

The Signs of the Times.

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

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The Signs of the Times.

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

THE DAY OF GOD.

BY E. L. WENTWORTH.

The earth moves on her varied course,
Day after day, year after year;
And many say, "So shall it be,"
And yet the Day of God is near.

Our lives pass onward hour by hour,
A sorrow there, a pleasure here;
Some laugh and mock at Christ and His,
And yet the Day of God is near,

They scorn His messages of love,
His pleading calls not forth a tear;
They follow their own wicked lusts,
And yet the Day of God is near.

O, listen to the Saviour's call,
And serve Him with a heart sincere;
Eternal life shall soon be years,
For hark! the Day of God is near.

South Windham, Me.

General Articles.

THE SIN OF ACHAN.

BY MRS. E. G. WHITE.

(Concluded.)

THE Lord not only made known to Joshua the cause of Israel's defeat, but gave him definite instructions for the detection and punishment of the criminal: "In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the Lord taketh shall come according to the families thereof: and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man. And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath, because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel." The Lord did not immediately point out the sinner, but left the matter in doubt for a time, that Israel might feel their responsibility for the sins existing among them, and thus be led to searching of heart and humiliation before God.

In the morning the whole congregation assembled before the Lord, and a most solemn and impressive ceremony began. Step by step the investigation went on. Closer and still closer came the fearful test, until Achan was pointed out as the man whose sin had brought upon Israel the wrath of God.

And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done, hide it not from me. And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done. When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them, and behold, they are hid in the earth in the midst of my tent, and the silver under it." A messenger was immediately despatched to the tent; he returned with the spoils, thus establishing the guilt of Achan, and vindicating the justice of God.

(1) For a Babylonish robe and a paltry treasure of gold and silver, Achan consented to sell himself to evil, to bring upon his soul the curse of God, to forfeit his title to a rich possession in Canaan, and lose all prospect of the future, immortal inheritance in the earth made new. A fearful price indeed he paid for his ill-gotten gains!

(2) Shall man declare the judgment upon Achan

too severe? God himself pronounced the sentence, and shall not the Judge of all the earth do right? Achan's confession was made too late to be of any value. He saw the armies of Israel return from Ai defeated and disheartened, with thirty-six valiant men sacrificed; yet he did not come forward and confess his sin. He saw Joshua and the elders of Israel bowed to the earth in grief too great for words, their heads covered with dust in token of self-abasement. Had he then made confession, he would have given some proof of true penitence; but he still kept silence. He listened to the proclamation that a great crime had been committed in the camp of Israel, and even heard its character definitely stated. But he had not the honor of God or the good of Israel at heart, and his lips were sealed. Then came the solemn and searching investigation. How his soul thrilled with terror as he saw his tribe pointed out, then his family, and his household! But still he uttered no confession, until the finger of God was placed upon him.

So great had been his hardihood and persistence, that even at the last Joshua feared he would assert his innocence, and thus enlist the sympathy of the congregation and lead them to dishonor God. He would not have confessed, had he not hoped by so doing to avert the consequences of his crime. It was this hope that led to his apparent frankness in acknowledging his guilt and relating the particulars of the sin. In this manner will confessions be made by the guilty when they stand condemned and hopeless before the bar of God, when every case has been decided for life or for death. Confessions then made will be too late to save the sinner.

There are many professed Christians whose confessions of sin are similar to that of Achan. They will, in a general way, acknowledge their unworthiness, but they refuse to confess the sins whose guilt rests upon their conscience, and which have brought the frown of God upon his people. Thus many conceal sins of selfishness, overreaching, dishonesty toward God and their neighbor, sins in the family, and many others which it is proper to confess in public.

Genuine repentance springs from a sense of the offensive character of sin. These general confessions are not the fruit of true humiliation of soul before God. They leave the sinner with a self-complacent spirit to go on as before, until his conscience becomes hardened, and warnings that once aroused him produce hardly a feeling of danger and after a time his sinful course appears right. All too late his sins will find him out, in that day when they shall not be purged with sacrifice nor offering forever. There is a vast difference between admitting facts after they are proved, and confessing sins known only to ourselves and God.

While the Israelites were still encamped on the east side of Jordan, the tribes of Gad and Reuben, seeing that the country was favorable for their occupation of raising sheep and cattle, desired to settle there, and accordingly presented their request to Moses. The great leader was displeased at this request, supposing that these tribes were seeking to avoid the conflicts which their brethren must encounter in dispossessing the Canaanites. He said, "Shall your brethren go to war, and shall ye sit here?" Moses feared that sloth and cowardice, the result of unbelief, prompted this suggestion, and that these tribes would incur the Lord's displeasure.

The men of Gad and Reuben assured their leader that they would not shun the burdens and responsibilities which the Lord had laid upon all Israel. After preparing homes for their families they would take their position beside their brethren, in all their conflicts, until every man had come in possession of his inheritance. Moses consented to this, but fearing that these tribes might yet fail to keep their promise, he added

"If ye will not do so, behold, ye have sinned against the Lord, and be sure your sin will find you out."

Here is a lesson which professed Christians at the present day may study with profit. God's displeasure rests upon those who seek only their own ease and temporal prosperity, leaving their brethren to endure hardship and privation and to bear heavy responsibilities in the church. There is an unceasing conflict between the cause of truth and holiness and that of error and ungodliness. All who claim to be children of God must be armed for the battle. God has not left this warfare upon a few soldiers, while the others rest at ease. Said the great apostle, to his Corinthian brethren, "I mean not that other men be eased, and ye burdened." All who profess any interest in the cause of God, the advancement of truth, and the conversion of sinners, should be soldiers in the Lord's army. They should have one interest, one motive, one object, as long as life shall last. The great reason why so little is accomplished in the cause of God is indolence and indifference of his professed people.

"Satan's power is increasing, he is terribly in earnest, knowing that his time is short, he is working with all deceivableness of unrighteousness." Those who would escape his wiles must be vigilant and determined. If we would meet the demands for this time, we must put on the whole armor, and go forth with energy, perseverance, and unswerving faith. In God alone is our strength. Indolence and slothfulness, presumption and self-confidence, will alike bring defeat and destruction. God takes cognizance of the works of all. Those who have sought their ease, and shunned care, anxiety and labor for God's cause, may be sure their sin will find them out. Those who, like Achan, cherish selfishness, avarice and deception, may be sure that God's eye is upon them. As he searched out Achan, he will search them out, as he pronounced a curse upon Achan, he will surely pronounce a curse upon them.

Some may claim that these severe denunciations belong only to the Jewish age, that we are now in a dispensation of mercy rather than of wrath and condemnation. But New Testament history presents many instances which show that the same sins which brought the wrath of God upon his people anciently will bring his wrath upon his church to-day.

John the Baptist, addressed the scribes and Pharisees, who made high claims to learning and piety: "Ye generation of vipers who hath warned you to flee from the wrath to come? bring forth therefore, fruits worthy of repentance." And although Christ had such a love for humanity, as was never possessed by man or angel, he uttered the fearful sentence, "And thou Capernaum, which art exalted unto heaven [in light and privilege] shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

The judgment visited upon Ananias and Sapphira was to be a warning to the church through all time. The sin committed by these persons was similar to that of Achan, and the power of God searched them out and brought swift retribution upon them. He who bade Joshua, rise from his position of humiliation and search within the camp of Israel for the reason of their defeat, the same Jesus searched out the hidden iniquity of Ananias and his wife and told Peter what course he must pursue toward them.

While the servants of God are in constant danger of indulging a zeal that is wholly human, and while great harm is done by those who seem to be in their element in censuring, reproving, and condemning their brethren, there is fully as great danger of going to the opposite extreme,

and making the sum and substance of Christian duty consist in love. The apostle Paul writes to his son Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." This work is just as essential to the prosperity of the church as is the exercise of gentleness, forbearance and love. Those who are consecrated to God will be as faithful to reprove and rebuke sin with all long-suffering and doctrine, as to comfort and encourage the desponding, and strengthen the weak. All who love God will show their abhorrence of sin.

THIS GENERATION.

BY WM. PENNIMAN.

(Continued.)

"VERILY I say unto you, this generation shall not pass till all these things be fulfilled."

In the preceding article we concluded our thoughts in reference to the spiritual signs, now being witnessed by the last generation. Some physical signs will now be presented indicating also that the coming of the Lord is near.

The prophet Joel (Joel 2:30, 31) predicts wonders in the heavens and in the earth in connection with the darkening of the sun and moon. The 30th verse reads: "And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke."

D. T. Taylor in *The Christian*, alluding to the aurora in the heavens, and to Joel's prophecy, says: "They have caused the knees of terror to smite together, and the scoffer to seek at once the place of prayer, on viewing with amazement God's wonders written on the trembling sky. Aug. 28, 1859, they were seen from California east to Russia, and from the West Indies north to unknown regions in British America. Five days later September 2, the aurora was visible all over the northern hemisphere, in America, Europe, and Asia, being witnessed by millions of people. The brilliant displays of 1870, said to have been more numerous than in any preceding year, were October 14, 23, and 24, visible from ocean to ocean, and from continent to continent in all northern lands. In Italy, the people of Florence and Rome beheld their crimson flashes and said it was a token of more wars and bloodshed in Europe. In the first ten months of 1870, there were witnessed over fifty remarkable displays in our latitudes, where the usual number in the whole year is but fifty. No pen or finger can describe their endless colors, their fantastic forms, their flashing splendors, nor the crimson glories of these celestial hosts arranged in panoplies of light, and marching, and gleaming, and dancing athwart the heavens in shapes of 'blood and fire, and pillars of smoke.' It seemed as if the visions of Pollok had become a reality, and the celestial concave which had but a little before looked serene,

'Now glowed like an oven, with God's displeasure hot.'

And did not science rob them of their terrors, and familiarity with the sight of these mystic flaming wonders prove their harmlessness, the whole world would bow reverently before the marvelous spectacle, and awed by their beauty and grandeur, exclaim with one voice, This is the finger of Deity. There is no resisting the conclusion that these electric coruscations are the strict fulfillment of Joel's prediction. And if modern science had not become practically atheistical to all divinely revealed events, it would at once behold the hand of the maker of the universe in these wonders, and openly acknowledge their relation to the prophetic word, and to the coming day of the Lord. But while scientific men admit their utter inability to explain these magnificent phenomena, they leave God out of the world which he has made, and ignore the working of his hand and the fulfillment of his word, and not only the scientific but the religious press, busy with trifles and occupied with worldly affairs, see no tokens of divine power and providence, and no signs of prophetic fulfillment in these marvels which are blazoned on the mighty heavens."

The preceding is a grand and truthful description of signs in the heavens. There are also many wonderful physical signs on the earth, but people become so accustomed to them that they do not see "the finger of Deity." This generation has not only witnessed famines and pestilences, but also "earthquakes in divers places." *Scrivener's Monthly* of August, 1872, p. 496, contains a remarkable fulfillment of the prophecy in regard to "earthquakes in divers places." "The month of April,

1872, will long be remembered, and will occupy an important position in geological history as the month of earthquakes and volcanoes. The series of disturbances in question commenced on March 26, with an earthquake at Independence, Inyo Co., Cal., and lasted for five hours, during which time the earth was never for a moment perfectly quiet, and every few moments heavy shocks, of a few seconds duration were occurring; in all there were more than fifty heavy shocks. During the disturbance, flashes of light were seen to issue from the Black Rook, a volcano of the Sierra Nevada range about fourteen miles distant. On April 3, the terrible earthquake of Antioch laid that ancient city in ruins. In this commotion the earth was disturbed over a considerable extent, the shocks being severely felt from Aleppo to Orfa beyond the Euphrates, and occurring at intervals for more than a week. On April 14 and 15, violent shocks of earthquakes were felt at Accra, on the Gold Coast of Africa, and these were attended by a hurricane which wrecked nearly every vessel in the harbor of Zanzibar. On April 24, Vesuvius again burst her bonds and became more active than at any time since the eruption that overwhelmed Herculaneum and Pompeii; Europe, Asia, Africa, America, four out of the five great divisions of the globe, showing serious disturbances of their surface at almost the same time. It is as if Mother Earth was shaking the finger of admonition at those who deny the old geological doctrines, and advance the hypothesis that the globe is not fluid in its interior, but is solid through and through."

It is not "as if Mother Earth," for God's hand is in the earthquake "shaking the finger of admonition" at those who deny that the "end of all things is at hand." A recent telegram (March 6), from Rome announces a terrible earthquake in the south of Europe stating that "the loss of life is appalling." And so it will continue, and we will continually hear in regard to God's wonders "what next, what next," till the coming of the great and final earthquake of which Paul speaks: (Heb. 12:26) "yet once more I shake not the earth only, but also heaven."

Luke adds (Luke 21:25, 26), in addition to what Matthew records should follow "immediately after the tribulation of those days," that there shall be "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." It may be seen from what has been written, or by those who know something of the history of the world during the past fifty years of this century, that there has been a remarkable fulfillment of the prophecy concerning "distress of nations with perplexity, and that even now the hearts of political seers and many others are 'failing them for fear, and for looking after those things which are coming on the earth.'"

In regard to the fulfillment of the prophecy concerning "the sea and the waves roaring," D. T. Taylor, in "The Coming Earthquake," p. 49, says: "The increase of terrestrial disturbances, as predicted by Jesus, was to mark the last age above every age before it, and the ocean-tossings of course would accompany these disturbances. And in the ratio in which earthquakes on land increase, in the same ratio, it is seen that the ocean is fearfully turbulent, the same causes operating to produce both, as is admitted by Dr. Burnett." Mr. Taylor gives a condensed record of ocean disturbances from 1746 to 1869. This record is truly wonderful in regard to the frequency and destructive power of the ocean and tidal waves. We quote what he says of these disturbances of recent date as follows: "Since the mid-summer of 1867, all the waters of the globe have been disturbed by the earthquake forces beneath them. A clergyman of Concord, N. H., has registered over twenty of these surging waves in as many different localities. Our own records make an equal number. These tossings of the sea would sometimes continue for a whole day. The *New York Tribune* asserts that they have accompanied all the most serious earthquake disturbances. Both the great ocean waters of the Atlantic and Pacific, have been agitated in their whole extent. We mention in particular the tidal waves at St. Thomas and all the neighboring islands, which were full fifty feet in height, there being three in succession; the great wave at Granada Island, Dec. 10, 1867; that on the whole coast of South America, in August, 1868, in Peru there being eleven waves in rapid succession; at the

Sandwich Islands, April 2, 1868, and subsequently at the Island of Juan Fernandez, at Japan, in New Zealand, and in New South Wales, during 1868; in Lower California, and Kamtchatka, August 15; at Chili, September 14; in the Caribbean sea, April 7; on the Mexican coast, in November; in Peru, October 13; in the Baltic sea in October; at Arica, December 13; in the Pacific ocean in the same month; and at the Sandwich Islands, October 21. The waters of the lakes in California and in Oregon have also been troubled. One lake in Oregon was utterly dried up. The shores of Texas have been swept by the terrible seas, and China has similarly suffered. The great lakes of the United States suddenly rose and fell, and tidal waves have been observed in the harbors of Boston and New York. On the 13th of August, Callao was all dashed away by the sea. The sea rose sixty feet at Hawaii, April 1st to the 13th, and ten villages were utterly destroyed. The shores of all the numerous islands of Polynesia and Australia must have been swept, and more or less submerged, by the seas that rolled westward from the coasts of Peru in August, and by those from Hawaii in April. The first-named waves dashed all night on doomed Hawaii, creating great alarm among the people. The great sea rolling out from South America in August, reached even the shores of Kamtchatka, ten thousands miles away. Never were these waves so numerous and so universal as during the past ten years. A writer in *Harper's Magazine* (March, 1869) speaks of these as 'that most horrible of phenomena—the tidal wave,' and says: 'How many struggling mortals has it swept back into the deep! What countless ships has it crushed against the shores! What mighty cities has it plundered of life and wealth, strewing their fine streets with the ocean sand, and peopling their palaces with sea monsters! In fact, the terrors of the earthquake are redoubled on the seashore, when we remember that its work of destruction is only half completed until the ocean has come up to share in its dreadful deeds.'

Again, tempests, hurricanes, and floods are more numerous in this age than they have been in any other, wonderfully making the words of the Psalmist true, "Stormy wind fulfilling his word." Ps. 148:8. We read in "The Coming Earthquake": "No less remarkable and terribly destructive of life and property have been the tempests, hurricanes, and floods of the past few years, and which always accompany the earthquake term." This record is quite lengthy, making the loss of life, wealth, dwellings and ships immense and astonishing. In only a few years preceding 1869 (as nearly as can be estimated) the amount of wealth lost by a few nations amounts to over \$409,000,000. In respect to the loss of vessels the record says: "In the first week in December, 1863, there were 1,400 vessels of all descriptions and nations wrecked in the Mediterranean sea. From 1858 to 1866, the total casualties of all countries amounted to 11,711 vessels, of which number 2,513 were totally wrecked. The year 1870 swelled the total casualties at sea for all nations, to 12,513 vessels. Of this sum no less than 2,873 were totally lost, while the loss of life and property was doubtless correspondingly great. Indeed, we have not enumerated one-half the wreck and ruin occasioned by earthquake, flood, tempest, and fire."

"The earth has been made unsafe to dwell on, and the air has been filled with hurtling missiles. Each of the past ten years contributed a shower of aerolites, burning and falling in myriads into our atmosphere; the summer of 1868 saw a great aerolite of five or six tons weight fall in Tennessee; and an enormous bolide of burning stone appearing in mid-air over the city of Warsaw, in Poland, and bursting and scattering in ten thousand fragments all over the earth. This awful implement of destruction is estimated to have been over a mile in diameter! To crown this mass of 'fearful sights and great signs' ('from heaven'), in 1867, a star in the constellation Corona appeared to be on fire, and amid the wondering gaze of men of science seemed to disappear in the flames—a world on fire and consumed in the far-off heavens. (Fourteen of these burning worlds have been seen within a few years.) It is impossible not to see the hand of God in all these extraordinary wonders, these calamities and marvelous events, every year transpiring right before our eyes."

(To be Continued.)

WHEN looking for faults, look within.

THIS DAY: THAT DAY.

SHRINK not from any duty
That this day brings to thee,
And know if thou art faithful,
That day thou'lt gladly see.

A glorious crown, and holy,
That day will bring to thee,
And all of this day's trials
Will then forgotten be.

SOME INTERESTING CALCULATIONS.

A LECTURER in Music Hall, Boston, on a recent Sunday evening—Rev. W. H. H. Murray—is reported as dealing in glittering generalities of figures to disprove the theory of a final judgment of all men, and it would appear that his audience accepted his arithmetic as solid truth. We have nothing to do with his theology of the judgment, but there ought to be a judgment and condemnation in Boston of any one who delivers such trash to an audience having an ordinary common school education. He is reported to have spoken thus:—

"Now the population of the earth is 1,000,000,000, and a generation dies every thirty years. In every thirty years, then, 1,000,000,000 of human beings go out of the world and 1,000,000,000 come in. Forty years ago the church taught that the world was 6,000 years old. She don't to-day pretend to guess within 100,000 years how old the world is. Very well. What has been the population of the world since the race began? By what arithmetic shall you compute the swarming millions? Take the globe and flatten it into a vast plain, 24,000 miles by 24, and it would accommodate but a fraction of the human beings that have lived upon its surface. Where is the locality of the judgment to be, then? Can it have a locality?"

Now make the wildest conceivable estimates: suppose that the human race has existed on this earth 100,000 years, and that the population has never from the first day been smaller than this estimate for the present time, namely, 1,000,000,000. For the sake of easy calculation, instead of the estimate of thirty years to a generation, call it three generations to a century. There will then appear to have been three thousand generations of a thousand millions each, who, being assembled, require standing room. For a crowded meeting of men, women, and children, it would be ample estimate to give each two square feet of room. A square mile contains, in round numbers, 25,000,000 square feet, and 12,500,000 persons would stand on it. Therefore eighty square miles would hold a generation, and three thousand times that space would hold the population of a hundred thousand years. That is to say, 240,000 square miles would contain them, and, gathered in a parallelogram, they would stand in a space six hundred miles long by four hundred broad. They could be easily accommodated in one or two of our States.

Dead, and buried side by side, they would require only five times their standing space, or (say) 1,200,000 square miles, and the United States of America has ample wild lands as yet unwanted and unoccupied to give them a cemetery.

But it is just as well before leaving the subject to say that the hundred thousand years of the reverend lecturer's imagination is as wild talk as his figures. Men of uncertain faith are very fond of saying that other men have no faith. Nothing can be more absurd than what he says about the church. The confused man who fell off a stage coach into the mud thought the coach had upset. Mr. Murray will soon find out that the church, whatever its denominational name, is a great deal more steady in its ancient faith than are he and others who would gladly convince outsiders that the old coach has actually gone over.

In his lecture as reported he makes a sad jumble of two distinct subjects—the age of the world and the age of the human race on its surface. The men who hold notions about the extreme antiquity of the human race have been very few, and have produced no sensible effect on the faith of the church or the general opinion of the world, and among what are called scientists, the present difference of opinion as to the age of the human race is limited to a comparatively short period. Bunsen's theory of a date B. C. 20,000 for Egyptian origins has vanished, and Mariette Bey's date of B. C. 5,000 for Menes (or Misraim) will satisfy the views of the most extreme among recognized men of sense.

The bone cave men have been met with the simple rules of evidence, which apply to their

supposed discoveries as they apply to all questions of fact; and it is found that they have not proved in a single instance that human bones have been lying fifty, forty, or ten centuries in those caves. The theory that the Mississippi had been for forty thousand years depositing drift over human bones found in the deposit, disappeared in mist when Humphreys and Abbott, United States engineer officers on duty, having no theory to sustain, accurately observed and satisfactorily determined that the entire delta of the Mississippi has required only four thousand years for total deposit. It is no longer a question of religion against science, but a case in which common sense and a knowledge of the laws of evidence are demanding something more than assertion without proof, asking for facts in distinction from theory. On the whole it has become the fashion to laugh a little at the fantastic theories of science falsely so-called.

Meantime none of these theories have produced any sensible effect on the church or its teachings. There are just as many good people and just as many intellectual people as ever, who still believe and teach that the human race is about six thousand years old, and that a deluge has once reduced its population to next to nothing. Faith in the old record of Moses is so prevalent, and there are so many millions of educated and reasonable people holding it, that it is really worth the while of boys and girls, and perhaps some adults, to apply arithmetic to the facts as accepted by these good people of old and modern times. Thus in six thousand years there are one hundred and eighty generations, and as we know something by historic evidence of the sparse populations of former times in some parts of the world, and must make allowance for the deluge (which all nations believe to have occurred), we shall be more than safe in estimating one-half the present population as the average in all past generations. Then 180 generations, each of 500,000,000, gives us 90,000,000,000 for the whole human race. Graves of ten square feet for each would be easily found in each of quite a number of the States of the Union, and this assembly of all the generations of mankind would stand in a circle around Mont Blanc, Mount Washington, or Mount Sinai, so near that every eye could see the summit not fifty miles distant. —*Journal of Commerce.*

THE EMPEROR AND THE PREACHER.

THERE are some preachers who are ever striving for dramatic effect, and who take much pains to prepare things beforehand for some unstudied burst of eloquence which they have carefully committed to memory against the appointed time. We remember one minister who requested another to occupy a certain position on the rostrum at a public meeting, that he, while speaking, might make allusion to one of his dear friends. The preacher did not propose to take part in that kind of "show business," and so the eloquent allusion perished on the parent stock.

It appears that the chief court preacher of the Emperor William, of Germany, came to grief a while ago in showing off some of these tactics. Instead of preaching Christ and him crucified, he undertook to preach Queen Louise, and her glorified, and gave an elaborate and pathetic account of her interview at Schwedt, after the disastrous defeat of the Prussians by Napoleon at Jena, October 14, 1806, with her two sons, the late king and present emperor, whom she urged to redeem their country from disaster, and avenge the wrongs committed by France.

Of course such a sermon, viewed in the light of the recent war between France and Germany, was deeply interesting, and moved all to tears and applause, except the Emperor. He sat stern and unmoved. After the oration was ended, he waited patiently until the preacher had laid aside his clerical robes and stood at the chapel door ready to go home, when he addressed him thus:—

"No such scene as you have elaborately described ever took place. The words attributed to her certainly expressed my mother's sentiments, but all that she said to her sons was, 'You see me in tears. I weep for the sad fate which has overtaken us. The king has been mistaken as to the efficiency of his army and its leaders; therefore we have been defeated, and are obliged to fly.'"

The preacher, thus corrected, could neither excuse nor defend himself. The Emperor added, "Let me advise you not again to give a sermon of this sort. My family and myself go to church to

worship God and to hear the gospel preached; not to listen to flattering notices of our deceased ancestors."

From which it appears that emperors are not always destitute of common sense, though preachers are sometimes woefully lacking in that respect. —*The Observer.*

THE TRUTH SPREADING.

A LADY correspondent of the *Herald of the Kingdom*, writing from Hartford, Conn., says:—

One morning, during my visit in H., Dr. Stone [Baptist] preached on the second coming of the Lord. As there had been no previous notice of it I did not hear it, but was told by some who did that it was an excellent sermon. He remarked at the outset that, while he knew that the subject of the Lord's coming was distasteful to many, partly on account of the position taken by many who profess to be looking for the Lord, their mistakes concerning the time, etc., yet he felt that the subject was one of great importance, and one in which he was deeply interested, and that he must present it to the church. He thought the advent, or return of the Lord as he liked to call it, was near at hand, and he would rejoice to see him. In speaking of the different views of the millennium he said that, without a present, personal Saviour there would be no millennium to him.

I attended the evening service, and shall not soon forget it. After the opening exercises by the pastor, the meeting was left to the church to carry on, and not a moment was left unoccupied. The first one who spoke was a young man, son of a well-known minister in the city, and who is himself preparing for the ministry. He thought they should feel under great obligation to the Adventists for bringing out and keeping the subject of the Lord's coming so prominently before the church; and, notwithstanding all the mistakes they might have made, they were a standing rebuke to other professed Christians, for their indifference to so important a subject. He was followed by the pastor's wife, and quite a number of others, all expressing deep interest in the subject. One brother said he rejoiced that the subject had been brought up. He never heard but one sermon on it before, and had remarked to his wife only a few days before that it was strange that ministers did not preach about the Lord's coming more. He thought the subject of deepest importance, and, next to the thought of a crucified and risen Saviour, that of a coming Saviour was the most precious to him. Quite a young man, who had not been a Christian long, said he wished to live so that he would never be found in any place or doing anything that would cause him to be ashamed if the Lord were to come.

SPIRITUALLY DEAD.

MR. BEECHER is continuing his attempt to get up a revival in his church that will cure the cancer that ails it. The pastor and the deacons admit a want of spiritual life in the great congregation, and the former, at a recent prayer-meeting, said:—

"The good Lord of Heaven, is he not here, and what am I when he is present? It seems to me that you try to make me God—Father, Son and Holy Ghost—whereas I am nothing but what I am." Those present discussed the situation, Mr. Beecher having requested a free expression of opinion. It is stated that several members of the church, in good standing, of both sexes, frankly avowed that they feared that one cause of the "spiritual death" was that too many people had come to the conclusion that Mrs. Tilton's confession was true, after all. Other members advanced various other theories to account for the lack of spirituality. There was no denial that something was wrong. All felt that effort was needed to revive the drooping faith and courage of the church. Mr. Beecher is now making such an effort. How far his revival shall be a success is still uncertain. Mr. Moody should hurry to the rescue of the great Brooklyn preacher. A little hard common sense and some plain gospel talk would do the Plymouth congregation a power of good.—*S. F. Alta.*

LET your zeal begin upon yourself; then you may with justice extend it to your neighbors.—*Thomas a Kempis.*

WHEN we know how to appreciate a merit, we have the germ of it within ourselves.—*Goethe.*

**IMMORTALITY—CONSTITUTIONAL OR
CONDITIONAL?**

We smile complacently at our colored brother whose astronomy, learned from Joshua, makes sun, moon, and stars revolve around a flat earth. The smile of the next generation at our notions of man's constitution and destiny may be through tears. Terror, despair, death, have resulted from teachings now spurned by many noble Christians. Our conflicting creeds and sects prove the existence of grave, perhaps fundamental error. A glance at some of these creeds may quicken our zeal to find and banish it.

The duality of man's nature has been long and widely taught, viz: That he has an immaterial, indivisible, immortal soul—the seat of thought, emotion, will, consciousness—the real man; and a body, the servant, instrument of the soul. To these two, some prefix an immortal spirit, filling the Pauline catalogue of "spirit, soul, and body," thus making man as well as God a trinity. A smaller, but rapidly augmenting number, think man a purely material, organic unit, composed not only of gross, but of those subtle elements which manifest the phenomena of light, heat, electricity, etc., etc.

MAN'S DESTINY

Is asserted to be the final extinction of all at death; the extinction of sinners only; unconsciousness until the resurrection; dim consciousness; vivid activity because freed from clogging bodies; immediate entrance to heaven for all, or for the good only, while the bad enter hell; these results only after the judgment; purgatorial, restorative pains; a second probation which transmits all to heaven, or a part to heaven, leaving an incorrigible balance for endless woe or for annihilation. Let me close this imperfect list with the teachings of a learned, eloquent, earnest evangelist, lately deceased, who long held, with the title of D. D., a professorship in a theological seminary: The sinner is justly punished after death. Since he is beyond grace, his sufferings cannot tend to his reformation. He rebels, blasphemes, increases his guilt. Justice demands heavier inflictions which only augment the rebellion and blasphemy, and this process goes on, "until, in the ages of eternity, the period will arrive when God will be compelled to exert the utmost of his infinite power to hold the wretch in existence, while he wreaks upon him the utmost of his infinite vengeance." The words marked as quoted made so vivid an impression that nearly the exact language has been remembered. The preacher's false theories, worked up by inexorable logic, with unflinching courage, faith, and zeal, bore a natural harvest of terror, insanity, and death! Yes, the smile will be through tears. It is well for some to have changed their theories, and for others to take a deep interest in the present discussions of immortality.

Thirty-six years ago an educated, beloved, Christian friend astounded me by showing a tendency toward rejecting the almost universal belief in man's immortal soul. I searched long and zealously for arguments to save him. Was not I, like Dr. Haven, proudly conscious of a soul whose communion with Nature and its Author had been my chief joy? Surely, I held the truth, and that truth must save my friend.

The brief space allotted to this article permits only a very imperfect statement of facts and results.

PAGAN PHILOSOPHY,

Many centuries before Christ, taught "immortal-soul-ism," supposed by some to have been based on corrupted traditions of Eden. Others think that it arose from a God-given longing for immortality, necessarily given to a race about to be invited to "seek for glory, honor, immortality, by patient continuance in well-doing." Candidates for "the crown of life" must have innate aspiration for it. *We sometimes mistake this noble aspiration for the actual possession!* This Pagan philosophy, backed by pride of heart, by ignorance of material forces, and by fixity of opinion from life-long training, has made it well-nigh impossible to read nature and the Bible aright. Manfully dismissing prejudice, let us read

NATURE'S FACTS.

1. The babe has a small, soft brain, a feeble mind; then both grow, mature, decay together.

If immaterial soul only can evolve mental action, that soul, being constitutionally incapable of growth and material nutriment, would always abide in unchanging vigor. Is it asserted that

thought and mind are joint products of soul and brain? Then brain is the senior and ruling partner of the firm; the soul does naught without brain, the facts soon prove that brain does all without soul.

2. Mental and moral qualities are hereditary. Our supposed immaterial, indivisible, immortal soul cannot be a product of physical generation, which is a purely material process. Each soul must be a new creation, coming pure from the Divine hand, and the dogma of derived depravity is (on this theory) a blasphemy! Does depravity inhere in the inherited brain, and through it contaminate the new-made soul? Then, verily, brain is master, and soul is slave. Such a soul is quite unnecessary.

3. Let a person be in perfect mental and muscular repose; then arousing his attention increases the heat of his brain and the amount of carbonic acid expelled from his lungs. Mental activity can be so excited as to cause a great flow of blood to the brain with rapid combustion of blood-nutrient, and an increase of heat which may require even ice to reduce it. If matter cannot think and feel and will, why all this commotion in the brain?

4. We are conscious of brain-weariness after severe mental toil, just as of muscular exhaustion after hard muscular toil.

5. The common terms, "a man of brains," "a brainless fool," "shallow brained," etc., indicate a conviction that brain secretes thought.

6. It is confidently asserted that consciousness, the most subtle and sublimated of all mental products, cannot have a material origin. Yet, pressure of my finger tip on the scalp of my young friend Hooker, who had lost the upper, frontal portion of his skull by a kick from a horse, would quickly render him as unconscious as a marble statue. I know *experimentally*, and all ought to know by observation or unimpeachable testimony, that concussion and disease of brain often produce utter unconsciousness, in which the lapse of days, weeks, months, has no known duration to the patient. A marine, wounded at Trafalgar, remained unconscious eleven months. Then he was trepanned, the skull raised off the brain, and the surgical wound dressed. In two hours thereafter he sat up in his cot, looked around and asked how the battle was getting on! If that oak splinter had *crushed* his brain, he must, perforce, have remained unconscious until the resurrection brain were given. To him, a delay of ten thousand years would not have been one second.

7. Stimulants carried by the blood currents into the brain quicken, and sedatives suppress, thought.

8. Monomania and partial insanity *cannot* occur in an indivisible unit-soul; they can and do in a brain composed of many organs. The rare and curious phenomenon of double consciousness may be manifested in a brain composed of two symmetric hemispheres, which, through disease, act *alternately* and not conjointly; thus practically converting one person into two, wholly strangers to each other. Will immortal soulists claim two independent souls to one body!

9. Anxious in my youth to attain practical knowledge of human nature, I gave attention to Locke, Brown, Reid, Upham, and other metaphysicians of that day. Vain labor! Next, with note-book and pencil in hand, I began some practical study of the specimens accessible. While busy thus, a child, aged only a few years was introduced. Its name was Phrenology, a thoroughly practical little genius. By hundreds of observations on heads the assertions of this child were carefully verified. Phrenology makes brain the complex organ of mind; faculties being manifested in strength or feebleness according to size and quality of organ. Experts described the character of utter strangers with wondrous accuracy. I once witnessed a strange confirmation of Phrenology in a case of brain lesion. The person was a Christian. The first symptom of disease was unusual religious fervor, with heat at the vertex of brain. Next, conscience and firmness were involved in the fever, and *inflexible duty* was the constant theme. Then caution became diseased, and anxious fears were distressing. At this point (reached in a few days) I understood the gradual descent of the inflammation, and made due preparation for the restraint and control of the patient when the dangerous organs of combativeness and destructiveness should be involved in this preternatural excitement. Medication did not, could not, avert this crisis of the dis-

ease, but the damage to person and furniture were made light. Ice, blisters, heroic treatment, subdued the disease, and in three months the patient was cured. Such cases demonstrate the truth of Phrenology—brain thinks. A veteran university professor of Natural Science once exclaimed: "The more I study matter the more I respect it." Organic brain-matter is specially respectable.

It is objected that materialism is fatalism; that matter, subject to fixed law, cannot have freedom. If man has a soul, that soul is as much a creature made under fixed laws as matter is. We cannot even comprehend how God, a being of perfect law, can be free. Conscious of freedom of choice, having a conscience which approves or accuses, assured that God has not put a lie in our constitution, we believe ourselves free.

BIBLE FACTS.

Having read a few facts in nature, let us turn to the Bible. "God formed man of the dust of the ground." Air breathed into his nostrils caused him to live, to become a living soul. ("neh-phesh.") He did not receive a Pagan, Platonic soul, for this "neh-phesh" is applied to all water and land animals in the first chapter of Genesis, also to human corpses, etc. It here signifies a purely material organism. David believed this, saying: "He knoweth our frame, he remembereth that we are dust." His wise son declared that man, by constitution, "hath no pre-eminence above the beast; all have one breath; all go to one place, all are of the dust and all turn to dust again." Peter asserts the same; that the sinful, "like natural brute beasts made to be taken and destroyed, shall utterly perish in their own corruption." Adam was material and mortal, needing, even when sinless, the "tree of life" to heal disease and stay natural decay. This tree was accessible only while he obeyed. Tradition says Adam was a century old when he wedded Eve. She evidently was an inexperienced, guileless girl, at once imposed on by specious words; and having eaten of the forbidden tree, supposing she would confer a favor on her loved Adam, urged him to eat also. Adam saw the sad mistake at once. Eve must leave Eden, live in the rough, outside world, exposed to peril and toil, then at last die. But she must not go alone, unprotected. Adam loved her too deeply for that; so he, "not deceived," understandingly ate, and thus linked his fate with hers. A few centuries of life and love with Eve were better to him than a lonely immortality in Eden. He well understood the penalty, for he had lived long enough outside the garden to know what death meant. To assert that the threatened death meant immortality in hell fire, or even an eternity of woe of any sort, is absurd. Exposing Adam to such a fate while left in utter ignorance of it, were exceedingly unjust. If Adam understood that to be meant, he was simply an idiot to incur the fearful penalty for the sake of Eve's society. In fact, finite man cannot comprehend eternal, *i. e.*, infinite suffering; hence a just and benevolent God cannot have enacted such a penalty.

Figures of rhetoric are justly discarded from the announcement of law and penalty, by both God and man. There is no figure in the law announced by God to Adam—"In the day thou eatest thereof, dying thou shalt die;" neither in the sentence, "Until thou (the sinner) return unto the ground; out of it wast thou taken; dust thou art and unto dust shalt thou return." That disposes of exactly all that sinned, not of a mere innocent body, the humble slave of an imperious soul. Then followed the glorious promise of a "seed" which should break the bonds of death and restore all to life by a resurrection—the righteous to immortality, the wicked to the penalty of the second death. "The wages of sin is death"—"everlasting destruction from the presence of God and the glory of his power," while "the gift of God is eternal life through Jesus Christ," that promised seed. That the death threatened the impenitent is extinction of conscious being, is unequivocally declared by the action of fire on stubble, chaff, tares, withered vine branches, felled trees useless for fruit. Immortality is conditional, to be sought by faith in Christ and "patient continuance in well-doing."

Without a resurrection the sleep of death would be eternal. "There is no knowledge in the grave whither thou goest." Those "who sleep in the dust of the earth shall awake," but "the dead know not anything." The patriarchs, the fathers, Stephen, "fell asleep." All who sleep in Christ, who is the bread of life, shall wake to immortal-

ity. All others "perish," "shall be as though they had not been."

Bible accounts of raising the dead make no reference to a disembodied spirit or soul. Christ took Jairus' daughter by the hand with the words: "Daughter, I say unto thee, arise!" To the widow's son, "Young man, I say unto thee, arise!" Lazarus sleepeth—is dead, corrupted, in the tomb, but the order is, "Lazarus, come forth." Peter, after prayer, turned to a corpse and said, "Tabitha, arise!" If the beloved Lazarus and Tabitha's souls were in Heaven, it were cruel to recall them to toil and death once more.—*D. H. Chase, LL. D., in Northern Christian Advocate.*

OF A SLOW TONGUE.

A PRIME folly of the church has been hunting bears with greyhounds. A greyhound is swift, trim, and beautiful. For a quick chase, of certain game he is unexcelled. To tussel with bruin, a different species is called for. The slender, nimble, pretty, delicate thing is out of place. A grip of the beast would break the thin, weak creature to pieces. The short, ugly, bunched bull-dog is the animal for bears.

The brilliant preacher is a botch at business. God chose a stammerer to get Israel out of Egypt. Fowler, as the magician of fraternal fustian, set all the good old people in the general conference to crying and cheering. Fowler, as the conductor of a great church paper, was like a bug in a bottle flying aimlessly up or flat on his back at the bottom. Jefferson the statesman, and Washington the general, were wordless before an audience. They, however, made America.

The church dotes on the declaimer. Bascom, whose bombast like the Amazon, the wonder of a continent, broad and burdened from fountain head to the sea with the brilliant blooms of the tropics, yet turning no mill, bearing no cargo—Bascom, the matchless rhetorician, was whirled by a gust of admiration into the bishopric. The business of the overseer, the superintendent of workers and work was committed to a man without the plain sense to take care of himself. The Lord of the vineyard removed him at once. He held but one conference.

There is reason to believe that Peter was much superior to Paul as a public speaker. The conduct of great and imperial concerns demanded the sagacity and statemanship of the latter. It was Paul, the indifferent orator, that had the care of all the churches on him.

Nightingales and carrier-pigeons have supreme genius. We much fear the showy qualities of the tuneful bird would win the trusty position of a bearer of messages, though unfit by nature, if pleasing preachers had the balloting.

The most notable man in the ranks of the clergy succeeds to the Vatican. The Popes are conspicuous among learned cardinals. And yet Italy was the worst managed government in Christendom.

The southern church has not lacked in oratory. The "connectional" galaxy through all the years have been tip-top talkers, and with here and there an exception, the most incompetent men ever in trust of great affairs.—*Richmond Christian Advocate.*

BEING OF ONE ACCORD, OF ONE MIND.

BANDS of music are forbidden to play on most of the large bridges of the world. A constant succession of sound-waves, especially such as come from the playing of a band, will excite the wires to vibration. At first the vibrations are very slight, but they will increase as the sound-waves continue to come. The principal reason why bands are not allowed to play when crossing certain bridges, the suspension bridge at Niagara, for instance, is that if followed by processions of any kind they will keep step with the music, and this regular step would cause the wires to vibrate. At suspension bridges military companies are not allowed to march across in regular step, but break ranks. The regular trotting gate of a dog across a suspension bridge is more dangerous to the bridge than a heavily loaded wagon drawn by a team of large horses. So united action tells against evil. So persistent, steady effort tells against sin.—*Sol.*

WHEN alone, we have our thoughts to watch; in our families, our tempers; and in society, our tongues.

BUSTLE is not industry, nor is impudence courage.

The Sabbath School.

LESSON FOR PACIFIC COAST.—MAY 8.

The Sermon on the Mount. Matt. 5:13-37.

LESSON COMMENTS.

Of the preaching of Jesus, the gospel preserves numerous fragments, but no lengthened abstract of any single discourse, except that of the "Sermon on the Mount." It seems to have been delivered immediately after the choice of the twelve, to the disciples at large and the multitude who thronged to hear the new Rabbi. Descending from the higher point to which he had called up his apostles, he came towards the crowd, which waited for him at a level place below. There were numbers from every part—from Judea and Jerusalem in the south, and even from the sea-coast of Tyre and Sidon; some to hear him, others to be cured of their diseases, and many to be delivered from unclean spirits. The commotion and excitement were great at his appearance, for it had been found that to touch him was to be cured, and, hence, all sought, either by their own efforts or with the help of friends, to get near enough to him to do so. After a time, however, the tumult was stayed, all having been healed, and he proceeded, before they broke up, to care for their spiritual, as well as he had already for their physical wants.

Tradition has chosen the hill known as the "Horns of Hattin," two horn-like heights, rising sixty feet above the plain between them—two hours west of Tiberias, at the mouth of the gorge which opens, past Magdala, into the wild cliffs of Arbela, famous in the history of the Zealots as their hiding place, and famous also for Herod's battles in mid-air at the mouths of their caves, by means of great cages filled with soldiers let down the precipices. It is greatly in favor of this site, to find such a writer as Dean Stanley saying that the situation so strikingly coincides with the intimations of the gospel narrative, as almost to force the inference, that, in this instance, the eye of those who selected the spot was rightly guided. The plain on which the hill stands is easily accessible from the lake, and it is only a few minutes' walk from it to the summit, before reaching which, a broad "level place" has to be crossed—exactly suited for the gathering of a multitude together. It was to this, apparently, that Jesus came down, from one of the higher horns, to address the people. Seated on some slightly elevated rock—for the teacher always sat while he taught—the people and the disciples sitting at his feet, on the grass; the cloudless Syrian sky over them; the blue lake, with its moving life, on the one hand, and in the far north, the grand form of Hermon, glittering in the upper air; he began what is to us the Magna Charta of our faith, and to the hearers must have been the formal inauguration of the new kingdom of God.—*Geikie's Life of Christ, pp. 417, 418.*

"Ye are the salt of the earth." The people could see the white salt, glistening in the pathway, where it had been cast out because it had lost its savor and was therefore useless. Jesus used salt as an illustration of the Christian's life and teachings upon the world. Were it not for the few righteous who inhabit the earth, the wrath of God would not be delayed a moment from punishing the wicked. But the prayers and good works of the people of God preserve the world; they are the savor of life. But if Christians are only so in name, if they have not virtuous characters and godly lives, they are like the salt that has lost its savor. Their influence upon the world is bad; they are worse than unbelievers.

Jesus took objects in the view of his listeners as emblems by which to teach his truth. The people had come together to hear him while it was yet early morning. The glorious sun, climbing higher and higher in the blue sky, was chasing away the shadows that lurked in the valleys and among the narrow defiles of the mountains. The glory of the eastern heavens had not yet faded out. The sunlight flooded the land with its splendor, the placid surface of the lake reflected the golden light, and mirrored the rosy clouds of morning. Every bud and flower and leafy spray glistened with dew-drops. Nature smiled under the benediction of a new day, and the birds sang sweetly among the spreading trees. The Saviour looked upon the company before him, and then upon the rising sun, and said to his disciples, "Ye are the light of the world." The figure was peculiarly striking. As the sun lit up the landscape

with his genial rays and scattered the shades of night, so the disciples were to diffuse the light of truth, and scatter the moral darkness that brooded over the world. In the brilliant light of morning the towns and villages situated in the surrounding country, stood forth clearly and made an attractive feature of the scene. Jesus, pointing to them said, "A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." In these words Jesus taught his disciples that if they wished to direct others in the path of righteousness, their own example should be correct, and their acts reflect the light of truth.

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Here Jesus refutes the charge of the Pharisees. His mission to the world is to vindicate the claims of that sacred law which they charge him with breaking. If the law of God could have been changed or abolished, then Christ need not have come to a fallen world to suffer the consequence of man's transgression. Jesus came to explain the relation of the law of God to man, and to illustrate its precepts by his own example of obedience. He further declares that, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven." Thus did the Saviour declare the validity of the moral law. Those who disobey the commandments of God, and teach others to do the same by their example and doctrine, are condemned by Christ.—*Spirit of Prophecy, Vol. 2, pp. 214, 215, 218.*

Jesus had a very different conception of the law from that of the Rabbis. To him it meant the sacred moral commands given from Sinai. The whole apparatus of ceremony and rite at first connected with them, were only rude external accommodations to the childhood of religion, to aid the simple and gross ideas of early ages. Looking beneath the symbol to the essential truth, it was a lofty, religious, moral, and social legislation, far deeper, wiser, holier, and more complete than the highest human system. He knew how the prophets had drawn from it the pure and exalted conceptions they had enforced, anticipating in their spirituality his own teaching. But centuries lay between him and the prophets, and Judaism had sunk to a painful idolatry of the letter and outward form of the law, to the neglect of its spirit and substance. The exile had weakened and perverted the national conscience, and a burning zeal for rigid external observance of the letter had followed the just belief that their national troubles had been a punishment for previous shortcomings.—*Geikie, p. 426.*

NOTES ON THE LESSON.

"For verily I say unto you." Verse 18. Here, for the first time, does that august expression occur in our Lord's recorded teaching, with which we have grown so familiar as hardly to reflect on its full import. It is the expression, manifestly, of supreme legislative authority, and as the subject in connection with which it is uttered is the moral law, no higher claim to an authority strictly divine could be advanced.—*Portable Commentary.*

"A bushel." A measure both among the Greeks and Romans, containing a little more than a peck English. From some ancient writers we learn that only those who had bad designs hid a candle under a bushel; that, in the dead of night, when all were asleep, they might rise up and have a light at hand to help them to effect their horrid purposes, of murder.—*Clarke's Commentary.*

"Perform unto the Lord thine oaths." The morality of the Jews on this point was truly execrable; they maintained that a man might swear with his lips, and annul it in the same moment in his heart. They did not pretend to forbid ALL swearing, but only what they termed MUCH. A Jew might swear but he must not be too abundant in the practice. Against such permission our Lord opposes his, SWEAR NOT AT ALL!—*Ibid.*

KNOWLEDGE.—How important is knowledge. The more we know of God, the more we shall love him; and we may learn his character from his word, where we may see God in the person of Christ. What a treasure is this word! May we esteem it more than our necessary food, and ever study it with an attentive mind and a devout heart.

The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, MAY 5, 1881.

EDITORIAL NOTICE.

IN my connection with the SIGNS OF THE TIMES for the last two years and a half, I have refrained from speaking of myself, having matters of greater importance to present than that which pertains to persons. But it is only just that I acknowledge the action of the Stockholders of the Pacific S. D. A. Publishing Association who, in their recent meeting, conformed to the advice of the General Conference and again elected me to take charge of the paper. I can only say that I feel, as I have felt in the past, that the responsibility is great, and strength from God is necessary to bear it to his glory and to the good of his cause. The importance of the work is becoming more manifest as it is so fast enlarging on our hands.

It has been a source of much gratification to me that, ever since my arrival here in the fall of 1878, I have had efficient hands and devoted hearts to assist me. The coming of sister Mary K. White was timely, as it was necessary for sister L. M. Hall to go East to rest, and to recruit her failing health. These two sisters have well filled their places in the office in connection with the SIGNS.

The object and the course of the paper cannot be changed; we all believe these are fixed in the providence of God. I can only promise in behalf of all connected with it that the most strenuous efforts will be made to keep the standard high, and to excel the past if it lies in our power; and to present to our Tract Societies, under whose auspices it is published, a "pioneer paper" worthy of their confidence and their patronage. We are happy also to acknowledge our indebtedness to the Tract Societies for their sympathy and encouragement in our labors. And we ask them, and all friends of the cause, to pray for us, that we may be guided aright in the good work.

We shall return to the rule of credits followed before I went East last October. Articles by the resident editor will have no signature. Those by the corresponding editors will be signed with their initials. The names of other correspondents will be given in full, in SMALL CAPITALS. Selected articles will be credited in *italics*. J. H. WAGGONER.

STATE QUARTERLY MEETING.

THE State Quarterly meeting held in Oakland on Sunday, April 24, was the most interesting one that it has ever been our privilege to attend. Details and statistics are noticed elsewhere. They were of the deepest interest to all present. We never saw the great importance of our Tract and Missionary work as we see it now. We are thankful that, in the providence of God, societies have been organized to carry it forward; and if a spirit of consecration and humility characterizes these workers, God will surely bless and prosper his work in their hands.

When the SIGNS OF THE TIMES was started in Oakland, many persons were ready to question the wisdom and propriety of our having two publishing houses; and we remember that we then received letters of inquiry on this point, though not then connected with the Office. But time has dispelled all doubts on the subject, and shown that this step was wise and timely. We have, at this port, facilities for furnishing our publications to foreign countries, which could not be excelled at any point in the United States. We find sea-captains who are ready to carry our publications in bulk to other nations, and take a real interest in their transportation. The cost of freight on white paper is small, and when this paper is turned into papers, tracts, pamphlets, and books, it is all ready to be circulated on the ships in our harbor, or sent to the nations of the earth by the cheapest transportation which the world affords.

It is unfortunate that our country, for which we have only feelings of loyalty, has been divided, both politically and religiously, into a North and a South, and that feelings of prejudice have existed in each toward the other. But the population of California is so cosmopolitan that these feelings do not affect our work here. We have in this State the whole United States represented in one commonwealth. This gives us opportunities which we could not find in any other part of the world.

Our ship missionary work is very fast increasing in

magnitude. As the missionary becomes more experienced in the work, it seems that the Spirit of God is opening the hearts of sea-faring men, both officers and sailors, to listen to the truth. Our hearts were cheered and filled with gratitude as these matters came up before the meeting. May the Lord bless the workers and prosper this precious, holy cause. While the nations of the earth are engaged in contentions with one another, and in preparations for the impending war, the work of the third angel's message is increasing in power; the "silent messengers" are going to the ends of the world, laying the foundation of a mighty and a glorious work ere long to be done. And they who aid the work now will have the satisfaction of knowing that it is *their own work* when God shall lighten the earth with the glory of the closing message.

Brethren and sisters, fellow-workers all, be not disheartened. Your expectation of our Lord's coming will not lead to disappointment. We have the message of the third and last angel, to be followed by the appearing of the Son of man to reap the harvest of the earth. And "now is our salvation nearer than when we believed." We need not say or feel that our Lord delayeth his coming. The "sure word of prophecy" attests that "he is near, even at the doors." And our prayer is that he will hasten the day.

PERVERTING THE GOSPEL.

IN a late number of a religious paper we find an extended argument to prove that "water baptism is not essential to salvation." We notice this not for the sake of this one article alone, but because we often hear the same ideas advanced, and because there is a principle involved which should receive the careful attention of all lovers of the truth of God. The argument is based entirely upon the fact that there are many important texts defining obligation wherein no mention is made of baptism! It is surprising that any sane man of ordinary intelligence should consider this good ground for an argument to that intent; but it is even so. And this is not the only subject which is thus abused. We often hear people contend that the Sabbath is not binding because it is not mentioned in certain Scriptures, though it is very plainly enjoined in others; or because it was not "re-enacted," although it never was abolished. Such people have no conception of governing principles, or of the harmony of God's word. But to the argument. We first quote the following:—

"If water baptism was essential to salvation Peter must have made a mistake in the third chapter of Acts, 19th verse, where he says: 'Repent ye therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.' Here baptism is left out which shows that Peter, in Acts 2:38, did not mean that water baptism puts away sin. 'Refreshing from the presence of the Lord' certainly means the influence of the Spirit on a converted soul."

The reader will say this is a mere cavil. We think it is nothing less than that. After quoting a number of texts to the same purpose, the writer closes with the following case, which most clearly shows the character of the entire argument:—

"Also see or read the celebrated sermon of Jesus, found in the 5th 6th and 7th chapters of Matthew: in his wonderful discourse there is not a word said about baptism, and yet the whole duty of man is stated and practically defined. He does not say blessed are the baptized the first time. Love to God is not found in outward baptism."

It may be that some have held baptism in a distorted light, teaching that it is the only means for the remission of sin, and that it is specially against this error that the argument is aimed. But that is no excuse for putting forth an argument which so completely subverts a gospel duty. No one should use an error to correct an error.

Let us try this method of argument. Repentance is not necessary to salvation, because in the sermon on the mount, where "the whole duty of man is stated and practically defined," the Saviour said nothing whatever of repentance. And in Paul's excellent letter to the Ephesians, to whom he said he kept back nothing that was profitable to them, he made no mention of repentance. Nor yet to the Philippians, to the Colossians, to the Thessalonians, to Titus, nor to Philemon. Nor did John or Jude speak of it. Surely repentance cannot be essential to salvation when it is so utterly ignored by so many important Scriptures!

And faith is not necessary to salvation, or else Peter made a mistake in Acts 3:19, where he showed what is necessary to have our sins blotted out, but said nothing of faith.

And so we might specify. But the writer to whom reference is here made, would reply that both faith and repentance are enjoined in the word of God *in some places* if not in those specified. True; and it is true that the Saviour said, "He that believeth and is baptized, shall be saved." He did not consider it of small moment, even though a person might be saved without it. It is true that Peter commanded them to repent and be baptized for the remission of sin. The least that can be said of this is that baptism is made a part of that system wherein is remission of sin and salvation. It is true that Cornelius was told to send for Peter of whom he would learn what he ought to do; and Peter "commanded them to be baptized." Not by the baptism of the Spirit, for that they had already received. And we do not think that "Peter made a mistake" in this—he understood his Lord's commission. And so of other texts.

But what if you *can* be saved without baptism? Are you certain that you *will* be if you continue to slight duties made plain to your understanding in the gospel? Do you think so little of the will of your Master that you will disobey him as far as you possibly can, yet so as to be saved? Oh, such selfishness, to be called Christianity! Such perversions of the right way of God! We desire that men so blinded may be led to repent of such wickedness, and pray God if perhaps the thought of their heart may be forgiven them. It is no small error to lead men to slight the word of the Lord, and teach them to neglect his requirements.

FRESNO CAMP-MEETING.

A LINE from Bro. Corliss dated Fresno, April 30, says:—

I will write a little about the meeting this evening while Bro. Haskell is preaching. There are thirty-one family tents on the ground. Considering the busy season (hay), the attendance is good, though I am told there are hardly as many present as were at the meeting one year ago.

The meeting commenced Friday afternoon, and has steadily risen in interest since. To-day a good move was made. Upon an invitation being given for sinners and backsliders to manifest their desire for the prayers of the people of God, thirty or more quickly moved forward and occupied the front seats. Some made hearty confessions of their backslidings, and others with tears expressed their desire to come near to God.

After prayer was offered the meeting closed, and the congregation dispersed to the family tents, where the good work was carried on with marked effect. The Lord has evidently been in our midst to-day, and has given tokens of his willingness to bless his people. We confidently look for good results from the meeting.

GROWING OLD GRACEFULLY.

VERY often have we heard this expression used; but if "much has been written" on the subject it has not been our good fortune to see it. The article copied below is an editorial in the N. Y. *Independent*. It contains so many good and suggestive thoughts that we wish to do our part in its circulation. As we are turning the corner of our three-score years the subject is one of peculiar interest to us. As we read this we feel to pray in the words of David; "O God, thou hast taught me from my youth; and hitherto have I declared thy wondrous works. Now also even unto old age and gray hairs, forsake me not." We cannot imagine a condition more deplorable than that of being forsaken of God in old age; of grieving God's spirit and fretting our graces away, when they ought to be perfecting under the experience of our years, and our declining days be those of quiet trust and peaceful serenity. As all are "growing old," we invite a careful reading of the article by all:—

"Very much has been written on the beauty of growing old graciously, and very much on the ugliness of a peevish old age. Doubtless, the most difficult thing for an old man to do—which requires more grace than anything else—is to see himself gradually replaced by younger men, who take the burdens which he would still like to bear and, perhaps, thinks himself still able to bear. Our admiration especially goes out to those who are willing, when required, to take a subordinate place in their advancing years, and still work in such

a position as cheerfully as of old. It is that one thing that makes the memory of John Quincy Adams dear—that he was willing, after being President, to serve faithfully in the lower house of Congress; and his district appreciated it and were faithful to him till his death. We remember many cases in which men in high educational positions—presidents of great colleges—have, at the age of seventy, put their resignation in the hands of the trustees, not willing to become, unconsciously to themselves, a burden where they had been a strength.

“Ministers probably have especial occasion to show the beauty of growing old graciously. The most of them live to grow old; and the time comes when, without their own knowledge, perhaps, they become unable to meet the requirements of their position. A younger man is wanted—perhaps as colleague, perhaps as successor. It is beautiful and gracious, we say, to show so much self-distrust as to be ready, without feeling that an injury has been done, to retire and make room gracefully for another. Old men, near Heaven, called to be saints very soon, often show a temper of another calling when they hear their age complained of. We know very well that there may be an unreasonable call for young men, that experience and wisdom are often slighted; but, on the other hand, an old man may overestimate his own wisdom and the value of his own experience. The younger man may be better fitted for the new age. It is not every man that has kept his heart young and in sympathy with the young. Above all, the peace of a church is of more importance than the place of any man, old or young, and no man has a right to resist a general feeling that he has outlived his influence. He should rather be quick to allow that it may be so.

“An unpleasant, but not very flagrant case of this failure to accept graciously what is inevitable when God blesses us with old age, is afforded in the case of a distinguished, aged professor in a theological seminary of the Southern Presbyterian Church. It became necessary to close the seminary, for lack of support. This worthy and honored professor opposed the suspension earnestly in the last meeting of the Southern General Assembly, and especially the proposition that he should be retired as *emeritus* professor on a small salary. In an address, delivered with faltering, yet energetic tones, and with the frequent need of calling for milk to strengthen him, he protested against his transfer from the active duties of his chair to this honorary position. But it was necessary to do it, and the only anxiety of the members of the Assembly was to know whether he would accept the position and support, which were offered with the kindest expressions of esteem. After the adjournment of the Assembly, the clerk of the board of directors wrote him of his retention as *emeritus* professor, but got no response. Six weeks later he wrote again, and requested an answer. The professor (his name is not necessary) now replied, without one word of thanks, mentioning that the action was taken without his consent, and concluding as follows:—

“Consequently, nothing remains for me to do but to stand in my lot, accept the position in which I am thus placed, receive the sum thus promised toward the support of myself and family, and adapt myself to my new and difficult circumstances. This I now do, being shut up to this course by the manifest providence of God toward me.”

“As we give elsewhere the example of a most eminent American naturalist as one to be followed, so we mention this as one to be avoided. We may reasonably expect, as Cicero says in an essay which all people should read that feel age approaching, that the ‘captious and irritable disposition incident to this season of life will be much softened and subdued in a mind actuated by high moral principle and improved by liberal accomplishments.’”

EVERLASTING PUNISHMENT.

SOME of our religious exchanges are making a great show of proofs, citing many passages of Scripture, affirmative of the proposition that the punishment of the wicked is everlasting. And then, having fairly proved their point, they raise a shout of triumph at their supposed successful overthrow of the materialism of the Adventists! But their labor is all a gratuity not called for by the circumstances. He must indeed be ignorant of the Scriptures who would deny that the punishment of the wicked is everlasting; and he also is ignorant of the issue involved in this discussion who thinks he has gained anything in favor of the serpent's

first and constant assurance to sinners—“ye shall not surely die,”—by proving that punishment is everlasting.

The question does not at all turn on the *duration* of punishment, but on the *nature* of punishment. The Lord denounces him as teaching lies, who promises “life” to the sinner. Eze. 13:22. “The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.” Rom. 6:23. The life of the righteous will be eternal, and the death of the wicked will be eternal. Both eternal, but not both life. Unless the advocates of inherent immortality,—the teachers of the doctrine of eternal life for the unrighteous—examine this point and meet this issue, and cease to raise a dust by arguing a point not in dispute, we shall be compelled to think they are deliberately turning away from the teachings of the word of God. Now as a good starting-point for their further investigations we will quote for them two more passages of Scripture; passages dear to the heart of every believer, the first in the text, and the second more especially in the context.

“God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3:16.

“And to you who are troubled [he will recompense] rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction.” 2 Thess. 1:7-9.

When it is proved that these texts, and scores of others of like import, show that the wicked shall have everlasting life, and that destruction is not their doom, then we shall stand corrected, and we promise then to make open retraction of our error.

The truth is that punishment is not a determinate word. In our courts it covers fines, imprisonment, and death. When it is said that a man shall be punished, that does not determine *how* he shall be punished. He may be fined; he may be incarcerated in a county jail; he may be both fined and imprisoned; he may be sent to the penitentiary; or he may be hanged. Each of these is punishment, but they are not the same. The wicked shall be punished with death—with destruction, “everlasting destruction.”

A dreadful fate! loss of eternal life with all its possibilities of happiness and glory! In the Lord's own words we would entreat the wicked: “Turn ye, turn ye from your evil ways; for why will ye die?”

GROWTH IN GRACE.

[From *Les Signes des Temps*.]

CHRISTIAN experience consists in making constant advancement in the things of the Spirit of God. Our first lesson in the school of Christ is not all that we need to learn. Each day there is a new lesson for us to master. Our acquaintance with Christ commences when we receive the forgiveness of our sins through the merit of his blood. It is then our business to form an intimate acquaintance with him. We are to learn the excellence of his character, and then to imitate that excellence in our own lives.

It is not enough for us to know that Christ is meek and lowly, we must become such ourselves. It is not all that is necessary for our salvation to be assured of the fact that Christ resisted Satan and overcame him. We must ourselves, through the grace of Christ, gain the victory over the great adversary. Christ loved his enemies. We cannot be Christians while we have evil dispositions in our hearts toward those that hate us. The life of Christ is our example, and our character must, through the grace of God, become like his. How can this great work be accomplished in us? It cannot be done in a moment. It is a progressive work. Today we learn one part of our lesson, to-morrow another, and so each day of our lives, we must make some advancement in this divine experience.

Selfishness dwells in us by nature. Our Lord Jesus Christ was wholly unselfish. How can we be transformed and made in this respect like Christ? The work must be wrought by the grace of God, but not without our co-operation. God will test us by bringing us into circumstances, where self must be given up, unless we prove rebellious against him. Now we are brought into a great strait, we must sacrifice our self-interest, or refuse to follow Christ. If we seek the grace of God to help us in this trial, we shall gain the victory; but if self is dearer to us than life, we shall

sacrifice Christ to self. Many Christians have done this and ceased to make progression in Christian experience. But if we gain the victory in this struggle with self, our warfare is by no means accomplished.

We have a thousand such conflicts before us in every one of which we must gain the victory. The promises of God are made only to those who overcome. Our strength to overcome in this great conflict is in the grace of God. But we must use the grace that God gives us in watching, praying, and resisting Satan. If we do this, every conflict will result in bringing us nearer to God.

Why do we not take a deeper interest in this work? Why do we not feel an intense desire to grow in grace? The reason is obvious. We are too well satisfied with ourselves. We think that we have already attained the character of the Christian, and that our salvation is certain. Christ pronounces a blessing upon those who hunger and thirst after righteousness. Hungering and thirsting are among the strongest emotions of our nature. They express the most intense desires of which we are capable. It ought to alarm us that we do not have these desires in our hearts. We ought to know that our situation is one of danger, when we are satisfied with ourselves and do not earnestly seek the advancement of the work of grace in our hearts.

The character of Christ is one of infinite excellence. If we keep our eye fixed upon him, we shall feel an intense desire in our hearts to become like him. The greater advancement that we make, the greater desire shall we feel to advance still further; for at each step which brings us nearer to Christ, our views of his excellence will become clearer and more distinct, and our desire for greater conformity to him will increase in proportion as we come nearer to him. We shall never find the place at which to halt in our Christian experience. The advancement which we make each day will only show us farther advancement that we need to make on the following day. And so while we really grow in grace we shall never become proud of our attainments in Christian experience, for we shall see at every step as we advance the excellence of Christ in a clearer light than we have ever seen it before. And so we shall not take to ourselves the credit of having already perfected a Christian character, but at each new discovery of the excellence that dwells in Christ we shall feel that what we have attained in the past is as nothing compared with the great advancement which we ought to make.

How many Christians are like the children of Israel in the wilderness. Moses tells us in the first chapter of Deuteronomy that there was only the distance of eleven days' journey between Horeb, where Israel received the law, and Kadesh-Barnea on the border of the promised land. Yet between these two points the children of Israel journeyed thirty-eight years. They made long journeys, but they were in every direction except toward the promised land. If they had been obedient to God the journey of eleven days would have sufficed to take them through the wilderness, but in consequence of their disobedience they made this long journey in the desert.

Many Christians spend years of their lives without making any advancement in Christian experience. When they are assailed by Satan they give way to his temptations instead of gaining the victory over them. If something unpleasant arises, they give way to violent temper and speak bitter words. If they are tempted to envy or jealousy, they allow these evil passions to obtain the mastery in their souls. If selfishness shows itself in their hearts they yield to its evil suggestions, and they are not alarmed at the manifestations of these evil passions. They suppose that because Christ was free from malice and envy and selfishness, that they shall be saved while yielding to these evil things, if they only believe in Christ. They do not understand that all the promises of God's word are made to those that overcome, and that the grace of Christ is freely offered to us to enable us to accomplish this work.

Christ has told us in his sermon on the mount what he will say to those that profess to be his disciples, but who have never overcome the evil passions of their hearts. In the day of Judgment when they expect confidently to meet his approval he will say, “I never knew you, depart from me, ye that work iniquity.” We need not have these words spoken to us, but they will be thus spoken unless the work of God's grace shall be perfected in our hearts. There still remains a space in which to accomplish this work. Let us be diligent that we may be found of him in peace without spot and blameless.

J. N. A.

Bale, Dec. 1880.

THE QUARTERLY MEETING AT OAKLAND.
BY ELDER J. O. CORLISS.

THE meetings just closed in Oakland have been to me a source of much pleasure; not simply because of the privilege of meeting so many friends of the truth—though this alone afforded me much real joy—but because of the encouragement received. The many indications of God's love for his people, and care for his cause, make the prospect for the work on this coast in the future, very cheering indeed. The many earnest calls for labor, that cannot possibly be met with the present force of laborers, and the good news of an abundant blessing bestowed on labor already being put forth, shows conclusively that God has gone out before his people in the work, and is inclining hearts toward his truth.

The influence of God's Spirit is being felt, not only on the Pacific slope, but in the islands of the sea. Men, who heretofore have been considered very indifferent to all that pertains to Christianity, now rise up, and crave the privilege of doing something to assist in the work. Everywhere we see tokens of the ripening harvest.

The brethren and sisters of the Oakland church have seemed to take in the situation to some extent, and in order to meet the increasing demands upon their missionary efforts, have doubled their club of the SIGNS OF THE TIMES for the coming year, thus using five hundred copies. Some very interesting letters are received from time to time, from those who receive the paper. One man wrote, expressing thanks for the SIGNS, and said he thought it so valuable a paper that he should try hard to procure a club of subscribers in the town where he lives.

There were many interesting features of this good meeting that need not be mentioned here, as they have been reported by others. It is enough to say the meeting was a success. First, because of the encouragement afforded to all who attended it. Second, because of the permanent good we feel assured will follow. We cannot help believing that an era of unusual prosperity is dawning upon the work in this State. Now is the time for God's people to consecrate themselves to the work anew, and labor in unison with the spirit of the last message of mercy to the world.

The meeting closed Monday evening with the ordination of Bro. Briggs to the work of the ministry, and the brethren and sisters separated, expressing themselves repaid for the time and means spent in attending it. May the good Spirit present at the meeting remain with those who enjoyed it with us, and work in all the churches among us, and thus fruit of the occasion be seen in the kingdom of God.

The Missionary.

MEETINGS IN OAKLAND.

THE meetings just closed in this place have been of a very encouraging nature, and we trust profitable to all who attended them. We have reason to believe that the cause in California will receive from this quarterly meeting, an impetus it has never felt from any similar gathering in the past. The missionary meetings on Sunday were well attended, and much interest manifested. The church at San Francisco was well represented; also the churches at Woodland, St. Helena, Santa Rosa, Healdsburg, Petaluma, and Newcastle.

Many incidents were related, showing what is being accomplished by our tracts, and the SIGNS OF THE TIMES, which seemed to inspire all hearts with new courage in the work. Some cases were related which we will briefly mention. In one place a company of thirty have embraced the Sabbath, and given up tobacco, tea, and coffee, as the result of reading the paper, followed by Christian correspondence on the part of those who furnished the reading. All this too, without ministerial labor.

In another place, fifteen took their stand for the truth, and after two days' labor by a minister, five more united with them. These in turn, are now ready to purchase a tent and support a minister if one can be sent them.

Still another remarkable case was related of a company of eleven Germans who have embraced the truth after hearing a few discourses. These are so anxious for preaching in their native tongue, that they have written to the General Conference Committee, asking if a man can be furnished them. They promise on their part, in the event help is sent them, to furnish a tent and support the minister. All these cases cited are

in different parts of the country outside of California.

There are, however, openings of equal importance in this State. A company of four, who have never heard a discourse on present truth, but embraced it from reading, sent an earnest appeal for help. Ten ministers could not answer the calls of this kind in California alone.

The Seaman's mission also claimed a share of attention at the meeting. The report given by Bro. Palmer (ship missionary) was truly cheering. Nearly every ship which has left this place for foreign ports during the last fifteen months, has been visited and reading matter placed on board. The fruit of this labor has already appeared. Some have embraced the truth fully, and others are much interested.

The business meetings on Monday were of unusual interest throughout, and passed off in perfect harmony. We do not think there has ever been a meeting of this kind in the State where more evidences of God's special care for his people were manifested than at this meeting. All could see, as never before, the hand of God in the establishment of the press on this coast. Already, demands for publications come from New Zealand, England, and the Sandwich Islands. We look forward to no distant day when Oakland, Cal., will become as important a point from which the light of truth will go forth to the different nations as any other spot on the earth. It certainly possesses greater advantages in many respects to do such a work than any other place.

Another source of encouragement is to notice how cheerfully the captains of vessels offer to transport our publications, or carry missionaries to the different places where the publications are sent, and in fact to almost any part of the globe.

The V. M. Society of Oakland, have enlarged their club of SIGNS and adopted a system by which in due time, every family in that section can have the truth set before them with proper missionary labor. The brethren from other places returned to their homes apparently much encouraged and we trust to labor with more zeal than ever.

S. N. HASKELL.

STATE QUARTERLY MEETING.

ACCORDING to appointment the third session of the California Tract and Missionary Society for 1880-81, convened at Oakland, April 24, at 9:30 A. M. Four directors were present. T. M. Chapman of district No. 1; Wm. Saunders of No. 5; W. J. Bostwick of No. 7, and Eld. M. C. Israel of No. 8. Several of the district secretaries and librarians were also present, besides visitors from various churches.

Prayer was offered by Eld. Corliss, when the president stated the nature of the meeting, and considered that the extent and magnitude of the work rendered any more that might be made of great importance. He spoke of the cause in its small beginning, and what might be accomplished in a short time, if, with our increase of members, there had been a proportional increase of interest manifested in the work.

The report of labor for the quarter ending Jan. 1, was then read, also the report for the last quarter which is as follows:—

Districts	No. of Members	No. Reports Returned	No. of Members Added	No. of Visits	No. of Letters Written	No. Signs taken in Clubs	New Subscribers Obtained.				
							Review	Signs	Good Health	Instructor	Other Periodicals
No. 1	104	54	1	46	184	104	4	15	4	18	3
" 2	96	20		40	84	115					
" 3	66	32		126	844	184	1	3	4	1	1
" 4	14	4									
" 5	96	42	1	123	163	180	1	10	4	2	12
" 6	23	7		39	43	56		19		2	
" 7	110	70	2	60	273	539	2	12	40		
" 8	62	39	1	327	43	105	3	38	1	1	101
" 9	5										
Ships				134							
Total	577	279	5	895	1134	1401	11	98	53	24	117

Districts	No. of Pages of Reading Matter Distributed	Periodicals Distributed	Annals Sold and given away	Donations to Tract Fund and for Membership	Cash Received.		
					Sales	Periodicals	Total
No. 1	40509	3576	107	23 10	\$ 9 70	\$ 63 30	\$101 00
" 2	8725	754	28	53 89	19 50	2 00	75 39
" 3	5263	617	28	30 90	28 35	73 65	132 90
" 4	400	95					
" 5	14612	1614	491	33 31	16 48	81 05	130 84
" 6	15201	941		4 65	19 85	39 35	63 85
" 7	53327	1733	110	38 35	1 15	11 00	50 50
" 8	25795	2011		5 60	5 75	14 50	25 85
" 9							
Ships	50253	5473	260				
Total	222090	16804	996	\$189 80	\$100 78	\$289 75	\$580 33

The President spoke of the number of SIGNS taken in clubs, and, considering that God has honored California with its publication in our midst, thought that this State should come behind no other Conference in the number used and missionary work performed. Comparisons between this and the New England Conference, showed that in proportion to the number of members, there were one-half more SIGNS taken for missionary purposes in New England than in California. Eld. Waggoner spoke of the influence which the SIGNS OF THE TIMES is exerting, which had become more apparent to him while on his recent visit in the East. He thought there was more being done by the SIGNS in spreading the truth, than by all our ministers together. Eld. Corliss gave some of his personal experience in the missionary field. Many interesting and encouraging incidents were related, showing the good that is being accomplished especially through the SIGNS OF THE TIMES. He stated that only those who go into new fields are able to properly appreciate this work; and many facts were given where it had prepared the way for him.

A Committee on Resolutions was then appointed by the chair, consisting of Wm. Saunders, Eld. J. O. Corliss, and Barbara C. Stickney. The meeting then adjourned until 2:30 P. M.

At the appointed time a second meeting was held. The Committee on Resolutions reported the following:—

Resolved, 1st. That in the Tract and Missionary Society we find an opening for every one of our people to do something, and we recommend that efforts be made in new fields, and especially in those places where meetings are being held or are in contemplation.

2nd. That we recognize that we, on the Pacific coast, are highly favored in having the SIGNS OF THE TIMES—the pioneer paper of our cause—published here; and it is our belief that if it is properly and liberally used by us it will increase both the membership of our churches and their spirituality, infusing into all a missionary spirit, and returning to all the benefit to be derived only from active efforts to secure the salvation of our fellow-men.

3d. That it gives us great pleasure to hear of the good which is being done by the SIGNS in other lands, and especially in England, and that we request the members of the churches in this Conference, and all interested in this cause, to forward donations to the State Secretary to pay for the papers required by Elder Loughborough, as recommended by the California Conference at its last session.

4th. *Whereas*, The Spirit of God has indicated the efficiency of a system of colportage as a means of bringing the light of truth before the world, and

Whereas, When some system, perhaps imperfect, has been adopted in canvassing, success has attended the efforts put forth, demonstrating the necessity of systematic and united labor, therefore

Resolved, That we request the President of the California Tract and Missionary Society to devise a plan of labor for those engaged as colporters, and that he cause to be issued printed instructions for their benefit in their work.

5th. We recommend that our societies order their publications, in larger quantities, through the District Secretaries, to be sent as freight, and save the expense of so often sending small quantities by mail or express.

6th. *Whereas*, The seaman's mission is proving an efficient auxiliary to the T. and M. Society in spreading a knowledge of the truth among the nations of the earth, to thus fulfill the prophecy to this generation,

Resolved, That we recommend our brethren throughout the State to embrace this important branch of the work in their considerations of the wants of the cause; and that all the officers urge upon those in the several societies to donate liberally for this work. And further, that as soon as may be, the pledges which have been made to this fund be paid, in order that this good work may be vigorously prosecuted the present season.

7th. That, in view of the fact that the time of the ship missionary is spent in this work, and that he is thereby prevented from following his ordinary avocation, we recommend that the President and Directors of the T. and M. Society devise some means of relieving him in that direction as may be necessary.

These resolutions were acted upon, and unanimously adopted. That in regard to colporters

using the SIGNS in their work was spoken of by several. Eld. Israel thought there could not be too much importance attached to it. Much of this work has been done in Los Angeles with encouraging results. The president explained the plan that is usually adopted; it is to obtain the addresses in a certain place, and have the SIGNS sent, usually through the office of publication to all or as many as can be worked up properly.

The colporter commences his visiting after the first copy of the paper is received, and continues as long as he may deem it profitable. The paper serves as a theme of conversation, besides in a silent way advocating the very truths the colporter wishes to present. Where much interest is shown, the individual is usually ready to subscribe by the time the four copies have been sent. The names of those who are somewhat interested are also obtained to be used in our V. M. Societies. He thought there were individuals in nearly every church that could engage in this work, but should always consult their church officers in regard to it.

The resolution concerning the ship missionary work called forth much that was very interesting. The president made some statements in regard to the financial condition of the society. In September, 1880, the debt against the mission was over \$450, and \$350 have been expended since that time. Besides what has been paid on the pledges made to raise \$1000 for the ship-work, there have been \$60 donated to this cause and over \$200 to the cause at large, by those brought to accept the truth through this mission. Bro. H. C. Palmer, our ship missionary, related many interesting cases which have come to his notice, although not a tithe of the results of this work can be ascertained. In his report, which may be published hereafter, he mentions the names of thirteen captains and ten or twelve others who have shown much interest; several buying our standard works, and all expressing a desire to learn more concerning our views. Others have attended our churches, and have promised to write when they investigate further. Services have been held on several of the ships and many names obtained for our V. M. Societies. Our reading matter has been sent to many ports, always free of charge, and also quite a quantity to Eld. Loughborough for his work in England. While as further results of this work, two have recently been baptized and united with us. Meeting adjourned.

ELD. S. N. HASKELL, *Pres.*

BARBARA C. STICKNEY, *Sec.*

SALEM, KANSAS.

HELD meetings with the Big Timber church, April 5 to 14. The meetings took the form of a revival. The spirit of God was largely felt in each meeting.

An opportunity was given at nearly every meeting for those who desired to seek the Lord to come forward, which was embraced by all the brethren and sisters and many non-professors.

The call was responded to by from five to fifteen penitent seekers for the favor of God each evening.

The church was far on the background; but as they poured forth their earnest agonizing cries to God, and tried as far as in their power to make wrongs right, making hearty confessions to one another, the Spirit of God came in and they struggled till they found deliverance.

Six were converted and started for the first time to serve the Lord. Eight were added to the church.

Nearly all pledged to faithfully return the tithe to the Lord.

The last day of the meeting was most precious of all. After the morning service the congregation repaired to the water, where eight willing souls were buried with the Lord in baptism. While at the water's edge, the Spirit of the Lord came down with power, and both saint and sinner were melted to tears, while some that had just found the Lord were filled with rejoicing.

In the afternoon the ordinances were administered and the meeting closed.

J. H. COOK,
M. & H. ENOCH.

April 18.

UPPER COLUMBIA CONFERENCE.

I HAVE not reported lately, but I have been busy. Not long since, I closed a series of services at Couse Creek School-house, five miles from Milton, Oregon. Ten voted to obey the truth. I immersed three.

We meet difficulties and experience trials; but "the Lord is faithful." The present outlook of this field is encouraging. G. W. COLCORD.

GLEANINGS FROM THE FIELD.

NORTH CAROLINA, *Soda Hill, Watauga Co.*—April 4, Bro. L. P. Hodges writes: I visited the western part of this county, Sabbath and Sunday, March 19, 20, and spoke five times. Our meetings were good. On Sunday, five, all heads of families and members of the Lutheran church, arose for baptism. We expect others will be ready for this ordinance when I visit this part of the county the second Sabbath and Sunday in May. I expect to visit Carter and Unicoi counties in Tennessee this spring or summer. The people have requested me to visit these counties, as they wish to hear the views of Seventh-day Adventists.

ALABAMA, *Choctaw Co.*—Eld. C. O. Taylor, April 7, says: The interest in present truth is rising in this county. The monthly and quarterly meetings last Sabbath and first-day were very good. Two families have commenced to keep the Sabbath since my last report.

MISSOURI, *Utica, Livingston Co.*—Eld. C. H. Chaffee reports: I have just closed a series of meetings with the church at this place. Two came out in the truth. Two united with the church by vote, and three by letter. The ordinances were celebrated, and all seemed to be encouraged. This church has twenty members, and all are in harmony.

SYLVANIA, *Dade Co.*—Bro. W. Jones writes: Elds. Wood and Woodruff commenced a series of meetings about the 10th of November, but on account of cold weather, not more than three weeks' work was done altogether. As a result of these meetings, seven are now keeping the Sabbath, and have signed the covenant, making, in all, fourteen commandment-keepers in this community.

KANSAS, *Alta.*—Bro. G. H. Rogers reports, April 12: God has blessed the word spoken at this place. I left here three weeks ago on account of my health. At that time twelve had signed the covenant. A prayer-meeting was established, also Sabbath-school and Sabbath meetings. On returning last week I found the little company firm, the Sabbath-school increasing, the prayer-meetings well attended, and a good interest. The brethren and sisters desire the organization of a tract society. Have sold nearly \$10 worth of books, though all the brethren are poor. Last first-day four were buried with their Lord in baptism, and the good Spirit of God seemed to rest on the deeply impressed audience. Others expressed a desire to be baptized.

MINNESOTA, *Anawauk.*—April 4, Brn. D. C. Bureh and E. A. Curtis, write: We found a man here who had heard Bro. Andrews preach at Clinton Junction, Wis., eleven years ago. He also received tracts from Bro. A. that he still has in his possession. The seeds of truth then sown in his heart have been cherished, and now that clear light has come, he and his wife have taken their stand for the truth. Three have taken a decided stand, and three or four others have signified their intention to do so. Others are interested.

IOWA, *Traer, Tama Co.*—I met with the company at this place Sabbath and Sunday, April 9, 10. All who had embraced the truth were firm, and two families more had commenced keeping the Sabbath. These additions materially strengthen the company here. They have regular Sabbath meetings and Sabbath-school.

MICHIGAN, *Abronia, Allegan Co.*—April 13, Eld. W. H. Littlejohn writes: As the result of our labors in this place, five intelligent young men have embraced the faith, who had never made a profession before. For this we feel very thankful, and feel assured that there are others still who will finally work their way to the light.

CEGAR DALE, *Saniloe Co.*—Bro. Albert Weeks says: The meetings at this place still continue. All who were keeping the Sabbath at the time of my last report are established in the truth, and some others have begun to observe the Sabbath who would not come to our meetings at first. There are now twelve or more keeping the Sabbath who knew nothing of it two months ago; and still others are under conviction.

MUNDY, *Genesee Co.*—Bro. E. P. Daniels reports, April 12: Since our last report, we have been engaged principally in gathering up the fragments that nothing be lost. Another family of four members has fully decided to be commandment-keeping servants of God, and to prepare for the return of our Lord from Heaven.

STOCKHOLDERS' MEETING—SPECIAL.

PURSUANT to notice a special meeting of the Stockholders was held at the office of Pacific Press which, after being opened by prayer, was adjourned to meet 15 minutes later at the S. D. A. church.

The roll having been called it was found that 1303 shares were represented by shareholders present, and 1212 shares by proxy, being together 237 more than was required for a quorum.

The proposed changes in the By-laws were then read by the Secretary and having been submitted separately to the meeting by the President, a unanimous vote was taken upon each, authorizing the change as suggested.

The meeting was then closed with prayer.

W. K. VICKERY, *Sec.*

STOCKHOLDERS' MEETING.

IN accordance with notice the sixth annual meeting of the Pacific S. D. A. Publishing Association was held at their business office on Monday, April 25, 1881, at 9:30, A. M.

After adjournment to the church, it was found that sufficient shares were represented by shareholders present and in proxy to enable the meeting to proceed at once to business.

The minutes of last meeting having been read and approved, the following treasurer's report for the past year, was presented:—

Treasurer's Report for the year ending March 31, 1881.

RECEIPTS.	
Cash on hand April 1, 1880	\$ 311 88
Received on—	
Accounts and Deposits	194,181 61
Signs of the Times	11,821 23
Book Sales, etc.	5,765 64
Printing and Binding	27,164 71
Cal. Pub. Fund	1,154 93
Signs Donations	58 69
Cal. Conf. Fund	7,896 55
Cal. T. and M. Society	3,477 97
Type and Material	2,286 07
	\$254,098 72
DISBURSEMENTS.	
Paid out on—	
Accounts and Deposits	\$179,012 24
Stock and Binder's Material	14,133 55
Fuel, Gas, Incidentals, etc.	3,896 65
Office Labor	26,046 45
Books and Freight	6,445 68
Real Estate	3,874 15
Type and Machinery	6,273 09
Cal. Conf. Fund	5,754 23
Cal. T. and M. Society	4,022 01
Exchange	31 70
Interest	3,237 41
Office Furniture and Fixtures	530 63
Cash on hand	187 77
	\$254,098 72

The meeting was then addressed by the President, Vice-President, and Elder Waggoner on the results of the past year's working.

A committee of three, viz., Wm. Saunders, W. A. Pratt, W. N. Glenn, was appointed to nominate Directors for the ensuing year, after which the meeting adjourned to 2:30 P. M.

AFTERNOON MEETING.

On re-assembling the Committee of Nomination submitted the names of S. N. Haskell, W. C. White, T. M. Chapman, John Morrison, and M. C. Israel, who were unanimously elected as Directors.

Elder Waggoner then offered the following preamble and resolution.

"Whereas, We believe there are many persons who have money which they would like to invest in bonds at a low rate of interest, therefore

Resolved, That we instruct the Board of Directors to issue bonds on the Publishing Association which shall be secured by Mortgage to Trustees.

After a discussion of the subject by the meeting, the resolution was unanimously adopted.

Elder J. H. Waggoner was elected editor and Elders Andrews, Uriah Smith and Jas. White, corresponding editors of the SIGNS OF THE TIMES.

Elder J. H. Waggoner, S. N. Haskell, and W. C. White were elected as the Publishing Committee for the coming year.

The meeting then closed with prayer.

W. K. VICKERY, *Sec.*

THE civil authorities of Yokohama have introduced the New Testament in Japanese into the public schools of that city.

ONE kind word may turn aside a torrent of anger.

The Home Circle.

LINES TO A CHURCH BELL.

THE morn has broken, O glorious token
Of what was spoken long years ago,
The grave's dark slumber, that death encumber,
Shall burst asunder for weal or woe.
And 'tis the warning I hear at dawning,
Each Sabbath morning at break of day,
As o'er each number I deeply ponder,
And often wonder if it doth say—
"For prayer—for prayer—'tis time for prayer—
'Tis time for prayer—'tis time for prayer"—
Then gently sinking, it sets me thinking,
And often linking with by-gone days
Each solemn number that wakes from slumber
The sheeted phantoms of childhood's ways.

O, star-eyed reason, wait for a season—
'Tis cruel treason to break my spell;—
And science 'bids thee, some day you'll guide me
Come sit beside me and hear the bell.
For Oh, 'tis charming, each Sabbath morning,
To hear this warning flung out in air;
Aloft now rolling, then sweetly falling,
As thus 'twas calling mankind to prayer:
"For prayer—for prayer—'tis time for prayer—
'Tis time for prayer—'tis time for prayer"—
Till with emotion, like swelling ocean,
My heart's devotion with raptures swell;
And loving kindness through tears of blindness
Still fondly clings to the magic spell.

O, sacred tower, long be thy power
E're storm and shower shall end thy days;
Till future ages and other sages,
On snow-white pages record thy praise;
Long, long defend thee, those that attend thee,
While I befriend thee in simple song;
And future nations and generations
Come hushed in silence to hear thy tongue—
"For prayer—for prayer—'tis time for prayer—
'Tis time for prayer—'tis time for prayer"—
Thus softly tolling and gently rolling,
It holds my soul in a magic spell,
While with attention and wrapt in suspension,
My heart still turns to the chiming bell.
—By Ross Martin, Sacramento Bee for 1879.

NEIGHBORS.

"A NEW family has just moved into the tenant-house below us, Nell," Mr. Gray said one evening as he took his tea from his wife's hand.

"The mission house, as you used to call it? I haven't kept track of the tenants there for the last year, they have changed so often. You know I used to try to be neighborly; but with people moving in and out every few months, it is not worth the while."

"But this tenant has rented for a year, I understand. And the woman is an invalid, that was why I spoke of it. I saw her sitting in a rocking-chair before the house, directing where the furniture should be placed to-night, and felt sorry for her. They are poor, evidently, and there were a half-dozen children about."

"I must go and see her," Mrs. Gray said, answering her first generous impulse. "Do you know anything of the family?"

"She looked delicate and lady-like, I thought, but worn down and sharpened by trouble. The man is rather a shiftless fellow, and I fancy she carries the heavy burdens of the house. It's a clear field for missionary effort, my dear. They have but just come to the place from the next town."

"Ah, well! I will see what I can do. Of course I can't go in at once—certainly not to-night, for I have to run down to Mrs. Hall's for a pattern; but I will remember it."

But coming home from her call, half resolved to ignore formality, since the stranger was an invalid, and see if she could be of any help, Mrs. Gray saw a faded, fretful woman in the door scolding two rough boys. She forgot the nervous wear of disease in listening to the sharp tones, and mentally resolved to be in no haste to cultivate her new acquaintance.

But the neighbor—or her children—seemed disposed to cultivate her, for a few days later the little maid-of-all-work answered a tap at the back door and brought back word that Mrs. Case would be much obliged for a little milk. As owner of the only cow in the neighborhood, Mrs. Gray furnished skim-milk to half a dozen families. "Certainly," she said, now abstractedly repeating the recipe she was using: "Ten eggs, two cups sugar—the pan nearest the end, Hannah be sure—" and then a new thought striking her: "I wonder if this is the new neighbor?"

With the platter of eggs she was beating, she walked to the door to see. A rough-looking boy stood there; a large and lumbering boy with a shock of light hair, and very patched clothes.

But since they were patched and not ragged, Mrs. Gray's opinion of the mother rose. "Are you the ones that have just moved in here?" she asked, reckless of grammar.

"Yes," answered the boy, stupidly watching her flying fingers, which never stopped beating her eggs.

"Your mother is sick, I hear."

"Yes, been so a long time."

"Tell her she is welcome to milk any time and"—a sudden vague compassion for the mother of a half-dozen such boys striking her, "tell her I am coming to see her." And as the boy disappeared, her eyes turned involuntarily to a pretty painted motto, the work of her own hands, on the wall: "Know thy opportunity." Here was hers, perhaps; and Mrs. Gray meant always to make this thought one of the main-springs of action with herself.

"I'll go this afternoon," she said now to herself; but little Bertie came in half sick from play, and she was kept busy with him until it was too late. The next day she had callers, and the next was Sunday; and by the time the washing and ironing was disposed of for the next week, the matter had really slipped her mind. So many other things claimed her attention: church and social duties, and a press of sewing just then; and a little extra house cleaning for expected guests, and then their entertainment in that graceful way for which she was famous with all her friends. Sometimes a thought of her invalid neighbor crossed her mind indeed; once her husband asked her if she had yet called, and mentioned that their pastor reported them as people needing social help. "Really," Mrs. Gray said half petulantly, "I don't know that that is my affair. I have more acquaintances now than I can keep up with."

"It's hardly a question of acquaintances in the usual way."

"Well, I hate going to see people to do them good. And it never comes to anything. But I certainly mean to go see Mrs. Case, sometime."

For Mrs. Gray was no aristocrat. She was merely thoughtless, hurried, careless; too busy about her own business to do the Lord's, mayhap. Besides, it was now nearly two months since the neighbors had come, and she was beginning to feel too ashamed at her delay to wish to go at all. But just here the children made friends, Mrs. Gray went away on a week's visit alone, leaving them to the care of little Hannah. When she came back, she heard, among other bits of news, that the two little ones had spent an afternoon at the neighbors, and enjoyed themselves ever so much. "And now," thought Mrs. Gray, "I shall have to go to see if I can allow the children to play together."

But when her husband came home the next night he said to her, "Did you know, Nell, that there is scarlet fever in the neighborhood? I hear one of our neighbor's boys is down with it. You will have to be careful of the children, but I do wish you would go over and see if you can't do something. They must need help."

"I'm almost ashamed to go now, Fred. It's so long since they moved in, and I've never been near them. I never meant to be so little neighborly; but it has seemed impossible to get the time."

And then, a sudden, dreadful fear coming upon her, Mrs. Gray went up to her children. She remembered their visit of the day before; perhaps more than one had been made in her week's absence. Indeed, as the result of her anxious questions it came out that it was so.

"The boy asked us to come, mamma," Bertie said. "An' he had a kite. An' we had such a nice time. We meant to ask Hannah, but she was talking to the milk-man, and we didn't think you'd care."

"An' his sister was sick," little Allie added. "An' his mamma. They don't have many good times, I guess. We took them some apples."

Vain was all Mrs. Gray's care, now. A week later she was bent over one stricken darling, and the other, by some charm, escaping, had been sent to a sister out of town. Other friends did kind offices for her neighbors; cared for the sick girl and watched over the dead, and helped, as they could, for the shabby little funeral that a fortnight later left the tenant-house. Mrs. Gray saw it as it went past, but in her passion of fear for her own, it was only to cry. "She deserved almost to lose her child. What right had she to expose my darling to infection? She must have

known. She should have sent them home that day. If I lose my boy it will be all her fault."

But little Bertie did not die, and when the danger was over, better thoughts came to Mrs. Gray. Had she any right to consideration from her neighbor, when she had given her none? Had there not been a little patrician pride in her indifference? She had been drawing her circles to exclude a good, common woman; but one cannot draw social circles so that nothing shall escape into the publican world outside. And from others, who now, so late, had done their duty to the strangers, the duty which was her's first, she heard much of the poor family; of their need of help; their social isolation; their longing to be like "other folks" in church and school observance. The little village society had rallied around them at last, and other women had done finally the work Mrs. Gray should have done months before. They did not need her friendly offices now; but at last, in the late summer, Mrs. Gray called on her neighbor. She did not apologize for her negligence. It had been atoned for over her child's bed. She found her neighbor a feeble, suffering woman, bowed down by disease and sorrow; a woman who might have been her equal and friend, had not fate been against her in the bitter struggle of life and held her from all advantages. The common peril through which they had passed melted all formalities. They talked like old acquaintances, and Mrs. Gray's frank sympathy was sweet to the sorrowing mother. So sweet, so soothing, that when, after an hour's call, she rose to go, Mrs. Case's last reserve melted away.

"Mrs. Gray," she said, hesitatingly, "I don't know but you blame me for your little boy's getting the fever, and I had thought that if he died I'd never forgive myself. I didn't know my girl had the fever the day they were over here—but I did suspect it a little. And I was mean enough to think that seeing you'd never taken the trouble to notice me in any way, I'd just let things take their course. I was all discouraged that day. Seemed as if we'd been sort of shunned and looked down on ever since we'd been here, and I'd made up my mind as nobody was neighborly to me—I'd be neighborly to nobody. And the children had such a good time. It was dreadful mean of me, I'm free to admit; but you can't tell how forsaken I felt, sick and alone and things not going straight in Mr. Case's work. We used to go to church, but husband had made me give that up since we came here, for he said people snubbed us, and then when baby died—and every one was so kind—"

She stopped with a burst of sobs, but Mrs. Gray had seized her hand. "I was to blame, too," she said hurriedly. "If I'd been neighborly at first, all this might never have happened. I can't forgive myself, but indeed I'll try to do better in the future. And it will be better for you, I am sure."

And so it proved, for Mrs. Gray, interested now herself, soon interested others in steady aid to the poor family. She brought the children into the Sabbath-school and the husband and wife into the church. In brief, they were at last neighbors in deed as well as in name.

"And of all the chances to do good I ever had," Mrs. Gray said afterward, "that was the very best. The pity was that it took me so long to find out my opportunity."

A CHILD'S DEFINITION OF HOME.—A little brother and sister were talking about home and their love for it. "I wouldn't swap my home for any other in the world," said the sister. "Oh, I don't feel so," was the boy's response, "I think that Willie A——'s home is as pretty as ours. Its bigger and its got more things in it. I think I'd like to swap ours for that." "But would you like to give up your father and mother for his?" asked his sister. "And would you rather have his sisters than yours?" "No, I wouldn't want that," said the boy. "Well to swap home means that," said the sensible sister, "for a home itself isn't a home. A home is your father and mother, and brothers and sisters, and everything you have in the house." Wasn't that well said? Isn't there a truth in those words which is hid from many of the wise and prudent, and revealed unto babes? A well-furnished house is not a home. A home is the life and love which the family in the house represents. Who would swap his home for a rich neighbor's!—*Sunday-School Times.*

SELF-DENIAL and self-justification do not agree.

ITEMS OF NEWS.

—Bishop Merrill lately organized a Methodist Conference in Rome.

—The *Germanic*, which arrived in New York, April 25, brought \$1,000,000 in gold.

—The Philadelphia Mint is exclusively at work on gold, at the rate of \$3,000,000 a month.

—Two severe shocks of earthquake occurred at Hollister on the morning of the 25th ult.

—The fund for the relief of the widow of John Brown, as far as heard from, amounts to about \$2,500.

—A number of experiments are being made in the Mussel Slough, Cal., district in the planting of sugarcane and cotton.

—Russia has, by a circular note, invited the Powers to a conference for the purpose of considering measures against the Anarchists.

—A large portion of Greenville, Plumas Co., Cal., was destroyed by fire, April 23. The loss is estimated at not less than \$100,000.

—The New York Police Commissioners, it is reported, have been indicted by the Grand Jury, because of their failure to clear the streets.

—A German butcher named Joseph Kenn, residing on 9th street, S. F., while under the influence of liquor, killed his wife, Sunday morning, May 1.

—The Russian executioner, Frohtaff, received 100 lashes for mismanagement in the hanging of the Nihilist, Michaloff, whose rope broke twice.

—In Buenos Ayres the gold value of paper money is four cents on the dollar. And yet the government declared that it is a dollar. A rather weak "fiat."

—The dwelling house of Mayor H. S. Ball, of Salinas, Cal., was burned on the evening of the 22d ult. Mrs. Ball and her two daughters perished in the flames.

—Russia is reduced to a state of anarchy. The Czar has taken up what he considers safe quarters, guarded with great care, but dares not go out. Pity the poor kings!

—Ten cars of coal and four box-cars filled with coal oil were burned yesterday on the New York and Philadelphia Railroad track, near Buffalo, N. Y., April 25.

—The Indians in Dakota are on the war-path. All the hunters have been driven from the vicinity of Buford. Troops have been sent for the protection of the whites.

—The South-Side Street Railway Company, of Chicago, have finally decided to adopt the California system of endless chain cable. Work will be begun immediately.

—The Oneida Community, rooted out of the States with so much difficulty, has established itself, with all its immoral characteristics, on the Canadian side of Niagara Falls.

—The New York Assembly has passed a bill fixing the telegraph rates for fifteen words or less to any point in the State at twenty cents, and half this rate to newspapers.

—A Galveston, Texas, dispatch states that both the east and west bound stages were robbed near Sabinal, April 30. The mail sacks were ripped open and all the registered packages extracted.

—The small-pox is epidemic in London. During 28 days in April, 1,500 cases were turned away from the hospitals because they were full, and 300 persons died in their own homes of small-pox.

—James T. Fields died April 24, aged 64 years. He was well known in the literary world in the old publishing firm of Tichnor & Fields, as editor of the *Atlantic Monthly*, and an author and lecturer.

—April 28, in Louisville, Ky., four boys between 12 and 14 years of age were struck dead by lightning while playing during the noon recess at school. The clothing and bodies of the boys were badly burned. Two other boys were stunned by the shock.

—Nevada City, Cal., has adopted a resolution appropriating \$2,000 for the purchase of an electric light of 12,000 candle-power, with which to illuminate the streets of the city. This is the first city on the coast to adopt the electric light for street illuminating purposes.

—A party of Irish land leaguers, armed and masked, recently seized a bailiff and roasted him over a slow fire until they forced him to swear that he would resign his office. His case is reported to be hopeless. Such barbarous cruelty will not be likely to help the Irish cause.

—At Pueblo, Col., on the 22d ult., a passenger car jumped from the track and rolled down an embankment 150 feet. Eight persons were instantly killed, and others seriously injured. The accident was thought to be due to the softening of the ground by the late heavy rains.

—The Baptist papers refer with great satisfaction to the course of Rev. Edward Judson, of Orange, N. J. He resigns his pastorate in a wealthy church to become a missionary in New York City. He begins work in September. Meantime, he is to finish a life of his father, Adoniram Judson, the famous missionary to Burmah.

—On the morning of April 28, a ferry-boat while crossing Fox river at Elgin, Ill., was capsized in mid-stream in 15 feet of water. Forty persons were on

board, and of these, 13 are known to have been drowned. All but one of these were children, who, since the destruction of the bridge by the flood, have been obliged to go to school by ferry.

—The new Czar of Russia has received a large number of letters, warning him of the existence of plots against his life. The Ministers and Court officials have received copies of a Nihilist manifesto condemning the Czar to death. The Czar is immured in an unimportant chateau, guarded by six cordons of soldiery, and his palace at the capital is surrounded by three hundred guards.

—The *Los Angeles Herald* says: "With regard to the Holiness Band, now holding meetings here, there is a growing sentiment in this community that a little less Pharisaism and a little more unobtrusive religion, would be all the better for all concerned. Many well-thinking people also think the 'Perfectionists' display an uncommon and probably disgusting familiarity with the name of the Saviour."

—As a consequence of the accumulated filth in the streets of New York City, great fears are entertained for the safety of that city the coming summer. The *Herald* says: "We have it on the authority of the most eminent physicians of the city, and their opinion is sustained by the whole profession, that New York is now on the verge of a pestilence; that, in fact, premonitory symptoms of the plague have already appeared."

THE response of the Russian Government to the Senate resolutions on the assassination of the Czar, a copy of which was transmitted by Secretary Blaine to the Senate this afternoon, is in the form of a letter from the Russian Minister of Foreign Affairs to Minister Foster, and has the following paragraph: "My august master has been profoundly touched by this mark of respect for his beloved father, and of sympathy for himself, coming from the high assembly of a country for which the deceased Emperor always professed sincere esteem and warm friendship. It is a legacy which he leaves to the Emperor Alexander III., and which his Majesty, in accord with the Russian nation, accepts from the bottom of his heart."

THE *Central Methodist*, under the head of "The Theater Helping the Church," says: "We clip the following notice from one of our most valued exchanges, the *Kentucky Advocate*: 'The Somerset Amateur Dramatic Troupe, under the auspices of the Baptist church, this city, will give theatrical entertainments at Owen's Opera House on the 24th and 25th inst., the proceeds to be used for the benefit of the church.' What next? Will we, in less than twenty years, have the theaters in the church of God? It seems very probable, unless there is a change for the better. * * * There are three evils that are gradually working our ruin: The number of persons who unite with and remain in the churches unconverted; the want of discipline; and the supposed modern progress displacing sober and sensible religious faith and practice. It is a miserable expedient to raise money for the cause of Christ by resorting to the worldly and sensual tastes of the unregenerate. When our church buildings are once taken for tableaux and theaters, from that day not one preacher in forty can satisfy the vulgar demand for show and sense."

Obituary.

DIED of quick consumption, at her home in Rocklin, Placer county, Cal., Apr. 21, 1881, sister M. J. Schuetze, aged 34 years, 3 months, and 9 days. Her health, which for a number of years was exceedingly poor, was much improved last fall; but a few months ago, by undue exposure, she contracted a cold from which she never recovered. Seven years ago she professed religion and united with the Baptist church in Sacramento. She read the Bible much and prayed for more light, and when the Sabbath truth was presented to her notice three years ago, she gladly accepted it and became at once an active missionary worker. Her whole Christian life was marked by devotion to the cause of God. A husband, three children, and a large circle of relatives and friends mourn their loss, but not as those who have no hope. Words of comfort were spoken from 2 Sam. 14: 14. E. J. WAGGONER.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 5, 1881.

THIS WEEK'S PAPER.

BESIDES the ordinary run of articles in this number of the SIGNS we would call attention to that of Dr. Chase on Immortality, originally published in the *Northern Christian Advocate*. Considering its brevity as an argument it is an excellent statement of the question.

The Temperance Department is necessarily omitted this week, as well as some other articles which we had on hand, among which is a letter from Mrs. Ann H. Judson, which has recently been published for the first time. It will be read with interest by all Christians.

LOS ANGELES, CAL.

THE last news we heard from the tent meeting at Los Angeles, thirty-five had signed the covenant, twenty-seven of them being new converts to the faith. Bro. Israel assisted in the work there at the commencement. Brother and sister McClure are affording efficient help to Bro. Healey in visiting and in general missionary labor. Such labor is greatly needed at tent meetings.

ELDER LOUGHBOROUGH'S ARTICLES.

HAVE any of our readers tried to imagine how much labor is required to judiciously use 1000 copies of the SIGNS, weekly, in missionary work? This is what Eld. L. and his associates are now doing in England. We are informed that he has arrangements perfected so that the work will be successfully carried on, which we are well aware has taken time, labor, patience, and engineering ability. We are happy to record his success, as it will enable him to complete his articles on the question, "Is Sin Eternal?" Our readers may look for an article next week.

ELDER HASKELL'S RETURN.

IN common with all the friends in California, we regret that it is necessary for Eld. Haskell to return East so soon, but duty seems to compel him to do so. He attends the Fresno Camp-meeting on his way. He retains an earnest interest in the cause on this coast, and expects to be here at our Camp-meeting this fall. It is not yet fully decided where it will be held.

ANSWER TO QUESTION.

WE would refer our correspondent in Cleburne, Texas, who asks for light on Rev. 14: 11, to the book, "Man's Nature and Destiny," pages 288-297. We may soon transfer the contents of these pages to our paper; but as such questions are not fully answered by examining one text alone, we advise our friend to carefully read the whole book. Our catalogue of books will be furnished to all who wish to obtain it.

AGE TO COME.

THERE was a time, some years ago, when this doctrine was causing much disturbance in our churches; but since the publication of our pamphlet on the subject it has not been so. There is so little said and thought about the doctrine now, that the orders for the book are quite limited. It may be of interest to some to know that more of them have gone to New Zealand during the past year than to any other one place, so far as our knowledge extends.

WE WILL EXCHANGE.

WE find the following notice in *The Independent*, of Riley Centre, Kansas, a copy of which was sent to us by a friend:—

"We have received several copies of a religious paper, called THE SIGNS OF THE TIMES, from A. H. Winn, of Battle Creek, Michigan, with a request for our opinion of it. We have given it a careful reading, and pronounce it a journal, that for a moral and religious influence, a spirit of deep, Christian devotion, sound sense and earnestness, is worthy to become a valuable visitor to every home. We have taken the liberty to copy several articles in our paper, and would like to exchange."

We exchange with pleasure. We have not followed the example of Eastern religious papers, which have a large income from advertisements, and yet limit their exchange to a few leading papers. Wherever our paper is read with interest, and articles copied from it, we are anxious to have it go. To extend the knowledge of the truth of God is our sole object.

HEBREW BY CORRESPONDENCE.

PROF. W. E. HARPER, of the Theological Seminary at Morgan Park, Ill., (Doctor of Philology of Yale), is giving a course of Hebrew lessons by correspondence, beginning with the elements of the language and going through the entire Grammar in one year. It is not designed for entire beginners, but for those who read Hebrew some and wish to perfect themselves in this interesting and profitable study. The exercises include the first 24 chapters of Exodus. The class is still open and students are solicited. It is now composed of one hundred members, mostly ministers of the gospel.

We heartily recommend Dr. Harper's methods and enterprise. His "Elements," prepared for the class, and printed lessons are well adapted to the purpose, and must be appreciated by those who test them.

OUR CRITICS.

ALMOST every week brings to us some criticism on our paper and its teachings. We have just received one from Rhode Island. The writer begins thus:—

"It is, Possible, the wisdom the Lord has let me see as to the true meaning of scriptuer Ecels Aney in America, or M. Baxter in Europ."

Then follows a modest demand—that is, modest for one of his attainments—that we stop our "fals teeching" and help him to present his views to the world. But we shall have to excuse ourselves, as there are so many of his stamp that our limited facilities will not accommodate them all.

DEPRAVITY OF INTELLECT.

BY ELDER R. F. COTTRELL.

THE Sabbath was appointed at creation before sin entered, Gen. 2: 2, 3; was kept by Israel before the giving of the law at Sinai, Ex. 16: 3; was confirmed by the voice of God and placed by his own hand in the midst of the other nine primary laws on the tables of stone; was honored by Christ during his life, Luke 4: 16; kept by his disciples according to the commandment, after his death, Luke 23: 56; was recognized and used by the apostles during their ministry, Acts 13: 14, 27, 44; 15: 21; 16: 13; 17: 2; 18: 4; and was prophesied of as existing in the world to come, Isa. 66: 23; and yet men excuse themselves from keeping, it because the commandment is not reiterated in the writings of the apostles.

But the same men keep another day; a day that was never appointed by the word of God, either in the Old Testament or in the New; a day concerning which there is no implied record of its observance by God, Christ, apostles, or men:—this day they observe without any apostolic requirement. Did it ever enter their minds that they have equally as good reasons for rejecting the observance of this new institution so silently introduced? They reject the Lord's Sabbath, because the apostles did not repeat the commandment; but they keep another day without any commandment at all. Can they not see that their reasoning powers are perverted so that they prefer tradition to truth?

Appointments.

UPPER COLUMBIA CAMP-MEETING.

THE Upper Columbia Conference will hold its first annual Camp-meeting, the Lord willing, in Jesse Day's Park, at Dayton, Columbia county, W. T., June 1-7, 1881. Eld. J. H. Waggoner is expected, and others are also invited. We expect God's blessing. Let there be an earnest effort to attend this annual gathering of the Seventh-day Adventists of this new field.

G. W. COLCORD, } U. C.
WM. GOODWIN, } Conf.
AMBROSE JOHNSON, } Com.

UPPER COLUMBIA T. AND M. SOCIETY.

THE first annual meeting of the Upper Columbia T. and M. Society will be held at the Camp-meeting at Dayton, June 1-7, 1881. All officers and members are requested to make an effort to attend that will be in keeping with the importance of this branch of our work.

G. W. COLCORD, Pres.

UPPER COLUMBIA CONFERENCE.

THE first annual meeting of the Upper Columbia Conference of the Seventh-day Adventists is appointed to be held on the Dayton Camp-ground, June 1-7, 1881. All of our churches should elect their delegates in season, provide them with credentials, and furnish them with reports of the standing and condition of their respective bodies. Let each partially organized company send a representative. CONFERENCE COMMITTEE.

Our Publications in England.

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

RELIGIOUS PUBLICATIONS.

Published and for sale at this Office, and by "Review and Herald," Battle Creek, Mich.

History of the Sabbath and First Day of the Week for the period of 6,000 years. By Eld. J. N. Andrews. 528 pp. \$1.00

The Sanctuary and the 2300 Days of Dan. 8:14. By Elder U. Smith. This work explains the past Advent movement, and makes plain the present position of those who wait for the Lord. 352 pp. \$1.00

Thoughts on Daniel, critical and practical. By Elder U. Smith. An exposition of the book of Daniel, verse by verse. 384 pp. \$1.00

Thoughts on Revelation. By Elder U. Smith. This work presents every verse in the book of Revelation with such remarks as serve to illustrate or explain the meaning of the text. 352 pp. \$1.00

Life of Wm. Miller, with portrait. This book gives interesting sketches of the Christian life and public labors of this pioneer in the Advent movement in this country. 416 pp. \$1.00

Life of Elder Joseph Bates, relating his experience of twenty-five years on ship-board, with incidents of his rise from cabin-boy up to master and owner. The closing chapters relate to his labors in the ministry and in the cause of temperance and other moral reforms. Fine tint paper, 353 pp. \$1.00

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Thrilling Incidents in the political Life of Francesco Ugos, while a soldier with Garibaldi, including his perilous escape from the tyrants of Rome, and his subsequent travels in Africa and Syria. 328 pp. \$1.00

The Biblical Institute. This work contains a synopsis of the lectures given at the Battle Creek College by Elder U. Smith, and at Biblical Institutes. 352 pp. \$1.00

The Nature and Destiny of Man. By Elder U. Smith. This work treats on the great questions of the condition of man in death, and his destiny beyond the resurrection. 356 pp. \$1.00

The Spirit of Prophecy; or, the Great Controversy between Christ and his angels, and Satan and his angels, in four volumes. By Mrs. E. G. White. These volumes cover the time from the fall of Satan to the destruction of sin and sinners at the close of the one thousand years of Rev. 20. Each, 400 pp. \$1.00

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Vol. II. Life and Ministry of Christ. \$1.00

Vol. III. The Death, Resurrection and Ascension of Christ, with the Lives of his Apostles. \$1.00

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The Constitutional Amendment; A discussion between Elder W. H. Littlejohn and the editor of the *Christian Statesman*, on the Sabbath. 384 pp. \$1.00

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The Bible from Heaven. By Elder D. M. Canright. An argument to show that the Bible is not the work of men, but is in deed and in truth the work of God. 300 pp. 80 cts.

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The United States in the Light of Prophecy; or, an exposition of Rev. 13: 11-17. By Elder U. Smith. Dealing with our own land and applying to our time. Of surpassing interest to every American reader. 200 pp. 40 cts.

Thoughts on Baptism. By Elder J. H. Waggoner. The subject viewed in the light of the Bible and History. 186 pp. Bound in flexible cloth. 35 cts.

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