

# The Signs of the Times.

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

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## The Signs of the Times.

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### THE PILGRIMS.

WHAT! nearly home? The sun is sinking fast;  
Around us rise the mountains dim and vast;  
And lo! like mighty sentinels they stand  
To guard the borders of the promised land!

Longer and longer seemed the toilsome way,  
Touched by the sunlight of the waning day;  
We feared the night; our souls were sore distressed,  
And yet—God knew that we were near our rest.

Behind us lie the deserts bleak and bare,  
The valleys haunted by the fiend Despair,  
The flowers whose sweetness was a poisoned breath,  
The groves where chilly shadows harbored death.

Before us, shining through the sun-gilt mist,  
The vision of the great evangelist,  
The heritage of all the saints in light,  
Jerusalem the Golden, meets our sight.

—Selected.

## General Articles.

### Bible Sanctification.

BY. MRS. E. G. WHITE.

DANIEL IN THE LIONS' DEN.

WHEN Darius took possession of the throne of Babylon, he at once proceeded to re-organize the government. He "set over the kingdom a hundred and twenty princes;" "and over these, three presidents; of whom Daniel was first." And "Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm." The honors bestowed upon Daniel excited the jealousy of the leading men of the kingdom. The presidents and princes sought to find occasion for complaint against him. "But they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him."

What a lesson is here presented for all Christians. The keen eyes of jealousy were fixed upon Daniel day after day; their watchings were sharpened by hatred; yet not a word or act of his life could they make appear wrong. And still he made no claim to sanctification; but he did that which was infinitely better,—he lived a life of faithfulness and consecration.

The more blameless the conduct of Daniel, the greater was the hatred excited against him by his enemies. They were filled with madness because they could find nothing in his moral character or in the discharge of his duties, upon which to base a complaint against him. "Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." Three times a day, Daniel prayed to the God of Heaven. This was the only accusation that could be brought against him.

A scheme was now devised to accomplish his destruction. His enemies assembled at the palace, and besought the king to pass a decree that no person in the whole realm should ask anything of either God or man, except of Darius the king, for the space of thirty days, and that any violation of this edict should be punished by casting the offender into the den of lions. The king knew nothing of the hatred of these men toward Daniel, and did not suspect that the decree would in any

way injure him. Through flattery they made the monarch believe it would be greatly to his honor to pass such an edict. With a smile of Satanic triumph upon their faces, they come forth from the presence of the king, and rejoice together over the snare which they have laid for the servant of God.

The decree goes forth from the king. Daniel is acquainted with the purpose of his enemies to ruin him. But he does not change his course in a single particular. With calmness he performs his accustomed duties, and at the hour of prayer he goes to his chamber, and with his windows open toward Jerusalem, he offers his petitions to the God of Heaven. By his course of action he fearlessly declares that no earthly power has the right to come between him and his God, and tell him to whom he should or should not pray. Noble man of principle! he stands before the world to-day a praiseworthy example of Christian boldness and fidelity. He turns to God with all his heart, although he knows that death is the penalty for his devotion.

His adversaries watch him an entire day. Three times he has repaired to his chamber, and three times the voice of earnest intercession has been heard. The next morning the complaint is made to the king that Daniel, one of the captives of Judah, has set at defiance his decree. When the monarch heard these words, his eyes were at once opened to see the snare that had been set. He was sorely displeased with himself for having passed such a decree, and labored till the going down of the sun to devise a plan by which Daniel might be delivered. But the prophet's enemies had anticipated this, and they came before the king with these words: "Know, O king, that the law of the Medes and Persians is, that no decree nor statute which the king establisheth may be changed."

"Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee." A stone was laid upon the mouth of the den and sealed with the royal seal. "Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him; and his sleep went from him."

Early in the morning, the monarch hastened to the den of lions, and cried, "Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" The voice of the prophet was heard in reply, "O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt."

"Then was the king exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God." Thus was the servant of God delivered. And the snare which his enemies had laid for his destruction proved to be their own ruin. At the command of the king they were cast into the den, and instantly devoured by the wild beasts.

### DANIEL'S PRAYER.

As the time approached for the close of the seventy years' captivity, Daniel's mind became greatly exercised upon the prophecies of Jeremiah. He saw that the time was at hand when God would give his chosen people another trial; and with fasting, humiliation, and prayer, he implored the God of Heaven in behalf of Israel, in these words: "O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have re-

belled, even by departing from thy precepts and from thy judgments; neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land."

Daniel does not proclaim his own fidelity before the Lord. Instead of claiming to be pure and holy, this honored prophet humbly identifies himself with the really sinful of Israel. The wisdom which God had imparted to him was as far superior to the wisdom of the great men of the world as the light of the sun shining in the heavens at noonday is brighter than the feeblest star. Yet ponder the prayer from the lips of this man so highly favored of Heaven. With deep humiliation, with tears and rending of heart, he pleads for himself and for his people. He lays his soul open before God, confessing his own unworthiness, and acknowledging the Lord's greatness and majesty. What earnestness and fervor characterize his supplications! The hand of faith is reached upward to grasp the never-failing promises of the Most High. His soul is wrestling in agony. And he has the evidence that his prayer is heard. He knows that victory is his. If we as a people would pray as Daniel prayed, and wrestle as he wrestled, humbling our souls before God, we should realize as marked answers to our petitions as were granted to Daniel. Hear how he presses his case at the court of Heaven:—

"O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name. And whilst I was speaking and praying and confessing my sin and the sin of my people, . . . even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation."

As Daniel's prayer is going forth, the angel Gabriel comes sweeping down from the heavenly courts, to tell him that his petitions are heard and answered. This mighty angel has been commissioned to give him skill and understanding,—to open before him the mysteries of future ages. Thus, while earnestly seeking to know and understand the truth, Daniel was brought into communion with Heaven's delegated messenger.

The man of God was praying for the blessing of Heaven upon his people, and for a clearer knowledge of the divine will. The burden of his heart was for Israel, who were not, in the strictest sense, keeping the law of God. He acknowledges that all their misfortunes have come upon them in consequence of their transgressions of that holy law. He says, "We have sinned, we have done wickedly. . . . Because for our sins and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us." The Jews had lost their peculiar, holy character as God's chosen people. "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate." Daniel's heart turns with intense longing to the desolate sanctuary of God. He knows that its prosperity can be restored only as Israel shall repent of their transgressions of God's law, and become humble, faithful, and obedient.

In answer to his petition, Daniel received not only the light and truth which he and his people most needed, but a view of the great events of the future, even to the advent of the world's Redeemer. Those who claim to be sanctified while they have no desire to search the Scriptures, or to wrestle with God in prayer for a clearer understanding of Bible truth, know not what true sanctification is.



Daniel talked with God. Heaven was opened before him. But the high honors granted him were the result of humiliation and earnest seeking. All who believe with the heart the word of God will hunger and thirst for a knowledge of his will. God is the author of truth. He enlightens the darkened understanding, and gives to the human mind power to grasp and comprehend the truths which he has revealed.

Upon the occasion just described, the angel Gabriel imparted to Daniel all the instruction which he was then able to receive. A few years afterward, however, the prophet desired to learn more of subjects not yet fully explained, and again set himself to seek light and wisdom from God.

"In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all. . . . Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude."

This description is similar to that given by John when Christ was revealed to him upon the Isle of Patmos. No less a personage than the Son of God appeared to Daniel. Our Lord comes with other heavenly messenger to teach Daniel what would take place in the latter days.

The great truths revealed by the world's Redeemer are for those who search for truth as for hid treasures. Daniel was an aged man. His life had been passed amid the fascinations of a heathen court, his mind cumbered with the affairs of a great empire. Yet he turns aside from all these to afflict his soul before God, and seek a knowledge of the purposes of the Most High. And in response to his supplications, light from the heavenly courts was communicated for those who should live in the latter days. With what earnestness, then, should we seek God, that he may open our understanding to comprehend the truths brought to us from Heaven.

"And I Daniel alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. . . . And there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength." All who are truly sanctified will have a similar experience. The clearer their views of the greatness, glory, and perfection of Christ, the more vividly will they see their own weakness and imperfection. They will have no disposition to claim a sinless character; that which has appeared right and comely in themselves will, in contrast with Christ's purity and glory, appear only as unworthy and corruptible. It is when men are separated from God, when they have very indistinct views of Christ, that they say, "I am sinless; I am sanctified."

Gabriel now appeared to the prophet, and thus addressed him: "O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, 'Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.'"

What great honor is shown to Daniel by the Majesty of Heaven! He comforts his trembling servant, and assures him that his prayer has been heard in Heaven. In answer to that fervent petition, the angel Gabriel was sent to affect the heart of the Persian king. The monarch had resisted the impressions of the Spirit of God during the three weeks while Daniel was fasting and praying, but Heaven's Prince, the Archangel, Michael, was sent to turn the heart of the stubborn king to take some decided action to answer the prayer of Daniel.

"And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And behold, one like the similitude of the sons of men touched my lips. . . . and said, O man greatly beloved, fear not; peace be unto thee; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my Lord speak; for thou hast strengthened me." So great was the divine glory revealed to Daniel that he could not endure the sight. Then the messenger of Heaven veiled the

brightness of his presence and appeared to the prophet as "one like the similitude of the sons of men." By his divine power he strengthened this man of integrity and of faith, to hear the message sent to him from God.

Daniel was a devoted servant of the Most High. His long life was filled up with noble deeds of service for his Master. His purity of character, and unwavering fidelity, are equaled only by his humility of heart and his contrition before God. We repeat, The life of Daniel is an inspired illustration of true sanctification.

### Development of Religion among the Jews

In an argument presenting circumstantial evidences, the attempt is not to demonstrate the truth of Christianity, but to point out an array of facts which accord well with the view that the New Testament writers wrote the truth, and which do not accord so well with any other view. The remarks to be made in this chapter will partake of this character. They will present facts which, as it appears to me, accord well with the claim continually put forth in the Old Testament, that this scheme was of divine origin; and which do not accord so well with any other view.

1. The first of these remarks is suggested by the relation between the general enlightenment of the various nations and tribes of men and their religions, as pointed out by those who have made this subject a special study, and referred to by Colonel Ingersoll. In an address on the "Social and Religious Condition of the Lower Races of Man," Sir John Lubbock says, "Every increase in science—that is, in positive and ascertained knowledge—brings with it an elevation of religion." Colonel Ingersoll says, "The savage, as he emerges from a state of barbarism, gradually loses faith in his idols of wood and stone, and in their place puts a multitude of spirits. As he advances in knowledge he generally discards the petty spirits, and in their stead believes in one, whom he supposes to be infinite and supreme." In the passage quoted in the previous chapter he says, "No god was ever in advance of the nation that created him."

It will not be questioned on the one hand that the Phœnicians, Greeks, and Romans were greatly superior to the Jews in general advancement in knowledge, nor on the other that the Jews were greatly superior to the Phœnicians, Greeks, and Romans in religion. It has been very properly said that "the Jews were men in religion, and children in everything else."

Here is a religion superior to the religions found among the most enlightened men of that period. Was it created by the men of that inferior nation? I do not insist on making the most exacting use of the premises furnished by these writers; but here is a state of things that accords well with the claim put forth in the Old Testament, that the origin of its religion was superhuman.

2. "History repeats itself." This adage is well worn; and it is not more true in anything else than in religion. What has happened in one barbarous tribe, or semi-barbarous tribe, has happened, substantially, in another barbarous tribe, or semi-barbarous tribe, the differences being differences of form rather than of substance; but in the scheme for uprooting idolatry we meet something that has not repeated itself. Nothing like it has ever appeared at any other period of time, or in any other part of the world.

3. The view likely to be taken by those who do not admit the claim to divine origin is, that there was in the Jews a tendency to develop a more elevated conception of God than was gained by other nations. This view has been taken by some writers on Jewish history.

There is advancement in the religious and moral ideas of the mass of the people to be found in the Old Testament; but the manner in which this advancement is made is in sharp contrast with the manner in which that advancement is made which results from an inherent tendency, or trait of character. The manner in which the Jews advanced to religious conceptions superior to the religious conceptions of the rest of mankind may be contrasted with the manner in which the Anglo-Saxon race, having an inherent love of liberty, have advanced to the freedom now enjoyed in England and the United States.

Early English history displays the people not only in the fetters of ignorance, but with very

insufficient defenses of their personal and political rights. Through various struggles and by various steps they secured one right after another, till in 1215 the Great Charter, considered the "basis of English liberty," was obtained. The force of the sentiment which demanded the Great Charter, and the amount of the struggle to secure it, have been under-estimated, on account of the belief that it was wrenched from a feeble king. Green's "History of the English People" says: "The closer study of John's history clears away the charges of sloth and incapacity with which men tried to explain the greatness of his fall. The awful lesson of his life rests on the fact that it was no weak and indolent voluptuary, but the ablest and most ruthless of the Angevins, who lost Normandy, became the vassal of the pope, and perished in a struggle of despair against English freedom."

From this it appears that the Great Charter was secured because the aspirations for freedom were irrepressible. These aspirations were held in check by such barriers as a powerful and selfish king could erect; but the barriers gave way before them. Whatever declaration of rights, whatever security against encroachments upon those rights, appeared in the Great Charter and became part of the English Constitution, that declaration and those securities appeared in the midst of the struggle to obtain them, instead of being found in existence at some previous period. Each succeeding step has been taken in a similar way.

Looking at the results at length reached in the Constitutions of England and the United States—the declarations of rights and the means provided to secure them—and at the same time looking at the statement of religious conceptions contained in the writings of Moses, and the provision of means which should at length make those religious conceptions the property of the mass of the people throughout the Jewish nation, we shall say that if the present Constitutions of England and the United States had been found in existence at the dawn of English history, and the reluctant people had only with the lapse of succeeding centuries been goaded forward to accept the freedom for which such explicit provision had been made at the beginning, then we could compare the advancement in freedom in the one case with the advancement in religion in the other, pointing out their resemblances; but as the case actually stands we can only contrast the advancement in freedom with the advancement in religion, pointing out their differences.

The exalted conception of God to which the Jews were to be led, appears in the first sentence of the Bible: "In the beginning God created the heaven and the earth;" and no feature of the scheme for the elimination of idolatry is wanting in the writings of Moses taken separately from the rest of the Old Testament. If prophecy was used by later writers, so also it was used by Moses. If miracles are claimed to have been performed by later prophets, so also they are claimed to have been performed by Moses. . . . It is certain that the scheme for the elimination of idolatry was not the gradual growth of centuries. If it is of merely human origin it sprang fully equipped from the brain of Moses, as Minerva was fabled to have sprung fully armed from the brain of Jupiter.—*Circumstantial Evidences of Christianity, by Daniel Cary.*

A good story is told of Judge Kent, the well-known jurist. A man was indicted for burglary, and the evidence on the trial showed that his burglary consisted in cutting a hole through a tent in which several persons were sleeping, and then projecting his head and arm through the hole, and abstracting various articles of value. It was claimed by his counsel that, inasmuch as he never actually entered into the tent with his whole body, he had not committed the offense charged, and must, therefore, be discharged. Judge Kent, in reply to this plea, told the jury that, if they were not satisfied that the whole man was involved in the crime, they might bring in a verdict of guilty against so much of him as was thus involved. The jury, after a brief consultation, found the right arm, the right shoulder, and the head of the prisoner guilty of the offense of burglary. The judge sentenced the right arm, the right shoulder, and head to imprisonment with hard labor in the state-prison for two years, remarking that as to the rest of the man's body he might do with it what he pleased.



## THE OLD EARTH.

OLD Mother Earth is wan and pale;  
Her face is wrinkled sore;  
Her locks are blanched; her heart is cold;  
Her garments stiff with gore;  
With furrowed brow, and dim, sad eyes,  
With trembling steps and slow,  
She marks the course that first she trod,  
Six thousand years ago!

The Earth is old, the Earth is cold,  
She shivers and complains;  
How many winters, fierce and chill,  
Have racked her limbs with pains?  
Drear tempests, lightning, flood, and flame,  
Have scarred her visage so,  
That scarce we deem she shone so fair  
Six thousand years ago!

Yet comely was the youthful Earth,  
And lightly tripped along  
To music from a starry choir,  
Whose sweet celestial song  
Through Nature's temple echoed wild,  
And soft as streamlets flow,  
While sister spheres replied with her,  
Six thousand years ago!

And many happy children there  
Upon her breast reclined;  
The young Earth smiled with aspect fair;  
The heavens were bright and kind;  
The azure cope above her head  
In love seemed bending low;  
Oh, happy was the youthful Earth  
Six thousand years ago!

Alas! those children of the Earth  
With hate began to burn,  
And murder stained her beauteous robes,  
And bade the young Earth mourn;  
And ages, heavy ages, still  
Have bowed with gathering woe  
The form of her whose life was joy  
Six thousand years ago!

Old Earth! drear Earth! thy tender heart  
Bewails thy chosen ones;  
Thou look'st upon the myriad graves  
That hide their gathered bones;  
For them, by day and night, thy tears  
Unceasingly must flow;  
Death chilled the fountain-head of life,  
Six thousand years ago!

Weep not in bitter grief, O Earth!  
Weep not in hopelessness!  
From out the heavens "a still small voice"  
Whispers returning peace.  
Thy tears are precious in the sight  
Of One who marks their flow,  
Who purposes of mercy formed  
Six thousand years ago!

Thy chosen ones shall live again,  
A countless, tearless throng,  
To wake creation's voice anew,  
And swell the choral song.  
Go, Earth! go wipe thy falling tears,  
Forget thy heavy woe;  
Hope died not with thy first-born sons,  
Six thousand years ago!

—Selected.

## The Brevity of Life.

"Our days are as a hand-breadth." "They are swifter than a weaver's shuttle." "They are passed away as the swift ships, as the eagle that hasteth to the prey." These and many other striking figures are employed by the sacred writers to illustrate the brevity of human life. "For what is our life?" says an inspired apostle. "It is even a vapor that appeareth for a little time, and then vanisheth away." The three-score years and ten which constitute the great sum of our days are sometimes exceeded; but a thousand times more frequently man's life falls short of that number. It is certain, indeed, that the average length of man's life is not more than thirty years. Death performs his work with amazing celerity. His foot is never at rest, and his hand is never relaxed from its grasp of the destroying dart. If the population of the globe be taken at thirteen hundred millions, and thirty years as the average duration of human life, then death claims at least four-score victims for every passing minute of time. In a less interval than the beat of the clock, somewhere some heart ceases to beat. Are not the words of the psalmist as true as they are terrible, "Thou carriest them away as with a flood?" What a mighty flood of life ebbs every twelve hours to flow no more, from the nearly three-score thousand hearts stricken pulseless and cold in that brief interval! And such is man's life at the best; a vanishing cloud; a curling smoke; a bubble on the wave; a breath on the crystal; a shadow; a dream!—*William C. Richardson, in Chicago Standard.*

THE greatest joy of life is in the presence of God.

## "A Talent for Prayer."

How often we hear an expression similar to the above. Such a one, people say, is remarkably gifted in prayer; he has a talent for prayer; or he is so eloquent in prayer. There is no doubt that such expressions as these have done a great amount of harm. Young and timid persons, or those of little Christian experience, are led by them to think that they cannot offer an acceptable prayer. They become discouraged at their own short, broken sentences, and imagine that they cannot pray at all, or at any rate, not in public. Such a conclusion is wrong, for there is no one who cannot and ought not to pray in public, at proper times; and the ill considered statements of many persons, concerning prayer, are very often the reason why some neglect this duty.

It depends entirely on the purpose for which the prayer is offered, whether it needs to be eloquent or not. The minister of whom it was said that he "made the most beautiful prayer ever delivered to a Boston audience," probably gained the object for which he prayed—the applause of his hearers,—but it is doubtful if his prayer was of any real value. If the object of prayer were to please the people, then only the well-educated, and those of ready speech, should pray. But this is not the object of prayer. Prayer is simply the making known of our wants to God, with the request that they be satisfied. If any person really feels the need of help, he can pray. If he does not feel the need of help, his so-called prayer is only mockery. The child who is very hungry asks its parent for food in the fewest words possible. He uses no unnecessary language. So it should be with the one who desires blessings from God. We are told that we are not heard for our much speaking.

A real talent for prayer, then, is the ability to feel that we really need the help which God alone can give, and to know just what things we need. He who is in this condition cannot easily keep from praying if he would. The mere words of prayer are subordinate to this. Having this earnest desire in the heart, there are just two things necessary to insure an answer to the prayer, no matter how short and faltering it may be. Paul gives one: "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The other is given by David: "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." *E. J. W.*

## The Necessity of Play.

WE all find out, sooner or later, that an idle life is a miserable one, yet too many of us strive hard to love work for itself, instead of understanding at the outset that the end of work is to enjoy leisure. We would be far more successful with our children if we took care not only to teach them how to work, but to show them what a zest this very work gives their play.

I hold that children too soon forget how to play in this nineteenth century; and as for men and women—they need play, recreation, badly enough, but how few of us know how to get it! I do not know that much can be done for those who are in middle life; when tired from hard study, they take up light literature; when feeling the need of exercise, they go for a sober walk, carrying their perplexities and cares with them, and come back a little more tired than they started.

Would that men took the Bible, at least Christ's sayings, more literally! There is such a world of every-day physical happiness as well as spiritual blessing in his warning, "Except ye be converted (that is, turned around, changed) and become as little children, ye shall not enter the kingdom of Heaven." Now what can be nearer pure heavenly happiness than that enjoyed by a healthy, happy child, as he runs and leaps, delighting in God's free sunshine, the glorious sky and delightful invigorating wind? A few grown people know what it is to enjoy a run, to forget all cares and troubles in the very joy of living on God's beautiful earth, and so, at times, playing like children, find that kingdom which is "within you." But too many could not understand such a simple matter as a race, or an hour's skating, or a battle with the surf giving one perfect happiness.

Now, as I have said, we can't do much for such people, but we mothers can do very much in bringing up our children to regard good play as nearly

as holy and pleasant an offering to God as honest, faithful work. We should share our children's sports, and, though it may be anything but play to us at first, we shall find it not only a wonderful help in winning our children's hearts, but the effort will save us many a doctor's bill. Is it any wonder that your little daughter of twelve or thirteen begins to stoop and look languid and pale, when a game of romps is only enjoyed by "children," and the wonderful feeling of womanhood is drawing her, in spite of her longings for "fun," to copy her mother—her ideal (how can we thank God enough that this is so?) of all that is lovely? Join in the romps yourself, if it is only in the way I saw a weakly, delicate woman romp with her boys,—by sitting in a corner and trying to catch them as they ran past her chair,—and you will see the girl's roses blooming again, and will hear less querulousness in her voice.

Boys, too, need to be guided a little as to play. Teach them how to form clubs, study up Lacrosse, if you are happy enough to live near open fields, and take time to make uniform caps and shirts for the boys—not only *your* boy, but for a friend or so. One hour of work, trying to give pleasure to your children's friends, will teach them more of true charity and benevolence than all the talk in the world. "I've got the best mother in the block," said a little chap the other day; and when the other boys demanded proof, he pointed proudly to the flag she had made for the "company," the epaulettes that adorned every one of the squad, and announced triumphantly, "And she's a-bakin' gingerbread for the hull of us. Any of your mothers done that?"

I wish some one with the tongue of an angel could show mothers what opportunities they are losing. I meet women in the streets, day after day, who have boys of eight, ten, or twelve, or girls from six to sixteen, and yet these mothers are alone. How often do you see a young mother with her boy of twelve, and younger ones hanging about her? and what a beautiful sight every one finds it when they do see it!

I remember, when a girl at school, having as a subject of composition, "Which is the Greater Incentive to Industry, the Fear of Punishment or the Hope of Reward?" How my young teacher must have smiled as she read my closing sentence: "I can't tell very well, as I always have the fear of punishment, but my children are going to have the hope of reward!" But now, a happy mother, with my boys about me, I endorse that girlish resolution. The hope of a hearty romp, a long, delightful walk, with "a penny round" for candy, has swept my sitting-room, cleaned our door-yard, made a quiet, faithful nurse of a very unquiet little six-year-old, and helped me out of so many difficulties that I wonder more mothers do not try to meet the great necessity that exists among us all for play.—*Hope Ledyard, in S. S. Times.*

## Hope Laid Up for You in Heaven.

If an Englishman should sojourn in France and had great treasure to receive, would he not choose rather to have it paid him at the Exchange in his own country than to have it there, far from his home, and stand to the hazard of transporting it? So it fareth with us: it is safer that our wealth should be paid us in heaven, our own country, than here where we are but strangers wayfaring for a season. This is a comfort against all present necessities which the saints know. Though an heir know much hardship, yet this doth stay him up. "Well," thinks he, "I shall come to my lands one day." Children will wear homely clothes more contentedly when they think they have better laid up in their mother's chests.—*Paul Baynes, 1634.*

THE moment a man parts with moral independence; the moment he judges of a duty, not from the inward voice, but from the interest and will of a party; the moment he commits himself to a leader or party, and winks at evil because divisions would hurt the cause; the moment he shakes off his particular responsibility because he is but one of the thousand or million by whom the evil is done, that moment he parts with his moral power. He is shorn of the energy of a single-hearted faith in the right and true.

HE that defers his charity till he is dead is, if rightly weighed, more liberal of another man's riches than his own.



## The Missionary.

### California T. and M. Society.

THE twelfth annual session of the California Tract and Missionary Society was held at Healdsburg. First meeting, Oct. 8, 1882, at 9 A. M., the Vice-President, Eld. M. C. Israel in the chair. Prayer was offered by Eld. I. D. Van Horn. The minutes of the last annual session were read and approved. The annual report of labor was then read, as follows:—

Present membership of the society, 637. Reports returned, 942. Families visited, 4,907. Letters written, 5,012. Pages distributed, 1,088-474. Periodicals distributed, 84,100. Signs taken in clubs, 1,560. New subscribers obtained, 969. Annuals distributed 379.

This was contrasted with that of the previous year, showing an increase in every respect, except in that of reports returned, which is due to the fact that no report has been received from district No. 2 for two quarters. As this is one of the strongest missionary districts it would have increased the number of reports returned.

H. C. Palmer gave an account of the ship work for the past year. Four hundred and eighty ships have been visited. Many persons are reading with interest the reasons of our faith, and some acknowledge the truth. Four are keeping the Sabbath. This branch of the work still increases in interest, and it is evident that this is one of the most efficient means of getting the truth before all nations.

To meet the demands of the cause occasioned by the increased agitation of the Sunday question in this State, nineteen thousand of the tract entitled "Sunday Law" were printed, the most of which have been distributed. It was found that a weekly paper would be more readily accepted and read, accordingly steps were taken to issue a special four-page edition of the SIGNS for ten weeks, the first four numbers of which have already gone abroad and are received with favor. The expense of this edition will be about eighteen hundred dollars, one-fourth of which has been received in donations and subscriptions. Eld. Smith, who is here to assist in this work, stated that the indications of the nearness of the end should inspire us with zeal, hope, and courage. We do not expect to prevent the object which they are seeking to secure, but we can take advantage of the excitement, and place our position on the subject before the people; and our duty will be done, and many souls be brought to the light of truth.

The following committees were appointed: On Nominations, W. M. Healey, W. C. White, J. D. Rice; On Resolutions, U. Smith, Mrs. B. C. Rice, E. J. Waggoner.

The second meeting was held Oct. 10, at 9 A. M. The minutes of the last meeting were read and approved. The committee on resolutions submitted the following:—

WHEREAS, The President of this Society, Eld. S. N. Haskell, is now absent visiting the different missions in Europe,

Resolved, That, while we miss his presence and counsel in this meeting, we rejoice in the measure of success which is attending his labors in those distant fields, and we invite him, on his return, to spend as much of his time as may be consistent with other duties in the different districts which compose this society.

Resolved, That we express our gratitude to God for the prosperity that has attended the tract and missionary work in this State during the past year.

WHEREAS, The present crisis in California made it desirable to put speedily into circulation during the closing weeks of the present political campaign, a large special edition of the SIGNS OF THE TIMES, in order to present our views more fully before the people; and

WHEREAS, In the T. and M. Society we had an organization already provided which is successfully performing this work—a work which, without this organization we should have been wholly unprepared for, and could not have accomplished; therefore,

Resolved, That we see in this a new evidence of the providence of God in the formation of the T. and M. Societies in connection with this cause, calling upon us for renewed expressions of gratitude to God for the same.

Resolved, That we indorse the action of the officers of this Society in issuing the Special Edition of the SIGNS, and that we guarantee the payment of all the expense of that edition that is not already, or may not be otherwise, provided for.

Resolved, That we recommend the "Special Edition" to our brethren as a worthy object for their donations and subscriptions.

Resolved, that we renew the resolution passed at our last session in favor of supplying public libraries with our leading denominational works; and since the present condition of the public mind in this State makes it very desirable that this should be done at once, we would still more earnestly urge that its provisions be carried out.

WHEREAS, We recognize in the ship missionary work the means of widely disseminating the light of present truth,

Resolved, That the work be continued, and, as means are needed, we recommend our brethren throughout the State to remember this important branch of the work in their provision for the wants of the cause.

WHEREAS, New and unexpected fields for effective missionary labor are constantly being presented both by the friends and the enemies of the truth; therefore,

Resolved, That we authorize the officers of this Society to meet any emergency which may arise during the year, and we pledge ourselves to give them our moral and financial support.

These resolutions were acted upon separately and unanimously adopted. The first was spoken to by Eld. Waggoner. The third called forth remarks in favor of the Special Edition of the SIGNS, several testifying to the readiness with which it is received, and that they are able to awaken an interest where before it was impossible. By vote on the fourth resolution all agreed to support it with their means.

After the reading of the sixth resolution, N. C. McClure inquired as to whether the books placed in libraries are extensively read. It was stated by those who have visited the libraries, that they find the SIGNS and *Good Health* well received, and in small libraries the books are read to some extent; but in large libraries, among so many books of a different character, ours remain unnoticed.

A third meeting was called Oct. 13. Prayer by W. M. Healey. After the reading of the minutes of the last session, the Treasurer's report was read as follows:—

Cash on hand, Oct. 22, 1881.....	\$2,003.25
Received on Account .....	4,459.59
"    " Reserve Fund.....	550.00
"    " Gen. T. and M. Society....	50.00
"    " Spanish Mission.....	20.00
"    " SIGNS to England.....	44.50
"    " Tent Fund.....	17.00—\$7,144.34
Paid SIGNS Office .....	\$4,714.12
" Review and Herald.....	518.50
" Incidentals .....	100.15
" Gen. T. and M. Society.....	10.00
" Reserve Fund.....	1,784.57
" Tent Fund.....	17.00—\$7,144.34

#### FINANCIAL STANDING OF THE SOCIETY.

Due from Districts on Account.....	\$ 770.85
"    " Individuals .....	45.84
"    " SIGNS to England.....	40.75
"    " Seaman's Mission.....	272.97
Reserve Deposit.....	3,363.50—\$4,493.91
Society owes SIGNS Office .....	\$ 64.15
"    " Gen. T. and M. Society.....	40.00
"    " Spanish Mission.....	131.00—\$235.15
Assets.....	\$4,258.76

The wants of the Seaman's Mission were spoken of by the Vice-President. He thought a reading-room should be provided near the wharf, where the missionaries can live and keep a supply of our publications; here the sailors that are interested can come and learn more of the truth. H. C. Palmer stated that the V. M. Societies have not been faithful in sending papers to the addresses given them. This discourages the sailors, and more names cannot be obtained.

Wm. Ings, an experienced worker in this branch in Europe, gave a brief account of his labors. He considered it in the order of the Lord that this work should be carried forward. The work is very different in Europe from what it is in America, as the laws in regard to visiting ships are very stringent, while here they are loose, yet much reading matter has been distributed; many books and papers have been sold, and some good accomplished. Sister White's writings are highly prized. San Francisco is an important place for this work, as more large ships from all parts of the world visit this port than any other.

The Nominating Committee reported as follows: President, S. N. Haskell; Vice-President, M. C. Israel; Secretary and Treasurer, Alice Morrison; Assistant Secretary, Luella Hall; Director of District No. 1, Wm. Ings; No. 2, J. E. Yoakum; No. 3, W. A. Pratt; No. 4, J. D. Bandy; No. 5, Wm. Saunders; No. 6, D. S. Hemstreet; No. 7, E. J. Waggoner; No. 8, M. C. Israel; No. 9, J. B. E. Young. These persons were duly elected for the ensuing year.

By vote San Benito Co. was changed from Dis-

trict No. 2 to No. 8, as the mountains separate this county from the district to which it properly belongs. Adjourned *sine die*.

M. C. ISRAEL, Vice-Pres.

ALICE MORRISON, Secretary.

### The Kentucky Camp-Meeting.

THIS meeting was held October 4-9, near Custer, a small country village about eighteen miles from the Chesapeake, Ohio, and Southwestern Railway. This Conference is young, and of course small. It was not until Friday that Bro. Butler and I reached the encampment. The meeting had been in progress for two days. We were sorry to be obliged to come in at so late a date, for it is quite important to be at the beginning of a meeting to be able to benefit and be benefited. Our preaching, excepting two sermons, was practical, and intended to awaken to a realizing sense of where we are and what we need to do to go through "the perils of the last days." The attendance from those not of our people was good at all our public services. On Monday ten were baptized in the lake near the encampment, by Elder Osborn. The book sales were quite good, considering how few our people are in this State.

A. O. BURRILL.

## The Sabbath-School.

### Jesus Brought before Pilate.

Lesson for November 4.—Matt. 27:1-14; Mark 15:1-5; Luke 23:1-5; John 18:28-38.

"WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death." They had already condemned him to death the night before; but it was a law that judicial proceedings must be conducted and terminated by day, and they wished to have the appearance of complying with the forms of justice. But another law of equal force was violated even in this action, and that was that in capital cases sentence should not be pronounced on the day of the trial. The trial began late in the previous evening, which, according to Jewish reckoning, was part of the day on which sentence was both passed and executed.

WHILE they were consulting together as to what accusation they should bring against Jesus when before Pilate, Judas rushed in, and the scene described in Matt. 27:3-5, occurred. The purchase of the potter's field, which is spoken of by Matthew in this connection, was doubtless made after the crucifixion, as the priests would hardly stop to conduct a business transaction at this time. Matthew narrates it here, in order to at once complete the account of all that pertained to Judas. Peter, in Acts 1:18, speaks as though Judas himself bought the field; but this must be understood as meaning that it was bought with the wages of his iniquity. The money belonged to Judas, therefore he could be said to have bought the field. Judas had doubtless made great plans for the disposal of his money. How different the result from his anticipations!

"THEN was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom the children of Israel did value, and gave them for the potter's field, as the Lord appointed me." Matt. 27:9, 10. These words are not found in Jeremiah at all, but are quoted from Zech. 11:12, 13. The seeming discrepancy is explained by the following quotation from Dr. Clarke:—

"It was an ancient custom among the Jews, says Dr. Lightfoot, to divide the Old Testament into three parts. The first, beginning with the law, was called 'The Law;' the second, beginning with the Psalms, was called 'The Psalms;' the third, beginning with the prophet in question, was called 'Jeremiah.' Thus, then, the writings of Zechariah, and the other prophets, being included in that division that began with Jeremiah, all quotations from it would go under the name of this prophet. If this be admitted, it solves the difficulty at once. Dr. Lightfoot quotes *Baba Bathra* and Rabbi David Kimchis preface to the



prophet Jeremiah as his authorities, and insists that the word 'Jeremiah' is perfectly correct as standing at the head of that division from which the evangelist quoted, and which gave its denomination to all the rest."

"AND when he was accused of the chief priests and elders, he answered nothing." Silence is the best reply to calumny. It is true that in this case a reply would have done no good, for Christ's death had been determined; but throughout his ministry we often see him taking no notice of the accusations of his enemies. Their witnesses contradicted one another, and no answer was required. The dignified silence which Jesus maintained, doubtless influenced many in his favor. Even when under trial for his life, he was sowing seed that would afterward yield much fruit. When, however, he was directly called upon to tell whether or not he was the Christ, he did not hesitate to reply. So we should be ready to bear witness to the truth, even though that testimony may bring the wrath of men upon us. It is a great thing to know just when to speak and when to keep silent. Heavenly wisdom alone is sufficient to guide in this matter.

### The Trial of Jesus.

THE whole Sanhedrim, followed by the multitude, escorted Jesus to the judgment hall of Pilate, the Roman governor, to secure a confirmation of the sentence they had just pronounced. The Jewish priests and rulers could not themselves enter Pilate's hall for fear of ceremonial defilement, which would disqualify them for taking part in the paschal feast. In order to condemn the spotless Son of God, they were compelled to appeal for judgment to one whose threshold they dared not cross for fear of defilement. Blinded by prejudice and cruelty, they could not discern that their passover festival was of no value, since they had defiled their souls by the rejection of Christ. The great salvation that he brought was typified by the deliverance of the children of Israel, which event was commemorated by the feast of the passover. The innocent lamb slain in Egypt, the blood of which sprinkled upon the door-posts caused the destroying angel to pass over the homes of Israel, prefigured the sinless Lamb of God, whose merits can alone avert the judgment and condemnation of fallen man. The Saviour had been obedient to the Jewish law, and observed all its divinely-appointed ordinances. He had just identified himself with the paschal lamb as its great antitype, by connecting the Lord's Supper with the passover. What a bitter mockery, then, was the ceremony about to be observed by the priestly persecutors of Jesus!

Pilate beheld, in the accused, a man bearing the marks of violence, but with a serene and noble countenance and dignified bearing. Many cases had been tried before the Roman governor, but never before had there stood in his presence a man like this. He discovered no trace of crime in his face; and something in the prisoner's appearance excited his sympathy and respect. He turned to the priests, who stood just without the door, and asked, "What accusation bring ye against this man?"

They were not prepared for this question. They had not designed to state the particulars of the alleged crime of Jesus. They had expected that Pilate would, without delay, confirm their decision against the Saviour. However they answered him that they had tried the prisoner according to their law and found him deserving of death. Said they, "If he were not a malefactor we would not have delivered him up unto thee." But Pilate was not satisfied with the explanation of the Jews, and reminded them of their inability to execute the law. He intimated that if their judgment only was necessary to procure his condemnation, it was useless to bring the prisoner to him. Said he, "Take ye him, and judge him according to your law."

The treacherous priests felt that they were outwitted; they saw that it would not do to specify the grounds for their condemnation of Jesus. The charge of blasphemy would be regarded by Pilate as the expression of religious bigotry and priestly jealousy; and the case would be at once dismissed. But if they could excite the apprehensions of the Roman governor that Jesus was a leader of sedition, their purpose would be accomplished. Tumults and insurrections

were constantly arising among the Jews against the Roman government, for many affirmed that it was against the Jewish law to pay tribute to a foreign power. The authorities had found it necessary to deal very rigorously with these revolts among the people, and were constantly on the watch for developments of that character, in order to suppress them at once. But Jesus had always been obedient to the reigning power. When the scheming priests sought to entrap him by sending spies to him with the question, "Is it lawful to render tribute to Cæsar?" he had directed their attention to the image and superscription of Cæsar upon the tribute money, and answered, "Render unto Cæsar the things which are Cæsar's." Jesus himself had paid tribute, and taught his disciples to do so.

In their extremity the priests called the false witnesses to their aid. "And they began to accuse him, saying, 'We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ, a king.'"

Pilate was not deceived by this testimony. He now became confident that a deep plot had been laid to destroy an innocent man, who stood in the way of Jewish dignitaries. He turned to the prisoner and "asked him saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it." Jesus stood before Pilate, pale, bruised, and faint from loss of sleep and food. He had been hurried from place to place, and subjected to insult and violence; yet his bearing was noble, and his countenance was lighted as though a sunbeam were shining upon it.

When his answer was heard by Caiaphas, who stood at the threshold of the judgment hall, the high priest joined with others in calling Pilate to witness that Jesus had admitted his crime by this answer, which was a virtual acknowledgment that he was seeking to establish a throne in Judah in opposition to the power of Cæsar. Priests, scribes, and rulers, all united in noisy denunciations of Jesus, and in importuning Pilate to pronounce sentence of death upon him. The lawless uproar of the infuriated priests and dignitaries of the temple confused the senses of the Roman governor. Finally, when some measure of quiet was secured, he again addressed Jesus, saying, "Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled." The silence of the Saviour perplexed him. He saw in the prisoner no marks of a seditious character, and he had no confidence in the accusations of the priests. Hoping to gain the truth from him, and to escape from the clamor of the excited crowd, he requested Jesus to step with him into his house. When he had done so, and the two were alone, Pilate turned to Jesus, and in a respectful voice asked him, "Art thou the King of the Jews?"

Jesus did not directly answer this question. He knew that conviction was awakened in the heart of Pilate, and he wished to give him an opportunity to acknowledge how far his mind had been influenced in the right direction. He therefore answered, "Sayest thou this thing of thyself, or did others tell it thee of me?" The Saviour wished a statement from Pilate whether his question arose from the accusations just made by the Jews, or from his desire to receive light from Christ. Pilate longed for a more intelligent faith. The dignified bearing of Jesus, and his calm self-possession when placed in a position where there would naturally be developed a spirit of hate and revenge, astonished Pilate and won his deep respect. The direct question just asked him by Jesus was immediately understood by him, which evidenced that his soul was stirred by conviction. But pride rose in the heart of the Roman judge and overpowered the Spirit of God. "Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me; what hast thou done?"

Pilate's golden opportunity had passed. Jesus, however, did not leave him without farther light. At his desire God sent an angel to Pilate's wife; and, in a dream, she was shown the pure life and holy character of the man who was about to be consigned to a cruel death. Jesus did not directly answer the question of Pilate as to what he had done; but he plainly stated to him his mission:—

"My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then?"

Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Jesus thus sought to convince Pilate that he was innocent of aspiring to kingly honors upon earth. Pilate had been confused by the disturbed and divided elements of the religious world, and his mind grasped eagerly at the words of Jesus declaring that he had come into the world to bear witness to the truth. Pilate had heard many voices cry, Here is the truth! I have the truth! But this man, arraigned as a criminal, who claimed to have the truth, stirred his heart with a great longing to know what it was, and how it could be obtained. He inquired of Jesus, "What is truth?" But he did not wait for a reply; the tumult of the excited crowd was continually increasing; their impatient cries jarred upon his ears, and recalled him to his judicial position. He went out to the Jews, who stood beyond the door of the hall, and declared in an emphatic voice, "I find in him no fault at all."

Those words, traced by the pen of inspiration, will forever stand as a proof to the world of the base perfidy and falsehood of the Jews in their charges against Jesus. Even the heathen magistrate pronounced him innocent. As Pilate thus spoke, the rage and disappointment of the priests and elders knew no bounds. They had made great efforts to accomplish the death of Jesus, and now that there appeared to be a prospect of his release, they seemed ready to tear him to pieces. They lost all reason and self-control, and gave vent to curses and maledictions against him, behaving more like demons than men. They were loud in their censures of Pilate, and threatened the vengeance of the Roman law against him if he refused to condemn one who, they affirmed, had set himself up against Cæsar.—*Spirit of Prophecy* Vol. 3.

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# The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, OCTOBER 26, 1882.

## California Camp-Meeting.

THE late camp-meeting held at Healdsburg was a meeting of great importance to the cause in this State, and a season of unusual interest. Perhaps we cannot appreciate all its privileges and benefits as well as those who were not so worn with labor, and did not have to work so hard during the meeting. But, notwithstanding this, we count it among the most happy experiences of our life. It was indeed good to be there. It was by far the largest meeting ever held in California by the Seventh-day Adventists. Full 600 people tented upon the ground during the entire ten days of the meeting. We expected to break up on Monday morning; but the amount of business was so large, and the interest so great, that it was voted to hold it over Monday, the 16th, and most of the people remained. We were pleased and surprised to find so large a congregation on the ground on Monday evening.

More business was transacted than at any previous meeting held in this State. The work of the Conference and of the Tract and Missionary Society is enlarging. The Sabbath-school Association and the Health and Temperance Association received due attention. Special temperance meetings were held for the young. Steps were taken to put the St. Helena Health Retreat in thorough working order as a health institution. A new feature in our Conference work was the consideration of the new Healdsburg College, which received considerable attention. A visit to the new building, now in process of erection, and to the College building, was an occasion of much interest. Almost the entire encampment went over to the village, first visiting the new building which is called "the boarding house;" but this name only in part expresses its intended use. It will contain in the basement a complete kitchen, laundry, and bakery. On the first floor class rooms and a working parlor. These will afford opportunity for instruction in various kinds of work, beside that afforded by the lot of five acres, in which the house is situated. All were agreeably surprised to find the work so far progressed. The second story was inclosed, and the workmen ready to put up the third. It is constructed in a very substantial manner.

All then repaired to the College, which was inspected and admired. In the "audience room" above, a dedication service was held; brief and informal, but quite interesting. As the room could not contain all the visitors, the speaking was limited to very few words; "Beulah Land" was sung, after which, prayer by the editor of the SIGNS, was offered; then, by request of Sister White, a verse of "Hold the Fort," was sung by almost the entire congregation.

When it was voted at the Sacramento camp-meeting last year, to make an effort to start a school in California, no one imagined that so much could be accomplished in one year, nor would it have been believed if it had been predicted. No other important enterprise among Seventh-day Adventists has been so rapidly forwarded to a successful standing, and with so small an outlay of means compared to results. Bro. W. C. White has spent several weeks in Healdsburg, to aid in the work. There seems to be a general feeling among our people that the shortness of time demands that the College be placed in the highest state of usefulness in the shortest possible time. All consider that it has a mission to prepare laborers for various positions in the cause of the present truth, and all seem to realize that there is no time to be lost. Had the committee appointed last year, after ascertaining what they could do, waited to be instructed and indorsed by the Conference of this fall, a full year would have been lost to this enterprise, and the opportunity to purchase on such favorable terms would have passed away. We never for a moment doubted that our people would approve the action of the committee, which they did heartily. We are not able to report the amount raised for this object, but it will soon be given.

Elder Haskell had expressed, not only thanks for the confidence and kindness bestowed on him in California, but, a desire to be released from his positions in this Conference, as he could give no assurance that he would be able to spend any considerable part of his time in this State. The situation was liable to be a perplexing one. But a strong committee on nominations was appointed, of old Californians, well-tried in this work, in whose judgment all have the utmost confidence. Their nomination was ratified by the unanimous and cordial action of the Conference. Statistics show that the California Conference is truly prosperous, considering the amount of labor available. We attended the first camp-meeting held by S. D. Adventists at Wright, Mich., in 1868, and many since "from Maine to Oregon," but never one where there appeared to be better courage and stronger hope for the prosperity of the work than this last one in Healdsburg.

It will be seen by the report that but few licenses were granted. More would have been given were it not that we have such excellent facilities for education.

It is a pity to have young men of some natural ability waste their time in feeble efforts, when a suitable time spent in cultivating and training their minds, might make them effective laborers. To work without education or culture on the plea that time is short, is as unwise as the calculation of the man who mowed his fields with a dull scythe because he had not time to grind it. We trust that our College will be the means of sending many efficient laborers into the field.

The preaching was just what we think it ought to be at such meetings—a combination of doctrinal and practical. Indeed, all Bible doctrines are practical when viewed and treated right. The state of the cause at the present time, the progress of the political Sunday agitation, is well calculated to stir the feelings and touch the hearts of Seventh-day Adventists. We felt extremely anxious that this meeting should meet the present wants of the people, who had shown so great interest to attend it. The number in attendance was too large for profitable social meetings under the pavilion, especially where personal labor was needed for individuals. Some time was unfortunately lost by not having arrangements made for a number of meetings at the same time. When this work was organized, a marked change was at once apparent in the spiritual condition of the encampment.

The Sabbath-schools on the 7th and 14th were among the very best we ever saw on a camp-ground. Over 400 persons took part, and the arrangements were so well perfected that all took their places without delay or confusion, and all worked with pleasant earnestness. To see so many people, from the little children to aged men and women, coming from various parts of the State, so readily take their places and enter upon class work, without any disorder, was a sight calculated to fill the heart with gratitude and praise. At a Sabbath-school Convention, this would be expected as a matter of course; but for such a meeting as ours, where the multitude of business rendered it impossible to make a specialty of any one thing, these were truly "model Sabbath-schools." But our people yet need to take an advance step in this work. Many church members throughout the State, in various churches, take no part in the Sabbath-school. This should not be so. Every church member should be enrolled in the school.

On the afternoon of the first Sabbath of the meeting, we spoke on the rise and early work of the message, and its progress and present state. Twenty-five years ago, we saw nothing whatever to indicate that our views of the Sunday as a question soon to take a leading position in American politics, were correct. Now the evidences are on every hand. Everything indicates that our work is nearing its close. Sister White was present at this meeting, having been assisted to a couch which was placed on the platform. Our readers have been informed of the severe sickness through which she had just passed. Her appearance, as she came upon the ground, did not give any assurance that she would be able to assist in the meeting. But at the close of the discourse above referred to, she arose and began to address the people. Her voice and appearance changed, and she spoke for some time with clearness and energy. She then invited those who wished to make a start in the service of God, and those who were far backslidden, to come forward, and a goodly number answered to the call. After prayer, they were divided into two companies, and the work with them continued in separate tents. On the second Sabbath afternoon, Sister White

spoke, and renewed the call, only asking those forward who wished to make a start, or to be baptized. Over seventy came forward. The interest and the feeling was such that it was considered useless to extend the invitation beyond these classes, as it was evident that almost the entire assembly would have moved upon an invitation to indicate a desire to seek a greater nearness to God. Thirty-five were baptized on Monday morning, a few others choosing to be baptized at their places of residence.

After the first attempt of Sister White to speak, as noticed above, her restoration was complete. Beside that address she spoke six times during the meeting—once more than any other person. Elders Smith and Van Horn spoke each five times; editor of the SIGNS four times; Eld. Healey, who was absent part of the time at a funeral, spoke three times, and Eld. Ballou twice. Elder Rice was not able to speak on account of a sore throat. Elder Briggs was not present. He was holding meetings in Mendocino County, and the interest was such that he did not consider it prudent to leave.

Just before the meeting, while preparations were being made, there were heavy rains. We went to the grounds Thursday afternoon; the day was pleasant, and it appeared as if the rains were over. The ground was wet, and considerable work remained to be done, as the rain had hindered. But the rain came on again that evening and poured down all night. Next morning as we went around among the tents, we found everybody cheerful and hopeful; not a gloomy countenance was seen nor a murmuring word was heard. And yet again it came during the following week; nearly equal to any camp-meeting we ever had in the East, and no eastern company of campers ever took a season of rain more complacently. We think of a truth we never saw a better spirit on any camp-ground than prevailed throughout this meeting.

The resolution passed concerning Sunday and politics should not be misunderstood. Our position was fully stated in a discourse on Sunday the 15th. We have not tried, and shall not try, to influence the vote of any one, or to restrain any one from voting. We only cautioned our brethren, and we repeat the caution, not to admit that the Sunday question is a political question with Seventh-day Adventists. It has been made a political question by others—let them act on it as such. For ourselves we can never be induced to defend the claims of the Sabbath of the Lord, or our right to observe it, in the field of politics. We believe it is a snare of the enemy to lead our people to throw their religion into politics, and thereby bring it down to the level of that of Sunday religionists, who appeal to politics and civil law to uphold their religion. We have never asked for a law to enforce our faith and practice; we only ask to be let alone, and to be protected in our rights when our rights are assailed, as every American citizen ought to be. We have looked forward to the time when our brethren would have to withdraw from politics. And we hardly see how they can take part in it now, closely connected as their action must be with our religion, without being inconsistent in our profession to oppose Sunday only on a religious basis, and so compromising the dignity of God's commandment.

This meeting cannot fail to have a marked influence on the cause in this State. All have had their ideas of the work enlarged, and a general feeling prevails that advanced steps must be taken, and more energetic efforts put forth, to scatter the truths of the Third Angel's Message.

[From the "Special Edition" of October 19.]

## What Is True Personal Liberty?

AN effort has been made by some professed friends of the cause of temperance to associate us with the whisky interest, because we do not advocate the cause of Sunday. We have little to say in answer to this class, because they know better. Their accusations are criminal, because they know them to be unjust. They are simply bearing false witness, knowing it to be such.

But the friends of the whisky interest sometimes wonder why we do not ally ourselves to them, and labor with them to overthrow the Sunday Law, seeing that the law touches the interest of both them and us. We consider them entitled to a frank reply, and we therefore in kindness offer them our reasons.

They are entitled to a reply because they are sincere in making the inquiry. They consider their business as legitimate as ours, and as much entitled to protection or



to non-interference. We differ with them in this, and give our reasons.

Of and for our own denominational connection we speak, and we hazard nothing in saying that Seventh-day Adventists will be found uniformly following useful trades. They are almost entirely producers or mechanics. They are never found connected with any business which can work injury to their fellow-men. As nearly as any class of Christians in the world will they be found conforming to the gospel as announced in the song of the angels at the birth of the Saviour—giving glory to God, and showing good-will to men.

But those who traffic in ardent spirits cannot be ignorant of the fact that their business brings no good to any but the seller, and that is measured entirely by dollars and cents. It is not morally beneficial to the seller, while it is degrading to the buyer and user. What a lesson is furnished by the case of the woman in this State who was found on the railroad track, with her head crushed to a shapeless mass. A bottle of whisky in her pocket told the story of her degradation and death. Families, once happy, are suffering in shame and destitution, because the liquor-seller has taken their means of support, and given that which substitutes hatred for love, abuse for kindness, squalor and rags for comfort and abundance, and suffering and anguish for social happiness. Not a liquor-seller in the land but knows that the natural result of drinking is drunkenness, and the certain consequence of drunkenness is poverty and misery. And the suffering does not all fall where it ought, on its producers; it falls largely on the innocent who have had no share in the wrong—on helpless wives and little children. We have been close observers of the liquor traffic and its consequences for years; we have made it a matter of study. We are satisfied that it is the cause of more suffering and misery than any other one thing existing. We are opposed to it; we cannot countenance it, and we cannot consent to become its ally, even if we knew we could accomplish an end which we desired by the alliance.

Again, our objection to the Sunday Law is on a basis purely Scriptural. We confess our allegiance to the law of God, and we dissent from the law of California because it stands in opposition to one of God's commandments. More than this, it not only exalts an institution in rivalry with the Sabbath of the Lord, but its result is to make us sacrifice our allegiance to God's commandment by compelling us to observe this rival institution. It discriminates against our religion in favor of that of somebody else. It disregards our conscientious convictions, and robs us of our religious rights and privileges.

Nothing of this kind can be said of the liquor traffic. Its opposition to the Sunday Law is not based on any principle; it is acting solely for worldly gain. It has not a single text or doctrine of Scripture to justify it; but many texts of Scripture are justly brought to bear against it. It neither glorifies God nor brings peace and good-will to men. If judged by its characteristics and consequences, as all actions ought to be judged, it stands condemned at the bar of humanity. We profess to no sympathy for it, and repeat that we can form no alliance with it.

It has always been held in this land of civil and religious liberty, that legislatures may not restrain freedom of conscience or govern in matters of religion, when the religion does not interfere with the rights of others; when it is based on the principles of right, and is not made a pretext for immoral practices. But our religion injures no one; it is based on an explicit commandment of God; it is free from fanatical vagaries and extravagances; it inculcates the strictest morality, and opposes wrong of every nature. It is a truth beyond reasonable dispute, that civil laws are not just if calculated to bind our consciences and restrain the exercise of our religious privileges.

But the whisky interest has no such facts to present in its favor. It may properly be placed under restraint by civil law, because it injures the weak and the helpless; it takes from men and their families the means of support without returning any just equivalent. And by inducing crime and pauperism, it greatly increases our taxes, and seriously affects the wealth and prosperity of the country. In this, it is a proper subject of legislation. Instead of uniting with it to oppose a law which limits its operations and lessens its gains and its evils on one day of the week, we would unite in asking for a law to restrain it from injuring individuals, families, and society, every day in the week.

In this we are not unmindful of any one's rights; we would guard the rights of *all classes*. But we must deny the *right* of any man or any class to injure the innocent and the helpless for the sake of making money. Making money is a legitimate proceeding, providing it is made with a due regard for the rights and the welfare of others.

In brief, we have now given our reason. "With malice toward none," we take our stand on this platform, and from it we cannot remove, unless the whisky interest will give a better reason than that which we have to offer. We are ready to hear it whenever it is produced.

### Impressions at the Camp-Meeting.

It is not our design to give a report of the California camp-meeting, held in Healdsburg, Oct. 5-17; others will do that. But we purpose only to give some personal thoughts and impressions connected therewith.

It was to us a most pleasant occasion from beginning to end; and the privilege of attending it, was one we shall not soon nor easily forget. It was a great pleasure to form an acquaintance with so many noble representatives of the cause of present truth in California.

The goodly array of tents and the large number of brethren and sisters present, gave the impression, first of all, that here was a people who had interest enough to get out to meeting, even in the face of threatening prospects of unpleasant weather. This was one good sign. And another was the cheerfulness and harmony manifested after they had come together. "Behold," says David, "how good and how pleasant it is for brethren to dwell together in unity." Enterprises of great importance and no small degree of magnitude are being entered upon in this State; yet there was the utmost unanimity of action, and apparently of feeling, in these matters, which is of itself a pledge of prosperity and success.

It was good to see so many, some seventy-five, starting in the service of the Lord. And the baptismal scene, when Bro. Healey, in a stream not a great distance from the camp-ground, led down into the water thirty-five who had taken upon themselves the vows of a Christian life, was a most pleasant occasion.

The singing was worthy of special mention. The songs, some of them new and excellent pieces, were well rendered; and the work was done, not mechanically, but in a manner to show that interest was felt in this exercise as a part of divine worship. The promptness with which the organist and singers were in their places to open the meeting at the call of the bell, was commendable.

The Lord showed his favor by specially sustaining some of his servants during the meeting. Bro. Waggoner, though much worn, was able to speak four times, and to be intensely busy in other directions, laboring with his usual acceptance to the close of the meeting. But more particularly was this manifested in the case of Sister White, who at first was able to attend meeting only by having a couch brought into the tent to recline upon; but when, as an act of faith, she arose to address the people, she was immediately and remarkably strengthened with such an abiding blessing, that she was able to speak six times during the meeting, once more than any other speaker on the ground.

We were strongly impressed with the unity of the work of the third message. It is the same everywhere. One looking in upon the large tent full of Sabbath-keepers, and noting the spirit and tone of the meeting, the Sabbath-school exercises, the bearing and feelings and testimony of the brethren and sisters, out of meeting as well as in, might easily have imagined himself in Maine, or New York, or Michigan, or Iowa. Indeed, we detected ourself a number of times calling it the Michigan Conference, instead of the California Conference, so much at home did we feel among the brethren here, and the features of the meeting in the directions named were such a complete *fac-simile* of those in other places.

We were impressed with the financial strength of the California Conference. The Treasurer's report shows nearly eleven thousand dollars received during the past year, only a little over one hundred less than in the Michigan Conference; and yet we are informed that only about one-half of the brethren here are paying tithes, and that even some of those who have pledged, are so far forgetful of their vows, as not to

pay anything. If all would come up to their duty, what might not this Conference do? Shall it not be so?  
U. S.

### Position of the Reformers Concerning the Sabbath and First-Day.

JOHN CALVIN said, respecting the origin of the Sunday festival:—

"However, the ancients have not without sufficient reason substituted what *we* call the Lord's day in the room of the Sabbath. For since the resurrection of the Lord is the end and consummation of that true rest, which was adumbrated by the ancient Sabbath; the same day which put an end to the shadows, admonishes Christians not to adhere to a shadowy ceremony. Yet I do not lay so much stress on the septenary number that I would oblige the church to an invariable adherence to it; nor will I condemn those churches, which have other solemn days for their assemblies, provided they keep at a distance from superstition."

It is worthy of notice that Calvin does not assign to Christ and his disciples the establishment of Sunday in the place of the Sabbath. He says this was done by the "ancients," or as another translates it, "the old fathers." Nor does he say "the day which *John* called the Lord's day," but "the day which *we* call the Lord's day." And what is worthy of particular notice he did not insist that the day which should be appropriated to worship should be one day in every seven; for he was not tied to "the septenary number." The day might come once in six days, or once in eight. And this proves conclusively that he did not regard Sunday as a divine institution in the proper sense of the word; for if he had, he would most assuredly have felt that the festival must be septenary, that is, weekly, and that he must urge "the church to an invariable adherence to it." But Calvin does not leave the matter here. He condemns as "FALSE PROPHETS" those who attempt to enforce the Sunday festival by means of the fourth commandment; and who to do this say that the ceremonial part, which requires the observance of the definite seventh day, is abolished, while the moral part, which simply commands the observance of one day in seven, still remains in force. Here are his words:—

"Thus vanish all the dreams of false prophets, who in past ages have infected the people with a Jewish notion, affirming that nothing but the ceremonial part of the commandment, which according to them is the appointment of the seventh day, has been abrogated, but that the moral part of it, that is the observance of one day in seven, still remains. But this is only changing the day in contempt of the Jews, while they retain the same opinion of the holiness of a day."

Yet these very "dreams of false prophets," to use the words of Calvin, constitute the foundation of the modern doctrine of the change of the Sabbath. For whatever may be said of first-day sacredness in the New Testament, the fourth commandment can only be made to recognize that day by means of this very doctrine of one day in seven which Calvin so sharply denounces. Now I state another important fact. Calvin's commentaries on the New Testament cover all the books from which quotations are made in behalf of Sunday except the book of Revelation. What does Calvin say concerning the change of the Sabbath in the record of Christ's resurrection? Not one word. He does not even hint at any sacredness in the day, or any commemoration of the day. Does he say that the meeting "after eight days" was upon Sunday? He does not say what day it was. What does he say of Sunday in treating of the day of Pentecost? Nothing. He does not so much as say that this festival was on the first day of the week. What does he say of the breaking of bread at Troas? He thinks it took place upon the ancient Sabbath! He says:—

"Either he doth mean the first day of the week, which was next after the Sabbath, or else some certain Sabbath. Which latter thing may seem to me more probable; for this cause, because *that day was more fit for an assembly, according to custom.*"

He says, however, that this place might "very well" be translated "the morrow after the Sabbath." But he adheres to his own translation, "one day of the Sabbaths," and not "first day of the week." He says further:—

"For to what end is there mentioned of the Sabbath, save only that he may note the opportunity and choice of the time? Also, it is a likely matter that Paul waited for the Sabbath, that the day before his departure he might the more easily gather all the disciples into one place."

"Therefore, I think thus, that they had appointed a solemn day for the celebrating of the holy supper of the



Lord among themselves, which might be commodious for them all."

This shows conclusively that Calvin believed the Sabbath, and not the first day of the week, to have been the day for meetings in the apostolic church. But what does he say of the laying by in store on the first day of the week? He says that Paul's precept relates, not to the first day of the week, but to the Sabbath! And he marks the Sabbath as the day on which the sacred assemblies were held, and the communion celebrated, and says that on account of these things this was the most convenient day for collecting their contribution. Thus he writes:—

"On one of the Sabbaths. The end is this—that they may have their alms ready in time. He therefore exhorts them not to wait till he came, as any thing that is done suddenly, and in a bustle, is not done well, but to contribute on the Sabbath what might seem good, and according as every one's ability might enable—that is on the day on which they held their sacred assemblies.

"For he has an eye, first of all, to convenience, and farther, that the sacred assembly, in which the communion of saints is celebrated, might be an additional spur to them. Nor am I inclined to admit the view taken by Chrysostom—that the term *Sabbath* is employed here to mean the *Lord's day* (Rev. 1:10), for the probability is, that the apostles, at the beginning, retained the day that was already in use, but that afterwards, constrained by the superstition of the Jews, they set aside that day, and substituted another. Now the *Lord's day* was made choice of chiefly because our Lord's resurrection put an end to the shadows of the law. Hence the day itself puts us in mind of our Christian liberty."

These words are very remarkable. They show first, that by the Sabbath day Calvin means, not the first day, but the seventh; second, that in his judgment as late as the time of this epistle, and of the meeting at Troas [A. D. 60.], the Sabbath was the day for the sacred assemblies of the Christians, and for the celebration of the communion; third, "but that AFTERWARDS, constrained by THE SUPERSTITION OF THE JEWS, they set aside that day, and substituted another."

Calvin did not therefore believe that Christ changed the Sabbath to Sunday to commemorate his resurrection; for he says that the resurrection abolished the Sabbath, and yet he believes that the Sabbath was the sacred day of the Christians to the entire exclusion of Sunday as late as the year 60. Nor could he believe that the apostles set apart Sunday to commemorate the resurrection of Christ, for he thinks that they did not make choice of that day till after the year 60, and even then they did it merely because constrained so to do by the superstition of the Jews!

J. N. A.

### California Conference.

THE eleventh annual session of the California Conference of Seventh-day Adventists was held at Healdsburg, in connection with the camp-meeting, Oct. 6-16, 1882.

FIRST MEETING, OCT. 6, 2:30 P. M.

The president being absent, Eld. Uriah Smith was elected chairman. Opening prayer by Eld. J. H. Waggoner. The minutes of the last annual session were read and approved. Credentials were presented by delegates as follows:—

Arbuckle—Mrs. E. J. Howard. Burr Valley—Joseph Hutchings. Chico—Joseph Leininger; Fresno—John Church. Fairview—Mary Hutchings. Healdsburg—John Morrison, S. Brownsberger. Lemoore—W. G. Buckner, J. E. Yoakum, Peter Scazighini. Lakeport—E. J. Church. Los Angeles—H. C. Hiseman. Napa—A. W. Everts. Nevada City—Maria Beglinger. Newcastle—Mrs. E. M. Nierhoff. Oakland—J. I. Tay, Hannah Tay, Barbara C. Rice, E. J. Waggoner, W. C. White, Mary K. White, G. A. Baker. Petaluma—E. A. Chapman. Salinas—R. M. Ketchum. Santa Rosa—J. H. Thorp, J. G. Hurley, R. B. Ross, F. E. Lyttaker, J. A. McCulloch. San Francisco—H. C. Palmer, M. C. Israel, Joseph Figer, Rufus Parker. Sacramento—N. C. McClure. St. Helena—W. A. Pratt, James Creamer. Ukiah—J. B. Hughes. Vacaville—Wm. Butcher. Willits—M. P. Buck. Woodland—A. Mason, Wm. Saunders, Geo. C. Martin.

The request that the Salinas church be admitted into the Conference was granted. It was also voted that the companies at Ukiah and Willits be taken under the watchcare of the Conference. The question was raised as to what privileges this entitled the delegate, and it was decided that such delegates take part in the deliberations but have no vote. Eld. Van Horn spoke of the division of the Fairview church into the

churches of Fairview, Fresno city, and Burr valley. It was voted that these be received into the Conference.

By vote of the Conference all members and visiting brethren in good standing were invited to take part in the deliberations of the meeting. Committees were appointed as follows: On Auditing—Wm. Saunders, W. A. Pratt, S. Brownsberger, R. Stickney, W. C. White, J. E. Yoakum, W. G. Buckner. On Nominations—Wm. Saunders, W. A. Pratt, R. Stickney. On Licenses and Credentials—Elders J. H. Waggoner, I. D. Van Horn, J. D. Rice. On Resolutions—Eld. W. M. Healey, Wm. Saunders, Eld. M. C. Israel.

On motion the following special committees were also appointed: On Preaching—Elders J. H. Waggoner, I. D. Van Horn, M. C. Israel. On Social Meetings—Elders I. D. Van Horn, W. M. Healey, E. A. Briggs. On Bible Class—Elders J. H. Waggoner, I. D. Van Horn, Uriah Smith. On Sabbath-school—W. C. White, S. Brownsberger, E. A. Chapman. On Temperance—E. J. Waggoner, Eld. G. D. Ballou, Dr. Chase. On Health Retreat—Elders J. D. Rice, S. Rogers, J. H. Waggoner. On College—W. C. White, J. H. Waggoner, S. Brownsberger.

Adjourned to call of the chair.

SECOND MEETING, OCT. 9, 9 A. M.

Prayer by Eld. W. M. Healey. Minutes of the last meeting read and approved. The Treasurer's report for the year ending Oct. 30, 1881, was also read and accepted. The Nominating Committee then presented the following report: For President, Eld. S. N. Haskell; Secretary, Barbara C. Rice; Treasurer, W. C. White; Conference Committee, in addition to the President, Elders M. C. Israel, and I. D. Van Horn. These names were considered separately. Eld. Van Horn moved that another name be substituted for his own on the Conference Committee, but the motion was lost, and the report adopted, electing the officers as recommended.

Reports of labor were then called for. Eld. J. D. Rice gave an account of his work for the year. He had labored some during the winter among the churches, also at Freshwater and Lakeport; recently baptized five at the latter place. There is now a company of sixteen there, ready for organization. During the tent season he has labored in connection with Eld. E. A. Briggs and Bro. L. A. Scott. As the result, there is a company of sixteen at Ukiah, and twelve at Willits. In these places missionary societies have been organized and nearly all are paying tithe. He also spoke of Eld. Briggs' present work at Laytonville where nine have signed the covenant, and others are keeping the Sabbath.

Eld. Van Horn spoke of his work among the churches at Napa, Santa Rosa, Woodland, Fresno, and Lemoore, and reported good results. His work during the summer has been in San Francisco, assisted by Brother and Sister McClure and Bro. Hurley, with others assisting in the singing. Ten have united with the church as a result of the meetings, with about sixteen additional names upon the covenant. The attendance of the church has been doubled and the Sabbath-school nearly so.

Eld. G. D. Ballou stated that after coming to this State he at first labored for a short time with the Healdsburg church. During the summer his work has been in Salinas and Hollister. Both of these places being old fields the truth did not interest as in new places. At Salinas, six signed the covenant and four others were baptized. At Hollister, eight have signed the covenant, and others are deeply interested. There is much that may yet be done there.

Eld. Healey, shortly after the camp-meeting last year, assisted Eld. Van Horn in a tent-meeting at Alameda. He also visited the churches at Healdsburg, Santa Rosa, and Los Angeles, besides spending some time with the brethren in San Diego County. During the summer, business called him to Minnesota, where he attended camp-meeting, and spoke every Sabbath during his stay there. Since returning he has been engaged in a tent-meeting at Healdsburg, assisted by Bro. Ings and members of the church. Quite a number were reported as interested, but the results cannot yet be ascertained.

Adjourned to call of the chair.

THIRD MEETING, OCT. 10, 9 A. M.

Prayer by Eld. M. C. Israel. Minutes of the last meeting read and approved. Reports of labor from the ministers commenced at the pre-

vious meeting were resumed. Bro. Isaac Morrison gave an account of his work for the year. He held meetings at Kernville, and three are now keeping the Sabbath there. He went to Gonzales in company with Bro. Lamb. Eight persons accepted the truth there. He then went to San Juan, where he remained about four weeks. A Sabbath-school numbering about thirty-five was organized. The work has not been completed, but twenty have already expressed their determination to keep the Sabbath.

Bro. Frank Lamb reported his work at Castroville, where ten signed the covenant. Most of them have united with the Salinas church. Since that, he has labored with Eld. Ballou at Salinas, and with Bro. Morrison at San Juan, besides occasionally holding meetings in school districts adjacent to these places.

Bro. J. G. Hurley's first labor after camp-meeting was with the tent at Alameda, and for five months during the year he has been acting as tent-master. He visited and labored for a time at Soledad, Castroville, and Boonville. One remains faithful at the latter place. The results at the former places have been reported by others. Some time has been spent in missionary work at various places.

The School Committee appointed at the last session of the Conference was then called on to report. The resolution passed at the time was called for and read, also the names of those constituting the committee. As was recommended, the services of Prof. Brownsberger have been secured. Several places were visited with a view of selecting a suitable location for the school. It was decided that Healdsburg offered superior advantages above other places. A building was already erected here which could be procured on very favorable terms. The building and grounds cost the city of Healdsburg nearly \$8,000, and were obtained for \$3,750. The school was opened the 11th of April, 1882. As accommodations could not be found for all who desired to attend, and finding it impossible to rent a suitable building or buildings for a boarding-house, the committee proceeded to erect one. There having been \$5,000 subscribed for this purpose the work could be begun without embarrassment. About \$700 have been invested in school furniture. An incorporation has already been formed that business might be carried on more advantageously, and that certificates of stock might be ready at the time of the camp-meeting. The report of the committee was accepted. Several spoke concerning the benefits to be gained by the school and our duties in regard to it.

The meeting then adjourned.

FOURTH MEETING, OCT. 12, 11 A. M.

Prayer by Eld. J. D. Rice. Minutes of last meeting read and approved. The committee on resolutions then presented the following:—

WHEREAS, Stirring events at the present time show that important prophecies, upon which we took our stand years ago as a matter of faith, are now approaching their fulfillment, thereby confirming the correctness of our position;

Resolved, That in view of these evidences of the nearness of the end, our faith is greatly strengthened, and we feel called upon to go forward in our work with renewed courage and energy.

WHEREAS, In the providence of God a beloved brother, and a prominent member of our Conference, Bro. T. M. Chapman of Petaluma, has been removed from us by death, the past year; therefore,

Resolved, That while we bow in submission to the will of God, we miss his presence among us, and deplore the loss of his labors and counsels; and we hereby extend an expression of condolence to the members of his bereaved family.

Resolved, That we hereby express our gratitude to God that he has so speedily raised Sister White from her recent sickness, that she is able to attend this Conference and bear her testimony to us; and we hereby express anew our confidence in her work, and our gratitude for the testimonies of the Spirit of God among us.

Resolved, That this Conference feels thankful for the presence of Elder Uriah Smith, and for the valuable aid he is rendering in the crisis that is now upon us in this State.

Resolved, That in our opinion it would be better if the annual camp-meeting and Conference were held earlier in the season, as thereby a more general attendance of our people would be secured, the fear of storms having kept many away this year.

Resolved, That our thanks are due to Mr. Hassett, the owner of these grounds, for the free use of the same, and for the privilege he gave us of obtaining a supply of excellent water for the use of the camp, by



attaching to his pipes; and to Messrs. Raab and Metzger, hardware merchants of Healdsburg, for the free use of about 1,200 feet of water-pipe, to convey water to the ground, and for the free use of stoves and crockery, for restaurant.

*Resolved*, That our thanks are also tendered to the San Francisco and North Pacific Railroad Company, for its liberality in conveying passengers to this meeting at reduced rates, and for carrying the tents, and other freight of the Conference, to the camp-ground free of charge.

These resolutions called forth some remarks, especially that relating to the time for holding the annual camp-meeting. The general sentiment seemed to be that an earlier time should be chosen. The report of the committee was then adopted. The Committee on Licenses and Credentials gave a partial report, recommending the following persons for credentials: Elders J. N. Loughborough, J. H. Waggoner, M. C. Israel, W. M. Healey, J. D. Rice, E. A. Briggs, G. D. Ballou, I. D. Van Horn, and Sanford Rogers. It was moved to amend the report of the committee by dropping the name of Eld. J. N. Loughborough, inasmuch as he received credentials from the General Conference. The amendment was carried, and the report as amended was adopted.

The Nominating Committee reported the following as Camp-meeting Committee for the Conference year: G. D. Hager, N. C. McClure, J. J. Bolton. The report was adopted as read.

Adjourned to call of the chair.

#### FIFTH MEETING, OCT. 13, 9 A. M.

Prayer by Eld. J. H. Waggoner. Minutes of the previous meeting read and approved. Reports from ministers were again called for. Bro. A. Brorsen stated that as he has labored with others nearly all the time, his report has largely been given. He spoke of the good effect of temperance work in connection with tent-meetings.

Eld. M. C. Israel's labors have been quite widely distributed throughout the Conference. He has been engaged a portion of the time in business pertaining to the Conference; attended the southern camp-meeting, and assisted what he could in the San Francisco tent-meetings.

Sister E. J. Howard gave an interesting report of her missionary work in San Diego County. Eight are now keeping the Sabbath there, principally through her efforts. The Committee on Licenses and Credentials announced a meeting; and Eld. Waggoner spoke of the importance of our young men laying a foundation for future usefulness by applying themselves to study, and recommended them to attend the College.

Prof. Brownsberger spoke of the thoroughness which should be demanded of those attending the school. They *must* learn if they would obey the requirements of the school, and they were invited not to come unless they could do this. Bro. W. C. White also spoke for the school, and the desire he felt to see a strong class in the Biblical course.

Meeting then adjourned.

#### SIXTH MEETING, OCT. 15, 5 P. M.

Prayer by Eld. S. Rogers. Minutes of last meeting read and approved. The Committee on the Rural Health Retreat was then called on to report. They gave the history and financial standing of that institution. The amount of stock taken, with \$300 pledged, amounts to \$8,020. Owes on notes, etc., \$4,360.26 not covered by cash on hand and due from pledges. The value of the real estate and movable property is placed at about \$17,000.

It was voted to accept the report of the committee. Sister White spoke of the importance of just such an institution and felt confident that it would soon be self-sustaining. Eld. Waggoner stated that in visiting springs and places of resort he had never found a better location. It was announced by Eld. Rogers that arrangements had been made for bathing so that all kinds of water treatment could be given. The Committee on Resolutions presented the following, which was adopted:—

*Resolved*, That in the Health Institute we recognize an institution much needed. And we will take stock in the same, and otherwise support it according to our ability, and its necessities.

The following resolution was then presented and after some remarks adopted:—

*Resolved*, That we recommend our churches to raise a poor fund for the worthy poor, and that they donate one-tenth of the same to the Health Institute, to be used at the discretion of its Directors, to aid in treating the needy sick.

The following was then presented, which was spoken to by W. C. White and others:—

*Resolved*, That we request the chairman to appoint a committee of three, with whom our people may correspond who wish help, or who may desire situations for labor.

It was voted that this be laid on the table.

Eld. Waggoner presented the following, which was adopted:—

*Resolved*, That recognizing the present agitation of the Sunday question as a fulfillment in part of the prophecy of Rev. 13, and seeing in it an opportunity to place the truth of the Sabbath of the Lord before the people of California, we earnestly request our brethren to advocate and defend the truth from a Bible standpoint only, and by no means suffer themselves to be thrown into politics on this question, lest the cause be reproached, and the Sabbath of the Lord be placed on a level with "the day of the sun." Adjourned.

#### SEVENTH MEETING, OCT. 16, 11 A. M.

Prayer by Eld. M. C. Israel. Minutes of last meeting read and approved. Eld. Rice stated that since the report of the standing of the Health Retreat was given they have ascertained that \$1,000 reported as pledged to that institution was intended for the school.

The Committee on Licenses and Credentials presented the following additional report, which was adopted:—

We recommend for licenses the following named persons: Andrew Brorsen, Isaac Morrison, Ellet J. Waggoner, N. C. McClure, W. P. Burke.

There are others whom we might recommend had we no established means for their improvement. But we have insisted that they go to school, believing that they are, to a great extent, wasting their natural powers for want of cultivation.

And we recommend for colporters' licenses the following persons: Wm. Ings, H. C. Palmer, L. A. Scott, Mrs. F. L. McClure, Mrs. E. J. Howard.

And we exhort all the persons whose names are herein presented to aim for increase of usefulness, and to make these licenses but the stepping-stones to higher positions in the work.

The Treasurer's report was then read as follows:—

#### RECEIPTS.

Balance on hand, Oct. 20, 1881.....	\$ 2,311.22
Tithes.....	10,887.15
Miscellaneous credits.....	97.85
Donations.....	394.90
Due Signs Office.....	483.27—\$14,174.39

#### DISBURSEMENTS.

Traveling expenses.....	\$ 821.35
To ministers.....	4,953.51
Printing.....	182.65
Signs and tracts.....	215.76
Incidentals, express, postage, etc.....	59.54
Camp-meeting expenses.....	783.38
Conference tents and fixtures.....	621.60
Tent-meeting expenses.....	1,757.89
Tithe to Gen. Conference.....	1,128.71
Loaned school.....	3,650.00—\$14,174.39

E. A. CHAPMAN, Treasurer.

It was voted that the report be accepted. Eld. S. N. Haskell, I. D. Van Horn, and W. C. White were elected delegates to the General Conference. It was moved that the resolution laid on the table at the previous meeting be taken up for consideration. It was spoken to by several, but on putting to vote, the resolution was not adopted.

The following resolution was then offered by the committee on the Health Retreat, embodying the resolution passed at the April meeting:—

WHEREAS, The stockholders of the Rural Health Retreat are desirous of making it a medical sanitarium, and placing it upon a benevolent basis, like our other denominational institutions, and to accomplish this have offered to sign off all claims for dividends and a large portion of their stock thus leaving only about \$5,000 worth to be bought by other persons to clear the institution from debt, therefore,

*Resolved*, That we accept their proposition and recommend them to immediately make such changes in their by-laws of the corporation as will make it a benevolent institution.

The committee appointed at that time was also called on to report. The services of a competent physician have been obtained, and Bro. Rogers is now located there to assist in the work. About \$800 worth of furniture has been purchased in order to suitably fit up the house for boarders, and steps have been taken to re-incorporate the institution. A vote of the conference was then taken indorsing the action of the committee, and adopting the resolution. The following was presented by Eld. Waggoner and adopted:—

WHEREAS, The circulation of our publications by every just means is very important, and our publishing

houses have prepared certain valuable works especially for canvassing, therefore,

*Resolved*, That we recommend our brethren and sisters who can engage in such work, to consider the propriety and duty of thus working where their labor may be profitable to themselves and beneficial to the cause.

The calls for labor and wants of the cause were then considered. Bro. McClure spoke for the company at Sacramento, numbering sixteen persons. An earnest appeal for a tent-meeting next spring had come from the company there. Sister Nierhoff presented a special request for temperance meetings, in connection with other meetings, from Newcastle. Eld. Israel spoke for Placer-ville, showing the need of a laborer there. Bro. Saunders stated that it is the desire of the Woodland church that the next camp-meeting shall be at that place. Bro. Buckner spoke for Lemoore and Lone Oak. Eld. Healey entered a plea for Los Angeles, and a petition was read signed by the members there, inviting the Conference to send a laborer into that field. Eld. Israel presented a request from about fifty of the citizens of San Rafael that meetings might be held there. Bro. Tay spoke of some living at Pleasant Grove, Sacramento County, who have become interested and their request is that a minister may be sent there. Sister Ruoff thought that a good work might be done at Stockton. Eld. Ballou presented the wants of the cause at Hollister and San Juan, where immediate help is needed. Adjourned *sine die*. U. SMITH, Chairman.

BARBARA C. RICE, Sec.

#### The True Standard of Dress.

WE are always excessive when we sacrifice the higher beauty to obtain the lower one. A woman who will sacrifice domestic affection, conscience, self-respect and honor, to love of dress, we all agree loves dress too much. She loses the true and higher beauty of womanhood for the lower beauty of gems, and flowers, and colors. A girl who sacrifices to dress all her time, all her strength, all her money, to the neglect of the cultivation of her mind and heart, and to the neglect of the claims of others on her helpfulness, is sacrificing the higher to the lower beauty; her fault is not the love of beauty, but in loving the wrong and inferior kind.

In fine, girls, you may try yourself by this standard. You love to dress too much, when you care more for your outward adornings than for your inward dispositions; when it afflicts you more to have torn your dress than to have lost your temper—when you are much more troubled by an ill-fitting gown than by a neglected duty—when you are less concerned at having made an unjust comment, or spread a scandalous report, than at having worn a *passee* bonnet; when you are less troubled at the thought of being found at the last great feast without the wedding garment, than at being found at the party to-night in the fashion of last year. No Christian woman, as I view it, ought to give such attention to her dress as to allow it to take up all of three important things; viz., all her time, all her strength, all her money. Whoever does this, lives not the Christian, but the Pagan life—worships not at the Christian's altar of our Lord Jesus, but at the shrine of the lower Venus of Corinth and Rome.—Mrs. Stowe.

Not a few of the misunderstandings and quarrels that embitter families against each other, and even destroy the peace of neighborhoods, are the result of matters of but little consequence. An unneighborly deed, and an intentional or fancied slight, a single impertinent word or act, a refusal to grant a small favor, etc. etc. These, and many like them, have been like sparks dropped on a fuse that, sooner or later, have produced an explosion. First there was a little smouldering resentment, that, as time went on, broke out into the fizz and splutter of wordy invectives; then manifestations of growing intensity, and at last, a rush, as it were, into flame, and an explosion that startled the community. Human nature is very powderish. No one has any business to be throwing sparks around that may reach that powder magazine. "See then that ye walk circumspectly, not as fools, but as wise."—S. S. Times.

THE joys of the world end in sorrow, but the sorrows of religion terminate in joy.



## The Home Circle.

### BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults,  
Pray don't forget your own;  
Remember those in house of glass  
Should never throw a stone.  
If you have nothing else to do  
But talk of those who sin,  
'Tis better we commence at home,  
And from that point begin.

We have no right to judge a man  
Until he's fairly tried;  
Should we not like his company,  
We know the world is wide.  
Some may have faults—and who has none,  
The old as well as young?  
We may perhaps, for aught we know,  
Have fifty to their one.

### The Young Merchant's Ordeal.

"ARTHUR," said Mrs. Leeman, addressing her young husband, "it seems to me that Mr. Sharping is getting ahead of you in business."

"Ah!" muttered the young man, looking up from his paper.

"Yes," continued his wife. "He has just moved into a large house, and I expect we shall be invited to the opening party."

"And you are not contented here, Sarah?" asked Mr. Leeman, with a slight tinge of disappointment in his tone.

"Oh, yes, I am contented; but then I should like to have you look as well, that is, to appear as well—as William Sharping does. You are as well acquainted in the town, and you are as generally respected. Your store is as well situated, and you seem to possess all the advantages you could wish. I wish you could keep up with Sharping."

Arthur Leeman was a young merchant located in a large and flourishing village, where he had been in business nearly two years. He had been brought up by virtuous parents, and his ideas of justice and honesty were founded upon deep moral principles.

Shortly before he entered into business for himself he married a beautiful girl, whom he had long and ardently loved, and who had, in turn, reciprocated that love. He had received from her two thousand dollars, which sum had gone a great way toward purchasing his stock in trade.

He rented a small cottage—a neat, retired abode—and here he settled down, with every prospect of continued happiness; and this happiness he had a right to expect, for his wife was mild and gentle, loving and true, and ever regardful of his welfare.

His expenses he carefully kept behind his income, and, as might be expected, had made but little domestic show. His comforts were all solid, based upon the single idea of "content."

William Sharping also kept a store in the village. He had commenced about the same time that Arthur did, but he seemed to have made more money, for he spent more money in his living, and, as has already been intimated, he was on the point of making a still greater show of accumulating wealth.

Sharping's wife was an intimate friend of Sarah Leeman, and hence the latter felt more sensibly the contrast between her own and her neighbor's outward circumstances.

In a few evenings, William Sharping opened his house for the reception of visitors, and, of course, Arthur and Sarah were invited.

Arthur Leeman was wonder-struck by the appearance of his friend's domestic equipment. The furniture was rich and costly, and the carpets were all the very finest material. Large mirrors hung upon the walls, golden lamps adorned the marble mantel, and sumptuous ottomans and sofas offered their temptations to the weary.

"What a splendid house they've got, haven't they?" remarked one of the guests to Sarah Leeman.

"Yes," replied Sarah.

And as she spoke she thought her interlocutor was drawing a comparison between her own and Mrs. Sharping's domestic establishment.

Sarah heard, on all hands, praises of the things on all sides of her, and she wondered why her own husband could not do all this as well as Mr. Sharping. She let the spirit of envy into her

bosom before she was aware of it, and from that moment she became unhappy. She took no more pleasure in viewing the costly articles about her, and at an early hour she drew her husband away from the company and begged him to go home. When she reached her own snug little room, she forgot all the happiness she had enjoyed there. She only thought of the contrast between that and Mrs. Sharping's superb parlors.

"I'm sure I don't see why we may not make as good an appearance as Sharping," she murmured, after she and her husband had become seated.

"I can hardly afford it now, Sarah," returned Arthur.

"But why not, as well as William Sharping?"

"Because Sharping has more money. He makes more than I do."

"I can't see how he can do that. He must have one secret in trade that you do not possess. O, I wish that we could keep up with them! People will see that Sharping is more prosperous and they will think him more of a business man than you are; and if he once takes the lead in trade, he will not only be sure to keep it up, but also to gain on his competitors. You know how people like to trade at flourishing places!"

Arthur Leeman began to think there was some force to his wife's argument. He too, began to lose sight of the sweet "content" he had for two years been enjoying, and in the stead thereof, he was looking for what the world calls "plenty."

He might at first have argued more with his wife, but he remembered it was her money that had helped materially to set him up in business, and he feared to touch a cord that might vibrate upon that point. He did not know the full character of his wife—he did not know how holy and pure was the soil in her soul that had thus given life to a few noxious weeds. Had he fully known that her present envy was but an exotic, just sprung into life by thoughtless transplanting, he might have sought more earnestly to pluck it out; but he gave heed to her words, and his own soul became the abode of discontent.

Before Arthur Leeman retired that night he told his wife he would exert himself to outstrip his neighbor.

A few evenings after that as Arthur was returning home from his business, he had occasion to pass his neighbor's store, and as he saw a light gleaming through the chinks in the shutters, he thought he would enter. Sharping was there alone, and he had just closed his ledger.

"Ha, Leeman, how are you? How's business?" cried Sharping with an air of a man who is well pleased with himself.

"O, so, so," returned Arthur, reaching over the counter to shake hands.

"I've done capitally, to-day," resumed Sharping. "A profit of fifty-eight dollars and thirty-three cents."

"Not clear net profit?" said Arthur, opening his eyes.

"Yes—clear profit. Ha, ha, ha!" And as the young merchant thus laughed to himself, he leaped over the counter and rubbed his hands exultingly.

"But I don't see how you did it," uttered Arthur, in a tone of nervous wistfulness.

"Ha, ha, ha! What fools there are in this world, Leeman. Just look here," rattled the successful merchant, as he leaped over his counter and pulled a piece of goods from one of the shelves.

"There—what do you call that?"

Leeman carefully examined the article with the air of one who understands his business.

"It's made to look like the finest of silk," he said, "but the great body of the cloth is cotton. I never saw anything like it before, he continued, as he drew out a thread and ran it between the nails of his thumb and forefinger, thereby stripping off the flossy silky covering from a stout thread of cotton.

"No; it's a new thing. I got it in New York. Sold a piece this afternoon—fifteen yards for nine shillings a yard. Ha, ha, ha!"

"Nine shillings!" repeated Arthur, in renewed surprise. "Why, the stuff is not worth seventy-five cents."

"Bless your body, I only paid forty-two cents for it. Got it at auction. It's a new thing. Only think—off fifteen yards I made a profit of sixteen dollars and twenty cents."

"But the one to whom you sold it must have thought it all silk."

"Of course she did. You don't think she'd have paid that price if she did not? But mind, I tell you this in confidence. You are one of the trade, you know, and of course up to such things."

Arthur Leeman was not "up to such things," but then he had not manly independence enough to say so. A new idea was working its way darkly through his mind.

"You didn't, of course, tell her it was really silk—pure silk?" he said half carelessly.

"O, no," said Sharping, with a knowing nod. "Let me alone for that. She wanted something rich for a dress—I took down that—'There,' said I, 'look at that—just what you want—splendid article—just examine it for yourself.' 'What do you ask?' said she. 'Two dollars,' said I. 'Too high,' she said. 'But my dear madam, look at it—I must make myself whole.' She begged, and I groaned about selling below cost. But at last she hit upon nine shillings. 'Ruinous,' said I; 'but if you won't mention it—if you'll promise not to tell of it—why, seeing it's you—you may take it.' She promised, and—took it. Ha, ha, ha!"

"Sixteen dollars and twenty cents," muttered Arthur, aloud.

"Ay, a good round profit," added Sharping. "But then we must do it. Must live, you know; and we might as well have their money as anybody. They've got it to spare, else they wouldn't spend it."

When Leeman returned to his home he fancied he had learned something. He had, in fact, learned how William Sharping made his money, and half of that night he lay awake and thought of it.

The next morning he walked very slowly towards his store. He was still thinking of what he had learned the night before, and he was trying hard to silence the "still small voice" that was whispering to his soul.

"It's only business, after all," he said to himself. "I may as well get a living as other folks."

It was with these words upon his lips that he entered his store.

His clerk was there, and the place was clean and neat. He had been in the store half an hour, and at the end of that time his clerk asked him if he was unwell.

"Unwell! What put that in your head, Henry?"

"Oh—I thought you looked flushed—feverish. I didn't know but that you might have caught cold."

"No, no, I am well."

Arthur Leeman turned away, and wondered if he had been showing all his feelings.

Somehow the store did not seem so cheerful to him as usual. The neatly arranged shelves and boxes, and the choice goods, did not look so inviting as was their wont.

During the first part of the day he sold some common articles, such as calicoes, lawns, threads, etc., but it did not occur to him that even here he might have overreached a single customer. He did not think of getting twelve and a half cents for some of his six penny prints. Sharping did it, but Leeman was not yet initiated.

At length an opportunity was afforded for Arthur to try his newly discovered plan of business.

Toward night a middle-aged gentleman entered the store and expressed a wish to purchase some cloth for a pair of pants. He was a stranger, having but a few days before moved into the village.

"I should like a piece that is good—all wool—thick and firm," he said, as Arthur led the way to the cloth counter.

The gentleman looked over the goods, and at length his eye hit upon a piece of dark, mixed doeskin. It felt firm and thick, and was in truth a handsome piece.

"How is that?" asked Arthur.

"I think it will suit me. It seems to be firm and good. Not quite so soft as clear wool generally is."

"It is an excellent cloth—a few days' wear will soften it," said the young merchant, trying to appear candid.

"What is it a yard?"

Now the cloth cost Arthur just thirty-seven and a half cents per yard, and he had intended to sell it for forty-two, and he placed his private mark upon it accordingly. It was just half cotton.

"One dollar," said he.



And the words as he spoke them, struck startlingly upon his own ear.

You may cut me off three yards," said the man; and Arthur hid his face as he did the work.

After the cloth was done up, the gentleman paid for it, three dollars—it was nearly two dollars more than it cost—a clear profit of almost two hundred per cent.

Arthur Leeman had always made it a practice to be sociable with those with whom he traded.

It was a five dollar bill the gentleman tendered in payment, and as he passed it over he remarked:—

"I suppose that is the lowest you will take."

"It is the lowest I ought to take," said Arthur, trying to hide his tremulousness, for he had done something he knew to be wrong.

"Very well," said the stranger; "I always wish to pay a full living price to every one with whom I deal, always trusting," he added with a smile, "that I shall be treated honestly in return."

He took his change and left the store. Arthur took down his blotter and thought to enter the sale he had just made; but he hesitated. Those pages were all fair and honest. He dared not place there the first record of the first dishonest act he had done! Oh, how he wished that his customer had not come! How he wished he could recall the thing he had done! But it was too late. He had tried the experiment.

"Why what's the matter, Arthur?" asked Mrs. Leeman, as her husband drew back from the supper table that evening; you look unhappy."

"And I am unhappy; Sarah," faintly replied Arthur, for he had determined to tell his wife his bitter experiences.

"What is it?" anxiously uttered the half-frightened wife, moving to her husband's side, and placing her arm around his neck.

"Sit down, sit down, Sarah, and I will tell you."

The woman sat down, but still kept her arm around her husband's neck.

"Sarah," he said, with a painful effort, "I have done that to-day which I never did before in my life. I have been dishonest! I have lied and cheated!"

"Lied! You—my husband—cheated!" Oh, no, no, no, Arthur!"

"Yes—a man came into my store—he was a stranger—a new-comer in town. He trusted to my honesty, and I—lied to him, and cheated him. Oh, Sarah I wish I had not done it."

"But you did not do it—you could not."

"Listen to me, my wife. I thought I would try to make money as fast as William Sharping does. Last evening I was in his store, and I discovered his secret. If I disclose it to you, you will not tell of it?"

Sarah promised, and then Arthur related to her all that had passed. He told her of Sharping's mode of dealing, and described his own experience that afternoon.

"I have been dishonest, and I am unhappy," he said in conclusion. "I do not feel the same man that I did before, for there is one man in the world toward whom I have done wrong, and I should not dare to look him in the face." For some time Sarah was silent. At length she raised her lips to her husband's face and kissed him.

"Forgive me," she whispered, "for it was I who did this wrong. Oh, forgive me, Arthur, I was blind—foolish. I was envious. Oh, I would rather live in the meanest rags of penury and want than to live on the wages of my husband's dishonesty! I shall never be envious again. I shall never again think of bartering sweet content for my neighbor's plenty. It was I who wronged you. Forgive me!"

It was a scene of mutual forgiveness that followed, and that night both husband and wife prayed that they might not heed the voice of the tempter again.

On the next morning the first person who came into the store after Arthur arrived was the man to whom the cloth had been sold the day before. The young merchant felt a sudden trembling coming into his limbs, and the worst fears sprang into his mind. He feared that his wickedness had been detected, and that he should not have it in his power to make a free restitution. But he was mistaken. The gentleman had only come for some stuff for linings and facings to the pants he was going to have made. Arthur's heart leaped again, for he should have the opportunity he had hoped for.

"Ah, sir," he said after the article just called for had been rolled up, "I fear there was a small mistake made yesterday, and I am glad you called, for I wish it rectified."

"I was not aware of any," returned the stranger wondering.

"Step this way, sir." Arthur led the way to the counter where the sale of the day before had been made, and laying his hand upon the piece of cloth from which he had cut three yards he continued:—

"You took a pattern from this piece?"

"Yes, sir."

"And paid me one dollar per yard?"

"Yes, sir."

"Well, sir,—I was very nervous—very uncomfortable at the time, and I made a sad mistake. I should have asked you but forty-two cents per yard for it; it is part cotton. You may return it and take another piece, or I will pay back the difference, just as you please."

He chose to keep the cloth, and Arthur paid him back one dollar and seventy-four cents. He was very thankful for the restitution thus made, and he remained a long time and chatted with the merchant, often making a remark upon the charm which he always experienced when doing business with one in whom he could confide. He proved afterwards to be not only a good customer, but a valuable friend to the young merchant.

That night Arthur Leeman was happy; and his sweet wife was never happier in her life, for she had learned the real value of the blessing she possessed, and she had gained once more the treasure she had well nigh thrown from her—the sweetest treasure of life—content.

Time sped on. Arthur Leeman remained strict in his integrity. One by one, customers of William Sharping dropped into his store. They had learned the real character of the dishonest merchant, and they fled from his counter. In course of time Sharping was deeply in debt. His great house was put up for sale. Arthur Leeman bought it, and when he paid for it he had the sweet, holy satisfaction that every dollar of the purchase money had been honestly earned by fair and virtuous dealing.

### Religious Notes.

—Rev. Robert Paine, senior bishop of the M. E. Church, South, died at Aberdeen, Miss., Oct. 20.

—Rev. John Hemphill, of the Calvary Presbyterian Church, San Francisco, has accepted a call to Philadelphia.

—There were 212 additions to the Methodist Church at St. Paul, Minn., at the close of the effort of Harrison the revivalist.

—An able article by an educated Hindoo, not a Christian, advocating the use of the English Bible in the government schools, has attracted much attention in India.

—The Salvation Army has commenced operations in San Francisco. It differs in no material respect from the "Holiness Association," the leaders of the latter acting as officers of the former.

—Statistics show, it is said, that the world spends \$888 for tobacco for every dollar given for missions. And much of this tobacco money comes from church members who are "too poor" to give anything for the spread of the gospel. Which do they love more, God or their tobacco?

—Over a thousand churches were represented in the recent Universalist Conference at Philadelphia. A resolution was adopted condemning the death penalty, recommending more humane punishment, declaring strongly in favor of Constitutional prohibition, and asking for stringent laws to prevent cruelty to animals.

—We have received a copy of one of our religious exchanges which contains a large double-sheet fashion-plate. This shocks one's sense of propriety, but we think after all that it is better than mixing up religious items with quack medicine advertisements. We are sorry to say, however, that the paper in question does the latter also.

—Quite an excitement has existed in Toronto among Catholics, because Scott's "Marmion" was used in the reading classes of the public schools. The Bishop objected to it, because it contains the tale of a nun who escaped and was afterwards imprisoned in a niche in the wall. The officials have decided to retain the book in the schools, in spite of the Catholic protests.

—A Methodist minister at Visalia, Cal., recently preached a discourse on the battle of Armageddon, Rev. 16:16; 19:17-21, and came to the conclusion that the battle so vividly portrayed, with its lake of fire, and carcasses of men and beasts, is only an allegorical representation of the peaceful conquests of Christianity. If he really believes thus, he is the personification of credulity and simplicity. And yet he would doubtless

be one of the first to scoff at one who, after reading the 24th of Matthew, would say that the Lord's coming is near. Somehow we are not surprised to learn that this man is in favor of a union of church and State.

—Within the last few weeks we have seen many calls for National Reform Conventions. Pennsylvania, Ohio, and Iowa are the States most active in the work. Those who are working for a Religious Amendment to the Constitution of the United States are more zealous than ever, and are gaining in strength. They report that in all their meetings held so far their audiences have been gained. In one of the resolutions at the recent Pittsburg meeting it was stated that we are being led "to the crisis of a great moral conflict in which all shall be compelled to take sides." There is a truth in this that they do not realize. Let us see to it that in this conflict we are on the side of God.

### News and Notes.

—On the 17th inst., a mountain fire destroyed about \$10,000 worth of property near Santa Barbara, Cal.

—The Prohibitionists of the Fifth District, Massachusetts, have nominated Wendell Phillips for Congress.

—The president of the California Viticultural Society estimates that 20,000,000 vines will be planted this year in this State.

—In the south and west of Yorkshire, England, 24,312 miners have given notice of a strike if wages are not increased.

—The Home Protection Society of Oakland have passed resolutions endorsing the Republican platform, and pledging themselves to support the party.

—The largest steel spring ever made has just been rolled at a Philadelphia factory. It is 310 feet long, six inches wide, and a quarter of an inch thick.

—The long contest in the Oregon Legislature over the election of a Senator, was ended on the 20th inst., by the election, on the seventy-fifth ballot, of J. N. Dolph to that position.

—During the last nine months, the value of imports in France, as compared with the same season last year, has increased 99,000,000 francs. The value of exports has increased 246,000,000 francs.

—Hog cholera of a new and virulent type has broken out in Iowa. One farmer near Iowa City has lost about 400. The animals, before death, are covered with putrid, cancerous sores. Pork eaters will take special interest in this item.

—The Turkish Government has made a demand upon the Providence Tool Company for 48,617 rifles, with bayonets and scabbards, manufactured by the Tool Company for the Turkish Government, and held, as alleged, in store by said company for the Turkish Government.

—After January 1, 1883, stamped envelopes will be sold to the public at a reduced rate of ten per cent. on present prices. General Hazen states that when stamped envelopes are spoiled through misdirection, or other causes, they can be exchanged for stamps of the same denomination at the nearest post-office.

—A letter from the Official Department of the Public Domain at Alexandria, has been published, declaring that the country is in a state of ferment which can only be cured by the execution of the leaders of the rebellion. It is also stated that the Arabs are only awaiting the withdrawal of the British troops to again massacre the Christians.

—Last April, Mrs. Mary F. Henderson, of St. Louis, offered a prize to the pupils of Kirkwood Seminary for the best essay on "Common Sense About Women." The essays were sent in without names, and Mrs. Henderson was the judge. The girl who won the prize proved to be a Cherokee Indian, who has since graduated and gone home to the Territory to live.

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 26, 1882.

IN consequence of being detained at the Camp-meeting longer than we expected, and of an increased amount of business pressing upon us, we are unavoidably late in getting out our paper this week. We shall endeavor to be on time with the next number.

### S. F. & N. P. Railroad.

THE vote of thanks to the San Francisco and North Pacific Railroad, passed by the Conference, was well deserved. This is the only road in the State which has ever shown us favors. This always has on such occasions, but never to the same extent which it did this year. Our people are pleased that the College is located on a road which has an accommodating spirit. It is appreciated.

### Healdsburg vs. Healdsburg.

SOMETIME since, we announced that we were informed by the Post-Office officials in Oakland, that the Department recognized the office in Healdsburg only with a final *h*, and accordingly we changed to using the name in that form. At our camp-meeting, we received the following information:—

1. The village is incorporated by name, Healdsburg.
2. That matter is received there from the Post-Office Department directed in both ways—with and without the final *h*.
3. That the people of the place object to the addition of the *h* to the name.
4. A letter from the attorney to whom was intrusted the work of perfecting the incorporation of our College, informed us that the addition was not necessary.

Although the information first received seemed satisfactory, we are over-persuaded by the array of testimony given above. We shall stick to Healdsburg hereafter.

### Are Sunday Sins Week-day Virtues?

ONE of Oakland's most prominent Doctors of Divinity recently preached a sermon in favor of the Sunday Law, in which he examined *some* of its terms, and endeavored to make the position of those who do not support the law, appear odious in the sight of his hearers. He read that part of it which prohibits the maintaining on Sunday of "any bull, bear, cock, or prize fight, horse-race, circus, gambling house, or saloon, or any barbarous or noisy amusement," and very facetiously asked if the opposers of the law saw anything wrong in this; if they were in favor of having such things conducted on Sunday.

For ourselves, we answer in the negative. And now, in return, we ask the Doctor, Why single out Sunday? Are we to understand that he is in favor of maintaining bull fights, gambling houses, saloons, and barbarous amusements, provided that they are not maintained on Sunday? This is the legitimate conclusion from his sermon. Herein we differ with him. He is opposed to these things on Sunday *because it is Sunday*. We are opposed to them every day *because they are wrong*.

Really, this law encourages iniquity by allowing the inference that these things are allowable except on Sunday. Such laws ought not to disgrace our statute books. Prohibit wrong on all days, because it is wrong. The Sunday-Law rule is, Prohibit wrong on Sunday because it is Sunday. Your standard needs raising.

### Our Office in Oakland.

MUCH as there was done at the late camp-meeting, there was not time to attend to some things which we would have been pleased to see come before the Conference. The condition of our Publishing House in Oakland was only noticed incidentally in our remarks at the election of the officers. We are happy to be able to speak well of its management and of its prosperity. The type-casting material has been sold this year. When we saw a notice in the SIGNS in 1878, while we were in Ohio, that a type foundry was to be set up in this office, we feared for the consequences. We thought our people had neither the experience nor the means to

justify the step. But as it was the decision to build up the business if possible, we labored diligently to make it successful. Since it was started our stock of experience has been largely increased; the means were not increased in proportion. It was brought, however, to a position where it ceased to be an expense, and became a convenience and a source of some profit. The material was sold on fair terms to those who have capital, and will make that their sole business. Printing, stereotyping, electrotyping, and book-binding are necessary in such a work as that in which we are engaged. And for these branches our office is well equipped.

The issuing of a "special edition" of the SIGNS became a necessity in this political campaign. At such a time people will read a paper when they will not look at a tract. Besides, the paper has a variety, and this constantly varying, which the tract cannot have. It was clearly our duty to make a special effort to get our faith before the people in reference to this religious-political issue. It is not only placing the truth before thousands who had never before heard of it, but we expect it will greatly increase our permanent work. We need more laborers on this coast; more cultivated brain power. Our college comes none too soon. We regret that it was not in operation a year sooner. We need, and must soon have, assistance on the SIGNS and in the preparation of our denominational works in this office. We must not be satisfied to do in the future no more than we have done in the past. The work is fast growing; our efforts must increase and we must increase our facilities. May the Lord increase our faith and raise up laborers.

About two months ago opportunity was presented of procuring a new Cottrell & Babcock Cylinder Press. This was secured, and the step proved to be truly providential. Without this we could not possibly issue the special edition. The amount of labor which this extra puts upon the editors and presses is large. We are doing more work in this office now than ever before.

### A Happy Charity.

EATING and drinking and gambling are the strong passions of this age. If you wish to raise money to carry on some charitable or religious enterprise, you must get up a festival, a supper, or a raffle, and you will have no difficulty in securing an attendance. If your festival is not costly; if your oysters are lonesome in the soup; if the grab-bag is supplied with worthless and costless trinkets, or if the hilarious parson knows just where the ring lies in the cake, and can secure it for future service on other like occasions, there will be a handsome profit, and all will be satisfied, as the abundance of fun will cause the victims to forget that they have been cheated on a petty scale. It will not add to the spirituality of the church, nor cause the fun-loving crowd to respect the gospel of Christ. But it will help pay church debts, and give Deacon Hardcash the double satisfaction of seeing the church prosper and his bank account increase at the same time; and enable Sister McFlimsy to spend a little more for bonnets and ruffles, than she could if she had to give a reasonable proportion to the good cause in which she really thinks her heart is so deeply interested.

And this proceeding is as philosophical as it is religious. So all must have thought who heard the address recently delivered in this State, at a festival which was got up for the benefit of orphans. The speaker said:—

"Those present could devour a bowl full of oysters with the happy thought that every oyster was contributing to the comfort of some orphan."

This happy thought will no doubt be seized upon and perpetuated. At a raffle or church game to raise funds for missionary purposes how it would inspire religious zeal to think that every throw of the dice might convert some little heathen! When charity can be dispensed and religion extended in this manner, there is hope that the millennium will soon come.

And all this passes for Christianity. We once held meetings several weeks in an eastern village, when a devoted lady deplored our coming to that place. She said we had done great injury to the cause of Christ, for the festivals were not half so well attended as before the people heard us! Her judgment was according to the popular standard. Such religion and such religious bodies are described in Isa. 1:4-6. Truly the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it.

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