

The Signs of the Times.

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

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The Signs of the Times.

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

THE SEVENTH DAY

Is the Sabbath of the Lord thy God." Deut. 5:14.

BY JULIA E. LLOYD.

MID the tumult and noise around me
I can feel a rest and a calm;
For while men are toiling and delving,
All nature is singing a psalm.

And the voice of nature seems clearer
Than the din and mirth to my ears;
And my heart gives thanks for the Sabbath,
And the God of the Sabbath reveres.

For worship is due the Creator,
And sweet to the toiler is rest;
And the day set apart by Jehovah,
Is surely the day that is best.

O heavens of infinite grandeur!
So beautiful by day and by night!
Ye speak of the Being who formed you
By excellent wisdom and might!

And rivers so ceaselessly flowing,
Ye speak of the peace that may be
In obedient hearts of adorers,
With joy like the waves of the sea.

Think, ye who would follow the Master
With loving devotion and awe,
If he did in precept or action
Make void any part of the law.

Oakland, Cal.

General Articles.

AN UNWISE MARRIAGE.

BY MRS. E. G. WHITE.

THE divine promise to Manoah was in due time fulfilled in the birth of a son, upon whom the name of Samson was bestowed. By the command of the angel no razor was to come upon the child's head, he being consecrated to God as a Nazarite, from his birth. As the boy grew up, it became evident that he possessed extraordinary physical strength. This was not, however, as Samson and his parents well knew, dependent upon his well-knit sinews, but upon his condition as a Nazarite, of which his unshorn hair was a symbol.

Had Samson as faithfully obeyed the divine command as his parents had done, his would have been a nobler and happier destiny. But he became corrupted by association with idolaters. The inheritance of the tribe of Dan, to which Manoah's family belonged, was adjacent to the country of the Philistines. Indeed, the little town of Zorah, which was Samson's early home, was in close proximity to the dwelling-places of this alien race, and in his youth he came to mingle with them on friendly terms. Thus intimacies sprung up, whose evil influences darkened his whole life.

A young woman dwelling in the Philistine town of Timnah so engaged Samson's affections that he determined to make her his wife. In those days marriages were arranged by the parents. Hence Samson requested his father and mother to secure for him this daughter of the Philistines. Manoah and his wife sought to dissuade the young man from his purpose. They warned him of the danger of forming an alliance with idolaters, and besought him to seek a wife among his own people. But arguments and entreaties were alike in vain. His only answer was, "she pleaseth me well." Seeing his determination, the parents decided that the Lord might design thus to accomplish his purposes; hence they yielded to Samson's wishes, and the marriage was consummated.

Thus at the time above all others when he should have maintained entire consecration to the will of God, just as he was entering upon the stage

of manhood, the period when he must execute his divine mission,—at this critical point in his life history, Samson yielded to the tempter, and by an unwise marriage placed himself in alliance with the enemies of God. This important step was not carefully considered. Samson did not ask himself whether he could better glorify God when united with the object of his fancy, or whether he was placing himself in a position where he could not fulfill the purpose to be accomplished by his life. To all who seek first to honor him, God has promised wisdom; but there is no promise to those who desire only to please themselves.

The Lord has in his word plainly instructed his people not to unite themselves with those who have not his love and fear before them. Such companions will seldom be satisfied with the love and respect which are justly theirs. They will constantly seek to gain from the God-fearing wife or husband some favor which shall involve a disregard of the divine requirements. To a godly man, and to the church with which he is connected, a worldly wife or a worldly friend is as a spy in the camp, who will watch every opportunity to betray the servant of Christ, and expose him to the enemy's attacks.

Satan is constantly seeking to strengthen his power over the people of God by inducing them to enter into alliance with the hosts of darkness. And to accomplish this he endeavors to arouse unsanctified passions in the heart which is naturally prone to evil. It is not safe for Christians to imitate the example of the ungodly, or to yield to their influence. The wisest counsels of the wicked are not to be relied upon. If accepted, they may bring trouble and sorrow upon the child of God. The Lord would not have his people take ungodly persons into their confidence. The apostle Paul exhorts us "to have no fellowship with the unfruitful works of darkness, but rather reprove them." "For what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?"

At his marriage feast Samson was brought into familiar association with those who despised the God of Israel. Whoever voluntarily enters into such relations will feel it necessary to conform, to some degree, to the habits and customs of his companions. The time thus spent with vain and trifling persons is worse than wasted. Thoughts are entertained, words spoken, that weaken the citadel of the soul.

The wife, to obtain whom Samson had transgressed the command of God, proved treacherous to her husband ere the close of the marriage feast, and at last was put to death by the very class whose threats had caused her perfidy. Samson had already given evidence of his prodigious strength, by slaying, single-handed, a young lion, and by killing thirty of the men of Askalon. Now, moved to anger at the barbarous murder of his wife, he attacked the Philistines, "and smote them with great slaughter." Then, wishing a safe retreat from the Philistines, and fearing to trust his own countrymen, he withdrew to a strong rock called Elam, in the tribe of Judah.

To this place he was pursued by a large body of Philistines, whose presence excited great alarm among the inhabitants of Judah. When they learned that the sole object of the invasion was to take Samson captive, they basely agreed to deliver him up to his enemies. In so doing they hoped to secure the favor of the Philistines, and thus lighten their own oppression. Accordingly three thousand men of Judah went up to take the mighty warrior. But even at such odds they dared to make the attempt only because they felt assured that he would not harm his own people. Samson consented to be bound and delivered to the Philistines, but first exacted from the men of Judah a promise not to fall upon him themselves, and thus compel him to destroy them. He per-

mitted them to bind him with two new ropes, and to take him down to the Philistines.

He was led into the camp of his enemies amid demonstrations of great joy. But while their shouts were waking the echoes of the hills, the Spirit of the Lord came mightily upon Samson. He burst asunder the strong new cords as if they had been flax burned in the fire. Then seizing the first weapon at hand, which though only the jawbone of an ass, was rendered more effective than sword or spear, he smote the Philistines on every side, until they fled in terror, leaving a thousand of their number dead upon the field.

Had the Israelites been prepared to unite with Samson, and follow up the victory gained, they might at this time have freed themselves from the power of the Philistines. But they had become weak and discouraged. They had basely neglected the work which God had commanded them to perform with diligence, thoroughness, and valor; not only failing to dispossess the heathen, but uniting with them in their degrading practices, tolerating their cruelty, and, so long as it was not directed against themselves, even countenancing their injustice. When at last the tyrant power was triumphant, Israel submitted to the degradation which they might have escaped, had they only obeyed God. Even when the Lord raised up a deliverer for them, they would frequently desert the one chosen to set things in order, and would unite with their bitterest oppressors.

If those who acknowledge God would but obey his voice, how much suffering might be spared them. God's eye is fixed upon every individual, and every one must render an account to him for all they do, and for what they permit themselves to be. Wherever we are, in storehouse and workshop, in all our business, every day in the week, and every hour in the day, his eye scrutinizes all our works, his ear listens to our every word. In the deepest solitude every act and word of our lives has still one witness,—the infinite God. When we are true to the high destiny which he has marked out for us, we become co-laborers with him. If our responsibility be fully and heartily accepted and faithfully discharged, it will secure for us the joyful commendation by the Majesty of Heaven, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Thousands of Israelites witnessed Samson's defeat of the Philistines, yet no voice was raised in triumph, till the hero, elated at his marvelous success, celebrated his own victory. But he praised himself, instead of ascribing the glory to God. No sooner had he ceased than he was reminded of his weakness by a most intense and painful thirst. He had become exhausted by his prodigious labors, and no means of supplying his need was at hand. He began to feel his utter dependence upon God, and to be convinced that he had not triumphed by his own power, but in the strength of the Omnipotent One.

He then gave God the praise for his deliverance, and offered an earnest prayer for relief from his present suffering. The Lord hearkened to his petition and opened for him a spring of water. In token of his gratitude Samson called the name of the place En-hakkore, or "the well of him that cried."

After this victory the Israelites made Samson judge over them, and he ruled Israel for twenty years.

It is narrated of the great sculptor, Michael Angelo, that when at work, he wore over his forehead, fastened on his artist's cap, a lighted candle, in order that no shadow from himself might fall on his work. It was a beautiful custom, and spoke a more eloquent lesson than he knew; for the shadows that fall on our work—how often they fall from ourselves.

(1)

THE HEBREW "TABAL."

It is a matter that closely concerns the subject I am treating, that the Hebrew language is not wanting in specific terms to denote the various applications of water or other fluid *as to mode*; the same circumstance holds true in the Greek language, as we shall yet see. Now it is noticeable in the "Analytical Concordance" that, when the English word *sprinkle*, for example, is referred to its corresponding Hebrew synonym, the proper word is at once given, viz., *zaraq*, or *nazah*, and so as it respects other words designating different applications of water; but when it comes to render the English term *dip* into its Hebrew synonym, *tabal* is accepted, but, then, ("O tempora, O mores!") the Concordance immediately retracts, and gives to the Hebrew term the meaning of "*moisten or besprinkle!*" So it appears that the English term *dip* has no equivalent or synonym in the Hebrew language! Dr. Young is forced, by the sacred text to refer the English word *dip* to the Hebrew *tabal*, as there is no other word, indeed, to which he can properly refer it, as an equivalent, in the Hebrew. But then the text itself settles the matter.

The fact is the "Analytical Concordance" counts on Pedobaptist support, and the ingenious compiler has no idea of forfeiting that support. But Dr. Young and his clients will comfort themselves, as I have before stated, in the use of the Latin *tingo*, employed by several eminent lexicographers in rendering the Hebrew *tabal*, e. g., Buxtorf, Parkhurst, Gesenius in his "Thesaurus," and others. So also, as I have said, the learned Tertullian (second century), and Jerome. But by all these authors, as I have previously shown, *tingo* is used in the exclusive sense of immersion—Latin, *immergo*.

As this is a point, Mr. Editor, of much interest, I wish to illustrate still further. In the Latin Vulgate, with the Hebrew, Greek, Latin and also German of Luther (*tetraglotten*), with an English translation, we have here the Hebrew *tabal* (used about sixteen times) rendered by the Greek *bapto* et *baptizo*; by the Latin *tingo*; by the German *taufen*; by the English *dip*. Again, the Latin Bible of Jerome renders always the Hebrew *nazah* (sprinkle) by *aspergere*, as also Buxtorf does. See Lev. 4:6, 7. "And the priest shall dip (*tabal*) *intinxerit*, his finger, in ("into") the blood, and sprinkle (*nazah*) *sparget*." It will be seen that *tabal* and *nazah* are rendered here by *tingo* and *spargo* (sprinkle). Luther renders the same by *tunken* (dip) and *sprengen* (sprinkle). See Gen. 37:31, (Vulgate), "*tinxerunt tunicam ejus in sanguine*," dipped his coat in blood, rendered in German by *tunkten* (dipped). 2 Kings 9:33, Hebrew *nazah* is rendered in Vulgate by *aspergere* (sprinkle). Isaiah 63:3, *nazah* (sprinkled) is rendered by *aspergere*. Exodus 29:21, "*asperges (nazah) Aaron et vestes*," thou shalt sprinkle Aaron and his garments. Thus Jerome in his Latin Version (fourth century) always renders *tabal* by *tingo* in the sense only of immerse. All lexicographers agree in this. We might quote Parkhurst, who defines *tabal* as follows: "to dip, immerse, plunge; (2), to tinge (*tingo*) or dye with a certain color, which is usually performed by dipping (Eze. 23:15). So the Seventy, *parabapta, baptai*—Vulgate, *tinctus* (dipped)." I copy direct from Parkhurst's Lexicon. The celebrated lexicographer, Fürst, who has been referred to as sustaining a different meaning of *tabal*, defines, after using the generic terms *benetzen* and *begiessen*, *tabal* by *tauchen* and *eintauchen*. He quotes to illustrate, Lev. 14:51; 1 Sam. 14:27; Job 9:31. Fürst, in his Bible use of *tabal*, always renders it by dip. (German, *tauchen*). He also admits the prepositional regimen (before explained) as necessitating the one only Bible meaning of *tabal*, viz., to dip or immerse. Dr. Young should have consulted the Hebrew lexicographer, Dr. Fürst, before he rendered *tabal* by *sprinkle!* This Hebraist, Fürst, stands very high with Pedobaptists. But on the Bible meaning of the Hebrew *tabal* he is positive, and decides against them.

I will now refer directly to the terms, frequently occurring in the Hebrew Bible, which express different acts as applied to fluids. We have *nazah*, to wet by small quantities of fluid easily thrown upon the solid; *zaraq*, to throw upon, either solid or fluid, so that the thing thrown becomes active, and the thing thrown at is passive; *rahats*, to wash the body or its parts; *kabas*, to wash clothes; *gatsaq* to pour upon as liquids; *tabayiu*, to sink, intrans., to be sunk; *tabal*, to dip—*eintauchen*. In the Septuagint version we have the correspond-

ing Greek terms of the above Hebrew words, viz: For *nazah*, we have the Greek *raino*, derivative, *rhantizo*, to sprinkle; so also as it respects *zaraq* (*raino*); for *rahats*, we have the Greek *louo*, to wash or bathe the body; for *kabas*, we have *pluno*, to wash garments; *tabayiu* is rendered by (Ps. 69:14) *empago*, "that I may not sink;" for *tabal*, we have *bapto*, or its derivative, *baptizo*. These renderings into Greek, by the learned interpreters, settle the matter of the one only meaning of *baptizo*, viz., to dip, or immerse, and beyond the shade of a doubt it is rendered, in the New Testament, as the one only synonym of the Hebrew *tabal*. The evidences gained from the Septuagint are unanswerable. The author of the "Analytical Concordance" certainly has never compared the versions of the Seventy with the Hebrew—how could he, and then render *tabal* to sprinkle, and *baptizo* to consecrate!

It is here in place to speak of the Septuagint version as authority. In the first place, the interpreters themselves were men of eminent learning. They were well versed both in Hebrew and Greek, and as Hebraists they were peculiarly adapted to the work of translating Hebrew into Greek. They were convoked by royal authority for the expressed purpose of rendering the Hebrew Bible into the current Greek. (See Josephus' Antiquities, XII., c. 2.) It was accepted and used by all Jews, who understood the Greek—even Talmudists mention it favorably. The learned Jew, Philo, Greek writer on moral philosophy, and of noble family (first century), says that the Septuagint was a translation of the Hebrew Scriptures; he fully accepted it as a reliable version. The fathers of the Greek Church always quote from it. Aquila, Origen (see his "Hexapla"), Synachus, Theodotus, and others—all follow the Septuagint in translating *tabal* by the Greek *baptizo*, to dip. Again, there are eighty-eight verbal quotations in the New Testament that agree with the Septuagint; sixty-four more borrowed from it, with some variations; thirty-seven that adopt the same meaning; sixteen that differ from the Septuagint, that they may agree better with the Hebrew. (See Horne's Introd., vol. 1, p. 563.) From the above facts the authority of the Greek version of the Seventy is indisputable.

Can anything, then, be better proven or demonstrated than that the Hebrew *tabal*, especially in its Bible use, means only to dip or immerse? Irrespective, even, of the authority of the Seventy, it is proven by the best evidences of scholarship, and during a period of over twenty centuries, that *baptizo* (to dip, to immerse) is the one only specific equivalent of *tabal*; while the Hebrew term itself is shown, by the plainest principles of interpretation, philology, and syntactical construction, to denote immersion only. In this connection, it should be stated that the New Testament writings everywhere accord with the renderings referred to, of the Septuagint. The act of dipping is invariably expressed by *bapto*, or its derivative, *baptizo*. The act of sprinkling is rendered by *rhantizo*, to sprinkle. To pour, by *cheo*. To wash the body is expressed by *louo*. *Nipto* is used to express the washing of parts of the body, and *pluno* (Rev. 7:14) expresses the act of washing clothes or garments. What a combination of evidence, within the sphere, too, of Bible proofs, accumulate as our subject is fairly investigated. As it respects the sacred rite, God's word accepts the one only mode as Gospel baptism.

As a matter of interest, and which adds no little to what proofs I have already adduced, I wish to state that I have before me, on my desk, a Hebrew New Testament, "published for the London Society, at the Operative Institution," etc., London. The edition displays much learning. It was evidently published in the interests of Christianity and scholarship. The translation is admirable, so far as I can judge. I have looked through it carefully, and studiously, and find, as it respects the subject we are treating, that the Septuagint method and renderings are followed, i. e., the corresponding words in the Greek and Hebrew are scholarly arranged. In every instance where *baptizo* or *bapto* occur in the Greek New Testament, the rendering into the Hebrew is by *tabal*; there is no exception in the entire book. So also as it respects the Greek *rhantizo*, it is rendered by the Hebrew *zaraq*, to sprinkle. The Greek *louo* (Latin, *lavo*, English, wash) is rendered by *rahats*, to wash the body or bathe. The Greek *cheo* and *ekcheo* are expressed by the Hebrew *shapak*, to pour, to pour out; so used also often in the

Hebrew Bible. How will our Pedobaptist scholarship account for these renderings in our Hebrew New Testament? Only as it can account for the like renderings of the Seventy. I wonder how Dr. Young would account for these renderings? He says *tabal* means "to moisten, to besprinkle," but all the evidences I have accumulated condemn him.

Much has been said in favor of the "Analytical Concordance," and on the whole it deserves much praise; but it has serious defects, and so egregious an assumption in the rendering of the Hebrew word *tabal* cannot be endorsed without earnest and scholarly rebuke.—J. B. Tombes, in Herald of Truth.

HOW UNBELIEF UTTERS ITSELF.

Psalm 31:22—"I said in my haste, I am cut off from before thine eyes; nevertheless thou heardest the voice of my supplications when I cried unto thee."

UNBELIEF is generally talkative—"I said." It had been better for him not to have thought it even, but when he did think thus wrongly, it was most unwise to speak the thought. I have heard it said, "If it is in the mind it may as well come out," but this is not true. If I had a rattlesnake in a box on this platform, I think you would none of you vote for the creature's being let loose. If thou hast an ill thought, repent of it, but do not repeat it: it may harm thee, but it will not harm others, if thou let it die within doors. Do as David did in another case, when he had a very ugly thought; he said, "If I shall speak thus, I shall offend against the generation of thy people," and he would not, therefore, put his thought into words lest he should offend the godly. If thou hast a hard thought of God, utter it not in the presence of his own children. Wouldst thou grieve thy brethren? Utter it not in the presence of his enemies. Wouldst thou open their mouths to speak against him? Where wilt thou utter it? Speak it not upon earth, for it is his footstool. Say it not in prayer, for thou art bowing at his throne. Say it nowhere, for God will hear it if none else should. Bury in silence that offspring of thy soul of which it has good cause to be ashamed; let it be cast over the wall as the untimely figs, and consumed upon the rubbish heap of forgotten things. Alas, unbelief does not understand holding its tongue. We read that the children of Israel murmured in their tents; they could not be quiet at home. They complained of God in their families, and very soon the murmuring in the tents became a murmuring throughout all the camp, till they gathered together in crowds against God and his servant Moses. Yes, unbelief will prattle. I have known believing men slow of speech, but when a man has anything to complain of, he is fluent even to overflowing; he will go from one neighbor to another, and lament the badness of trade, how the crops are failing, how ill he is himself, what a sickly family he has, and a legion of other griefs. The gazette of sorrow has long columns, and is generally crowded with items; it is published every hour of the day, and you can get a new edition at almost any house, for unbelief must publish its inventions. The strife of the many tongues of unbelief causes much mischief in the world; its quiver is full, and its arrows are death. It would have been wiser for David to have bit his tongue than to have said what he ought not to have said; however, this much is clear—unbelief is generally talkative.

The utterances of unbelief are frequently exaggerated. "I am cut off from before thine eyes." No, David, no, no. It is not so; you are cut off from the esteem of men through slander, and you are cut off from the friendship of those who once professed to love you, whose minds have been soured by an evil report; but you are not cut off from God. It is true you are cut off from the public services of God's house, and obliged to hide away in the rocks and caves of the earth; that is true; but you are not cut off from before God's eyes. You know you are not, and why do you say you are? Oh, but some people always talk big about everything; and it is a great pity because it is so near lying that I do not know whether it is not the same thing. There must be a very narrow line, fine as a razor's edge, between a lie and the unguarded expressions of exaggeration. Some people talk about their trials on a scale which allows a mile for every inch. Their afflictions are awful, they are dreadful, they are without a parallel. There were never any like them, and there never will be again. They endure the most extraordinary pains, and the most

wonderful afflictions, and they are altogether quite equal to Job and Jeremiah rolled into one. Never did any persons undergo sufferings comparable to theirs. You cannot sit down by their side to comfort them, but they will tell you at once that you do not know anything about the great deeps whereon they are doing business; you are only knee-deep in the waters of trouble, while all God's waves and billows have gone over them. I meet with some who are almost impossibly afflicted; their tribulations exceed that which is common to man, and that which is uncommon too; but this may be accounted for by the large organ of imagination with which they are endowed. By using this imagination to paint their spectacles, they are soon able to see all manner of dreadful visions, and they talk accordingly. That is the way of our unbelief, it will talk at random about trials and troubles. God does not love his children to talk in that fashion. The lips that speak truth are his delight; and if our unbelief will not speak truth—and it very seldom does, perhaps never does—then it is a great pity that it cannot hold its tongue. May I ask if any friend here has been exaggerating his trouble? Is there any sister here who is fretting out of all reason—making a great deal of what may be much, but is not everything? Then stand rebuked at this hour. Your cup is not all gall. Your bread is not all turned to ashes. All your comforts have not fled; many a mercy is left you. Come, come, friend, we are not quite cut off from before the Lord; let us leave off exaggeration, lest we be guilty of falsehood.

The utterances of unbelief dishonor God. "I am cut off," says David, "from before thine eyes." He does, as it were, blame the Lord. Before thy very eyes have I suffered this; thou hast so forsaken me and given me over to the enemy, that I am cut off from before thine eyes. Why dost thou not deliver me? He spoke in his haste, as if God, at the very least, had been forgetful, even if he had not been untender and unfaithful. "I am cut off from before thine eyes." It would greatly dishonor God if he did suffer one that could say, "In thee, O Lord, have I put my trust," to be cut off from before his eyes. It would be contrary to his promise; for he has said that he will not suffer the righteous to perish. "The eyes of the Lord are upon the righteous, and his ears are open to their cry;" there never was a godly man cut off from God yet, and there never will be till time shall be no more. All the attributes of God forbid the destruction of a soul that is resting on the Almighty arm; and yet the unbelieving heart declares that such a destruction has taken place in its own case. Oh, wondrous unbelief, to think the Lord to be so unrighteous as to forget our work of faith and labor of love, to forget his children, to cast away his own, his covenanted ones, with whom he has entered into solemn league by oath, saying, "I will never leave thee nor forsake thee." He puts his promise very strongly in that passage, using many negatives in the original tongue. "I will not, not, never, never leave. I will not, not forsake thee;" many times over negating the idea that he could possibly forsake one of his own. —*Rev. C. H. Spurgeon.*

AN INTERESTING LETTER.

The following letter we copy from the *Sabbath Recorder*. It breathes the genuine Christian spirit which we have found in Bro. Clarke and his associates in labor, in our brief acquaintance with them. The remark in the last paragraph contains a truth which we have been pressing upon the attention of the people for over a quarter of a century. Bro. Huffman said to us, speaking of the opposition which some of his brethren manifested to making the Sabbath question so prominent: "If you want to make a man an earnest advocate of the Sabbath, send him out to work with a tent!" We have watched the tent labors of Bro. Rogers and Clarke with much interest, and with prayers for their success and prosperity:—

At the close of my labors in Elmira, my wife and two little ones joined me, and we proceeded to make a few visits in Steuben and Allegany counties. Before returning home, however, we found it convenient to spend part of a day at the Seventh-day Adventist camp-meeting, held in Belknap's Grove, two and a half miles from Hornellsville. A train runs up and back for every service, ten cents being the fare for a "round trip."

The first person we recognized was Bro. Welcome Stillman, of Rome, N. Y., a former schoolmate in DeRuyter Institute. Bro. S. and his

wife kindly captured us, and made our stay most pleasant by introducing us to his Adventist brethren, and otherwise showing us marked favor. The table they set for us in their nice tent would do honor to any hotel.

At the entrance to the grove was a tent where the baggage of visitors was well cared for, free of charge, a sign to that effect being placed in front. We counted fifty-five tents, all occupied by families in attendance, many of them well carpeted and tastefully decorated, also warmed with stoves during the cool evenings. Occupying a prominent place on the grounds was the tent where books and tracts, Bibles and Bible helps (not all from their own publishing houses either) were sold at reasonably low prices. A tent was also arranged for the sole use of committees. The large tent for preaching services was about one hundred feet long and fifty wide. Over the platform, in large ornamental letters, was a motto: "Blessed are they that do his commandments," under which sentence was placed, "Can ye not discern the signs of the times?"

As we entered the tent, Eld. D. M. Canright commenced his sermon from Matt. 26:51, 52. We have no room or time for comments, but will say that it was a most earnest and excellent appeal in behalf of the love of Christ; and as we sat enjoying the feast, we felt ourselves drawing nearer to the Saviour, and making a resolution to be more faithful in the Master's service, and to love the souls of dying men. Surely the gospel of Christ was faithfully preached there, notwithstanding the adverse opinions of some of my Seventh-day Baptist brethren. I do earnestly hope, and almost believe, the time will soon come when most fraternal relations will exist between us as truth loving-people, and that all of error in both will be plainly seen and removed, while the precious truth will form a standard around which we can all rally. God speed the day. The tent and grounds were well lighted, and good order was maintained. The audiences led by Mrs. D. M. Canright, organist, furnished good music.

Among the leading ones at this meeting I noticed R. F. Cottrell, Joel Saunders, D. F. Fero, M. C. Wilcox, and others whose names are familiar to some of your readers.

We regretted very much our having to leave without hearing other speakers and getting a better understanding of the doctrines of our Adventist brethren. We have no desire to put our fingers into our ears and run from them, for we believe they love the truth, and with us are willing to search for it, no matter where it is found. I have no sympathy with the effort to keep us from having a better understanding with each other, and do hope the custom of sending delegates, when convenient, will be revived. All this is said without the fear of being led into errors, or of being called by that awful and most dreaded name, "Advent!"

I found many who felt a deep interest in our tent work, and many were the "God speeds" for Bro. Rogers and myself in that most interesting and profitable labor.

I am glad we are getting down to solid work, and the belief that it is our duty to spread the knowledge of this much loved truth, whether the people heed and obey or not. As Prof. Allen said in his sermon at the funeral of our beloved and lamented father in Israel, N. V. Hull, "'The soldier has no business with results,' . . . accept a thus saith the Lord, as a marching order to be unhesitatingly obeyed, uncaring results." Let us look to our "marching orders," found in Isaiah 58:1; 1 Tim. 6:12; 2 Tim. 4:1, 2.

In the *Recorder* of the 8th inst., Bro. Main said: "When the importance of any truth or duty seems to be disregarded, it is necessary to make it particularly prominent in order that the attention of the people may be directed to it." As no truth is of more importance than that respecting the law of God, and as no truth and duty is so neglected and despised as Sabbath truth and the duty of observing it, it becomes necessary to make it very prominent, and call the attention of the people to it.—*H. D. Clarke, Leonardsville, N. Y., Sept. 16, 1881.*

It is most certain that ill tongues would be silent, if ill ears were not open; and hence it was an apposite saying of the ancients, that the teller and the hearer of slander should both be hanged—the one by the tongue, and the other by the ears.—*Robert South.*

BLINDNESS OF PREJUDICE.

IN a leisure moment, I took up a child's Sunday-school book. Opening it at random, I read a few pages where first I opened. By a strange coincidence, I found the portion read to be a gratuitous fling at the doctrine of Adventism, striking back, in a story, to the disappointment of the tenth day of the seventh month. Doubtless the writer, who thus lugged in the incident, thought himself doing a praiseworthy act in erecting this beacon against so fanciful a theory.

The hook on which he hung his argument, or rather negation, for it was only a negation, was that passage in Nahum, claimed to be prophetic of the chariots of our day—the cars upon our railroads. He made his victim cite the passage, item by item, making his illustration as he cited, till, in turn, he chose to refute; which he fancied he successfully did, by simply referring to the fact, that Nahum announced it, "'The burden of Nineveh,' a very ancient city, destroyed thousands of years ago." Then quoting chap. 3:2, as a complete extinguisher to his opponent, since he was not (by his—the writer's—showing) quite ready to understand "the noise of a whip, the prancing of horses," and the "jumping of chariots." So I thought I would turn to the passage and refresh my own memory, and was led to feel that there had been a jumping at conclusions, as well as of "jumping of chariots."

As I read the concluding verse of the first chapter, I recalled how often and how confidently the words are quoted, "Behold, upon the mountains, the feet of them that bringeth good tidings, that publisheth peace," singling out a part of a verse, from an entire book, applying it to the present dispensation, making the bringers of good tidings the preachers of the gospel in our day. And as the author was for standing upon consistency, I felt like planting myself upon the same ground, and holding to immediate connections, since he had shown himself ready to draw inferences from connections separated by several verses, and portioned into other chapters. So I turned to Ps. 2:8: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," which is so often triumphantly quoted in proof of a pet theory—the conversion of the world—but always with profound silence as regards the 9th verse, "Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel," a silence that seems sacrilegious, to one of intelligent understanding of the true Bible teaching upon the subject.

Turning, then, to that passage which is so persistently quoted, "A nation shall be born in a day," I recall how thoroughly I once discomfited a Bible student, who had for very many years been a minister in an orthodox (?) church, by causing him to read the verse, after he had triumphantly misquoted that pet clause; for he could not fail to see that it affirmed just the contrary of what he had cited it to prove. As a dodge, he was quite sure that "that was not the only place where it was spoken of."

It is easy to attach odium to a name, easy to raise a dust and sarcastically pick an exposition to pieces, easy for

"A shrug of scorn to do a mischief
That a life-time can't undo."

But, till a better explanation appears, I go with my discomfited Adventist, since the passage in Nahum is too graphic a description to be lightly set aside. And if those opposing could disarm themselves of prejudice, they must see that the fanciful expositions predominate on their side.—expositions that developing facts in the outworking of our world's history, are continually putting to fault by exposing their fallacy. And besides, they, more than others, sustain their theory by picked texts, and even by isolated clauses from many of these texts. M. W. HOWARD.

NOTHING raises the price of a blessing like its removal; whereas it was its continuance, which should have taught us its value. There are three requisitions to the proper enjoyment of earthly blessings—a thankful reflection on the goodness of the Giver, a deep sense of our unworthiness, a recollection of the uncertainty of long possessing them. The first should make us grateful, the second humble, and the third moderate.—*Hannah More.*

"WHEN the Chief Shepherd shall appear, ye shall receive a crown of glory, that fadeth not away."

THOUGHTS ON DANIEL.

BY ELD. U. SMITH.

CHAPTER VII.—THE FOUR BEASTS.

VERSE 9. I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. 10. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the books were opened.

A **SUBLIMER** description of a sublimer scene is not to be found in the English language. But not only on account of the grand and lofty imagery introduced should it arrest our attention; the nature of the scene itself is such as to demand most serious consideration. The Judgment is brought to view; and whenever the Judgment is mentioned, it ought to take an irresistible hold upon every mind; for all have an interest in its eternal issues.

By an unfortunate translation in verse 9, a wrong idea is almost sure to be conveyed. The words "cast down" are from a word which in the original signifies just the opposite, namely, to set up. Dr. Clarke says "that it might be translated *erected*; so the Vulgate *positi sunt* [were placed], and so all the versions." The Septuagint has *etethesan*, which is defined to mean, "to set, put, place, to set up, to erect." The thrones are not the thrones of earthly kingdoms which are to be thrown down at the last day, but thrones of Judgment which are to be set up, just before the end.

The "Ancient of Days," God the Father, takes the throne of Judgment. Mark the description of his person. Those who believe in the impersonality of God are obliged to admit that he is here described as a personal being; but they console themselves by saying that it is the only description of the kind in the Bible. We do not admit this latter assertion; but granting that it were true, is not one description of this kind as fatal to their theory as though it were repeated a score of times? The thousand thousands who minister unto him, and the ten thousand times ten thousand who stand before him, are not sinners arraigned before the Judgment-seat, but heavenly beings who wait before him attendant on his will. An understanding of these verses involves an understanding of the subject of the sanctuary, to works on which subject we refer the reader. The closing up of the ministration of Christ, our great High Priest, in the heavenly sanctuary, is the work of the Judgment here introduced. It is an investigative Judgment. The books are opened, and the cases of all come up for examination before the great tribunal, that it may be determined beforehand who are to receive eternal life when the Lord shall come to confer it upon his people. John, as recorded in Rev. 5, had a view of this same place, and saw the same number of heavenly attendants engaged with Christ in the work of investigative Judgment. Looking into the sanctuary (as we learn from Rev. 4 that he was), in chapter 5:11, he says, "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands."

It will appear from the testimony of chapter 8:14, that this solemn work is even now transpiring in the sanctuary above.

VERSE 11. I beheld then, because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. 12. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time.

There are persons who believe in a thousand years' triumph of the gospel and reign of righteousness over all the world before the Lord comes; and there are others who believe in probation after the Lord comes, and a mixed millennium, the immortal righteous still proclaiming the gospel to mortal sinners, and turning them into the way of salvation. But both of these systems of error are completely demolished by the verses before us.

1. The fourth terrible beast continues without change of character, and the little horn continues to utter its blasphemies, and hold its millions of votaries in the bonds of a blind superstition, till the beast is given to the burning flame; and this is not its conversion, but its destruction. See 2 Thess. 2:8.

2. The life of the fourth beast is not prolonged after its dominion is gone, as were the lives of the

preceding beasts. Their dominion was taken away, but their lives were prolonged for a season. The territory and subjects of the Babylonish kingdom still existed, though subjected to the Persians. So of the Persian kingdom in respect to Grecia, and of Grecia in respect to Rome. But what succeeds the fourth kingdom? No government or state in which mortals have any part. Its career ends in the lake of fire, and it has no existence beyond. The lion was merged into the bear; the bear into the leopard; the leopard into the fourth beast; and the fourth beast into what? Not into another beast; but it is cast into the lake of fire, under which destruction it rests till men shall suffer the second death. Then let no one talk of probation or a mixed millennium after the Lord comes.

The adverb *then*, in the sentence, "I beheld then, because of the voice of the great words which the horn spake," etc., seems to refer to some particular time. The work of investigative Judgment is introduced in the verses before. And this verse would seem to imply that while this work is going forward, and just before this power is destroyed and given to the burning flame, the little horn utters its great words against the Most High. Have we not heard them, and that, too, within a few years? Look at the Vatican Council of 1870. What can be more blasphemous than to attribute infallibility to a mortal man? Yet in that year the world beheld the spectacle of an Ecumenical Council assembled for the purpose of deliberately decreeing that the occupant of the papal throne, the man of sin, possesses this prerogative of God, and cannot err. Can anything be more presumptuous and blasphemous? Is not this the voice of the great words which the horn spake? and is not this power ripe for the burning flame, and near its end?

VERSE 13. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. 14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

The scene here described is not the second advent of Christ to this earth, unless the Ancient of Days is on this earth; for it is a coming to the Ancient of Days. There, in the presence of the Ancient of Days, a kingdom, dominion, and glory, are given him. The Son of man receives his kingdom before his return to this earth. See Luke 19:10-12, and onward. This is a scene, therefore, which transpires in the heavenly temple, and is closely connected with that brought to view in verses 9 and 10. He receives the kingdom at the close of his priestly work in the sanctuary. The people, nations, and languages, that shall serve him, are the nations of the saved; Rev. 21:24, not the wicked nations of the earth; for these are dashed in pieces at the second advent. Some out of all the nations, tribes, and kindreds of the earth will find themselves at last in the kingdom of God, to serve him there with joy and gladness forever and ever.

VERSE 15. I, Daniel, was grieved in my spirit in the midst of my body, and the visions of my head troubled me. 16. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. 17. These great beasts, which are four, are four kings, which shall arise out of the earth. 18. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever.

No less anxious should we be than was Daniel, to understand the truth of all this. And whenever we inquire with equal sincerity of heart, we shall find the Lord no less ready now, than in the days of the prophet, to lead to a correct knowledge of these important truths. The beasts, and the kingdoms which they represent, have already been explained. We have followed the prophet down through the course of events even to the complete destruction of the fourth and last beast, the final subversion of all earthly governments. What next? Verse 18 tells us: "The saints shall take the kingdom." The saints! those of all others held in low esteem in this world, despised, reproached, persecuted, cast out; those who were considered the least likely of all men to realize their hopes; these shall take the kingdom and possess it forever. The usurpation and misrule of the wicked shall come to an end. The forfeited inheritance shall be redeemed. Peace shall be restored to its distracted borders, and righteousness shall reign over all the fair expanse of the renovated earth.

VERSE 19. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding

dreadful, whose teeth were of iron, and his nails of brass; who devoured, brake in pieces, and stamped the residue with his feet; 20. And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

Of the first three beasts of this series, Daniel had so clear an understanding, that he had no trouble in reference to them. But he was astonished at this fourth beast, so unnatural and dreadful; for the farther we come down the stream of time, the farther it is necessary to depart from nature in forming symbols to accurately represent the degenerating governments of earth. The lion is a production of nature; but it must have the unnatural addition of two wings to represent the kingdom of Babylon. The bear we also find in nature; but as a symbol of Medo-Persia, an unnatural ferocity must be denoted by the insertion of three ribs into its mouth. So the leopard is a beast of nature; but to fitly represent Grecia there is a departure from nature in respect to wings, and the number of heads. But nature furnishes no symbol which can fitly represent the fourth kingdom. A beast, the likeness of which never was seen, is taken; a beast dreadful and terrible, with nails of brass, and teeth of iron, so cruel, rapacious, and fierce, that from mere love of oppression, it devoured, and brake in pieces, and trampled its victims beneath its feet.

Wonderful was all this to the prophet, but something still more wonderful appears. A little horn comes up, and, true to the nature of the beast from which it springs, thrusts aside three of its fellows; and lo! the horn has eyes, not the uncultivated eyes of the brute, but the keen, shrewd, intelligent eyes of a man; and stranger yet, it has a mouth, and with that mouth it utters proud sayings, and puts forth preposterous and arrogant claims. No wonder the prophet made special inquiry respecting this monster, so unearthly in its instincts, and so fiendish in its works and ways. In the following verses some specifications are given respecting the little horn, which enable the student of prophecy to make an application of this symbol, without danger of mistake:—

VERSE 21. I beheld, and the same horn made war with the saints, and prevailed against them; 22. Until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

The wonderful wrath of this little horn against the saints particularly attracted the attention of Daniel. The rise of the ten horns, or the division of Rome into ten kingdoms, between the years A. D. 356 and 483, has already been noticed. See on chapter 2:41. As these horns denote kingdoms, the little horn must denote a kingdom also, but not of the same nature, because it was diverse from the others. They were political kingdoms. And now we have but to inquire if any kingdom has arisen among the ten kingdoms of the Roman Empire, since A. D. 483, and yet diverse from them all; and if so, what one? The answer is, The spiritual kingdom of the Papacy. This answers to the symbol in every particular, as is easily proved; and nothing else will do it. See the specifications more particularly mentioned in verse 23.

Daniel beheld this horn making war upon the saints. Has such a war been waged by the Papacy? Fifty millions of martyrs, with a voice like the sound of many waters, answers, Yes. Witness the cruel persecutions of the Waldenses, the Albigenses, and Protestants in general, by the papal power. It is stated, on good authority, that the persecutions, massacres, and religious wars, excited by the church and bishop of Rome, have occasioned the shedding of far more blood of the saints of the Most High, than all the enmity, hostility, and persecutions, of professed heathens from the foundation of the world.

In verse 22, three consecutive events seem to be brought to view. Daniel, looking onward from the time when the little horn was in the height of its power, to the full end of the long contest between the saints and Satan with all his agents, notes three prominent events that stand as mile-posts along the way: 1. The coming of the Ancient of Days; that is, the position which Jehovah takes in the opening of the Judgment scene described in verses 9, 10. 2. The judgment that is given to the saints; that is, the time when the saints sit with Christ in judgment a thousand years, following the first resurrection, Rev. 20:1-4, apportioning to the wicked the punishment due to their sins. Then the martyrs will sit in judgment upon the great antichristian, persecuting power, which, in the days of their trial, hunted them like the beasts of the desert, and

poured out their blood like water. 3. The time when the saints possess the kingdom; that is, the time of their entrance upon the possession of the new earth. Then the last vestige of the curse, of sin, and of sinners, root and branch, will have been wiped away, and the territory so long misruled by the wicked powers of earth, the enemies of God's people, will be taken by the righteous, to be held by them for ever and ever.

PERSONAL RESPONSIBILITY.

God deals with us singly, and we must deal with God singly. We have little concern with what others do, but everything with what we do ourselves. Let us strive so to live, and think, and speak and act as if we and God were alone, and as if the whole weight and responsibility of his work upon earth lay upon us, as it does to the full extent of our power to bear it. We are not only responsible for our own souls, but for the souls of others. How different a state the world would be in, if every one had his heart on fire with divine love, and like the Christians of apostolic days, told the old, old story continually. Not only in public to many, but one by one, in the frank, candid, spontaneous, unaffected speech, with which one who loves Christ may tell another the beauty of his Master. If each were so to act, what an enormous power would be set to work! What a blessing might be expected from above, if every man did what he might do for Christ! God puts it in our power to do all that he means for us to do. He has not given us time, talent, money, position, influence, to be thrown away. We only need the zeal, the heaven-given fire of the Spirit; the all-constraining, all-subduing love of Christ. —*Monthly Notes.*

The Sabbath School.

LESSON FOR PACIFIC COAST.—OCTOBER 15.
The Transfiguration.—Casting out a Devil.—Matt. 17:1-21; Mark 9:2-29; Luke 9:28-45.

LESSON COMMENTS.

"THE announcement that Jesus was to enter into his glory as Messiah, by suffering shame and death, shocked all the preconceptions of the disciples; they could not understand it, and were sorely discouraged. They needed to be cheered in their despondency, and led gradually to accept the disclosure of his approaching humiliation. His promise that some of them, before their death, should see his kingdom come with power, was doubtless treasured in their hearts; but they little thought its fulfillment was so near.

"Six days past; or eight, including the first and last days; full, doubtless, of sad and grave, as well as joyous, thoughts; sad that their Master spoke of suffering violence and death; grave that he should not only have dashed all their hopes of a national regeneration, but should have painted their own future in colors so sombre; yet joyous, amidst all, in vague anticipations of the predicted spiritual glory of the new kingdom, of which they were to be heralds. Little by little they would be sure to catch more of his spirit, from daily intercourse with him, and learn imperceptibly how the purest joy and the noblest glory come from self-sacrificing love; how, in the highest sense, it is more blessed to give than to receive. We are told nothing of this sacred interval, but may well conjecture how it passed.

"The scene of the transfiguration, like that of nearly all other incidents in the life of our Lord, is not minutely stated. St. Luke, indeed, calls it 'the mountain,' but gives it no closer name. It seems, however, certain, that the tradition which from the days of St. Jerome has pointed to Mount Tabor as the locality, is incorrect. The summit of that hill—an irregular platform, embracing a circuit of half an hour's walk, was apparently from the earliest ages fortified, and Josephus mentions, about A. D. 60, that he strengthened the defenses of a city built on it. Picturesque, therefore, though the hill looks, as the traveler approaches it over the wide plain of Esdraelon, it could not have been the spot where Jesus revealed his glory, for it could not offer the seclusion and isolation indicated in the gospels. Nor is there any reason to think that the twelve and their Master had left the neighborhood of Cæsarea Philippi, for St. Mark expressly mentions that they did not start for Galilee till at least the day after.

"It was, doubtless, therefore, on one of the spurs of Hermon, 'the lofty mountain,' near which he then found himself, that the transfiguration took place. Brought up among the hills, such a region, with distant summits, white in spots with snow even in summer, its pure air and the solitude of woody slopes and shady valleys must have breathed an ethereal calm and deep peaceful joy, seldom felt amidst the abodes of men, on the wearied and troubled spirit of our Lord."—*Geikie's Life of Christ.*

"Verse 3. *Moses and Elias.* Elijah came from Heaven in the same body which he had upon earth, for he was translated, and did not see death, 2 Kings, 2:11. And the body of Moses was probably raised again, as the pledge of the resurrection; and as Christ is to come to judge the quick and the dead, for we shall not all die, but all shall be changed, 1 Cor 15:51, he probably gave the full representation of this in the person of Moses, who died, and was thus raised to life; and in the person of Elijah who never tasted death. Both their bodies exhibit the same appearance, to show that the bodies of glorified saints are the same, whether the person had been translated or whether he had died. It was a constant and prevalent tradition among the Jews, that both Moses and Elijah should appear in the times of the Messiah, and to this very tradition the disciples refer, verse 10.—*Clarke.*

"Jesus now returned to his work of ministering to the people. As the throng caught sight of the Saviour, they ran to meet him, greeting him with much reverence. But he perceived that they were in great perplexity. This was because of a circumstance that had just transpired: A man had brought his son to the disciples to be delivered of a dumb spirit that tormented him exceedingly. But the disciples had been unable to relieve him, and therefore the scribes had seized upon this opportunity to dispute with them as to their power of working miracles. These men were now triumphantly declaring that a devil was here found whom neither the disciples nor their Master could conquer.

"As Jesus approached the scene he inquired the cause of the trouble; the afflicted father replied: 'Master, I have brought unto thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out, and they could not.' Jesus listened attentively to this narration, and then met the failure of his disciples, the doubts of the people, and the boasting of the scribes, with these words: 'O faithless generation! how long shall I be with you? how long shall I suffer you? Bring him unto me.'

"The father obeyed the command of Jesus; but no sooner was his son brought into the divine presence than the evil spirit attacked him with violence, and he fell upon the ground in agony, and writhed, and foamed at the mouth. Jesus permitted Satan to exercise his power thus over his victim, in order that the people might better understand the nature of the miracle he was about to perform, and be more deeply impressed with a sense of his divine power. Jesus proceeded to inquire of the father how long his son had thus been afflicted by the demon. The father answered:—

"Of a child. And oftentimes it hath cast him into the fire, and into the water, to destroy him; but if thou canst do anything, have compassion on us, and help us.' The failure of the disciples to heal the deplorable case had sadly discouraged the father, and the sufferings of his son now wrung his soul with anguish. The question of Jesus brought to his mind the long years of suffering endured by his son, and his heart sank within him. He feared that what the scribes asserted was true, and that Jesus himself could not overcome so powerful a devil. Jesus perceived his dispirited condition and sought to inspire him with faith. He addressed him thus: 'If thou canst believe, all things are possible to him that believeth.' Hope was immediately kindled in the father's heart, and he cried, 'Lord, I believe; help thou mine unbelief.'

"The distressed father realized his immediate need of help, and that no one could furnish that help but the merciful Saviour, and he relied alone upon him. His faith was not in vain; for Jesus, before the whole multitude, that flocked about to witness the scene, rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more

into him.' And immediately the demon left him, and the boy lay as one dead. The action of the evil spirit upon him had been so violent that it had overcome all his natural strength; and when it left him he was powerless and unconscious. The people, who had witnessed with awe the sudden change that came over the lad, now whispered among themselves, 'He is dead.' But Jesus stooped and with tender pity 'took him by the hand, and lifted him up; and he arose.' . . .

"Jesus had conferred upon his disciples the power to work miracles of healing; but their failure in this case, before so many witnesses, had deeply mortified them. When they were alone with Jesus they asked him why it was that they were unable to cast out the devil. Jesus answered that it was because of their unbelief, and the carelessness with which they regarded the sacred work that had been committed to them. They had not fitted themselves for their holy office by fasting and prayer. It was impossible for them to vanquish Satan except as they received power from God; they should go to him in humiliation and self-sacrifice and plead for strength to conquer the enemy of souls. Nothing but entire dependence upon God, and perfect consecration to the work, would insure their success. Jesus encouraged his disappointed followers in these words: 'If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.'

"Previous to his transfiguration, Jesus had told his disciples that there were some then with him who should not see death until they should see the kingdom of God come with power. In the transfiguration on the mount, this promise was fulfilled, for they there saw the kingdom of Christ in miniature. Jesus was clothed with the glory of Heaven, and proclaimed by the Father's voice to be the son of God. Moses was present, representing those who will be raised from the dead at the second coming of Christ; and Elijah, who was translated to Heaven without seeing death, represented those who will be living on earth at the time of Christ's second appearing, and who will be changed from mortal to immortal, and be translated to Heaven without seeing death."—*Life of Christ,* by Mrs. E. G. White.

THE SABBATH-SCHOOL A PLEASURE.

THE Sabbath-school is the place of worship; it is also a place for Bible study. It is not a sociable; it is not a place for lounging; it is a provision for restful work in the intellectual and spiritual line; in the intellectual because of an inner spiritual. That there may be profitable study, there must be good order. There is less wear and tear of the nervous system in one hour of well-disciplined order and restraint than in one hour of freedom and confusion.

Rest is change of occupation rather than suspension of activity. A true student rests by reading lighter or different literature from that upon which he has been concentrating his attention closely. A laboring man rests by thinking and reading. The service of song and prayer and class study, which we call the Sabbath-school, should be rest to all who participate in it, even when its order is strict, its worship thoughtful, and its intellectual exertions intense.

We should not make the Sabbath a dread to our young people, but, by kindling in them spiritual tastes, and impressing upon them the importance of spiritual truth, make them eager to know about the "things of the kingdom." They study five days in the week in the secular schools and learn nothing about God; they need on the Sabbath-day to bring the same mental forces which are employed during the week, and consecrate them to the study of the divine character, law, and government.

That Sabbath-school which has the best order, the closest programme, the sharpest drills, the most concentrated intellectual attention, the most fervent spiritual exercises, is the Sabbath-school which is most restful to its members.

The Sabbath day that is filled from early morning until dewy eve with home devotion and conversation, public worship and Bible study, is the Sabbath from which people go forth rested and invigorated, and prepared for the activities of the following week.—*S. S. Journal.*

HE that refuses to be led by the hand of mercy may expect to be driven by the sword of justice.

The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, OCTOBER 6, 1881.

MARIOLATRY NOT CHRISTIANITY.

THE Scriptures teach that Christ is the minister of righteousness, but is not the minister of sin; that the prayer of him who turns away from the law of God is an abomination. Prov. 28:9. But "the church" teaches that devotion to Mary is accepted and will be rewarded even though the devotee be living in open and wanton sin. The gospel of Christ enforces the strictest morality and regard for God's law, and denounces as hateful hypocrisy any service offered by him who loves sin; but the Roman system countenances sin, and connives at immorality by teaching that a man may openly disregard the law of God and live in the constant commission of crime, and yet be regarded with favor in Heaven if he shows respect for Mary. If this be proved, then it is again sufficiently proved that Mariolatry is not Christianity; it is as different from the gospel of Christ as sin is different from morality—as unrighteousness is from righteousness.

It is no disparagement to our argument that they deny this conclusion, and affirm that they do not admit of license to sin. We will present the proof and leave the reader to judge.

"In the year 1604 there lived in the city of Flanders two young students, who, instead of attending to their studies, gave themselves up to excesses and dissipation. One night, having gone to the house of a woman of ill fame, one of them, named Richard, after some time returned home, but the other remained. Richard having gone home, was undressing to go to rest, when he remembered that he had not recited that day, as usual, some 'Hail Marys.' He was oppressed with sleep and very weary, yet he roused himself and recited them, although without devotion, and only half awake. He then went to bed, and having just fallen asleep, he heard a loud knocking at the door, and immediately after, before he had time to open it, he saw before him his companion, with a hideous and ghastly appearance. 'Who are you?' he said to him. 'Do you not know me?' answered the other. 'But what has so changed you? you seem like a demon.' 'Alas!' exclaimed this poor wretch, 'I am damned.' 'And how is this?' 'Know,' he said, 'when I came out of that infamous house, a devil attacked me and strangled me. My body lies in the middle of the street, and my soul is in hell. Know that my punishment would also have been yours, but the Blessed Virgin, on account of those few 'Hail Marys' said in her honor, has saved you.'—*Glories of Mary*. pp. 464-5.

"Father Eusebius Nierembergh relates, that there lived in the city of Aragona a girl, named Alexandra, who, being noble and very beautiful, was greatly loved by two young men. Through jealousy, they one day fought and killed each other. Their enraged relatives, in return, killed the poor young girl, as the cause of so much trouble, cut off her head, and threw her into a well. A few days after, St. Dominic was passing through that place, and, inspired by the Lord, approached the well, and said: 'Alexandra come forth,' and immediately the head of the deceased came forth, placed itself on the edge of the well, and prayed St. Dominic to hear its confession. The saint heard its confession, and also gave it communion, in presence of a great concourse of persons who had assembled to witness the miracle. Then St. Dominic ordered her to speak and tell why she had received that grace. Alexandra answered, that when she was beheaded, she was in a state of mortal sin, but that the most holy Mary, on account of the rosary, which she was in the habit of reciting, had preserved her in life. Two days the head retained its life upon the edge of the well, in the presence of all, and then the soul went to purgatory. But fifteen days after, the soul of Alexandra appeared to St. Dominic, beautiful and radiant as a star, and told him that one of the principal sources of relief to the souls in purgatory is the rosary which is recited for them; and that, as soon as they arrive in Paradise they pray for those who apply to them these powerful prayers. Having said this, St. Dominic saw that happy soul ascending in triumph to the kingdom of the blessed." Pp. 273-4.

Thus Mary saves those who go through the mummery of reciting the rosary, though they live and die in mortal sin. The gospel of Christ has no such salvation. It is no wonder that Romanists dislike to have their votaries read the Bible, for the reading of the word of God sweeps away such refuges of lies as this.

"We read in the chronicles of the Capuchin Fathers, that there lived in Venice a celebrated advocate who, by fraud and evil practices, had become rich. His

whole life was very bad, and it appears that he had but one good habit, that of reciting every day a certain prayer to the holy Virgin. Yet even this little devotion saved him from eternal death, through the mercy of Mary. It happened in this way: Happily for himself he had a great esteem for Father Matthew de Basso, and urged him so much to come and dine at his house that one day the Father gave him this pleasure. Having arrived, the advocate said to him: 'Now, Father, I will show you something that you have never seen. I have a wonderful ape, who is my valet, washes my glasses, lays the table, and opens the door.' 'This may not be an ape,' answered the Father: 'it may be something more than an ape; order him to come here.' The ape was called again and again, search was made for him everywhere, and he could not be found. At length he was discovered hidden under a bed in the lower part of the house, but he would not come out. 'Come, then,' said the religious, 'let us go and see him;' and he went with the advocate to his hiding-place. 'Infernal beast,' he said, 'Come forth, and in the name of God I command you to tell me what you are.' And behold, the ape answered that he was the devil, and that he was waiting until that sinner should omit some day to recite his accustomed prayer to the mother of God; for the first time he should omit it, God had given him leave to strangle him and take him to hell." Pp. 251-2.

"Father Charles Bovius relates that in Domans, in France, lived a married man who held a criminal connection with another woman. Now the wife being unable to endure this, continually besought God to punish the guilty parties; and one day in particular went to an altar of the blessed Virgin, which was in a certain church, to implore vengeance upon the woman who had alienated her husband from her; and this very woman went also every day to the same altar to repeat a 'Hail Mary.' One night the divine mother appeared in a dream to the wife, who, on seeing her, began her accustomed petition: 'Justice, mother of God, justice.' But the blessed Lady answered: 'Justice! do you seek justice of me? Go and find others to execute justice for you. It belongs not to me to do it for you. Be it known to you,' she added, 'that this very sinner offers every day a devotion in my honor, and that I cannot allow any sinner who does this, to suffer and be punished for his sins.'" Pp. 301-2.

We have now abundantly proved our proposition. No more proof can be needed. But we will refer to one more case, because of another point involved. For the sake of brevity we will not copy.

A young man promised his mother to recite a "Hail Mary" every day. He led a very wicked and dissolute life, and became a highway robber, but never omitted the "Hail Mary." He fell into the hands of justice and was condemned to death. In prison the devil appeared to him and offered to release him if he would obey him. First he ordered him to renounce Jesus Christ and the sacraments, which he consented to do. Then he ordered him to renounce the Virgin Mary. "'This,' exclaimed the young man, 'I will never do,' and turning to Mary, repeated the accustomed prayer." The devil left him, and he was led forth to execution. On his way to the gallows he passed before a statue of Mary, and saluting her with a devotion, "the statue, in the presence of all, inclined its head and saluted him." Having obtained the privilege of kissing the feet of the image, the Virgin, through the image, put forth her hand and held him fast. Of course he was released, and Mary was greatly honored.

Thus the "Hail Marys" of an abandoned, dissolute highway robber were efficacious for his salvation. Had he renounced Mary and clung to Jesus Christ he would have been lost, "for all who are saved are saved through Mary." She is the actual throne of grace—the "only hope" of the sinner. This is authentic Catholic doctrine, which no one can deny. We appeal to our readers—to the Catholics themselves—if we have done their system any injustice.

Another instance: A vicious youth was reduced to beggary. A sorcerer introduced him to the devil, when the following conversation passed:—

"If he will obey me," said the enemy, "I will make him richer than before; but in the first place, he must renounce God. At this the youth shuddered, but urged on by that cursed magician, he yielded, and renounced God. 'But this is not sufficient,' said the demon, he must also renounce Mary; for it is to her that we attribute our greatest losses. Oh, how many souls she has snatched from us, and led back to God and saved!' 'Oh, this I will not do,' exclaimed the youth; 'deny Mary! why she is my only hope. I would rather be a beggar all my life.'" P. 183.

This is recorded approvingly, and shows, again, that, in the estimation of the Catholic church, to renounce God is a small matter compared to renouncing Mary. In renouncing God there is ample chance of recovery; but renouncing Mary is fatal.

"We acknowledge that *one alone* in Heaven is solicitous for us, as St. Augustine says of her." P. 740.

Giving a quotation from St. Anselm, Liguori adds:—
 "By which he gives us to understand that the sinner, being hated by God, is rendered odious and abominable in the eyes of all creatures; but if he has recourse to the refuge of sinners, Mary not only does not despise him, but affectionately embraces him, and does not abandon him until he is pardoned by her Son and our Judge, Jesus Christ." Pp. 746-7.

Every Bible reader knows that this is contrary to the declarations of the gospel. John 3:16.

"She could in no way show greater charity than by offering her Son for our salvation; so that St. Bonaventure says: Mary so loved the world as to give her only begotten Son." P. 612.

We offer no more; we might multiply such testimonies, but this is enough. We pity the blindness of those who are so shamefully misled. We cannot fraternize such a system; it is not the gospel, nor even a resemblance to it. It is a human device to build up a system of worldliness and pride.

ALL IN MOURNING.

In this one thing the North and the South are in harmony: all are mourning the loss of President Garfield. The crime of the assassin was not against a State or a party; it was against the nation. James A. Garfield, while a candidate for the Presidency, belonged only to the party which put him in nomination. But President Garfield belonged to the United States. When a president is inaugurated, all good citizens have an equal interest in preserving his life and maintaining his authority, without regard to his political affiliations before election. The honor and the safety of the Government alike require it. Besides this, there is a very general concession that President Garfield was not only an able man, but a conscientious man and a Christian. Many incidents in his life are now being related, which show his generosity and goodness of heart. One of the most striking was that related by Congressman Hurd, of the Toledo district, who acknowledged such a favor at the hands of Mr. Garfield as is seldom accorded by a political opponent.

No stronger evidence could be given of the high regard in which the United States is held by the nations of the earth, than this general mourning for our President. The Queen of Great Britain, besides other tokens of respect and grief, issued the unexpected order for her Court to go into mourning seven days. The officers of the Russian men-of-war in San Francisco Bay had determined to give a ball to their friends in the city, but the Admiral would not permit it on account of the recent death of President Garfield. It is true, however, that he was very highly respected by all these parties, as a man, as well as President.

It gives pleasure to the friends of order and law to learn that there is a general disposition to receive President Arthur kindly, and to give him a fair chance to act without embarrassment in opening his administration. There is no doubt that he injured himself in his connection with the Conkling difficulty, in which he acted as a politician, and not at all becoming the dignity of the position to which the people had elevated him by their suffrages. But his course since the assassination of the President has done much to remove the unfavorable impression which he had created. The folly of Mr. Conkling's act is becoming more and more evident, as it now leaves only the life of Mr. Arthur between us and a change of administration, and it is to be feared the people would not take kindly to a change under such circumstances. The party which was so very successful last year might claim it as a clear right to have control of the administration during this term, while many of the opposing party still claim that they were deprived of their right in the preceding election. The apparent unity of feeling now prevailing, after the death of President Garfield, might be swept away in a day, and be succeeded by the bitterness of party strife, if the issue should be raised. And all are aware that it may be raised. Of all things in the world, we should be most slow to predict what a day may bring forth in American politics.

However this may turn, we have no faith in permanent peace among the nations. Crimes and plottings against the heads of governments are painfully prevalent. Standing armies and official vigilance afford no security. Peace has departed from the earth, for all the nations have rebelled against the authority of Jehovah. His law is disregarded, and the precepts of men are accepted in its place. The Scripture rule is: "First pure, then peaceable." By this rule we have no right to look for universal peace on earth until

"He come whose right it is" to reign, and "shall gather out of his kingdom all things that offend, and them which do iniquity." "The meek shall inherit the earth, and delight themselves in the abundance of peace;" while "there is no peace to the wicked." Our own government can plead no exemption. American politics are lamentably corrupt. Selfishness of office-holders is almost all-prevailing. It has ceased to be a crime, in the eyes of most politicians and public men, to steal from the public treasury. The standard of morality is low in nearly all classes of society. And even in the professed churches of Christ, convenience and popularity are accepted as sufficient to regulate the life, while a full pocket covers a multitude of sins.

No one who believes the Bible can believe that these things can exist, and the God of justice keep silence. No one who studies the prophecies of the Bible believes that these things will long be suffered. We are not a people who fear God, or hate sin. We mourn, but it is for the man, and not for the nation. Our sins are hiding the face of God from us, and it never will shine upon us until we respect his authority, and do justice and judgment. Will this ever be?

Some, in an excess of blindness, think if we would "acknowledge God in the Constitution," our case would be better. It would make no one better, but would lead to still more hypocrisy and oppression. Unless the people acknowledge God in their hearts and lives, professions and votes of recognition are only mockery. A revival of religion and morality—religion that carries lasting reform with it—is what is needed; but that, we must confess, we have ceased to look for, except in individual cases.

SPURGEON AND THE LAW.

A WRITER in the *National Baptist* relates the incidents of his visit to Mr. Spurgeon, in London, and among other things speaks of the examination of the stables. And this was the remark of Mr. Spurgeon:—

"My horses are under the law. They observe Saturday. On that day, they are never taken out, no matter who wants to go anywhere. So that when they carry me to town on Sunday, their Sabbath is not interfered with."

Now this may pass for a bit of pleasantry on the part of the great English preacher, and was probably so looked upon by those who placed it before the public. But it is more than this. It is an acknowledgment of Mr. Spurgeon that Saturday is the day enjoined in the law of God. Mr. Spurgeon preaches the obligation of the law with great force and vigor. On what ground he disregards the day which the law specifies as the Sabbath, and observes another day in its stead—a day which the law does not enjoin—we cannot say. But this inconsistency is so common in the religious world that it is looked upon as a matter of course, and nobody is greatly astonished thereat. Were an inconsistency so striking found among so small and unpopular a people as the Seventh-day Adventists, it would be the subject of a standing joke of the world. Diana of the Ephesians is a great goddess, and cannot be lightly spoken against. But, seriously, it is a great pity and a reproach to Christianity that popularity, and not Scripture truth, has become the measure of orthodoxy.

THERE IS HELP IN GOD.

THE Lord of hosts is the present help of those who put their trust in him. The arm of man is too feeble to help us in trouble, even when he is disposed to do his utmost for us. Those therefore do greatly err who put their trust even in princes. And why should we ever commit an error of this kind? Has not God invited us to trust in him? And has he not warned us not to trust in the arm of flesh?

God knows our sorrows as man cannot know them. To him all hearts are open. He knows our temptations, he understands our errors and faults. He is able to succor in the hour of our extremity, and he has promised to do it. There is no arm like his. If he is for us, he is more than all that can be against us. There is but one thing that will prevent him from extending help to us, and that is sin. And even sin cannot hinder God from helping us, if we will truly repent of it. But true repentance always involves a change of conduct. We must leave off our transgressions and turn from them to a course of true obedience.

Now God does not deny his mercy and his favor to penitent sinners. These are the very persons who may

trust in him. All his promises are made to this class. We must not forget this fact, for it is of priceless value. God does not reject us because we have sinned, but because we refuse to put away our sins by repentance. If we could keep this fact before our minds, it would be a constant strength and support to us. We could then take hold of God's arm for help, and we should never be disappointed in the result. But we have an adversary who knows how to thwart our efforts in the great struggle for eternal life. He puts forth his utmost effort in every way to lead us into sin, and if he succeeds to any extent in his temptation, he then becomes our accuser that he may cause us to distrust God's mercy, and to neglect to come to him for pardon and for salvation. This is a most cruel temptation, and its effect in paralyzing our strength is great.

But we need not be thus thwarted in our efforts to seek God. When we seek him with all our hearts, he promises to receive us. It is our duty to believe that he is as good as his word. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7. These are exceedingly precious words, and they were written on purpose that our faith may take hold on them. God is infinitely and supremely good. It is our privilege to trust him when every earthly refuge has failed us.

The Saviour says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls. For my yoke is easy, and my burden is light." Matt. 12:28-30. This invitation is addressed to all who feel the burden of their sins. Though Satan will attempt to hinder us from accepting it by urging the fact that our burden of sin renders us unworthy of the Saviour's notice, yet the invitation is addressed to none but those who feel this burden. Those who feel no need of relief are offered none by Christ. We need not stay away because of the burden upon our souls. We are the ones invited, and we may be sure that it is our privilege to accept the offer of mercy. He will in no wise cast out him that cometh to him. This is the very Saviour we need. We can find salvation through him. We can trust in him with the assurance that he will save us. We must indeed accept his yoke, but it is a privilege to accept it. We must leave our sins, but they are the very cause of our burden, and in the end they will ruin us if we do not put them away. Let us thank God for such a Saviour. Let us prove ourselves true to him and to his cause. He will never leave us; let us see that we never forsake him. We can trust in him always if we will but keep his sayings; and he will assuredly guide us with his counsel, and afterwards receive us to glory. J. N. A.

NEBRASKA CAMP-MEETING.

THIS meeting was held according to appointment, near Columbus, on the Union Pacific Railroad, about ninety miles from Omaha. This is a young Conference, having been organized but three years ago. At that time the membership was quite small, with only a few organized companies. During the past year they have made a specialty of the missionary work, in the following manner: A colporter would enter the place where the tent was to be pitched, visit and pray with families, obtain subscribers for our periodicals, and sell and loan our publications, making free use of the SIGNS OF THE TIMES, for from two to four weeks in advance of the meetings. This work prepared the way for the living preacher.

Notwithstanding the fact that most of their laborers are young and inexperienced, marked success has attended their efforts. Over one hundred have embraced the truth during this present year, and mostly within two counties. Judging from the present interest awakened by the pioneer work of the colporter, a larger harvest of souls will be gathered in the near future, especially if this interest be followed up by judicious labor.

About three hundred were encamped upon the ground. The prompt and living testimonies in every social meeting, and the good attendance at every meeting, indicated a spirituality not witnessed at any other camp-meeting which we have attended this year. The melting Spirit of God was often manifested in our midst. On Sabbath, about fifty came forward for prayers. Many of these were children of our brethren and sisters,

some husbands and wives, and a few who had passed the common age allotted to man. This was a precious season. Monday afternoon fourteen were baptized in the Loup river, near the camp-ground.

Union and harmony characterized all the business proceedings. The Sabbath-school, the health and temperance work, and the missionary interests shared a portion of the time, and a good degree of interest was manifested in the various branches of the cause.

At a meeting called for the purpose, Eld. Boyd presented the necessity of having their Tract Reserve Fund increased from six hundred to sixteen hundred dollars, to supply publications for the State; also to purchase a large tent suitable for camp-meetings. Although the drouth and hail had ruined their crops so they could not do as they otherwise might have done, over eleven hundred dollars were secured for that purpose in a few moments of time.

The parting meeting, Tuesday morning, will not soon be forgotten. Bro. Daniel Nettleton was set apart to the gospel ministry, by the laying on of hands; during the services the congregation was in tears. Our brethren went to their homes much encouraged, feeling that God had met with them and given them a gracious blessing.

Here Eld. Butler and myself separated; he started for Missouri, Kansas, and Texas, camp-meetings, while I return to the Pacific coast. S. N. HASKELL.

OUR NEW YORK AND PENNSYLVANIA CAMP-MEETING.

THIS meeting was held on the old ground at Hornellsville, Sept. 9-19. Of course the tents, the ground, etc., were all in good taste, as they always are in this Conference. There were about seventy tents in all. Between four and five hundred camped on the ground. The weather was fine throughout. As there was an extra train run from the city before and after each sermon, there was quite an attendance from without all the time. On both Sundays it was large, the last one some four thousand, it was estimated. About \$150 worth of books was sold from the stand, and a good number of subscribers was obtained for our various periodicals.

Besides nearly all the ministers in the two Conferences, from abroad there were Elders G. I. Butler, S. N. Haskell, A. S. Hutchins, and the writer. Our social services, of which there were many held, were generally excellent. No time was lost in waiting. During the day-time, the sermons were all on practical subjects, warning against the love of the world, covetousness, pride, self-deception, formality, and the like. The word appeared to take a deep hold on the brethren and sisters. Many felt deeply. On the last Sabbath a very large number came forward to seek the Lord for pardon of sin, and more of his love, and some made a start in the Christian life. It was a sweetly solemn season. On the next day sixteen were baptized.

From the beginning the camp was divided into sections, the occupants of several tents being gathered into one, and a minister being placed over each section. Instead of family prayers these meetings were held each morning at eight. It worked well. A regular course of lectures was given, taking the time each evening and Sundays. This seemed to give good satisfaction both to our own people and to those outside. "Keep it before the people," should be our motto, if we have the truth for our age.

The Sabbath-school, the Tract and Missionary Society, and temperance work, each received attention. A special effort was made to impress upon all, their duty to pay tithes for the support of the ministry. Both these Conferences were far behind in this branch of the work, simply because all do not do their duty in this respect as they should. A subscription was started to make up the deficiency by donation, and several hundred dollars were pledged. It is hoped that all in these Conferences will assist in this worthy object. Ministers cannot labor unless they are supported.

Elder Bliss, a young man of promise, was ordained to the ministry. Several papers freely published full reports of our meeting and sermons. For this purpose Sr. B. L. Whitney wrote a synopsis of each sermon, sometimes giving quite a full one. This reaches thousands who would not otherwise hear the truth. Such opportunities should not be lost by any camp-meeting. The officers of the Erie R. R. showed us great favors in many ways, much beyond what we usually receive. This not only saved us much, but added to the pleasure of the meeting.

On the whole we had what may truthfully be called "a good camp-meeting." There was not an unpleasant feature to it. All went away feeling instructed, encouraged, and hopeful. To God be all the glory.

D. M. CANRIGHT.

The Missionary.

A NECESSITY AND A SUCCESS.

[Under this head we published the following article as a communication to the *Review and Herald* in 1874. Every word of it was true then; it is still more forcibly true now. We republish it—because it is true, and also to show how this work appeared to us at that time. And let the halting read carefully the last paragraph.—EDITOR SIGNS.]

WHEN we consider the circumstances under which the work of the third angel's message struggled into existence, that, in poverty and against prejudice and oftentimes bitter hatred to the truth, the pioneers worked and wept and prayed, and literally, so far as human foresight goes, "against hope believed in hope," we must admit that its success has been unparalleled. Had we a theory of a popular cast to present to the world, it would be far different. But the commandments of God and the testimony of Jesus Christ present two points to which the carnal mind cannot submit; and carnal, world-loving professors despise them and leave no means untried to keep the light from going to the world.

But decided as has been the success of this work, it has been long evident to every observing person that the prophecies of the world-wide proclamation of this message can never be fulfilled by the labor of the ministry. There is too much ground to go over. A glance at the operations of the great missionary societies, backed up as they are by learning, influence, and vast sums of money, convince us that other means than preaching must be brought into requisition.

In the providence of God the Tract and Missionary Societies have been established, which, instead of following up the work where an interest has been created, have become the pioneers, carrying the truth and arousing an interest in localities which it is impossible, at this time, to reach by other means. Many have embraced the truth in this country by tract circulation, who never heard a sermon. Some also in other countries; while an interest in this truth has been raised in almost every land. The latest news comes to us from New Zealand, where by means of tracts sent to kindred by friends in Battle Creek, an interest is awakened, which, if in this country, would demand immediate attention. And who knows but, in the counsels of the Lord, the "Biblical Institute" is designed to raise up men and women, who, as Judson, will take their lives in their hands, and leaving all for Christ, will follow up these interests, even to the ends of the earth?

These Societies cleared the books of the Association of a delinquent account of over one thousand dollars, and materially aided in establishing the advance system with all our periodicals.

Many millions of pages of choice reading have been circulated. Books have been loaned and given away, libraries have been supplied, the periodicals have been circulated, and while souls have been brought to the light, a zeal for the truth, a missionary spirit has been awakened, which betokens spiritual growth in the members of the societies.

With some there may be, as is to be expected, an anxiety in regard to the future of the T. & M. Societies, and some fear they may yet prove a failure—that they will not be sustained. Failure? They have already been a decided success. Let us be thankful and take courage. Should every society disband now; should no further organized effort be put forth, we would still have cause for rejoicing over what these societies have accomplished.

We read that the walls of Jerusalem were built against the most persistent opposition, because "the people had a mind to work." *Trust and work*, should be our watchword. The same providence which "has begun a good work," will carry it on to perfect success, if we do not prove unfaithful. And one thing I have noticed from the beginning, in all branches of this work, that they who work most have the most confidence in the cause. If your faith needs strengthening, go to work; improve opportunities, however small, and a blessing will surely follow.

At a camp-meeting last year, a man remarked that for years he had lived in Grumble Corner, but had lately moved up on Thanksgiving Street, and he found the air and the food far better.

LAKEPORT, CAL.

CLOSED our meetings in this place September 18. The attendance, except on special occasions, was not large. Met some opposition from the Baptist minister of the place, and the Disciple minister from Ukiah, which only proved an opportunity to get the truth before many who otherwise might not have come to hear. A favorable impression for the truth seems to have been made. About fifteen are endeavoring to keep all the commandments of God and the faith of Jesus. Ten of these have signed the covenant. Some of them live in Scott's valley, a few miles from Lakeport.

Many others believe these things are true, some of whom are thinking seriously. We hope to see them obedient to the faith. Have tried to faithfully sow the seed, and hope to gather more fruit for the Master by and by. Baptized three. All seem anxious to take hold of the missionary work, to be doing something in the Lord's vineyard. Ten or twelve are expecting to attend camp-meeting.

Preached five times to full houses and attentive audiences in Scott's valley, where Bro. Isaac Morrison held meetings this spring. I think a good work may yet be done there. Bro. M. has gone to Santa Rosa. I left Lakeport yesterday. Expect to meet with the Arbuckle church at their quarterly meeting, Oct. 1. and 2.

Williams Cal. Sept. 29, 1881. J. D. RICE.

FROM THE FIELD.

MICHIGAN, *Coldwater, Sept. 12.*—We closed our tent labor last night with the intention of carrying on the work from house to house. Yesterday we baptized fourteen. Others will go forward when we return from camp-meeting. We organized a church of twenty-two, and a Sabbath-school of twenty-nine.

E. P. DANIELS.

A. W. BATHER.

NEBRASKA, *Schuyler, Colfax Co., Sept. 9.*—Since our last report four more have signed the covenant, making thirty in all. Several others are keeping the Lord's Sabbath, and I hope they will identify themselves with us soon. A Sabbath-school of over fifty members has been organized, and thirty-five dollars raised for supplies. Thirteen were baptized last Sabbath; others will be at the first opportunity.

A. J. CUDNEY.

MISSOURI, *Howard's Mills, St. Clair Co., Sept. 8.*—Have just closed a series of meetings which began here in the tent four weeks ago yesterday. Have had a good attendance and good interest all the time. Six signed the covenant. Two others are keeping the Sabbath.

An aged brother united with us who is eighty-five years old. He says he has been waiting for sixty years to find a doctrine in harmony with the Bible. He now rejoices in the truth. May the Lord bless and save him, with all others who keep the commandments of God and the faith of Jesus.

HENRY WOODRUFF.

Bro. E. W. Whitney writes from East Galway, N. Y. that he has just closed a six weeks' series of meetings. Five have commenced to keep the Sabbath. Forty dollars' worth of books were sold.

THE VALUE OF ONE SOUL.

Do not talk of expense when the souls of men, women, and children, are in peril. Can the value of one soul be estimated in dollars and cents? One soul is of more value than the whole world, our blessed Master being judge; for said he: "What is a man profited, if he shall gain the whole world, and lose his own soul?" If the whole world were expended in the missionary cause, and should be instrumental in the salvation of but one soul, still it would be a world profitably and well spent.

Let those who would complain about the useless expenditure of money in the T. and M. Societies, read John 12:3-6, and see if they can find an application. Judas cried out about expense when the Redeemer's feet were anointed, and pretended to have great regard for the poor, when, in fact, a selfish, covetous disposition prompted his outcry. And if Christ approved of the expense bestowed upon his own feet, how much more would he approve of the means adopted to bring souls to a knowledge of the truth as it is in Christ.

No man will ever impoverish himself by giving to the Lord, for the Lord loveth a cheerful giver, and he certainly will bless those whom he loveth, as far as shall be for their good and his glory. It appears as though many people think whatever

they withhold from the Lord, or from religious purposes, is so much gained as to their worldly possessions, and, also, that whatever they may give, is so much lost; but surely such persons have forgotten that the Lord giveth, and the Lord taketh away. Solomon says: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11:24, 25. "It is more blessed to give than to receive." Acts 20:35.

The gospel breathes a spirit of liberality; and giving in the cause of God is taught from Genesis to Revelation. The liberal and free-hearted missionary prospers even in his worldly concerns. I would not wish any one to give in the cause of God from a hope of gain; God forbid; but we need not be afraid of reducing ourselves to beggary, as appears to be the case with some.

M. Wood.

ANDREW FULLER AND THE CLOSE-POCKETED MERCHANT.

THE Rev. Andrew Fuller, who was the first Secretary of the English Baptist Missionary Society, happened to visit Rochdale when the Rev. Thomas Littlewood was pastor of the Baptist church there. The fame of this distinguished preacher for the mission preceded him. A Rochdale gentleman was very anxious to hear him, but the idea of the collection somewhat chilled the fervor of his curiosity. It did not, however, extinguish it. He eventually accompanied a friend to the place of worship. On his way, he said: "I want to hear Mr. Fuller, but I shall be proof against all his appeals for money. I have come intentionally without a farthing in my pocket." Both listened with interest to the attached friend of Pearce and Carey, of Marshman and Ward, as he chose for his text: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Judges 5:23. Slowly the words are read by the sonorous voice of the great preacher, and solemnly they fall on every ear. Their portentous meaning is being elucidated. All eyes are riveted on the pulpit, and as particular after particular of the discourse is being clenched with the terrible anathema of the text on every one indifferent to the cause of God, the empty-pocketed gentleman looked uneasy. He at length can bear it no longer. In anxious tones he whispers to his friend, "Have you a pound? Lend it to me." The money was lent, and shortly afterwards found its way into the plate.—*Baptist Flag.*

A MAN dreamed that he was trying to build for himself a temple to commemorate his name. He wanted a whole temple to himself, and an angel came to show him one that was a model of beauty. But there was one stone missing from its peak, and the man asked the angel where it was.—"There has never been one there," replied the angel. "We intended to place you there, but you say you want a whole temple to yourself, and so the place will be filled by some one else. But you will never have your special temple." Then the man, roused by his fears, started up from his sleep crying, "O God put me in your temple. Put me in, even though I can be but a chink-stone; put me in."—*Foster.*

"I ONCE heard a conversation between a church member and an infidel. After arguments were urged at some length on both sides, the infidel observed to his friend that they might as well drop the subject of conversation; 'for,' said he: 'I do not believe a single word you say, and, more than this, I am satisfied that you do not really believe it yourself; for, to my certain knowledge, you have not given for the last twenty years as much for the spread of Christianity—as such as the building of churches, foreign and domestic missions—as your last Durham cow cost. Why, sir, if I believed the one-half of what you say you believe, I would make the church my rule for giving, and my farm the exception.'"

"IN the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they shall both be alike good."

Temperance.

INDICTMENT OF THE LIQUOR TRAFFIC.

COMPARISONS bring out colors. Compare the traffic with other trades. The liquor men will admit that a minister is just as good as a saloon-keeper as long as he behaves himself as well. Then write with the propositions already stated, the principle of political economy taught us when we were boys at school; that there are but three ways of getting money or wealth—make it, have it donated to you, steal it. Some would say find it, but you cannot base a principle of political economy on chance. Change the form and it is in this shape—without making it or having it donated to him, any man who gets money is a thief. In the course of honest business, every man is bound to render a fair bargain in an honest trade, although it may be unpopular doctrine in this country. I say I have no sympathy for the accursed thing called sharpness, that lies to a man in a trade and then laughs about its trick; it is no better than stealing. I would as soon a man would steal twenty-five cents from my pocket-book as to lie to me in a trade and get it in that way. When I have taken a man's word it hurts my faith in humanity to find my trust betrayed. You hire a minister, you pay him money, (that is, I suppose you do), the minister is hired just as any other man is hired, and you expect he will give you value received for the money that he gets. I hire a minister, or help hire one, on the same basis that I hire a man to dig a ditch. I expect he will do good work; if he does not I will turn him off and get a new one as soon as I can; but when he is hired I am as much bound in honor to pay him what I agree to pay him as I am bound to pay a fellow who undertakes any work for me. You hire a minister and pay him if you are honest; a man who will cheat a minister is just as big a knave as a man who will cheat a merchant. I suppose you men down here always pay your ministers; they don't up in my country—unless they accept promises to pay. I call the minister up here and say to him, "You get money, now, sir, tell the people what you give them for the money they pay you; show them what you give them. Mr. Minister, they don't pay you for preaching, although it is pleasant and instructive to listen. They don't pay you just to run revivals, though it is a good thing to take the minds of the people away from this world to the future; and let me say here by way of digression, it has been my experience as an attorney, that you can collect debts after a revival that were not worth ten cents on the dollar before. The religion of Jesus Christ does make men honest. A town could afford, for the sake of business alone, to run a revival once a year. But, Mr. Minister, you are not living for to-day, for to-morrow, for next week, for next year; will you come up here now and justify your work? We don't want you to justify it by boys, by middle-aged men; we want you to come up here by the death-bed of the Christian and tell us, sir, if you will defend yourself there." Would not he come and say, "That is just the test I want to try; I don't want you to try me by the sunshine Christians, who work for the Lord on Sunday and the devil the rest of the week. Not by the people who are in the church as an insurance society, to keep from burning after they get on the other side; but I am willing to be judged by that class of people who have loved God and kept his commandments; apply that test and I am satisfied." Although this country is to-day ringing with the bitter tones of scoffers, the most fanatical infidel keeps his fingers off of such a test.

We want another trade, and we call to the school-teachers to come up here. What do you give the people for what you receive? They pay you, and they expect that you will return value received. What do you give back? The teacher would come, and, calling up the educated merchant, doctor, lawyer, and tradesman, would say: "This is the result of my work." She would reach out her hand to the religious teacher, and say: "Educated conscientiousness and educated intellect is the only basis on which this Government can stand."

Let me say to you people, too, if I may say it in a temperance talk, that I believe in this country any system of education that does not educate the morals as well as the intellect, is a fraud and a failure. Come with me out to the frontier of this nation, and I will show you men who are

graduates from the Eastern colleges that have fled there to avoid the effects of crimes committed in their former homes. They are vile and devilish. To make a symmetrical man or woman, the moral nature must be developed with the development of the wicked.

We want another trade, and we shout out to the blacksmith. We say: "You get money, come up here, and bring up a specimen of your work." He would come, and, holding up a horse-shoe, would say: "Here is my work. Every time that I put it on a man's horse he is better off, and I am better off, if he pays me." We stand him alongside the minister and teacher, and we call up a milliner to represent the ladies, and we say to her: "You get money, and it is a mighty important question to us married men what you give back." She comes up, and holding a finished hat or bonnet, says: "I made that—isn't it well done?" Although men make sport of these hats and bonnets, yet we are free to confess that our wives look a little prettier when they have them on, and when we take the thing and look at it, almost trembling, fearful lest we crush it, we realize that we could earn the money to buy it in a day, and with our clumsy fingers we could never make it; so, we make up our minds that it is a necessity, and we pass her over with the rest.

Now we have them, but we want one more—the man of the dram-shop in this State. "Come up, sir. You said a minute ago the minister was as good as the saloon-keeper, if he behaved himself as well. If the minister is just as good you must get into the same scales of political economy where we have weighed him. Now don't plead the baby act, but come. You dare not come. Do you hesitate? You get money, you toil not, neither do you spin, and yet few workmen can wear such clothes as you do. What are you giving back for what you get? Come up here, sir, get in; or, what is better, come up, bring a finished specimen of your work and hold it up here for the crowd to see, and show us its fine points! What would he bring? What does the dram-shop manufacture? What has it always manufactured? It has always manufactured drunkards, first, last, and all the time. A dram-shop keeper is as distinctly a drunkard-maker as a man that makes shoes is a shoemaker. That is all he ever did make, that is all he ever will make. Show me a first-class sample of saloon work. Could you induce a saloon-keeper to come up here and hold it up? What does he say? You say to him, "You make drunkards." His very first excuse is, "I won't have any old drunkards hanging around me." If it is a good thing to make a drunkard, a drunkard must be a mighty good thing after he is made. Suppose, ladies and gentlemen, the minister should come here and give you as a reason why his church should be indorsed, that he didn't have old Christians around his prayer-meetings. Would not that be a good advertisement for the Christian religion? That they did not want these men, that they were so old they were ashamed of them?"

I saw by the papers that at the Des Plaines camp-meeting they had called together on the platform all the old men and women who had been in the Christian service fifty years, and there was a crowd gathered around the platform to hear their testimony, and the paper stated that the feeling pervading the audience was wonderful. Why don't the drunkard-makers come up here and call up a number of their veterans—a number of men whom they have worked on for ten, fifteen, or twenty years, with red noses, bleared eyes, ragged clothes, toes creeping out of their shoes? Bring them up here, and then stand up and exhibit them, opening the Bible—(let the saloon-keeper now act as end man in this show)—open the Bible and read: "No drunkard shall enter the kingdom of Heaven," and then call on them to testify. By their evidence we are willing to stand or fall. Why don't the drunkard-makers do it? Is their business so mean, so low, so devilish, that when they have broken down a man who has stood by them through thick and thin, when he has given his money, character,—everything, they kick him out, and say: "We don't want any old drunkards around us!" The business is afraid to meet its record. Such is the evidence in the case.

The temperance men must then continue to press the charges against the traffic, and work to perfect their plan of work against such a dastardly foe. Our work is to save drunkards, prevent drunkenness. Gentlemen and ladies, the temperance people believe in reaching down into

the hole of debauchery, and getting hold of the poor fellows; I say, reaching with tears and prayers, and lifting and holding them up; but after we have got them out, we believe in plugging up the hole so other men will not fall in—save the drunkard and prevent drunkenness.—From John B. Finch's Speech, in *National Liberator*.

"JUST ONE GLASS."

THE New York papers lately contained hints of a tragedy, which had its wretched ending in that city; a tragedy no less terrible because the same has occurred in thousands of American homes. Here are the facts in detail:—

A young man, a clever, generous lad, the son in an influential and pious family in Scotland, two years ago, fell into dissolute habits.

Every means was tried to bring him back to his better self, with little effect, until he saw and loved a young girl of his own rank in life. The hope of marrying her, of regaining his self-control and self-respect nerved him again with the strength of his boyhood. He asked his father for the means to bring him to this country, resolving to begin life anew, where no one knew his shame.

The money for his outfit was given him, and with tears and prayers his old father and mother saw him depart. The day before he sailed, he went to the woman he hoped some day to call his wife, told her he loved her, and asked her to wait for him until he returned to claim her.

The promise was given and the young fellow set sail, his heart elated with hope and triumph. In this new world a happy home, a full noble life, might yet be his! On his passage he was observed again and again to take out two letters from his pocket and pore over them. They had been handed to him as he came on board the ship. One was from his father, a passionate, almost breathless, prayer for his safe deliverance from the old temptation, the other from his betrothed wife, happy, hopeful, and loving.

When within two days sail of New York, a friend whom he had made on the steamer, ordered wine at the dinner-table, and filled the young man's glass. The smell and sight of it maddened him. His head reeled. One glass? One little glass? There could surely be no danger in that? He raised it to his lips and drank.

Two days later he landed in New York in a state of intoxication; was driven to a hotel where he continued to drink heavily for a week, until he was seized with delirium, and placed under a physician's care.

When he recovered, his money was all spent, and he was ordered to leave the house. He was sober now, and understood fully what he had done. He looked at the landlord steadily.

"Go? Yes, I will go. That is all that is left for me to do," he said.

"The 'bus will be ready to take you away in five minutes," the man called after him, as he went up stairs.

But the next moment his bell rang, and when they went up they found him dead upon the floor—his life taken by his own hand. The letters he had read so often, and that had seemed to promise hope and brightness for the future, lay beside him. Thus he left the world without one word of farewell to anybody in it—the victim of "just one glass."—*Youth's Companion*.

"I'LL DRINK TILL I DIE."—A sad scene was witnessed at the Harlem Police Court recently. A man, his wife, and their boy appeared before the judge. The husband charged his wife with being guilty of habitual intoxication, and said she had pawned all his household and wearing apparel to procure money with which to purchase liquor. While repeating his sad story in court, he kissed his wife repeatedly, and appeared broken down with grief. In answer to Judge Otterbourg's question, "Mrs. Sommerset, what have you to say?" she made the reply, "I'll drink till I die; I cannot help it." It is needless to inform our readers that this unfortunate woman will be sent to Blackwell's Island, where the law will protect her from her terrible appetite for a time, unless she has money to induce some one to supply her secretly. Should an appetite like this be risked by indulging in even the most moderate drinking?—*N. Y. Witness*.

A LITTLE Galveston boy, who is very observing, was asked by the teacher what was the future of the verb to drink. "To get drunk," was the correct response.—*Ec.*

The Home Circle.

MOTHER.

WHERE is the light on earth or in sky
That is like to the light of a mother's eye?
Hath the fairest star we look upon,
Or splendor of rising or setting sun,
Glory to thrill us or magic to move,
Like the eye of a mother illumined with love?

What's like the gloom, the total eclipse,
That sudden surroundeth us— sealing the lips
To grave-like silence, save only the cry
Of the wounded soul writhing in agony—
The storm that o'erwhelmeth us, cloud upon cloud,
When that eye's peerless glory is veiled by the shroud?

Are the sweet sounds on earth and in air,
Or those which we deem that the angels must hear,
Sweet as the love-words that tenderly come,
Blessing us, guiding us; filling the hours
With beauty and fragrance, as God fills the flowers?

What's like the hush, the silence supreme,
The mid-ocean so itude, vague as a dream,
That burdens the heart when, forever and aye,
We turn from her confined dust, weeping away
And O! tell me where hath love holier shrine
Than the spot where a mother's blest ashes recline?

—C. W. Hubner.

MR. RAWLINES' VISION.

NEW YEAR'S EVE, and a bitterly cold one too. Mr. Rawlines sat in his library in a great easy chair, with his slippers stretched out in front of a blazing fire. The book cases reached from floor to ceiling, filled with rare and costly bound volumes, and an astral lamp shed a soft light upon the busts of great men and their marble pedestals. Warm, crimson-lined curtains shut out the wintry scene; within all was luxurious warmth and comfort.

Mrs. Rawlines and her daughter (*en route* for a party) looked in to say "good night" to the master of the house, and to say that he needn't sit up for them. He followed them to the carriage, put them in, then returned to his comfortable seat with a shiver, as the wind swept into the hall before he could close the door. Two or three account books lay on a chair beside him, and taking them up, he ran his eye over the figures with evident satisfaction.

"Pretty well for one year, I think," he said to himself. "And if that last speculation turns out well, I shall have cleared nearly double the amount I made last year. At this rate I shall soon be able to quit Blank street entirely." He closed the books and leaned his head back in the chair. "Yes, a good year's work," he muttered half aloud.

"You call it a good year's work, do you?" exclaimed a voice at his side. Turning he beheld a tall woman scantily clad, holding a babe in her arms, while a little child clung to her skirts. "Yes, I should think you might," she continued glancing about the room, "and here I stand, with these children, starving, utterly helpless, without a roof to cover me.

"Well, my good woman, how can I help that?" he asked, a little uneasily.

"How can you help it? You have brought me to this state. As long as I had strength, I managed to keep body and soul together, and a roof, bad as it was, over me. Then sickness came, the rent of the miserable room was due, I begged the agent you employ to grant me a little time. His answer was: Have the rent the next time I come, or out you go into the street.

"I went to your office last week to see if you would be more merciful. You sent word 'you could not be bothered, your agent attended to those affairs.' To-night we have been turned out beggars, and homeless."

"I knew nothing of this," began Mr. Rawlines. "It is your business to know," interrupted the woman, fiercely. "The property is yours. It is your place to see that your tenants are justly treated." "No," as he made a movement toward his purse, "I have not come here to ask anything of you. But remember, man, that those treasures will not last forever. The lives of the widow and the fatherless will be demanded of you." Her voice sank, and with a great sob she glided from the room. On the threshold she passed a young man who entered the room and stood before the astonished master.

"Who are you?" asked Mr. Rawlines, half rising, then sinking back into the cushioned depths of his easy chair.

"Who am I? Your memory is short it seems," said the new-comer with a bitter laugh. "A month ago you advertised for a clerk. I happened

to see the notice, and applied at once for the situation. I was the first applicant. No sumptuous breakfast detained me that morning; a crust and a drink of water had sufficed for me. You asked for my references from former employer. Fresh from college where I had worked my way, I had no experience, but would have served you faithfully and well for the merest pittance. You told me to call again. I did come again and again, but each time was refused admittance into your sanctum, and at last learned that the place had been given to some one else. It was only a slender hope at best, still when even that was taken from me, I felt that now there was nothing and no one to look to. A little help at that time would have saved me. Now would you like to know what you have driven me to?" He stooped down and whispered a few words in Mr. Rawlines' ear. The latter started and drew back.

"Ah," continued the young man with a scornful smile. "You tremble, I see, and well you may. It is n't pleasant to listen to, is it? 'A good year's work,' I think you said? How will you answer for one day's work? You count your year's work by figures which represent dollars and cents. I count your work by figures too, but they represent the number of widows and orphans, young and old, ground down by you and your agents, while you are rolling in wealth. You're not the only one, I know, but that's no excuse for you. Well, I won't trouble you any longer. Good-night," and the loud banging of the hall door followed.

Mr. Rawlines sat up and looked around, then glanced at the clock. It was only half an hour that he had been asleep, and John the footman was parleying with some one in the hall.

Mr. Rawlines wiped his forehead, saying: "Only a dream after all, I'm thankful. John," as the servant entered, "who is it?"

"It's the young man as was here this mornin', sir, and he says he *must* see you."

"Very well, let him in," replied the gentleman.

A young man entered hastily, and with an eager expression. "I've ventured to call this evening about the vacant place," he began.

"Ah, yes," returned Mr. Rawlines, "what salary do you expect?"

"I have a little sister dependent upon me for support, but I am willing to work for very little."

"Suppose we say five hundred for the first year," said the other, mindful of his dream.

"That is more than I expected," returned the young man. "I will try to deserve your confidence, sir. You don't know what you have saved me from, I felt so desperate to-night. But now with such a prospect I have no fear. It will be good news for Mattie, poor child; I will come early to-morrow, sir."

"Yes, and stay, here is a little money in advance, I dare say you will need it."

The youth drew back a little proudly, with a slight flush on his cheek. "Thank you, sir. I do need it, but I would rather wait until I have earned it."

"Tut-tut, don't be so proud, boy," said Mr. Rawlines kindly, "I would not do it in every case. But I think you can be trusted."

"Thank you for your good opinion. I hope I may merit it. Good night."

Mr. Rawlines sat down again with a thoughtful air. "I don't believe I would have given him the situation if it hadn't been for that horrid dream. That tenement house of mine too, I must look to it. Smith always has the money somehow, and I've never troubled my head about it. I must see after matters myself a little more."

And he did see after matters himself after this. Hitherto he had been so engrossed in business that he had not found time to do anything good, beyond occasionally contributing to some charitable object when his companions in Blank street did so too.

But now he had awakened to the true state of things, and when another New-year's eve came round, it beheld him planning several buildings for the poor, helping deserving young men who needed assistance at some trying moment, and encouraging the downcast, struggling creatures in his daily path. His wife and daughter were astonished at the change, but soon they, too, became interested in the good work. This year the bank account was not so large, but Mr. Rawlines could now honestly say: "It is a good year's work," remembering that "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—*Advocate and Guardian.*

THAT AWKWARD CHILD.

"Do turn out your toes, Maria," said Mrs. Ames, as Maria, her eleven-year-old daughter, came in from school, a great pile of books in her hands and a tired look on her face. "And do try to stand up straight, and keep your shoulders back. Why can you not move and walk like other girls?"

The child's countenance took on a sullen expression, but she made no reply. Seating herself at the window, she began to prepare her lessons for the ensuing day. Aunt Phebe, a benevolent old lady who was aunt to every one in the neighborhood, observed this, and said:—

"Maria, dear, do you need to study to-morrow's lesson immediately? Can you not be out-doors awhile, on this lovely afternoon?"

"I do take a walk about dusk," Maria answered pleasantly; everybody answered Aunt Phebe pleasantly, for good nature has a winning way of its own. "But I cannot afford to lose any of the light, and the days are growing so short."

Aunt Phebe said no more. Sixty years' experience had taught her the lesson which some of us are very slow to learn, that nothing is so entirely wasted as unnecessary talk, advice, and admonition. But she thought a good deal, though she was silent, and once or twice as Mrs. Ames said querulously, "Do Maria, sit up! Do Maria, keep your feet still! Maria I cannot endure such clumsiness; you must assume a more ladylike position," etc., a pained expression crossed her placid countenance. When at last the books were closed, and the little girl, for whom a companion had called, had departed to take her daily twilight exercise on the block and around the corner, the dear old lady ventured on a word of reproof to the mother.

"Elizabeth, you will pardon me, but I fear you are making Maria unhappy. And she is a very attractive child!"

"Attractive, Aunt Phebe! How can you say so? You see for yourself how big and ungainly she is growing, and she never knows what to do with her hands and her feet. If I were her step-mother, people would say that was why I was so clear-sighted to her defects, but she is my own child, and a very great trial she is to me. I love her, but she mortifies me."

"She is obedient, truthful, and faithful to her duties, is she not?"

"Oh! yes; but then, Aunt Phebe, her disposition is so sullen. She pouts when I find fault with her, and that puts me quite out of patience."

"Well, dear, if you would find fault less frequently, and only in private, you might not have the sullenness to complain of. A sensitive nature cannot bear to be blamed in the presence of others. Another thing you must remember, your daughter is growing very rapidly, and some of her attitudes, and angularities, and her awkward changes of position must be set to that account. Nature suggests these movements as easeful and reposing. Seriously, I would be more careful, if I were in your place, about wounding her by too constant criticism. As she emerges from the chrysalis of her present awkwardness, many things will arrange themselves, and many little ungraceful habits will drop away. Do not let Maria have the memory of an unhappy childhood."

Are not many, who have laid upon themselves the responsibility of caring for young people, making the mistake of Mrs. Ames? In their anxiety to do the very best things for their children, and to have them excel in everything which is desirable, they keep up an incessant monotony of deprecation, and reproach. Meanwhile the boys and girls, burdened with multiplied tasks, soul and body receptive together, and both developing every day, are perhaps petulant, and fractious, as they will not be in a few years when the forces of their being are more harmoniously adjusted. Perhaps they lack grace of movement, and ease of manner. They are quite probably conceited and vain, or, it may be, touchy, and sullen. Be patient, and watchful, and always tenderly loving, dear mothers, and your reward will come by-and-by when the husks of the present hour fall away from the ripening fruit.—*Christian Intelligencer.*

It is easy to say, "Know thyself," but who is to introduce you? Most people go through life without making the advantageous acquaintance in question; and if a friend should take the liberty of introducing you to yourself, what would you say?

HOSPITALITY.

I PRAY you, O excellent wife, not to cumber yourself and me to provide a rich dinner for this man or this woman who has alighted at our gate, nor a bed-chamber made ready at too great a cost. But let this stranger see, if he will, in your looks, in your accents and behaviour, your heart and earnestness, your thought and will, what he cannot buy at any price, at any village or city, and which he may well travel fifty miles and dine sparingly and sleep hard in order to behold. Certainly let the board be spread and the bed be dressed for the traveler, but let the emphasis of hospitality be in these things. Honor to the house where they are simple to the verge of hardship, so that the intellect is awake, the soul worships truth and love, and that honor and courtesy flow into all deeds.—Emerson.

ITEMS OF NEWS.

—Of 689 missionaries in India, the United States sends seventeen.

—By the sinking of a ferry-boat near Savannah Georgia, Sept. 28, twelve colored persons were drowned.

—A fire broke out in the Merchants' Bazaar, in Moscow, Russia, Sept. 28, and destroyed twenty warehouses.

—Pope Leo XIII., has given his approbation to a series of school-books specially prepared for Roman Catholic schools in America.

—Ex-President Enoch Pond, of the Bangor Theological Seminary, is ninety-five years old, and says that he has not had a headache in sixty-six years.

—Illinois was recently visited by another violent tornado, which did great damage at Quincy, and the village of Camden. Several persons were killed.

—A collision on the Southern Pacific Railroad, at Tucson, A. T., resulted in the serious injury of two men, and a loss to the company of over \$100,000.

—The year's cotton crop is figured at 6,589,329 bales, against 5,757,397 bales last year; the consumption in the United States was 1,915,000 bales, against 1,760,000 last year.

—The mourning badge worn by Walter H. Leman, at the Garfield funeral procession in San Francisco, was the one which his father wore at the funeral of General Washington, in 1799.

—William Ryan, one of the participators in the robbery of the train on the Chicago and Alton Road, near Glendale, Mo., has been sentenced to the penitentiary for twenty-five years.

—Of sixteen souls on board the ship *Calcutta*, from the East Indies for Boston, and wrecked near East London, only three, the mate, captain, and one seaman, were saved. Five bodies have been recovered.

—The buildings of the Quaker College at Swarthmore, Pa., were destroyed by fire on the 25th ult. All the students escaped, but lost all they had. The fire was caused by an explosion in the laboratory.

—September 25, a slight shock of earthquake was felt at Elmira, N. Y., which was immediately followed by a hurricane, unroofing many buildings. A heavy rain-fall succeeded, which added greatly to the damage.

—A fire broke out in Robert's Opera-House block at Eldredtown, twelve miles northeast of Bradford, Penn., on Friday, Sept. 30, and before it was got under control, sixty buildings were burned, in the business center of the town.

—The town of Stanton, Nebraska, containing four hundred inhabitants, was destroyed by a hurricane, Sept. 29. Several lives were lost. The Union Pacific Railroad Company furnished box cars for the shelter of the homeless ones.

—A three days' conference of the International Federation of free-thinkers was held in London, commencing Sept. 25, Bradlaugh presiding. Bennett, of America boasted that there were millions of free-thinkers in the United States.

—A liquor saloon in Salt Lake was recently broken into, and the faucets of the whisky and brandy barrels were turned, allowing about \$4,000 worth of liquor to run out. The newspapers think it was an outrage to allow so much "good whisky to run to waste."

—An important engagement recently took place between the French and the Arabs, south of Susa, Tunis. The Arabs admit the loss of fifty killed and many wounded. The French loss is unknown. Twenty-eight thousand troops have embarked at Toulouse for Tunis.

—In the Episcopal church of the Ascension, Chicago, they have, as a distributed tract informs the congregation, the blessed privilege of confession and absolution, the sacrifice of the mass, low mass being celebrated at 8 A. M., and solemn mass at 11 A. M. on Sundays, as also the celebration of each kind on week days.

—The Anchor Line steamship *Anchoria*, from Glasgow, recently ran down a small sailing vessel. All on board the latter were drowned. A passenger on the *Anchoria* says: "The boats were too slow to save any one on the unfortunate vessel. We heard cries for assistance, but the poor fellows were drowned before we could give any aid."

—Great destruction has been caused by an earthquake in the province of Abruzzo, Italy. The archbishop of Chieti, the chief town, says that over one thousand houses are uninhabitable, and the remainder more or less fissured. Four-fifths of the population are shelterless. The devastated territory is devoted exclusively to grazing, and cattle raising.

—The Directors of the Paramore Narrow-gauge Railroad met at Little Rock, Ark., recently, and consolidated the Missouri and Arkansas lines. A contract has just been closed for 40,000 tons of steel rails. It is claimed that this is the largest contract for steel rails ever made in this country. The length of the line will be over 1,600 miles, the terminus being in the city of Mexico.

—The beet sugar mill at Alvarado, Alameda Co., Cal., was blown up by the explosion of one of the boilers, Sept. 27. The accident was caused by the carelessness of the fireman, who fell asleep at his post. On awakening, he found the water very low in the gauge, and proceeded to pump cold water into the heated boiler. The result was an explosion. The fireman alone lost his life.

—September 27, while the express train on the Canada Southern Railroad was being transferred across the Detroit river, the transfer boat ran violently against the dock, plunging the sleeping car "St. Clair," with all its occupants, into the river. The passenger car adjoining was thrown off, but as the coupling did not break, it was not submerged. Three passengers were missing, others lost their baggage.

A most important discovery has just been made of enormous thefts from the treasury of Russia. Immediately after Baron Kuster had been relieved from his functions as Court Steward, a special Commission was appointed to look into his accounts. After working five or six hours daily, for twelve consecutive days, the Commission has ascertained that, roundly estimated, sixty million rubles (about \$48,000,000), have been stolen from the imperial safe.

—The *Herald's* Cairo cable dispatch says: All who have had long experience in the East are firmly convinced that the recent disturbances in Egypt were but a prelude to much graver events. No one can mix with the people here without noticing their intense hatred of Europeans, especially those in the employ of the Egyptian Government. The gravity of the situation is not properly understood in Europe, and probably will not be till some terrible outbreak has occurred.

—Experiments have recently been made at Woolwich with a 100-ton gun, which gave entire satisfaction. The shot weighed 2000 pounds, and the cartridges, 448 pounds. The cost of each round was \$150. The shot buried itself sixty feet in the sand bank against which it was fired. It was calculated that the velocity was sufficient to send the shot through three feet of armor one mile distant. Several of these guns have been made and are to be placed in position in the Mediterranean fortresses.

—A terrible explosion occurred at Council Bluffs, Iowa, Sept. 27. A car of dynamite was billed to Denver as common blasting powder, but the Union Pacific company refused to receive it, and it was returned to the Rock Island yards. By some means it exploded, completely destroying fifty freight cars, the freight house, and the round house, and shattering other buildings. Considerable damage was done to buildings in Omaha. Twenty miles away the explosion was felt, and was thought to be an earthquake shock.

—September 26, the ship *Alice Buck* from New York bound to Oregon with a cargo of railroad iron, struck on a ridge of rocks called Clam Rocks, situated on the southwest side of Half Moon Bay, about thirty miles south of San Francisco. The ship had been leaking for three weeks, and the crew had been working at the pumps continuously for the last sixty hours. Out of a crew of twenty-four, eleven were drowned. The remaining thirteen, including the Captain, were rescued after having remained in the water for nine hours.

—Cannon, the delegate to Congress, from Utah, in a recent speech in the Mormon tabernacle at Salt Lake, used the following language: "The Government of the United States will be powerless in the future as it has been in the past to enforce the anti-polygamy, or any other law detrimental to the interest or progress of the Kingdom of God on earth. Nineteen years ago on the 2d of last July the Congress of the United States passed a law to prohibit and punish the practice of polygamy in the Territories. How much prohibition has that law effected? How many of us have been punished for the practice of polygamy? But one man, and he furnished the evidence himself for his own conviction." When Cannon is in Washington he professes to be a very loyal and virtuous citizen; what he really is, may be seen from his speech.

Obituary.

GRIFFIN.—Died June 28, 1881, of dropsy of the heart, Mary E., wife of J. T. Griffin, aged 21 years and 3 months. Sr. G. embraced present truth in the summer of 1879, at the camp-meeting near Walla Walla. She had been an honorable member of the church, and at her death gave others good reasons to hope that she will be awakened in the resurrection morn.
G. W. COLCORD.

STANDARD BOOKS

Issued by the S. D. A. Publishing Association, and for Sale at this Office.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 6, 1881.

CAMP-MEETINGS FOR 1881.

TENNESSEE, October 13-18
CALIFORNIA, Sacramento, " 13-25
TEXAS, Dallas, Oct. 27 to Nov. 1

ARRIVAL OF ELDER HASKELL.

ON Sunday, Oct. 2, we were made glad by the arrival of Elder Haskell in Oakland, he having stopped over one day at Reno. He is looking well, and reports himself in better health than at any time since he left California. This will be good news to those who expect to meet him at the camp-meeting. These meetings are occasions of hard labor to the ministers, and health and strength are needed to do them justice.

By telegraph we learn that "Sister White and company" left Boulder, Colorado, the same day, Oct. 2, for California.

SCRIPTURE REFERENCES.

THE tract entitled "Scripture References," is one of the most important that has ever been published by Seventh-day Adventists. Recently we have carefully revised and somewhat remodeled it. There were found quite a number of serious errors in the old editions. We are now publishing it, and the greatest care of our best proof-readers is being put forth in its execution. While perfection is scarcely attainable in such a work, we do not hesitate to recommend this edition to our ministers, and all our people. We stereotype it, and can supply all orders. It will be furnished at the Sacramento camp-meeting.

INDICTMENT OF THE LIQUOR TRAFFIC.

LAST week we published a notice of the *National Liberator*, of Chicago, No. 15, containing three important speeches on the subject of temperance. John B. Finch of Nebraska, though a young man, is doing a great and good work in this cause. His speech, before the Northwestern Convocation of Temperance Workers, at Lake Bluff, Ill., was entitled, "The Indictment of the Liquor Traffic." We trust the publishers will not object to our giving our readers a specimen extract of this masterly argument. The "Health and Temperance Club" of the Oakland church have sent for two thousand copies; one thousand of which will be used at the Sacramento camp-meeting. Said a friend: "I had not time to read it when I took it, but I commenced and could not stop." Said another: "It is better each time I read it." Again we recommend all our H. and T. clubs to circulate this number of the *Liberator*.

ADVENTIST ECUMENICAL.

THE Foreston, Ill., meeting of First-day Adventists was held, professedly, in the interest of a more perfect union between Advent believers other than Seventh-day Adventists. To the criticisms of the editor of the *Bible Banner* we have referred; now a correspondent of that paper, an old and well-known Adventist, writes a very conservative article, giving credit to the convention as far as he possibly can, and says:—

"It must, however, be confessed that the convention lacked—well, what?—say courage, may be, generosity. It came to the line Christianly, with open hand for universal Advent fellowship, then faltered, lost heart, and—showed a *first!* at undeniably Christian brethren as devotedly working in the same one glorious faith. The bridge broke down at the middle span; the gulf yawns more ghastly than before."

It is a fact which can neither be denied nor concealed, that the element of "unity of the faith," and also that of "unity of the spirit," are lacking in the body of First-day Adventists. And every effort which they make to unite only makes the fact more painfully prominent, even to themselves. We might suggest a remedy—an infallible one, because a Scriptural one,—but refrain for two reasons: 1. It has often been presented to them before; and 2. Our past experience in this direction teaches us that our information would not be kindly received. But there are some among them who are earnestly seeking for light, and for better and safer ground on which to stand. Our prayer is that the Spirit of God will guide them to a full reception of "the present truth"—the real Advent message—the closing message of the dispensation.

MINISTERIAL FITNESS.

IRENÆAS, in the *Observer*, relates the following, which we doubt not, for we have seen people who judged of the qualifications of a minister on equally high grounds:—

"I was visiting a great planter in Kentucky, near Lexington, while attending the Presbyterian Assembly. He wanted me to see a couple of colts six weeks old, and when they were brought out I said, 'Morgan colts.' 'Why,' he exclaimed, 'do you know a Morgan colt when you see it?' 'Certainly,' said I, 'or an Eclipse colt.' 'Well done,' said he, 'I never saw a minister before that knew a Morgan horse, or any other, at sight. Why, sir, you can have a call to any church in Kentucky!'"

WHOLESOME SPEECH.

THE following short article we clip from the *Oakland Daily Times*. It is short as to the number of words, but it is "big with meaning." We hope, not only for the sake of the tax-payers who are misused in the matter, but for the honor of Oakland, and for the sake of morality, that this state of things may not long continue. There is nothing more demoralizing to the youth of this age than the average novel. The best are bad enough, for real life is seldom shown by a novel writer. The novel reader lives in an ideal world, and is, or is becoming, an idealist—a day dreamer, useless, if not absolutely pernicious, to society. But the generality of novels,—the second or third-rate book of fiction, is as dangerous as the saloon with its gilded fixtures. Wise parents will not permit them a place in their households; surely a city should not supply them by taxing its citizens:—

"Last month, the Alameda town library circulated 950 books, over 900 of which were novels. The *Argus* thinks that the time will soon come when tax-payers will not be considered old fogies and unprogressive, if they seriously inquire whether the furnishing of free novels to those who have nothing to do but read them, is a legitimate object, for the circulation of cheap novels was never contemplated by those who, years ago, were the prominent advocates of a system of public libraries. It is our own idea that public money should not be applied to such a purpose. The true object of a city library is to give people an opportunity to consult books which are of permanent value, not to circulate novels which can be bought for fifteen or twenty cents each, and which are used up after they have been through the hands of a dozen readers. It would be almost as reasonable to levy a tax to purchase chewing gum and peanuts for the class of patrons who devour the works of fiction."

TIME.

THE following paragraph from the *Examiner and Chronicle* is one that nearly everybody can consider with profit:—

"The man who says he has 'no time' for a thing, really means to say that he doesn't consider it important enough to take time for it. When he recognizes it as a thing that *must be done*, the time difficulty vanishes."

Religious duties are very frequently put off on account of lack of time; but these very individuals usually find time enough to attend to their own business.

What they mean is that they do not have time after they have done everything else that they wish to do, which is doubtless true. But this only shows what they consider to be of the most importance. "But no one can be expected to let his own business suffer; we must live." "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Who believes it?

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 licentiates 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.

QUARTERLY Meeting for Dist. No. 2, Cal. T. and M. Society, will be held at Lemoore Oct. 9th and 10th. A full attendance is desired and expected.
J. M. LOVELAND, Director.

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