ambracia, near the city of Actium. The stake was the world for which these stern warriors, Antony and Cæsar, now played. The contest, long doubtful, was at length decided by the course which Cleopatra pursued. For she, frightened at the din of battle, took to flight when there was no danger, and drew after her the whole Egyptian fleet. Antony, beholding this movement, and lost to everything but his blind passion for her, precipitately followed, and yielded a victory to Cæsar, which, had his Egyptian forces proved true to him, and had he proved true to his own manhood, he might have gained.

This battle doubtless marks the commencement of the "time" mentioned in verse 24. And as during this "time" devices were to be forecast from the stronghold, or Rome, we should conclude that at the end of that period, western supremacy would cease, or such a change take place in the empire, that that city would no longer be considered the seat of government. From B. C. 31, a prophetic time, or 360 years, would bring us to A. D. 330. And it hence becomes a noteworthy fact that the seat of empire was removed from Rome to Constantinople, by Constantine the Great in that very year. See *Encyclopedia Americana*, art. Constantinople.

VERSE 26. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow; and many shall fall down slain.

The cause of Antony's overthrow was the desertion of his allies and friends, those that fed of the portion of his meat. First, Cleopatra, as already described, suddenly withdrew from the battle, taking sixty ships of the line with her. Secondly, the land army, disgusted with the infatuation of Antony, went over to Cæsar, who received them with open arms. Thirdly, when Antony arrived at Libya he found that the forces which he had there left under Scarpus to guard the frontier, had declared for Cæsar. Fourthly, being followed by Cæsar into Egypt, he was betrayed by Cleopatra, and his forces surrendered to Cæsar. Hereupon in rage and despair he took his own life.

VERSE 27. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed.

Antony and Cæsar were formerly in alliance. Yet under the garb of friendship, they were both aspiring and intriguing for universal dominion. Their protestations of deference to, and friendship for each other, were the utterances of hypocrites. They spoke lies at one table. Octavia, the wife of Antony and sister of Cæsar, declared to the people of Rome at the time Antony divorced her, that she had consented to marry him solely with the hope that it would prove a pledge of union

between Cæsar and Antony. But that counsel did not prosper. The rupture came; and in the conflict that ensued, Cæsar came off entirely victorious.

VERSE 28. Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

Two returns from foreign conquests are here brought to view; the first, after the events narrated in verses 26 and 27, and the second, after this power had had indignation against the holy covenant, and had performed exploits. The first was fulfilled in the return of Cæsar, after his expedition against Egypt and Antony. He returned to Rome with abundant honor and riches; for, says Prideaux (ii 380), "At this time such vast riches were brought to Rome from Egypt on the reducing of that country, and the return of Octavianus [Cæsar] and his army from thence, that the value of money fell one-half, and the price of provisions and all vendible wares was doubled thereon." Cæsar celebrated his victories in a three days' triumph, a triumph which Cleopatra herself would have graced, as one of the royal captives, had she not artfully caused herself to be bitten by the fatal asp.

The next great enterprise of the Romans after the overthrow of Egypt, was the expedition against Judea, and the capture and destruction of Jerusalem. The holy covenant is doubtless the covenant which God has maintained with his people, beginning it with Abraham, and renewing it, since Christ, with all believers in him. The Jews rejected Christ; and, according to the prophecy that all who would not hear that prophet should be cut off, they were destroyed out of their own land, and scattered to every nation under heaven. And while Jews and Christian alike suffered under the oppressive hands of the Romans, we think it was in the reduction of Judea especially that the exploits mentioned in the text were exhibited.

Under Vespasian, the Romans invaded Judea and took the cities of Galilee, Chorazin, Bethsaida, and Capernaum, where Christ had been rejected. They destroyed the inhabitants, and left nothing but ruin and desolation. Titus besieged Jerusalem. He drew a trench around it, according to the prediction of the Saviour. A terrible famine ensued, the equal of which the world has, perhaps, at no other time witnessed. Moses had predicted that in the terrible calamities to come upon the Jews if they departed from God, even the tender and delicate woman should eat her own children in the straitness of the siege where-with their enemies should distress them. Under the siege of Jerusalem by Titus, a literal fulfillment of this prediction occurred; and he, hearing of the inhuman deed, but forgetting that he was the one who was driving them to such direful extremities, swore the eternal extirpation of the accursed city and people.

Jerusalem fell in A. D. 70. As an honor to himself, the Roman commander had determined to save the temple; but the Lord had said that there should not remain one stone upon another which should not be thrown down. A Roman soldier seized a brand of fire, and, climbing upon the shoulders of his comrades, thrust it into one of the windows of the beautiful structure. It was soon in the arms of the devouring element. The frantic efforts of the Jews to extinguish the flames were seconded by Titus himself, but all in vain. Seeing that the temple must perish, Titus rushed in and bore away the golden candlestick, the table of show-bread, and the volume of the law wrapped in golden tissue. The candlestick was afterward deposited in Vespasian's Temple to Peace, and copied on the triumphal arch of Titus, where its mutilated image is yet to be seen.

The siege of Jerusalem lasted five months. In that siege eleven hundred thousand Jews perished, and ninety-seven thousand were taken prisoners. The city was so amazingly strong that Titus exclaimed when viewing the ruins, "We have fought with the assistance of God." The city was completely leveled, and the foundations of the temple were ploughed up by Tarentius Rufus. The duration of the whole war was seven years, and one million four hundred and sixty-two thousand persons are said to have fallen victims to its fatal horrors.

Thus this power performed great exploits, and again returned to his own land.

THE man who never excites envy never excites admiration.

The Sabbath-School.

Teachers' Attendance at Church.

No TEACHER is fit for Sabbath-school service who cuts church service. Both the spirit and example of such a teacher kills his influence in the class. Pupils will reason that if their teacher loves God and his house, he will be there, and practice what he teaches. If the teacher does not attend the service, he cannot draw his pupils there, and so loses one of his very greatest helps, in leading the pupil to Christ, and unfolding the Christian life.

No one thing adds more to the spiritual influence of a teacher over the class, or to the general good of the class, than the religious quickening and spiritual warmth of the soul gained in the church service. How otherwise can the teacher be in sympathy with the spiritual power of the church, and in line with its aims and efforts?

The highest and most permanent work for all concerned, parents and pupils and teachers, for the home and for the church, is done when teacher and pupils are present by appointment and mutual understanding at the house of the Lord, both for worship and Bible study. I never see a teacher absent from worship but that I feel he has lost power in the eyes of the pupils who are present, and lessened his influence in the class. His pupils will either mark him down as a cold Christian, or will follow his example and think their work done when they go to Sabbath-school, and will thus, in many cases, drift away from the house of God altogether. The Sabbath-school teacher is set to shape, with the parent, the whole character, as far as possible, to bring the child to Christ, and to the regular worship of the sanctuary, and the beginnings of all Christian duty.—*Advance.*

The Serious Teacher.

SERIOUSNESS is a requisite to successful teaching. This is necessary for the proper effect of the exercise. The interest in the work may lead the minds of the youth away from the object of it. Their desire to acquire information and to answer correctly is different from the desire to be seriously impressed. An undevout teacher may have a smart class, but the impression he leaves upon their minds is not salutary. And the more successful he is, the more dangerous does he become. His indifference is as infectious as his intelligence. Mere information and mental culture the children get at the day-schools. To conduct your class similarly detracts no less from the sacredness of the exercise than from the sanctity of the day. It makes the Sabbath-school secular. It hardens rather than melts the heart, and sometimes deadens the conscience. Seriousness in the teacher is, therefore, vitally important. It gives weight to what he says. It impresses his pupils' minds. The very manner of a serious teacher is a lesson not soon nor easily forgotten. There is a solemnity attached to the exercise. It is felt to be no common thing. Responsibility is realized, and even devoutness is manifested by the taught. Children very readily observe seriousness, or the want of it, in a teacher. And the more intelligent they are, the more quickly do they notice their teacher's bearing and conduct. My dear brethren, bear with me while I insist on this requisite. Do you possess it? Do you realize its influence? Do you evince it? Are your scholars solemnized while engaged with you? Is there a growing solemnity in you and them as you meet, from week to week? The Lord in his mercy grant that this may be so increasingly.—*Dr. Steel.*

Personal Application of the Truth.

WHY should not the teacher's mind kindle up at the thought, that in that book which he holds in his hands is contained a pardon for the very worst child in his class—a pardon bought with the blood of the Son of God; that to him it is given to plead the cause of the Almighty with a sinner; that death and life are waging cruel war in his scholars' souls for the mastery; that the issue may be to-day—that a soul may be lost or won this very day; and that the Spirit of the Most High is on his side, pleading the same cause with his wild or orderly scholar? O that we could feel that we are dealing with eternal truth,

and that the "living truths of the living God" came glowing from our lips as if we had been to the world of light, and knew what our children would lose if they lost Heaven, and what they would gain if they won it.

We are not to be understood as proposing to defer the application of the lesson to the conclusion. The conclusion may deal more fully in appeal than the other portions of the lesson; but suitable practical addresses ought to be intermingled throughout the whole, so as never to allow the children to forget their personal interest in everything that is taught.

We attach the very highest importance to this branch of religious instruction; without it very much of our teaching will be lost. Knowledge of any sort fixes itself more readily upon the mind when it is to be reduced to immediate practice; and religious knowledge needs every auxiliary in its combats with the sinful heart. That teaching which stops short at the mere communication of facts and truths, and neglects to illustrate their practical bearing, is of no great value. The teaching that allows a boy to retire from school, full of proofs of the evil and danger of sin, in the general, but that permits him, for anything his teacher has said to the contrary, to quarrel with his brother, disobey his parents, or pilfer from his master, is radically wrong. Our teaching should be of such a kind that in every relation of life, as brother or sister, parent or child, master or servant, friend or companion, the pupil may feel the law of God, and the life and death of Christ, a governing and animating principle. It should be of such a kind that at every turn in the life of the scholar he may be able to say, "My teacher taught me from the Bible what I ought to do here." Sweet as the hymns of angels ought to be the voices that urge him along the narrow way; but whenever he is about to sin, our lessons from the Bible ought to haunt him like a conscience, and flash up in his face the terrible warning, "You are on the way to hell." This is what we mean by practical application.—*Inglis.*

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TESTIMONIALS.

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Southampton, Eng.

We have a copy of "Life Sketches," and have examined it with pleasure. It will interest all classes of readers, and will well repay perusal. It gives a good idea of the trials and sacrifices of those whose lives it relates. It also gives many facts in the history of the denomination of Seventh-day Adventists—a denomination which has arisen during the period of the active labors of Elder and Mrs. White, and largely through their instrumentality. This volume will have a wide circulation, and will do much good. ELDER J. N. ANDREWS.

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J. N. ANDREWS, { CORRESPONDING EDITORS.
URIAH SMITH, }

OAKLAND, CAL., FIFTH-DAY, MAY 4, 1882.

Is Sabbath Labor Lawful?

A BELOVED brother in another State presents for our consideration the following cases, and requests us to give our judgment concerning them. Though exactly parallel cases may not be found anywhere, the same principles may be involved in many cases, therefore we give the letter and our answer:—

"Some months ago one of our brethren took a position as night-watchman at the new Insane Asylum which is being built in ——. His duties are to guard the building and tools of the workmen during their absence in the night. This he has to attend to every night in the week, Sabbath included. It places him under the necessity of using the hours of the day for sleep, and hence prevents his attendance upon Sabbath meetings. He thinks he is doing no wrong; and some of our brethren take the same position.

"They argue that the asylum is a merciful institution or a work of necessity and *must be* attended to on all days alike, and hence the action of the brother is not a violation of the fourth commandment. Since the brother took this position another brother has undertaken to learn dentistry, agreeing with the dentist under whom he studies to be present in the office all day on the Sabbath, and to assist him in extracting teeth. This brother claims that extracting teeth is a work of mercy, and therefore it is not wrong for him to attend there on the Sabbath. He also says that he will leave the church rather than to allow his case to be investigated, and his father and sister both declare their intention to go with him.

"The first-named brother is employed by the State and receives a good salary; the latter pays for the privilege of learning the trade.

"If you feel at liberty to give your judgment in reference to those cases, I shall feel very grateful for it. I want to place it in the hands of the committee. Is the action of either or both of the brethren clearly a violation of the Sabbath? If not, why not?"

ANSWER. We do not hesitate to say that in both cases there is a clear violation of the Sabbath.

1. No individual has a right to work on the Sabbath *for pay*, and then plead that his work is one of necessity, or mercy, or of charity. It is an abuse of the principle of mercy to so plead. Would the brother act as night watchman continuously, seven days in the week, if he did not receive any salary? If not, then he is not working for the sake of mercy, but for the pay he receives. It is a question of money, not of mercy.

2. Every legitimate work is a work of necessity in the sense urged by these brethren. Railroadings and manufacturing are works of necessity; but each in its proper time and place. If we allow that we may do these things on the Sabbath because they must of necessity be done at some time, then there is an end of all Sabbath keeping. Seeding and harvesting are certainly works which must of necessity be done; none are more necessary; but the Lord explicitly prohibited any one doing them on the Sabbath. Ex. 34:21. In the above cases the phrase, "work of necessity," is perverted or misapplied. It does not refer to ordinary labor, however necessary in itself; but to that which cannot in any case be omitted, as caring for the sick, feeding and watering stock, etc.

It is necessary that we all make provision for the wants of our families, *but it must be done in a lawful manner*. We may not steal food and clothing because it is right and necessary for us to procure them. We may not violate a law in following a business which is lawful in itself. God says we *shall* work six days, and says we *shall not* work on the Sabbath. This must end the controversy with all who respect the authority of the Creator.

If it is profitable to work on the Sabbath, then plenty of people can be found to do that work who have no regard for the Sabbath. Therefore it is not at all necessary for Sabbath-keepers to do them. But if we choose to do them because we can *do better* at them than at other businesses, then it is purely a question of *gain*, and clearly a violation of the Sabbath.

3. A threat to leave the church if one cannot have his own way, without regard to principle or Bible precept, must not be listened to. It betokens a spirit utterly at variance with the spirit of Christianity. You are a church of Sabbath-keepers, known as such before

the world. If you have members who would rather leave you than to obey the law of God and keep the Sabbath, then it will be better for the church and for the honor of the truth if they go. But it will be better *for them* to remain in the church and obey God. Do all that you can to rescue them from the snare into which they are running.

Question Answered.

How are we to know that the miracles performed by Jesus were not the works of the devil, if, as you say, those performed by the mediums are?

ANSWER. 1. The question accepts the facts of the life and miracles of Jesus. Therefore we need not argue the reliability of the Scriptures as a witness on the subject.

2. We know that both good and evil exist in the world, and we have reason to believe they have existed in the ages past.

3. The Bible plainly asserts the existence of an order of beings called angels; not related to the human race, nor created to inhabit this world; higher than man is in his present condition.

4. The Scriptures also assert that the angels are appointed to minister unto men in their efforts to overcome temptations, and to perfect their characters according to the revealed will of God.

5. Some of these angels sinned—rebelled against the authority of their Creator, and were expelled from Heaven, their appointed abode.

6. That an exalted angel, or cherub, called Lucifer, and Satan, was among the sinning ones, and became the leader in the rebellion against God.

7. That, instead of ministering to man and aiding him, "the devil and his angels" put forth their power to tempt and mislead man. Instead of being our friends, they are now our adversaries.

8. In the days of Moses two classes of miracles were wrought; one by the power of God, to convince Pharaoh and his people of their duty to obey God; the other by magicians, to deceive Pharaoh, and to shut up his heart against the message which God had sent unto him.

9. Magic or enchantment, is the work of Satan and his angels (see Webster), and is always wrought for the same purpose that it worked in the days of Pharaoh—to turn men away from God and his truth.

10. Jesus wrought miracles to benefit mankind and to glorify his Father in Heaven; to lead his hearers to love and to obey God. And he cast out demons by the Spirit of God.

11. Evil spirits or demons possessed men to afflict them, to turn them away from God and to oppose the work and mission of Jesus.

12. The word of prophecy teaches us that the same works—miracles to deceive—will be wrought in the last days; Rev. 13. And that these miracles will be wrought by the spirits of devils, or demons. Rev. 16.

13. When Paul describes the gifts or operations of the Spirit, which God set in his church, he says: "But all these worketh that one and the selfsame Spirit." But against the truth of God, sorcerers or magicians, work by means of a multitude of spirits. "Seducing spirits"—"spirits of demons," perform "signs, and lying wonders," in those who "receive not the love of the truth."

It is not at all difficult to determine to which class belong the wonders wrought by the spirit mediums of our own days. We have closely observed them since their first appearing in the State of New York. We have carefully and extensively read the literature of Spiritualism, and know the following to be the facts concerning them:—

1. They destroy confidence in the word of God.
2. They deny the authority of God.
3. They deny Jesus Christ and his atonement.
4. They weaken the conscience and destroy a sense of obligation, by denying the authority of the law of God, and a future Judgment.

5. As a consequence of the foregoing, they lead to immorality and sensuality, and to a disregard of the marriage tie.

We invite the questioner to examine these points, and to ask himself if it is possible that these things emanate from the same source with the works of Jesus, and if the one class is in harmony with the other.

And we further invite him to procure our pamphlet entitled, "Nature and Tendency of Modern Spiritualism," for sale at the office of the SIGNS OF THE TIMES, wherein this subject is examined at length, and copious extracts are given from Spiritualist publications to sustain our position.

Walking with God.

It is said of Enoch that he walked with God, and that he was not for God took him. Gen. 5:24. It is said of Noah that he "was a just man and perfect in his generations, and Noah walked with God." Gen. 9:6. St Paul says of Enoch, "By faith Enoch was translated that he should not see death, and was not found because God had translated him, for before his translation he had this testimony that he pleased God." Heb. 11:5.

Enoch and Noah were eminent for their piety. But we must not suppose that they were thus eminent in piety because the circumstances by which they were surrounded were favorable to piety. We know from the 6th chapter of Genesis that the age in which they lived was remarkable for its wickedness. A general apostasy took place in those days among the sons of God, that is among those who were his people. Polygamy was the sin concerning which this general departure took place.

We know from Jude 14, 15 that Enoch was a prophet, and that he warned wicked men of the punishment which Christ will inflict upon them when he shall be revealed from heaven with his mighty angels. And we know from 2 Pet. 2:5 that Noah was a preacher of righteousness. We can well understand the opposition which these two men had to meet. They stood up to maintain the truth of God, when the sons of God generally were trampling that truth beneath their feet. They had to meet the charge that they were sectarians and that they sought to found a new sect.

But we can well understand their reply: "We seek to found no new sect. We seek to walk in the old paths ourselves, and to induce our fellow-men to do the same thing." But their adversaries no doubt replied, "We have the whole church on our side. And do you think it very modest to stand up against the entire church, as though a few individuals could be wiser than all the sons of God?" But to this the servants of God replied: "You know the commandments of God, and you know that you have departed from them, and you know also that it is unjust to call us the founders of a new sect, when we only invite you to return from your apostasy and to obey the commandments of God." But these exhortations were unavailing. Enoch could not convince those whom he addressed, but he told them that the Lord would convince them of their error when he should come in his glory. Jude 15. And Noah, in like manner, failed to convince his own generation. Himself and family were saved in the ark but all the rest of the world perished in the waters of the flood.

We are called to walk with God like these two ancient patriarchs. Our circumstances are not more difficult than were theirs. It was the grace of God which enabled them to walk with him, and it is our privilege to receive the grace of God in as large measure as it was received by them. The prophet Amos says that two cannot walk together except they be agreed. Amos 3:3. If we desire to walk with God we must be in agreement with him. If we have never repented of our sins, then repentance toward God is our first duty. Our will must be lost in the will of God. We love that which is evil, but God loves only that which is pure, and good. Our nature must therefore be wholly changed by the grace of God. This is what the Bible calls conversion.

When we are converted to God we receive through the merit of the blood of Christ, the free pardon of all our past transgressions, and we receive grace from him by which our nature is changed so that we cease to love evil and learn to love that which is only good. Many suppose that the work of Christian experience is now finished but in truth it has now only commenced. We have begun to walk with God. We are hence-forward to walk with him every day and every hour of our lives. We must watch unto prayer, (1 Pet. 4:7); and we must pray without ceasing. 1 Thess. 5:17. We must walk with God in our public acts and also in the most secret acts of our lives. We must walk with God in our families. We must walk with God in our business transactions. We must be patient in tribulation. We must be honest not only in great things but in those which are small. We must speak the truth. When we do wrong we must confess that wrong, and if we have injured others we must make reparation. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6:8.

If we seek to walk with God, Satan will most certainly come to hinder us. He will seek to irritate us so that we shall become impatient and speak bitter words.

If we are in the service of others he will seek to make us unfaithful. If we have others in our service he will seek to cause us to oppress them in their wages and to be cruel toward them in what we require. He will seek to make us dishonest in things that may not be readily discovered and which may seem to us to be small things. If our time belongs to others he will tempt us to waste it. If our work is done for others he will tempt us to do it in an imperfect manner. If we can change a poor article for a better one by a little misrepresentation, or by taking advantage of the confidence which others have in our honesty, Satan will tempt us to do it. And when we have done wrong in any or all of these things he will tempt us not to acknowledge our faults and not to correct them, lest we should hurt our influence.

If we walk with God we must not listen to Satan. At every step we must inquire whether what we propose to do will please God. And in every act we must seek the honor of God and not our own selfish interest. The grace of God is sufficient for us. If we follow on to know the Lord we shall find that our light will increase like the light of the morning. And when our course is finished, our end will be like that of Enoch who was not, for God took him.

J. N. A.

Elder Haskell's Address.

[Read before the Annual Meeting of the Publishing Association in Oakland, April 24, 1882.]

DEAR BRETHREN AND SISTERS CONVENED IN ANNUAL MEETING: I would gladly meet with you in your meeting, were circumstances such that I could remain with you and labor in the State the coming season; but it seems to be duty that I should be elsewhere. I will therefore write a few lines expressive of a few thoughts which I would communicate by word of mouth were I present. There is no portion of the field in which I have ever labored with greater faith, hope, and courage, than in California; neither is there any which I would prefer to it as my field of labor, if this was God's will. (1) California presents advantages for spreading the truth to all parts of the world second to no part of the wide harvest-field. (2) Our brethren have done nobly in their missionary work, in building meeting houses in the cities of Oakland and San Francisco, but especially in sustaining our publishing work. (3) They have ever manifested a willingness to co-operate in every laudable enterprise which had for its object the advancement of the cause. (4) There is no portion of the harvest-field where the providence of God has been more marked in seconding the efforts of his people than on the Pacific Coast. In view of these facts there is no worthy laborer who would complain of the California field. We cannot say that in all the past management in the interests of the Publishing Association with the change of managers, who were not able to carry out each other's ideas, the wisest course has always been taken. Notwithstanding this, our brethren have done nobly in sustaining the Association.

Within the last few years God has signally blessed the efforts of the Association. Our brethren, therefore, have much reason to be encouraged. The improvements which have been made since Bro. W. C. White came to the coast, in raising the main office building and placing in it a new press, with other improvements at a cost of not less than \$8,000, have been necessary. In fact it would have been impossible to accomplish what has been accomplished without them, and they are improvements from which a benefit is derived every day the office is in operation.

But if we had not had the utmost confidence in the integrity of our brethren and their willingness to lift to the extent of their ability in an emergency, these improvements would not have been made while the Association was so much embarrassed as it was. But I have not known a word of murmuring from any one who comprehended the case. The improvements made are sufficient for the purposes designed. No more large expense will be necessary for the present unless it is for a press to meet the increasing demand for work. Within the past three years there has been a great saving to the office in the matter of interest. We are happy to state at the present time there is no interest paid over eight per cent., whereas three years ago we were paying as high, in some instances, as eighteen per cent., and this compounded monthly. For this we have reason to thank God.

It is no small honor to have God intrust to us institutions of such importance as have been intrusted to our

brethren in California. The great question now is, What is our duty under these circumstances? (I say *our*, for I feel that I am one among you although so far away.) Not only has the Publishing Association claims upon our interests, but the school and Health Retreat which God's providence seems to indicate should be established in your midst, will demand the most serious attention of our brethren and sisters. These institutions will require a large outlay of means. We should never forget that God's special help in his work comes when we have gone as far as we can. You cannot expect that the Association will free itself by its own exertions. This would not be as God would have it. It has even greater claims upon the liberalities of our brethren than other institutions, for our publishing work is the right hand of our strength, and if it should not prosper, our other institutions could not be sustained. Were the few having charge of it to wear their lives away in laboring to free it from its present embarrassment without the friends of the cause co-operating with their means and prayers, the burden would not be equally divided.

While the greater economy should be used in the institution, and a self-sacrificing spirit manifested on the part of all connected with it, our brethren should feel that their interest is centered there, and that it is a privilege for them to share in the sacrifice required to lift it from all embarrassment. It should not owe a dollar to parties outside of our own brethren, and the real indebtedness should be lifted by the taking of stock. We cannot look for one or two wealthy men to lift this load and carry it, although should the sum of \$100,000 be deposited in the office, every dollar could at once be used in the different branches of the work without any waste, and still God's providence would so enlarge the work that as much more might be used in carrying forward the truth. But there are many in California who have never taken stock in the Association. They own no shares; and there are others who have taken five or ten shares whom God has prospered, and who are able to take more. This matter should be set before our brethren on the Pacific Coast, and a special effort made to raise stock in the Association not less than \$25,000 in addition to what has already been taken. Should each representative man in the several churches put forth an effort in this direction it might be done. In the second place it should become a place of deposit. There should not be less than \$25,000 placed on deposit without interest with which to do business and assist new enterprises until such times as our brethren are able to pay their pledges to the different enterprises.

This may seem to some to be a large amount to raise at once, but many of our brethren have outstanding notes which might be collected, or small deposits in banks where it is not as safe as it would be in the Association, and were these matters agitated among our friends so that they could see and realize the nature of the case, this amount might be raised within a few weeks. This money should be loaned to the Association at a very low rate of interest, or, what would be better, without any. As matters now are, every power of the Association is taxed to its utmost in order to do job work so that the debts of the Association may be lifted and our brethren encouraged. But our denominational works should stand first, job work secondary, always. But when this is done it does not pay as well as outside work. Oftentimes large profitable contracts are on hand so that for a time our denominational work does not receive the attention it otherwise would. This necessitates some such plan as I have suggested to free the Association from embarrassment. We hope our brethren will weigh this matter and act accordingly.

You could not have better men connected with our publishing interests than are now connected with them. I refer to those having charge of the several departments, and your business manager, Bro. W. C. White. These men possess valuable gifts and should be appreciated by our brethren and sisters. Sustain them with your prayers, and the institution with your means. This we believe our brethren will do, but it should be made more of a specialty in the future. There is not a family of our people on the coast who should not feel an interest in this, and not only feel an interest but practically show it in the manner above suggested.

Another consideration should not be forgotten which is second to no other, viz., the object for which the institution was founded. It was to carry the light to every city, village, neighborhood, and family on the coast, as well as to all parts of the world. Our publications, like

leaves of autumn, should come before the people, and their attention called to the truths of the Third Angel's Message. This institution was founded for that purpose, and the object should never be lost sight of. There should be colporters in every village, and there should not be a family, whose attention is not called to present truth, and an effort made to have them receive it. This should not be done in a haphazard manner, but systematic efforts should be put forth. The S. B. funds should be sacredly guarded for the purposes for which they are raised. The more sacredly they are held the more perfectly the mind of God's Spirit is met.

God is willing to work for California, and in proportion as we put our hand to the work with earnestness and zeal, God will co-operate with us. Human efforts of themselves will accomplish comparatively nothing; but when the mind goes out after the work of God so as to take in what God designs to be accomplished by this work in the world, then, in proportion as we throw ourselves into the work, we shall see the Lord leading out before us. We earnestly pray that the hands of our brethren may not slacken, but that God may raise up more laborers, and we be able to take in more fully the nature of the work, by laying plans and carrying them forward with courage. The cloud is rising in California. God is trusting his people with important institutions with which to carry forward his work.

I cannot write all I would be glad to say, but can say this: The cloud has arisen larger than a man's hand, and there is a sound of an abundance of rain. Prepare for a great work, and work with courage and an untiring zeal. You have lost a valuable man by Brother Chapman's death. But there are others who should step in and work as faithfully as he. I have but one idea to suggest as to your election. You can have no better man for President, than he who has filled the position of Vice-President, and you on the spot can select others of your number who, you have reason to believe, would be the best men. May God give you the spirit of true wisdom in all your deliberations. Yours in love and hope,

S. N. HASKELL.

Elder Butler's Address.

DEAR BRETHREN: My mind has been exercised much of late in reference to your work in the cause of God, as I have heard from the Pacific Coast, and conversed with those who have recently been there. I have thought possibly that it would be proper for me as one whom our brethren have entrusted with responsibilities, to write a word of encouragement to you at this juncture. I can realize you feel somewhat disappointed that Eld. Haskell should not be at your next Annual Meeting of the Stockholders of the Association. I know he has your confidence and that you will feel his absence. He has labored ardently among you, with a spirit of self-sacrifice, and you will miss him. I know also that he feels deeply interested in the welfare of the cause in your midst and loves you all with deep affection. For many reasons he would much enjoy being with you at this important time, and help you by his counsel and words of encouragement. And nothing but most important reasons would keep him away. You must know, many of you, how long this proposed visit to Europe has been deferred. Several years since, he expected to start. At one time in a few weeks, and it has been talked of much. Our beloved Bro. Andrews is very feeble, and there are many important reasons why he should visit these missionary fields. We hope for great good to grow out of this visit. We long to see the cause growing in all these countries, and it seems to me and to others that this long deferred visit should now be made. We hope your loss will be the gain of our beloved missionaries, and that our blessed Lord will more than make up for his absence by his special blessing.

One special reason why I write you is the interest I take in the enterprises now taking shape on the coast. Some of us here who have been long engaged in the work will remember the trials and difficulties we experienced when the institutions in our midst were brought into being. It was a great struggle then. Some of these, like the Sanitarium and the College, were new enterprises among us. There was a degree of prejudice on the minds of some, which tended to hinder the work. All were inexperienced in the management of them. They took a large amount of funds. And in short it required a long and strong pull to bring them into a state of efficiency. But since that time these institutions have done a useful and noble work. Thousands of poor,

diseased, and suffering invalids have been relieved, and other thousands of young people have had a chance to improve their minds and prepare themselves to fill some useful place in society; while many who have had the privilege of attending the college, are now preaching the truths of the message. Not only do these results offer, but others besides. They have greatly added to the intelligence and elevation of our people. We have a far better understanding of the nature and proper treatment of disease, and are better prepared to protect ourselves from its approaches. The great principles of temperance are better understood, and much light has shone upon us on many points.

Our college has had a refining influence upon the young, and tended to create an interest all through our ranks to read and cultivate the mind. I feel that the value of these things cannot be estimated in dollars and cents. We have not obtained all the benefit from them either that we might if the light the Lord has given us had been better heeded. We have had special difficulties to contend against, which I trust the Lord may spare you from experiencing. We hope yet to obtain greater good from them in the future than we have had in the past. But these institutions which cost so much labor to establish, we could not now think of losing. We do not regret the efforts we have made to create them, and sustain them. We cherish them as among our dearest treasures.

You who have lived at such a distance from them and us, could not, of course, be greatly benefited by them. So you are now taking steps to establish such institutions in your midst. In this I think you are taking a noble course. Knowing as I do, some of the difficulties which surround the initiation of such enterprises, I feel anxious to say something to encourage you to go on without faltering, till you see the triumph of your hopes. It often seems hard, I know, to take of our earnings which have cost so much toil, economy, and planning to obtain, and give it away where it may never personally benefit us. But what use can we put our means to that will be so satisfactory in the end? We could buy land or stock or put it into a fine house or fine clothes, or use it for some passing pleasure. But would we feel as well about it when we looked back at it in after years, or from a sick-bed, or when Christ shall come? The alleviation of pain and suffering, and the curing of disease; the cultivation of the mind, and a preparation for usefulness; and the education of the rising generation under wholesome religious influences where they are likely to become "*intelligent Christians*,"—these seem to me to be high and noble objects worthy the means of honest men who have something else in view better than mere passing pleasure. I think it is self-evident that we should labor for those ends which will afford us the most satisfaction when we are prepared to view this world at its proper value. These are the objects aimed at by those who are trying to establish these new institutions in your midst. They have no selfish end in view, but a noble one of benefiting you and yours and advancing the cause of God.

You will no doubt meet with many difficulties. There is no excellence in this world without labor, sacrifice, and patient perseverance. It will require a sacrifice on your part to perfect the work already begun. But I cannot believe you will falter now. We have heard and known so much of your liberality and energy in the past, that we shall expect much of you now that such important measures are being started in your midst.

It seems to me you could never commence under more favorable auspices. You have those of experience among you to instruct and encourage you. In your school you have the presence and counsel of Professor Brownsberger, for eight years at the head of our College. He comes to you with all the ripened experience of this long time in teaching and in discipline. Our great loss of his services is your great gain. I greatly hope you will make his presence among you a blessing to yourselves and the cause. May God help you to rally around the work in this time of need, and place these young enterprises in a position of prosperity and usefulness.

GEO. I. BUTLER, *Pres. of Gen. Conf.*
Battle Creek, Mich., April 11, 1882.

A FARMER'S daughter living near Santa Cruz answered a personal in a live newspaper, entered into a correspondence with the unknown, finally met him, was married, went to the city to live, and returned to her father's house in two months, dressed like a beggar and looking twenty years older than when she went away. Her husband was a gambler and a loafer. This is a "personal" romance in a nutshell.—*Shasta Courier*.

Our School at Healdsburg.

IN the providence of God a school has been established by our people in California. The time has fully come for such a step. The need of a school has been deeply felt, and we trust that our brethren on this coast will sustain it by their means and their patronage.

It is the purpose of managers and teachers, not so much to copy the plans and methods of other institutions of learning, as to make this school such as God can approve. We trust that a high moral and religious standard will be maintained, and that Healdsburg Academy will be free from those pernicious influences which are so prevalent in popular schools.

Some parents may feel that they cannot afford to pay for the tuition of their children, when an education can be obtained free of charge, in the public schools. But we maintain that even in the matter of dollars and cents, parents will find it their wisest course to place their children under good moral and religious influences. In their association with worldlings, the young are exposed to many temptations. Pride and extravagance in dress are among the prevailing sins of the age. Will not the influence of worldly associates affect the habits, tastes, and desires of your children? Will it not lead them away from simplicity in dress, and make them discontented with that which is useful and substantial? Will not the extra demand upon your purse far exceed the cost of tuition at a school where such influences would be held in check? We have seen this experiment made again and again. In every instance parents have lost instead of saving.

By association with ungodly or vicious companions, the young often contract tastes and habits which prove a lifelong injury. Boys from six to twelve years old may be seen coming from the public schools, smoking their cigarettes. Some who have been taught better things are not proof against such examples.

Instead of permitting our children to imitate the customs and practices of the world, we should seek to impress upon their minds that the love of pleasure and selfish indulgence is dangerous to virtue and morality. We often hear it said that the young must "sow their wild oats." But let it be remembered that the seed sown will determine the character of the harvest. Youthful follies and indiscretions will leave an impress upon the mind and character. In early life the brain is peculiarly susceptible to injury. Even a slight degree of sensual indulgence lowers its tone and impairs its power. The effect of such indulgence will be seen and felt, long after the sin itself has been repented of.

If parents desire that their children shall become pure, noble, upright men and women, they must give them right surroundings and proper associates in childhood. Inquire into the history of the world's best and noblest men,—those who have made life a success,—and you will find that from childhood they were governed by sterling principle. They were simple in their tastes, and temperate in their habits. The lessons of self-denial and self-control were early learned. Such men can be said, in the highest sense, to still enjoy their youth. Its purity remains unsullied, its strength and vigor undiminished. The parents thought less of hoarding money for their children than of securing to them pure morals and a vigorous intellect. The fear of the Lord, which is the beginning of wisdom, was the foundation of their greatness.

Fathers and mothers, will you not seek to build a barrier about your children, that the contaminating, corrupting influence of the world, like a fast-sweeping current, may not bear them down to perdition? When you count the cost of educating your sons and daughters at our own school, please take into account, also, the cost of educating them in the public schools and in the colleges of the day. Consider what will be their associations, to what temptations they will be exposed, what tastes and habits they will form.

Nearly all youth wish to be and try to be fashionable. Not only the sons and daughters of fortune, but the children of poverty as well, are engaged in the wild chase for pleasure and display. However limited their circumstances, most parents will yield to the influence of their pleasure-loving children, and find means to gratify their desires. Many a youth is constantly in a state of exhaustive excitement or depressing discontent. Indulgence only increases the thirst for pleasure

and display, until it becomes an insatiable craving. Examples of this are as frequent as they are painful. One such instance I will relate. A lady had from her girlhood found pleasure in the gratification of pride and vanity, until a love for display and a desire for admiration became the ruling passion of her life. It was still the ruling passion in her dying hour. While the death-damp gathered upon her brow, she was thinking only how she might create a sensation. She expressed a wish to be attired for the grave in her richest robes, and to be adorned with all her costly jewels. It was done, and in hollow mockery, gold and gems glittered upon the decaying body. This is idolatry scarcely to be surpassed by the worshipers of heathen gods. But to such lengths will pride and fashion lead their votaries. Shall we expose our children to these baleful influences?

To gain wealth, men will cheerfully brave any danger and endure any hardship. They will cross the sea, explore the depths of the earth, scale the mountains, or traverse the desert. They will incur any and every risk, in anticipation of future profits. Should not God's people be willing to make some sacrifice for the present and future welfare of their children?

I have felt surprised and pained to see parents send their sons and daughters hundreds of miles away from home, among unbelievers, to obtain an education. Deprived of parental watchcare, these youth are surrounded by influences that are opposed to God. The parents will find, to their sorrow, that their children have received an education in frivolity and worldliness which will place them beyond the influence of the truth.

We counsel parents to avail themselves of the opportunity now offered to separate their children from these worldly associations. Mothers, would it not be true wisdom to practice economy and self-denial in the furnishing of your house or the adorning of your dress, and let the means thus saved be devoted to the education of your children? Fathers, can you not sell a piece of your land, and send your children to a school where the moral and religious influence predominates? The money thus invested will bring returns more valuable than bank-stock. It will be repaid to you, both principal and interest, in the mental and spiritual advancement of your children.

It is designed that the education given in our school shall be in harmony with the teachings of God's word. Religious instruction will be given daily. Christian principles will be faithfully inculcated. It is the purpose of the Principal to conduct the school on the plan of a well-regulated Christian family. Whether engaged in study or recreation, the pupils will be under the supervision of kind yet watchful teachers.

The Bible is the word of God to men. It teaches us how to live that we may secure life's great end. The knowledge contained in this book lies at the very foundation of all knowledge. Yet God and his word have been ignored, while the words of men have been treasured as the counsels of wisdom. We should give the Bible its proper place in our schools and our homes, as the most valuable book which men possess.

Thousands in this age are seeking to clothe sin in garments of righteousness, to conceal its true deformity. The youth should be taught to study the word of God for themselves, and to try every act and purpose of life by this unerring test. Let the fact be ever kept before their minds that truth and justice could not be compromised, even to save a lost race. Looking upon the cross of Calvary, can we entertain the thought that sin is a matter of little moment? God could give his only-begotten Son to die for our redemption, but he could not permit the principles of his government to be overthrown.

Sin is the evil thing which has brought such misery upon our race. The young should be taught to hate sin, to avoid it, not merely from fear of punishment, but from a sense of its inherent baseness. They should learn to do right because it is right. Every youth should be impressed with the fact that he is not his own; that his strength, his time, his talents, belong to God. It should be his chief purpose in life to glorify God and to do good to his fellow-men. The Bible teaches him that he is a branch, on which fruit must be found; a steward, whose capital will increase as it is wisely improved; a light, whose bright beams are to illuminate the moral darkness that enshrouds the earth. Every man, every child, has work to do for God's glory, and for the salvation of souls that are ready to perish.

The greatest want of this age is the want of men,—men who will not be bought or sold; men who are true and honest in their inmost souls; men who will not fear to call sin by its right name, and to condemn it, in themselves or in others; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right, though the heavens fall.

To form such a character in the young, there is needed a different system of education from that generally adopted. Moral and religious training must receive more attention. We are educating our children for time and for eternity. Let us enter upon our work as though we realized its importance.

MRS. E. G. WHITE.

School at South Lancaster, Mass.

BY ELDER S. N. HASKELL.

MANY of the readers of the SIGNS are familiar with the fact that within the last few months a greater interest than ever before has been taken by our people in opening denominational schools in different parts of the field. Their methods of instruction in respect to making it as practical as possible differ from those that are employed in the schools around us. Our school at Battle Creek has prospered so that from a very small beginning it has become a prosperous College. The two Conferences, one on the Atlantic and the other on the Pacific Coast are leading off in the school enterprise. California has a large building, and with its able corps of teachers, the indications are good for a prosperous school. We rejoice that the time has come when God's providence is so highly favoring the Pacific Coast. In some respects our school in New England has no less favorable indications. God's providence has seemed to favor the opening of the school. There are no teachers among Seventh-day Adventists whose well-earned reputation has better secured the confidence of our people than that of the teachers connected with these two schools.

The school at South Lancaster opened this morning, April 19. The matter of connecting manual labor with the school has been considered, and at a special meeting, Bro. Farnsworth from New Hampshire, who acted as spokesman for the students, after making appropriate remarks, presented the following resolutions:—

WHEREAS, It has required sacrifice on the part of the founders of this school to start the enterprise, and will require still more to carry it on successfully, therefore,

Resolved, That we as students desire to show our appreciation of the efforts put forth in our behalf, by doing all we can to build up this institution.

Resolved, That we, the young men and boys of this school, request the school committee to provide us a piece of land for cultivation.

Resolved, That we will donate to the school the proceeds of all that shall be raised on said soil.

These resolutions were immediately followed by the following from Sister Redman, of Maine, expressing the sentiment of the young ladies:—

Resolved, That we, the young ladies of the Lancaster school, feeling anxious to do our part in sustaining the same, will be responsible for the laundry work, and for all necessary repairs in the clothing of the young men who devote their time in cultivating land for the benefit of the school, and that we will be glad to help in any other way whenever opportunities present themselves.

All the resolutions were unanimously adopted. Those young ladies who board together are expected to receive instruction in those things which pertain to household duties. An acre of land has already been furnished to the students, according to their request, and all will be cultivated in the interests of the school. The missionary work will also be taught in a manner to connect theory with practice. The SIGNS will be remailed to localities where tent labor is to be put forth the coming season, and this will be near such churches as can co-operate in the missionary work. Then, during vacation, or at other proper times, the students will have an opportunity to visit those to whom they have sent the periodicals, to canvass and to do colporteur work. Then those fitting themselves to labor in the cause, will have an opportunity to be gaining an experience with instructions received.

"THE fear of the LORD is the beginning of knowledge."

Pacific Seventh-day Adventist Publishing Association.

THE Seventh Annual Meeting of the above Association was convened at the Pacific Press, Oakland, on Monday, April 24, 1882, in accordance with notice published in the SIGNS OF THE TIMES.

Having been opened by prayer, the Vice-President was empowered by vote to appoint Committees on Nomination and Resolutions—Elder J. H. Waggoner, Elder Rice, and W. A. Pratt were accordingly appointed to act in the former capacity, and Elder Waggoner, C. H. Jones, and Wm. Saunders, in the latter.

The meeting then adjourned to the church, for greater convenience.

On re-assembling it was found that 1,012 shares were represented by those present and 1,147 by proxies, being 414 more than was required by law.

The minutes of the Sixth Annual Meeting were read and approved, the Vice-President explaining what steps had been taken about the issuing of Mortgage Bonds as authorized at said meeting.

The revenue account and balance sheet for the year were then read, and after remarks by the Vice-President, C. H. Jones, and Elder Waggoner, were accepted.

The Committee on Nomination handed in their report recommending, S. N. Haskell, W. C. White, J. Morrison, M. C. Israel, and C. H. Jones, as Directors for the coming year, and being balloted in form they were elected.

Addresses from the President, S. N. Haskell, and Elder George I. Butler, relating to the past, present, and future of the Association were read by Elder J. H. Waggoner.

C. H. Jones on the part of the Committee on Resolutions read the following, which on being put to the vote, were unanimously adopted:—

WHEREAS, We recognize the hand of God in establishing the publishing work on this coast, and

WHEREAS, This branch of the work has been the means of building up and establishing the truth in our midst, and bringing many souls to a knowledge of it, both at home and in foreign lands, therefore,

Resolved, That we hereby express our gratitude to God for the degree of prosperity that has attended the work during the past year.

Resolved, That we pledge ourselves to sustain the work both by our means and our prayers.

WHEREAS, This being largely a missionary enterprise, we cannot look for large profits from the business to sustain the work, and

WHEREAS, There are many that have embraced the truth of late years, who have taken no shares in the Association, therefore,

Resolved, That we recommend that some person be appointed in each church and company of Sabbath-keepers on this coast, to visit all the members and set before them the nature of this work, and invite them to take shares in the Association, to the extent of their ability.

WHEREAS, The evidences are thickening all around that we are fast approaching the close of the work of the Third Angel's Message, and that Jesus will soon reveal himself in the clouds of heaven,

Resolved, That we deem it our duty to employ every means in our power to set a knowledge of this truth before the people, and that we recommend that special attention be paid to the circulation of our denominational books during the coming year, and that proper persons be employed to canvass the country for such works as "Thoughts on Daniel and Revelation," "History of the Sabbath," "Constitutional Amendment," and other works calculated to create an interest in the truths of the Third Angel's Message.

Resolved, That we express our sorrow at the loss of our dear Brother Chapman, one of our Directors, and the great affliction brought upon his family, and that we extend to them our heartfelt sympathy in this their bereavement.

Resolved, That we regret the necessity for the absence of Elder Haskell from this meeting. We feel that we greatly need his counsel and advice at this time, and trust that the providence of God will soon open the way for him to return to this Conference.

Elder J. H. Waggoner was then elected Editor, Elders Andrews and Uriah Smith corresponding Editors of the SIGNS OF THE TIMES, and S. N. Haskell, W. C. White, and J. H. Waggoner a Publishing Committee for the ensuing year.

It was proposed, seconded, and adopted, "That the thanks of this meeting be given Elders Haskell and Butler for the addresses which they had kindly written for the occasion."

The meeting was then closed by prayer.

W. K. VICKERY, Sec.

Directors' Meeting.

At a Meeting of the Directors held on the evening of Monday, April 24, 1882, S. N. Haskell was duly elected President, W. C. White, Vice-President, W. K. Vickery, Secretary, W. N. Glenn, Auditor, for the ensuing year.

W. K. VICKERY, Sec.

Fairview Church.

I ARRIVED at Fresno the evening of April 20. They had not received word of my appointment, hence no meeting that night. But the next evening there was a good turn out at our meeting held in the Masonic Hall. There are several good citizens of Fresno City that are interested in the truth. It would be a good point for a tent meeting next fall. Sabbath morning we went to Temperance Colony. Bro. Howard was with me. We enjoyed three good meetings during the day, and most of the Fairview church, within reach, were present. Sunday was also a good day for the church. At the business meeting in the afternoon it was thought best that the members of the church living in the mountains near the Toll House be organized in a church by themselves, as the church had granted them privilege by vote at the January Quarterly Meeting.

On Monday, the 24th, Bro. Smith took us up to Burr Valley. We arrived in time to visit a few of the families before evening. We enjoyed excellent freedom speaking on the subject of the Christian Graces in the evening. All came out. On the next day at 11 o'clock we spoke to them again, and in the afternoon we organized them into a church. Union prevailed, and twelve came into the organization. There are six others who will join as soon as they get letters from other places. Bro. George Hutchings was elected Elder, but was not ordained as he is in Alameda. Bro. Wauchope was elected Clerk. They adopted the tithing system, also the T. and M. work. They have thirty-three members in their Sabbath-school. They chose the name "Mountain View" for their church, and they wish to be taken into the Conference at its next session.

At the business meeting in Temperance Colony, a petition was handed in by the members of the church living in Fresno City and vicinity to allow them the privilege of organizing in a church by themselves. Their request was granted, and an appointment made to meet in the house of Bro. M. J. Church on Wednesday, April 26, at 3 p. m. On our return from the mountain we filled this appointment, and a church of fourteen members was organized in harmony with the doctrines and principles of S. D. Adventists. The name by which this church will be known is "Fresno City." They wish to be taken into the Conference at its next session. Bro. M. J. Church was elected Elder and was ordained. Bro. Horace Munn was chosen Clerk. He was also made Librarian of the T. and M. Society. Their Sabbath-school numbers 26. A few others will join this church as soon as they get letters. The cause in Fresno Co. was much encouraged by our short stay. There will be a large representation from this county to the camp-meeting.

I. D. VAN HORN.

Sabbath-School in Kernville, Cal.

In January last, Brn. Morrison and Brorsen organized a Sabbath-school in this place. The membership at that time was thirteen; although some have dropped off, others have joined us, so that our membership has increased, and we are of good courage. Much of the prejudice here in regard to our work has worn away, and the future looks brighter. We hold our school regularly, and trust in the Lord to assist us.

MRS. C. M. MARTIN.

CHICAGO takes the head. The *Inter-Ocean* thus describes the peculiarity of one small district in that city: "Five hundred liquor saloons, 200 houses of prostitution, 150 concert saloons, gambling houses, and pool-rooms—all in a region bounded by Van Buren, Fourteenth, State and Clark Streets, five blocks one way and four the other. In this territory it is estimated there are 3,000 abandoned women, and the nightly orgies of these maddened and dissolute people are attended by 12,000 young men, who, it is estimated, spend on the average fully \$100,000 weekly in the most depraved and degrading amusement.—*Lever*."

The Home Circle.

SEEKING REST.

O YE that fare amid these breathless places,
Spending your souls 'twixt factory and mart,
Ye whose quick eyes and pale and eager faces
Reveal the restless heart,

What are ye seeking in your fevered labor,
That knows no pause through all the crowded week,
Each for himself, and no man for his neighbor,
What is it that ye seek?

"O, some seek bread—no more—life's mere subsistence,
And some seek wealth and ease—the common quest;
And some seek fame, that hovers in the distance;
But all are seeking rest.

"Our temples throb, our brains are turning, turning;
Would God that what we strain at were possessed;
God knows our souls are parch'd and black with yearning;
God knows we faint for rest."

He went his way, a haggard shape and dreary,
His hard face set toward the kindled west;
And, lo! a voice, "Come unto me, ye weary,
And I will give you rest."

—T. W. Parsons.

The Saucer Pie.

"WELL, what do you think of our little girl, Eben?"

Mrs. Ruthford asked this question just as they were through dinner, and Jenny had been excused from table. They had brought her to their pleasant country home, a month before, on probation, with a view to keeping her as their own.

Eben laid down his knife and fork, pushed back his plate, and looking through the open door, to catch a glimpse of pink gingham flitting around the corner, answered slowly:—

"I like her right well; I think, if you're suited, we'd best keep her. She is bright, and willing, and truthful."

"And a quiet little thing," put in his wife.

"Yes; don't know but I'd as lief she wouldn't be so quiet, though. I'll tell you, Sarah, I'm sort o' longing for a child's laugh rippling out at anything or nothing. I'd like to see her dancing about, and singing to herself, chattering like a magpie, and all that sort o' thing. I've tried to please her. I've told her stories, and taken her around on the farm with me, and let her ride on Charley's back to the brook; and she likes it all, in a quiet sort of way. But she don't seem downright happy and merry, as it's a child's right to be."

"Oh, well, I guess she's contented enough, plenty to eat and wear, and kindly treated. I'd rather she'd be quiet than like Mrs. Dorr's little Nelly over the way, climbing trees and riding fences, and singing and shouting from morning till night."

Meantime, Jenny was sitting on a rock by the brook, laving her bare, white feet, and saying to herself,

"Now, if I thought she'd care anything about them, I'd get her some of those great blue flowers—they're beauties," looking at the clusters of the Iris: "I'd as lief wade in as not. But I suppose she'd say, 'Yes, yes; child, very pretty, don't clutter the floor with them,' and keep on tying up her curtains or 'ranging her closets. Mamma always liked them so much. O mamma! And the little figure lay prone on the grass, trembling and sobbing."

"Mamma! O mamma, I want you. She's kind to me, but there's nobody like mamma."

"Poor child! poor child!"

It was Eben's voice, but tender and gentle. His strong arms lifted her quivering form, and laid her head on his shoulder.

"There, there, dear, don't cry. Want to go to mill with me? You shall have the reins yourself, and drive if you like."

A few words from Eben that night set Sarah thinking; and the new thoughts that came to her were strengthened next day in a neighbor's kitchen. She had "run in" of an errand, and found "Aunt Martha," as she was called in the neighborhood parlance, making pies. She stood by her moulding-board, with sleeves rolled up, and wide gingham apron on, the picture of a healthy, hearty, blithe old lady. Half a dozen pies, with rich, golden centers, stood by her side. Half a dozen apple pies were already browning in the oven. She had a little crust left. She rolled it out, spread it in a couple of saucers, filled the centers, round and plump, with the juicy

spiced apples, and daintily trimmed the edges.

"Do you make saucer-pies, auntie?" asked Mrs. Ruthford in some surprise.

"Yes, every baking. Why not?" said auntie. "Well, when the children are not at home to eat them, it seems hardly worth while. It is easier to put all in one large pie, and tastes just the same, you know."

"Oh, yes; but some child is so apt to happen along of an errand or something. A saucer-pie is a great thing to a child. I've made them about every fortnight for fifteen years, and always found use for them. It more than pays for the work to see the little folks so pleased. You know, dear," the old lady added gently, "the time that trifles give great pleasure is so short, it passes by before we are aware. Sometimes, I think it is only childhood that is content with daily bread."

"I'll make a saucer-pie for Jenny next time I bake," said Mrs. Ruthford to herself, as she went home. "Strange I never thought of it before. I'll—let me see—I'll dress her dolly new for her. It's quite shabby. And I'll keep her with me more, and tell her stories at bed-time. Maybe it is just the little things mothers do that she wants to chirk her up."

The next morning, Mrs. Ruthford concluded it was time to have some pies, and went to work with a will. When the baking was done, a dainty saucer-pie, sugared on top, and plump with ripe, sweet berries, stood on the dresser.

"Here's something for you, dear," she said, as Jenny came in with quiet footfall, and she placed the little pie in the child's hands. Jenny's face flushed, her eyes lighted up, and then to Sarah's surprise grew dim with tears, and the sensitive mouth quivered. But only for a moment.

"Thank you, thank you!" she said eagerly, "It's just like the little pies mamma used to make for me."

"Ah! that's it," thought Sarah. "Eben's right, to be sure. She wants 'mothering.' And she drew the little girl to her side and kissed her. The dimpled arms were around her neck in an instant, and the kiss returned, and through the day Jenny seemed to feel happier and more at home.

Bed-time came, and Jenny, nestling in the white pillow, looked up with wondering eyes as Mrs. Ruthford sat down on the side of the bed, and taking the little hands in hers, said kindly, "Shall I tell you a story, dear?"

She listened with eager interest to the story of the Highland shepherd's child, lost in the mountain mist, and guarded and fed by his faithful dog. And when Mrs. Ruthford bent down and kissed her, the white arms again wound impulsively around her neck, and Jenny said, for the first time, "Good-night, mamma!"

Sarah was startled, the new name seemed so sweet.

"I see now," she thought. "Eben is right. It is mother love and care the child needs and shall have."

Mrs. Ruthford kept her resolution. She did not, could not, at once feel the intense devotion of a mother. But she was no longer content with feeding and clothing her charge. She tried to satisfy the hungering and thirsting for affection, which she had learned to meet and recognize. She sought Jenny's happiness, and in due time she had her reward. Love in her own heart, grateful love in her child's, strengthened day by day. Jenny grew gradually happier, till her laugh and song rang out as merrily as Eben wished. And her presence seemed like sunlight in their home. And when a year had passed, neither of the worthy couple would any more have thought of parting with her than if she had been theirs by birth. They knew no difference in the home-tie.

"It all dates back," said Sarah to her husband one evening, as they sat talking by the fire after Jenny went to bed, "all this happiness dates back to that first saucer-pie. Jenny seemed from that time to believe that I loved her."—*Christian Register*.

I stood one day at Niagara Falls, and I saw what you may have seen there—six rainbows bending over that tremendous plunge. I never saw anything like it before or since. And so over the rapids and angry precipices of sin, where so many have been dashed down, God's beautiful admonitions hover, a warning arching each peril—six of them,—a thousand of them.—*Talmage*.

Anecdote of Webster.

WHEN Daniel Webster's father found that his son was not robust enough to make a successful farmer, he sent him to Exeter to prepare for college, and found a home for him, among a number of other students, in the family of "old Squire Clifford," as we of a younger generation have always heard him called. Daniel had, up to this time, led only the secular life of a country farmer's boy; and though the New Hampshire farmers have sent out many heroes, as firm and true as the granite rocks in the pasture, there cannot be among the hard and homely work which such a life implies, the little finenesses of manner which good society demands. Daniel was one of these diamonds of the first water, but was still in the rough, and needed some cutting and polishing, to fit him to shine in the great world in which he was to figure so conspicuously.

None saw this more clearly than the sensible old Squire. The boy had one habit at table of which the Squire saw it would be a kindness to cure him. When not using his knife and fork, he was accustomed to hold them upright in his fists, on either side of his plate. Daniel was a bashful boy of very delicate feelings, and the Squire feared to wound him by speaking to him directly on the subject. So he called aside one of the other students with whom he had been longer acquainted, and told him his dilemma. "Now," said he, "I want you this noon at the table, to hold up your knife and fork as Daniel does. I will speak to you about it, and we will see if the boy does not take a hint for himself."

The young man consented to be the scape-goat for his fellow-student, and several times during the meal planted his fists on the table, with his knife and fork as straight as if he had received orders to present arms. The Squire drew his attention to his position, courteously begged his pardon for speaking of the matter, and added a few kind words on the importance of young men correcting such little habits before going out into the world. The student thanked him for his interest and advice, and promised reform; and Daniel's knife and fork were never from that day seen elevated at table.

A Valuable Secret.

It is related of Franklin that from the window of his office in Philadelphia he noticed a mechanic, among a great number of others, at work on a house which was being erected close by, who always appeared to be in a merry humor, and who had a kind and cheerful smile for every one he met. Let the day be ever so cold, gloomy or sunless, the happy smile danced like a sunbeam on his cheerful countenance. Meeting him one day Franklin requested to know the secret of his constant flow of spirits. "It's no secret, doctor," the man replied. "I've got one of the best of wives, and when I go to work she always gives me a blessing with her parting kiss; and when I go home she is sure to meet me with a smile and a kiss of welcome; and tea is sure to be ready; and as we chat in the evening, I find she has been doing so many little things through the day to please me, that I cannot find it in my heart to speak an unkind word or give an unkind look to anybody. And Franklin adds; "What an influence, then, hath woman over the heart of man, to soften it and make it the foundation of cheerful and pure emotions. Speak gently, then; a happy smile and a kind greeting after the toils of the day are over cost nothing, and go far toward making home happy and peaceful.—*Presbyterian Journal*.

Filial Love.

THE Chinese are a peculiar people, therefore their literature is peculiar, and none of it more so than the following anecdote, which would, without doubt, sink deep into the heart of a Celestial: In the Chow dynasty (about three thousand years ago) there was a man named Laou-Lai-tsze. When he was seventy years of age, he used to put on bright and many-colored clothes, and then he would play about like a child. Sometimes he would carry water into the hall, and pretend to stumble, and fall flat on the ground; and then he would cry, and run up to the parents' side to please the old people, and all to make them forget, for a time at least, their own great age.

Religious Notes.

—Moody and Sankey have declined for the present, an urgent invitation to enter upon a year's evangelistic work in London.

—Mr. John F. Slater of Norwich, Conn., has given a million dollars for the Christian education of the colored people of the Southern States.

—The number of Protestant communicants increased about 14,000 in the city of Berlin during the past year, owing largely to the labors of the city missionaries.

—A Chicago paper says that Mr. Miln's new religious organization for the promotion of ethical culture will be known as the "First Monetarian Church," and will worship in the church of the Indefinite.

—A contemporary says of a certain Sunday-school, that, "having a surplus after paying the expenses of a recent festival," bought an easy chair for their pastor, etc. There was no sarcasm intended, either.

—Says the *S. F. Chronicle*: In the Church of the Advent yesterday morning, Bishop Kip, assisted by five other clergymen, admitted a sister into the "Sisterhood of the Good Shepherd," thereby fairly inaugurating the Protestant Sisterhood movement on this coast.

—A Methodist bishop recently said that "if half the Methodist membership were cut off, the church would be all the stronger." This would probably apply to other churches. A church's strength lies not in the number of nominal members, but in the working members.

—A magnificent flutter has been raised among the numerous mediums and clairvoyants of San Francisco, by a demand from the authorities for a license of \$50 per quarter, payable in advance. Some have taken down their signs. They claim exception on religious grounds.

—But very little attention is paid in China to the education of women. A lady missionary, who has been teaching and traveling for nearly ten years in China, says that out of eight hundred women whom she had visited, only four could read at all, and only one could read the Chinese language well.

—"Pew-renting and the annual meeting of the First Church, Kalamazoo, was made a gala-time, with musical and literary exercises, supper, etc. The innovation was delightful to all." To be sure. The good people had doubtless attended so closely to their religious duties for so long a time that they needed a little change.

—The *Jewish Messenger* suggests that "an editorial union" of the religious press, embracing different denominations, with occasional meetings, would knit religious papers more closely together, and be of general advantage. Whereupon the *Independent* remarks: "We would heartily welcome such a union in this city. There are subjects enough in which we all have a common sympathy." Why not have a "denominational union" of the various churches? Are there not points enough in which they all have a "common sympathy?" We expect to see this before very long.

News and Notes.

—Three inquests on suicides were held in San Francisco, April 29.

—The estimated reduction of the public debt for April is \$14,000,000.

—It is reported that half the children in Eureka, Cal., are afflicted with small-pox.

—The number of immigrants that arrived in New York last month was over 70,000.

—Dr. Lamson, for whom the United States interceded with England, confessed his crime.

—Ralph Waldo Emerson died at his home in Concord, Mass., April 27, of acute pneumonia.

—The bill to restrict Chinese immigration passed the Senate by a vote of thirty-two to fifteen.

—J. G. Vanmeter, an old citizen of Oroville, Cal., died suddenly, April 27, from the effects of a bee-sting.

—The present annual consumption of all classes of distilled liquors in the United States is about 70,000,000 gallons.

—Chicago has but 300 churches to 5,242 liquor saloons, and 8,000 of its 100,000 buildings are used for immoral purposes.

—The lowest percentage of illiteracy in the United States is found in Nebraska, and the highest in South Carolina.

—A large part of the news of the day is contained in accounts of crimes, such as we cannot admit to our columns.

—The effort to restore the franking privilege is reported "a dismal failure." The dismal part would have been its success.

—A fire at Eau Claire, Wis., April 24, destroyed sixty-three buildings, causing a loss estimated at not less than \$250,000.

—The Indian war in Arizona is assuming rather large proportions. The government is preparing to engage in it vigorously.

—Lieut. Danenhauer, of the *Jeannette*, has arrived at St. Petersburg. He is convinced that the Captain De Long party will never be found.

—A mass meeting in Clay Co., Missouri, near the home of the James boys, indorsed Governor Crittenden in his warfare against the bandits.

—The steamer *City of Sanford* was burned near Jacksonville, Florida, April 25. Nine persons are known to have perished in the flames.

—A grand plan to blow up the Kremlin at the time of the coronation of the Czar, has been discovered. Three hundred arrests have been made.

—A bill has passed in the Senate, to appropriate \$5,000,000 for the improvement of the Mississippi River, and \$1,000,000 for the Missouri River.

—Pinkeye is raging in Santa Clara county. The *San Jose Times* says thirteen horses died of this disease on the San Martino ranch, near Gilroy, recently.

—The severest earthquake ever known in Western Washington occurred at 10:45 on the evening of April 30. Mount Ranier has emitted smoke since the shock.

—Heavy fighting is reported between the natives on the west coast of Africa. More than 2,000 persons were killed. The English inhabitants are alarmed for their safety.

—The *Herald's* London special says: The House of Commons has passed the bill authorizing the construction of an electric railway at Charing Cross, under the river to Waterloo Station.

—In San Jose, Cal., on the morning of April 30, a house burned and a man and his wife were burned in it. The papers say they used intoxicating liquors. Nobody to blame, of course.

—It is stated that in spite of orders from St. Petersburg for the prompt punishment of the persecutors of the Jews, several notorious offenders have been released from custody. Fresh outrages are taking place constantly.

—There was a riot at Frankford, County Kings, Ireland, on Saturday, April 29. A number of persons, reported to have paid rents, were fearfully beaten. The police arrested thirty persons and cleared the streets at the point of the bayonet.

—Last week a Whitehall gentleman, viewing the St. Patrick procession in New York, overheard a footman say: "Bedad, the whisky sellers roides the horses, and the whisky drinkers goes afut." N. B. No news in this item. It was always thus.

—Two foreign dispatches read: "London, April 30. A full-rigged ship is ashore at Swanage. All on board have been drowned. The gale has been very heavy." And "Aberdeen, April 30. The loss by the fire in the New Market buildings was \$100,000. Three persons were killed."

—A dispatch from Boston, May 1, says: "The steamer *Glamorgan*, from Liverpool, arrived badly scratched by ice. The vessel steamed 160 miles on the southern edge of an ice field and passed fully 100 large icebergs, on which were Polar bears and many seals. Several sailing vessels were sighted, ice-bound.

—An unusually severe wind, amounting to a hurricane, visited London and the southern and western parts of England, April 29. At Dover, Swansea, Brighton, Portsmouth, Plymouth, and other places on the coast, great damage was done and many lives were lost. Many disastrous wrecks are reported, though reports are yet partial.

—Some fellow of nihilist tendencies recently made an attempt on the lives of Wm. H. Vanderbilt and Cyrus W. Field, by sending them packages of explosives. The plan failed only because one of the packages exploded in the mail-bag. Another infernal machine was sent in New York, to Police Superintendent Walling. It is now generally agreed that this is the work of German socialists.

—The following note from a San Francisco paper of recent date will be of interest to meat eaters: "Vencento Palmer, a dairyman near the Presidio, was arrested by officer Christie yesterday on a charge of slaughtering within the city limits, a charge of selling diseased meat being held in reserve. On the afternoon of the 18th inst. Palmer slaughtered a sick cow, which evidently had but a few hours to live, and on the following day attempted to dispose of the meat. The person making the complaint states it to be a weekly occurrence for dairymen and stock-owners in the outlying districts to kill diseased cattle, and sell the flesh to meat-peddlers and sausage-makers."

—The following is from *Nature*, the leading scientific journal of England. Under date of April 6th, 1882, it says: "Our Paris correspondent inspected a few days ago, at Fiel's workshop, the large flint-glass disk which has been cast for the Lick Observatory in California, and purchased by the Trustees for \$2,000. It is now on its way to Clark's for polishing. Its diameter is 38.34 inches, its thickness, 21.65 inches; its weight, 374.85 pounds avoirdupois. This casting took place in four days, during which eight tons of coal were consumed. The cooling took thirty days. On the optical tests being made the glass was found perfect in all its parts. The crown-glass disk has been cast and is cooling."

Obituary.

CLEAVES.—Died, of acute hydrocephalus, April 2, 1882, our little Harry Edmund, aged eleven weeks.

ALFRED H. AND MARY R. CLEAVES.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 4, 1882.

Camp-Meetings.

KANSAS, Burlingame, Osage Co., May 18-23.
UPPER COLUMBIA, Dayton, W. T., May 31-June 6.
IOWA, Des Moines, June 1-6.
WISCONSIN, Baraboo, " 8-13.
OREGON, " 14-
NORTHERN MICHIGAN, Saginaw, " 14-20.
MINNESOTA, Minneapolis, " 21-27.
DAKOTA, Parker, June 29-July 4.
TEXAS, Waxahachie, July 21-31.

ELD. S. N. HASKELL.—MS. on "Our Institutions" just received. We have published all that we have received from you, except private notes.

THE Hanford Camp-meeting will be held near the village. See Elder Israel's notice. The Oregon Camp-meeting will commence June 14.

AN order has recently been received at this office from New Zealand, for two dozen copies of the Home Hand Book. Books have before been sent from this office to that island. We expect that we shall yet have a large patronage from New Zealand and Australia.

No Signs Next Week.

IN consequence of so many being absent at the Southern Camp-meeting, no paper will be issued from this office on May 11. The next paper will be of date May 18.

Our School.

THE article on another page, entitled, "Our School in Healdsburg," by Mrs. E. G. White, is the substance of remarks made by her at a special meeting in Oakland, April 24, in connection with the Annual Meeting. The remarks were listened to with great interest, and we are sure the article will be read with equal interest.

Aurora Borealis.

WE are receiving accounts from every part of the country of the unusually interesting auroral appearance on Sunday night, April 16. It was a grand display on this coast, and the more interesting from the fact that such appearances are more rare here than east of the mountains. It was the first seen by us in a residence of several years in California.

Proof of Incompetency.

ONE of the ablest men of California, a State Senator, recently died, leaving a will made out in proper form. But the will has been set aside under the plea that the testator was not mentally competent to make it. During his life the idea of his incompetency would have been scouted. But we are inclined to think the decision was a just one. The man who will leave his property by will to be handled by administrators and lawyers, instead of disposing of it himself while he is able to see that it goes where he desires, must be somewhat shattered in intellect. The fact that a man makes a will is likely soon to be considered sufficient evidence in court that he is insane.

"Position and Work."

"THE Position and Work of the People of God under the Third Angel's Message," is the title of a pamphlet of eighty-two pages, written by Eld. W. H. Littlejohn. The readers of the SIGNS are acquainted with the clear, logical style of Eld. Littlejohn, as shown in the articles on the "Constitutional Amendment," which we recently published. There are some members of our churches (we speak it with regret), who are not thoroughly converted to all the doctrines which we consider essential parts of the faith of those to whom is committed the Third Angel's Message. This is the book which they need, and which they ought to read with a candid and prayerful spirit. We recommend to our church elders to see that the members of their several churches are all supplied with this pamphlet. It is a complete synopsis of the faith of S. D. Adventists, and a faithful presentation of the work which they have to do in the providence of God, in the fulfillment of his prophetic word. Price, only 10 cents.

Key to the Prophetic Chart.

A TRACT of thirty-two pages, paper covers. One of the most useful and interesting of the tracts published by our Publishing Association. It is a brief but very clear explanation of the symbols presented on the Chart of the Prophecies used by our preachers in illustrating the visions of Daniel and John. They who understand these two prophetic books, or even the outline of history presented in these symbols, have a clew to the understanding of all the prophetic Scriptures. Every S. D. Adventist should study this little work. Price 10 cents.

Anything to Uphold Sunday.

THOSE who have read the "History of the Sabbath," by Eld. J. N. Andrews, will remember the so-called miracles that were performed in the thirteenth century to prove the sacredness of Sunday. They may not be aware, however, that even at this day the same tricks are resorted to, but such is the case. The following letter was sent to us by a friend in the East, who informs us that he found it printed both in English and German, and quite extensively circulated, even at the present time, in Central Pennsylvania. It is nicely printed in colors, illustrated, with the "All-seeing Eye" prominent in the heading:—

"A LETTER WRITTEN BY GOD HIMSELF, AND LEFT DOWN AT MAGDEBURG. It was written in golden letters, and sent by God through an angel; to him, who will copy it, it shall be given; who despiseth it, from him will part THE LORD.

"Whoever works on Sunday is cursed. Therefore, I command you that you do not work on Sunday, but devotedly go to church; but do not adorn your faces; you shall not wear strange hair, and not carry on arrogance; you shall give to the poor of your riches; give plenty and believe, that this letter is written by my own hand and sent out by Christ himself, and that you will not act like the dumb beast; you have six days in the week, during which you shall carry on your labors; but the seventh day (namely, Sunday), you shall keep holy; if you do not do that, I will send war, famine, pests, and death among you, and punish you with many troubles. Also, I command you, every one, whoever he may be, young or old, small and great, that you do not work late on Saturday, but you shall regret your sins, that they may be forgiven you. Do not desire silver and gold; do not carry on sensualities and desires; do think that I have made you and can destroy you.

"Do not rejoice when your neighbor is poor, feel more-over sorry with him, then you will fare well.

"You, children, honor father and mother, then you will fare well on earth. Who that doth not believe these and hold it, shall be damned and lost. I, Jesus, have written this myself with my own hand; he that opposes it and scandalizes, that man shall have to expect no help from me; whoever hath the letter and does not make it known, he is cursed by the Christian church, and if your sins are as large as they may be, they shall, if you have heartily regretted and repented of them, be forgiven you.

"Who does not believe this, he shall die and be punished in hell, and I myself will on the last day inquire after your sins, when you will have to answer me.

"And that man who carries this letter with him, and keeps it in his house, no thunder will do him any harm, and he will be safe from fire and water; and he that publishes it to mankind, will receive his reward and a joyful departure from this world.

"Do keep my commandments which I have sent you through my angel. I, the true God from the heavenly throne, the Son of God and Mary. Amen.

"This has occurred at Magdeburg, in the year 1783."

We remember a case where a certain minister stated to his congregation that he could find a command to keep Sunday in the Bible. To make good his assertion, he himself wrote the commandment and placed it in his Bible, and on the following Sunday read it to the people. This was satisfactory to his flock, because they desired to have it so, and were not curious to know where the longed-for passage might be found. There are many people, however, who will wonder how such methods are resorted to, if the Sunday institution has any valid foundation.

Camp-Meeting at Hanford.

THE location for camp-meeting has been changed from Wason's grove as advertised, the trees in it being too near together to admit our tents. The place we have selected is on the west side of the town of Hanford, adjoining the Park which contains a beautiful grove of locusts, and will afford a nice walk, and shade for any who wish to use it. The new location is much more convenient in many respects, and will better accommodate the people of the town. The preparations for the meeting are progressing finely, and a large attendance is expected.

M. C. ISRAEL.

Appointments.

Oakland and San Francisco.

OAKLAND.—Church N. E. corner Clay and 13th Streets. Meeting every Sabbath (Saturday) at 11 A. M. Preaching every second and fourth Sunday evening of each month. Prayer-meeting every Tuesday evening. Eld. J. H. Waggoner, Pastor. Sabbath-school at 9:30 A. M. Dr. E. J. Waggoner, Superintendent. Seats always free.

SAN FRANCISCO.—Church on Laguna Street, between McAllister and Tyler Streets. Meeting every Sabbath (Saturday) at 11 A. M. Prayer-meeting Wednesday evening. M. C. Israel, Elder. No regular preaching. Sabbath-school at 9:45 A. M. E. A. Stockton, Superintendent. Street-cars of the Hayes Valley Line, and Central and Lone Mountain Line, pass close to the meeting-house.

Upper Columbia Camp-Meeting.

THIS meeting will be held, D. V., in the City Park, Dayton, W. T., May 31 to June 6, 1882. First service, Wednesday evening at 7½ o'clock. It is expected that Eld. J. H. Waggoner, Editor of the SIGNS, of Oakland, Cal., and other speakers, will be with us. Our four Conference organizations will hold their annual sessions in connection with the religious exercises of the encampment. Let each organization elect delegates, prepare reports, and make an early and thorough preparation to attend.

Do you wish to rent a tent? Order of the undersigned without delay. G. W. COLCORD,
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