

The Signs of the Times.

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

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The Signs of the Times.

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ANTICIPATION.

I know the Christian's final home
Will be divinely fair;
The highest type of glorious life
Will be the dwellers there.

From the word of the Eternal
I know our life may be
Like the ceaseless, flowing river,
Throughout eternity.

The reign of Christ so perfect there!
Love's service there so free!
The atmosphere of rest and song,
And peace, and purity!

To see the blessed faces there,
Of those who died of old
And those who died in later years
All gathered in one fold!

With deepest, purest knowledge,
Rich streams of holy lore,
They satisfy their longings,
They drink forever more!

My thoughts are full of wondering joy
At what I know is kept
For those who here, in agony,
Have toiled, and prayed, and wept.

Be sure, my soul, to gain that home
So pure, so wondrous fair!
Know well, thy garments must be white,
To find acceptance there.

O Lamb divine! O pleading One!
O King so soon to come!
We praise the grace that takes our hand,
To lead us safely home.

East Oakland.

JULIA E. LOYD.

General Articles.

THE SIN OF MOSES.

BY MRS. E. G. WHITE.

(Concluded.)

THE history of the wilderness life of Israel was chronicled for the benefit of the Israel of God to the close of time. God's dealings with the wanderers of the desert in all their marchings to and fro, in their exposure to hunger, thirst, and weariness, and in the striking manifestations of his power for their relief, are a divine parable, fraught with warning and instruction for his people in all ages. The varied experience of the Hebrews was a school of preparation for their promised home in Canaan. God would have his people in these last days review with humble hearts, and teachable spirits, the fiery trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan.

The rock which, smitten by the command of God, sent forth its living waters, was a symbol of Christ, smitten and bruised that by his blood a fountain might be prepared for the salvation of perishing man. As the rock had been once smitten, so Christ was to be "once offered, to bear the sins of many." But when Moses rashly smote the rock at Kadesh, the beautiful symbol of Christ was marred. Our Saviour was not to be sacrificed a second time. As the great offering was made but once, it is only necessary for those who seek the blessings of his grace to ask in Jesus' name,—to pour forth the heart's desires in penitential prayer. Such prayer will bring before the Lord of hosts the wounds of Jesus, and then will flow forth afresh the life-giving blood, symbolized by the flowing of the living water for thirsting Israel.

Only by living faith in God, and humble obedience to his commands, can man hope to meet the divine approval. On the occasion of that mighty miracle at Kadesh, Moses, wearied with the continual murmuring and rebellion of the people, lost sight of his Almighty Helper; he heeded not the command, "Speak ye unto the rock, and it shall give forth its waters;" and without the divine strength he was left to mar his record with an exhibition of passion and human weakness. The man who should, and might have stood pure, firm, and unselfish to the close of his work, was overcome at last. God was dishonored before the congregation of Israel, when he might have been honored, and his name glorified.

The judgment immediately pronounced against Moses was most cutting and humiliating,—that he with rebellious Israel must die before crossing the Jordan. But shall man assert that the Lord dealt severely with his servant for that one offense? God had honored Moses as he had honored no other man then living. He had vindicated his cause again and again. He had heard his prayers, and had spoken with him face to face, as a man speaketh with a friend. Just in proportion to the light and knowledge which Moses had enjoyed, was his criminality increased.

Moses described to the people how he had pleaded with God for a remission of his sentence, and had been refused. "The Lord was wroth with me for your sakes, and would not hear me. And the Lord said unto me, Let it suffice thee. Speak no more to me of this matter." "For your sakes." The eyes of all Israel were upon Moses. He had been exalted before them as the meekest man upon the earth, and his error cast a reflection upon God, who had chosen him as the leader of his people. The whole congregation had witnessed the transgression; and had it been passed by lightly, the impression would have been made upon the people that impatience and unbelief under great provocation, might be excused in those in responsible positions. But when it was pronounced that Moses and Aaron were not to enter Canaan because they did not believe to sanctify the Lord before the congregation, the people knew that God is no respecter of persons, and that he will surely punish the transgressor.

The life of Moses since he had been intrusted with the work of God, had hitherto been blameless and holy. Satan could not succeed in his most subtle attacks to subvert his integrity, or lead him to self-exaltation. But the more faultless and incorruptible his life hitherto, the more aggravated was his failure now, the more offensive his sin in the sight of God, and the greater his punishment. This lesson should be deeply impressed upon the hearts of all. If God dealt thus strictly with his most honored and faithful servant for his unbelief and hasty speech, he will not excuse these sins in any man in a more humble position. Yet the lesson has a special significance for those to whom great light has been given, and who have been intrusted with high and sacred responsibilities. God requires from all a faithful performance of duty in accordance with the light given, and the privileges bestowed.

God has granted to his people at the present day, great light and knowledge. He will impart strength and wisdom to his servants as long as they humbly rely upon him. They may, by their consistent course, commend to others the religion of Christ. But those who take advantage of their position to indulge in self-exaltation, arrogance, or harshness, cast doubt upon the work of God, and furnish the skeptical an excuse for their wicked distrust and unbelief.

In the case of Moses, the Lord shows that he will defend all who are standing in his strength in defense of the right. Those who would smite his faithful ones, smite the hand of God spread

over them as a buckler,—they wound that hand which bears the sword of justice. But when the one thus divinely guarded ceases to rely upon God for help, and begins to exercise authority which the Lord has not given him, that moment his defense is gone. The more criminal and unreasonable the opposition which God's servant has to meet, the more earnestly should he seek to hide self in Christ. As long as he does this, he will be safe.

Moses' past record of integrity and unswerving fidelity to God could not avert the retribution of his fault. Here is set before us in a most impressive manner, God's hatred of sin, and the sure retribution that will fall upon the sinner. Previous faithfulness and righteousness will not excuse one wrong or sin in the sight of God. The least swerving from the course of right greatly displeases the Lord. He saw the end from the beginning. He saw that men in high places would commit grievous sins, hiding their iniquity under a cloak of godliness. God's throne is clear from reproach. The prompt judgment following the sin of Moses, shows to all that God will hold them to a strict account. Immediate retribution will not always follow the doubting, and unbelieving; in his great mercy, God bears long with the sinner, yet every transgressor will learn that the wages of sin is death.

God would have his work pure, and holy, and undefiled, unmarred by the frailties and errors of man. The spirit of censure, the practice of judging our brethren, and uttering words of condemnation, is displeasing to him. To all who pursue this course, the Lord says, Hold, judge and condemn your own motives and actions, but be careful how you judge your brethren, and misconstrue their motives. I am the Father of these my children; I will reprove their sins; I will correct their errors; I will visit their transgressions with stripes, and their iniquity with the rod. I know their going out and coming in; I am acquainted with their hearts, and will deal with them, not according to their waywardness, for then no flesh should live before me; but my great compassion shall be exercised toward them if they will set my fear before them, and believe me to glorify my holy name.

The most grievous sin of God's people is unbelief; and yet it is wide-spread, and almost universal. It is this sin that has led to backsliding and apostasy in every age. Those for whom God has wrought, limit the Holy One of Israel, and dishonor God daily by their distrust, their doubts, and positive unbelief. Moses died on mount Nebo, and Aaron on mount Hor, by the decree of God, not because they had committed a great crime, as men view the matter, but for a sin of common occurrence. The psalmist describes their error in these words: "They angered God also at the waters of strife, so that it went ill with Moses for their sakes, because they provoked his spirit, so that he spake unadvisedly with his lips." Retribution will surely follow the transgressor. Men may have lived and labored for God, they may have manifested self-denial, and self-sacrifice, God may have marked their lives with special favors, he may have given great foresight, and wisdom; and yet, the one whose life was so marked with rectitude may, through lack of watchfulness, and prayer, be overcome. The very uncommonness of the wrong, the usual purity and nobility of the character, make the departure from rectitude more noticeable, and Satan's triumph more complete.

The sins of impatience and unbelief, are as offensive in the sight of God to-day, as in the days of ancient Israel. All who profess godliness are under the most sacred obligation to guard their own spirit, and to exercise self-control under the greatest provocation. The burdens placed upon Moses were very great; few men will ever

be so severely tried as he; yet his sin is not passed over because of this. God has made ample provisions for his people, that if they come to him, and rely upon his strength, they will never become the sport of circumstances. Men of high or low degree have no excuse for sin. The light given of Heaven, the power from Jesus Christ, can be obtained by all who ask for it in faith. Under every provocation there is a present help that will never fail. We are to learn to take God at his word, walking by simple faith, continually feeling our own weakness, and trusting in the Mighty One of Israel.

PAUL'S ESTIMATE OF EARTHLY DIGNITY.

To ascertain the relative interest we should show in this world and the world to come, we must understand their relative value. A fatal mistake is being made by millions upon this point. This world looks to them so bright and beautiful, so desirable and valuable, that they feel like exerting themselves to their utmost to obtain its riches, pleasures, and honors. This life to them is of no value unless acquiring these. The life to come seems dim, shadowy, and unreal. Theoretically they may admit the probability of another and better life, but it seems so uncertain and far removed that efforts made to obtain it seem thrown away. We always labor for what seems to us of greatest value. It is therefore important that we should obtain correct views in reference to the relation of both worlds.

Whose opinion could be more valuable than that of the apostle Paul? He was a great traveler. Had seen life in all its varying conditions; had associated with men of letters, with princes and rulers. He was himself possessed with first-class ability. His writings, eighteen centuries old, are yet read with great interest by men of the greatest ability. He was a man inspired of God to instruct those living under the Christian dispensation. "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

If we will consider these particulars which Paul enumerates, we shall find that they embraced what was most highly esteemed at the time when he lived—that in the possession of these lay earthly dignity, popularity, wealth, and all that was considered valuable among men. United with these Paul possessed great energy of character and eminent ability. There was no man living among his people whose future career was more promising. What a brilliant future lays before this young man as he starts out for Damascus, full of zeal for the religion of his fathers? But after Christ reveals himself to him and he sees that he is fighting against God, what a change comes over him. From this point his life is in perfect contrast to his previous life. He casts aside earthly honor, wealth, and pleasure as of little worth, and accepts a life of toil, hardship, and persecution without a murmur. We all admit that Paul made a perfect success of his Christian course. He cries out as he closes his life, "I have fought a good fight, I have finished my course. Henceforth there is laid up for me a crown of righteousness."

The main reason why he did make such a success was because he properly estimated the value of this life and that which is to come. He obtained a view of the better world, which completely eclipsed all earthly dignity. Like Abraham of old, who beheld by faith the "city which hath foundations," and became charmed with it, and thenceforth became a "pilgrim and a stranger," caring little for earthly things, so Paul renounced all worldly prospects, and considered them of no more value than the filth of the streets, in comparison with that "exceeding weight" of glory held out before him.

The worldling gives his whole heart to this world. Its attractions are all to him. Like the "man with the muck-rake" in "Bunyan's Pilgrim Progress," he gazes downward, and all-absorbed

with the trifles of earth he never raises his eyes to behold the golden crown above his head—the crown of eternal glory. The half-hearted Christian balances both worlds, sometimes making efforts to gain the better one, but ever looking back with longing eyes to the pleasures, riches, or honors of this life. He cannot make a success, because his efforts under such circumstances are not at all commensurate with the value of the world to come. We see how Paul looked at this matter. Who is right? Who takes the sensible view? This life is short at best; its riches uncertain and wholly unsatisfying. Its pleasures do not satisfy; its honors are like the mirage of the desert. It is a world full of sickness, disappointment, pain, sin, misery, and death. We cannot escape some of these, and how soon comes the close!

The world to come is eternal. Never a tear will be shed there. Pain will never be known. No drouth, no mildew, no curse, ever comes there. None but the good will ever be there. Mansions of glory await the faithful, and flowers which never fade, and joys forevermore. "I shall be satisfied when I awake with thy likeness," says Holy Writ. Which is right, the worldling, the half-hearted Christian, or Paul, the great apostle? He counted all these earthly things but loss that he might win Christ, for in him will all these future blessings be given. Let us give to each world its true value. Then shall we be earnest, devoted Christians, and share the blessed crown of immortal glory at last.

GEO. I. BUTLER.

Council Bluffs, Iowa, Sept. 16, 1880.

BIBLE OR TRADITION?

A TRUE Protestant is one who rejects every doctrine of the Catholic church that is not based upon the word of God. The Bible, and the Bible alone, is his rule of faith and practice. It makes no difference with him how far back the history of a doctrine can be traced, if it is not set forth in the word of God. Hence, when a doctrine is presented for his acceptance, his first inquiry is, Does the Bible sustain it? Did Christ or his apostles teach it?

Paul in writing to Timothy tells him that he had known the Holy Scriptures from a child, and that they are able to make him wise unto salvation through faith which is in Christ Jesus. 2 Tim. 3:15. If the word was sufficient for the salvation of Timothy, it is all that we need to guide us in the right way. Every doctrine should be compared with the infallible word of God. Paul in his preaching did not expect his hearers to receive his teachings unsupported by the Scriptures, for it is written of the Bereans, to whom he ministered, "that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17:11.

Whoever accepts a single doctrine on the authority of tradition only, whatever he may call himself, is no longer a Protestant, and can give no sufficient reason why he should not accept every other dogma of the Romish church. The Bible says, "The seventh day is the Sabbath of the Lord thy God," and there is no intimation that it has ever been abolished or changed to the first day. The Catholics do not claim that they have any Scripture authority for Sunday observance.

Milner, in his "End of Controversy," pp. 70, 71, says: "With all their repugnance to tradition and church authority, Protestants have found themselves absolutely obliged in many instances to admit of them both. The first precept of the Bible is that of sanctifying the seventh day. 'God blessed the seventh day and sanctified it.' Gen. 2:3. This precept was confirmed by God in the ten commandments. 'Remember the Sabbath day to keep it holy.' Ex. 20. On the other hand, Christ declares that he is not come to destroy the law, but to fulfill it. Matt. 5:17. He himself observed the Sabbath. 'And as his custom was, he went into the synagogue on the Sabbath day.' Luke 4:16. His disciples likewise observed it after his death. They 'rested the Sabbath day according to the commandment.' Luke 23:56. Yet with all this weight of Scripture authority for keeping the Sabbath or seventh day holy, Protestants of all denominations make this a profane day, and transfer the obligation of it to the first day of the week, or the Sunday. Now what authority have they for doing this?

None whatever, except the unwritten word or tradition of the Catholic church."

Such is the testimony of all Catholic writers. They do not claim that Sunday observance is founded on the written word of God, but is an institution of the church. Protestants will not acknowledge this, but assert that Christ changed it. If that is true the Bible will inform us of the facts. But where does it tell us of this change? A liberal reward will be given to anyone who will find a single text that shows that the Sabbath has been changed from the seventh to the first day of the week. Many heresies crept into the church at a very early date. Paul says that the mystery of iniquity was already at work in his day, and that it would develop in the great apostasy or man of sin (2 Thess. 2), which all Protestant commentators agree is fulfilled in the Catholic church. It is true that Sunday observance can be traced back to the third or fourth century. Purgatory, prayers for the dead, invocation of saints, use of images, the sign of the cross, consecrated oil, the superstition of relics, and other heresies were established at a much earlier date. See Dowling's Hist. Romanism, book 2, chap. 1, also Mosheim, book 1, cent. 2, chap. 2.

These heresies, and the Sunday Sabbath, stand upon the same foundation, viz., Catholic tradition, and should be rejected by all true Protestants. But whoever accepts one can give no reason for not accepting all, for all are equally venerable.

In speaking of the writings of the early fathers, Dr. Clarke says: "There is not a heresy that has disgraced the Romish church that may not challenge them as its abettors. In points of doctrine, their authority is, with me, nothing. The word of God alone contains my creed." *Lectures on Romanism*, p. 203. Many other writers testify to the same effect.

Dear reader, are you a true Protestant? Then cut loose from all tradition, and accept the word of God, and that alone as your guide in this life, that you may be prepared for the life to come. Cease to transgress God's holy law. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:12-14.

W. C. GRAINGER.

CHRIST OUR ONLY HOPE.

WE often hear the remark, "I want to do better," "I mean to try to please the Lord," "I want to do all I can so that he can save me," etc. But with all our resolves and trying, we make no progress. Those who do this, *hope* they are Christians, they *hope* to be saved, hope the Lord will be merciful to them; but if they will look over their lives they will find themselves no nearer overcoming than a dozen years ago; in fact, a slight temptation will overcome them, for they are in perfect bondage to the ways, lusts, and customs of this world. Gal. 4:3; Col. 2:20.

Satan is the god of this world (2 Cor. 4:4), and he does not easily relinquish his hold on our hearts. No mere effort of ours to "be good," will break the charm that holds us in his grasp, nor will God do the work for us without an intense, longing desire in us for his help. The poor soul in such a state of uncertainty,—with trials to perplex, Satan to discourage, a fruitless past, a hopeless future, with no ray from the sanctuary to cheer,—is in a terrible condition, the fear of the violated law hanging over him, and at times feeling as if within its very grasp. To be justified before God, is the great desire of the sin-burdened soul; but how to obtain that justification, is the question. Then instead of the heart being filled with love to God, we have the fear of his justice; instead of joy and delight, we have fear and trembling at the thought of the nearness of our returning Lord.

The burdened heart is thus shut in on every side by the sins of the past, and thus the law holds us in its iron grasp till we find the only door of escape, Christ. He is the only way, he is the *one* hope. It is not by a merely general idea that Christianity is true, or that the third angel's message is true, or that the advent is

near, nor by the fact that we are members of the church, or that by outward acts we seem to be Christians, that we find Christ. We do not find the door of escape until the heart is laid on God's altar, without reserve, humble, penitent, earnestly desirous for Jesus to come in and dwell there by his Spirit.

The law, as a mirror, holds our sins before us, and our terror of the consequences compels us to seek Christ as the way of escape. St. Paul illustrates it by the figure of a school-master, to bring us unto Christ, that we might be justified by faith. Gal. 3:24. After we thus seek for pardon through faith in Jesus, and when the pardoning voice we hear, the Holy Spirit comes into our hearts, and we feel like new creatures; old desires pass away, the desire to sin is gone, we feel renewed from the crown of our head to the sole of our feet. God then seems like a loving Father, and our one desire is to glorify him. The burden of sin is gone; light-hearted and free from the penalty of the law, we feel that we "are no longer under a school-master," but are the free children of God through faith in Christ, and we hasten to obey the ordinance by which we outwardly put on Christ.

Being thus freed from the penalty of violated law, we *delight* to do the will of God, not from fear of the consequences, but because we love him. The heart being purified from sin, and the spirit of this world being cast out, the Holy Spirit comes in to dwell in us, and thus we become the temple of the living God. How careful we are then to walk uprightly; how pained when we discover wrong in ourselves, for we feel that the dear Saviour is pleading for us, that he has indeed become security before God for our good behavior, and that any sin in us only wounds afresh that dear Being who gave his life for us.

Having thus obtained pardon, and received the spirit of adoption, we know that we are children of God, and that he is our loving Father. Doubts are gone. His love fills our hearts, so that it is no longer a mystery how to love God with all our heart. Matt. 22:37. Then worldly objects—wealth, honor, fame, seem like vile rubbish, while Heaven, immortality, and the favor of God seem of priceless value. Then we feel that we have a treasure that cannot be taken from us; floods, fire, false friends, may rob us of other treasures, but once gained, the peace of God that passeth understanding is safe as long as we guard it with watchfulness, and prayer, confession, humility, and faith. How sweet then to testify of the goodness of God, and to say to others, "I love him." What honor to praise him, and how precious the assembly of the saints.

Dear reader, this joy is for you and me, if we but open the door of our hearts, and welcome the Master in. Rev. 3:20. E. B. SAUNDERS.

THE STORY OF LOT.

If we let the Lord choose for us, He will choose better than we can for ourselves. But Lot wanted to choose for himself. I will venture to say, when he left Abraham if you had talked to him about going to Sodom, he would have said, Oh, no! Go into Sodom! Do you think I would take my wife into Sodom! Do you think I would take my children down into Sodom, into that great wicked city, with all its temptations? Not I. But he pitched his tent toward Sodom—he looked toward the city—and it was not long before his business took him in there. He went down there perhaps to sell his cattle, and found there was a good market. Some of the leading men wanted him to go there. He could make a great deal of money; he could make it faster. When a man pitches his tent before Sodom, and looks in, it won't be long before he gets in, tent and all.

His business took him there. Business must be attended to, you know. But then it will ruin your family. Oh, well, I am going to get money, then get out of it. When I get enough to retire, I will move back, and live on the plains of Abraham. But I must attend to my business first. Many a man puts business before his family. Business must be attended to to get rich, let the consequences be what they will, let ruin come upon the family. One must accumulate wealth while he has the opportunity.

Undoubtedly Lot reasoned in this way as a great many do. Now he ought to have kept out of Sodom. He ought to have stayed on the plains, with the tent and the altar; because all

the time he was in Sodom we never hear of his having an altar there, nor of his calling upon Abraham's God. He was there to make money, and not to worship.

In the sight of the world Lot was a successful business man. He held office. His sitting at the gate was a sign that he was an officer. The world honored him. He was a man of great influence. He was a man the world delighted to honor. But he was in Sodom twenty years and never had a convert. That is the man of influence.

How many souls are the worldly Christians winning to Christ? Are they the men that are building up Christ's kingdom? I tell you such men are doing more to tear down than any other class.

Lot was so much like the men of Sodom that when he came to testify for Abraham's God they would not hear him. Not a word.

Men tell us they want to get an influence over the world, and are going to influence it by being worldly-minded. Do worldly Christians reach the world? Do they reach it in that way? No, the world reaches them, and pulls them down. They don't pull the world up. It is the separated man that is going to do Sodom good; not the men living like Sodom. Separation is what we want to-day. We want the people of God to come out from the world.

Think of it, two of Lot's daughters had been given to the Sodomites! He had got rich; but two of his daughters had to be given to those wicked men, men living in such awful sin and wickedness.

To-day we see fathers and mothers giving their daughters to ungodly men, but they have a little money, and hold a high position. Professed Christians! And that is not the worst of it. Lot professed to be a servant of the Most High God, and yet he lived in Sodom.—D. L. Moody.

THOUGHTS.

PROPHECY tells us that the long history of this world is to be marked by two great events—the coming of Christ in human form as a "man of sorrows and acquainted with grief," and his second appearing in regal splendor as "King of kings and Lord of lords." The first prediction was fulfilled long, long years ago in Bethlehem of Judea. The second points its warning finger into the now not distant future. The destiny of a world is involved in these two events, and the loftiest strains of human eloquence cannot do them justice; not even the tongue of an angel is powerful enough to portray before our minds the associations which cluster around the one, and the events which will precede and accompany the other. No sublimer themes can occupy the mind of man, and no more exhaustless subjects can come before his notice. In the one, we see the "length, depth, breadth, and height, of a Saviour's love;" in the other, the plan of salvation will be finished, the unsatisfied longings, dim hopes, and sad, bitter cry of the human heart after a life to come, will all be hushed, and the "mystery of redemption" solved.

Nearly two thousand years have rolled away since the Son of God walked the plains of Galilee and stood upon the hills of Jerusalem; and those years have been fraught with deep interest to the human race. "Jacob's promised star" has been shining, and the tiny flame, kindled so long ago, has spread its glorious light throughout the world. The time now draws near when He who was spit upon, reviled, and crucified, will once more visit this earth, not as a man, frail and mortal, but as a king, glorious and eternal.

In contemplation of this event we become wrapt in "holy enthusiasm," and long for the glad day to dawn when the last cry of human agony will be hushed, all nature breathe long and peacefully, and the smile of God rest upon a redeemed race. Whatever is deepest and most sublime in human nature is called out by these anticipations, and our aspirations are quickened for something purer, nobler, and more lofty, than this poor life affords. We know that the future holds hidden within its awful precincts that for which our restless hearts yearn. What matters it if the world is dark with tempests, and mists are on the hills, and the "blast of the north is on the plains!" Beyond, there is light and joy, and we have a promise yet to be fulfilled which is glorious—even the return of our Master and the setting up of his everlasting kingdom.

The love of God is as vast as eternity and as wide as the world; and though finite mind cannot fathom the mystery of human life, yet we know that our Father is tender-hearted, kind, and forgiving. If we take fast hold of that divine arm which reaches to the lowest depth of human woe while it grasps the throne of the Eternal, we shall be strengthened with everlasting strength, and finally we shall become pillars in the temple of our God, to go no more out forever.

ELIZA H. MORTON.

UNCONSCIOUS INFLUENCE.

It is said that among the high Alps at certain seasons the traveler is told to proceed very quietly; for on the steep slopes overhead the snow hangs so evenly balanced that the sound of a voice or the report of a gun may destroy the equilibrium and bring down an immense avalanche that will overwhelm everything in ruin in its downward path. And so about our way there may be a soul in the very crisis of its moral history, trembling between life and death, and a mere touch or shadow may determine its destiny. A young lady who was deeply impressed with the truth, and was ready, under a conviction of sin, to ask, "What must I do to be saved?" had all her solemn impressions dissipated by the unseemly jesting of a member of the church by her side as she passed out of the sanctuary. Her irreverent and worldly spirit cast a repellent shadow on that young lady not far from the kingdom of God. How important that we should always and everywhere walk worthy of our high calling as Christians!

"So let our lips and lives express
The holy gospel we profess."

Let us remember that we are always casting the shadow of our real life upon some one; that somebody is following us, as John followed Peter into the sepulcher. Happy, if, when all the influences of life flow back and meet us at the Judgment, we can lift up clean hands and spotless robes and say: "I am free from the blood of all men!" Happy then to hear even one soul saying to us out of the great multitude, that following the shadow of our Christian life and devotion, he found Jesus and Heaven.—Rev. T. Stork, D. D.

THE LIFE BATTLE.

THE world knows no victory to be compared with victory over our own passions. The struggle of life is between the flesh and the spirit, and one or the other finally gains the ascendancy. Every day and every hour of the Christian's life is this contest going on, and sad it is to think how often it is that victory is declared in favor of this earth with its sinful passions. The Apostle Paul, after having labored long and earnestly in his Lord's service—after having done more for the spread of the truth than all the other apostles, still felt that he was a human being, and liable at any time, through the weakness of the flesh, to lose all. "I keep under my body," says he, "and bring it into subjection, lest after I have preached the gospel unto others, I myself should be a castaway." If this watchfulness was needful on the part of this aged and long-tried servant of God, what care and diligence ought we to exercise, lest we should lose all in an unguarded hour. Our pathway through life is thickly set with snares for our feet. The seductions of passion, the allurements of vice, things to arouse our anger and stir up our hearts' feelings, await us at every turn of life's devious ways, and blessed indeed is that man or that woman who meets them all without harm.—Star of the West.

MEN will not take knowledge of us that we have been with Jesus, unless they see that deepening Christ-look in our faces. And no veil will be thick enough to hide the shining of our face from the people, if we have indeed been on the mountain with our glorious Lord. When the spring sun shines, the earth is transfigured before it; when the photographer's plate is held opposite the living face, the blank metal is transfigured before it; when a light is kindled within the lamp-shade, the dull porcelain is transfigured before it. And if we are to be transfigured into the likeness of Christ, we must live before him in his secret place and under his bright shadow.—Christian Intelligencer.

PEOPLE swear because they know their words are worthless.

"A SCORPION AMONG THE PAPERS."

SOME weeks ago a living scorpion was found by a news dealer of New London, Conn., in a package of papers brought to him by a New York steamer. It was natural that the presence of such a venomous insect should create astonishment and excite alarm. It was felt that it was an unwelcome intruder, and that undetected and unrestrained it might endanger precious life. Sent out in a paper it might have carried wretchedness to any home in the city. The brightest and most promising youth might have fallen a victim to its death-inoculating sting. The scorpion was not sent on purpose and with the intention of doing harm. It is supposed that it was brought from the tropics hidden away in fruit.

But suppose that men in New York had secured thousands of scorpions, and had stored them away in the bundles of books and papers going forth every day from the great city to all parts of the land. Suppose that living scorpions were coming daily to news dealers, and without concern or thought on their part, were given over into the hands of people of all ages and classes. Suppose it were a common thing to find them among the books of the school children, lurking about their play-ground, secreted in their closets, and even treasured in their pockets. What would you think and say and do? Would you be indifferent? Would you say, "Let the scorpion come?" Would you insist that the youth must learn to let the scorpions alone? Would you claim that if some are stung and die, others will take warning? By no means. You would make loud, earnest and repeated protest. You would unite in efforts to have an end put to the danger. You would call law to your aid. Your course would be just. Duty would compel you to it. Silence and inaction would prove you unfaithful to the welfare of the rising generation and recreant to your sacred obligations as parents and citizens.

Of course there is no general trade in living scorpions. None come forward to deal in them for the sole reason that there are no buyers. There would be men to accept the business, no matter how ruinous it might prove, if they could make money by it. Parental anxieties, darkened homes, poisoned and blighted lives would be no obstacles.

There are moral scorpions and there are men whose business it is to procure and sell them. They tax their ingenuity to find ways and means of making sales. They are wide awake to discover opportunities for pushing them into schools and homes. They are shamelessly impudent in attracting youthful purchasers. Like "the scorpion among the papers," these more venomous moral insects, these intellectual and spiritual pests, go abroad hidden under book-covers, wrapped up in packages of papers, and are concealed at news-stands and in book-stores under layers of good reading. They take the form of circulars; they put on envelopes printed for the government as their clothing; they ride in our country's mail-bags; they dart out from our post-offices; they slip through the fingers of our postmasters.

Doubtless the reader's quick thought has outrun my slow pen. I have mused and the fire of my indignation burns, and I will write on hoping that the flames may catch in prepared material, and spread wide and far. Figures and comparisons aside, I mean by moral scorpions, the debasing, pernicious, and immoral books, pamphlets and papers, which are sent forth to corrupt the minds, fire the base passions, and curse the souls of our precious youth. The scattering of these scorpions is not accidental. Their distribution is planned and intended. Their senders know that their sting is death. They send abroad what is worse than fire-brands and arrows. Not for one day, but *all the time*, are the moral scorpions on their soul-ruining mission. Not in *one* direction are they sent, but in *all* directions. Not to *one* place do they find this way, but to every place. No home is secure; no youth can be so guarded or so secluded that he is absolutely safe. Our land swarms with them. All the time there are more to follow. Will the supply never fail? Will there come no respite? The locust and grasshopper and Colorado potato-beetle plagues do move on. Will this ever quit the field, hide for a season ever, or seek out pastures new? When shall it once be? Christians may well feel alarm. Let them bravely do their duty and call on God for help!

The very presence of this moral scorpion plague

is bad enough. Its extent is something fearful to contemplate. Its possible danger is alarming. These, however, are not its worst features. These are found in the imperiled youth themselves. So strong is the impulse of a depraved curiosity; so keen is the relish for unnatural excitement, so hot is youthful blood, so easily blinded are mortal eyes to soul and eternal losses, so inclined are all to shut out the thought of God, that our youth are eager to be poisoned. They seek out the scorpion, and to get them will pay their money and practice deception, if they do not lie and steal. Obtained, they play with them in secret, and when under the infatuation of the sting they have received, they will pass them along to their fellows. Thus by the presence of one or two a whole community of youth may be poisoned, corrupted, ruined. Stung by these scorpions among the papers, the victims quickly show that their moral earnestness is sapped. Their perceptions of right and wrong are blunted. Their aims and purposes lose tone and quality, and grow sordid and selfish. Their minds are spoiled of vigor and strength, and crave only the sentimental, the lustful and criminal. Their native innocence and purity are driven out of the character, and the germs of all spiritual diseases implanted.

It is from the ranks of those who read the "Boys' Papers," and publications of a similar intellectual and moral tone, that thieves and liars and burglars come. From this trash, much of it the vilest hash of scenes and events from criminal life, boys of spirit and courage find impulses to band themselves together as brigands. This trash promotes tricking and deceit. It is the hot-bed for urging the fungus growth of slang and vulgarity. It is one of the strongest incitements to disobedience, unfaithfulness, and cruelty. It opens and gilds the way to licentiousness and other moral worthlessness. Take this instance as a sample: A young man was arrested for advertising and sending through the mails, under a dozen aliases, obscene matter. While his room at his father's house was being searched, the agent found hidden away in one corner a mass of "Boys' Papers." At this discovery, and as the agent was pulling them over, the young man turned his guilty eyes upon them, and pointing at them with trembling finger, in bitterness and remorse exclaimed, "There, there's the cause of my ruin—that has cursed me and brought me to this." You see he recognized the scorpion among the papers and knew that it had stung him. Parents and teachers, be vigilant. Do not shut your eyes to the fact that there are scorpions among the papers!—Rev. O. W. Gates, in *Herald of Truth*.

DOUBTING THOMASES AND NATURE-WORSHIPERS.

THOMAS doubted. When those grieving disciples assembled in that upper room in Jerusalem, he was conspicuous for his absence. Whether he knew of that little meeting or not, we cannot certainly say; the probabilities are that he did; but here was the first church service, and Thomas did not attend. He had doubted at the first, as the other disciples had, and when they learned to believe, he still had only his bundle of doubts. There are a great many doubting Thomases today, and, although they claim a place in the church, their beliefs are few, and their doubts many; and these, instead of passing away with time, as the dew is dissipated by the rising sun, rather grow with their growth.

When you enter the homes of these doubting Christians, there is nothing to indicate to the superficial observer that they are not as firm in the faith as others are. You will find the customary legend hung on the wall—"God Bless our Home," or, "The Lord will Provide"; you will see a Bible of the best flexible morocco, and bearing the Bagster imprint, on the table. Nor is it wholly a closed book in that family. They read in it, "How amiable are thy tabernacles, O Lord of hosts!" They read in it something about "not forsaking the assembling of ourselves together," but they never appropriate the rebuke which the apostle metes out to them for forsaking the service of the church. On the contrary, they continue to stay away, and, if in these summer days you search for them, you will find them in green fields, or pastures new, or in leafy woods, or by purling brooks. From casually omitting their attendance upon church worship, they have finally grown more and more indifferent to eternal

verities; doubts which now and then flitted across their paths like a cloud shadow have found permanent lodgment, and been nurtured till they have covered up the truth. Later still, a callous indifference to doctrinal truth has supervened, and lips that used to move in prayer now cease to pray; instead we hear them declare that "it doesn't matter much what a man believes." They tell us, too, that they have come to the conclusion that no pent-up church can circumscribe their religion, and so they court the recesses of Nature. The trees, they say, are their preachers, and the birds their choir.

There are few pursuits more pleasurable or profitable to man than meditating on the beneficence of God, as shown in the works of Nature. But there is such a thing as seeking Nature simply for the pleasure which she gives; and even where there is a devout spirit of contemplation, still this is not religion. It needs something more than this to exemplify the obligations of religion. How long would be required for Nature-worship to make men better, and women better, and children better? In what measure of time would it be possible for a religion of external Nature to lift up humanity, preach hope to the poor sinner, comfort all that mourn, give beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness? Ah! the Nature-worshippers never ask these questions; or if they do, we never have the answer. But sometime—sometime!—will not these questions have to be answered sometime? Is not every Nature-worshiper making up the answer in the record of his own failure to do the highest good that religion demands of him,—we say demands of him, for does not God require of every man to live up to the highest standard of his possibilities? And these doubts, confirmed by continued absence from the preached Word, just as mushrooms grow in the night, when light and heat are withdrawn; these doubts, which have crystallized, just as a solution of iron will crystallize when put away in a cool, dark place,—will not these doubts refuse to be put down sometime? Is there not a grim Giant Despair in every Doubting Castle, ready to put his victim into "a very dark dungeon"? It is true there have not been wanting poets to build their fanes in the solitude of the woods, and to worship at the shrine of Nature. But no matter by whom tendered, however wooing the voice that courts us, we can only refuse to accept such a specious philosophy offered us for religion, though the voice of the charmer charm never so wisely. Indeed, the mighty Wordsworth himself may tell us—

"One impulse of yon vernal wood
May tell you more of man,
Of moral evil and of good,
Than all the sages can."

Or, he may say of the little daisy, as he catches its appealing eye—

"Thou wouldst teach him how to find
A shelter under every wind,
A hope for times that are unkind,
And every season,—"

But the Christian will be slow to accept such a specious philosophy, such metrical sophistry, in place of the sure promises, the eternal hope, the joy and comfort of a pulsating, living Christianity.

Not by swelling buds, nor blossoming trees, nor singing birds, nor perfume of flowers, nor music of the running brooks, however lovely and refreshing all these may be, is the redemption of a sinning world accomplished, or the soul lifted up to the plane of its highest duties. God help us, if we must look to Nature to smooth the rough places of life, and give us a hope sure and steadfast for eternity! No; it is only by worshiping God in his appointed ways; by drinking in the truths which bubble from the fountain that never fails; by reading and meditating on His revealed word; by obeying His precepts, and making the Christ-life, with its obedience, and sacrifice, one's own, that the soul is carried up to Heaven, and Heaven brought down to the soul. The man who seeks in dumb, passionless Nature the will of God, hunts the wind and worships a statue. The religion of perfect joy is not to be found in a May-day saunter; it is not hidden in a bunch of anemones, or blushing hepaticas, or in song of birds, or babble of brooks; it lies in the revealed will of God, in knowing that will, and doing it. Had Nature sufficed for the world's redemption, we should never have had Revelation, and there would never have been the awful tragedy of

Calvary. Nature alone offers us only her thanatopsis; Christ it is who has burst the barriers of the grave, and who says, "Because I live, ye shall live also." Wherefore, "AWAKE THOU THAT SLEEPEST, AND ARISE FROM THE DEAD, AND CHRIST SHALL GIVE THEE LIGHT."—*Christian at Work.*

GOD WANTS YOU.

O MEN and women, God wants you! A mighty conflict is in progress. It is the war of the centuries between truth and falsehood, holiness and sin, good and evil, God and the devil. This conflict deepens. There is not a soul on earth who does not bear a part in it. Each and every one is for or against; neutral positions in this war, there are none. He or she that is idle is against God; and to be against him is to be in peril of irretrievable loss, for Jehovah will at last certainly win. There is so much to do and so short a time in which to do it, that to do nothing is a crime of the deepest dye. Besides, to sit down and sit still is personally perilous. Resist, or be swept away. All may, and should work. Wisdom cries, Work well. Some can do much; others but little; each can do something; all can do more than they dream.

Mankind is treading the verge of a wonderful age. Mighty foes heave and toss society. Mighty activities accelerate its masses to a pitch of speed absolutely headlong. Rest or calm there is none. Hurry, hurry, haste, haste, goads on all men. A trumpet-call sounds, "To arms!" Under a blood-stained banner or beneath a black flag all are ranging. What are you doing? Where is your place? Come out of your hiding, come into the light. Report for active service. You are wanted in the King's grand army. Cling to the evil, and you will go down in the swift-coming struggle. Awake! Bestir thyself. Fold not your arms in lazy lock. At the foe. Dare to do right, dare to be true. Do your own work. No other can do it for you. The conflict intensifies as the age's end approaches. It is the last age of sin's reign on the earth. The sinful cherub rages, and his dragon voice roars hideously. His day of doom is fast nearing. Men may well be alarmed at his fury and power, but God is not alarmed. God's hour of eternal victory cometh. The storm will end in glorious, ceaseless calm; all that sin has disjointed and marred shall return sweetly into its assigned place, and be restored to its old-time beauty. The conqueror shall rest from toil, and wear the laurels of the hard-won fight.

Once more I charge you that you are wanted in this sacred war. Again I say, Do something for God. Do it, even though it is but a little. Enlist, not for a day nor an hour, but for life. Join the thinned ranks of the holy. Inquire reverently, "Lord, what more can I do?" Do nothing rashly nor impetuously, but in the calmness of assured hope and conscious salvation. "Be strong in the Lord, and in the power of his might." To the warriors on Time's battle fields, Eternity's day will be long, its throne will be sure, and its rest will be sweet. The King cries, "Behold, I come quickly, to give to every man according as his work shall be." Then work, O reader, work for your Lord; he wants you!—*D. T. Taylor, in The Christian.*

THE RELIGION NEEDED.

We want a Christianity that is Christian across counters, over dinner tables, behind your neighbor's back as in his face. We want a Christianity that we can find in the temperance of the meal, in moderation of the dress, in respect for authority, in amiability at home, in veracity and simplicity in mixed society. Rowland Hill used to say he would give little for the religion of the man whose very dog and cat were not the better for it.

To make them effectual, all our public religious measures, institutions, benevolent agencies, and missions, need to be conducted on a high scrupulous and unquestionable scale of honor; without evasion or partisanship, or overmuch of the serpent's cunning. The hand that gives away the Bible must be unspotted from the world. The money which sends the missionary to the heathen, must be honestly earned. In short, both arms of the church—justice and mercy—must be stretched out, working for men, strengthening the brethren, or else your faith is vain and ye are yet in your sins.—*F. D. Huntington, D. D.*

The Sabbath School.

PERFORMED IN LOVE.

GREAT deeds, like the lofty mountains,
Far their splendid shadows throw;
Little deeds, like sparkling fountains,
Joy diffuse where'er they flow.

Words of kindness and affection,
Words of love to music set,
Scatter good and leave reflection
Of the blessings they beget.

Smallest acts of sunny duty,
With free heart performed in love,
God will crown with life and beauty
Like the sunbeams from above.

With an open hand and bosom
Toil and pray and give thy mite;
Fruits around thy paths shall blossom,
And mature in peaceful light.

—*Herald and Presbyterian.*

OBJECT OF THE SABBATH-SCHOOL.*

WE ought to have an object in all we do. What is the object of the Sabbath-school? It is to educate. This implies thought and study, and to be successful that study must be hard and earnest. "There is no excellency without great labor."

Genius is all very well, but those who have the power of steady, persevering application to the object in view possess a genius indeed, and are the most likely of any class to accomplish that which they undertake.

If the object of the Sabbath-school be to educate, then all who need to learn that which is taught there, ought to attend; and those who complain of difficulty in learning and remembering the lessons, have a special need to attend, and learn to remember.

Our public schools impart a knowledge of the elementary branches of education, such as is needed by all, no matter what their occupation. Then we have law schools, medical colleges, military, and agricultural schools, etc. These are designed to expand and develop the human faculties, and lead the thoughts in a particular direction, and as much attention should be paid to the direction of the thought, as to the cultivation of the intellect. Many persons who are giants in intellectual capacity are worse than useless in the world, because their ability has not been properly directed.

We are taught in the Bible to get wisdom, and with all our getting to get understanding. That is, learn how to use the wisdom we obtain. The object of the Sabbath-school is not merely that the pupil may mechanically recite the lesson, (which, of course, should be learned elsewhere,) but that it may be thoroughly understood; and every school should be so conducted, that a deep and lasting impression may be made upon the moral faculties.

The object of the school should be to educate its members, and direct their thoughts in the way of morality; in other words, make them Christians.

All we know, we first had to learn. An infant's brain may be compared to a sheet of blank paper, upon which impressions are to be made; Upon finely finished writing paper very beautiful lines may be drawn, while upon a coarser article it would be impossible to make them fine and smooth. So of the brain; when impressions are made upon it through any of the senses, action takes place, and thought is the result. If a certain class of impressions is made, a corresponding kind of thought is developed; but the strength and beauty of this thought may differ greatly in different persons, as the brain of one may be more highly organized than that of another. As soon as the brain begins to grow, character begins to form. Therefore, we cannot begin too young in the matter of education to see that correct impressions are made.

Human beings are the most helpless of any of the animal creation, when they make their advent into this world. The lamb soon runs and plays; the young deer at a few days old can follow its dame at a rapid rate, and soon learns to take care of itself; but the human dear must be long carried in another's arms. It must be watched, fed, and all its wants supplied by others for years; and in some cases, he never becomes

*From an address delivered before the Sabbath-school convention held in connection with the camp-meeting at Alameda, Sept. 16-27.

able to care for himself, no matter how old he grows.

In this long period of helplessness is the time to mould the character, when the influences upon the child may be more fully controlled than at any later period of life. This is the time to see that right—and only right—impressions are made upon the brain. Proper education will result in making a Christian of the child. To this it is objected, that some parents are very strict, and yet their children have come up bad. No doubt this is true; but many children get far more education in the streets, than from Christian parents. How many there are who talk to their little ones of the love of Jesus, and the beauties of his character, until their youthful minds reach out with a desire to be like him, and in the next moment perhaps, they have fallen into a violent passion, and in a few sharp, cross words, forever broken the spell, and destroyed the confidence of those children in the existence of any such love, and left them in just the condition to receive evil into their hearts. Yes, many a child has been turned into the way of life or death, by a few words spoken when the mind was undecided, and almost evenly balanced.

How careful then ought we to be that our Sabbath-schools exert that sacred, hallowed influence, that will direct the thoughts heavenward, and turn the heart to Jesus. Keep ever before you the true object of the school. *Educate for Jesus and the future life.* W. M. HEALEY.

HOW TO TRAIN THE MEMORY.

YOUR memory is bad, perhaps, but I can tell you two secrets that will cure the worst memory. One of them is to read a subject when interested; the other is not only to read, but think. When you have read a paragraph, or a page, stop, close the book, and try to remember the ideas on the page, and not only call them vaguely to mind, but put them in words and speak them out. Faithfully follow these two rules, and you have the golden key of knowledge. Besides inattentive reading, there are other things injurious to the memory. One is the habit of skimming over newspapers, items of news, smart remarks, bits of information, political reflections, fashion notes, so that all is a confused jumble, never to be thought of again, thus diligently cultivating a habit of careless reading hard to break. Another is the reading of trashy novels.—*Exchange.*

MR. GLADSTONE'S ONE SLEEPLESS NIGHT.—Dr. Theodore Cuyler relates a conversation he had with the British Premier when in London. He says: "When I congratulated Mr. Gladstone on his vigorous health and power of achievement, he told me that he owed his good health to two or three rules well carried out. He carefully avoided the sins of the table, he took a great deal of muscular exercise with his ax, and he never allowed anything to rob him of his sleep. 'When I shut my chamber-door at night,' said he, 'I lock out all cares of State and of everything else.' He said that *only one thing had ever kept him awake*, and that was one evening when at Lord Lytton's place he had begun to cut a tree down, and darkness and a storm came on. He laid awake in some anxiety lest that tree should blow down!"

PROF. HELMHOLTZ has demonstrated that it requires an appreciable time to think. In a frog, sensation travels along a nerve at the rate of eighty-five feet a second; in a whale, the rate of progress is one hundred feet a second; in man, the velocity is doubled. So that if a whale fifty feet in length were struck on the tail, the sensation of pain would require half a second to reach the brain of the animal. But sensation is not felt as soon as it reaches the brain. The results of carefully conducted experiments show that the brain requires one-tenth of a second to receive a sensation. In other words, it takes one-tenth of a second to think.

"I AM rich enough," said Pope to Swift. "I can afford to give away a hundred pounds a year. I would not crawl upon the earth without doing a little good. I will enjoy the pleasure of what I give by giving it while I live and seeing another enjoy it. When I die I should be ashamed to leave enough for a monument, if a wanting friend was above ground." That speech of Pope's was enough to immortalize him, independent of his philosophic verse.

The Signs of the Times.

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

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

EDITORS.

J. H. WAGGONER, - - - - - RESIDENT EDITOR.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 7, 1880.

ALPHA AND OMEGA.

ALPHA is the name of the first letter of the Greek alphabet, and Omega is the last letter. In the work of redemption the Son of God declares himself to be Alpha and Omega, giving the idea that he, our adorable Redeemer, is the only source of redemption from sin, in all the ages of human probation. He says, "And, behold, I come quickly, and my reward is with me, to give every man according as his work shall be, I am Alpha and Omega, the beginning and the end, the first and the last." Rev. 22:12, 13. That these are the words of Christ, is evident from the following facts:—

1. It is the Coming One, and not John, who speaks. He says, "Behold, I come quickly." The church is not waiting for the advent of the prophet; but for the coming of the Son of Man in the clouds of heaven.

2. The last book of the Bible is not the "Revelation of St. John the Divine," as stated in the caption at the head of the first chapter; but it is the Revelation of Jesus Christ as stated in the first verse of the inspired book; "The Revelation of Jesus Christ which God gave unto him." Rev. 1:1. Christ is the speaker.

3. The Coming One appears the second time in glory with rewards in his hands for his obedient, trusting people "to give every man according as his work shall be." Scott, in his Commentary p. 730, speaking of the Revelation, says:—

"The prophecy of this book principally relates to the opposition, which, in one form or other, would be made to the cause of Christ; the temporary success of his enemies and his final triumph over them all; and therefore, at the very opening of it, the reader's attention is called to that great day, when these scenes will be closed, and when all will see the wisdom and happiness of the friends of Christ, and the madness and misery of his enemies. For 'behold,' with attention and solemn awe, the Saviour who loved us and washed us from our sins 'in his own blood,' 'is coming with clouds,' or 'in the clouds of Heaven,' in his own glory as Mediator, and in the glory of the Father, to be the Judge of the world!

"The whole vision related to Christ, from whom immediately the revelation was given; most of the expressions here used, or others equivalent to them, are afterwards spoken by him, and concerning himself; and the construction and arrangement of this passage, and the context, would be very intricate, if we were to suppose the Father to be the speaker. The Lord Jesus, therefore, here declared, that he is the 'Alpha and the Omega,' which are the names of the first and the last letters of the Greek alphabet, the language in which the apostle wrote. This implies that he is the First Cause and the End, the Author and the Finisher of all things, in creation, providence and redemption; 'the Beginning and the Ending,' the Source of existence, of life, of holiness, and of felicity; and the Completion of them, in every sense, and in all respects."

Speaking of Rev. 1:8, where the words, Alpha and Omega are used, Bloomfield says:—

"With respect to the sense, it is very applicable to God the Father, as most recent commentators interpret (to which purpose similar expressions are cited from the Classical and Rabbinical writers); but the context (see 5:7, and 17, 18; and 2:8) plainly shows that it is applied to God the Son, who, indeed, applies those titles to himself, 21:6; 22:13; which fully establishes the Deity of Christ."

"Alpha is the first, Omega is the last letter of the Greek alphabet. Let his enemies boast and rage ever so much in the intermediate time, yet the Lord God is both the Alpha, or beginning, and the Omega, or end, of all things. God is the beginning, as he is the Author and Creator of all things, and as he proposes, declares, and promises so great things. He is the end, as he brings all the things which are here revealed to a complete and glorious conclusion. Again, the beginning and the end of a thing, is in Scripture styled the whole thing."—*Wesley's Notes*, p. 654.

"I am Alpha and Omega. These are the first and the last letters of the Greek alphabet, and denote properly the first and the last. So in Rev. 22:13, when the two expressions are united, 'I am Alpha and Omega, the beginning and the end, the first and the last.' So in chap. 1:17, the speaker says of himself, 'I am the first and the last.' Among the Jewish Rabbins it was common to use the first and the last letters of the Hebrew alphabet to denote the whole of anything, from beginning to end. Thus it is said, 'Adam transgressed the whole law from *Aleph* to *Tav*.' Abraham kept the whole law from *Aleph* to *Tav*."

"I am Alpha and Omega. The idea here is, that he will thus show that he is the first and the last—the beginning and the end. He originated the whole plan of salvation, and he will determine its close; he formed the world, and he will wind up its affairs. In the beginning, the continuance, and the end, he will be recognized as the same being presiding over and controlling all."—*Barnes' Notes*, pp. 93, 501.

Sin separated man so far from God that he could not at any period communicate directly with the fallen race. Christ undertakes man's redemption. And there is none other name under Heaven given among men by which he can be saved. Christ bridges the gulf from the fall to the day of redemption. Christ died for sinners. Christ pleads his blood for sinners. "Sin is the transgression of the law." John 3:4.

In whatever age we find sin, there we find law transgressed, and a need of Christ, but "Where no law is, there is no transgression," Rom. 4:15, and no need of Christ. Sin reigns from Adam to the time when sin and sinners shall be no more. Parallel with the reign of sin, runs both the existence of the moral code and the mediation of Christ. Remove the law, and you take away sin, and have no need of Christ. We cannot spare Christ. He is the world's only redeemer in all the ages. "I am Alpha and Omega, the beginning and the end, the first and the last." J. W.

NEW YORK CAMP-MEETINGS.

Two camp-meetings have been held in the State of New York the present season, one in the northern part of the State, on the fair-ground at Canton, St. Lawrence Co., Sept. 1-6. Of this meeting a reporter says:—

"The location and surroundings were pleasant, the weather was lovely, and the regular attendance from without large. Indeed, we seldom see so deep an interest as was manifested here. Everybody was friendly, and spoke of the meetings in high praise."

There was a much larger meeting at Hornellsville, Sept. 9-14, where were held the business sessions of both the New York and Pennsylvania Conferences. The so-called "Free-Thinkers" had been holding a series of meetings in the town of Hornellsville. The bold expression of infidel principles by the speakers had greatly disgusted and distressed the good people of that place who revered God and the Bible, and they looked forward to our camp-meeting with much anxiety. The *Elmira Daily Advertiser* for Sept. 8 gives the following:—

"Hornellsville must have some peculiar attraction to draw to its welcome doors the Free-Thinkers and the Adventists. Last week the infidels and blasphemers held a convention there, and this week the Seventh-day Adventists are holding their annual Conference in Belknap Grove, two miles east of the village. But, thanks be to Almighty God, the Adventists are an entirely different class of people from the Free-Thinkers. The Adventists believe in God and Jesus Christ. They believe in a seventh-day Sabbath, even like our earnest friends up at Alfred, in Allegany county. They believe that Christ will come upon the earth a second time to redeem the world, but the time of his coming is not to them disclosed.

"They believe that all men, when they die, go into a sleep, and so sleeping, remain until the coming of Christ. Then comes the Judgment. The righteous will be awarded eternal life; the wicked will be punished by eternal death, or extinction; in other words, the righteous will be glad they are living; while the unrighteous will be as if they had never existed.

"The Adventists are a sort of half-way religionists between the Universalists, who believe all will be saved, and the so-called orthodox, who believe in punishment in its literal sense. They do not believe God is a monster, or that he is capable of doing to his subjects what one of his subjects would not do to a fellow; that is, consign him to everlasting pain. The Adven-

tists believe that no one will go either to Heaven or hell until the coming of Christ.

"The Conference is composed of delegates from the States of New York and Pennsylvania. They have a regular camping-out time, and have already some sixty tents in the grove. The Conference began last evening, and will continue one week. Station agent Belknap of Hornellsville is rendering the Conference material assistance. All local trains of the Erie Railway will stop at the grounds, and excursion tickets have been arranged for persons desiring to attend the Conference. We cannot refrain from wishing the Adventists abundant success."

The *Advertiser* gives further particulars of the meeting in its issue of the 9th:—

"The encampment here is still growing. Over sixty commodious tents are already pitched and well filled. A special car over the Utica, Ithaca & Elmira road on Monday brought a load of delegates and others from the northern part of the State, and people from intermediate parts are pouring in from different directions.

"Delegates from Essex, Warren, Hamilton, St. Lawrence, Jefferson, Lewis, Oswego, Oneida, Madison, Onondaga, Cayuga, Monroe, Niagara, Erie, Allegany, Steuben, Cattaraugus, Chautauqua, Chenango, Tompkins, Herkimer counties, New York City and several counties in Pennsylvania are present.

"The ground is every way adapted to the purpose for which it is being used; a grassy plot of several acres, level as a floor and carefully cleared from everything that would offend the eye.

"The encampment is laid out with a noticeable neatness and regularity. The immense cotton tabernacle occupies the centre of the open space, round which the dwelling tents are pitched, and furnishes an audience room with a capacity of one hundred by one hundred and eighteen feet. This is well seated, and most of the seats are furnished with comfortable backs. Flowers adorn the stand, beautifully executed banners and mottoes greet the eye in every direction.

"The preaching stand is well supplied with talent both from the State and from abroad. Excellent practical discourses have been given which have been well received. Elder C. B. Reynolds, of Rochester, N. Y., gave an appropriate opening discourse Tuesday evening.

"Elder D. M. Canright, President of the Ohio Conference, occupied the hour of the forenoon service today, and Elder D. T. Fero, of Allegany county, preached this afternoon.

"A meeting of the New York Sabbath-school Association was held at five this afternoon, closely followed by a meeting of the Pennsylvania Association.

"Elder James White, President of the General Conference, and his wife, Mrs. E. G. White, of Battle Creek, Mich., and Elder G. I. Butler, President of Iowa Conference, arrive to-night. Mrs. White is a gifted speaker, and the crowds who listened to her impressive eloquence last year are anxiously inquiring for her again this season."

This was said to be the largest and best camp-meeting ever held by our people in the State of New York. Here we were happy to meet Elder D. T. Fero, who was so very sick upon the same camp-ground a year ago, when he was ordained. He now enjoys excellent health. We had the pleasure of seeing him baptize thirteen on the last day of the meeting. The services of that good day closed with the ordination of brethren E. W. Whitney, C. C. Lewis, and F. Peabody.

J. W.

THOUGHTS ON JOB 14:21, 22.

THE fourteenth chapter of Job is a wonderful testimony to the sleep of man in death: "So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Verse 12. This plainly declares that the sleep of man shall continue till the heavens pass away, which Peter says, shall be with a great noise. 2 Pet. 3:10. David said he should be satisfied when he should awake with the likeness of the Lord. Ps. 17:15. So David is yet asleep, and the time for him to be satisfied has not come. Acts 13:36; 12:34.

But does not the close of Job 14, forbid the sleep of the real man in death? His soul *within him* shall mourn. Does not this plainly indicate consciousness in death? Let us read the last two verses of the chapter:—

"His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of

them." Verse 21. This is the sleep of death, certainly. Now does the next verse contradict this?

"But HIS FLESH upon him shall have pain, and his soul within him shall mourn." Verse 22. The first clause of this verse shows that the condition of man in death is not the subject matter of the verse, while his soul within him mourns, his flesh upon him has pain. This text, if it relates to man in death, proves that his flesh is in a state of conscious suffering, an idea that is absurd, and that no one believes.

What then do the words of verse 22 signify? One of two views must be taken: It either relates to man before his dissolution, and is descriptive of the pains of death, or it has reference to man when raised from the dead to suffer for his sins. In the first case, it might pertain to mankind in general, i. e., to both the righteous and the wicked. In the latter case, it can relate to the wicked only. But in either view, it cannot relate to the man while sleeping in death. It is the whole man that is conscious; his flesh suffers as well as his mental nature.

J. N. A.

TIME.

How little is time appreciated by most, except to be used for selfish purposes—for profit, or for pleasure, or ambition. But in the light of eternity, how few estimate time as it should be estimated, how few weigh this invaluable treasure in a proper balance! Our most valuable blessings are seldom appreciated until they are withheld from us for a time. The manna became by constant use so little valued that the people complained, murmured, and rebelled, while eating of this heavenly food.

Time is continued to us day by day; our season of probation is lengthened out; shall we undervalue this great blessing, and let the precious opportunity of repentance escape? There is a point of time in the life of each of us, which, if improved, would set our feet in the straight and narrow path that leads to a future life of glory, immortality, and infinite, unspeakable happiness, in the presence of God, of Jesus Christ, and angels, and the just made perfect in Heaven.

There was a period of time in which the antediluvians were warned of the coming deluge. At a certain set time the deluge came; at a certain appointed time the waters of the flood were assuaged, and earth again smiled in beauty and glory, although it was deprived of its former magnificence. So, for a long period, good men looked forward to the time when the Messiah should appear; and when that period of time arrived, the glorious One appeared. For a time he was the present Saviour; good men rejoiced with joy unspeakable; the unfortunate and the poor were relieved. But time flew relentlessly on, and the Messiah was here on earth personally no longer.

Since that time, good men have looked down the distant ages for the fulfillment of the predicted signs of his second coming. Those signs in sun, moon, and stars, have taken place, and now they know he is near, even at the doors. Soon he will come in all the glory of his Father; yes, the time is near. A little space of time and all the elect will be safely landed on the plains of paradise.

Time will run as before its steady course. A thousand years will the sun count in its annual circuits while the poor ruined earth lies in utter ruin without inhabitants; then the resurrection of the wicked will take place, the earth be in flames, and the last sinner consumed.

Time will not stay, but will rush on to final victory. The time will come when all these events will be passed, and the purified earth will bloom as when first from the hand of the Creator. Time will verify the truth of prophecy, and will prove that Jehovah will do as he has said by the words of all his prophets.

JOS. CLARKE.

DID ABRAHAM KEEP THE SABBATH?

OUR opponents say, No! They tell us we have no evidence in the Bible that the Sabbath was observed before the time of Moses. But it is a significant fact that Moses dated the Sabbath back to Eden. If he knew that it had been observed all the way down to his time, his language is consistent with this fact; but if he knew it had never been observed, then his dating it back to creation without one word of explanation was a wonderful oversight.

But let us see if Moses did not teach that Abraham kept the Sabbath. Moses says, Gen. 26:2-5, "And

the Lord appeared unto him [Isaac], and said, Go not down into Egypt; dwell in the land which I shall tell thee of; sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Then God had laws in the days of Abraham and he kept them.

The same writer tells what the Lord said to the children of Abraham when he brought them out of Egypt after a sojourn of four hundred years in that land. Ex. 16:4: "Then said the Lord unto Moses, Behold, I will rain bread from Heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no." Then he had a law at least thirty-three days before it was given from Mount Sinai; and the people knew it, or they could not have been tested by it. It must have contained directions concerning the days of the week, or the gathering of the manna would not have tested their obedience to his law. These were the children of Abraham, and they had been taught the law of God that Abraham kept, and now they were to be proved to see if they would be the children of Abraham. Jesus said to this same people, John 8:39, "If ye were Abraham's children, ye would do the works of Abraham." But God is going to test them. Hear him. Ex. 16:5: "And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." Then this was the way in which they were to keep the law.

Read verses 22, 23: "And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said." (See verse 5.) Then this was not a violation of God's law. Moses continues: "To-morrow is the rest of the holy Sabbath unto the Lord." Hence, to obey God's law, they must observe the Sabbath. Verse 26: "Six days ye shall gather it; but on the seventh, which is the Sabbath, in it there shall be none." Then God's law before it was given at Sinai contained instructions about working six days and resting the seventh. The Lord says Abraham obeyed his law, and from the foregoing we see that to obey it he was obliged to keep the Sabbath.

Verse 27: "And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none." This was a violation of God's law. Verses 28, 29: "And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" "So the people rested on the seventh day." That is the way to keep his law, and he says Abraham kept it; so Abraham must have rested on the seventh day.

Read also the testimony of Paul in Rom. 2:25: "For circumcision verily profiteth if thou keep the LAW; but if thou be a breaker of the law, thy circumcision is made uncircumcision." Then in order for circumcision to avail anything, a man was obliged to keep the law. Paul has just told us in verses 17-23, what law he meant. Circumcision was first given to Abraham; so Abraham must have kept the law, or his circumcision would have been nullified. Therefore, Abraham was a Sabbath-keeper, and a seventh-day-keeper, too, for thus saith the Lord.

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Let us do the works of Abraham, that we may be his children.

T. M. STEWARD.

GOD'S LOVE.

THERE is no such thing as punitive justice in God separate from love. It is impossible to formulate any tenable theory of future punishment from which the love of God is eliminated, for "God is love." Love is the regnant attribute by which all his other attributes are controlled. His omnipotence, omniscience, omnipresence, justice, mercy and truth are made the almoners of his love. Love prompts every act he does. Any conceivable punitive act of God not prompted by love, is not an act of justice, but of the veriest injus-

tice. A god who ceases to love men while he is punishing them is not the God of love. Nor does this in any way conflict with the fact that God punishes sinners here and hereafter. Divine love is punitive when punishment is necessary. The tenderness of God is not more a dictate of his love than is his severity. That is not love, but a maudlin affectation of it, which will not administer deserved punishment.—*Northwestern Christian Advocate.*

THE DAKOTA CAMP-MEETING.

THIS meeting was held at Sioux Falls, a beautiful town situated on the Big Sioux river, perhaps the finest town in the eastern part of the territory. Dakota has few natural groves, timber being very scarce. Many, however, have planted trees which make a rapid growth. A young grove of cotton-wood, lying close to the edge of the village, served as our camp-ground in this case. The weather was very hot at first, but became quite cold before the meeting closed, and a Dakota blow made things somewhat lively and uncomfortable towards the last.

Our meeting was not large, perhaps one hundred of our people were present on the Sabbath. Elders E. W. Farnsworth and S. B. Whitney assisted in the preaching. About one-half of those present were Scandinavians, this nationality composing about that proportion of the Conference.

The preaching was mostly practical, designed to teach what it is to be a true Christian, to show us our own deficiencies of character in order that improvement may be made, and how help may be secured of Christ to make such improvement, and how the graces of the Spirit obtained. The truth found a ready response in the hearts of all.

On the Sabbath, when opportunity was given for those to come forward who desired prayers, and who wanted to obtain a deeper experience in the work of God's Spirit, nearly nine-tenths of those present accepted the invitation; we had an excellent meeting.

Sunday the weather was so unfavorable but few could come out. On Monday we made special efforts for the unconverted. Some thirty manifested a special desire for prayers, and most of these made a good confession of Christ, souls were converted to God. Elder Whitney baptized ten willing souls; it was a pleasant season.

On Tuesday morning we had a good farewell meeting. Many cheering testimonies were borne, and great gratitude was expressed at the privileges enjoyed. They had been more than rewarded for the efforts made in coming to this meeting. We became much attached to those with whom we became acquainted. This young Conference seems to be making a rapid growth. They claim about three hundred Sabbath-keepers already, and they were organized into a Conference only last year. Dakota is settling up with a good class of people. Elder S. B. Whitney was elected President for the ensuing year. May God bless his labors abundantly.

GEO. I. BUTLER.

THE CAMP-MEETING AT ALAMEDA, CALIFORNIA.

THE location of this meeting was all that could be desired. It was upon a smooth lot of land occupying an entire block, 450x500 feet, upon which was a growth of oak trees which furnished ample shade, considering the sea breeze which constantly came from the bay. The city of Alameda contains about 9,000 inhabitants, and the ground was in the central portion of the city. It is owned by a wealthy gentleman in New York City, who freely gave us the use of it.

On the north side was Railroad avenue, where the steam cars, from 5 A. M. till 10 P. M., passed every hour to and from San Francisco. On the south side was Santa Clara avenue, upon which the horse cars passed every half hour to and from Oakland, about three miles from camp. One block farther south was a narrow-gauge steam car railroad, which also passed to and from San Francisco every hour by another route. Each of these roads connected with a ferry crossing the bay. They had stations nearly opposite our ground. San Francisco was about seven miles from the encampment, and within a radius of ten miles were over 350,000 inhabitants.

DESCRIPTION OF THE GROUND.

There were two main entrances, one on Railroad avenue and the other directly opposite, on Santa Clara

avenue. Over each entrance was an arch of sufficient width to admit teams; on either side of this was a smaller one, under which those on foot passed. On both sides of these arches were appropriate mottoes, adorned with evergreens.

Upon the right, entering from Railroad avenue, was a 60-ft. tent used for a restaurant, with a cook-room and store attached. Then came the city of over one hundred tents, laid out in regular streets. Each tent was numbered, and each street named. Upon the left of the entrance was a 50-ft. lodging-tent, containing fourteen lodging-rooms adjoining the wall of the tent, while in the center was a committee-room. Suspended upon a limb of an oak tree was a directory, upon which was the plan of the encampment, the name of each street and family tent being so arranged that any stranger could go directly to any tent without further inquiry.

A little farther south on the main street was the book-stand tent, with its wide-spread curtains. Over the main entrance to it was an arch upon which were the words, "Buy the Truth and Sell it Not." Over the center of this was the painting of a large book. In the south-eastern portion of the ground was the large tent for preaching services, 60x100 feet, with an extension curtain 40x60 feet. Seats were also extended outside of the limits of this curtain each way.

The neighbors and friends showed their good will by bringing from their houses pots and vases of the choicest flowers, until the front and top of the desk were covered with flowers and plants of the most beautiful tint and richest fragrance.

Water pipes extended the entire length of the ground, with faucets at each street.

The main thoroughfare, and in and around the large tent, was covered with clean straw. Nothing appeared gaudy, but everything was tastefully arranged and well calculated to impress the mind that the entire encampment was a spot consecrated to the worship of the Creator of the beautiful and the Author of order.

THE ORDER

On the ground was excellent. Many of our brethren came to the meeting trembling with fear, which was freely expressed by some, that the "hoodlums," or rowdies, from San Francisco would cause us much trouble, if not wholly break up our meeting. Others besides our brethren expressed fears, as such religious meetings were sometimes broken up. It was feared that a beer garden just across the street from the ground would furnish us intoxicated persons, especially on Sunday, as that, as well as the bathing-houses which lined that portion of the bay, was a great place of Sunday resort.

Three of the leading daily San Francisco papers, as well as the Oakland and Alameda papers, did us much credit. We had not one disagreeable circumstance to complain of. People passing on the side-walk would speak in a subdued tone as they came near where the meetings were held. It seemed that the Spirit of God rested upon the entire encampment, and others as well as ourselves realized it.

Sometimes an unthinking smoker would come upon the ground, but one word from those appointed to preserve order was sufficient to induce him not only to desist, but to offer an apology. The chief of the police department of Alameda, on returning to the station, reported his visit as follows: "I thought I would go over and assist them in keeping order one night. I went on with my cigar in my mouth as usual, not thinking that it was a violation of their rules to smoke upon the ground. Soon one of those fellows whom I had sworn in as special police came up to me and politely said it was against their rules to allow smoking on the ground. I apologized and quietly withdrew, concluding that they could get along better without me than with me."

THE MEETINGS.

The tents were nearly all pitched, and preparations made, so that the meetings commenced promptly at the time appointed, and continued uninterrupted till the close. Every afternoon and evening there was preaching, and at 5:30 A. M., and 5 P. M., social meeting. The remainder of the time (excepting that for family worship, at 8 A. M.) was occupied with business meetings, Bible classes, and instructions in the various branches of the work. We never attended a camp-meeting where there was more of a general attendance of those upon the ground at all of the meetings. The variety of the meetings seemed to rest, rather than weary.

Those who assisted in the preaching were Elders

Waggoner, Healey, Wood, Briggs, and the writer. Chartered cars came from Chico, Lemoore, and Woodland. It was the largest camp-meeting ever held in the State, and generally considered the best.

THE SPIRITUAL INTEREST.

At the first of the meeting, some of the brethren were appointed to take charge of a certain number of tents, learn the spiritual condition of each individual, and make special efforts for the unconverted and backslidden, and the children of our brethren. These were to know where they were during service, be with them in family worship, and where two tents were so close as to cause confusion, to get them into one. This kind of labor was followed up throughout the entire meetings, and contributed largely to the spiritual interests of the meeting. The interest increased from first to last; also the congregation from outside daily increased. Especially was this the case in the afternoon and evening. Not a few attended all of the meetings, even the early morning meeting, and frequently took a part. In nearly every social meeting three or four could be seen rising at once to bear their testimony. Many took their stand with us who had never heard of us before. Others embraced the truth when it was first preached here, but had backslidden and given it up. One superannuated Methodist presiding Elder said he had conducted thirty-six camp-meetings, but never saw the like of this. Himself and wife took their stand on the side of God's commandments. A Baptist minister, who for some time had been reading our works, and was convinced of the argument, publicly took his stand. As soon as he can arrange matters, he intends to go out to labor in the cause of present truth.

Each Sabbath day, a special move was made for the unconverted and backslidden. Many signified their desire for the prayers of God's people, by coming to the front seats. Most of these acknowledged God's blessing. The second Sabbath a deep solemnity prevailed; the Lord came near to us. After spending some time in the large tent, those who had come forward, separated and went to a number of small tents, while the others remained in the large tent. At the ringing of the bell, all again repaired to the large tent, to spend the closing moments of the Sabbath in prayer.

Sunday afternoon a large concourse of people assembled to witness the baptism of thirty-six willing souls. Brn. Israel and Wood administered the ordinance.

The Sabbath-school work, conducted by W. C. White, was a success. On each Sabbath it could be truly said that we had a model Sabbath-school. It was the largest Sabbath-school ever held in California, nearly one hundred and fifty more being present than at the one held last year. A number of Jews were present, who seemed much interested. One Rabbi said he had watched our progress with a great deal of interest ever since he first learned of us; was much interested in the sanctuary question, as presented on the camp-ground.

About one hundred and fifty subscribers were obtained for our various periodicals, and between four and five thousand dollars pledged, including that which was paid for the different institutions and enterprises connected with the cause.

Arrangements were made by which our ministers will enter three new fields within one week after the close of the camp-meeting. Besides this, Bro. Israel will take charge of the missionary work in Alameda, to carry forward the interest awakened there, and arrange for meetings, etc.

At our last meeting, which was attended by nearly every one on the ground, a unanimous rising vote was taken in favor of a three weeks' camp-meeting next year. A general regret was expressed that this meeting could not continue one week longer. Not a tent was taken down till the meeting closed.

From the nature and effect of this meeting, our conviction is stronger than ever before, that where our people will co-operate, a large and long meeting is best, with a full corps of helpers. Then instruction can be given in the different branches of this work. Also there should be seasons of seeking God for the outpouring of his Spirit, to fit ministers and people for the coming conflict. The brethren returned to their homes much encouraged, expecting a two weeks' camp-meeting in Southern California next spring, and a three weeks' meeting in the fall.

Thus closed to me the most encouraging camp-meeting I ever attended, for which I feel grateful to God.

S. N. HASKELL.

CALIFORNIA CONFERENCE PROCEEDINGS.

THE ninth annual session of the California State Conference of Seventh-day Adventists was held at the Alameda camp-ground, Sept. 16-27, 1880.

FIRST MEETING, SEPT. 17, 10:30 A. M.

Opening prayer by Eld. J. H. Waggoner. After some appropriate introductory remarks by the President, Eld. S. N. Haskell, the following delegates presented duly accredited credentials from their respective churches:—

Arbuckle, P. Grinnell; Gilroy, E. A. Briggs; Healdsburg, N. A. Young, Geo. W. Mills; Lemoore, J. E. Yoakum, G. W. Cody, Peter Sczaghini; Napa, W. G. Myers; Nevada City, J. D. Rice; Oakland, G. A. Baker, A. H. Cochran, C. H. Jones, P. M. Morrison, W. N. Glenn, W. C. White, R. A. Pritchard; Placerville, Geo. Vickery; Rocklin, G. P. Davis; San Francisco, Frank Brown, S. M. Meeker, Rufus Parker, E. A. Stockton; St. Helena, W. A. Pratt, James Creamer, John Mavity; San Pasqual, J. H. Waggoner; Santa Rosa, Jay McCulloch, J. A. McCulloch, John Morrison; Vacaville, Sister M. Butcher; Woodland, J. C. Martin, Wm. Saunders, Alfred Mason.

Delegates were elected to represent those churches which did not present credentials, as follows:—

Bloomfield, Annie Hoskins; Christine, Ruel Stickney; Fair View, Lucius Church; Guenoc, Sister H. A. Poulson; Lafayette, Sister W. J. Ireland; Petaluma, T. M. Chapman; Red Bluff, D. S. Hemstreet; San Jose, Mary L. Irving; Freshwater, Chico, Auburn and Grass Valley, at their request, were taken under the watchcare of the Conference, and delegates appointed to represent them as follows: Freshwater, J. T. Roberson; Chico, Geo. De Forest, J. D. Rice; Auburn, J. S. Howard; Grass Valley, E. A. Briggs. On motion by T. M. Chapman, Nevada City and Lafayette churches were, in accordance with their request, received into the Conference.

Minutes of last meeting read and approved.

Eld. Haskell made some remarks showing why the camp-meeting was not held at Healdsburg as recommended in the resolutions of the last Conference. It was not because satisfactory arrangements could not be made, but on account of the great advantages of holding a meeting where thousands would have easy access to it; and by obtaining favorable reports in the various journals, the public at large might become acquainted with us as a people, and the nature and magnitude of our work.

All members in good standing were invited, by vote of the Conference, to take part in all the deliberations, except voting. On motion by W. G. Myers, the President was duly authorized to appoint all necessary committees. Remarks were then made by Elders Haskell, Waggoner, Wood, and Bro. Saunders, showing the prosperity of the cause in this State the past year; and also the advisability of our praying that the Lord of the harvest will send laborers into his vineyard even from our midst.

The President then announced the committees as follows: Committee on Credentials and Licenses: J. H. Waggoner, Alfred Mason, John Mavity. On Resolutions: W. M. Healey, Wm. Saunders, J. D. Rice. On Auditing: Ruel Stickney, T. M. Chapman, W. C. White, W. A. Pratt, Wm. Saunders, J. E. Yoakum. Committee on Nominations, W. M. Healey, W. A. Pratt, Wm. Saunders.

On motion the meeting adjourned to call of Chair.

SECOND MEETING, SEPT. 21, 5:30 P. M.

Prayer by the President. Minutes of last meeting were read and approved. The Committee on Credentials and Licenses submitted the following:—

"We recommend for credentials as follows:—J. N. Loughborough, W. M. Healey, J. D. Rice, M. C. Israel, and J. L. Wood. For licenses: E. A. Briggs, J. S. Howard, W. C. Grainger, and J. G. Hurley. For licenses as colporters: W. J. Bostwick, P. M. Partridge, Frank Lamb, W. W. Smith, N. C. and F. L. McClure.

"We have dropped the names of several under these heads, who have had credentials or licenses in the past. Bro. Judson requested that his credentials be not renewed, as he would probably not use them enough to make it worth while. We are opposed to licensing those who give no prom-

ise to use their license. It is of no use to them, and represents both them and the Conference in a wrong light before the world. The credentials and licenses issued ought to indicate exactly our working strength. We have not learned that colporter's licenses have been of any particular benefit, except in a very few cases. In most cases we have heard nothing whatever from those to whom they were issued; in other cases we think that persons can prove somewhat their efficiency without licenses as well as with, and thereby give some reasonable assurance that it will not be out of place to confer them."

J. H. WAGGONER,
JOHN MAVITY,
ALFRED MASON,
Committee.

The names were then taken up in order, and acted upon separately. Credentials and licenses were granted to all who were recommended to receive them. The President then spoke of the duty of these laborers, and who had a right to receive, and who to give the Lord's money from the treasury. It was shown that the Lord's tithe is not under the control of any single individual, but being placed in a general treasury is disbursed only by the Executive Committee chosen for this purpose by the body of our people; that those laborers only should receive of the Lord's tithe who have shown their worth by the fruits of their labors. The minister must show himself faithful and true to the cause of God under every emergency, and should he forsake the work for the dearest of earthly considerations, when souls are trembling in the balance, he proves himself unworthy the Christian ministry, and we cannot conscientiously pay him one cent of the Lord's money. But if he is actually in want we have recommended rather that he should be helped by private donations, as has been done.

Eld. Waggoner followed, speaking of the sacredness of the tithes, and saying that the brethren calculate closely to faithfully pay the Lord's tithe, and unconsecrated hands should not handle it.

Eld. W. M. Healey, chairman of the committee on resolutions, submitted the following reports:—

Resolved, 1. That we thank God for the manifold blessings bestowed upon us; and for the general prosperity of the cause during the year past.

2. That we appropriate one-tenth of our Conference funds to the General Conference.

3. That the tithing system of the Bible is the proper one for Seventh-day Adventists to carry out for the support of the cause of God and the ministry; and that this Conference firmly believes it to be the duty of every church member composing it to hold as sacred that which already belongs to God, and to return the same promptly to the treasury, that the cause may be sustained, God be honored, and we be justified by the performance of that solemn and sacred duty.

4. That as Eld. Waggoner is unable to labor regularly on account of bodily infirmities, and needs a season of rest, it is the sense of the Conference that he should have the required rest. And we feel rejoiced to learn that he has consented to continue his connection with the SIGNS OF THE TIMES, hoping and trusting that he will soon be restored to health.

5. That we have confidence in the "Testimonies" and recommend them and the "Spirit of Prophecy" for general circulation and careful perusal.

6. That we return thanks to Mr. Carpentier for the use of our camp-ground.

7. That we are obliged to the San Francisco and North Pacific Railroad Company for favors received.

The resolutions were adopted. Resolutions three and five were also passed by a rising vote of the congregation.

On motion the meeting adjourned to call of the Chair.

THIRD MEETING, SEPT. 24, 5 P. M.

Prayer by Elder M. C. Israel.

The Secretary then read a report showing that in the past year about one hundred and thirty have embraced "present truth" in this Conference. Four new and permanent companies have been raised up. Two churches have been fully organized, and a large number added to those churches already raised up.

Most of our brethren have pledged to pay the tithe, and already we see a wonderful increase of the flow of means into the Lord's treasury, and are enabled to see that we have been robbing God in tithes.

The missionary, temperance, and Sabbath-school work has made corresponding advancement the past year. There has also been very noticeable improvement by our various officers in reporting. Our brethren have made a good beginning, and we have great reasons to be encouraged. We

trust that corresponding advancement may be made the coming year, and with God's blessing there will be. Who will labor to that end?

The Treasurer presented a statement of the general workings of the Conference for the past year, as follows:—

"From the reports of the churches to the State Secretary, it is shown that there has been tithes collected to the amount of eight thousand seven hundred and forty dollars and thirty-four cents. A portion of this has been allowed, by the Conference Committee, to be retained on the indebtedness of churches. There has been sent from this, to the General Conference this year \$822.25. Of this \$214.00 has been paid directly through the church officers, and will not appear in the report of the financial condition of the Conference."

FINANCIAL REPORT.

Balance in Signs Office Oct. 9, 1879.....	\$ 6.87
Received from churches from Oct. 9, 1879, to Oct. 1, 1880.....	5,163.83
Received on Donations, etc., from Oct. 9, 1879, to Oct. 9, 1880.....	765.21
Total.....	\$5,935.91
Paid Ministers from Oct. 9, 1879, to Oct. 1, 1880.....	\$3,982.58
Paid for expressage, printing, etc.....	193.92
Tithe to General Conference.....	608.25
Total.....	\$4,784.76
Balance on hand Oct. 1, 1880.....	\$1,151.21

W. C. WHITE, Treasurer.

The Nominating Committee submitted their report as follows: for President, Elder S. N. Haskell; Secretary, J. D. Rice; Treasurer, W. C. White; Executive Committee, John Morrison and M. C. Israel; Camp-meeting Committee, G. D. Hager, E. J. Church, and Geo. W. Mills.

Elder J. H. Waggoner then gave good advice and instruction to those going out as public laborers, with particular reference to their personal habits and their general deportment both in their public labors and in private houses. "Avoid all appearance of evil," and labor to minister rather than to be ministered unto. The brethren and sisters were exhorted to always sympathize with the right, and never flatter their ministers. Satan will see to that.

On motion the meeting adjourned.

J. D. RICE, Sec.

S. N. HASKELL, Pres.

Temperance.

CALIFORNIA HEALTH AND TEMPERANCE SOCIETY.

THE first annual session of the California Health and Temperance Society was held on the Alameda camp-ground. The first meeting convened Sept. 20, at 9 A. M. After singing, prayer was offered by Eld. Wood, followed by remarks from the President relative to the growth and extent of the temperance work among us. He stated that while we have ever been a temperate people, yet it is scarcely more than a year since an organization was effected by us. The minutes of the meeting held at Healdsburg, Sept. 22, 1879, at which time the State society was organized, were read and approved. A report of the work accomplished during the year, and of the financial condition of the society was then given as follows:—

The total membership of the society is now 1,142. All but 147 of these have been obtained during the year. Of these 827 belong to organized clubs, of which there are 16; 621 are full members. 843 have signed the teetotal pledge; 170 the anti-rum and tobacco; and 129 the anti-whisky pledge. Tracts amounting to \$40.00 have been distributed to the clubs during the year.

The treasurer's report for the year is as follows:—

Amount received on Initiation Fees.....	\$118.50
" " Dues and Donations.....	16.37
" " from General Association.....	54.40
Amount paid General Association.....	\$103.75
" " on Incidental Expenses.....	9.64
" " Signs Office.....	54.40
Cash on hand.....	21.48
Total.....	\$180.27

FINANCIAL STANDING OF SOCIETY.

Due from Signs Office.....	\$.45
Cash on hand.....	21.48
Due General Association.....	\$ 14.75
Total Assets.....	7.18

After the reading of the report, Eld. Waggoner spoke of the amount of work yet to be accomplished, and thought that the membership should be increased to three thousand or more during the year. Seventy-two names were obtained by the solicitors during the meeting, which are included in the above report. The committee appointed on nominations consisted of Eld. Waggoner, W. J. Bostwick, and M. J. Church.

The second meeting was held Sept. 23, at 2

P. M. Eld. Healey submitted the following resolutions, which were adopted:—

Resolved, That we as a society consider it important that the principles of health and temperance be practically carried out, especially by our brethren, and,

Whereas, The principles of the teetotal pledge are in harmony with what we believe to be Bible truth, therefore,

Resolved, That we urge upon all the friends of the cause of Christ, with their families, to sign this pledge, and,

Whereas, There are three grades of pledges, upon some one of which all temperance people can unite,

Resolved, That we recommend a special effort be put forth to further this work among those who may need the moral strength of social influences; and to accomplish this we urge that clubs be organized in companies where they have not already done so. We also recommend that they endeavor to hold regular monthly meetings, and seek by every proper means to make them interesting and profitable.

Quite a number of those present then made remarks relative to the work in their respective localities, and many interesting incidents were related. One brother stated a case that had come to his knowledge, where a minister of the gospel boarded for a time in the family of a respected and intelligent gentleman, who, being somewhat worn with the cares of business, was persuaded by the servant of Christ (?) that it was necessary for him to indulge in stimulants in order to keep about his work. This man has become an inveterate drinker, and is for days under the debasing influence of liquor.

The members present then resolved by a rising vote, that they would each endeavor to bring at least one person into the society during the year. The Nominating Committee reported the following persons, who were duly elected as officers for the ensuing year: President, Eld. S. N. Haskell; Vice President, C. H. Jones; Secretary and Treasurer, Barbara C. Stickney.

On motion meeting adjourned.

S. N. HASKELL, Pres.

BARBARA C. STICKNEY, Sec.

"HAVANA" CIGARS FROM PAPER.

THE straw paper manufacturers of the Chatham portion of Columbia county, N. Y., have for many years been aware that their product has nearly all gone South, and been used in Cuba as fillers for cigars. None of them manufacture specially with this end in view, although their paper is well adapted for "bogus" cigar making. The paper used for the purpose indicated is of the lightest weight (7 to 7½ lbs.) it is possible to make. There is one mill in the county located at Queechy (town of Canaan) which manufactures the straw paper expressly for wrappers—not fillers. The Queechy Paper Company's paper mill is situated on a creek but a short distance below a lake, and being at the head of the stream, the water is of much greater purity, and hence their ability to produce the desired article of paper. The straw paper used in filling the Havana cigars is saturated with a decoction prepared from the stem and refuse of Havana seed leaf, mingled with which are extracts of liquorice root, senna, etc. The paper is so skillfully stamped to resemble the tobacco leaves, the very veins of the leaf being perfectly imitated, that it can seldom, if ever, be detected from the genuine article.—*Paper World*.

THE ANDERSONVILLE OF TO-DAY.—The Andersonville graveyard, as described by a recent visitor, is an unfrequented spot, except for travelers from the North, among whom are many war veterans who were prisoners in the stockade. There are 13,715 marked "Unknown." There is a surrounding wall of solid brick, and the place is kept neat by a resident Superintendent under Government pay. Part of the stockade is still standing, but nothing remains of the prison, and the site is covered by bushes. There is no trace of the famous brook, nor any marks of the wells dug by the prisoners.

A DIMINUTION of over three thousand cases of drunkenness, reported by the Dublin police, according to last year's return just issued, furnishes practical evidence as to the good results following the Irish Sunday Closing Act, although that city is one to which the act only partially applies.

THE *Lancet* has commenced a series of articles on the medical uses of wines, having appointed a commission to institute a special inquiry into the subject in view of the probable increased consumption of the light wines of France.

The Home Circle.

THERE are those who are watching thee well,
All anxious and eager to see,
If, in all the engagements of life,
Thine acts and profession agree.

JONES JONES; OR, IF ALL WERE RICH, WHO WOULD SERVE?

FANNIE stood gazing out of the window, apparently deep in thought, for she seemed entirely unconscious of her brother's entrance into the library, and only turned when Jack, the irrepressible, called out to her,—

"A penny for your thoughts, Fan."

"They're not worth it; I was only thinking how nice it would be to be rich," she answered with a sigh.

"Well here's for a beginning," and Jack tossed her the offered penny.

"That's too suggestive of our poverty; what I want is dollars."

"It would be kind of nice, that's a fact, if a fellow didn't have to keep on the trot six days during the week just for the sake of getting four dollars on Saturday night," chimed in their younger brother Bert.

"I don't care about the working, but I'd like to dress as some people do. Lizzie Stevens just passed the window with such a lovely dress on, and a long blue plume in her hat that must have cost more than my whole suit," and Fanny gave another and deeper sigh, at the remembrance of the richly attired young girl whose passing had created such a longing to be rich.

"What would you like to be rich for, Bertie?" asked Uncle Jack looking up from the paper he was reading.

Bertie seemed to know what reply was expected of him, and answered, quite unabashed,

"Well, I wouldn't object to having turkey every day for dinner."

"Well said for our family ostrich," put in Jack. Bertie was never known to be satisfied in the eating line, and his unappeasable appetite had become a standing joke.

"Wouldn't it be splendid, now, if every one had just as much money as he wanted, and need work only when he felt like it?" continued Jack. He was not a lazy boy, but a fun-loving fellow, who very often would have preferred a good game of ball or marbles rather than be obliged to run on errands all day, which was his usual employment.

"I guess you have never heard the story of 'Jones Jones,' have you?" asked Uncle Jack.

"No; tell it to us," answered all the children in a chorus; and of course Uncle Jack had to lay aside the evening paper from which he had been diverted, and relate to them the sad results which followed when the world became rich in a hurry.

"Jones Jones was a Welshman, as you would easily guess from his name, even if I omitted to tell you that he had a great love of money, which trait is characteristic of the whole Welsh nation. Put a Welshman in the most out-of-the-way place and under the most disadvantageous circumstances, and although he may seem poor and live meagerly, ten to one you will find, after his death, that he has laid up quite a snug little fortune somewhere. But unlike many people, a Welshman is willing to work for it, and, if need be, stint for it; so Jones Jones was a hard-working Welshman, and managed to lay by something from his earnings every year, but it was a very slow process and he grew impatient to become rich. One day as he was counting over his savings, he wished, oh, how he wished, that he had more to count, and he included the whole world in his wish, just as Jack did.

"Before a week had passed, Jones Jones saw that his money was accumulating, and seemed to come to him without trouble.

"I shall have to keep a bank account," said he, and the next morning he made his way to a prominent bank with a large amount of money to deposit, and the next week he did the same; but the next time Jones Jones went, the banker refused to take his gold.

"But I'll pay you well for taking care of it, said the Welshman.

"Don't want it," answered the banker, "and it is safe enough on your front door-step, now that all the towns-people are getting so rich."

"And Jones Jones found it so. Soon he had collected such wealth that he began to think of retiring from business.

"Now," said he to his family, "I can live comfortably without an anxious thought or care for your future." And as he stretched himself out in his luxurious easy-chair, he remarked with a look of satisfaction, "This is something like living!"

"An idle life, however, was not what Jones Jones had been accustomed to, and time soon began to hang heavily on his hands. He tried to bethink him what other rich men did, and at last decided to while away the time in improving his house and grounds. Indeed, when he came to think about it, his house particularly needed it. Externally it was very stiff and plain, and internally it was very contracted for a man of means. Yes, certainly a wing was needed on the south side, and a bay-window on the front, and a mansard roof would make the house more imposing.

"So, after settling in his own mind what alterations would be needed, he stepped over to William Williams, the architect. Williams thought it would be a great improvement, but when Jones patronizingly requested him to draw the plans, Williams informed him with the air of a millionaire that he didn't do anything of that sort himself; and one would never suppose from his manner that he had given up his profession only the week before.

"Jones Jones was disappointed, but decided to try a builder by the name of Griffiths next, who was also a very good hand at designing. Griffiths consented to undertake the job 'merely as a matter of friendship,' if Jones Jones could furnish the masons and carpenters. But not a carpenter could he find who was willing to work for him. They had all given up their shops, some of them not being able to sell their business even. Finally, he came across a mason living very humbly, but upon inquiry he was told that the reason he was found in such poor quarters was that he could find no one to help him build a house for himself, and so was forced to live in the same old cottage, though the money lay in heaps on the floor.

"After fruitless efforts in every direction, Jones Jones was forced to content himself with his abode as it was.

"It's one comfort, anyway," he said to his wife, "that we have enough to eat and to wear."

"It is all well enough if you have some one to cook the food and make the clothes," she answered, "but the cook told me to-day that she was going to be married, and no one will engage to take her place; and, worse than that, the dress-maker said that she would not take in any more work after this, as she had enough money to last her the rest of her life."

"The next day the gardener informed Jones Jones that he might look about for another hand, and smiled serenely when he was threatened the loss of a month's wages if he left, as though money was of no account whatever.

"It's a blessing that we have our health and can do for ourselves," said Jones to his family, as he went out to milk the cow and attend to the garden, while his wife went to get breakfast.

"Why don't you bring on the meat?" asked Jones of his wife after they were seated at the table.

"I couldn't get any," she answered, pathetically; "there isn't a meat market in the place open."

"Why didn't you go to the slaughter-house then?"

"Jones Jones asked this a little savagely, for he was rather hot and tired. He was a plasterer by trade, unaccustomed to out-of-door-work, and was a little soured by the hot sun, as also was the milk which he had forgotten to carry to the house.

"That was closed, too, and the old butcher asked me if I supposed he would keep on at such beastly business as that when he didn't have to."

"Well, well, here was trouble! The cooking could be done, the dress-making and the garden could be got through with, though the latter was distasteful, but no one would kill his cattle, no one would make his butter, no one would weave his cloth, no one would even mend his garden tools. He concluded that the world was composed of a miserable, lazy, selfish, disoblighing race of beings, and yet, when he came to consider the matter, he saw that everybody that he knew was obliged to work harder than when he was poor. He himself longed to get back to his trade, which seemed mere play to him in comparison with the menial work he now performed.

"Of course he was as selfish and disoblighing and proud as any of them, for had he not persistently

refused repeated requests to plaster this one's and that one's walls? Things could not go on in this way long. No man could be his own butcher and barber, gardener and miller, weaver and man of-all-work, even though he were as rich as Croesus. The first plan he could think of was to go to the butcher who had pleaded with him to do his plastering, and offer to do it in exchange for the killing of his cattle, which the butcher promised to do if the miller would grind his wheat, which the miller promised to do, if the weaver would make him some cloth, which the weaver promised to do if the builder would build him a house, which the builder promised to do if the carpenters would finish his. The carpenters said they would. So

"The mouse began to gnaw the rope,
The rope began to hang the butcher,
The butcher began to kill the ox," etc.

"And so the old woman got home to get her old man's supper," continued Jack, who had been an attentive and appreciative hearer of Jones Jones' perplexities.

"I smelt the beefsteak some time ago," said Bertie, true to himself, "and I think we had better look after our supper."

"Yes," said Uncle Jack, "there goes the supper bell, and I have not told you the moral of my story, but I think you can guess it yourselves; so I will let you try."

MARY CATLETT.

MORE than one hundred years ago there lived in England a Kentish girl, named Mary Catlett. She never discovered a planet, or wrote a book, or gave a lecture. I cannot find that she ever clamored for her "rights," or was discontented because she could not fill some great place in the world. But so far as I discover she spent the days spinning flax and spreading the linen to whiten on the grass, conserving rose-leaves, and making jam and gooseberry-tarts like any other rosy-checked English girl. Yet though she did nothing great, and her very name is almost unknown, by simply being a woman, sweet, and fair, and lovable, she was better than he that taketh a city.

For in the next county lived a young man of whom at this time nothing good could be said, excepting that he had had a good mother; a loving and pious mother, who tried to train him to be a good boy, and a good man. But the seed had been sown among thistles, and the boy was wayward and wicked. He had somehow found out our pretty Mary, but, though he must have loved her even then, he loved wild ways better, and drifted off toward all manner of evil.

When no more than nineteen years old, he was impressed, and carried off to serve on a man-of-war. He managed soon to escape, but was caught, and treated with great severity, so that he was glad to be exchanged into an African trader, and from that hired himself out to a slave-trader, in the island of Benancoes, off the African coast. Here he lived for several years a more wicked life than you can imagine, so that it is said even the savage natives would not stay in his company.

At last his father sent for him to come home, but only one thought persuaded him. This was the memory of Mary Catlett. Silent and unconscious, she had the power to draw that rough, hardened man to a new life.

He sailed for England, and during the stormy voyage the early lessons his mother taught him came back to his remembrance and stirred his heart. The next year he was married to Mary Catlett, and afterward became the friend of the Wesley's, and an ordained minister. He lived a long and godly life, and wrote some of our sweetest hymns.

When over eighty years old his friends tried to persuade him to spare his strength, but he kept on preaching three times a week. "What! shall the old African blasphemer stop while he can speak?"

The man who was saved by the love and memory of the two women was John Newton. —*Advocate.*

In order to grow in grace we must be much alone. It is not in society—even Christian society—that the soul grows most vigorously. In one single quiet hour of prayer it will often make more progress than in days of company with others. It is in the desert that the dew falls fresher and the air is purest.

HIS SECOND CHOICE.

"HESTER!" exclaimed Aunt Susan, ceasing her rocking and knitting, and sitting upright, "Do you know what your husband will do when you are dead?"

"What do you mean?" was the startled reply.

"He will go and marry the sweetest-tempered girl he can find."

"O auntie!" Hester began.

"Don't interrupt me till I have finished," said Aunt Susan, leaning back and taking up her knitting. "She may not be as pretty as you are, but she will be good-natured. She may not be as good a housekeeper as you are, in fact, I think she will not, but she will be good-natured. She may not even love him as well as you do, but she will be more good-natured."

"Why, auntie?"

"That isn't all," continued Aunt Susan. "Every day you live you are making your husband more and more in love with that good-natured woman who may take your place some day. After Mr. and Mrs. Harrison left you the other evening, the only remark made about them was, 'She is a sweet woman.'"

"Ah, auntie!"

"That isn't all," composedly resumed Aunt Susan. "To-day your husband was half across the kitchen floor bringing you the first ripe peaches, and all you did was to look up and say, 'There, Will, just see your muddy tracks on my clean floor. I won't have my clean floor all tracked up.' Some men would have thrown the peaches out of the window. One day you screwed up your face when he kissed you because his mustache was damp, and said, 'I never want you to kiss me again.' When he empties anything you tell him not to spill it; when he lifts anything you tell him not to break it. From morning till night your sharp voice is heard complaining and fault-finding. And last winter, when you were so sick, you scolded him for allowing the pump to freeze, and took no notice when he said, 'I was so anxious about you that I could not think of the pump.'"

"But, auntie!"

"Hearken, child. The strongest, most intellectual men of them all care more for a woman's tenderness than for anything else in this world, and without this the cleverest woman and the most perfect housekeeper is sure to lose her husband's affection in time. There may be a few more men like your Will, as gentle, as loving, and chivalrous, as forgetful of self, and so satisfied with loving that their affection will die a long struggling death; but in most cases it takes but a few years of fretfulness and fault-finding to turn a husband's love into irritated indifference."

"Well, auntie!"

"Yes, well! You are not dead yet, and that sweet-tempered woman has not been found; so you have time to become so serene and sweet that your husband can never imagine that there is a better tempered woman in existence.—*Advocate and Guardian.*

ITEMS OF NEWS.

—Forty thousand men are under arms in Greece.

—There is a great demand for arms, especially rifles, in Ireland.

—The Mormon women suffragists have gained the victory in the courts.

—Still they come. Nearly 1800 immigrants arrived in New York last Sunday.

—There were seventy-eight deaths from yellow fever in Havana during September.

—Since July 1, about \$35,000,000 in foreign gold has been received in this country.

—Dean Stanley is expected to visit this country in 1881, to investigate the church question here.

—Arrangements have been made to pay the Utes \$75,000, in accordance with the terms of the bill of agreement.

—Owing to the lateness of the season, it is thought that the Utes will not be removed to their new lands until next year.

—A dispatch from Cheyenne, Sept. 25, stated that four inches of snow had fallen on the Union Pacific Railroad in Wyoming.

—The inhabitants of the Waldensian valleys, in Italy, number 23,000. The Protestants outnumber the Catholics seven to one.

—Secretary Schurz has arranged with the War Department to have the two thousand hostile Sioux now at Fort Keogh, M. T., fed out of the military stores during the winter, there being no appropriation available in his department.

—The horse distemper is gradually spreading in New York City. About one-third of the railroad and stage horses are said to be affected.

—The statue of Robert Burns was unveiled last Sunday in Central Park, New York. It is located directly opposite that of Sir Walter Scott.

—A dispatch from Dublin states that a proclamation has been issued, offering £1000 reward for the apprehension of the murderers of Lord Montmorris.

—The Prussian Government has requested that a state of siege be proclaimed at Leipzig and Hamburg, as those cities are considered hot-beds of Socialists.

—The growth of Catholicism in the United States is said to be creating a current feeling in favor of State and church union as a safe-guard against Catholicism.

—A Paris dispatch says that thirty feet of masonry and an immense amount of rock have fallen in the St. Gothard tunnel. Four men were killed and many wounded.

—A petition signed by three hundred members of the Ulenia, and a number of high dignitaries, has been delivered to the Sultan, urging resistance to the demand of the Powers.

—Twenty indictments have been found against the firm which rented restaurant privileges on the Chautauqua Lake steamers the past season, for selling beer without a license on Sunday.

—The *Chicago Times* reports that President Hayes will not return to Washington till a week after the Presidential election. He is now making a tour in Oregon and Washington Territory.

—A new religious movement in London is the establishment of a large gymnasium, with cricket, football and boat-clubs, as a means to bring London youth into friendly contact with clergymen and laymen.

—A serious charge of murder is brought against the contractor who furnished the supplies to Sir John Franklin's expedition. Commander Chagne charges that the tins labelled "Beef" and "Mutton," contained nothing but offal.

—The gospel tent used by the Baptist City Mission of New York, for regular daily services during the last three months, was closed Sept. 14, the mission having secured a hall for use during the fall and winter. Much good is said to have resulted from the meetings.

—An unsuccessful attempt by the school directors at Pittsburgh to establish separate schools for colored children causes intense indignation among the negroes of that city and Alleghany. At Quincy, Ill., there is equal commotion because colored children are excluded from the high school.

—The officers of the Union Pacific Railway intend to build at Sherman, Wyoming Territory, a monument to the memory of Oakes Ames. The monument is to be built over the Union Pacific track, in the shape of a pyramidal arch, the base of which will be sixty feet square. The capstone, weighing sixteen tons, will be eighty feet above the track. The material will be green granite, quarried near Sherman. The structure will be surmounted by a bust of Oakes Ames. The monument will be completed within one year.

—The arctic expedition which sailed from New York June 1, 1878, for Baffin's bay and King William's Land, for the purpose of seeking further data upon the fate of Sir John Franklin, has returned. Though the special object of the search—the recovery of the records of the Franklin expedition, which, according to the Esquimaux's testimony, were known to exist at specified points—has not been attained, the explorers have nevertheless obtained many relics of Franklin's party, including the remains of Lieutenant Irving.

—The daily *Alta* of Oct. 4, contains the following: "Italy appears to have left all the other nations far in the rear in the matter of constructing huge ironclads. Great Britain has, heretofore, led off in this kind of naval architecture, she having afloat some ironclads having a tonnage of eight or nine thousand tons. Two or three of such are now rehearsing a farce in the Adriatic, in company with partners from the navies of the other nations. But now comes Italy's latest contribution to the warlike engines of destruction and defense, in her new ship just launched, with a tonnage of fourteen thousand tons, about one and a half times that of the *Great Eastern*, that leviathan of the sea, which has heretofore remained as a dead weight on the hands of her owners. This new Italian ship is called the *Italia*, and is covered throughout with armor three feet thick. She was launched in the presence of King Humbert, and an immense crowd of people. This ship is pronounced the most powerful ironclad ever constructed."

OBITUARY.

McPHADDEN.—Died in Soledad, Monterey Co., Cal., Aug. 7, of hemorrhage of the lungs, Charles McPhadden, son of Mr. William H. and Louvina Harrison, and grand-son of Sr. Skinner, aged twenty-one years, 8 months and three days. Charles was of an amiable disposition, a quiet student, and a most obedient son, just entering practical life with success as a teacher. His death was sudden. His last words were expressed in hope of life eternal. His loss is most deeply felt.

He hath passed death's chilling billow

And gone to rest.

Weep not o'er his dying pillow,

Hope, his slumbers blest.

R. A. MORTON.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 7, 1880.

WE are obliged to go to press this week without the serial article from Elder Smith, giving a "Synopsis of Present Truth." The delay is probably caused by the extra amount of business in connection with the General Conference, which is now in session at Battle Creek.

ON account of failing health Elder Waggoner has felt obliged to take a vacation. Sunday last he started for his home in the East, hoping there to enjoy a period of rest and quiet. May the prayers of the brethren go with him, that his health may be speedily recovered, and he again return to this coast.

THE SABBATH IN OAKLAND.

SABBATH, Oct. 2, was an excellent day to the church in Oakland. We spoke in the forenoon, and the ordinances were celebrated in the afternoon. Better harmony prevails than has existed since our coming here two years ago. The influence of our late camp-meeting appears more and more every day. We are constantly learning of those who became interested there. One man from Alameda attended our meeting, who is firm in the faith, of whom we knew nothing at the close of the camp-meeting.

We re-districted the church and appointed a full corps of leaders and assistants. Each leader is furnished with a list of the names of all Sabbath-keepers in his district, and he is expected to keep the oversight of each and all. The leaders together constitute an advisory council, to consult on the state of their charges, and attend together to the general and particular state and welfare of the church. We never felt more hopeful for this church than at present.

The church in San Francisco is also improving. If even a few in that church will wake up and prove themselves workers, the cause may be greatly raised there.

Brn. Briggs and Howard went to Fairfield with one tent immediately after camp-meeting. Bro. Wood intends taking another to Dixon or Napa, to be assisted by Bro. Healey or Rice, as they may determine. Bro. Grainger and Dr. Waggoner have gone north, and will commence their work in Millville, Shasta county. All go to their fields of labor in good courage.

Great opportunities are before the believers in California, and a greater responsibility rests upon them. Faithfulness now will show fruit. By a lack of faithfulness they will lose the blessings they have received. We hope for good things.

J. H. W.

THE New York Christian Union has a commendatory article upon the labors of a visiting committee of women in Massachusetts who are traveling through the State and investigating the moral condition of the public school children. "The result of their inquiries thus far," it says, "has been such as must occasion serious anxiety to every thinking parent; indeed, to any one interested in the future welfare of the State. Teachers almost universally complain of the prevalence of lying, stealing, profanity and impurity among their scholars. * * * Petty thefts among the scholars, such as stealing luncheons, give them great trouble, and profanity, they assert, is far more general among boys of all classes of society than parents in the least suspect. The circulation of impure literature in schools is very common. In one city a club was found to exist among the pupils of the high school for the purchase of obscene literature. Many teachers complain of this as the worst evil with which they have to contend. It is certain that the condition of affairs is not in these respects exceptionally bad in the old Bay State. To find and apply a remedy is not easy, but these investigations and the publication of their results is likely to prove the first step toward a greatly needed reform."

A GOOD ILLUSTRATION.

AN apt illustration will sometimes tell more than a strong argument. Hence it is a good thing to use them freely when you have those that are to the point.

I once heard a minister illustrate one point very forcibly. It was this: Those who come out in any community to keep the Sabbath, or in a family where all the members of the family do not embrace it, are

always accused of making division and bringing disturbance. They say that these persons have no right to thus separate themselves from other people by keeping a different day; and that they are responsible for all the inconvenience growing out of it. It is important, they say, that families should be agreed and walk together, and that society should be in harmony. But now let us illustrate this:—

A father has three young sons. He sends them several miles away on important business. He distinctly commands them to go directly to the place, attend to business, and return. He charges them not to play by the way, and to be sure to keep together, and says he will punish them if they separate. They go on their errand; but by and by they begin to loiter by the way. They stop to pick berries or play with other boys. They get over into the field and away from the road. Finally, one of the boys urges them to go on about their business. He reminds them of his father's commandment; but they refuse to go. Finally, he resolves to leave them and go himself whether they will or not. But they now think of a bright idea: The father strictly commanded them not to separate. Hence, they tell him if he leaves them he will break the father's command, and they will report him to his father accordingly.

They argue the case thus: "Father commanded us to keep together, and not to separate. We two are in the majority. If you go away from us you will be responsible for the separation, and father will punish you. Nevertheless, the boy leaves them and performs the errand as his father directed.

Now, in this case, who was responsible for the division? All can see that it was the two boys who refused to go about their father's business, and not the one who separated from them to keep his father's command.

Just so, those who separate from the mass, in obedience to the plain commandment of God, are not responsible for this separation and division. Those who refuse to obey God are the ones who are responsible for divisions.

D. M. CANRIGHT.

TO THE CHURCH OFFICERS.

I HAVE not been able, on account of poor health and urgent work in behalf of the Conference, to examine as fully as I wish the various church books, and consequently could not get them to you in time for your quarterly meetings. It has undoubtedly put you to some inconvenience; but I trust has not materially interfered with the regular duties of the quarterly meeting. I shall endeavor to return them to you this week, and with them such blanks as are necessary to be filled out and returned to me.

J. D. RICE.

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ANY of the books, pamphlets and tracts issued at this Office may be obtained of Eld. J. N. Loughborough, Ravenwood, Shirley Road, Southampton, England, who will furnish catalogues and prices in English money, and receive subscriptions for all our periodicals.

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