

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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THE SINNER'S PLEA.

BEFORE the throne of God above,
I have a strong, a perfect plea;
A great High Priest, whose name is Love,
Who ever lives and pleads for me.

My name is graven on His hands,
My name is written on His heart;
I know that while in Heaven he stands,
No power can bid me hence depart.

When Satan tempts me to despair,
And tells me of the guilt within,
Upward I look, and see Him there
Who made an end of all my sin.

Because the sinless Saviour died,
My sinful soul is counted free;
For God, the Just, is satisfied
To look on Him, and pardon me.

Behold him there, the bleeding Lamb!
My perfect, spotless righteousness,—
The great, unchangeable I AM,—
The King of glory and of grace.

One with himself, I cannot die;
My soul is purchased by his blood;
My life is hid with Christ on high,—
With Christ, my Saviour and my God.
—Selected.

General Articles.

THE FIERY SERPENTS.

BY MRS. E. G. WHITE.

AS THE children of Israel cherished the spirit of murmuring and rebellion, they were disposed to find fault with even the blessing which God had graciously bestowed upon them. The simple manna, though palatable at first, grew loathsome to their taste. They had been provided with it for many years—indeed, most of the people had known no other bread—and it seemed to lose its miraculous character. "And the people spake against God, and against Moses, wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread."

What ingratitude! This people were partaking of the bread of Heaven. "Man did eat angel's food." They were fed every day by God's constant bounty. Yet all the tokens of his love and care failed to inspire their hearts with thankfulness and childlike trust. Did not He who made man know what was best adapted to meet the wants of his people? He had promised that if they would be obedient to his voice there should not be a feeble one in all their tribes. But the food which he provided did not meet their fancy. And in their murmurings they uttered falsehoods, by saying that they had no bread nor water; they had both, provided by a daily miracle.

In the midst of their complaining, a new and terrible evil came upon them. The wilderness through which they journeyed was infested by the most venomous serpents, their sting producing heat, violent inflammation, thirst, and speedy death. Indeed, so terrible were the effects resulting from the bite of these reptiles that they were called fiery serpents. The Lord had hitherto preserved his people from the attacks of these creatures, but he now removed from them his restraining power, that Israel might realize their ingratitude to God, and be led to repentance and humiliation before him.

Moses faithfully set before the people their great sin in murmuring against God. He pointed them to the fact that every day of their travels in the wilderness they had been preserved by a

miracle of divine mercy. The Majesty of Heaven had prepared the way before them. Their feet had not swollen in their long journeys, neither had their clothes grown old. There was no sickness in all their ranks. God had given them food from Heaven, and water from the rock. He had subdued before them the strong and dangerous beasts, as well as the serpents, that inhabited forest and wilderness. If the people still complained, with all these tokens of his love, the Lord would continue to send judgments upon them, until they should appreciate his merciful care.

Because they had been shielded by the power of God, the Israelites did not realize the countless dangers by which they were continually surrounded. They had hardened their hearts in unbelief, and were unwilling to be guided and controlled by God; they dwelt upon imaginary evils, and continually distrusted the hand which had hitherto led them. Again and again the Lord had brought them into strait places to prove whether they would trust in him, after so many evidences of his care. But they failed to endure the test; and now, though the Heaven-sent manna lay fresh upon the ground every morning, they dared to accuse Moses of killing them with hunger. In their ingratitude and unbelief, they had anticipated death, and now the Lord withdrew his protecting hand, and permitted death to come upon them.

In every family of these murmurers were the dying and the dead. The hearts that had been filled with the fires of passion and bitter complaining were now chilled with horror at the frenzied cries of children and dearest friends. All had enough to do, and in deep anguish they ministered to their loved ones, knowing full well that at any moment they might need the same care themselves. Not a word of murmuring escaped their lips. When compared with the present suffering, the difficulties and trials which before had seemed so great were not worthy of a thought. Confusion and terror reigned in every tent. In the silence of the night, a piercing shriek would arouse the camp to find that their dream of the serpent's deadly sting was a fearful reality. Fathers, mothers, and children were alike attacked. In this terrible calamity, all felt that they must soon perish; for every stone and shrub concealed the venomous reptiles, which, disturbed by foot or hand, gave back the sting of death.

The people were now ready to humble themselves before God. They went to Moses, of whom they had complained so unjustly, and entreated his forgiveness, and his intercession in their behalf. That long-suffering man of God did not for a moment delay to comply with their request. And the Lord hearkened to the prayer of his servant, and commanded him,—

"Make thee a fiery serpent and set it upon a pole; and it shall come to pass that every one that is bitten, when he looketh upon it, shall live."

In obedience to the word of God, Moses made a serpent of brass resembling the creatures by which the people had been bitten, and set it upon a high pole in the midst of the camp. Then the joyful news was sounded throughout the encampment, that all who had been bitten might look upon the brazen serpent and be healed.

Here the Israelites were required to do something for themselves. They must look upon the brazen serpent, if they would live. Many had already died from the sting of the venomous reptiles, and when Moses raised the serpent upon the pole, some would not believe that merely looking upon that metallic image would heal them, and they perished. Yet many had faith in the provision which God had made. Fathers, mothers, brothers, and sisters were anxiously engaged in helping their suffering, dying friends to fix their languid eyes upon the serpent. If they could only once look while faint and dying, they

revived, and were entirely freed from the effects of their poisonous wounds.

There was no power in the serpent of brass to cause such a change in those who looked upon it. The healing virtue was derived from God alone. In his wisdom he chose this manner to display his power. It was the faith of the people in the provision made, which was acceptable to God. By this simple means they were made sensible that he had permitted these serpents to afflict them, because of their murmurings, and their lack of faith in him. They were also assured that while obeying God they had no reason to fear; for he would be their friend, and would preserve them from the dangers to which they were continually exposed.

The Hebrews, in their affliction, could not save themselves from the deadly venom of the serpents. God alone could heal sinful, rebellious Israel. Yet he did not see fit to pardon their transgression, without testing their repentance and faith. They must look, in order to live. The lifting up of the brazen serpent was to teach Israel a lesson. Hereafter they had presented their offerings to God, and had felt that in thus doing they made ample atonement for their sins. They did not by faith rely upon the Redeemer to come, of whom their offerings were only the type. The Lord would now show them that their sacrifices, in themselves, had no more power nor virtue than the serpent of brass, but were, like that, to lead their minds to Christ, the great Sin-Offering. So, also, their offerings were to be brought with subdued wills and penitent hearts, they having faith in the atoning sacrifice of God's dear Son.

None were compelled to look upon the brazen serpent. All could look and live, or distrust the simple provision God had made, refuse to look, and die. The people of God may not always see the reason for his requirements, and may not be able to understand his dealings with them; yet it is not their part to question and doubt his purposes. The lifelong recipients of his favor, they should yield him ready and willing obedience. All his commands are founded in infinite love and wisdom; and though we may not fully understand his purpose here, yet we shall know hereafter.

As the serpent was lifted up in the wilderness, so the Son of God was lifted up on the cross, that sinners from the ends of the earth might look and live. Multitudes are still suffering from the deadly sting of that old serpent, the devil. The effects of sin can be removed only by the provision which God has made. Here, alone, hope and salvation can be found. As the Israelites saved their lives by looking upon the brazen serpent, so sinners can look to Christ and live. Unlike that inert and lifeless symbol, Christ has power and virtue in himself, to heal the suffering, repenting, bleeding sinner.

Many are unwilling to accept of Christ until the whole mystery of the plan of salvation shall be made plain to them. They refuse the look of faith, although they see that thousands have looked, and have felt the efficacy of looking to the cross of Christ. Many wander in the mazes of blind philosophy, in search of reasons and evidence which they will never find, while they reject the evidence which God has been pleased to give. They refuse to walk in the light of the Sun of Righteousness, until the reason of its shining shall be explained. All who persist in this course will fail to come to a knowledge of the truth. The last occasion for doubt will never be removed. God will give sufficient evidence on which to base faith, and if this is not accepted, the mind will be left in the darkness of doubt and unbelief.

If those who had been bitten by the serpents had stopped to doubt and question before they would consent to look, death would have been the result. Our first duty is to look and live.

We should seek now to gather evidence upon which to base our faith. There is an eternity before us, in which to study the mysteries of redemption.

Christ, in his words to Nicodemus, says, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." In both these cases the object was to save the perishing. As the sting of the serpent was certain death, unless the sufferer would avail himself of the remedy provided; so, also, is sin deadly in its effects, unless men look unto Christ, and believe in the merits of his blood. Men of gray hairs, men in the prime of life, youth and children, were to be saved in the same way,—look, and live. The remedy was perfect, when, according to God's direction, they looked upon the uplifted serpent. That look implied faith. They lived, because they believed the word of God, and availed themselves of the provisions made. So, in the plan of salvation, not one who has come to Christ in penitence and faith has ever been turned away.

The people of Israel well knew that in that semblance of a serpent was no healing virtue. They knew that it was only a symbol of the Son of God, and that faith in the divine word, and immediate action, would be the power of salvation to them. So we are to be saved, not by any act which we can perform of ourselves, but by simple obedience,—by doing just as God has said. Our salvation rests upon the ample atonement made by our Saviour, and the veracity of God's word. We must believe that Jesus died to redeem sinners like ourselves, and that God means what he says, "Him that cometh unto me I will in no wise cast out." Through the merits of Christ we are accepted. Assurance in this case honors the faithfulness of God, while doubt casts discredit upon the Most High.

THE PRESENT TRUTH.

BY ELD. D. M. CANRIGHT.

To PROVE that God will do in the last days as he always has before, viz., instruct his people and warn the world of important coming events, we now offer a few plain propositions:—

I. *The Judgment, the Second Advent of Christ, the Resurrection, and the End of the World, are events which the Scriptures teach will come to pass at sometime.*

We are not now concerned as to when they will come to pass, but simply with the fact that these events will transpire sometime. Nothing in the Bible, it seems to us, is more plainly revealed and emphatically stated than these facts, and we presume that most of our readers will agree with us on this point. They believe in the literal second advent and resurrection of the dead the same as we do. There is no controversy, then, on this point. However, we will give a few texts out of the scores bearing upon these events.

The Judgment. "Because he hath appointed a day, in the which he will judge the world in righteousness." Acts 17:31. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the Judgment of the great day." Jude 6. "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:11, 12.

The Second Advent. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27. "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." Matt. 24:27. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11. "The

Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16.

The Resurrection. "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

The End of the World. "The field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13:38-42.

Language could not be more explicit than this on these great and awful events. Yes, say our opponents, we agree that they will come sometime, but as to when they will come, we know nothing. Christ may come to-night, or next week, or it may be a thousand years before he comes; we cannot tell. If we are only prepared to die, that is all that need concern us, let it come when it will.

No doubt but the objector thinks that this is sound reasoning, and according to Scripture; but look a little further. We often hear these men who declare that the Lord may come to-night, declare that the world must be converted, and that there must be a millennium of a thousand years before Christ comes. Then they go on to argue that the Jews must be converted and return to Palestine, first; that this, that, and the other prophecy has not been fulfilled; and still the Lord may come to-night! How they can have the world converted, and a thousand years millennium, in one night, and the Lord come after that time, we never could see. And yet they stoutly argue both. The Jews must be converted and return to Palestine before the Lord comes, and yet he may come to-night! Many other prophecies have not been fulfilled, and yet the Lord may come to-night! They certainly cannot believe both positions. And further: In saying this, they assume that the coming of the Lord will take place without any signs being given to mark his coming—without any warning to the world, and without his people knowing anything concerning it. They virtually assume that everything will go right on just as it always has, without any sign or warning, and the first thing that any one knows, either saint or sinner, the trumpet will sound like a peal of thunder out of a clear sky at noonday. To show the unsoundness of this, we will make a second proposition:—

II. *There will be signs given preceding these events, to mark their coming.*

I might give scores of texts on this point, naming the different signs which shall transpire shortly before the advent. I will content myself with quoting two or three which directly assert that there shall be signs. "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Matt. 24:3. The disciples inquire directly, What shall be the sign of thy coming, and of the end of the world? If there were to be no signs, Christ would have simply said, Children, do not trouble yourselves on that point; there will be no signs given of those events. But instead of answering them thus, he does proceed to give them a whole chapter of signs upon the very point they had asked. Luke briefly sums up his answer thus: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28. Here Jesus says that there shall be signs in the sun, in the moon, in the stars, in the earth, etc.

So in verse 11, he says, "And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." And thus Joel says: "And I will show wonders in heaven above, and signs in the earth beneath, blood, and fire, and vapor of smoke; the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts 2:19, 20. We take it that these texts settle the fact that the Lord will give signs to mark his second coming.

God has said that, at the proper time, he will hang out signs in very conspicuous places indeed, viz., in the sun, in the moon, in the stars, and upon the earth. And when God shall do this, what will it be for? Will it not be to call the attention of his people and the world to the very event which these signs indicate? Most certainly. This fact alone shows that God will have men know something with regard to it, else why give the signs? And when God shall do this, will it be immaterial whether men heed these signs, or disregard them? whether they believe them, or scoff at them? whether they note them, or pass them by as not worthy of their attention? whether they accept them as the fulfillment of God's word, or deny them to be such? Think of this point a moment. Did not Christ rebuke the men of his time for not discerning the signs of the times? "O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16:3. And if men should pay no more attention to the signs of the times now than they did then, will they not receive just as severe a rebuke from the Lord as they did then? Certainly, they will. Be careful, my friend, there may be more importance to this subject than you have thought.

THE GOSPEL.

BY ELD. A. S. HUTCHINS.

The work of the gospel ever has been, and ever will be, a work both of separation and of union. Those who receive the gospel and take upon themselves the duties it enjoins must separate themselves from the world. It is also true that they must and will separate themselves from those who oppose God's truth, though such may profess to love and serve him.

In the opening of the gospel to the Gentiles, we learn that God visited them "to take out of them a people for his name." Acts 15:14. Christ speaks with great distinctness on this point: "Think not that I am come to send peace on earth; I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Matt. 10:34-36.

These are the words of the Prince of Peace—one who knew well the force of every word spoken. Now, we ask, if former organizations and fraternities are severed for light, truth, and duty's sake, where lies the fault? In those who gladly accept the plain teachings of the sacred Scriptures, or those who reject them?

An easy illustration may help the mind here: We suppose friend A has four sons. In the morning he requires them to go into the field and perform, each one, a certain and reasonable amount of labor, the work to be done being in two different localities. These youths are charged not to separate, but labor together, performing the work in one locality first, and then together go and complete it in the other. In good time and in a proper manner the duties are closed at the first point, when one says, We will proceed, agreeably to direction, to the other place. Three raise their objections to this, persistently refusing to go. The purpose of the first is fixed. He proceeds to perform his share of the work, while the voices of the others are ringing in his ears, "You will get the punishment, while we shall be free; for father's orders were not to separate. You have left us, while we remain firm and fixed on the ground where we started."

If one can decide which would here meet the approval of the parent, we may decide with equal clearness who will receive the approval of our Heavenly Father when we separate from former brethren and unite heart and hand on the great principles of present truth. God has made precious promises to such. See Micah 4:6, 7.

FEELING is no criterion of right or wrong.

CHANGE OF THE SABBATH.

"Why are we keeping Sunday instead of Saturday?" is a question asked by thousands of children, youth, and people of mature years; and the answer generally given is, that the Sabbath has been changed from the seventh to the first day of the week.

It is true that the majority of Christians regard the first day either as a festival in honor of Christ's resurrection, or as a sabbath, or as both; but the important question is, who made this change? It is frequently said that either Christ or his apostles authorized it, but where is such authority to be found? If either abrogated the Sabbath and commanded the observance of Sunday for the purpose of worship, or of Sabbath-keeping, or of a festival, such abrogation and command ought to appear in the New Testament. One seeks in vain for these statements. Rather do we find our Lord saying, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill."

In none of the interviews with his disciples, during forty days after his resurrection, did Christ say one word about the sacredness of the first day. In Acts 20: 7, after the words, "upon the first day of the week," Luke did not insert the qualifying phrase, "which is the Christian Sabbath;" nor in the sentence, "I was in the Spirit on the Lord's day" (Rev. 1: 10), did John add, "which is the first day of the week," nor any other expression to indicate that it was the first day. There is no intimation of the sanctity of this day from any known custom of the apostles.

All Scripture failing for a support for making Sunday a holy day, how is it that it has so generally displaced the seventh day? The answer to this question is found in the heathen custom of worshipping the sun on the first day, and in the prejudice of nominal Christians against the Jews.

The first law for Sunday observance was enacted by Constantine, then a Pagan emperor, who "designated it by its *astrological* or heathen title, *Dies Solis*," and applied to it the epithet *venerabilis*, which had "reference to the rites performed on that day in honor of *Hercules, Apollo, and Mithras*."—*Hessey's "Bampton Lectures,"* p. 60.

Sir William Domville says: "Centuries of the Christian era passed away before Sunday was observed by the Christian church as a sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the sabbatical edict of Constantine in A. D. 321."—"Examination of the Six Texts," p. 291.

The Roman Catholic Church commands Sunday to be kept holy, not by authority of the Bible, but upon her own authority. She accuses Protestants of inconsistency in keeping Sunday, and profaning Saturday, while professing to follow the Scriptures as their only rule of faith which commands the keeping of Saturday. (See "Doctrinal Catechism" and Milner's "End of Religious Controversy.") Thus the change of the Sabbath is to be found in the edict of a Pagan emperor, and in the decretals of the Church of Rome, and not in the word of God.—*Sabbath Memorial*.

MUTATIONS OF DR. AKER.

BY ELD. JOS. CLARKE.

THE Sabbath is a fixed fact in Bible history. It ended creation week with the acclamations of the universe, when the morning stars sang together, and all the sons of God shouted for joy. Here was only its inauguration. In the desert, by fall of double rations of manna on the sixth day, and none on the seventh for forty years, in the presence of three millions of people, and of Moses and Joshua, men of renown, the Sabbath of paradise was attested on (52x40=2080) two thousand and eighty different occasions, at intervals of a week each, consecutively.

In the midst of this mighty and long-continued miracle, the moral law of ten precepts was proclaimed by the mouth of our much-profaned and insulted Jehovah. Earth trembled and shook at his voice, as he said, "Remember the Sabbath day," the very day he pointed out, by the failure of the fall of the manna, and the seventh of the week of creation.

Again, Luke says by the word of inspiration that they (the holy women) rested the Sabbath day according to the commandment.

In the face of such evidence, the learned Aker stands up, and gravely tells people that somewhere on the way a day is lost and that a day is

gained, or to that effect. It makes no matter; a day is slipped out of the calendar; Moses lost the count somehow or other. Of course it is now by accident all right again.

It really makes one's heart ache to think that such a theory could find adherents. It could not, if it were not for its being a lame apology for a custom which has become stale because of its origin and its age—that is, Sunday Sabbatizing—having Paganism for its mother, and Rome for its godmother, and Protestantism for its sponsor and guardian.

This institution, like all the institutions of Paganism, is becoming gray with age, and is bound to fall with its authors, abettors, and apologists. All sorts of arguments are adduced; and among them, this one of Dr. Aker, of the loss of a day somewhere on the way from Egypt to Canaan. He would make the people of God all at once, and at the same time, leap over a day in the calendar, and then all at once and at the same time, agree upon the next succeeding day. If such a thing were possible, it is truly an interesting possibility, a curious possibility. Were they so frightened on that lost day that they lost their individuality, as a people, for twenty-four mortal hours, and then regained it? Did all of these Israelites, with Moses and Joshua, from the child to the chief, lie on the cold ground unconscious, with no one to keep count of the days of the week?

Truly, this last dodge is one of a thousand; and one is at a loss to know which is the greater, the audacity of its author, or the credulity of its adherents.

A REMINISCENCE OF THE WAR.

It is well known that some of the judges in Missouri were very reluctant to enforce the law against ministers of the gospel for exercising their profession without having taken the test oath, and availed themselves of every pretense to discharge those who were accused. We tell the following tale, says an exchange, as it was told to us, vouching for nothing:—

Three ministers, charged with the crime of preaching "the glorious gospel of the Son of God," were arraigned before a judge. They were regularly indicted, and it was understood that the proof against them was very clear.

"Are you a preacher?" said the judge to one of them.

"Yes, sir," replied the culprit.

"To what denomination do you belong, sir?"

"I am a Christian, sir." (With dignity.)

"A Christian! What do you mean by that? Are not all preachers Christians?"

"I belong to a sect commonly, but wrongly, called Campbellites." (Not much dignity.)

"Ah! Then you are in favor of baptizing people in order that they may be born again, are you?"

"I am, sir." (Defiantly.)

"Mr. Sheriff, discharge that man! He is an innocent man! He is indicted for preaching the gospel, and there is not a word of gospel in the stuff he preaches! It's all some of Alexander Campbell's nonsense. Discharge that man."

Exit Campbellites, greatly rejoicing.

"Are you a preacher?" said his honor, addressing the next criminal.

"I am, sir," said the miscreant.

"Of what denomination are you?"

"I am a Methodist, sir." (His looks showed it.)

"Do you believe in falling from grace?"

"I do, sir." (Without hesitation.)

"Do you believe in sprinkling people, instead of baptizing them?"

"I believe that people can be baptized by sprinkling." (Much offended.)

"Do you believe in baptizing babies?"

"It is my opinion, sir, that infants ought to be baptized." (Much offended.)

"Not a word of Scripture for anything of the kind!" shouted the judge. "Mr. Sheriff, turn that man loose! He is no preacher of the gospel! The gospel is the truth, and there is not a word of truth in what that man teaches! Turn him loose! It is ridiculous to indict men on such frivolous pretenses! Turn him loose!"

Methodist disappears not at all hurt in his feelings by the judicial abuse he had received.

"What are you, sir?" demanded the judge, of the third felon.

"Some people call me a preacher, sir." (Meekly.)

"What's your denomination?"

"I am a Baptist, sir." (Head up.)

His honor's countenance fell, and he looked sober and sad. After a pause he said:—

"Do you believe in salvation by grace, sir?"

"I do." (Firmly.)

"Do you teach that immersion only is baptism?"

"That is my doctrine." (Earnestly.)

"And you baptize none but those who believe in Jesus Christ?"

"That is my faith and practice." (With emphasis.)

"My friend, I fear it will go hard with you; I see you are indicted for preaching the gospel, and it appears to me that by your confession you are guilty."

Baptist looked pretty blue.

"May it please your honor," said the Baptist's counsel, springing to his feet, "that man has never preached the gospel. I have heard him say a hundred times that he only tried. I have heard him try myself."

"Mr. Sheriff, discharge that man! He's not indicted for trying! There's nothing said about the mere effort! Let him go, sir! Turn him loose! Send him about his business! I am astonished that the State Attorney should annoy the court with such frivolous indictments."

Exit Baptist, determined to "try" again.

Court adjourned.

"God save the State and this honorable court!" exclaimed the Sheriff.

"Amen!" exclaimed the three preachers.

And, after all, say we, as ridiculous as the story may seem, it has a moral. If the State has a right to prohibit the preaching of the gospel, it has a right to decide what the gospel is; and when this is done we have a national church, and the adulterous connection between church and State becomes complete.

THE TONGUE.

PYTHAGORAS used to say that a "wound from the tongue is worse than a wound from the sword; for the latter affects only the body, the former the spirit—the soul."

It was a remark of Anacharsis, that "the tongue was at the same time the best part of a man and his worst; that with good government none is more useful, and without it none is more mischievous."

"Boerhave," says Dr. Johnson, "was never soured by calumny and detraction, nor ever thought it necessary to confute them. 'For,' said he, 'they are sparks, which, if you don't blow, they will go out of themselves.'"

"We cannot," says Cato, "control the evil tongues of others; but a good life enables us to despise them."

"Slander," says Bacon, "cannot make the subject of it either better or worse. It may represent us in a false light, or place a likeness of us in a bad one. But we are the same. Not so that slanderer; the slander that he utters makes him worse, the slandered never."

"No one," says Jerome, "loves to tell a tale of scandal except to him who loves to hear it. Learn, then, to rebuke and check the detracting tongue, by showing that you do not listen to it with pleasure."

"No man sees the wallet on his own back," says the old proverb, alluding to the fable of the traveler with two packs, the one before stuffed with the faults of his neighbors, the one behind with his own.

It was a maxim of Euripides, "either to keep silence, or to speak something better than silence."

"Set a watch, O Lord, before my mouth; keep the door of my lips; incline not my heart to any evil thing." Ps. 141: 3, 4.

"IF YOU LOVE ME, LEAN HARD."

MISS FISKE, while in the Nestorian Mission, was at one time in feeble health, and much depressed in spirits. One hot Sunday afternoon, she sat on her mat on the chapel floor, longing for support and rest, feeling unable to maintain her trying position until the close of worship. Presently she felt a woman's form seated at her back, and heard the whisper, "Lean on me." Scarcely yielding to the request, she heard it repeated, "Lean on me." Then she divided her weight with the gentle pleader, but that did not suffice. In earnest, almost reproachful tones, the voice again urged, "If you love me, lean hard." This incident is worth a whole volume of commentary on the nature of true love, which is happiest when it can do most for the loved one.

THE CITY OF GOD.

"Glorious things are spoken of thee, O city of God." Ps. 87:3.

I think of the city unseen,
In that land where the pastures are green,
Where the skies are all cloudless and fair,
Where the music is filling the air,
Where is quenched all the thirst of the heart,
Where we meet, but are never to part.
Oh, that glorious land of the blest!
Shall I enter its joy and its rest?

Where the air with sweet incense is laden,
That comes from the flowers of Eden,
Where the beautiful dwellers in light,
In their garments resplendent and bright,
Are rejoicing before the great throne,
Where Jehovah is reigning alone.
Oh, that far away home of the soul!
Shall my feet ever reach the bright goal?

Oh, our dim eyes are turned to that land,
Where the glorified ones all shall stand,
Where the wants of the soul shall be filled,
Where affection shall never be chilled.
Oh! our yearnings for Heaven are strong,
Through our earth life, so dark and so long,
And the burden and strength of our prayer
Is a rest and a home over there.

Past the pain, and the toil, and the weeping,
Just beyond where the righteous are sleeping,
Is the glorious city of light,
The city ne'er shaded by night,
The city where pearls are its portals,
The home of the white-robed immortals,
The glorified home of the blest,
The mansions of love and of rest.

Owego, Kansas.

ALLIE A. SANTEE.

THE SABBATH MADE FOR MAN.

BY ELD. T. M. STEWARD.

MARK 2:27: "The Sabbath was made for man, and not man for the Sabbath." This is the language of Him who knew, and from whose authority there is no appeal.

1. Who made the Sabbath? Surely, not man, for it was made for man. Then God made the Sabbath. Ex. 20:10; Isa. 58:13.

2. When was it made? The record does not say he made it for himself and 2500 years after concluded to give it to man. But it was made for man. If it was made for man, there would be no object in making it before there was a man, neither was it wisdom to make it until man needed it. The wisdom of God is manifest in that he made man first, and then, as he immediately required a Sabbath, the Lord chose the first opportunity to make one. On the sixth day, he made man (and woman) which completed his work; "and He rested on the seventh day from all his work which He had made." Gen. 1:26; 2:2. Then it was made at the close of the first six days of time, and becomes the turning point of the weekly cycle.

3. But how was it made? We read: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Ex. 20:11. This places before us the contrast between the first six days and the seventh, and tells us plainly that there are but six working days in the weekly cycle. Ex. 31:15: "Six days may work be done." Eze. 46:1: "The gate of the inner court that looketh toward the east shall be shut the six working days." Now if all days are working days, why has Inspiration used such definite language in reference to these days, as if there were but six working days?

Then again in explaining his own command he says: "Six days may work be done;" but the seventh is the Sabbath of rest, holy to the Lord. So there is the widest contrast between the six days and the seventh. As the Bible recognizes six working days and there are seven days in each weekly cycle, then there is one day in each week that is not a working day. In making the Sabbath (which signifies rest), the Lord employed one whole day for rest. He could not take one of the six, for he had appointed them for work. So he appoints the seventh (the last day in the weekly cycle) for a Sabbath (or rest) for man. Thus we have six working days and one day of rest in each week. Having thus made the Sabbath for man, God places his blessing upon it, and instructs man how to use it. Gen. 2:3. "He sanctified it," or set it apart to a sacred or holy use. To say there is no Sabbath would contradict the record given, and would reduce the weekly cycle to six days instead of seven. Who would undertake this?

To say that the first day of the weekly cycle is the Sabbath, is to call one of the six days which God appointed for work, a sabbath, which would

contradict God's own testimony, and convert God's holy Sabbath into a laboring or common day, which is strictly forbidden. Ex. 20:10; 31:15. "Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30:5, 6.

Then the Sabbath was made by the God of Heaven by resting on the seventh day, the last day of the first weekly cycle, thus setting an example for all time to come. All time is summed up in the six working days and the one rest (or Sabbath) day. It was so made for man that all the race may have the day in each week for rest and holy meditation which marks the termination of each weekly cycle.

Then how consistent to say to all: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day [of each weekly cycle] is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

THE FREE AGENCY OF THE PENMAN.

It is too often taken for granted that the endless varieties of expression which mark the sacred penman cannot be of divine selection without interfering with their free agency and natural idiosyncrasies. Let us look at this position. Their language is free, familiar, artless, precise in description, full in detail, yet never profuse. It is fresh, often dramatic, epigrammatic and accurately rhetorical, not to say captivating. Their words so blend the familiar with the strange—the deep with the simple—the real with the concise—and they rush with such rapid transition from theme to theme, as to excite wonder. And withal, in every case, their language is in exact harmony with its sentiment, and sets it forth so fully as to inspire constant gratitude. And yet each man throws his own peculiarities of expression into his writing, so that no two of them are alike in the flow of words. For example, Peter, the apostle to the Jews, never uses the word "cross," but always "tree;" and Paul, the apostle to the Gentiles, never uses the word "tree," but always "cross." But is this an accident, therefore, or is it an invasion of their freedom? Is it not rather an evidence of divine selection, to meet an important end in combating human prejudice, both these apostles being Jews? And all these points are equally true of the various writers of the whole sixty books, scattered as they were through a period of 1500 years, and numbering amongst them, as they did, priests and kings—herdsmen and soldiers—tax-gatherers and fishermen—statesmen and tent-makers. They were men of opposite tempers and casts of talent—lettered and unlearned—bondmen and free. They were wanderers on the sands of Arabia—captives in the palaces of Babylon—or students in various schools. Yet no really tangible, verbal discords are introduced among them, by prejudices of education, jealousies of position, or lapse of time. They sweep the whole range of literature—history and prophecy, poetry and music, devotion and allegory, parable and controversy. Nay, they tinge the whole of their writings with the transactions of the days in which they lived, and the habits of the people amongst whom they moved, and yet there is not a jarring note among them.

Moses writes in the style of legislation, and David sings the "Lord's songs." Isaiah is all sanguine sublimity—Jeremiah is all pensive dirge—James is full of blunt reasoning—Mark keeps perpetual step to martial music, and Amos leads you all over the farm—John is rapturous, and Paul is a threefold-cord of spirituality, logic and consecration. In a word, whether eloquence moves, or sanctity hallows, or grandeur awes, or holiness commands—truth gives concord to all that they say, and forges the golden links, sentence by sentence, into one golden chain of utterance.

But are we to conclude, therefore, that because they spoke naturally, their writings are in part human? Would their inspiration be better proved by evidence that they spoke unnaturally to themselves? As if the God who had endowed each of them with a natural manner could not make that

manner his channel for conveying thought. May I use a parable? A vine-dresser has made and filled many casks of wine all drawn from the same vines, the same press and the same lees. But when he comes to broach them, one by one, and finds the aroma of one that of pine, and another that of cedar, and a third that of oak, according to the order of wood which has contained the rich liquid, is he to call in question whether it is the blood of the same grape and the flow of the same wine-press? That would be folly. But not greater than it is to call in question that the whole terminology of the Bible is of God, because each flagon of truth that we open bears the flavor of this man's style or that. We talk of the Cana wine-miracle as great; but if the forty sacred writers were not under the special injunction of God in the use of their words, then the language of their joint compositions forms the greatest literary miracle that the human mind has yet conceived of. It requires a vastly wider stretch of my faith to believe that they were not, than that they were, for in the one case I can account for both their profuse variety of style and perfect oneness of sense, while in the other I can account for neither.—*Dr. Armitage.*

PERSONAL RELIGION.

There is a tendency to substitute the religion of the church for personal piety. Multitudes have no other religion than that of loyalty to the creed, and punctilious attendance upon the public services of some church. It would be a mistake to assume that they attend and support their church merely because it is fashionable, and respectable to do so. To them, it is serious business, often a cross, to attend public worship twice a day, and give what they are required to give, for its support. They consider it a duty incumbent on every man, to go to church, and support the gospel. And they are right in this. Their error is in regarding the performance of this duty as payment in full of all religious obligations, and in supposing that it will somehow be placed to their credit as a substitute for the religion of the heart and life. They look upon the church as a sort of reservoir of salvation, in which they have a paid-up share that will accrue to them in the day of final account.

Unquestionably, the work of the gospel requires the existence of the church. Nor do the Scriptures recognize as a Christian any one who refuses to identify himself publicly with some branch of the church of Christ. The church is needful and valuable, as the means of inspiring men with a sense of their need of personal religion, and helping them to work out their own salvation. But it is not an insurance company to guarantee salvation, and supersede personal responsibility, by relieving men from the necessity of finding out God for themselves, and opening their hearts to the direct influences of the Holy Spirit.

Religion, to be of any value, must be a personal matter. The gospel of Christ makes its appeal to the individual. All its commands are addressed to each soul as personally accountable for the manner in which he treats them. "So then," says Paul, "every one of us must give account of himself to God." If we do not repent, believe, and be converted, each one of us for himself, the church can do nothing for us, either here, or hereafter. We shall be judged at last according to our character, and not by our church relations.

Each human soul is created for personal union, and communion with God. It is his privilege to have direct access to God, to have intercourse with him, and receive the law from his mouth, without the intervention of church, or priest. This intercourse is as necessary to the life and normal growth of the soul, as food is to the sustenance of the body. No loyalty to creeds, zeal for church, or punctilious observance of its services, can take the place of this life of faith and piety. The very effort to find a substitute for it is an affront to God, an impious attempt to evade a sacred and solemn responsibility. It is a sort of imposture and self-deception, which seeks to get rid of religion by something that seems to be religious; which, instead of seeking to awaken and nourish the spirit of faith and penitence by the use of prayers, hymns, sermons, and other services of the church, invests these performances with a superstitious virtue, satisfies the conscience with something short of holiness, and fixes the heart on some sanctimonious machinery, instead of Christ.—*Methodist.*

GIFTS AND THE GIVER.

It is a strange infatuation that causes us to love the creature rather than the Creator. There is nothing in all this world that is good and bright and gladdening, but comes from the hand of God. Every flower that delights the eye with beauty and flings its fragrance on the air; every sunbeam that cheers the world and dispels its gloom; every flavor that regales the taste, every sound that charms the ear, every sight that delights the eye, every comfort that gladdens the heart, comes from Him, our heavenly Father and our almighty Friend. "Every good gift and every perfect gift cometh down from the Father of lights, in whom there is no variableness nor shadow of turning."

But the Giver is greater than the gift. The fountain must be more than the stream, and he who has bestowed all this upon us, has every possible claim to receive our supreme affection for what he *is* as well as what he has done. It is no idle or unreasonable command that we should love the Lord our God with all our hearts and with all our souls. It is the clearest dictate of reason and intelligence that he who blesses us with his bounty should receive in return our grateful affection. A man bestows upon us some trifling gift and we thank him. God gives us a thousand, yea, ten thousand gifts, and there are those who never speak his name except with a curse, who have never thanked him for one thing which he has done for them. How unreasonable, how foolish, how sinful such ingratitude must be. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength, and thou shalt love thy neighbor as thyself." These two commands, if obeyed, will fill us with peace and crown us with blessing. We shall find our truest wisdom and our highest joy in obeying him who has blessed us with such wondrous blessings, and who still waits to bestow his gifts upon us, and make us heirs of God, and joint heirs with Jesus Christ.—*The Christian*.

HAPPY WILBERFORCE.

No man ever conquered the world by pining for its riches, honors, or amusements; neither can one overcome it by talking against it, or by groaning beneath its burdens, afflictions, and disappointments which are inseparable from the earthly life. But this is "the victory that overcometh the world, even our faith"—the faith by which God is made our trust and Heaven our treasure. With such a faith one can be happy whether he be rich or poor. When Wilberforce saw his wealth melt like snow in spring, he did not torture his soul with useless regrets, but turning his eyes away from his wrecked estate, said, "I know not why my life is spared so long, except it be to show that a man can be as happy without a fortune as with one." He was able to make this sublime exhibition because in losing his worldly substance he still retained his chief treasure which was laid up in Heaven and was daily foretasted in his spiritual fellowship with the living Jesus. Happy Wilberforce! And happy, too, is every man who constantly prays with Augustine: "Lord, let my soul flee from the scorching thoughts of the world under the covert of thy wings, that being refreshed by the moderation of thy shadow, she may sing merrily. In peace I will lay me down to rest."—*Zion's Herald*.

SORROW.

In almost every home you will find a bruised and aching heart. The trouble with those who mourn is, that, in too many cases, they try to bear their sorrows alone. That may be done; but it will drive color from the cheek, sprightliness from the eye, furrow up the brow, and prematurely whiten the locks. It will cast the shadow of age across the very noon of life. No heart is strong enough to long bear alone the mighty strain of some heavy grief. And what folly to do so, when the great Healer is at the door, and, with pitying eye, looks in and wants to be asked to bind up the wounded spirit. That is part of His mission in the world. "He hath sent me to heal the broken-hearted," he says. Do you remember how he comforted the weeping sisters of Bethany? Have you never read how he made that poor, sorrow-stricken widow's heart rejoice as she was one day following her only boy to the tomb? Aye, you have often. Well then, know thou that Jehovah is the same "yesterday, to-day and forever." Earth has no sorrow which He cannot heal.

The Sabbath School.

TEACHING LITTLE CHILDREN TO SING.

BY MRS. W. F. CRAFTS.

THE opportunity for learning new pieces in the Sabbath-school, which, in primary classes, must always be done by rote, is very limited. The mothers in the homes might greatly facilitate the work if they would undertake to teach their little ones the sentiments and words of songs indicated by the teacher. By this means the children would be better prepared to understand what they sing than by the usual way. It is to be feared that parents and teachers do not sufficiently realize the confusion of ideas in the minds of children, resulting from a failure to understand what they sing.

A little child was heard singing about his home, "He taught me how to wash and pray." Must he not have had a very singular idea of Christ's relation to him?

In direct contrast to this is the following incident from a revival in England:—

"A milk-boy on his rounds was heard by a lady (herself converted through one of Mr. Moody's addresses) singing one of Mr. Sankey's hymns. The lady said to the boy, 'Those are very solemn words you have been singing; do you think of them as you sing, and do you understand them?' Then such a great change came over the boy's face, and he said, 'That I do, ma'am, and I sing them as I go my rounds, hoping that just a word or two may fall into some one's ears.' Surely the missionary spirit in this lad will be blessed. That is, indeed, 'sowing seed in the morning and in the evening not withholding the hand.' Shall it not prosper?' Shall not even this little child of God win jewels for the Redeemer's crown?"

Children should be taught "to sing with the spirit and with the understanding." In accomplishing this some simple illustration, an object, perhaps, or a rough sketch on the blackboard, will frequently assist. By this means the sentiment of the hymn to be learned will be impressed. For example, in teaching the song—

"When children give their hearts to God
'Tis pleasing in his eyes:
A flower when offered in the bud
Is no vain sacrifice."

Let the teacher provide herself with a full-blown rose and a rosebud. By questioning, the children may be led to tell that the rose will soon fall to pieces, but that the bud will last some time, so that we can enjoy its sweetness much longer. Then the heart of childhood may be compared to the bud, and the heart in old age to the rose. God wants us to give him our hearts. When shall we do it—when they are like the bud or like the rose? Surely while we are young, so that he may long have our love and service.

In teaching "Jewels," we may ask, "What do we call persons who wear crowns?" Let us see what a crown looks like. [The teacher draws one or shows a picture.] What are set in the crown to sparkle? [Show rings containing jewels.] I know of a King who wants different jewels for his crown:—

"Little children, little children
Who love their Redeemer
Are the jewels," etc.

Who is this King? Jewels shine, so shall those whom Jesus gathers for his crown.

"Like the stars of the morning,
His bright crown adorning,
They shall shine in their beauty,
Bright gems for his crown."

When will Jesus gather his jewels? "When he cometh, when he cometh." Yes, Jesus is coming again some day. May you all be his, dear children, "in that day when he comes to make up his jewels!"

In this connection it might not be inappropriate to give a few thoughts about the character of the songs or hymns which children should sing, and the manner of singing them. You probably think as we do, that a good primary-class song should contain gospel truth instead of pretty jingle. Simple and silly are two qualities which get strangely confused in the minds of those who write for little children. The compass should not be high; Dr. Tourjee says "never above E flat." A strain upon young voices renders singing anything but a pleasure, also destroying all musical effect. Dr. T. suggests also that a lady should lead children in singing, because her tones will

give the proper pitch; a gentleman's voice, even when singing soprano, usually being pitched one octave lower than the children should sing.

The song should be cheerful both in the spirit of the words and in the music. I cannot soon forget the doleful impression made upon me by hearing a large class of happy-hearted little children singing in Sabbath-school, "I'm a child of sin and woe." It was like a whip-poor-will's note in the throat of a chirping wren.

Whenever it is possible, the primary-class song should be accompanied by motions. The change of position which children require is thus provided for, and the consequent stirring is in order, rather than a matter inviting reproof. And then, you know, it is an old established rule, that "the more senses employed, the clearer will be the child's idea." So when the children are permitted to exercise in motions what they are singing, they will feel and know more deeply what they sing; for example, if they sing about the breath, which God sends them, let them place their hands where they can feel that breath; if they sing about their hearts, which God keeps in motion, let them place their hands where they can feel the beating of their hearts; if they sing about the snow, let their hands represent the snowflakes, and teach them to imitate the falling of the snow; if they sing of the rain, teach them to imitate its pattering, by tapping with their finger tips upon a hard surface.

And now as to the manner of singing. A good order to observe in teaching a new song is, 1. To gain the children's interest in it by singing it yourself, or getting some one to sing it for you. 2. To hold a conversation with the children about its sentiments. 3. To sing one line alone, then repeat it immediately with the children accompanying, and after a few lines have been thus learned, to sing them through together. 4. To encourage the children to sing without the teacher's help.

Teach them to sing conscientiously, since only the best of anything is fit to be offered to God. Many times this worshipful element is entirely left out; and if children think at all why they sing they conclude that it is to please either the teacher or themselves. It would be well to keep the idea of praise to God continually before them by such reminders as the following, when the music is not going well: God likes you to think about what you are singing; I believe that God likes gentle, sweet sounds, rather than such loud, harsh ones; God does not like a lazy way of doing things for him, so you must sing a little quicker; God's little birds make more music than you do; certainly you can sing as well as they. Sometimes this worshipful element is lost sight of in the endeavor to please visitors and friends, who always delight to hear the children sing; or the purpose may be forgotten in too frequent singing. We are told to "pray without ceasing," but a primary class cannot sing without ceasing, as is sometimes the case, without degenerating into an exhibition singing-school.

Children should sit or stand well when they sing. They should be told that their lungs are somewhat like sponges, and that when they sit or stand bent up, their lungs are so crushed together that they cannot "sing best for God." They should sing with a quick utterance, thus avoiding the miserable habit of dragging. Tell them to make their voices skip when they sing; by this a jerky manner is not meant. They should be in a cheerful mood. "I'm saddest when I sing," is not a desirable condition for children, at least; neither have we much sympathy with the sentiment, "Birds that wont sing must be made to sing." It is promotive of the cheerful mood to give the children a choice of what they will sing. This could not be recommended as an invariable rule, for while they may be happiest in singing what they like best, the selections might not be best adapted to the occasion.—*Open Letters to Primary Teachers*.

"I WILL NOT learn a trade!" exclaimed the Chicago lad to his father. But this business of learning a trade is only a matter of time, for within a year that man was studying harness-making in State prison.

It is reported that the First Baptist church in Philadelphia has a Sunday-school teacher now in the school who has been in it since its organization, sixty-five years ago. She was then eight years old.

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 23, 1880.

THE CAMP-MEETINGS.

THE camp-meeting season for 1880 is nearly past. There remains one meeting for the State of Kentucky, October 26 to November 2, and one for the State of Texas, for November 11-24. The reports of our camp-meetings the present season have shown no want of interest on the part of our people in these general gatherings in camp, and that they have all been attended by the blessing of God, and prosperity to the cause, fully equal to past years.

We were present at the Ohio camp-meeting, and should have reported it, but for the pressure of labor and cares in connection with our general camp-meeting and Conference at Battle Creek, Mich. Elder D. M. Canright reports the Ohio meeting as follows:—

"This meeting, held at Clyde, Sept. 16-21, was said by all to be the best ever held in Ohio. The weather was fine, the grounds were lovely, the attendance was large, and all seemed to put themselves on their best behavior to see how pleasant they could be. No fault-finding was heard in the whole camp. We believe God is pleased with such a spirit. Eld. Corliss came early, and did good service in preaching. Bro. and Sr. White came Thursday night, and worked as usual. Sabbath afternoon Sr. White made a successful effort for the unconverted and backslidden. A large number came forward and spoke with deep feeling. We then had a powerful season of prayer, followed by a sweet praise-meeting. Such seasons will never be forgotten. The outside attendance was good, though there was not the great crowd we sometimes have. Sr. White spoke Sunday afternoon and evening, one hour each, on temperance. The effect was good. The citizens expressed themselves as greatly pleased with our meeting in every respect.

"Monday, Bro. Guilford baptized twelve persons. All the business was done up promptly and passed off pleasantly. Our health and temperance work shows a large growth during the year. Our Sabbath-schools have done finely, coming up from 22 schools, 688 members, with \$120 contributions last year, to 33 schools, 906 members, and \$250 contributions this year. The tract society has greatly improved in every way the past year. It is now in perfect working order, and has a capital of \$2,300, clear of all debts. We think this is excellent. Our tithes have come up from \$2,700 a year ago to \$4,200 this year. Six new churches have been added, raising the membership 107. But we are sorry to say that the tithes were not sufficient to pay the ministers the small sums allowed them. We lacked nearly \$500. We hope all who have any love for the cause, and any sympathy for these hard-worked and poorly-paid ministers, will lay this to heart, and do their share to help in this necessary part of the work.

"Nearly all remained till the close of the meeting, Tuesday. We then closed with a pleasant farewell meeting. All go to their homes greatly strengthened, and thanking God for this good camp-meeting."

We were not present at the Indiana camp-meeting, held September 23-27. Mrs. W., and others who attended that meeting report that it was one of great interest and power.

The National camp-meeting held at Battle Creek, September 28 to October 11, drew together on the last Sabbath of the meeting the largest assembly of those who revere the Sabbath of the fourth commandment ever assembled on the American Continent. Particulars are given in the following from *Review and Herald*, by Elder U. Smith:—

"The number of tents pitched besides those for meetings and business purposes was one hundred. But the congregations were nearly as large generally as on former occasions, and on the second Sabbath the congregation was estimated to exceed any former gathering, a great number residing in the vicinity and attending from their homes. As seen from the report of the business proceedings, the encouraging number of twenty-one Conferences and five missions were represented by delegates.

"Of ministers and licentiates there were present fifty-two. Thirty-two discourses were given. Eld. James White and Mrs. E. G. White spoke each five times. J. O. Corliss, C. W. Stone, and J. G. Matteson, each three times; J. B. Goodrich, S. N. Haskell, and R. F. Andrews, twice each; and Elds. W. H. Littlejohn, H. W. Decker, S. B. Whitney, E. B. Lane, E. R. Jones, Smith Sharp, and U. Smith, once each. The preaching was largely practical, and was well received, though all may not have been so enthusiastic over it as one brother, who wished that all the discourses might be written out and published in pamphlet form for perusal at home.

"On each Sabbath, Oct. 2 and 9, a powerful movement was witnessed among the people, when under a strong appeal from Sister White to sinners and backsliders, between three and six hundred came forward for prayers. In the hearts of many of these a good work was evidently wrought. There were two seasons of baptism, in which thirty-eight went forward. An interesting Sabbath-school was held at the usual hour each Sabbath morning. Seasons of social worship were held each morning from six to seven, the many business meetings it was necessary to hold not allowing much more time than this to be devoted to exercises of this kind. The camp was districted, each district being put in special charge of a minister, and in these districts, meetings were held from eight to nine. Some of the ministers reported the best meetings here they ever enjoyed.

"We were happy to greet our beloved Bro. Matteson, missionary from Norway, and to listen to his encouraging report of the progress of the work in that country. The organization of a new Conference in Denmark, which was received into the General Conference, as reported in the Business Proceedings, will mark a new era in the history of the cause there. While the method of gaining access to the multitudes of Europe, as described in Bro. Andrews' report, makes the outlook there, should God bless in the restoration of his health, more favorable than at any previous time.

"In the book tent, sales reached the encouraging figure of \$118.00. Contributions were freely offered toward the expenses of the meeting, to such an amount that when some material on hand is disposed of there will be a small surplus in the treasury.

"On Monday evening, Oct. 11, at the Tabernacle, Bro. E. P. Daniels, Wm. Ostrander, and G. H. Gilbert were solemnly set apart to the work of the ministry, according to the Scriptures. After a few impressive remarks by Bro. G. I. Butler, prayer was offered by Eld. Haskell, and the charge and right-hand of fellowship were given by Eld. Butler.

"Eleven different organizations held their annual sessions, during the thirteen days of the meeting, as follows: General Conference, General T. and M. Society, General H. and T. Society, General S. S. Association, Michigan Conference, Michigan T. and M. Society, Michigan H. and T. Society, Michigan S. S. Association, the S. D. A. Publishing Association, the Health Institute, and the Educational Society. This presents a formidable array of business to be transacted in so short a time; and the lack of time to fully consider some of the important matters brought before these different bodies was seriously felt. The meetings, however, all passed off pleasantly, and a good degree of interest was manifested in the proceedings.

"A few days of serious illness on the part of Sister White, in the midst of the meeting, caused some anxiety and depression for the time on the part of many. But as prayer was offered in her behalf, she was remarkably relieved, and enabled to labor again in her usual strength before the meeting closed.

"The weather was for the most part favorable, the encampment was a pleasant place, all seemed to be of good cheer; and we must attribute the lack to themselves if any went home feeling that they had not enjoyed a continual feast of good things."

Elder J. O. Corliss designs to attend the Kentucky camp-meeting, and visit Virginia and other Southern States, and Elds. Butler [and Whitney design to be present at the Texas camp-meeting. May the rich blessing of God attend these brethren to the Southern fields, and rest down in power upon our people assembled in the South.

J. W.

DOCTRINES are of use only as they are practiced. Men may go to perdition with their heads full of truth. To hold the truth and fight for it is one thing. To be sanctified through it is another.

FORMER TIMES VS. MODERN.

STRANGE as it may seem to those who have eyes to discern the present moral condition of society, there are multitudes who claim, and perhaps really believe, that the world is daily growing better; and in support of their claim they will refer to some particular defects of past times, which modern enlightenment has remedied, and consider that a triumphant settlement of the question in their favor. This is illustrated by a letter we once received from a friend in New Hampshire. He says:—

"You seem to delight in trying to believe the world never was so corrupt and wicked before. Have you read history? Look at England two centuries ago. Think of the hanging of Quakers, witches, etc. A century and a half ago, you would not have been tolerated; and if you had lived in those 'good old times,' your life would have been short, or your doctrines changed."

And we imagine if our friend had his way, we should not long be tolerated now, unless we changed our doctrines; and so the present would be no improvement in this respect over the past. But does he not perceive that he is speaking about one thing, and we about another? Why were quakers hanged, and Baptists whipped and banished, a century and a half ago? Was it because the morals of men were then so corrupt? because there was so much adultery, and murder, and defalcation, and cheating, and covetousness, and thieving, and robbery, and lawlessness, in the land? No; but quite the reverse. It was because the conscientiousness of the people was raised to that pitch that the devil could pervert it to his own use, and lead men into the bigotry and sin of persecution for opinion's sake.

But society has now put on another phase. And we utter no mere opinion of our own, but simply echo the general sentiment expressed in almost every newspaper in the country when we say that violence fills the land, blood touches blood, equity is fallen in the streets, bribery turns away justice, and fraud, adultery, and murder, are rampant in all parts of the country. Even in the small inland cities, we find those standing apparently at the head of society in wealth and position, in their private life false to every principle of chastity and honor. The degree of corruption which is in our days general, pervading all classes of society, the high and low, the rich and poor, is almost equal to the worst local manifestations of ancient times.

And how does the civil and religious liberty we now enjoy help this state of things in the sight of Heaven? This liberty itself is by thousands upon thousands perverted to the most unbridled license. This liberty does not transmute vice into virtue, nor the filth of corruption into the white robes of innocence. It does not make men's characters better in the sight of God, nor will it restrain the judgments which he has threatened against such practices. As the word of God has said it should be in the last days, iniquity abounds, the love of many waxes cold, evil men and seducers wax worse and worse, the form of godliness supersedes the power, Satan works with lying wonders, and foul spirits and hateful birds invade even the precincts of the professed church. It requires the exercise of the graces of the Spirit to discern clearly the present age of the world; 2 Pet. 1:9; but worldly men, philanthropists, statesmen, see enough to startle and alarm them. Christ said to the men of his time, "He that hath ears to hear let him hear." We may say, He that hath eyes to see let him see!

U. S.

EARLY FIRST-DAY OBSERVANCE.

WE have given every statement in the fathers of the first three centuries in which the manner of celebrating the Sunday festival is set forth. We have also given every reason for that observance which is to be found in any of them. These two classes of testimonies show clearly that ordinary labor was not one of the things which were forbidden on that day. We now offer direct proof that other days which on all hands are accounted nothing but church festivals were expressly declared by the fathers to be equal if not superior in sacredness to the Sunday festival.

The "Lost Writings of Irenæus" gives us his mind concerning the relative sacredness of the festival of Sunday and that of either Easter or Pentecost. This is the statement:—

"Upon which [feast] we do not bend the knee, because it is of equal significance with the Lord's day, for the reason already alleged concerning it."

Tertullian in a passage already quoted, which by omitting the sentence we are about to quote, has been used as the strongest testimony to the first-day Sabbath in the fathers, expressly equals in sacredness the period of Pentecost—a space of fifty days—with the festival which he calls Lord's day. Thus he says:—

"Similarly, too, in the period of Pentecost; which period we distinguish by the same solemnity of exaltation."

He states the same fact in another work:—

"We count fasting or kneeling in worship on the Lord's day to be unlawful. We rejoice in the same privilege also from Easter to Whitsunday."

Origen classes the so-called Lord's day with three other church festivals:—

"If it be objected to us on this subject that we ourselves are accustomed to observe certain days, as for example the Lord's day, the Preparation, the Passover, or Pentecost, I have to answer, that to the perfect Christian, who is ever in his thoughts, words, and deeds, serving his natural Lord, God the Word, all his days are the Lord's, and he is always keeping the Lord's day."

Irenæus and Tertullian make the Sunday Lord's day equal in sacredness with the period from the Passover to the Pentecost; but Origen, after classing the day with several church festivals, virtually confesses that it has no pre-eminence above other days.

Commodianus, who once uses the term Lord's day, speaks of the Catholic festival of the Passover as "Easter, that day of ours most blessed." This certainly indicates that in his estimation no other sacred day was superior in sanctity to Easter.

The "Apostolical Constitutions" treat the Sunday festival in the same manner that it is treated by Irenæus and Tertullian. They make it equal to the sacredness of the period from Easter to the Pentecost. Thus they say:—

"He will be guilty of sin who fasts on the Lord's day, being the day of the resurrection, or during the time of Pentecost, or in general, who is sad on a festival day to the Lord."

These testimonies prove conclusively that the festival of Sunday, in the judgment of such men as Irenæus, Tertullian, and others, stood in the same rank with that of Easter, or Whitsunday. They had no idea that one was commanded by God, while the others were only ordained by the church. Indeed, Tertullian, as we have seen, expressly declares that there is no precept for Sunday observance.

Besides these important facts, we have decisive evidence that Sunday was not a day of abstinence from labor, and our first witness is Justin, the earliest witness to the Sunday festival in the Christian church. Trypho the Jew said to Justin, by way of reproof, "You observe no festivals or Sabbaths." This was exactly adapted to bring out from Justin the statement that, though he did not observe the seventh day as the Sabbath, he did thus rest on the first day of the week, if it were true that that day was with him a day of abstinence from labor. But he gives no such answer. He sneers at the very idea of abstinence from labor, declaring that "God does not take pleasure in such observances." Nor does he intimate that this is because the Jews did not rest upon the right day, but he condemns the very idea of refraining from labor for a day, stating that "the new law," which has taken the place of the commandments given on Sinai requires a perpetual Sabbath, and this is kept by repenting of sin and refraining from its commission. Here are his words:—

"The new law requires you to keep a perpetual Sabbath, and you, because you are idle for one day, suppose you are pious, not discerning why this has been commanded you; and if you eat unleavened bread, you say the will of God has been fulfilled. The Lord our God does not take pleasure in such observances: if there is any perjurer person or a thief among you, let him cease to be so; if any adulterer, let him repent; then he has kept the sweet and true Sabbaths of God."

This language plainly implies that Justin did not believe that any day should be kept as a Sabbath by abstinence from labor, but that all days should be kept as Sabbaths by abstinence from sin. This testimony is decisive, and it is in exact harmony with the facts already adduced from the fathers, and with others yet to be presented. Moreover it is confirmed by the express testimony of Tertullian. He says:—

"By us (to whom Sabbaths are strange, and the new moons, and festivals formerly beloved by God) the

Saturnalia and new year's and mid-winter's festivals and Matronalia are frequented."

And he adds in the same paragraph, in words already quoted:—

"If any indulgence is to be granted to the flesh, you have it. I will not say your own days, but more too; for to the heathens each festive day occurs but once annually; you have a festive day every eighth day."

Tertullian tells his brethren in plain language that they kept no Sabbaths, but did keep many heathen festivals. If the Sunday festival, which was a day of "indulgence" to the flesh, and which he here mentions as the "eighth day," was kept by them as the Christian Sabbath in place of the ancient seventh day, then he would not have asserted that to us "Sabbaths are strange." But Tertullian has precisely the same Sabbath as Justin Martyr. He does not keep the first day in place of the seventh, but he keeps a "perpetual Sabbath," in which he professes to refrain from sin every day, and actually abstains from labor on none. Thus, after saying that the Jews teach that "from the beginning God sanctified the seventh day" and therefore observe that day, he says:—

"Whence we [Christians] understand that we still more ought to observe a Sabbath from all 'servile work' always, and not only every seventh day, but through all time."

Tertullian certainly had no idea that Sunday was the Sabbath in any other sense than were all the seven days of the week. We shall find a decisive confirmation of this when we come to quote Tertullian respecting the origin of the Sabbath. We shall also find that Clement expressly makes Sunday a day of labor.

Several of the early fathers wrote in opposition to the observance of the seventh day. We now give the reasons assigned by each for that opposition. The writer called Barnabas did not keep the seventh day, not because it was a ceremonial ordinance unworthy of being observed by a Christian, but because it was so pure an institution that even Christians cannot truly sanctify it till they are made immortal. Here are his words:—

"Attend, my children, to the meaning of this expression, 'He finished in six days.' This implieth that the Lord will finish all things in six thousand years, for a day is with him a thousand years. And he himself testifieth, saying, 'Behold, to-day will be as a thousand years.' Therefore, my children, in six days, that is, in six thousand years, all things will be finished. 'And he rested on the seventh day.' This meaneth: When his Son, coming [again], shall destroy the time of the wicked man, and judge the ungodly, and change the sun, and the moon, and the stars, then shall he truly rest on the seventh day. Moreover, he says, 'Thou shalt sanctify it with pure hands and a pure heart.' If, therefore, any one can now sanctify the day which God hath sanctified, except he is pure in heart in all things, we are deceived. Behold, therefore: certainly then one properly resting sanctifies it, when we ourselves, having received the promise, wickedness no longer existing, and all things having been made new by the Lord, shall be able to work righteousness. Then we shall be able to sanctify it, having been first sanctified ourselves. Further he says to them, 'Your new moons and your sabbaths I cannot endure.' Ye perceive how he speaks: Your present sabbaths are not acceptable to me, but that is which I have made [namely this], when, giving rest to all things, I shall make a beginning of the eighth day, that is, a beginning of another world, wherefore, also, we keep the eighth day with joyfulness, the day, also, on which Jesus rose again from the dead."

Observe the points embodied in this statement of doctrine: 1. He asserts that the six days of creation prefigure the six thousand years which our world shall endure in its present state of wickedness. 2. He teaches that at the end of that period Christ shall come again and make an end of wickedness and "then shall he truly rest on the seventh day." 3. That no "one can now sanctify the day which God hath sanctified, except he is pure in heart in all things." 4. But that cannot be the case until the present world shall pass away, "when we ourselves, having received the promise, wickedness no longer existing, and all things having been made new by the Lord, shall be able to work righteousness. Then we shall be able to sanctify it, having been first sanctified ourselves." Men cannot, therefore, keep the Sabbath while this wicked world lasts. 5. Therefore, he says, "Your present sabbaths

are not acceptable," not because they are not pure, but because they are not now able to keep them as purely as their nature demands. 6. That is to say, the keeping of the day which God has sanctified is not possible in such a wicked world as this. 7. But though the seventh day cannot now be kept, the eighth day can be, and ought to be, because when the seven thousand years are past there will be at the beginning of the eighth thousand, the new creation. 8. Therefore, he did not attempt to keep the seventh day, which God had sanctified; for that is too pure to be kept in the present wicked world, and can only be kept after the Saviour comes at the commencement of the seventh thousand years; but he kept the eighth day with joyfulness on which Jesus arose from the dead. 9. So it appears that the eighth day, which God never sanctified, is exactly suitable for observance in our world during its present state of wickedness. 10. But when all things have been made new, and we are able to work righteousness, and wickedness no longer exists, then we shall be able to sanctify the seventh day, having first been sanctified ourselves.

The reason of Barnabas for not observing the Sabbath of the Lord is not that the commandment enjoining it is abolished, but that the institution was so pure that men in their present imperfect state cannot acceptably sanctify it. They will keep it, however, in the new creation, but in the meantime they keep with joyfulness the eighth day, which having never been sanctified by God is not difficult to keep in the present state of wickedness.

J. N. A.

THE DULCIGNO MUDDLE.

THOSE readers of the daily papers who have tried to follow the course of events in European politics during the last month have probably found it no easy task to do so. The Turkish question has over-shadowed all other matters, since the surprise of the ministerial change in France has passed away. "The unspeakable Turk" has been the central figure of Europe for half a century, and is at the bottom of the present difficulties. His obstinacy and duplicity threaten to involve all Europe in a war, the issues of which no one can foresee.

The treaty of Berlin gave to Greece a small strip of territory that had previously belonged to Turkey, and ceded to Montenegro the seaport town of Dulcigno, besides prescribing certain reforms in Turkish government in Europe and Asia Minor. By a subsequent treaty between England and Turkey, England was made responsible by Lord Beaconsfield's government for the carrying out of these reforms, especially in Asia. Turkey agreed to the treaty of Berlin—a Turkish statesman will agree to anything which does not require immediate action on his part, trusting to luck to get out of the scrape somehow without keeping his word. Promises cost nothing, but when it comes to performance, excuses are as plenty as blackberries in Turkey. Any Turkish statesman can give Europe a score of the best of reasons for not doing a thing, at a moment's notice. Accordingly, on the Sublime Porte being asked by England, or some other Power, when the promised reforms were to be executed, a long diplomatic note was at once forthcoming, to explain the insuperable difficulties under which the Porte labored, and terminating with the assurance that the reforms were to be made at once. And it is needless to say that they are still to be made.

"Reform" is a somewhat indefinite word at the best, and perhaps suggests the same notions to no two of the people who use it most glibly. But the promise to surrender a given strip of territory, and a certain town, meant something about which there could be no debate. On this point there could be no subtleties; either the surrender must be made, or it must be refused. Some statesmen seem to have believed that the surrender would be made in obedience to the demand of a united Europe, so the Powers who made the treaty of Berlin united in a demand for the surrender of Dulcigno. The Porte, as usual, gave a profusion of reasons for not doing it just then, but offered to do it at some other time on certain conditions. The Powers sent a second demand, with an intimation that this was the last asking. The Porte politely regretted that it had no power to surrender Dulcigno, that town being in the hands of the Albanians, who refused to listen to Turkish authority. The Powers then got up their grand naval demonstration, which was a sort of shaking their fists at Turkey, and threatening what terrible things they would do, if their demands were not complied with.

The Turks merely laughed at the demonstration, and as none of the Powers were prepared to bombard Dulcigno, or land troops, and carry it by assault—which acts Turkey gave notice that she would consider a declaration of war—the demonstration did nothing but make the Powers concerned in it look ridiculous.

So the Powers ignominiously took to diplomacy again, and found Turkey ready to promise anything and—to do nothing. If the allied fleet would withdraw, the Porte would do its best to induce the Albanians to surrender Dulcigno, provided the Powers would give it certain "assurances," but if the Porte's efforts should fail, all Turkish troops would be withdrawn, and the Powers might take possession of the town as best they could. But in that case, the Porte is careful to add, "It will be in no wise responsible for any complications that may arise at the scene of such failure." This is the present state of affairs—the Porte stubborn and slippery, the Powers not fully decided on extreme measures. Mr. Gladstone's Government cannot afford to take a single step backward, and probably has no disposition to do so. England and Russia will insist on the fulfillment of the Berlin treaty, and Austria dare not let them go on without her. Germany, at present, supports the policy of Austria, and so the concert of Powers seems assured, for France cannot afford, and will not consent, to be the only great European Power not represented in the combination. Turkey's ultimate choice will lie between yielding and war. Which she will choose is uncertain. War would be sheer madness, but we are among those who believe that the conceit of the Turk will never suffer him to yield an inch of his territory without a fight; when lying will do no further good he will try the virtue of gunpowder.—*Examiner and Chronicle.*

THE VIRGIN MARY.

JESUS CHRIST himself is the expression of the love of God, of the fatherly and motherly nature in him. But this great truth was lost sight of in the dark ages; and the strange idea arose that even Christ himself was what God was formerly conceived to be—a stern and angry Judge, needing intercession and scarcely appeased. The manhood in him, from its very sinlessness, was thought implacable; and therefore the pitying, compassionate womanhood was personified by his mother, who acted the part of intercessor between him and a guilty world. She was a human being, having all a human being's experience of sin, its temptations, trials, and sorrows; having the consciousness of weakness in herself, teaching her how hard it is not to sin, which would necessarily make her compassionate towards others.

We all know how, step by step, she has been raised from that position of participation in human sin and sorrow to an exemption from the human lot and an elevation above all human frailty. We can trace this gradual ascent in the pictures of her which exist in the Roman Catholic church from the earliest times, representing her first as alone; then with the infant Saviour in her arms; then with Christ crowning her; then as kneeling before him; then sitting a little lower than he; then on a level with him. And now there is a tendency to place her above him; for throughout Christendom there are far more churches dedicated to Mary than to her divine Son. In the Eternal City it is not the one God of Jews and Christians who is worshiped; it is not he whom Christians believe to be God blessed forever, incarnate in the flesh of man. God the Father is almost unknown, and God the Son has ceased to be an object of adoration. The former is represented in the pictures in our churches as an old man, and the Saviour is uniformly exhibited as a little child; and both are made subservient to the glorification of the Virgin Mary, who is clothed with the incommunicable attributes of the Godhead itself.

But there is a Nemesis in this last monstrous development of Mariolatry. It will in the end defeat the very purpose for which it exists. By making the doctrine of the immaculate conception of the Virgin an essential article of the Romish creed, and thus paying divine honors to her, she is removed further from the sympathies of men, and the attraction of her intercession will ultimately be weakened. What made her worship so alluring was the mistaken idea that just because she was a tender, human being—a loving, sainted mother—having the knowledge of sin, she would be less severe toward the frailties of men. But this charm

she will lose by her deification. The same process of deterioration will take place in the minds of her votaries regarding her which took place in the minds of the worshipers first of the Father then of the Son. She, too, in the end will come to be regarded as a stern and implacable judge, having no sympathy with men because she is herself withdrawn from the possibility of their frailties; and the confiding trustfulness with which prayers are offered to her will be altogether unknown. Indeed, the change has already taken place, and the supposed mother of the Virgin, called St. Anna, is now invoked to entreat her daughter to ask her Son to be propitious to the suppliant. Where is to be the end of such mediatorship? May not the Virgin's grandmother be also brought in? And if the Virgin is to be regarded as conceived without sin, must not her mother also—and so on back to Adam? and thus the doctrine of the fall and of original sin will be done away with altogether, and with it the standing-ground and necessity of the church! How simple and satisfactory the truth itself which is thus so shockingly perverted! "For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—*Rev. Dr. Hugh Macmillan.*

NO MILLENNIUM BEFORE THE SECOND COMING OF CHRIST.

THERE are many passages of Scripture in both Testaments, that hold out the cheering hope of universal peace upon the earth; and in the 20th chapter of Revelation, the first thousand years is especially named. Does this period begin before or after the second coming of Christ? I unhesitatingly affirm that it begins after his coming; while the majority of Bible readers, I suppose, affirm that it will begin and even end before! The correct view of this subject is of vast importance, because of its influence over many passages of Scripture in both Testaments; and, also, because of its practical influence over the people. If Christ will come before the millennium, then he may come in a very few years! but, if he will come after it, then he may come in thousands of years.

One great cause of the inactivity of Christians generally, is, I think, because they do not realize the startling truth that Christ *may* come while they are yet living! Believing that the Lord will even yet delay his coming for thousands of years, they become much attached to the world; they hoard up the dollars that ought to be actively employed in the Lord's cause.

In proof of the affirmation that the Lord's coming is pre-millennial, I offer at present one argument only. The man of sin comes before Christ, and will then be destroyed. See 2 Thess. 2:1-8. The man of sin cannot live upon the face of the earth during the millennium; therefore Christ must come before the millennium, or the man of sin will live during that happy period. During the millennium, the will of the Lord will be done upon the earth as in Heaven, see Matt. 6:9, 10; but the man of sin will be worshiped as a god; therefore he must be destroyed before the beginning of the millennium.

The objections to be urged against the pre-millennial coming of Christ are few and feeble compared with those that can be brought against the post-millennial coming.—*Baptist Flag.*

CHURCH AND STATE IN ENGLAND.

THE Boston *Watchman* (Baptist) says that "the union of Church and State is proving as perplexing to the Church of England as it has proved to the Church of Rome. The very sword she has wielded for centuries is turned against her when her foes grow so numerous as to constitute a majority of the people, or so superior in intellectual power as to sway a majority. In Ireland, a few years ago, she was not only disestablished, but also disendowed and her property devoted to undenominational education." The same thing, the *Watchman* thinks, will take place in England.

A GOOD BEGINNING.—A freedmen's teacher writes of a colored woman, who, having learned her alphabet said, "Now I want to learn to spell Jesus, for 'pears like the rest will come easier if I learn to spell the blessed name first." A good many things "come easier" if we learn that name first.—*Observer.*

It is the mind that makes the body rich.—*Shakespeare.*

GENERAL CONFERENCE OF S. D. ADVENTISTS.

NINETEENTH ANNUAL SESSION, OCT. 6, 1880.

THE Conference assembled, according to appointment, on the camp-ground at Battle Creek, at 4 P. M., Oct. 6, 1880, the President, Eld. James White, in the chair. After singing, and prayer by Eld. S. N. Haskell, the delegates handed in their credentials to the number of twenty. Eighteen were afterward chosen by vote as additional delegates from brethren present from other States and missions, making thirty-eight in all, representing twenty-one Conferences and five missions, as follows:—

Maine was represented by J. B. Goodrich; New England, G. H. Murphy, S. N. Haskell; Vermont, C. W. Stone; New York, B. L. Whitney, M. H. Brown; Pennsylvania, B. L. Whitney; Ohio, R. A. Underwood, W. J. Stone; Tennessee, G. K. Owen; Michigan, E. B. Lane, M. B. Miller, E. H. Root, H. M. Kenyon, D. A. Wellman, J. O. Corliss, J. Fargo, Isaac Gilbert, H. W. Kellogg; Indiana, S. H. Lane, J. M. Rees; Illinois, R. F. Andrews, T. M. Steward; Wisconsin, H. W. Decker, O. A. Olsen, C. W. Olds; Minnesota, W. H. Hall; Dakota, S. B. Whitney; Nebraska, C. L. Boyd; Iowa, H. Nicola; Missouri, G. I. Butler; Kansas, Smith Sharp, J. H. Cook; California, North Pacific, Upper Columbia Conferences, and the Nevada Mission, Eld. S. N. Haskell; Province of Quebec, Eld. James White; Virginia Mission, R. D. Hottle; Southern Mission, C. O. Taylor; Colorado Mission, E. R. Jones; Norwegian European Mission, J. G. Matteson.

Reading of minutes waived. The chairman, under vote of the Conference, appointed the following committees:—

On Nominations: B. L. Whitney, H. W. Decker, J. B. Goodrich. On Resolutions: C. W. Stone, J. O. Corliss, E. R. Jones. On Auditing: W. H. Hall, G. H. Murphy. Eld. Geo. I. Butler spoke for the cause in Missouri, and presented the following paper:—

"The following resolution was passed by the Missouri Conference, Oct. 4, 1880, and indorsed by the congregation by a rising vote:—

Resolved, That the General Conference be requested to send an active and efficient minister to labor in this Conference, and we as a Conference pledge ourselves to raise funds sufficient to support him, as well as the other ministers now with us.

Bro. Haskell spoke for Nevada, and Bro. Jones and Corliss for Colorado. The openings for labor are numerous; the calls for help, urgent; and the promises for support, ample.

The Conference then adjourned to the call of the Chair.

SECOND MEETING, Oct. 11, 9 A. M.—Prayer by the chairman. Minutes of last meeting read and approved.

The Committee on Resolutions presented the following which were unanimously adopted:—

Whereas, There is a growing tendency among our members to indulge in expensive dress, jewelry, and superfluous trimmings, therefore,

Resolved, That the General Conference recommend a return to that simplicity of dress taught in the New Testament, believing that the blessing of God will attend such a reform; and that our ministers labor in all the churches to bring it about.

Whereas, In the providence of God, under the labors of our missionaries, the cause of present truth has gained some ground in the Old World, therefore,

Resolved, 1. That we express our gratitude to God for the good results thus far reached. And

2. That while we are cheered by the words of Christian greeting, thanks, and love, brought to us by Eld. J. Matteson, from the new friends of the cause in Norway, Denmark, and Sweden, we extend to him, and through him to them, heartfelt expressions of Christian fellowship and love, believing that out of the nations who hear the world-wide, closing messages of truth there will be called a people whose hearts shall beat as one in the unity of faith. And

3. That we tender Christian sympathy to our beloved absent missionaries, Eld. J. N. Andrews in Switzerland, Eld. J. N. Loughborough in England, and Eld. Ertzenberger in Germany; and that we earnestly desire of God that he will restore Eld. Andrews to health, and bless the labors of those men and their co-laborers, while we pledge our support in every place where it is needed and possible. And

4. That we recommend a council in reference to foreign work, to be held by the General Conference Committee, Eld. J. G. Matteson, and other leading brethren, as soon as the General Conference Committee may appoint.

Resolved, That while we are gratified at the manner in which our people have responded to the Bible plan of supporting the gospel, we would recommend that our ministers everywhere labor to bring every member up to the Bible rule in this matter, both that there

may be met in the Lord's house, and that his blessing may rest upon us as a people. See Mal. 3.

Resolved, That no church should devote any portion of its tithes to the erection or repairing of its church, without the free consent of the State Conference Committee.

Resolved, That the work on the Pacific coast and in the States of Virginia, Alabama, and North Carolina, be considered by the members of the General Conference Committee and Bro. and Sr. White, for the purpose of suggesting such measures as shall, in their judgment, be deemed advisable.

Resolved, That the General Conference recommend Eld. E. R. Jones to labor in the State of Colorado the coming year.

Resolved, That we recommend, that Eld. J. H. Waggoner labor in connection with the SIGNS OF THE TIMES, the coming year.

The Committee on Nominations gave a partial report, nominating the following officers: President, Geo. I. Butler; Secretary, U. Smith; Treasurer, Mrs. M. J. Chapman; Conference Committee, Geo. I. Butler, S. N. Haskell.

The committee retired to complete their work, and the intervening time was occupied by Eld. S. B. Whitney in a strong appeal for the Scandinavians and German Russians in Dakota.

The Committee on Nominations, having returned, completed their report by recommending that H. W. Kellogg be the remaining member of the General Conference Committee. The nominees were then unanimously elected.

THIRD MEETING, OCT. 12, 1880.—After prayer by the Chairman, the minutes of the last meeting were read and approved.

The Committee on Resolutions presented the following, which was adopted:—

Whereas, Heavy financial burdens have for some time rested on our institutions at Battle Creek, thereby crippling their power for good; therefore,

Resolved, That we recommend to our ministers of the several State Conferences, that in all their labors they bear in mind the wants of these branches of the work, and present before all our people, especially those who have recently come to the faith, the importance of paying the indebtedness on our College, Tabernacle, and tract societies, that the Publishing Association may be relieved of the heavy burden of carrying these debts, which greatly cripples its usefulness. And we further recommend that our people everywhere take stock in these institutions according to their ability, especially those who have never done so.

Eld. C. O. Taylor spoke of the condition and wants of the cause in Alabama and North Carolina, and introduced the question of licensing some five individuals in those States whom he thought qualified to publicly present the truth.

Eld. J. O. Corliss spoke in a similar manner of the cause in Virginia, and some who have embraced the truth there.

After a time occupied in an informal consideration of the question, the matter of sending a man into the Southern field to labor, and to ascertain what help could be advantageously employed, was, by vote, referred to the General Conference Committee.

Eld. J. G. Matteson spoke of the prosperity of the work in Denmark, giving an interesting account of the recent organization of a Conference in that country, and presenting their request to unite with the General Conference.

Moved, by O. A. Olsen, That the Conference in Denmark be received into the General Conference.—Unanimously carried.

Bro. Matteson also gave an encouraging statement of what had been done to the present time in the way of issuing publications and periodicals in Norway.

Elder Underwood presented a request for the brethren in Ohio, that Eld. E. B. Lane and wife return to labor in Ohio; which request was referred to the General Conference Committee.

The following resolutions were then presented and adopted:—

Resolved, That this Conference should select a minister to visit Virginia, West Virginia, Kentucky, Tennessee, Alabama, and the South generally, to labor for the general interests of the cause, and to encourage such men as should be engaged in active labor to enter the field.

Moved, That Elder James White and Mrs. E. G. White be requested to visit the Southern field taking with them such help as they need.—Carried.

After another appeal by Bro. Butler in behalf of Missouri, the Conference adjourned to 7 P. M.

FOURTH MEETING, 7 P. M., Oct. 12, 1880.—Prayer having been offered, the minutes of the last meeting were read and approved.

A report from Eld. J. N. Andrews was read, and remarks were made by Elds. Geo. I. Butler

and S. N. Haskell, urging that some action be taken in response thereto.

Moved, That J. O. Corliss be recommended to attend the camp-meeting in Kentucky, and work in the South according to the resolution already adopted on that subject, provided Eld. Jas. White and wife are not able to comply with the request of the Conference in this respect.—Carried.

Moved, by G. I. Butler, That this Conference recommend our brethren to raise sufficient means to send one thousand copies of the SIGNS OF THE TIMES to England.—Carried.

Moved, by B. L. Whitney, That the General Conference Committee, with Eld. Jas. White, apportion to each State the sum proper for it to raise for this object, in proportion to its tithes.—Carried.

Adjourned *sine die*. JAMES WHITE, Pres.
U. SMITH, Sec.

S. D. A. PUBLISHING ASSOCIATION.

The Seventh-day Adventist Publishing Association held its twenty-first annual session according to the call of the Trustees, in Battle Creek, October 7, 1880. The Treasurer's report was as follows:—

H. W. Kellogg in account with the S. D. A. Publishing Association.		
To cash on hand, November 10, 1879.	Dr.	\$11,406 89
RECEIPTS.		
" " received on Review	\$ 9,794 76	
" " " Instructor	4,374 62	
" " " Good Health	3,630 66	
" " " the Tidende	969 99	
" " " the Harbuden	407 07	
" " " the Stimme	841 70	
" " " accounts and deposits	137,903 27	
" " " sales, books, etc.	27,941 53	
" " " job work	24,590 10	
" " " donations and legacies	931 00	
" " " shares	10 00	
" " " sale of fuel	554 62	
" " " from Michigan Conference	7,895 41	
" " " Gen. Conference	7,357 03	
Total receipts	\$257,171 91	
Total	\$268,578 80	

EXPENDITURES.		
By amount paid for labor	\$ 21,790 99	
" " on stock	33,379 41	
" " for fuel	2,097 79	
" " " incidentals	6,939 73	
" " " Instructor cuts	25 22	
" " " Office fixtures and machinery	3,495 11	
" " " additions and improvements	1,247 45	
" " " manuscript	336 00	
" " " type	1,119 87	
" " " accounts and deposits	176,184 85	
" " " Michigan Conference	7,397 53	
" " " Gen. Conference	4,957 41	
Cash on hand to balance, September 30, 1880.	10,627 86	
Total	\$263,578 80	

INVENTORY.		
Total valuation of the property of the Association	\$154,169 65	
Book accounts	77,304 78	
Cash on hand September 30, 1880.	10,627 86	
Total	\$242,102 29	

INDEBTEDNESS.		
The Association owes on accounts and deposits	\$131,716 04	
Assets after all debts are paid	110,390 25	
Assets as given last year	108,712 40	
Increase	\$ 6,677 85	

H. W. KELLOGG, Treasurer.

The following Board of Trustees was elected for the coming year: President, Eld. James White; Vice-president, H. W. Kellogg; Secretary, Mrs. M. J. Chapman; Treasurer, G. W. Amadon; Auditor, Geo. H. Murphy; Committee on Publication, Eld. James White, U. Smith, C. W. Stone.

Elder James White was elected editor-in-chief of the Review for the ensuing year; Elder J. N. Andrews, associate editor; and Elder U. Smith, resident editor. Miss V. A. Merriam was elected editor of the Youth's Instructor. It was voted that the editors of Good Health, and of the German, Danish, and Swedish papers be elected and employed by the Trustees of the Association.

BATTLE CREEK COLLEGE.

ACCORDING to the sixth annual catalogue of this college, four hundred and eighty-nine students were in attendance during the college year 1879-80. These represented twenty-four States and two Territories, besides a few foreign countries. California was represented by four.

At the sixth annual session of the Educational Society held at Battle Creek, Mich., Oct. 1, the Treasurer's report showed that \$5,031.32 had been received for tuitions during the year, and \$4,850.40 had been paid out for teachers. The total value of property belonging to the society was reported as \$52,040.70. Indebtedness of society, \$5,692.10 making the assets above indebtedness 5,692.10.

Resolutions were presented and adopted by the Society as follows:—

Whereas, From every part of the gospel field there come increasing calls for help, while the laborers are so few that not a fiftieth part of the demands can be supplied; therefore,

Resolved, That more active measures should be adopted in the Conferences to encourage and aid worthy

young persons to attend our College with a view to prepare themselves for work in some department of the cause.

Resolved, That in our judgment, one or more competent agents should be employed to labor among our people in behalf of our College, to set forth its advantages to individuals in need of them, and its financial claims upon those to whom the Lord has intrusted his bounties.

Resolved, That those attending the College with a view to increase their efficiency as laborers in the cause, should be encouraged to complete some prescribed course of study as a means to that end, as the additional time required will be more than compensated in the increased efficiency of the laborers, and the character of their work.

Resolved, That in view of the fact that our school building is already filled by the present attendance, and that there is now no room for the accommodation of the Commercial Department, Museum, Library, Gymnasium, etc., and recognizing our duty to provide for the constantly increasing attendance, we recommend that immediate steps be taken to secure additional building accommodation by the opening of the next college year.

Resolved, That the society heartily approve the rules and regulations of the College, as they have appeared from time to time in the Catalogue; and in view of the growing laxity of morals among the youth, and the apparent contempt for restraint and subordination, we recommend that the Trustees and Faculty be encouraged to persevere in prudently enforcing these regulations among the students of the College.

The Board of Trustees elected for the coming year were Elder Geo. I. Butler, Elder U. Smith, Prof. S. Brownsberger, W. C. Gage, H. W. Kellogg, O. B. Jones, and Wm. Hall.

MICHIGAN CONFERENCE.

In connection with the camp-meeting and General Conference at Battle Creek, Sept. 28 to Oct. 11, 1880, the Michigan Conference held its twentieth annual session.

The following-named churches were admitted into the Conference: Clyde, Allegan Co., 20 members; Fentonville, Genesee Co., 25 members; Mason, Ingham Co., 19 members; Westphalia, Clinton Co., 10 members; Fremont Center, Newago Co., 17 members; Allendale, Ottawa Co., 8 members. The partially organized company of 14 members at Blaine, St. Clair Co., was taken under the watchcare of the Conference.

Among other resolutions passed were the following of general interest:—

Resolved, That the local elders and deacons in our churches should be elected annually, such election to occur in each church at the time of the January quarterly meeting, except in churches where dissatisfaction with the incumbent has been expressed by at least a respectable minority of the church. In such cases it shall be the duty of the church clerk to notify the Conference Committee of such fact; and elections in such churches shall be deferred till proper help is provided by the committee.

Resolved, That in the judgment of this body it is inexpedient for our churches to allow ministers of other denominations who are addicted to the use of tobacco, or who are avowedly hostile to important features of our faith, to minister to them in the capacity of preachers of the gospel.

Credentials for the coming year were granted to the following persons: James White, Mrs. E. G. White, J. H. Waggoner, J. Byington, R. J. Lawrence, U. Smith, J. Fargo, E. H. Root, W. H. Littlejohn, E. B. Lane, J. O. Corliss, D. H. Lamson, H. M. Kenyon, M. B. Miller, A. O. Barrill, E. R. Jones, E. Van Dusen, J. Sisley, D. A. Wellman, G. K. Owen, and J. L. Edgar.

Licenses to preach were also granted to: W. C. Gage, J. E. White, W. C. White, H. S. Guilford, M. S. Burnam, Frank Starr, L. A. Kellogg, Mrs. E. S. Lane, Mrs. G. K. Owen, A. Weeks, H. N. Rounds, Day Conkling, Geo. A. King, Richard Couradi, R. C. Horton, A. W. Bather, and Alph Wood.

Wm. Ostrander, E. P. Daniels, and G. H. Gilbert were recommended to receive ordination.

The Conference officers for the coming year are as follows: President, Eld. J. Fargo; Secretary, Eld. U. Smith; Treasurer, W. H. Edwards; Executive Committee, J. Fargo, E. H. Root, and H. W. Kellogg. The Camp-meeting Committee is J. F. Carman, Leander Graves, and J. S. Day. Elder E. H. Root was appointed trustee of the Educational fund in place of H. S. King whose term has now expired.

I AM learning that I cannot do a Christian a greater good than to induce him to cultivate the grace of giving. Apart from all that his contributions may do for others, his own highest, best interests will be advanced.—James Nelson.

The Home Circle.

THE KING'S BELL.

"No perfect day has ever come to me,"
An old man said;
"A perfect day for us can never be
Till we are dead."
The young king heard him, and he turned away
In earnest thought.
Did men ne'er find, on earth, the happy day
For which they sought,
A man so free from care, so running o'er
With life's delight,
That there seemed room or wish for nothing more
From dawn to night?
"It must be that such days have come to man,"
The young king said.
"Go search—find one who found them if you can.
A wise, gray head!"
"I trust that some time such a day will come
To even me,"
The king said; but the old man's lips were dumb.
"Ah, you shall see!
That you and those about you, all may know,
My perfect day,
A bell shall ring out when the sun is low.
And men shall say:
"Behold, this day has been unto the king
A day replete
With happiness! It lacked not anything;
A day most sweet!"
In a high tower, ere night, the passers saw,
A mighty bell,
The tidings of a day without a flaw
Sometime to tell.
The bell hung silent in its lofty tower:
The days came on and went;
Each summer brought its sunshine and its flower,
Its old content,
But not the perfect day he hoped to see,
"But soon or late
The day of days," he said, "will come to me,
I trust and wait."
The years, like leaves upon a restless stream,
Were swept away,
And in the king's dark hair began to gleam
Bright threads of gray.
Men, passing by, looked upward to the bell,
And, smiling, said:
"Daisy not of the happy time to tell
Till we are dead!"
But they grew old, and died. And silent still
The old bell hung.
At last the king, bowed down with age, fell ill
His cares among.
At dusk, one day, with dazed brain, from his room
He slowly crept
Up rotting tower-steps, in the dust and gloom,
While watchers slept.
Above the city broke the bell's great voice,
Silent so long,
"Behold the king's most happy day! Rejoice!"
It told the throng.
Filled with strange awe, the long night passed away.
At morn man said:
"At last the king has found his happy day—
The king is dead."
—Eben Rexford.

THE PRAYERLESS DAY.

Mrs. MASON was tired; the day's busy cares and perplexities had pressed their labor-soiled fingers upon her comely face, leaving traces of their visits in the wrinkled forehead, the closely set mouth, and the deepened lines about the eyes. Mrs. Mason was preparing for her nightly rest; the last little prattler had long ago been tucked away in the cozy bed; the rosy, crowing baby, was sleeping sweetly in the cradle; the work-basket was relieved of its weekly load of patching; and for the first time that busy day, Mrs. Mason was free from the planning and arranging that had all the day long lingered in her active brain.

It had been a long, hard day; this much Mrs. Mason felt both bodily and mentally. Not only had hands and feet been busy, but the burden of housekeeping and child-watching had pressed home upon her with an unusual weight.

"I have too many cares," she said, half aloud; "it is enough to craze any woman; five noisy, restless children to look after, and not a soul to lift a finger towards the work but myself; the only wonder is, that I bear up beneath the burden so well;" and again Mrs. Mason's mental vision reviewed the scenes of the day just dropped into eternity. Alas! now that the hurry, and worry, and bustle, were over, how many acts could she see to deplore; the cross answers to the many questions; the impatient shake given in the ferment of the moment to a restless child; the denial of harmless petitions, and so on to the close.

Mrs. Mason meant to be a faithful, earnest

mother; she also meant to be more—a sincere Christian. Her aims were too high, her aspirations too pure, to allow peace and joy to dwell in her breast as she took a retrospect of the last few waking and working hours. This day, she keenly felt, had not been a golden link in the long chain of earthly days that was winding around her mortal life; rather was it a cold, hard, dull link of iron.

"It must not be so to-morrow," was her mental resolve; and as she stepped to the stand to extinguish the light, her eyes fell upon a small copy of Thomas a Kempis' "Imitation of Christ." She took the book up half thoughtfully—it was a gift from her mother; yet, although it had lain for nearly a year upon the little stand, very, very few of the ancient meditations had entered Mrs. Mason's understanding.

How could she ever find time to read—she with so much care? As she lightly turned the leaves, wishing sadly that she were not too tired to read a few pages, her eyes fell upon these words: "As long as thou livest in this world, thou wilt have need of the 'whole armor of God.'"

"The whole armor of God," said Mrs. Mason; "have I worn it to-day?" And quickly her thoughts ran over the inspired words that St. Paul used to describe the panoply that should ever encase the fighting Christian. Mrs. Mason knew them well; she had known them from a child, and as the closing words ran through her mind, her thoughts lingered upon these: "Praying always, with all prayer and supplication in the Spirit." "Ah!" said Mrs. Mason, "I see the cause of all this wrong; this has been a day begun without prayer. It's no marvel that I have wandered in a tangled way!"

Ere Mrs. Mason went to her bed, her evening prayer rose to the throne of the Most High, and a new resolve was also taken, that the work of the day should never again be commenced till strength to perform it had been sought from Him who giveth, "upbraiding not."

Mother, do the days bring you weariness? Are they filled with cares, crosses, anxieties? How is it then with you? Do any prayerless days steal upon you with their blackness, their deformity, marring with their hideousness the fair proportions of your Christian life?—*Mother's Journal.*

"WAS IT THE EARLY TRAINING?"

TIMOTHY BURNHAM was sitting by the con-tertable in his pleasant home parlor, engaged in very slowly and carefully reading a long letter which had just been brought in with the evening mail.

His usually bright, cheery face wore a sad expression as he folded the letter neatly and replaced it in its envelope, saying, with a deep sigh, to an aged relative who had arrived that afternoon to visit his family:

"It is from brother Will, concerning our late father's estate. I was appointed executor, you know, and such a time of it as I am having with Will. You know, dear Aunt Hannah, the poor fellow always had a real genius for being abused. He always would take hold of things by the rough handle. Now I am willing to settle this troublesome business, about which there is not really a perplexing detail, in any way that will be satisfactory to all parties concerned. Time after time I have written to Will stating that fact, and trying with my best endeavor to send him a letter that should be like a plaitain-leaf or a slippery elm poultice to his wounded feelings. Each time I find by his reply that he has perverted my plaitain-leaf into a nettle and my poultice into a fly-blister plaster, and is writing under the effects of their imaginary irritation. Still determined to settle the estate amicably, I say to myself, 'Never mind! Try again!' and I sit down and apply another soothing lotion, and another cooling leaf, but with no better results."

"Those much-abused people with a facility for distorting everything in life are greatly to be pitied," replied silvery-haired great-aunt Hannah, in a sympathetic voice. "It is exactly as if one was obliged to see everything and everybody reflected in a new tin saucepan. It would all be there, but alas! how unlike the reality!"

"You, Timothy, are the exact opposite of your brother in temperament and disposition, and I have always had a theory, perfectly satisfactory to myself, which explains this marked difference in your mental character. Will was the first grandchild. When he was born your parents

lived in the garden cottage only a few rods from your grandfather's mansion. Will was always called 'grandma's baby,' and the proud grandmother and the half-dozen fond young aunts took most of the care of the bright, forward little fellow, and he was consequently very much spoiled and petted.

"These four loving young women used to amuse themselves by pitying the baby and making him cry. Any one of them would come in at any time and take him up, saying, with a sad face and in a doleful voice, 'Are they abusing grandma's baby?' and go on in a tone of sympathy, until the little fellow, before he was a year old, would make up a lip, and sob, and cry, and the tears would run down his little face, until a great ado was made on all hands to comfort him. As he grew older I have often seen this pastime resorted to for the edification of visitors—but never without a protest on my part.

"When you were a wee baby, your parents moved away to the next town, leaving two-year-old Will to the care of the worshiping grandma and aunts, who thought they could not be separated from him, and he remained with them most of the time until he was six or seven years old. All these years they amused themselves by working upon his sensibilities and throwing him into a passion of tears or anger at some fancied neglect or injury.

"Your baby experience was entirely different. Your mother had many household cares and there was not much time to devote to you. If you cried when sitting upon the floor, or in your cradle or standing stool, she would toss you up and say, cheerily, 'Never mind! Try it again!' and, giving you new playthings, would pat you down and hurry away, leaving you to your own devices. You soon caught that spirit of cheerfulness, and I remember of your falling down upon the turf in front of the door when you were just beginning to walk and talk, and of your picking yourself up, saying, with a wise little nod of your flaxen head, 'Never mind! Try it again!'

"That has always been your watchword. When Will came home and you commenced together to go to the district school, you were always taken for the older, for the reason that you were so much the more self-reliant and always had Will's battles to fight and his burdens to bear, while he was whining somewhere in a safe place, and believing that you were getting the better of him in some way by taking his part. And that has been the order of affairs between you to this day. So you see why it has always been plain to me that the difference in your dispositions is almost entirely owing to your early training.

"There is, of course, a difference in the natural traits of children, but no one can tell how young a child may receive a permanent idea. So great care should be taken in the education of babies even, for habits may be formed then which will be a fruitful source of unhappiness during a lifetime."—*Mrs. Annie A. Preston.*

RULES FOR SPOILING A CHILD.

1. BEGIN by giving him whatever he cries for.
2. Talk freely before the child about his smartness as incomparable.
3. Tell him he is too much for you, that you can do nothing with him.
4. Have divided counsels as between father and mother.
5. Let him learn to regard his father as a creature of unlimited power, capricious and tyrannical; or as a mere whipping machine.
6. Let him learn (from his father's example) to despise his mother.
7. Do not know or care who his companions may be.
8. Let him read whatever he likes.
9. Let the child, whether boy or girl, rove the streets in the evenings—a good school for both sexes.
10. Devote yourself to making money, remembering always that wealth is a better legacy for your child than principles in the heart and habits in the life; and let him have plenty of money to spend.
11. Be not with him in hours of recreation.
12. Strain at a gnat and swallow a camel; chastise severely for a foible, and laugh at a vice.
13. Let him run about from church to church. Eclecticism is the order of the day.
14. Whatever burdens of virtuous requirements you lay on his shoulders, touch not one with one of your fingers.

These rules are not untried. Many parents have proved them, with substantial uniformity of results. If a faithful observance of them does not spoil your child, you will at least have the comfortable reflection that you have done what you could.—*Christian Intelligencer.*

"A WORD IN SEASON."

HERE is a beautiful instance of growth from "A word in season." How good, indeed, it is:—

One day a missionary in India was going out into a country village to preach. He did not take the horse-cars, as people in one of our cities would do, but called his native servant to bring the palanquin. This is a kind of carriage, borne by two or more natives on their shoulders by means of a pole passing through the center.

When he reached his journey's end, he said kindly to the men who had brought him:—

"Now, you have carried me so safely over this rough way, I want to tell you of one who will carry all your sins and burdens for you."

They listened eagerly as he told them of Jesus, and his death on the cross. A few weeks afterward, one of the men came to the missionary's house, and begged to be the bearer of his palanquin for life. It was a strange request, and the missionary inquired what it meant.

"Well," said the man, "I want to help you preach."

"Help me! How can you?" was the next question.

"In this way," replied the man: "many will not go to hear you; and, while I am waiting they will gather around me, and I will preach too."

So now he accompanies his master in all his tours, and tells the gospel story to little groups.—*Missionary Echoes.*

USE GOOD LANGUAGE.

A WRITER advising youth to abandon slang and acquire the habit of writing and speaking good English, says: "The longer you live the more difficult the acquisition of good language will be; and if the golden age of youth, the proper time for the acquisition of language, be passed in abuse, the unfortunate victim of neglected education is very probably doomed to talk slang for life. Money is not necessary to procure this education. Every person has it in his power. He has to use the language which he reads instead of the slang which he hears; to form taste from the best speakers and poets of the country; to treasure up choice phrases in his memory and habituate himself to their use, avoiding at the same time that pedantic precision and bombast which show rather the weakness of vain ambition than the polish of an educated mind."—*Presbyterian Journal.*

ITEMS OF NEWS.

- England has another African war.
—According to the late census, Chicago has 1,714 Chinese.
—The insurgent Kurds continue their depredations in Russia.
—Trains have been blocked in western New York by ice and snow.
—President Hayes is returning East via Southern Pacific Railroad.
—The 24th, a storm passed over Denmark, doing incalculable damage to life and property.
—Reports of wrecks and lives lost during the late storm on Lake Michigan continue to be received.
—Five million salmon eggs from California have arrived in Chicago, for distribution among different Fish Commissions.
—The proportion of paupers is thirty times greater among those who cannot read than among those who can, in Pennsylvania, Ohio, and Illinois.
—A fire in Christiansand, Norway, has destroyed two-thirds of the houses. Hundreds of families are homeless. The fine Gothic Cathedral was burned.
—A new English colony has been established in Rugby, Tennessee. The sale of liquor is to be absolutely prohibited. All denominations are to use the same building for worship.
—The issuing of \$1,200,000 in paper in Chile has been followed by the banks ordering all depositors to withdraw their deposits, otherwise they will only earn one per cent interest per annum.
—The World's London special, of Oct. 25, says: "The post-office at Manchester is in flames, and will be destroyed. Great alarm is felt here, as there are plain indications that the fire was incendiary, and it is believed by many persons that this indicates an intention to organize disturbances in England in aid of the Land League in Ireland."

—The names of forty-two persons are known, besides the crew, who went down on the steamer *Alpena*, during the recent severe storm on the Northern lakes. Several bodies have already been washed ashore.

—The Indian chief, Victorio, having slain four hundred persons during the past year, has at last himself been slain, and, according to a late dispatch from Galveston, the most of his band have been killed or captured.

—The new method of teaching deaf mutes to speak has made so much progress in this country that the corner-stone of a new building, to be used for the "improved instruction of deaf mutes," has just been laid in New York City.

—The Atchison, Topeka and Santa Fe Railroad Company has issued a circular to the shippers of California freight, announcing that that road and the Southern Pacific will be completed and connected about January 1, 1881.

—Of sixteen cities in the Union having from 80,000 to 50,000 inhabitants, but two show a lower death-rate than Oakland, and in three of them the mortality is more than twice as great. The average of the cities is 20.08 per cent, while Oakland is only 12 per cent.

—The manufacture of sporting implements has assumed large proportions in this country. It is estimated that from 50,000 to 60,000 sets of croquet, 200,000 base-ball bats, and 250,000 base-balls will be made for this season's trade by a single firm in Chicago.

—A bootblacks' lodging house has been established in New York, by Miss Catharine L. Wolfe, with the object of providing the friendless boys with a comfortable home, and encouraging steady and provident habits. The boys pay five cents a night for all privileges.

—A serious accident occurred on the Shennandoah Valley Railroad at East Liberty, Page county, Penn., on the 16th. An entire trestle-work, 1,260 feet long and ninety-four feet high, went down with a crash in one promiscuous ruin, instantly killing one man, and seriously injuring several others.

—More than two hundred thousand people assembled in the old city of Cologne, the capital of the Prussian Rhenish Provinces, on the 15th, to celebrate the completion of the great Cathedral, which has been six hundred and thirty-two years in process of construction. The sums applied to the completion of this, the finest Gothic structure in existence, since 1821, amounts to \$10,000,000.

—By a boiler explosion in Terre Haute, Indiana, six men were instantly killed, and as many more seriously injured. Three men were killed and fourteen injured by a railroad collision near Raleigh, North Carolina, and fifteen persons were wounded by a collision near Cincinnati, Ohio. Five women also perished in a burning shoddy mill in Cincinnati. This is enough for the record of Oct. 20, 1880.

—The Indian correspondent of an American journal says that the famous car of Juggernaut was not as usual dragged through the streets of Puri on the 9th of July; and it seems that, by religious custom or law, if it be not drawn on the ninth day of the car festival, twelve years must elapse before it is again used. The fact of the car not being brought out this time is attributed by the natives to "an act of unpardonable negligence on the part of meddling Government officials."

—Charles Randolph, Secretary of the Board of Trade, has completed the census of labor and capital employed in Chicago manufacturing establishments, and returned the same to the United States Census Bureau. There are 3752 manufactories, employing 113,507 hands, and representing a capital of over \$80,000,000. The number of woman employed is 15,718, and boys and girls under 16 years, 4797. The value of the product made per annum is \$249,000,000. The value of material used is \$178,000,000. The wages paid are \$37,000,000.

—A large number of prominent members of the Land League in Ireland are to be arrested for conspiracy. In view of the difficulty of obtaining a verdict from an Irish jury, the accused are to be taken to England, and tried before an English jury. In view of such a contingency, the Land League have named men to fill the offices in the organization, which would be made vacant by the removal to London of the officers charged with conspiracy. England certainly has something to do now other than watching by the bedside of dying Turkey.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 28, 1880.

FAST-DAY IN OAKLAND.

LAST Sabbath was a good day for the church in Oakland. At the usual hour for preaching, a special prayer and social meeting was held. The objects for which the day had been set apart for fasting and prayer, were first stated by the Leader. This was succeeded by the reading of Dan. 9:3-16, as recommended in the appointment; and in the prayers that followed, and the testimonies that were borne, these objects were not forgotten.

As our hearts were drawn out to acknowledge God's righteousness, his justice, and his mercies, and to confess our sins as individuals, as a church and as a people, and seek for his pardon and blessing, the Spirit of the Lord came into our midst abundantly, and our hearts were solemn because of His presence. We were constrained to renew our covenant with Him, and to apply our hearts to seek for a deep and thorough consecration of all that we have and are to God.

We believe that the Lord is well pleased with every effort on the part of his people to return unto him, and that our prayers, confessions, and vows, were heard and recorded in Heaven, and that if we are humble, and consecrated to his work, God will answer us, by restoring his feeble ministers to health and activity, and clothing us all with power from on high.

If in returning to Him, we as individuals show our appreciation of what God has done for us, by "walking in the light" which he has presented to us, through his servants, and by performing those duties, which, if left undone, bring His curse and not His blessing (Mal. 3:9, 10), and will obey his command, which says to every one, "Son, go work to-day in my vineyard," by joining those who are engaged actively in the missionary work,—then may we reasonably expect the heavenly anointing, to fit us for the great work of being "laborers together with God."

Who will prove that they are on the Lord's side, and that they really love the prosperity of his cause, and appreciate his blessings, by nobly coming up at once to perform those things which God requires, in order to remove the curse and receive his blessing? Who will?
J. D. RICE.

SAN FRANCISCO AND ALAMEDA.

AT the close of our good camp-meeting, eight members were added to the San Francisco church. Three have since been taken in, and one accepted as a candidate for baptism.

The church quarterly meeting was put off until Sabbath, the 16th, that certain matters which had for some time needed looking after in the church, might first be attended to. From the experience of the church in the past, it has, with few exceptions, come to the unanimous decision that strict discipline is necessary to be carried out, and harmony of action maintained, if it would prosper, and have the favor of God.

The roll of membership was called, and committees appointed to visit where it was considered necessary, until the list of eighty was gone over. Thirty-seven of the members were present, and gave encouraging testimonies. Twenty-one were heard from by letter, or otherwise.

While following the precept and example of our Lord in the ordinance of humility, his precious Spirit rested down upon us, and there was such a feeling of unity and brotherly love manifested, as has not been experienced here for years. After partaking of the Lord's supper, many excellent testimonies were given, confessions made, and ascriptions of praise sent up to Him who died that we might live. This was a precious season for the church, and may the Lord help us to be faithful, and live up to the light he has given, that what we have had as a foretaste here, may be ours to enjoy throughout eternity.

As a part of the result of the late camp-meeting held at Alameda, eight are there keeping the Sabbath, and many others are interested. We have held meetings at the residence of Bro. Mead since the camp-meeting until last Sabbath, when a hall was obtained, where we expect to hold meetings in the future. Elder Rice preached at 3 p. m. from Romans 1:16: "For I am not ashamed of the gospel of Christ," etc. Fifty were present and good attention was given.

Bro. N. C. McClure and myself have spent some time in visiting and distributing reading matter in this place. We find many who are interested to read and learn more of the work we as a people are doing. What the people of San Francisco and the adjacent towns have learned of us through the medium of the camp-meeting has opened the way for us to reach them and present the truth to their minds much easier than we could have done before. Pray that we may have wisdom to follow up the opening providence of God, and be ready to reap the reward.
M. C. ISRAEL.

WINTERS, CAL.

FOR four evenings I have been holding meetings in this place with quite a degree of interest. We have reason to hope that good will result from this effort.
Oct. 21, 1880. J. L. WOOD.

FAIRFIELD, CAL.

THE work is progressing favorably here. We are holding services in a building formerly used as a store. To-morrow evening we expect to open the Sabbath question, and from present indications we have very great hopes that several here will conform to the demands of God's immutable law. Pray for the cause here.
Oct. 22, 1880. J. S. HOWARD, E. A. BRIGGS.

A CALIFORNIA minister, bearing the title D. D., not long since made this remark: "I want nothing to do with the law; I have no use for it; I think too much of my master for that."

Ordinarily we might reply, that this was an honest confession. Paul says, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Why cannot the carnal mind be subject to the law? Because it thinks too much of its master.

But the reverend doctor probably intended to intimate that Jesus was his master, inasmuch as he professes to preach the gospel of Christ. Having no use for the law, he evidently considers it abolished. Hear Paul again: "Sin is the transgression of the law." "Where no sin is, there is no transgression." According to this logic, if there is no law in force there can be no sin, and consequently no need of a Saviour. "They that are whole need not a physician." Clearly, then, it is the very existence of the law that makes the crucified Master a necessity.
W. N. G.

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