

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.]

HOLD ON! HOLD IN! HOLD OUT!

HOLD on, my heart! in thy believing;
The steadfast only win the crown.
He who, when stormy waves are heaving,
Parts with his anchor, shall go down.
But he whom Jesus holds through all
Shall stand, though earth and heaven fall.

Hold in thy murmurs, Heaven arraignment!
The patient see God's loving face.
Oh, bear thy burden, uncomplaining,
'Tis they who win the Father's grace.
He wounds himself who braves the rod,
And sets himself to fight with God.

Hold out, there comes an end to sorrow;
Hope from the dust shall conquering rise;
The storm foretells a sunnier morrow,
The cross points on to Paradise!
The father reigneth; cease all doubt;
Hold on, my heart, hold in, hold out.

—From the German.

General Articles.

THE MOTHER A MISSIONARY.

BY MRS. E. G. WHITE.

AN important missionary field is opened before the mother. The humble round of duties which women have learned to regard as a wearisome task, should be looked upon as a grand and noble work. It is the mother's privilege to bless the world by her influence; and in doing this, she will bring joy to her own heart. She may make straight paths for the feet of her children, through sunshine and shadow, to the glorious heights above. Let the mother go often to her Saviour, with the prayer, Teach us, how shall we order the child, and what shall we do unto him? This simple petition, breathed from the heart of the finite, will find its way to the heart of the Infinite. If the mother will but heed with care the instructions already given in the sacred word, she will receive further light and knowledge as she shall have need.

It is only when she seeks in her own life to follow the teachings of Christ that the mother can hope to form the characters of her children after the divine pattern. In every generation there have been corrupting influences to blight and contaminate. Fashion and custom exert a strong power over the young. If the mother fails in her duty to instruct, counsel, and restrain, her children will naturally accept the evil and turn from the good. God would have parents enter upon their work with energy and courage, and prosecute it with fidelity. Whatever he has made it their duty to do, he will give them wisdom and strength to accomplish.

While they should, above all else, train their children for the future life, parents should by no means neglect to prepare them for the present life. The mother should study how she may best train her sons and daughters to become useful and happy members of society. She should remember that every habit formed, every thought or feeling cherished, every act performed, however unimportant, will either promote or hinder the accomplishment of this object. The Lord desires that we should enjoy the blessings with which he has surrounded us, and that in all the acts of our lives we should express our continual gratitude. We can do this, not by neglecting and abusing his gifts, but by putting them to a wise and noble use, by exerting a right influence over our fellow-men, by reforming wrong customs, instead of following them. "Light is sown for the righteous, and gladness for the upright in heart." It is only in pur-

suing a right course that light and gladness attend our path.

Society is molded by the influence of the mother. She may be wholly occupied within the narrow limits of her home, apparently engaged in life's humblest duties; yet if she does her work as well as she may do it, in the fear of God, she is gaining greater victories than the leader of armed hosts. She may send forth from her home young men and young women strong in right habits and firm principles. The upright deportment and unblemished morals of her children will be a blessing to the church and to society.

God brought the Israelites from Egypt that he might establish them in the land of Canaan, a pure, holy, and happy people. In the accomplishment of this object he subjected them to a course of discipline, both for their own good and for the good of posterity. Had they been willing to deny appetite, in obedience to his wise restrictions, there would have been no feeble ones in all their tribes. Their descendants would have possessed both physical and mental strength. They would have had clear perceptions of truth and duty, keen discrimination, and sound judgment. But the requirements of God were disregarded then as they are disregarded now. The people were dissatisfied with the simple, wholesome food which had been provided by their Creator. Habits of self-indulgence brought the sure result,—degeneracy and decay.

God's commands are never designed to make men unhappy. They are the dictates of infinite wisdom, goodness, and love. While they secure the glory of God, they also promote the happiness of men. His restrictions are a safeguard against depravity of heart and corruption of life. The appetites and passions, indulged without restraint, enslave and degrade the higher and nobler powers.

Intemperance in eating and drinking leads to the indulgence of the animal passions. And those who, understanding the effect of their course, indulge appetite and passion at the expense of health and usefulness, are preparing the way to disregard all moral obligations. When temptation assails them, they have little power of resistance. This was the cause of Israel's continual backsliding; and it is the reason why there is so much crime and so little true godliness in the world to-day. The only path of safety is the path of daily restraint and self-denial.

Nothing but the power of God, combined with human effort, can accomplish the work of ennobling and uplifting our race. Had men been willing to learn the lessons which God had given them, successive generations would not have deteriorated so greatly in physical, mental, and moral power. Christ, enshrouded in the cloudy pillar, had spoken again and again to Israel for their good; but they had not heeded his voice. Again he appeared to Manoah and his wife with definite instructions concerning the course she should pursue to insure physical and moral health to her offspring. God had a work for the promised child of Manoah to do,—a work which would require careful thought and vigorous action. It was to secure for him the qualities necessary for this work that all his habits were to be carefully regulated. There are to-day many statesmen, senators, lawyers, judges, and others in responsible positions, whose physical habits have been, nearly all their life-time, at war with natural laws. At the outset of their career, these men may have possessed rare intellectual powers; but the precious gifts of God have been soiled and dimmed, and in too many cases buried, in the mire of self-indulgence.

He who will observe simplicity in all his habits, restricting the appetite and controlling the passions, may preserve his mental powers strong, active, and vigorous, quick to perceive everything which demands thought or action, keen to discriminate between the holy and the unholy, and

ready to engage in every enterprise for the glory of God and the benefit of humanity.

It is the mother's work to train, to educate, and to discipline. While she seeks to store the mind of her child with useful knowledge, let her fortify the young heart with good principles. There is missionary work to be done at home by the fire-side. This important field is neglected because of the difficulties to be met; because the work requires labor and self-denial. But will not the result compensate for the sacrifices made, the efforts put forth? Are souls in heathen lands more precious than souls at home? It is indeed a matter which should concern us, that in foreign lands young girls are growing up to wifehood and motherhood knowing nothing of their duties to themselves, to their children, or to God. But should we not at the same time give some thought to the fact that the girls of America are almost wholly destitute of that knowledge and training which would make them useful and honored as wives and mothers? Would that we could lead mothers who are now worshipping at fashion's shrine to become missionaries at home, training their children to become an honor to God and a blessing to humanity. Would not our Maker look upon such a work with approval?

There is a wide field of labor opened before every mother. If her work is wrought faithfully, in the fear of God, it will bring forth fruit unto eternal life. The mother's work should begin at home. This is the fountain-head from which her influence and usefulness should flow. If her duties here are discharged with fidelity, she will see all around her fields where she may work with the best results. And by-and-by those words from her Master will fall as sweetest music upon her ear—"Well done, thou good and faithful servant. Enter thou into the joy of thy Lord."

"SIMPLE CONCERNING EVIL."

"I would have you simple concerning evil," says Paul writing to the Romans. It is better that we should live in childish ignorance both of the secret and the science of sin. There is no use of learning that which we intend to have nothing to do with, or of handling tools which we do not propose to use. We don't want even a bowing acquaintance with sin; for it will certainly improve the first opportunity to shake hands with us, and very soon call upon us in order to cultivate our acquaintance. "Be not deceived; . . . evil communications corrupt good manners." The sight of sin familiarizes us with its face, and so tends to lessen our abhorrence of it; and the least communication, whether by thought or by word, with evil, helps to lessen our aversion to that evil.

It is not true in the matter of sin that familiarity breeds contempt. The shadow makes us acquainted with a substance. Therefore we are to "abstain from all appearance of evil."

And yet it is well for us to remember that just the opposite idea is very largely in vogue, even among Christians. We have heard such sayings as this: "I let my children go once or twice to the theater when they are young, so that they may know what it is, and so they will not be likely to care to go afterward, since their curiosity has become satisfied." And we heard of a Christian father saying, not long since, "I keep wine on my table in order that my children may become familiar with the taste and sight of it, and then they won't care for it when they grow up." That is certainly not according to the code of Paul and of Jesus Christ. "I would have you simple concerning evil." It is certainly just according to the satanic school of instruction; for that school lays out for a very gradual training in sin. The remoter senses of sight and hearing are first tamed, before a closer contact with taste and touch are attempted. "You can see a thing and hear a thing, and yet be far enough away for safety,"

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it is said. And so the evil one concedes our proposition, and does not attempt to come nearer to us than an ear-shot at first, or closer than the longest range of eyesight. And he gets permission to hang alluring pictures all along the shop-windows, and to post the conspicuous signs of his trade upon the wayside, and to fling snatches of his music among the crowd upon the streets, and to breathe out the incense of his worship in the smoke and odors of conviviality, which emanate from fashionable resorts of pleasure.

As yet he has come no nearer than sight and hearing and smell. The senses of experience, taste and touch, have not yet been assailed. But graduation into the higher degrees of evil is not hard, when once we have consented to become a candidate. It is not the hideous and repulsive features of evil which I most fear in our great cities. It is the artistic shapes, and the delicate outlines, and the most modest suggestions of impurity which are everywhere brought to the front. It is the rudimentary training in evil, the songs and sights and pictures and plays, which are just sufficiently tinged with suggestions of sin to make them apt teachers to thought and imagination, that are inclined to be led astray. The outposts of virtue and temperance are quietly captured from those who have been too careless to guard them, and in a little while the citadel is stormed, and the enemy comes in like a flood.

The college of evil, alas, graduates a larger proportion of those that enter upon her earlier courses than the college of good; and for the reason that she graduates downward instead of upward. The natural desires and affections are like water: they run down hill easily enough; but it takes a constant pumping and a powerful lifting to make them run up hill. And the tempter only asks for a slight lowering of the grade of virtue, and a little rift in the obstructions to evil, in order that he may turn the whole current of a man's life downward. Ah! there is the thing to be dreaded in our social life—the endless arts and contrivances for rendering the young acquainted with evil. The neutral pleasures and enjoyments that serve as *go-betweens* to introduce men to positive sin, and mild fictions, and captivating plays, the barely questionable pictures and engravings, the just doubtful ministrants to taste and appetite—here, on this border-land of virtue, is where we need to build our forts and defences. We are greatly struck with the recent statement of a young man that there are houses which distribute certain mild cigarettes and certain neutral beverages among the clerks entirely gratuitously, simply from the conviction that they are thereby planting a crop of appetites which in a little while will yield them a rich harvest of customers. And that is good economy. "Whatsoever a man sows that shall he reap." The great husbandman of evil is not going simply to attend to the harvest that grows spontaneously for his sickle. He is a great planter as well as a great reaper. "And while men slept," says Jesus, "the enemy came and sowed tares among the wheat"—the invisible germs of evil concealed in the good; the hidden seed of sin put into the true grain of righteousness. Never does he shock men by the sight of pure wickedness and unmixed sin. Every lie he propagates he conceals in the husk of truth. Every grain of poison which he instills he dilutes and dissolves with a vastly larger per cent. of pleasant nourishment. And he imposes on us because we think that a little grain of evil is harmless, provided it be overbalanced by a far greater proportion of good. Oh, to learn the great lesson that even the knowledge of evil is dangerous. And it is dangerous because it is a deceptive object, seen through a deceptive medium. If with pure reason and cool logic we could study sin, and analyze its secrets, it might be an advantage. But that is not the way in which men do look at it. For one who studies sin under the microscope of cold and unimpassioned reason, like the theologian Muller, there are ten thousand who study it with a heart inclined to evil. And "the heart," we are told, "is deceitful above all things," and therefore it is certain to be a poor student. It colors that sin with a hue of its own desires; it invests it with the charm of its own passions; it minimizes it with its own excusing affections. And thus the acquaintance with evil is a deceptive and misleading acquaintance, and an acquaintance which is almost certain to lead into fellowship and indulgence.

A great painter said, "I do not allow myself to look at a bad picture for fear my brush may take

a hint from it." Would that such a rule were generally followed. A great university brings out an old Greek play, and all the city is stirred with excitement over its performance. The play is founded upon a grossly immoral story. But there is the lesson of retribution running through all the plot, and this is counted a sufficient reason for calling the young to witness it, and raising a great excitement in polite and literary circles over its rendering. An immoral story with great pomp and circumstances of art and scenic splendor, for the sake of the underlying moral! When was there greater need of emphasizing and enforcing these deep words of the apostle than now? "I would have you simple concerning evil."—*The Watchword*.

THE COMING GLORY.

THE following is extracted from a sermon on "The Two Resurrections," by W. L. Saunders, Pastor of the First Baptist Church, Cambridge, Ill. We copy from the *Christian Herald*.

THE SECOND RESURRECTION.

"The rest of the dead lived not again until the thousand years were finished." (Rev. 20:5). "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them; and I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and the grave delivered up the dead which were in them, and they were judged, every man according to his works," (verses 11-13).

Daniel speaks of it as a "resurrection of shame and everlasting contempt." Jesus calls it "the resurrection of damnation." Those who die in their sins are to be raised, they are to receive their bodies back again, to receive punishment in the same body in which they sinned. Awful thought! Christ himself says, "These shall go away." From whom? From God, from Heaven, from hope, from peace. To what? "To everlasting punishment." Oh, friends! what solemn truths are these? Will you not ask your heart this moment, Which resurrection shall I share in?

How shall I leave my tomb?
With triumph or regret?
A fearful or a joyful doom,
A curse or blessing meet?

Now I hope it is clear to your minds from what I have shown you from the word of God: 1. that all are to be raised; 2. that the first resurrection takes place when Jesus comes; 3. that only those who died in Christ are to be raised when he comes; 4. that the resurrection of all the remaining dead does not take place till the close of the millennial age.

THE TRANSLATION.

Now, for a brief time, I will speak of another important event which the Holy Spirit tells us will occur in connection with the first resurrection of Old and New Testament saints, viz., the rapture or translation of living believers. In 1 Thess. 4:15, Paul writes: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent (or precede) them which are asleep. For the Lord himself shall descend with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

Not only have we this precious truth revealed, but God has furnished us with more than one literal illustration of that wonderful change which "in a moment, in the twinkling of an eye," will pass over each living believer when Jesus comes. By faith Enoch was translated that he should not see death; and was not found because God had translated him, for before his translation he had this testimony, that he pleased God. (Heb. 11:15). Enoch was taken out of the world before the judgment of the flood came, a type of what Jesus promises to do for those who, like Enoch, have faith and walk with God. Elijah, also, was carried up bodily into heaven.

And then, consider our Lord Jesus Christ himself. In his resurrection we have a pledge of the resurrection of all who sleep in him when he comes,

and in our Lord's ascension we have a pledge of the rapture of those who are alive and believe in him. So that our Lord Jesus Christ is not only in his resurrection the first fruits of those who sleep, but in his glorious ascension bodily he is also the first-fruits of those who shall be alive and remain. Dear hearers, what a comfort is this for those who go down to death, as well as for us who remain. Christ's resurrection is a comfort for the dead, because they will not be forgotten.

Asleep in Jesus! Time nor place
Affects this precious hiding-place;
On India's plains, or Lapland snows,
Believers find the same repose.

And Christ's ascension is equally comforting to us, because in it we have a pledge of our translation, and that we shall not be forgotten.

Then when Jesus comes he will bring our friends with him. Many of you have lost friends. They died in the faith of Christ. Yes—they that sleep in Jesus, God will bring with him. Be of good courage, ye who are called to mourn; here is solid comfort for you. Jesus says: "Blessed are they that mourn, for they shall be comforted." They shall be recompensed at the resurrection of the just.

Then will come that long-looked-for and happy hour when all the Old and New Testament saints shall be resurrected, and we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; then we shall meet the saint and his Saviour, and we shall indeed see him whom we loved on earth.

Oh, what a sight will that be! The Bridegroom meet the Bride, and receive the kiss of friendship. John forecasts this happy scene, (Rev. 19:6). "And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and the voice of mighty thunderings, saying, Alleluia! for the Lord God Omnipotent reigneth!"

This was Paul's intense desire, to see each and every believer walking holy and blameless before God. To the Corinthian brethren he says: "For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (2 Cor. 11:2). My hearers, are you robed in this fine garment of Christ's righteousness? Can you say,

Jesus thy blood and righteousness
My beauty are, my glorious dress,
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

THE ATTITUDE OF THE CHURCH.

Many interesting questions might be asked here relative to the rapture of living believers. But the Holy Spirit has not seen fit to answer all our questions. Some will ask, But where will the resurrected and translated saints be? "They will be forever with the Lord,"—that's enough. But where will they go? With the Bridegroom, of course. "These are they that follow the Lamb whithersoever he goeth." Of course a large portion of the church will experience death and resurrection, but some will be alive when Jesus comes, and the world will be moving on the same then as now, with this difference, that "evil men and seducers shall wax worse and worse." (2 Tim. 3:13). And because latter-day iniquity abounds on every hand, as we see it to-day, "the love of many will wax cold" (Matt. 24:12), and many within the church will have the form of godliness, but deny the power. (2 Tim. 3:5).

Evil servants, who profess to love their absent Master, will say in their hearts, not "My Lord will not come at all," but "My Lord delayeth his coming;" and they will cease to watch and be sober. And what then? "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him off (*marg.*) and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." (Matt. 24:51). And it will not be very long, for "He that shall come will come and will not tarry." Jesus says, "Behold I come quickly. Amen." The glorious day draws nearer and nearer, and when that solemn hour arrives the dead in Christ shall rise first, and we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.

Paul closes by saying, "Comfort one another with these words." (1 Thess. 4:18). Poor comfort this to an infidel, to a rejecter of God's dear Son. Poor comfort to all whose sins are not washed away by faith in the precious blood of Christ; but it is sweet comfort to you, who for

refuge to Jesus have fled, and have laid hold of the hope set before you in the gospel. My dear Christian friends, what can be a greater incentive to a holy, active life than this thought, "*My Master may come to-day!*"

And be sure and remember, while you work for Jesus, what the Holy Spirit has said, "And we know that we are of God, and the whole world lieth in wickedness." (1 John 5:19). The world lies guilty before God, never so guilty as to-day, because it never had so much gospel light; but God has made ample provision for all in Jesus, and all who will may come.

Oh for a trumpet voice,
On all the world to call;
To bid their hearts rejoice
In Him who died for all.
For all my Lord was crucified:
For all, for all my Saviour died.

"And now, little children, abide in Him; that when he shall appear we may have confidence, and not be ashamed before Him at His coming." (1 John 2:28).

BE TRUE.

Thou must unto thyself be true,
If thou the truth would teach;
Thy soul must overflow, if thou
Another's soul would reach;
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy every thought
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—Horatius Bonar.

PERTINENT QUESTIONS.

THE following letter, which we take from the *Review and Herald*, was first sent to the *World's Crisis* for publication, but was not noticed by that paper. Since the paper advocates both sides of nearly everything else, it would have been no more than fair for it to have published this. The questions are very plain, and we think that our readers will have no difficulty in solving them for themselves:—

DEAR BRO. COUCH: I have been an interested reader of the *Crisis* for years. Its pages, filled with the stirring truths for these times, have been a source of pleasure and profit to me. But of late I see some things there in regard to the Sabbath which perplex me a good deal.

The positions taken by the different writers on this subject do not seem to be as harmonious as those taken on the nature of man, the coming of the Lord, etc. For instance, one writer will claim that the Sabbath was simply a Jewish institution, a part of old Hagar, and was done away at the cross; while another stoutly maintains that the Sabbath, as an institution, was made for man, and the only change was in the time of its observance, which was transferred from the seventh to the first day of the week. Not only so, but the same writer in the same article will frequently make contradictory statements. For example, in *Crisis* of March 30, 1881, Bro. Preble says that the Saturday-Sabbath was confined to the Jews, and no person was required to keep it outside of Palestine; "but let no one think (he says in the same article) that we are without a Sabbath in this dispensation; for the Sabbath was made for man."

This perplexes me. The Sabbath was made for the Jews only. The Sabbath was made for man. It seems to me that Christ referred to the ancient Sabbath when he said, "The Sabbath was made for man," for the Sunday-Sabbath did not then exist. I am puzzled to understand why Bro. Preble, as well versed in the Scriptures as we know him to be, should say that the Scriptures never required any one outside of Palestine to observe the old Jewish Saturday-Sabbath. Is it possible he has forgotten that the Lord's chosen people were required to keep it in the wilderness for forty years before they reached Palestine? Has he forgotten the gentleman that went out to gather sticks on the Sabbath day? Perhaps he thought with Bro. Preble that he was in the wrong latitude to observe the Sabbath.

But why call it the old Saturday Jewish Sabbath? Why not call it the old Sunday Jewish Sabbath; for if, as Bro. Preble claims, in different years it fell on different days of the week, it would surely come as often on Sunday as Saturday. Again, I am puzzled to know why Bro. Preble does not use Scriptural terms in speaking of the Sabbath. The Scriptures never say, "The old Saturday Jewish Sabbath; but "The seventh day is the Sabbath of the Lord thy God." Quite

a difference! Why does Bro. Preble step aside from the Scriptures to find a term of reproach for the Lord's Sabbath?

In Isa. 58:13, we read: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him," etc. Here we find that, 1. God calls the Sabbath his holy day; 2. He tells us to call it a delight, the holy of the Lord, honorable; and 3. If we do so, we shall honor him; and it is a mystery to me that Bro. Preble and other writers in the *Crisis* refuse to do so, but stigmatize it as the old Saturday Jewish Sabbath, etc. It seems to me there is a lack of harmony between them and the will of God on the Sabbath question.

Again, I am perplexed that the old Sabbath was made for the Jews only, and the new Sabbath was made for the world. The ancient Sabbath was made for man. (Mark 2:27.) It was made in the beginning. (See Gen. 2:1-3.) But I have never found the Scripture that tells me the new Sabbath was made at all, or that God ever rested on it or blessed it, or commanded that it should be kept holy, or that any prophet or apostle observed it as a Sabbath, or taught its observance in any way. Perhaps Bro. Preble can give us light on these points.

But what is most perplexing of all is, Bro. Preble claims the first day to be the seventh day. Of course he believes, with everybody else, that Saturday is the seventh day of the week; then he has two seventh days in a week of seven days. How can this be? Surely Bro. Preble has things sadly mixed on the Sabbath question.

In conclusion I will say, other readers of the *Crisis* in this vicinity are perplexed in regard to these things, and some have already begun the observance of the ancient Sabbath; and one reason why they do so is because of the lack of harmony and consistency in the articles on the Sabbath that appear from time to time in the *Crisis*. Why cannot the brethren who write for the *Crisis* be as harmonious, consistent, and logical on the Sabbath question as on other Bible subjects? Will you please explain through the *Crisis*?
Yours in Christ, I. R.

IS DEATH THE GATE TO GLORY?

THAT theory which claims that death transforms the saint into an angel, and transfers him to an angel's home, is subversive of the doctrine of a future resurrection, and either denies, or makes of no importance, the second mission of Christ to earth. If an angel's home can be gained without a resurrection; if eternal life and immortal glory can be gained without a resurrection, what need of a resurrection? If saints go to Christ at death, why need he ever come again? This theory makes death the door to glory. But did the inspired servants of God present death in this light. Nay, verily.

1. God threatened to chastise Moses for acting imprudently at the rock. Because of this Moses was told that he should not enter the land of Canaan, but should die before reaching it. That is, according to the immortal soul theology, God was to chastise Moses by not letting him enter Canaan, but sent him straight to Heaven. Would Moses not have been pleased with such chastisement? Would it not have been offering a premium for misdemeanor? Again, we see Moses climbing the rugged mount to get one glimpse of the land before dying. But Moses could have saved himself that trouble and labor, if he had only known (which some now pretend to believe) that his keen-eyed ghost was immediately to soar over that land and "view the landscape o'er."

How much of a chastisement would it be to a man who was laboring for a hundred dollars to be told that in consequence of a misstep which he had made, he should not have the hundred dollars, but should have a million dollars? Just as much as it would have been to Moses, who was laboring to enter Canaan, to tell him, in consequence of a misstep, he could not enter Canaan, but might go to glory.

2. Hezekiah, a man who had a "perfect heart," was informed that he should "die, and not live." Isa. 38. If he had believed that death was the door to glory, this would have been a cheering message to his soul; but "Hezekiah wept sore." Would a saint weep when told he should immediately go to Heaven? Is an entrance into Heaven to be dreaded? But hark! he prays death to be deferred. Thus, if death is the door

to glory, he prayed that he might have the privilege of staying out of glory a little longer! In answer to this prayer God "added to his days fifteen years." That is, if death is the door to glory, God permitted him to stay out of glory fifteen years longer.

3. Daniel, "a man greatly beloved," and an inspired prophet of God, received intelligence that he must be put to death with the wise men of Babylon. Dan. 2:13. If Daniel had believed that death was the door through which his soul or ghost should fly directly to glory, would not this information have elated his heart with transporting delight? But how did it affect him? He goes to praying that he may be empowered with wisdom to reverse the decree that required his death. If death is the door to glory, Daniel is certainly praying to obtain the chance of staying out of glory! Is glory thus to be shunned? Finally prayer prevails, and Daniel's wisdom removes impending death; that is, if death is the door to glory, God gives Daniel wisdom enough to shut the door of glory against himself!—*Sel.*

A NEW VIEW.

A GROUP of young men, students in — University, gathered one evening in the room of a "new fellow," had met there by agreement to try by persuasion, ridicule, or flattery to induce him to join in an expedition they had planned for the following night.

The young man was cordial and polite, joining merrily in their lively talk, but when at last the "ruling spirit" ventured upon the real object of their call, he became cold and dignified, and declined most decidedly to accede to it.

"Come, now, this is too thin," exclaimed Smith, his anger rising, and throwing off all disguise; "we shan't take no for an answer, unless you can give reasons why it would not be 'healthy.' Scruples, isn't it?" with a sneer.

"Yes," said Lawrence, frankly, "it is 'scruples and scruples,'" laughing.

"Well, then give us a few, can't you, old fellow? It's pa and ma first, I suppose!"

"Exactly. Smith, or perhaps I should say that was 'secondly.' 'Firstly' would be that calling myself by the name of Christ, I consider myself as bound to honor and obey my leader.

"Secondly," and the young man arose and stood very straight and tall before his fellow-students, "my parents!"

"Now, fellows, suppose I was in the employment of a merchant, would you consider it a fine, manly thing for me to conduct his business, as far as it was left in my hands, with a total disregard of his wishes and rules?"

"Well, then, would it be 'smart' in me to open his money-drawer and help myself to its contents, expecting that he would kindly overlook my little imprudence, and continue me in his service?"

"Well, tell me, please, how is it any better, any smarter, to abuse the confidence of our best friends, squander their money, and worse than all, bring shame and sorrow upon their gray hairs!"

"It seems to me, fellows, that it must be an awfully mean, an utterly base thing, to first break your mother's heart, and then go around boasting, 'I'm not tied to my mammy's apron-strings.'"

"No, friend Smith, while I consent to receive my father's money in getting my education, I will at least try to be honest in using it.

"When I get through with that, and am able to earn my own salt and clothes, then if I wish to have a good time, by ruining my body and soul, I shall at least have the satisfaction of paying for it myself."

The young men all at once remembered that they had "an engagement," and abruptly left such unprofitable material!—*Sel.*

It is not always the most brilliant man who does most good. An old merchant, whose two sons had just finished their theological studies, when questioned as to their respective ability, said quaintly, but pleasantly: "George has a better show in his shopwindow than John; but John has a larger stock in his warehouse."

THE earnest men are so few in the world that their very earnestness becomes at once the badge of their nobility; and as men in a crowd instinctively make room for one who seems eager to force his way through it, so mankind everywhere open their ranks to one who rushes toward some object lying beyond them.

THOUGHTS ON DANIEL.

BY ELD. U. SMITH.

CHAPTER VII.—THE FOUR BEASTS.

VERSE 1. In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters.

This is the same Belshazzar mentioned in chapter 5. Chronologically, therefore, this chapter follows chapter 5. But chronological order has been disregarded, in order that the historical part of the book might stand by itself, and the prophetic part, on which we now enter, might not be interrupted by writings of that nature.

VERSE 2. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. 3. And four great beasts came up from the sea, diverse one from another.

All scripture language is to be taken literally, unless there exists some good reason for supposing it to be figurative; and all that is figurative is to be interpreted by that which is literal. That the language here used is symbolic, is evident from verse 17, which reads, "These great beasts which are four, are four kings which shall arise out of the earth." And to show that these are not kings simply, but kingdoms, the angel continues, "But the saints of the Most High shall take the kingdom." And further, in the explanation in verse 23, the angel said, The fourth beast shall be the fourth kingdom upon the earth. These beasts are therefore symbols of four great kingdoms; and the circumstances under which they arise, and the means by which their elevation was accomplished, as represented in prophecy, are symbolic also. The symbols introduced are, the four winds, the sea, four great beasts, ten horns, and another horn which had eyes and a mouth and rose up in war against God and his people. We have now to inquire what they denote.

Winds, in symbolic language, denotes strife, political commotion, and war. Jer. 25:31, 32, 33. "Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Here the prophet speaks of a controversy which the Lord is to have with all nations when the wicked shall be given to the sword, and the slain of the Lord shall be from one end of the earth to the other; and the strife and commotion which produces all this destruction is called a great whirlwind.

That winds denote strife and war is further evident from a consideration of the vision itself; for as the result of the striving of the winds, kingdoms arise and fall; and these events are accomplished through political strife.

The Bible definition of sea, or waters, when used as a symbol, is peoples, and nations, and tongues. In proof of this, we have only to read Rev. 17:15, where it is expressly so declared.

The definition of the symbol of the four beasts is given to Daniel ere the close of the vision. Verse 17: "These great beasts which are four, are four kings which shall arise out of the earth." The field of the vision is thus definitely opened before us.

VERSE 4. The first was like a lion, and had eagles' wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

As these beasts denote four kings, or kingdoms, we inquire, What four? Where shall we commence to enumerate? These beasts do not rise all at once, but consecutively, as they are spoken of as first, second, etc.; and the last one is in existence when all earthly scenes are brought to an end by the final Judgment. Now, from the time of Daniel to the end of this world's history, there were to be but four universal kingdoms, as we learn from Nebuchadnezzar's vision of the great image in chapter 2. Daniel was still living under the same kingdom which he had declared in his interpretation of the king's dream, about forty-eight years before, to be the head of gold. The first beast of this vision must, therefore, denote the same as the head of gold of the great image, namely, the kingdom of Babylon, and the other beasts the succeeding kingdoms as shown by that image. But if this vision covers essentially the same ground as the image of chapter 2, the query may arise why it is given; why was not the vision of chapter 2 sufficient? We answer, The ground is passed over again and again, that additional characteristics may be brought

out, and additional facts and features may be presented. It is thus that we have line upon line. Here earthly governments are represented as viewed in the light of Heaven. Their true character is shown by the symbols of wild and ravenous beasts.

At first the lion had eagles' wings, denoting the rapidity with which Babylon extended its conquest under Nebuchadnezzar. When this vision was given, a change had taken place. Its wings had been plucked. It no longer flew like an eagle upon its prey. The boldness and spirit of the lion were gone. A man's heart, weak, timorous, and faint, had taken its place. Such was emphatically the case in the person of the imbecile and pusillanimous Belshazzar, who in weakness and fear, shut himself up in the city of Babylon, and with whom the Babylonian kingdom came to an end, B. C. 538.

VERSE 5. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh.

As in the great image of chapter 2, so in this series of symbols, a marked deterioration will be noticed as we descend from one kingdom to another. The breast and arms of silver were inferior to the head of gold. The bear was inferior to the lion. Medo-Persia fell short of Babylon in wealth and magnificence, and the brilliancy of its career. And now we come to additional particulars respecting this power. The bear raised itself up on one side. This kingdom was composed of two nationalities, the Medes and Persians. The same fact is represented by the two horns of the ram of chapter 8, of which it is said, the higher came up last. This illustrates the same thing as the bear's rising up on one side, that is, the Persian element came up last, but attained the higher eminence, becoming the leading division of the kingdom. The three ribs perhaps signify the three provinces of Babylon, Lydia, and Egypt, which were especially ground down and oppressed by this power. Their saying unto it, "Arise and devour much flesh," is thought by some to refer to the stimulus given to the Medes and Persians, by the overthrow of these provinces, to plan and enter upon extensive conquests. The character of the power is well represented by a bear. The Medes and Persians were cruel and rapacious,—robbers and spoilers of the people. As already noticed in the exposition of chapter 2, it dated from the overthrow of Babylon by Cyrus, B. C. 538, and continued to the battle of Arbela, B. C. 331, a period of 207 years.

VERSE 6. After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

The third kingdom, Grecia, is represented by this symbol. If wings upon the lion signified rapidity of conquest, they would signify the same here. The leopard itself is a swift-footed beast, but this was not enough; it must have wings in addition. Two wings, the number the lion had, were not sufficient; it must have four. If we are correct in the application, this must denote unparalleled celerity of movement; and this we find to be historically true of the Grecian kingdom. The conquests of Grecia, especially under Alexander, for suddenness and rapidity have no parallel in historic annals.

Rollin, Ancient Hist., B. 15, sec. 2, gives the following brief synopsis of Alexander's marches:—

"From Macedonia to the Ganges, which river Alexander nearly approached, is computed at least eleven hundred leagues. Add to this the various turnings in Alexander's marches; first, from the extremity of Cilicia, where the battle of Issus was fought, to the temple of Jupiter Ammon in Libya; and his returning from thence to Tyre, a journey of three hundred leagues at least, and as much space at least for the windings of his route in different places; we shall find that Alexander, in less than eight years, marched his army upwards of seventeen hundred leagues [or more than fifty-one hundred miles], without including his return to Babylon."

"The beast had also four heads." The Grecian empire maintained its unity only during the life of Alexander. When his brilliant career ended in a drunken debauch, the empire was shortly divided between his four leading generals. Cassander had Macedonia and Greece in the west; Lysimachus had Thrace and the parts of Asia on the Hellespont and Bosphorus, in the North; Ptolemy received Egypt, Lydia, Arabia, Palestine, and Cælo-Syria, in the south; and Seleucus had Syria and all the rest of Alexander's dominions in the east.

Thus accurately were the words of the prophet fulfilled. As Alexander left no available successor, why did not the huge empire break up into countless petty fragments? Why just four parts and

no more? Because the prophecy had said that there should be four. The leopard was to have four heads, the rough goat four horns, the kingdom four divisions; and thus it was. See on chapter 8.

VERSE 7. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns.

Inspiration finds no beast in nature which it can make even the basis of a symbol to represent the power here illustrated. No addition of hoofs, heads, wings, scales, or horns, to any beast found in nature would answer. The power was diverse from all others, and the symbol wholly non-descript.

VERSE 8. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

The foundation for a volume is laid in verses 7 and 8 just quoted; and we are disposed to treat them the more briefly here, because anything like a full exposition is entirely beyond the space that can be allowed in these brief thoughts. This beast of course corresponds to the fourth division of the great image,—the legs of iron. Under chapter 2, verse 40, are given some reasons for supposing this power to be Rome. The same are applicable to the present prophecy. How accurately Rome answered to the iron division of the image! How accurately it answers to the beast before us! In the dread and terror which it inspired, and in its exceeding strength, the world never has seen its equal. It devoured, as with iron teeth, and brake in pieces; and it ground the nations into the very dust, beneath its brazen feet. It had ten horns, which are explained in verse 24 to be ten kings or kingdoms which should arise out of this empire. As already noticed, Rome was divided into ten kingdoms, enumerated by Machiavel as follows: 1. The Huns; 2. The Ostrogoths; 3. The Visigoths; 4. The Franks; 5. The Vandals; 6. The Suevi; 7. The Burgundians; 8. The Heruli; 9. The Anglo-Saxons; 10. The Lombards. These divisions have ever since been spoken of as the ten kingdoms of the Roman empire. See on chap. 2:41, 42.

Daniel considered the horns. Indications of a strange movement appeared among them. A little horn (at first little, but afterward more stout than its fellows), thrust itself up among them. It was not content to quietly find a place of its own, and fill it; it must thrust aside some of the others, and usurp their places. Three kingdoms were plucked up before it. This little horn, as we shall have occasion to notice more fully hereafter, was the Papacy. The three horns plucked up before it, were the Heruli, the Ostrogoths, and the Vandals. Not that these kingdoms were destroyed; this was not necessary; but they must retire from the field before the arrogant claims of the Papacy, and seek their territorial limits in other quarters.

And "in this horn were eyes like the eyes of man, and a mouth speaking great things,"—the eyes a fit emblem of the shrewdness, penetration, cunning, and foresight of the papal hierarchy; and the mouth speaking great things a fit symbol of the arrogant claims of the bishops of Rome.

THE WORSE DOG.—The term "Dog of an infidel" will lose all its reproach, if dogs prove themselves such good Christians as the one which taught Mr. Spurgeon this lesson: "I walked down my garden some time ago, when the flowers were nicely out, and saw a big dog; and as I was sure he knew nothing of gardening, I threw my walking-stick at him, and gave him some recommendations to 'go home.' To my intense surprise and shame, the dog picked up my stick, and wagging his tail, dropped the staff at my feet. He beat me altogether. I said to him, 'Good dog,' and I told him he could come again whenever he liked, if he was a dog of that kind. I felt that I was the worse dog of the two."

PEOPLE talk about looking back on a well-spent life; I look up—to Him who spent His life gloriously to redeem the life of my precious soul; and there alone I dare to look. I thank God who has kept me from the grosser sins of the world; but there is not a prayer more suitable to my dying lips than that of the publican, "God be merciful to me a sinner."—Rowland Hill.

"ALL Scripture is given by inspiration of God."

The Sabbath School.

LESSON FOR PACIFIC COAST.—OCTOBER 8.

Peter's Confession—Christ rebukes him.—Matt. 16:13-28; Mark 8:22-38; Luke 9:18-27.

LESSON COMMENTS.

THE time drew near when Jesus was to die, and leave his disciples to face the cold and cruel world alone. He knew how bitter hate and unbelief would persecute them, and he wished to encourage and strengthen them for their trials. He accordingly went away by himself and prayed for them, interceding with the Father, that in the time of that fearful test which awaited them, their faith would prove steadfast, and his sufferings and death might not utterly overwhelm them with despair. What tender love was this, that, in view of his own approaching agony, reached forward to shield his companions from danger!

When he again joined his disciples he asked them: "Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." Questioning still closer, he inquired, "But whom say ye that I am?" Peter, ever ready to speak, answered for himself and his brethren: "Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven."

Notwithstanding the faith of many had utterly failed, and the power of the priests and rulers was mighty against them, the brave disciple thus boldly declared his belief. Jesus saw, in this acknowledgment, the living principle that would animate the hearts of his believers in coming ages. It is the mysterious working of God's Spirit upon the human heart, that elevates the humblest mind to a knowledge above all earthly wisdom, an acquaintance with the sacred truths of God. Ah, indeed, "blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee."

Jesus continued: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." The word Peter signifies rolling stone. Christ did not refer to Peter as being the rock upon which he would found his church. His expression, "this rock," applied to himself as the foundation of the Christian church. In Isaiah 28:16, the same reference is made: "Therefore thus saith the Lord God, Behold, I lay in Zion, for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." It is the same stone to which reference is made in Luke 20:17, 18: "And he beheld them and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Also in Mark 12:10, 11: "And have ye not read this scripture, The stone which the builders rejected is become the head of the corner. This was the Lord's doing, and it is marvelous in our eyes?"

These texts prove conclusively that Christ is the rock upon which the church is built, and, in his address to Peter, he referred to himself as the rock which is the foundation of the church. He continues:—

"And I will give unto thee the keys of the kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven." The Roman church makes a wrong application of these words of Christ. They claim that he addressed them especially to Peter. Hence he is represented in works of art as carrying a bunch of keys, which is a symbol of trust and authority given to ambassadors and others in high position. The words of Christ: "I will give unto thee the keys of the kingdom of Heaven," were not addressed to Peter alone, but to the disciples, including those who compose the Christian church in all ages. Peter was given no preference nor power above that of the other disciples. Had Jesus delegated any special authority to one of them, we would not find them so frequently contending among themselves as to who should be greatest. They would have at once submitted to the wish of their Master, and paid honor to the one whom he had selected as their head.

But the Roman Catholic church claims that Christ invested Peter with supreme power over the Christian church, and that his successors are divinely authorized to rule the Christian world. In still another place Jesus acknowledges the same power to exist in all the church that is claimed to have been given to Peter alone, upon the authority of the text previously quoted: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in Heaven; and whatsoever ye shall loose on earth shall be loosed in Heaven."—Mrs. E. G. White, in *Great Controversy*.

Whatever ambiguity there may be now to us, there could have been no such ambiguity in the words of Christ to those who heard them. They must have known whether or not Jesus meant to designate Peter as the Rock—to elevate him to a peculiar and exalted position above his brethren. And yet we find that three times after this the dispute arises among them which should be the greatest—a dispute which never could have arisen had Jesus already openly and distinctly assigned the primacy to St. Peter—and a dispute, we may add, which never would have been settled as Jesus in each case settled it, had any such primacy been ever intended to be conveyed by him.

Even admitting that all that is said here was said personally and peculiarly of Peter, where is the warrant to extend it to his successors? If his associates, his fellow-apostles, be excluded, how can his successors be embraced? It is ingeniously said here by Romanists that if St. Peter be the foundation of the church, then, as that foundation must abide, there ever must be one to take his place and keep up as it were the continuity of the basis of the building. But this is to have not one stone as the foundation, but a series of stones laid alongside or upon one another; and where is there a hint of such a thing?

All that is said here to Peter was said twice afterwards by Christ to all the twelve and to all the church. You have but to turn to the eighteenth chapter of St. Matthew, and read there the eighteenth and nineteenth verses, and to the gospel of St. John, and read there in the twentieth chapter, from the nineteenth to the twenty-third verse, to be fully satisfied that, put what interpretation you may upon the words spoken at Caesarea-Philippi to St. Peter, they conveyed to him no power or privilege beyond that which Jesus conferred upon the entire college of the apostles, and in its collective capacity upon the church.—*Hanna's Life of Christ*.

The gates of hell, (pulai hadou), i. e. the machinations and powers of the invisible world. In ancient times the gates of fortified cities were used to hold councils in, and were usually places of great strength. Our Lord's expression means that neither the plots, stratagems, nor strength of Satan and his angels should ever so far prevail as to destroy the sacred truth in the above confession. Sometimes the gates are taken for the troops which issue out from them—we may firmly believe that though hell should open her gates and vomit out her devil and all his angels to fight against Christ and his saints, ruin and discomfiture must be the consequence on their part, as the Omnipotent must prevail.—Clarke's Commentaries.

Verse 23. *Get thee behind me, Satan*. Get thee behind me, thou adversary. This is the proper translation of the Hebrew word, from which the Greek word is taken. Our blessed Lord certainly never designed that men should believe he called Peter DEVIL, because he, through erring affection, had wished him to avoid that death which he predicted to himself. This translation which is literal, takes away that harshness, which before appeared in our Lord's words.

Thou art an offense unto me. Thou art a stumbling-block in my way, to impede me in the accomplishment of the great design.

Thou savorest not. That is, dost not relish, (*ou phronois*), or, thou dost not understand or discern the things of God—thou art wholly taken up with the vain thought that my kingdom is of this world. He who opposes the doctrine of the atonement is an adversary and offense to Christ, though he be as sincere in his profession as Peter himself was. Let us beware of false friendships. Carnal relatives, when listened to, may prove the ruin of those whom through their mistaken tenderness, they wish to save. When a man is intent on saving his own soul, his adversaries are often those of his own household.—*Id.*

"The words of the Lord are pure words."

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OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 29, 1881.

MEETING IN OAKLAND LAST SABBATH.

SABBATH, Sept. 24, as appropriate to the present time, we took for our text, Ps. 119:126—"It is time for thee, Lord, to work; for they have made void thy law."

After reading the proclamations, one of President Arthur, and two of Governor Perkins, and speaking of the calamity for which our nation and even the whole civilized world is in mourning, we remarked on the spirit of lawlessness in the world. Nihilism is not confined to Russia, socialism to Germany, nor communism to France. We are weekly importing the most dangerous classes as immigrants from the Old Country, who come here to talk openly what they did by stealth in their native lands. And they do not seek to destroy Emperors, Kings, or Presidents. Their object is to destroy nations, to subvert all law and order. The spirit of reverence is departing from the fireside, from the school, and even from the church. The law of God is set aside as authority, and even ministers preach that it is abolished, against the positive statement of Paul to the Romans, that the law is not made void by faith.

Romans 3, 6, and 7, and Galatians 3 were noticed to show how people try to prove their exemption from the claims of the law; and, that deliverance is from the curse or condemnation, but not from the obligation of law. Also Jer. 7:8-11, to show how God regards those who claim deliverance from the law so as to have a right to violate its precepts. Whether such teachers realize, and are ready to confess the tendency of their teachings or not, the effect is apparent. Destroy the sanctity of the law of God in the minds of the people, and you open the door for recklessness, for riot, and ruin. Destroy respect for authority in the minds of the young, and you start them in the way of irreverence, selfishness, and immorality.

Isa. 58 and 59 were noticed as applicable to the present, and the immediate future. Justice, equity, and truth are ignored. The righteousness and the ordinance of God are forsaken. Criminal court proceedings are nearly a farce, and the extensive spread of the vagaries of Spiritualism are sapping the foundation of the social structure. But the Lord has promised: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." The standard for the last days—before the advent of our Lord—is found in the third angel's message of Rev. 14: it is, "The commandments of God, and the faith of Jesus." It is a returning to the "old paths—the good way," and to "walk therein."

With illustrations of the effects of seeking to be free from just restraint, in the family, in the church, and in the State, we made our appeal to our hearers. But we sorrow not as having no hope; we are looking for a kingdom, to the head of which every knee shall bow, and in which rebellion and bloodshed cannot exist. Insubordination and lawlessness will soon be forever quelled by "the Governor among the nations."

The audience was larger than usual, and a good feeling prevailed. We trust the result may prove good to all who were present.

MARIOLATRY NOT CHRISTIANITY.

PROBABLY few Protestants are aware of the extent to which the Scriptures are perverted to serve the cause of Mariolatry. She is called "the Ark of the New Testament;" "the antitype of the ark of the Covenant;" "the mercy seat;" or "propitiatory;" the woman who was to bruise the serpent's head, Gen. 3:15; the antitype of Noah's ark; and the rainbow in the cloud; she is "the city of refuge," "the city of God" of which glorious things are spoken, Ps. 87:3; she is "the fenced city" of Jer. 8:14, into which the saints enter; Mary is "the rod" which comforts us in the midst of the shadow of death, Ps. 23:4; she is also the "rod out of the stem of Jesse," foretold by Isa. 11:1; all that is spoken of "wisdom" in Prov. 8, is applied to her (please read); in truth, if we examine all the

prophecies and types and titles which are applied to her we shall not wonder that she is called "the only hope of the saints," for there is nothing left to be applied to Christ as a Mediator or Saviour.

And, according to accepted Catholic doctrine, we are saved, not merely by her *intercessions*, but by her *merits*.

"St. Lawrence Justinian also says: Can she be other-wise than full of grace, who has been made the ladder of Paradise, the gate of Heaven, the most true mediatrix between God and man. Wherefore St. Anselm well remarks, that when we implore the holy Virgin to obtain graces for us, it is not that we distrust the divine mercy, but rather that we distrust our own unworthiness, and commend ourselves to Mary that her merits may compensate for our unworthiness."—*Glories of Mary*, p. 170.

"And the saint [Bernard] exhorts us, whenever we desire and ask any favor to recommend ourselves to Mary, and trust that we shall obtain it through her intercession. For, says the saint, if you do not deserve from God the favor you ask, Mary, who asks it in your behalf, merits to obtain it. Hence the same Bernard exhorts us each and all, that, whatever we offer to God, whether works or prayers, we recommend all to Mary, if we wish our Lord to accept them." P. 196.

And hence the trust reposed in her, as everywhere expressed by the saints and doctors, whose testimony is complete authority with the Catholic church.

"Those who are servants of Mary, and for whom Mary intercedes, are as secure of Paradise as if they were already there." P. 280.

"James the Monk, esteemed a doctor among the Greek fathers, says that God has made Mary a bridge of salvation, by which we are enabled to pass over the waves of this world, and reach the blessed port of Paradise. Hence St. Bonaventure exclaims: Hear, O ye people who desire Paradise; serve and honor Mary, and you will certainly find life eternal." P. 281.

"God has ordained that all graces should be dispensed by the prayers of Mary: where these are wanting, there is no hope of mercy, as our Lord signified to St. Bridget, saying to her: 'Unless Mary interposes by her prayers, there is no hope of mercy.'" P. 293.

"St. Idelbert remarks, that Mary is called fair as the moon; because as the moon illuminates and benefits the smallest bodies upon the earth, so Mary enlightens and helps the most unworthy sinners. And although the moon receives all her light from the sun, she moves more quickly than the sun; for, as a certain author remarks, what the sun does in a year, the moon does in a month. Hence says St. Anselm: Our relief is sometimes more immediate when the name of Mary is invoked than when we invoke the name of Jesus." P. 297-8.

"And how is it that the same Lord, who was under the old law so severe in punishing, exercises so great mercy towards the greatest sinners? Thus asks the author Del Pomerio; and he also answers: He does all this for the love and merits of Mary. Oh, how long since would the world have been destroyed, says St. Fulgentius, if Mary had not preserved it by her intercession." P. 299.

"Oh how many, exclaims the Abbot of Celles, who merit to be condemned by the divine justice, are saved by the mercy of Mary! for she is the treasure of God and the treasurer of all graces; therefore it is that our salvation is in her hands. Let us always then have recourse to this mother of mercy, and confidently hope to be saved by means of her intercession; since she, as Bernardine de Bustis encourages us to believe, is our salvation, our life, our hope, our counsel, our refuge, our help. Mary is that very throne of grace, says St. Antoninus, to which the apostle exhorts us to have recourse with confidence, that we may obtain the divine mercy, with all needed help for our salvation. To the throne of grace, that is, to Mary, as St. Antoninus remarks." P. 300-1.

We think we might be excused from offering any further proof to vindicate all that we have ever said about the unchristian nature of Catholic worship. If Mr. McDonald is really the conscientious Christian which we hope he is, and which, by his letter, he professes to be, he will certainly withdraw the severe charges which he brings against us.

When we published the remarks of "Father Gavazzi," we supposed that what he said about the two ladders was merely the oral teaching of some priest, as we did not remember ever having read it. But Liguori has produced it, and the Catholic church has sanctioned it. The following is the record:—

"In the *Franciscan Chronicles* it is stated of brother Leo, that he once saw a red ladder, upon which Jesus Christ was standing, and a white one upon which stood his holy mother. He saw persons attempting to ascend the red ladder; they ascended a few steps and then fell; they ascended again, and again fell. Then they were exhorted to ascend the white ladder, and on that he saw them succeed, for the blessed Virgin offered them her hand, and they arrived in that manner safe in Paradise." P. 279.

Thus in every manner is the devout Catholic instructed to look away from Christ, and unto Mary as the only hope of salvation. Christ is represented as

austere, the minister of justice, appointed of God to punish the sinner, while Mary is all love, the minister of mercy, whose merits and intercessions are sure to avert the punishment.

"Mary is called the gate of Heaven, because no one can enter into Heaven, as St. Bonaventure declares, except through Mary." P. 744.

"Bernardine de Bustis calls Mary the book of Life." *Id.*

"Oh, how many would have been eternally condemned, or remained in obstinacy, if Mary had not interceded with her Son to exercise mercy! Thus says Thomas à Kempis." P. 261.

And she more than intercedes—she *commands* her Son to release her servants at her will. God is not only pleased to answer her requests, but is under *obligation* to do what she asks for those who serve her. This is given as a reason why confidence may safely be reposed in her. The following is from a prayer to Mary by St. Methodius:—

"Thy name, O mother of God, is full of all graces and divine blessings. Thou hast comprehended him who is incomprehensible, and nourished him who nourishes all living creatures. He who fills Heaven and earth and is Lord of all, has chosen to have need of thee, since thou hast clothed him with that garment of flesh that he had not before. Rejoice, O mother and hand-maid of God! rejoice! rejoice! thou hast for a debtor him to whom all creatures owe their being. We are all debtors to God, but God is a debtor to thee." P. 327.

Of prayers to Mary, there are over thirty in this book, beside the short petitions with which it abounds. As a specimen the following is given entire:—

"O Queen and Mother of mercy! who dost dispense graces to all those who have recourse to thee, so liberally because thou art queen, and with so much love because thou art our most loving mother; to thee I commend myself to-day, destitute of merits and virtues as I am, and laden with debts to the divine justice. O Mary, thou hast the keys of all the divine mercies, do not forget my miseries, and do not leave me in my great poverty. Thou who art so liberal with all, and who givest more than is asked of thee, do so with me. O lady, protect me, this is all I ask. If thou dost protect me I fear nothing. I do not fear the demons, for thou art more powerful than all the spirits of hell; nor my sins, for one word of thine in my behalf can obtain pardon of them all from God. If I have thy favor I do not fear even the anger of God, for he is appeased by one prayer of thine. In a word, if thou dost protect me, I hope all things, because all things are possible with thee. O mother of mercy, I know that thou takest pleasure and pride in giving succor to the most miserable, for thou canst aid them, if not prevented by their obstinacy. I am a sinner, but I am not obstinate; I wish to change my life. Thou canst, then, help me; do help and save me. To-day I place myself entirely in thy hands. Teach me what I must do to please God, and I will do it; and I hope to do so with thy aid, O Mary, Mary, my mother, my light, my consolation, my refuge, and my hope. Amen, amen, amen." Pp. 198-9.

The following is extracted from another prayer to her:—

"O Mary! O our beloved advocate! since thou hast a heart so compassionate that thou canst not behold the miserable without pity; and, at the same time, hast so great a power with God to save all those whom thou dost defend; deign to intercede in behalf of our miserable creatures, who place in thee all our hopes." P. 204.

The following is a "prayer of St. Germanus:—

"O my only Lady, who art the sole consolation which I receive from God; thou who art the only celestial dew that doth soothe my pains; thou who art the light of my soul when it is surrounded with darkness; thou who art my guide in my journeying, my strength in my weakness, my treasure in my poverty; balm for my wounds, my consolation in sorrow; thou who art my refuge in misery, the hope of my salvation, graciously hear my prayer, have pity on me, as is befitting the mother of a God who hath so much love for men. Thou who art our defense and joy, grant me what I ask; make me worthy of enjoying with thee that great happiness which thou dost enjoy in Heaven. Yes, my Lady, my refuge, my life, my help, my defense, my strength, my joy, my hope, make me to come with thee to Paradise. I know that, being the mother of God thou canst obtain this for me if thou wilt. O Mary, thou art omnipotent to save sinners, thou needest nothing else to recommend us to thee, for thou art the mother of true life." Pp. 325-6.

All these extracts are but specimens, an abundance of which exist, which have universally delighted Catholic Europe, and now, under the sanction of Archbishop Hughes, are sent forth to delight Catholic America.

We hope next week to conclude the examination of this subject by some quotations to show more directly how this worship of Mary subverts the truth as it is in Christ. We should feel like apologizing to our readers for the publication of so much of these extravagant expressions were not the subject of vital importance, and one which ought to be well understood by all.

AS WE HAVE OPPORTUNITY.

THIS is the direction of the apostle: "As we have therefore opportunity, let us do good unto all." We must, therefore, watch our opportunities, knowing that they may increase, and that our responsibilities increase accordingly. Whenever we have a definite precept for a duty we must conform strictly to the terms of the precept. Where there is no special commandment we must make our lives conform to principles. A single principle may cover many actions; but we must also remember that no principle is to be so construed as to render null any precept plainly given. Here is where many err: they ignore principles entirely, and depend solely on precepts, or else they deprecate precepts as subversive of Christian liberty and measure only by principles.

We remember an anecdote illustrating the position of the former class. A man refused to sign a temperance pledge because he could find no commandment for it in the Bible. "Show me a text in the Bible," said he to his neighbor who urged him to sign, "saying that we ought to sign a temperance pledge, and I will do it." The spirit of obedience was strong in him—but it was obedience to his own ideas. It chanced that the two were mowing in a field wherein was an unused well, slightly covered, and concealed by the tall grass. Into this the stickler for precept fell, and called loudly for his companion to help him out. "I am not clear about the duty," said his neighbor; "show me a text in the Bible that says I ought to help a man out of a well and I will do it."

Under these circumstances the man in the well could quote plenty of scriptures to prove that we ought to assist one another in every time of need, as we have opportunity.

An objection against our work, similar to that noticed above, has lately come to our notice. "The Bible says, 'Preach the gospel;' it does not say, Print it in a paper!"

Now such people, at least as far as their own consciousness goes, are honest in their convictions; and as there is no hope that they will all fall into wells, which would be the shortest and quickest method to convert them, we will try to help them by stating a few facts.

1. The word rendered "preach," in Mark 16:15, is *kerusso*, and is defined by Robinson in his Greek Lexicon of the New Testament: "To proclaim, to announce publicly, to publish." Greenfield says: "To publish, proclaim, announce openly and publicly." With this agree all the Lexicons. The interlineary rendering of the word in the *Dinglott* is "publish." This commandment may be fulfilled by *making known* the gospel in any manner whatever. It may be obeyed by a mute person, who cannot speak a word. A preacher may continue to proclaim the gospel after he has lost the power of speech; and he may preach more efficiently without speaking than by speaking, by a judicious use of the appropriate means.

2. It is pertinent to inquire: How do these persons know that the Saviour commanded his disciples to preach the gospel? They read it in the New Testament. But how is it that they are enabled to read it there? It is because some of the disciples, instead of orally preaching these truths, wrote them; others copied what they wrote; and others still printed what they found written. Thus we now enjoy the privilege of reading for ourselves the truths of the gospel, because somebody has wisely pursued the very course these friends are so ready to condemn. They are very much in the case of the man who declared his independence of the sun because he had eyes with which to see. They are sure it is wrong to preach the gospel by means of printing, because they have its blessed truths printed for their own use.

Let the Saviour's words be fulfilled by every one, to the best of his ability, and as he has opportunity. Our Tract and Missionary Societies are doing most effective service in publishing the good news to all the world. At their own fireside, by sending out our periodicals and other publications, they may be the means of publishing "this gospel of the kingdom" in distant parts of the world, to those whom they could never reach as public speakers. We would exhort them—"Be not weary in well doing." It is a noble work; it is a worthy calling. If we slack our efforts, the emissaries of Satan will not slack theirs. They will make use of every possible means to scatter error, darkness, and death. The printing-press is used as their efficient instrument to carry out their plans for

evil. Shall the "children of the kingdom" be less wise than they, and neglect this means of spreading the glorious truth of our Lord's coming? May these words of the apostle ever rest upon our minds—"As we have opportunity."

ARE THE WICKED DEAD NOW BEING PUNISHED?

THIS is a question of awful solemnity, and should not be treated as a matter of speculation and idle curiosity. By far the greater part of mankind live in neglect of the great duties of religion, if not in open contempt of its most solemn commands. Such has ever been the fact with our fallen race. This vast throng of sinful men for long ages have been pouring through the gates of death, and its dark portals hide them from our further view. What is the condition of this innumerable multitude of impenitent dead? Where are they? and what now is their real state?

To this question, two answers are returned: 1. They are now suffering the torments of the damned. This is the answer of all the so-called orthodox creeds. 2. They are now sleeping in the dust of the earth, awaiting the resurrection to damnation. This answer is believed by many candid Bible students to be the harmonious teaching of the Scriptures on this subject. Which of these two answers is the true and proper one?

1. There is no statement in the Bible relating to the wicked dead in general, where they are in any way represented as in a state or place of torment. Nor is there any instance in the Bible where men are threatened that they shall, if wicked, enter an abode of misery at death. Even the warning of Jesus in Matt. 10:28, which is thought to contain the strongest proof of the soul's immortality that can be found in all the Bible, says not one word concerning the suffering of the soul in *hades*, the place of the dead, but relates wholly to what shall be inflicted upon "both soul and body in *gehenna*," (the Greek word here rendered hell), the place of punishment for the resurrected wicked.

2. There being no *general* statement in the Bible representing the wicked dead as now in torment, and no instance in which the living wicked are threatened with consignment to the furnace of fire till after the Judgment, we now search out the *particular* cases which may be thought to teach such fact. There are just two of these cases which may be cited to prove that some of the wicked dead are now in torment; and from these, if at all, the torment of the wicked dead in general must be deduced. These cases are the Sodomites, "set forth for an example, suffering the vengeance of eternal fire," Jude 7: and the rich man lifting up his eyes in torment, Luke 16:19-31. These are the only cases that can be cited from the Scriptures in proof that the wicked dead are now undergoing the punishment of their sins.

3. The case of the Sodomites first claims our attention. The text reads thus: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 7. The present tense is used throughout the verse. It occurs twice in speaking of the sin of Sodom, and twice with reference to its punishment. This text does not teach that the men of Sodom, are now engaged in the sinful acts referred to; why should it be understood to teach that they are now receiving their retribution? Does the apostle mean to say that the Sodomites are now in the flames of eternal fire? The clause, "suffering the vengeance of eternal fire," is modified by the words, "set forth for an example," which immediately precede it. In fact, the real meaning of the apostle in what he says of the sufferings of the Sodomites can only be determined by giving this phrase, "set forth for an example," its proper bearing. To be "set forth for an example" to wicked men, "suffering the vengeance of eternal fire," one of two things must be true: 1. They must now be in a state of suffering in plain view of the inhabitants of the earth, or, 2. They must be somewhere in the Scriptures set forth in the very act of suffering the vengeance of fire from Heaven. If the first of these views be correct, then the Sodomites are indeed now in torment. But that view is not correct; for the very place where Sodom was burned, is now covered by the Dead Sea.

That the second view is correct, is manifest from Gen. 19:24-28: "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out

of Heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his [Lot's] wife looked back from behind him, and she became a pillar of salt. And Abraham got up early in the morning to the place where he stood before the Lord. And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace."

Here the Sodomites are set forth for an example in the very act of suffering the vengeance of eternal fire. Are they to this day in that fire? Peter bears testimony, and it is the more valuable in this case because the chapter containing it is almost an exact parallel to the epistle of Jude. Thus he says: "Turning the cities of Sodom and Gomorrah INTO ASHES, condemned them with an overthrow, making them an ensample unto those that after should live ungodly." 2 Pet. 2:6. Peter thus shows that the fire did its proper office upon the men of Sodom, and that they were not in his day alive in its flames. Their case is an example of what God will do to all the wicked after the resurrection to damnation, when fire shall descend out of heaven upon them, and the whole earth become a lake of fire. Rev. 20; 2 Pet. 3; Mal. 4.

The testimony of Jeremiah, which represents the punishment of Sodom as comparatively brief, must complete this evidence: "For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was *overthrown as in a moment*, and no hands stayed on her." Lam. 4:6.

The language of Jude concerning the Sodomites has, therefore, no relation to their condition in death, and cannot be made to furnish evidence that the wicked dead are now in a state of torment. There remains, therefore, the case of a single individual—the rich man—out of which to deduce the doctrine that the wicked dead are now in the lake of fire. This is certainly a fact worthy of note.

The testimony of the Bible shows that the wicked dead are asleep in *sheol*, where they await the resurrection to damnation. The following texts show that the resurrection and judgment of the wicked take place before they are punished; a doctrine in the highest degree reasonable, and sustained by many plain testimonies.

1. "The Lord knoweth how to deliver the godly out of temptations, and to RESERVE the unjust unto the day of Judgment to be punished." 2 Pet. 2:9. The day of Judgment must arrive before the retribution of the ungodly.

2. "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men." 2 Pet. 3:7. The perdition of ungodly men comes at the Judgment.

"The wicked is RESERVED to the day of destruction; they shall be brought forth to the day of wrath." Job 21:30. The next scripture will explain this.

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

5. The wicked are first raised and judged, then afterward cast into the lake of fire. Rev. 20:11-15.

6. Vengeance is taken upon all the ungodly together when the Lord comes with his saints. Jude 14, 15.

7. The wicked are cast into the furnace of fire at the end, and not before. Matt. 13:30, 39-43, 49, 50.

8. The burning day is the time when the wicked meet their fate. Mal. 4; Ps. 21:9.

9. The wrath of God waits till the day of wrath. Rom. 2:5-9.

10. Tribulation to the ungodly comes in connection with the advent of the Saviour. 2 Thess. 1.

11. The wicked dead are not punished till after the seventh trumpet. Rev. 11:15, 18.

12. The Judge says, "Depart from me, ye cursed," and then, for the first time, the ungodly enter the furnace of fire. Matt. 25:41.

J. N. A.

"PREACH the word; . . . for the time will come when they will not endure sound doctrine; . . . And they shall turn away their ears from the truth, and shall be turned unto fables."

The Missionary.

DARKENED.

High in the windy light-house tower
The lamps are burning free,
Each sending with good-will and power
Its message o'er the sea,
Where ships are sailing out of sight,
Hidden in storm and cloud and night.

On the white waves that seethe and dash,
A ruddy gleam is shed;
Above, the lighted windows flash
Alternate gold and red.
Save where one sad and blinded glass
Forbids the happy light to pass.

The hungry sea entreats the light,
The struggling light is fain,
But obdurate and blank as night
Rises the darkened pane,
Casting a shadow long and black
Along the wettering ocean track.

Ah, who shall say what drowning eyes
Yearn for that absent ray;
What unseen fleets and argosies,
Plowing the doubtful way,
Seek through the night, and grope and strain
For guidance from that darkened pane?

Ah, Light Divine, so full, so free!
Ah, world that lies in night!
Ah, guiding radiance, shine through me
Brightly and still more bright,
Nor ever be thy rays in vain
Because I am a "darkened pane."

—Susan Coolidge, in *S. S. Times*.

MISSIONARY SPIRIT.

BY ELDER S. N. HASKELL.

WEBSTER defines a missionary as "one who is sent upon a mission;" but this does not cover the idea of the term as it is used when applied to the work of God. A more full definition would be, "One sent upon a mission to save souls." It is not, therefore, necessary to go into a far country to be a true missionary; but wherever there are souls to save, there men and women should manifest the true missionary spirit. It should commence in our own hearts; and the fruits of it will be seen in our lives; and its influence will be felt in our own families and neighborhoods.

Love is the motive from which the action springs. Love is an active principle and cannot live without works. Its life consists in performing acts of disinterested benevolence. The soil in which it grows is not the natural heart; but love is a heavenly plant, and flourishes only in a heart renewed by the grace of God. It never becomes weary in doing good to others; for it "suffers long and is kind." Christ was the great exemplar of this principle. And as we are possessed of his Spirit, just in that proportion the work will be for the up-building of the cause for which he shed his blood.

To be successful requires true wisdom. "He that winneth souls is wise." The apostle reasoned that he had run in vain unless success attended his labors. He exhorts the Philippians to "do all things without murmurings and disputings," "holding forth the word of life," that he might rejoice in the day of Christ that he had not "run in vain, neither labored in vain." Phil. 2:14-16. The consequences are too serious to enter upon the work of the Lord in a reckless manner. Eternal results rest upon present moves. If a selfish motive prompts the act, even if it be to give all our goods to feed the poor, God does not accept it.

A heart that is drawn out after souls for whom Christ died, and that is free from selfish interests, is pleasing to God. It will feel the misery of others, and cannot rest at the sight of suffering. Christ was rich, but he became poor that we might become rich. To bear the burdens of others, to alleviate the sufferings without having in view a reward in this life, is an important part of the Christian religion. "When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed." Here is the reason: "For they cannot recompense thee." Now comes the time when the reward is given: "But thou shalt be recompensed at the resurrection of the just."

The world calls a man a shrewd calculator who can make every move count in bringing him returns in this life, either in money, honor, or friends, anything that will gratify a selfish heart. But God said to the man who had amassed a competency, and then arranged matters for many days of ease in this life, "Thou fool, this night thy soul shall be required of thee." Had he been rich toward God by works of a purely disinterested char-

acter, it would have been said to him, at last, as well as to others: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." To the other class it is said: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

The precious blood of the Son of God, which was shed for the salvation of mankind, tells the worth of the soul. And he who, for the sake of sordid gain, will neglect laboring for the salvation of others, and that will let worldly interests come in between him and such labor, deceives himself if he thinks he is possessed of the Christian religion. Christ left riches, honor, and glory, and took upon himself poverty in the extreme. He had not where to lay his head. Yea, we did esteem him smitten of God and afflicted. He was despised by men, yet he went about imparting life to the dead, health to the sick, and joy to the sorrowing. This was the missionary spirit as exemplified in the life of the Son of God. And if we have not the Spirit of Christ, we are none of his. Disinterested acts of benevolence will alone secure success. Selfishness will not. It cannot save a single soul. A stream can rise no higher than its fountain. If the motive be selfishness, the fruit will be of the same nature. If the motive be purely unselfish, like that principle that brought Christ from heaven, it will bring forth fruit unto eternal life. There is no failure in this matter. What we sow, we shall also reap. If we sow unto the flesh, we shall of the flesh reap corruption. If we sow unto the Spirit, we shall of the Spirit reap life everlasting. This is the true missionary Spirit that will bring souls to Christ.

The heart must first be changed, and become gentle, easy to be entreated, full of good fruits, without partiality or hypocrisy. It is God who gives this work success, and, therefore, it must be by the aid of his Spirit that the act is performed.

Then God's Spirit will affect hearts. When it is fully realized that God alone gives the increase and the spirit of disinterested affection is the Spirit of Christ, it will be considered a privilege to sacrifice for the advancement of the work of God, and with the apostle we can exclaim: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong."

FROM THE FIELD.

IOWA, Fontanelle, Adair Co.—We have taken down our tent to-day. We came here July 5, and have given fifty-five discourses. Sold \$12.00 worth of books, and received \$15.00 in donations. Fourteen have signed the covenant. We hope for some others. Bro. Hollenbeck has been with us the past two weeks, and has rendered efficient help. We pitch our tent six miles west for future labor.

R. A. HART.

C. A. WASHBURN.

Keota, Kookuk Co., Sept. 6.—Closed our meetings Sunday evening, Sept. 4, after over ten weeks of constant labor. Sixteen have signed the covenant. We organized a Sabbath-school of about thirty members, and think the number will increase.

A tract society of ten members was also organized, and we hope for good results as the people are earnest workers. They are instructed in all the branches of the work, as well as in all the points of our faith. Seven copies of the *Review*, ten of the *Instructor*, and eleven of the *Signs* make up the list of periodicals visiting this company. One drawback is that they have no permanent place to hold their meetings, yet we think this will not be in the way long. Our expenses have been quite heavy, but the donations cover them all. The opposition has been blind, unreasonable, and persistently bitter, yet very many are friendly to us and wish us well.

J. D. PEGG.

PENNSYLVANIA, Youngsville, Sept. 5.—Bro. J. G. Saunders reports: The interest here has been good from the first. The attendance is not large, but those who do come attend regularly. Al-

though this is a place of seven hundred inhabitants, when we came here there was only one church organization in the place,—a Methodist Episcopal church. Repeated efforts had been made to effect another church organization, but they had all failed. The people seemed to be established, and it was hard to move them. But from the first they have been very kind and generous, supplying nearly all our wants.

We have held eighty meetings, and have organized a church of twenty members, all of whom are adults. This church takes the name of S. D. A. church of Youngsville, Warren Co., Pa., and includes the scattered Sabbath-keepers in this vicinity and those who have embraced the truth here. Fourteen of these were baptized in the beautiful stream called Broken Strand, some over four hundred witnessing the ceremony. It was an affecting scene to see six persons over fifty years of age take up the cross, and follow their blessed Saviour.

MOSES AND AARON.

Moses alone would doubtless have been but a poor leader at best, for he was "slow of speech and of a slow tongue." Aaron, by himself, was weak, though he could "speak well;" but when Moses was on the mountain of God, and Aaron below with the people, it was he who molded the golden calf and allowed the people to worship it. But Moses and Aaron, uniting their several gifts, and combining their strength, were well fitted and capable leaders of the children of Israel, thus verifying the adage "that in union there is strength."

Union of effort is well illustrated by the following, recorded of the early days of the Theological Seminary at Allegheny, when it was in great need of money. The Rev. Dr. Herron, President of the Board of Directors, the Rev. Dr. Swift, also a director, and the Rev. Joseph Patterson, met to devise some way of relief. With all their faith, the first-mentioned brethren were greatly dejected. "We have no one to help us," said one of them. "No one!" replied Mr. Patterson warmly; "why I know of a thousand here." The two looked astonished. He continued, is not Dr. Herron a cipher? is not Dr. Swift a cipher? am not I a cipher? But Jesus Christ is surely ONE. And if we put one before three ciphers does it not make a thousand?" They took new courage, went to that one, who is able to help, and did not pray in vain. United effort for Christ, with his blessing, will make us victors.—*S. S. Workman*.

MURMURING AGAINST GOD.

EVERY word of complaint at our lot in life, every whine at seeming ill-fate, every question of the goodness and personal care of God towards us is a far worse rebellion in us than the cries of Israel for bread and flesh in the desert; for we have accumulated proofs of God's ability to protect and feed us, and of his faithfulness to his promises. To doubt an untried leadership then was far different in its moral quality from doubting him whom all the saints have tested and who never was found faltering or untrue to the frailest or least worthy, trusting soul. He is a tried and proven friend, and failure to trust his providence now is in the face of thousands of mercies.

The object of leaving the Israelites so many weeks without the manna which it was apparent would be necessary for their sustenance, was probably to prove them, and to enlarge by exercise their faith and trust in the all-powerful arm and all-bounteous mercies of God; so the object of his leading us through the unknown wilderness and along barren wastes, where, to the human eye, there is nothing sustaining or delightful, but on the contrary disappointed hopes, a gloomy outlook, few friends, and a circumscribed field of labor, may be the same—to lead us to trust him for our daily bread, and look only to him for comfort and rest.

Had Israel found abundant supplies in the wilderness of Sin, like the rich men of to-day, they would probably have forgotten all about God. Not having to depend upon him daily they might have thought that they, the new nation, had done wondrously, and were able to do all things. Prosperity and success in the affairs of this world fatten and puff up our pride; while sorrows and felt dependence chasten the spirit and make it fit to companion with the pure and unselfish.—*Golden Censer*.

Temperance.

TEMPERANCE AS A BATTLEMENT.

WHEN Joseph Cook leaves the region of transcendentalism, and comes to that of plain, practical common sense, he has a terse and clear way of putting things. As an example we take the following from one of his sermons in London:—

"You send up a balloon from Hyde Park on a clear day, and with a glass you may see the homes of four or five millions of men. Send up a balloon from Central Park in New York City when the atmosphere is clear, and by the aid of a glass you can look upon the homes of two or three millions of men. Modern populations are massing themselves in cities. The misgovernment of great towns under representative institutions is a proverb. The faster cities grow, the more rapidly do we come into the need of this battlement around the edge of the roof of our new house. But it is a fact that on both sides of the sea the cities are growing faster than the rest of the population. London increases faster than England, Berlin than Germany, and Paris than France, as well as New York City than the State of New York, Boston than the State of Massachusetts, and Chicago than the State of Illinois. In the United States we had only one-twenty-fifth of our population in cities in 1800. Now we have more than one-fifth. Some of your statesmen look across the Atlantic, and say that there is not one American city of over 200,000 population that is well governed. I repel that accusation. Nevertheless there is too much ground for it. We are troubled by an ignorant and intemperate class, derived largely from immigration from all lands. We have learned that we must educate them, and make them sober, and that otherwise in great cities our form of government will be a farce. You will find ultimately in Great Britain trouble in managing your cities, unless you reform the perishing and dangerous population.

"Is there anything in the Bible to overturn the two great principles recognized by the ideal commonwealth of old, that the people are to be total abstainers, and that they should be led by a priesthood of total abstainers?"

"Consider that distilled liquors were not known in the world till the year 1150. The process of distillation came into Europe at that date from the Moors. Suppose that you were to sweep out of existence all distilled liquors, then you would bring the world into something of the condition in which it stood during the time of our Saviour. The absence of distilled liquors would make the more terrible form of drunkenness and alcoholic disease impossible. It was against the lighter drunkenness of a world which had in it no distilled liquors that the fearful biblical denunciations of drunkenness were launched. The Bible denounces wine as a mocker, and proclaims that the weak strong drink of ancient times, at the last biteth like a serpent and stingeth like an adder. What would it say of the fierce and poisoned potations of our days?"

"Without claiming that the Bible absolutely settles the question as to the point I am discussing, I do claim that you have not proved, if you are a moderate drinker, that it settles the custom on your side. You are far from showing that there is anything in the example of our Lord giving the remotest justification to your use of distilled liquors and brandied wines. I am grieved with an indignation which I dare not express to the full when I hear preachers and church members quoting the example of our Lord in support of the use of distilled liquors, which were not invented until the twelfth century. If our Lord were in London or New York to-day, face to face with our present drinking customs; if he were here in person as he is in spirit, listening to the cries of orphans and widows; if he could see how the best portions of our civilization are imperiled by those who fleece the poor and sell to them strong drink, I believe, on my soul, that he would again, as he did of old, knot up the whip of small cords, and purge the church, shall I say from thieves? Yes, I will apply that term to the whisky ring. He would purge the church of moderate drinking, and in doing that he would only be giving efficacy to the texts,—'It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak,'

'Lead us not into temptation,' 'Have no fellowship with the unfruitful works of darkness,' 'Do not drink wine, that ye may put difference between holy and unholy,' 'If meat maketh my brother to offend, I will eat no meat while the world standeth.' He would knot up his whip of small cords, and use them in the name of those secular principles to which I have appealed,—the necessity of temperance as a battlement to keep blood-guiltiness from the roof of the new house civilization is building, in giving large and sometimes unlimited political power to the people."

PROHIBITION RUINING THE STATE.

THEY tell us prohibition is ruining our State; that is the position taken by the towns and cities of this State, where they bid defiance to the law. Leavenworth says it is infamous; that it is an outrage like the fugitive slave law. Let us see just a moment. The fugitive slave law was in the interest of human slavery; it was in the interest of all that was infamous and outrageous, while the prohibitory law is in the interest of human freedom; in the interest of the fireside; in the interest of the homes of the people, and in the interest of sobriety and good government. They are as different as midnight and noonday. But Leavenworth says that saloons are necessary for the prosperity of the city. Leavenworth twenty years ago was the commercial metropolis of the Missouri valley and held the key to the situation in this western country. It was the political power in this State. You could not get any man named for any office without first making peace with Leavenworth. There have been from fifty to one hundred and fifty saloons in that city during the past ten or fifteen years; the temperance people plead with Leavenworth; showed her citizens that these saloons were as a cancer eating into the vitals of her prosperity. They replied: "You are fanatics; we know our business; no town can prosper without them; it brings trade to the city, and business is livelier for their presence." Let us see.

In 1871 Leavenworth had 20,000 population and about one hundred saloons, and she has clung to the saloons ever since. In 1881 her population has declined from 20,000 to less than 17,000, notwithstanding the fact that she has had saloons enough to have given her a population of 100,000, if they are necessary for the prosperity of a city.

In 1871,—I wish to give the official figures so that it cannot be said that I misrepresent the facts,—the assessed valuation of the property of Leavenworth was \$5,991,027. In 1881, after she had hugged her saloons for ten years in spite of the advice of her true friends to do otherwise, the assessed value of her property had declined to \$3,281,863.66. A falling off in ten years, of \$2,710,163.34. The only city in Kansas which has lost in population or wealth during that time; all the others have grown, but Leavenworth has clung to her saloons until they have nearly killed her.—*From a Speech by Gov. St. John.*

A "BACCA" FED BABY.

A VISITOR among some of the English poor, during one of the lockouts, when mills were stopped and labor suspended, gave the following account how one baby lived and grew fat through the hard times.

The wife of a laborer, while looking on at a game of "hop-scotch," in which her husband was engaged with other idlers, was describing their way of living. While she was speaking, there came toddling in at the door a splendid specimen of Suffolk infantine humanity, aged about four years, and with limbs like a baby giantess.

"There, sir," remarked the old lady, "she don't look much the worse for the lockout, do she?"

I replied that she did not, but rather as though a fair amount of the fat of the land fell to her share. "What do you feed her on?" I asked.

"'Bacca, sir," replied the old lady, with a grin. "Tobacco!"

"Well, that's what they say about here. You see, sir, it's this way. She's my gran' young un, and her poor mother has seven of 'em, and the father is locked out like the rest; and so a month ago my old man—him as you see, making such a donkey of himself a minute ago—he says, says he,—

"'Old woman, dashed if I can enjoy my pipe,'—which costs ten and half pence a week—half an ounce of three penny a day,—a cruel hard smoker

he's allers been—'I can't enjoy my pipe,' says the old man, 'and see our Joe's young uns wanting a meal; so I'll make over my 'bacca money to help 'em, and put my pipe out till things mend a bit.'

"And this is the young un that gets the benefit of it in milk night and morning."

A good many other babies and their mothers too, might be well fed and well clad, if they had the "bacca money," and whisky money, which husbands and fathers squander. And the secret of much of the suffering in the world is neither the low wages, the hard times, nor the high prices, but the wasteful vices of those who consume on their own ungodly lusts the money that should support their families, and make themselves independent and comfortable.—*Christian.*

ONE OF MANY.

THE New York *Graphic* gives this pen picture of one of many: Well, the poor boy came into this world with a weakly body, for his mother was troubled with much household care and labor when she bore him, and his father, though a church member in good standing, was an inordinate tobacco chewer and kept his strength bolstered up through the stimulus of the weed. So long as the boy ran about loose with the other children and played in the sand with bare feet he was tolerably healthy. But when sent to school he pined. At the boarding-school he was counted a good scholar and made great progress in memorizing. At eighteen he was tall, "spindling," and slightly stooping, always complaining, eating according to custom whatever was set before him, working and studying directly after eating, and complaining of a weak stomach. So he went on in life till the age of twenty-five. Then he married, was always in poor health and in frequent consultation with doctors. First, doctors at home; next, doctors abroad; then special doctors; now, regulation doctors, with reputations and diplomas, and then in despair applying to outside doctors; herb doctors; bush doctors; botanic doctors; and tramp doctors; doctors who said it was his liver; doctors who said it was his heart; doctors who said it was malaria; doctors who said he didn't make blood enough; doctors who starved him; doctors who stuffed him; doctors who chilled him in cold, wet blankets; doctors who parboiled him in medicated vapor baths; doctors who advised him to go North; doctors who advised him to go South; doctors who suggested springs; doctors who recommended mud baths; but never a doctor who told him that half the damage had been done before he came into the world and the other half through his own ignorance and that of the authors of his being afterwards. But he died all right, and the doctors then found out what ailed him, and they gave the complaint a Latin name, and it's now raging round seeking whom it may devour.

TEACHING THE CHILDREN.

THE *Wine Dealer's Gazette* says: "The worthy German who takes his beer with his family in the evening, will not submit to have his children taught at school that his favorite beverage is a poison."

When the majority of the people of this country decide that they will have their children taught in the public schools the truth about alcohol and its effect on mind and body, the minority of Germans who don't want their children taught plain lessons of truth, as science has revealed them, need not submit. There is a regular packet line between New York and Hamburg, and they will not be obliged to stay and submit to the rule of the majority.

The lesson-books on alcohol are rapidly being introduced into the public schools of this country, and most parents regard it as a matter of more importance that their children be taught the nature and effects of alcohol than to know the length of the longest river, or the height of the highest mountain.

We are glad to know that there are plenty of good, sober, law-abiding Germans in this country, who do want their children taught the truth about everything.—*The Christian Woman.*

ALCOHOL was invented 950 years ago in Arabia, and was used by ladies with a powder for painting their faces. Since that time it has been used mainly by gentlemen for painting their noses, and used in a plain state because they required no powder to fire them off.

The Home Circle.

IN THE SHADOW.

I WALK through darkened paths, yet know
My Father marks the way I go;
I cannot see his tender smile,
But feel his clasp'ing hand the while;
And since he heeds the sparrow's fall,
I trust his love, in spite of all.

Borne through the dark by loving arms,
I sometimes shrink with vague alarms,
Yet closer cling, that I may hear
The voice that whispers in mine ear.
"Oh, trembling soul," it says to me,
"Rest in the love that clings to thee."

I cannot tell if long the way
By which I go, through night to day;
But, soon or late, I know my feet
Will walk in sunshine, broad and sweet;
And, soon or late, before mine eyes
The radiant hills of peace arise.

—Sel.

WHY WAS THERE NO REVIVAL?

STATE, county and section of country shall be nameless, but we'll call the place Smithville—not its name at all, nor anything like it, but one that will do admirably as a word on which to hang a parable.

There were in Smithville two churches—which, just to distinguish them, we will call the orthodox church and the extra-orthodox church. They were both evangelical churches, and so long as they were—names don't count for much, especially in a story like this. The people of Smithville believed in Smithville, and seldom went away from Smithville. The old families had married and intermarried, until nearly everybody was cousin to somebody else. There were few new-comers, as there was nothing in particular to attract people to the town. The orthodox church was the strongest and the oldest religious body in the place, and its pastor had been settled over it for ten years and a little more—a remarkably long pastorate, when one considers how exacting and critical the Smithvillians are. The extra-orthodox church was a newer organization, with a small society, a young minister, and far more active and far less fashionable than the orthodox society. There was another religious organization in Smithville, the Young Men's Christian Association, which I am sorry to say was not very aggressive in its work, and though it had its feeble prayer-meetings, they were very much like the meetings of a pietistic mutual admiration society. There was a good deal of bragging done in these meetings, of course in a perfectly sanctionious way—but bragging is not edifying under any circumstances, least of all in a religious meeting. I am glad to say that the Smithville Young Men's Christian Association was not a typical one.

One day in early summer it so happened that the orthodox minister and the extra-orthodox minister and the Secretary of the Young Men's Christian Association met at a Temperance Convention, and sat together at the collation that was provided. The conversation turned naturally enough to the one topic in which they mutually professed to be interested—the spiritual condition of Smithville.

"It is quite time," said the young extra-orthodox minister, "that we made an organized effort for the salvation of souls. The young people are given to all manner of worldliness, and don't come to the prayer-meetings, and there is a lukewarmness among the church members that is positively disheartening. There has been no revival here for fifteen years—and something is wrong. For my part, I feel guilty."

"Well," said the Secretary of the Young Men's Christian Association, "I don't know what we can do. We've enlarged our library—and though they come and take out books, they won't come to our meetings. We tried having a cornet to lead the singing; it drew a crowd to that one meeting—but the rest were as poorly attended as ever. I don't understand it. I think the young people around here are gospel-hardened."

The Secretary omitted to say, because he didn't know it, that when they got together a crowd with their cornet, they had nothing in the way of spiritual food to feed the hungry souls with. The cornet as a means of grace is a very poor failure—if there is only a cornet.

The orthodox minister agreed with his extra-orthodox brother—only remarking that his people were a very conservative people, and it took them a long time to get waked up. "Conserva-

tive"—is a word that often stands for lazy, and is more respectable if less forcible.

So agreeing on the need of a revival, for that is really what they meant, they further agreed to meet at the extra-orthodox parsonage on the next Monday evening to talk and pray over the matter. They wisely decided, also, to ask some pious souls and some church-pillars to meet with them.

The meeting took place according to agreement, and there was a unanimous opinion expressed that it was high time something was done. They proposed that a series of meetings be held, and the young minister, full of zeal, suggested that they should begin at once—the very next week. That the first meeting should be one of consecration, and that the meetings should continue in unity of prayer, until God revealed to them his will.

Deacon Boodle said that nobody could have the good of the community, the "spiritual" good, more at heart than he had, but there was, as St. Paul had said, such a thing as expediency, and that he thought it wouldn't be much use to have the meetings begin until after haying. Folks wouldn't come if they did. It was every man's duty to provide for his family, and haying was a part of providing.

The Secretary of the Young Men's Christian Association said that they'd contemplated having an ice cream festival and tableaux to get money for buying pictures for their rooms. He thought it was their duty to make their rooms attractive. He didn't think that the meeting had better begin till after their festival. The festival would be sure to distract the minds of the young people; and for his own part he couldn't see how he could enter upon the blessed work as he should like to, until their festival was over. He hoped that when they did have the meetings they would make them attractive. The Association would furnish the services of a cornetist, and he didn't know but that an orchestra could be gotten up among the members. Whatever the brethren decided on they might be sure of his unqualified support—after the festival.

Old Mr. Foggy said:—

"I'm an old man, and I've been servin' the Lord for pretty nigh forty year, an' I don't know but I'm so old-fashioned I'd ought to keep still an' let the younger brethren do the talkin'—"

"Go on—go on, brother," said the young minister.

"Well, all I was goin' to say was that plannin' these meetin's that you're talkin' about, seemed to be kind o' takin' the work out o' the Lord's hands. I s'pose if the Lord wanted a revival in Smithville there'd be a revival. Seems to me we'd all on us ought to learn to wait on the Lord. His time ain't always our'n. We can't dictate times and seasons to the Almighty. We've all been prayin' in our closets for the descent of the Spirit in this place. The usual means of grace ain't been neglected. We've all on us stood in our lot an' place—an' for one, I don't think 't would be right to try an' hurry the Almighty. I s'pose if our young folks is 'lected to be saved they'll be saved, an' if they're 'lected to be lost they'll be lost. Seems to me if they'd only 'tend on the means of grace they have, they wouldn't need no other."

So the old man went on—and when he was fairly tired out he sat down. His remarks seemed like a wet blanket on the meeting; but the two ministers rallied, and though nothing was decided, everybody felt that something should be done. After the meeting broke up the two ministers stayed behind and knelt in prayer for divine guidance. When they parted, they had set a time for a beginning of the special meetings. They were to begin on the first Monday in October, and continue on indefinitely.

The very next day after the meeting a fire broke out in the woods near Smithville. It spread and spread, and all the village turned out to help put it out. Men neglected their fields to go and fight the fire. "What," they said, "do you expect us to stop and work at home, while our neighbors' property is being destroyed and our own is in danger?" They couldn't stop to eat. "Give me something in my hand, and let me get away to the woods. I couldn't sit at a table, and think of that fire spreading. No time to eat, when property is being destroyed." That was the way they talked.

Still the fire spread. Men and boys and women all went to the woods. The women prepared

meals there by the wood-side, where they could hear the crackling of the flames. Nobody thought of rest; night and day they worked, with a common will in a common interest. At last the fire was subdued, and then men returned to their own work, and found that their farms had not suffered so very much, after all.

The season soon sped away—and October came. On the first Sunday of October each of the ministers preached a sermon on the necessity of times of refreshing in the spiritual life, and appointed meetings—special meetings for earnest prayer—to be held every night during the coming week. They begged, they entreated, they admonished their hearers to attend these meetings, and spend much time in prayer and preparation for them.

Monday dawned, and everybody went to work as usual, the farmers to cram fuller their barns with gathered crops, the farmers' wives to do their weekly washing, which if not done on Monday, upsets the household economy of the whole week.

Evening came, the chapel of the orthodox church was lighted up, and there dropped in tardily something like a score of people. The Secretary of the Young Men's Christian Association was there, but confessed he felt coldly towards the effort about to be made. He said he did not approve of the methods adopted. That the meetings were not likely to prove attractive. That for his own part, he thought that more brightness would have characterized the meetings if their cornetist had been allowed to lead the singing; since the ministers had flatly both refused the cornetist, and frowned down all mention of an orchestra, he frankly declared that he couldn't hope much from the meetings—and behaved accordingly.

A few zealous souls there were in the room, and they prayed heartily for an outpouring of a special blessing. But where were the two or three hundred church members—men and women who professed much, and were "glad to be workers in the Lord's vineyard"? so they said at covenant and preparatory meetings. Where were they? Why let them answer for themselves—at least a few of them.

Mrs. Boodle said she was sorry she couldn't go to the meeting; but she was so beat out wash-days, that she didn't feel able to get out, and she kept Melinda home for company. She was with them in spirit, she said, all the time—and her prayers were going up for them all. This, however, was only a figure of speech, for one or two neighbors had dropped in at Mrs. Boodle's, and she had talked with them incessantly while she and Melinda were paring apples and chopping meat for mince-pies. They hadn't talked about meetings, either.

Old Mr. Foggy said the meetin's had been started against his advice, and though he wished them well, he didn't feel called upon to take any part in them. He thought he was serving the Lord better by staying at home and reading his Bible. He read just ten verses of the Bible, and he read ten columns of the county paper.

Brother Campbell, who kept the village store, said 'twas useless for him to think of getting out evenings. He had to keep his store open to accommodate his neighbors. The neighbors accommodated were generally a dozen or so of men, who sat about his store, chewed tobacco, talked about their neighbors, and sometimes played a game or two of dominoes.

Brother Smithkins said that it was a dreadful cross to him to stay at home, but that he had just put steam-power into his cider-mill, and two new presses. Said he, "I'm so druv that I have to keep the ole mill goin' evenin's, an' nobody understand's the machinery but me. I couldn't let folkses apples lay an' rot. If the meetin's hold on till November, I guess I shall be able to go some."

Sister Smithkins said, "Ez for my part, those meetin's couldn't have come in a wus time of year. Jest gettin' the children's winter clothes ready, and Anna Maria goin' to be married Thanksgiving, an' all her clothes to get ready. Seems as if there's a fate against my havin' any spiritual privileges, though there ain't a woman in these parts that appreciates 'em more."

Brother Goshen said that he lived so far from the meeting-house that he couldn't very well get there without harnessing up, and his horses worked so hard daytimes that he didn't like to have them out nights. If they'd only have

"neighborhood meetin's," they might come to his house as often as they liked.

And so it went on, in every house an excuse. Real good excuses, too. The Bible excuses—"bought a piece of ground"—"bought five yoke of oxen"—"married a wife"—were indeed unreasonable beside them.

The meeting languished, those who were there felt that there was no great, uplifting, manifest presence of the Lord. They prayed a good deal, but not with much assurance. They exhorted a good deal, but not with much fervor. They sung a little, and very feebly. The Secretary of the Young Men's Christian Association said that he knew it would be just so if they didn't have a cornet.

On Tuesday evening there were two or three less present. The meeting was indeed dull. There is no other word for it. It was disheartening, in spite of the honest prayers of those who did attend. It closed promptly at the end of an hour, and the only hymn that was sung with any spirit was "Hallelujah! 'tis done," which one of the sisters had struck without a thought of how inapt it was.

From the first the meetings were moribund, and they died on Friday night, when there was a little storm of misty rain, and only five souls came to the chapel. The ministers concluded not to continue the meetings even for another night. The ministers were men, and subject to the infirmities of the flesh—among them depression of spirits. The Secretary of the Young Men's Christian Association said he had known from the first that it would be just so. All the church members in Smithville, who had not attended the meetings, gave a sigh of relief when they were over. Their continuance thus far had been a thorn in their consciences.

On the following Monday there was an Old Folks' Concert in the town of Bilburn, eight miles away. Brother Goshen got up a load at fifty cents a ticket to go over. He harnessed his four horses, and took in sister Smithkins and all her family, and brother Smithkins stopped his mill to go too. Sister Smithkins said the children needed a little frolic, and she guessed they would be willing to wait a day or two longer for their winter clothes. Sister Boodle went too; she said it always kind of rested her to ride out in the evening after washing. Brother Campbell shut up his store, and said he guessed for one night "them loafers could manage to loaf somewhere else—an' that for his part he'd got about tired of staying at home night arter night to keep a club-room." It rained a little when they started, but they all put on their water-proofs, and nobody was the worse for it. They didn't get back to Smithville until about midnight; but they said they could sleep a little longer in the morning. It was an excellent concert, and they all enjoyed it. Riding home they talked about all kinds of things, and among others the "protracted" meetings of the last week were spoken of. And everybody wondered why there had not been a revival? And they wonder to this day!—*W. M. F. Round, in Examiner and Chronicle.*

ITEMS OF NEWS.

—A tank containing 30,000 barrels of oil was struck by lightning and consumed, at Bradford, Pa., on the 23d.

—A terrific gale on the Danish coast Sept. 22, has caused great destruction of property. Thirty ships and smacks are already reported lost.

—September 19, a lamp exploded in the millinery store of Miss Irene Hull at Texarkana, Ark. The fire spread and destroyed a block of buildings. Loss, \$60,000.

—French religious communities own real estate in France worth over \$140,000,000, and it is averred that they own much more under cover of private individual names.

—In 1842 the assessed valuation of property in the United States, was \$2,574,940,000; in 1852 it was \$6,117,531,013; in 1860, \$12,044,083,615; in 1870, \$13,898,096,899; in 1880, \$16,258,064,100.

—The national expenditures of Europe in 1880 were \$2,282,800,000 or an average to every person of \$10.15. Our expenditures for the year ending June 30, 1880, were \$267,642,957, or an average of \$5.35 to each inhabitant.

—Another bold train robbery occurred in Arkansas on the 22d. The express train was boarded near Prescott, by three armed men, who robbed the passengers and the safe of about \$18,000. A large reward is offered for their arrest.

—Ellis Lever, of Manchester, England, has suggested to the American Consul in that city the estab-

lishment of an International College, to be called the Garfield University, as a memorial to the late President Garfield, and offers to contribute \$10,000 towards its erection.

—Queen Victoria has given a token of respect to the memory of our murdered President, as touching as it is unprecedented. She has ordered the English Court to go into mourning for one week from the 21st inst. No similar notice has ever before been taken of the death of an American President in office.

—Count Campello, the priest of the Basilica of St. Peters, in Rome, who has abjured Catholicism, stated in a recent discourse, that one reason for his action was that he objected to remaining in a church which prevented a man from expressing sentiments toward his country and government which a patriot should cherish.

—The United States Consul at Maracaibo, Venezuela, writes that owing to locusts and drought the Goazira Indians are driven to desperation by hunger, mothers offering their children for sale, in order to purchase food. The people of Maracaibo are offering rewards for dead insects, and 8000 pounds have been collected in one day.

—In London recently large quantities of imitation honey-comb, filled with glucose instead of honey, were found exposed for sale. The boxes bore the stamp of the New York Custom House, and were labeled "Sweet Clover Honey." The honey-comb had been made by machinery out of paraffine wax, and, after the cells were filled with glucose, a hot iron had been passed over the wax tops, thus closing them. The glucose had been made to resemble honey in both its taste and appearance.

THE ASSASSIN.

OF the many comments of the public press of the country on the inefficiency of our criminal jurisprudence, we have seen none more pointed than the following from the *San Francisco Chronicle*. Our jury system is radically defective. Probably a jury cannot be found in the United States sufficiently ignorant and indifferent to meet the demands of Court rulings in such a case as this. Of a surety, "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter." Isa. 59:14:—

"It is announced from Washington that Guiteau cannot be convicted in that city of the murder of President Garfield, for the reason that the laws of the District of Columbia are so peculiar on the subject that the death of the President at Long Branch practically nullifies the crime. The average reader will very readily concede the peculiarity of such laws, and likewise regard them with contempt. There is some reason for believing that technicalities will be raised in Guiteau's case, and if he cannot be convicted at Washington, a long hunt through old books will probably be necessary to ascertain if he can be convicted at Long Branch. Between the two seats of "justice" there is some danger that the wretch will escape his deserts. What a circumstance it would appear to foreign nations, what a commentary it would be on our boasted ability to make our own laws, if technicalities should save his worthless life. The Chief Magistrate of our fifty millions of people is shot down in cold blood because he refuses to make a buffoon Minister to England. After several weeks of intense suffering he expires, and then for the wretch who has wrought such disaster, and brought grief and disturbance to the whole country, a petty punishment is allotted that is a mere bid for assassination to become a leading feature of our Government. It is to be earnestly hoped that nothing of this kind will occur.

Some days ago, General Sherman was indignant that a Sergeant of the regular army should attempt to shoot Guiteau in his cell, and a court-martial has already been ordered for the undoubted conviction of the Sergeant; but the conviction of Guiteau is thought to be impossible—at least, in Washington—and who knows what technical obstacle may be encountered in New Jersey. The whole matter looks like a burlesque. The civil Courts and laws throughout the country are becoming so impotent for the punishment of crime that murder is everywhere committed almost with impunity. Is it any wonder that troops have had to be kept under arms at Washington in order to preserve the assassin until he could be delivered to the Courts for possible ultimate acquittal? Imagine a Court at Washington virtually announcing that Garfield has not been murdered; that Guiteau is not an assassin; that all the excitement of the past three months has been a mere hideous nightmare without foundation in fact, and a striking illustration is presented of the relations between American law, justice, and common sense. "Respect the law!" is a cry continually heard. People cannot respect laws that are imbecile for the purposes of public and private security. The difference between "tweedledum and tweedledee" is killing the American judicial system. The living spirit of the law is no longer regarded. It has been banished to make room for quibbles, precedents, technicalities and dry phraseology as barren of justice as the shriveled seeds of a withered pumpkin. When a gross crime has been committed, public indignation is intense; threats are silenced by stale appeals to "the majesty of the law;" then follows the legerdemain of a trial, and the

murderer's neck is saved. A law that the guilty can appeal to with serene confidence; that makes a tender object of solicitude of the red-handed murderer, and that turns him loose on society to commit still other crimes, possesses no majesty, and is entitled only to universal contempt. It is to be hoped that the news from Washington on this subject is premature, and that if no law exists there to punish Guiteau, enough may be found at Long Branch to answer the purpose.

In any event, attention should be widely awakened to the necessity of sweeping reforms in the methods of criminal procedure throughout the country. So long as our Courts are simply establishments for protecting, pampering, and acquitting murderers, the latter will be numerous forthcoming, and threats of mob violence will continue to be heard at the commission of any startling crime. If no reform of our Courts and laws is effected, necessity, which "knows no law," will finally compel society to protect itself by the summary execution of all murderers seized at the scene of their brutal deeds. There is yet time to avert so serious an evil.

Obituary.

VAN NOSTRAND.—Died near Sedan, Chetauque Co., Kansas, Jonathan Van Nostrand, in the fifty-third year of his age. He never heard an Advent sermon until our tent was pitched in this place, but he had received some of our tracts, and through reading became a Sabbath-keeper about four months ago. His disease was congestion of the bowels, and his sickness lasted only one week. The first evening of our meeting, he came to us and grasping our hand said, with tears in his eyes, "I can't tell you how earnestly I have hoped and prayed that the Lord would send us some Adventist preaching." He leaves a wife and four children to mourn their loss. Funeral services by the writer, from 1 Cor. 15:55. L. D. SANTEE.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 29, 1881.

CAMP-MEETINGS FOR 1881.

KENTUCKY,	October	5-11
TENNESSEE,	"	13-18
CALIFORNIA, Sacramento,	"	13-25

MEMBERS OF OAKLAND CHURCH.

THE next quarterly meeting of the church comes on the first day of next month. It is greatly to be desired that every member shall be heard from. There is quite a large number of non-resident members, and for some it is not possible to attend every quarterly meeting. But it is quite possible for every one to send a letter to the clerk, W. J. Bostwick, Oakland, Cal. Some have neglected this in the past. It is hoped that they value their church relations sufficiently to neglect it no more.

The same may be said for every other church in the Conference. Let our churches all show a good standing in the coming annual Conference.

ELECT YOUR DELEGATES.

LET all the churches in California take timely action for the election of delegates to the coming State Conference. Let the clerks be prompt in making out their credentials. Let every company of Sabbath-keepers in the State be represented. Let this be attended to at once, lest some unforeseen circumstance shall hinder it. There is no time to lose.

SUFFERERS IN MICHIGAN.

THE sufferings of the survivors in the burnt district in Michigan, are beyond description—beyond our comprehension. While our brethren and sisters are generally ranked among the poor, there are few if any among them who are destitute of the ordinary comforts of life—few who could not spare something to the suffering without subjecting themselves to suffering. We invite all to read the second chapter of the letter of James, and pray for light in regard to duty. Anything sent to this office will be duly forwarded.

UNCONVERTIBLE.

MR. J. F. R., of Republican City, Neb., writes to inform us that we are wrong in all our religious principles, and says:—

"You can never make an advent of me."

Webster defines advent as "a coming;" also "a visitation." We have not the least desire to make "a coming" of Mr. R., nor do we know by what process such an end might be accomplished. If "a visitation" were made of him we should be in doubt as to its nature.

We suggest to him that it will be well for him to discard his prejudice, cultivate a teachable spirit, and try to occupy the position of a true disciple, or learner.

OBSEQUIES OF OUR LATE PRESIDENT.

THE proclamations of President Arthur and Governor Perkins requested the people to abstain from secular labor and meet for religious services at their respective houses of worship, on Monday, Sept. 26, the day of the burial of President Garfield. We can but express our regret that the arrangements for a procession prevented conformity to the request. But some of the pastors appointed to hold memorial services on Sunday preceding. Our meeting on Sabbath was according to this plan; the order of services is noticed in our editorial pages.

It is a relief to the feelings of the mourning friends to know that the wound which the President received from the assassin was necessarily fatal, as we feared from the first, notwithstanding the favorable reports from time to time. While the reports were favorable we expressed this fear from the continued trouble of his legs and feet. This is accounted for in the injury to the vertebra, and shock to the spinal column.

While many are expressing their fears that the assassin cannot be legally punished as he deserves, the thought presses upon us that the taking of the life of such a degraded wretch is no atonement for his outrage on human life and on the rights of this Republic. We hope he may be punished, for man's Creator has declared that the murderer is unfit to live. But we look to the final judgment as only sufficient to mete to him his deserts.

GOV. ST. JOHN, MISS WILLARD, AND JOHN B. FINCH.

WE are requested by the publisher of the *National Liberator* to publish the following notice. We do this very cheerfully, for we have read the addresses to which reference is made, and do not hesitate to say they are unequalled as temperance literature suited to the present time. We cordially recommend this number to all of our Health and Temperance clubs. At the low price at which it is offered they can easily be scattered by thousands. No one need fear to place them in the hands of all parties; they are unanswerable as arguments, and cannot fail to carry conviction to every mind with even a small degree of candor left:—

"The *National Liberator* has just published, in No. 15, Gov. St. John's great Kansas speech, Miss Willard's beautiful Lake Bluff address, entitled 'The Southern People,' and John B. Finch's magnificent 'Indictment of the Liquor Traffic.' These three great speeches covering nearly twenty columns of solid reading matter, were reported and afterwards revised by the speakers for publication in that issue. They will be sent free of transportation to any part of the United States or Canada at the following extremely low rates:—

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INFORMATION WANTED.

WM. T. HENSON is supposed to be living in California. Information concerning him will be thankfully received by his sister, Mrs. Nancy P. Carter, (formerly Helms,) Kankakee City, Illinois.

TO CHURCH CLERKS.

THE following notice appeared in the *Review and Herald*, of Aug. 23. Will the church clerks of California please see to this matter at once.

"Henry Randall Waite, of Pelham Manor, N. Y., agent for the collecting of Statistics of Religious Organizations for the United States tenth census, wishes to obtain a complete list of the S. D. Adventist churches. If any of the clerks of our churches have not received from him a schedule on which to make returns, please notify him at once, and he will send you a blank to be filled out with such information as he wishes to obtain. We especially request each one to attend to this matter promptly, that our denomination may be represented as accurately as possible."

J. D. RICE, Sec. Cal. Conf.

CALIFORNIA CHURCH OFFICERS.

LAST week we sent you blanks for the Quarter ending Oct. 1. Also Credentials for Delegates to the Conference. If any have not yet received them they will please notify me at once and I will supply them. This is the close of the Conference year and we are anxious to have full reports. I would here state that for some reason I have received no reports from Fairview, Lone Oak, Rocklin, Vacaville, Woodland, or San Jose, for quarter ending July 1. The fault is probably with the mail carriers. Let me hear from you, brethren, right away, concerning it.

To those companies of Sabbath keepers, which have been formed within the past year, I would say, it would be proper to make a request, through your Delegate, to be taken under the watchcare of the Conference until such time as you may be a fully organized church. Churches that have been fully organized within the year may make request to be received into the Conference.

TO THE SCATTERED BRETHREN.

LET me hear from you, to know how you do, and the state of the cause of truth in your section of the country. If there are others of like faith who are trying to live out the truth, send me their names. Come up with us to the yearly "feast of tabernacles,"—to the camp-meeting.

J. D. RICE, Sec. Cal. Conf.

Appointments.

CALIFORNIA CONFERENCE.

THE tenth annual session of the California Conference will be held in connection with the camp-meeting at Sacramento, commencing Oct. 13, 1881. As this Conference will be as important a one as has ever been held in this State, there should be a full representation of delegates from every company of Seventh-day Adventists in the Conference. Every recognized church of fifteen or less members is entitled to one delegate; larger churches to one additional delegate for every additional fifteen members. Unorganized companies and isolated brethren and sisters should also be represented in person or by letter, so that the wants of the cause in the State may be clearly understood.

Conference business will be disposed of during the early part of the meeting; delegates are therefore requested to be on the ground at the first of the meeting. Also letters pertaining to Conference business should be forwarded to the Secretary, Eld. J. D. Rice, in time

so that they can be duly considered, and such steps taken as will co-operate with the Spirit of God. We hope also that there will be promptness in paying tithes, as the Conference expenses of the past year have been unusually large, and all funds of this kind will be needed to meet them.

All ministers and licentiatees should have their written reports of labor and expenses prepared to pass in at the first session. Church clerks and treasurers will please bring their books to the meeting.

S. N. HASKELL.
JOHN MORRISON. } Cal. Conf. Committee.
M. C. ISRAEL.

CALIFORNIA CAMP-MEETING.

THE Northern Cal. camp-meeting will be held at Sacramento, commencing Oct. 13. Let all our brothers and sisters from all parts of the State make a special effort to come up to this feast of Tabernacles. We are nearing the ripening time of the harvest of the earth. We need the influence of the power and Spirit of God, that we may be able to overcome our tendencies to wrong-doing, and that the graces of the Spirit may be more fully matured, and we be in a condition to be perfected by the latter rain soon to be poured out. Come prepared to stay until the close of the meeting. Preparations will be made to supply the temporal wants of both man and beast.

G. D. HAGER,
E. J. CHURCH, } Camp-meeting Committee.
G. W. MILLS,

CALIFORNIA STATE T. AND M. SOCIETY.

THE next annual meeting of the California T. and M. Society will be held in connection with the camp-meeting at Sacramento, commencing Oct. 13, 1881. As far as consistent all pledges to this society or the Reserve Fund should be paid at or before this meeting. All District Secretaries and Church Librarians are requested to bring their account books, that they may be audited.

S. N. HASKELL, Pres.

CALIFORNIA H. AND T. SOCIETY.

THE second annual meeting of the California Health and Temperance Society will be held in connection with the camp-meeting at Sacramento, commencing Oct. 13, 1881.

S. N. HASKELL, Pres.

CALIFORNIA S. S. ASSOCIATION.

THE California Seventh-day Adventist Sabbath-school Association will hold its fourth annual session in connection with the camp-meeting at Sacramento, commencing Oct. 13. It is hoped that every school will send its full number of delegates. Each school of fifteen members or less is entitled to one delegate; one additional delegate for each additional fifteen members.

W. C. WHITE, Pres.

OAKLAND CHURCH T. AND M. MEETING.

THE quarterly meeting of the Oakland T. and M. Society will be held on evening after Sabbath, Oct. 1, 1881. As this meeting immediately precedes the camp-meeting, where the annual meeting of the State Society is to be held, it is earnestly desired that a full report of work done during the past quarter shall be obtained. Let our members one and all attend, bringing their reports; but if impossible to attend in person, send the report to the librarian, Bro. F. L. Holmes, Pacific Press, Oakland.

In connection with the above meeting the District Quarterly Meeting will be held, and the librarians at Pacheco and Lafayette are specially requested to attend.

W. J. BOSTWICK, Director.

THE quarterly meeting for District No. 4 will be held October 1, 2, at San Pasqual, San Diego Co., Cal. A general attendance is desired, especially of the scattered ones. Let all bring their reports, and the tithes of the Lord's house. This is the last quarter of the year, and all should come prepared to pay their vows, and make their offerings to the Lord. Bro. Healey is expected to be present.

J. D. BANDY, Director.

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