

The Signs of the Times.

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

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The Signs of the Times.

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THE SAVIOUR'S PRAYER.

And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed."

All nature now in silence hushed,
For morn approaching waiting stood;
No voice was heard save winds that rushed
Amidst the foliage of the wood.

Earth never heard so sweet a sound,
Or angels sung so soft a lay,
As those that broke while on the ground
Our Saviour gently bowed to pray.

He prays—how sweet the accents are—
Bright seraphs listen with enrapture!
His voice perfumes the midnight air;
No strains before like these did rise.

He prays—all Heaven astonished stands!
Th' effulgent orbs with wonder nod;
Amazement fills these unknown lands,
While prostrate bows the Son of God.

He prays—all o'er the mighty deep
Methinks the waters cease to roll;
Yet thoughtless man is wrapped in sleep,
While sins press heavy on his soul.

He prays—O may I ever tread
The way our Saviour meekly trod,
In every path of peace be led,
With zeal that marked the Lamb of God.

General Articles.

The Benefits of Industry.

BY MRS. E. G. WHITE.

THOSE who look upon work as a curse are cherishing a mistaken idea. God appointed labor as a blessing to man, to occupy his mind, to strengthen his body, and to develop his faculties. Adam toiled in the garden of Eden, and found it to be one of the pleasures of his holy existence to do so. And when, as the result of his disobedience, he was driven from his beautiful home, and was forced to struggle with a stubborn soil to gain his daily bread, that very labor, although far different from his pleasant occupation in the garden, was a protection against temptation, and a source of happiness.

For thirty years Jesus was an inhabitant of Nazareth, and his life was one of patient industry. He walked the streets clad in the simple garb of a common laborer. He toiled up and down the mountain steeps, going to and returning from his humble work. He did not employ his divine power to lessen his burdens or to lighten his toil. He lived in a peasant's home; he mingled with the lowly, and shared their daily toil. His example shows us that it is man's duty to be industrious, that labor is honorable.

The life of Jesus should encourage the poor and lowly to be contented with their lot. Honest labor has received the sanction of Heaven, and men and women may hold the closest communion with God, while occupying the humblest

positions in life. Jesus was as faithfully fulfilling his mission when working at his humble trade as when he healed the sick or walked upon the storm-tossed waves of Galilee.

Those who divorce religion from their worldly business are reproved by the example of Jesus. Although he could command the entire angel host, he dwelt among the hills of Nazareth, a simple carpenter, working for wages, and living a godly life. He called no attention to himself as a marked personage; yet his life is a lesson that mankind should copy to the end of time. It was a mystery to angels that Christ should condescend, not only to take upon himself humanity, but to assume its heaviest burdens and most humble occupations. But this he did that he might become like one of us; that he might be acquainted with the toil, the sorrows, and the fatigue of the children of men, and thus be better able to understand their privations and sympathize with their trials.

The essential lesson of contented industry in the necessary duties of life, however humble, is yet to be learned by the greater portion of Christ's followers. Though there may be no human eye to examine our work, nor voice to praise or blame, it should be done just as well as though the Infinite One himself were personally to inspect it. We should be as faithful in the minor details of our business as we would in the larger affairs of life.

Our varied trusts are proportioned to our various abilities. Where much is given, much will be required. God expects corresponding returns for the talents he has intrusted to his servants. It is not the greatness of the talents possessed that determines the reward, but the manner in which they are used, the degree of faithfulness with which life's duties are performed, whether those duties are great or small. Whoever does his work conscientiously and well, whether in the shop, in the field, or in the pulpit, will be rewarded according to the spirit in which he has worked. It requires more grace and discipline of character to work for God in the capacity of mechanic, merchant, lawyer, or farmer, carrying the precepts of Christianity into the ordinary pursuits of life, than to labor as a minister of Christ, where one's position is understood, and half its difficulties obviated by that very fact. It requires strong spiritual nerve and muscle to carry religion into the work-shop and business office, sanctifying the details of every-day life, and ordering every worldly transaction according to the Bible standard; but this is what God requires of his people.

Judicious labor is a healthful tonic for the human race. It makes the feeble strong, the poor rich, and the wretched happy. Idleness is the greatest curse that can fall upon man, for vice and crime follow in its train. Satan lies in ambush, ready to destroy those who are unguarded, whose leisure gives him opportunity to insinuate himself into their favor under some attractive disguise. He is never more successful than when he comes to men in their idle hours.

Among the evils resulting from wealth, one of the greatest is the fashionable idea that work is degrading. Says the prophet Ezekiel, "Behold, this was the iniquity of thy sister Sodom; pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and

needy." Here are presented before us the terrible results of idleness, which enfeebles the mind, debases the soul, and perverts the understanding, making a curse of that which was given as a blessing.

The glory and joy of life are found only by the working man or woman. Labor brings its own reward, and the rest is sweet that is purchased by the fatigue of a well-spent day. But there is a self-imposed toil that is utterly unsatisfying and injurious. It is that which gratifies unsanctified ambition, which seeks display or notoriety. Pride of appearance or the love of possession leads many to carry to excess that which is in itself lawful,—to devote the entire strength of body and mind to those interests which should occupy but a small portion of their time. They bend every energy to the acquisition of wealth or honor; they make all other objects secondary to this; they toil unceasingly for years to accomplish their purpose; yet when the goal is reached, the coveted prize secured, it turns to ashes in their grasp; it is a shadow, a delusion. They have given their lives for that which profiteth not.

God is watching the character we develop in our daily lives, weighing our moral worth. Those who ignore the claims of God in their business life, as carpenters, lawyers, or merchants, are unfaithful in matters of eternal interest, since it is the *life* that indicates the spiritual advancement, and registers upon the books of Heaven the unchangeable figures of the future. Those who are unfaithful in little things, cannot be intrusted with the true riches of the kingdom. Yet all the lawful pursuits of life may be safely followed, if the spirit is kept free from selfish hopes and the contamination of deceit and envy. The business life of the Christian should be marked with the same purity that held sway in the work-shop of the holy Nazarene. It is the working man or woman who sees something great or good in life, and who is willing to bear its responsibilities with faith and hope.

God designed that all should be workers. The toiling beast of burden answers the purpose of its creation better than does the indolent man, who does not develop his physical and mental powers, but neglects the tasks which God has set for him to do. In the cause of reform the indolence of the many necessitates the overwork of the few earnest and devoted laborers. Because these are allowed to do the work of others in addition to their own, they often fail beneath the burden. But though the path of the Christian reformer may be hard and narrow, it is honored by the footprints of the Redeemer, and he is safe who follows in that sacred way.

The angels are workers; they are ministers of God to the children of men. Those slothful spirits who look forward to a Heaven of inaction will be disappointed; for the economy of the Creator prepares no place for the gratification of sinful indolence. But to the weary and heavy-laden, rest is promised. It is the faithful servant who will be welcomed from his labors into the joy of his Lord. He will lay off his armor with rejoicing, and forget the noise of battle in the glorious rest prepared for those who conquer through the cross of Calvary.

"WHATSOEVER ye do, do it heartily, as to the Lord, and not unto men." Col. 3:23.

The Unspeakable Gift.

OF what the soul of man consists, pure science can tell us nothing. Indeed, science cannot tell us whether man has any soul as an entity distinct from the body. Nor does Scripture give us any warrant for dogmatizing as to its independent nature, and asserting positively, as many do, that it can consciously exist, and exercise all the functions of an active, conscious personality, apart from the body. Without dogmatizing on a subject which grows more and more difficult the more it is examined, and in regard to which the wisest are the most diffident, we are free to confess that we have never been able to find any good evidence from Scripture—certainly not from science, to believe that man can exist as an intelligent, sensitive, responsible person, in a disorganized condition; or, in other words, that he can be dead and alive at the same time, as is commonly believed to be his abnormal condition between death and the resurrection. But, be that as it may, it is the *ultimate* state of man that especially concerns us now.

The extensive prevalence of the Platonic philosophy, which attributes to man an indestructible soul independent of the body—which is at best but a speculation—has put a new meaning into the word *soul*, which is quite different from the sense in which it is employed in the Scriptures—as we will show—and has introduced into our theological teaching, and into our literature generally, new forms of expression when treating of the destiny of man, not to be found in the word of God, such as “the immortal soul,” “the ever-living soul,” “the never-dying soul,” etc.; and our dictionaries have incorporated this deathless nature of the soul into the very definition of the word, as its distinguishing characteristic. This is actually a pre-judgment of the whole question. At least, it misleads and confuses the minds of inquirers who would know what is the true doctrine of the Scriptures concerning the destiny of man. It sets them to disputing about the soul of man, when the real question which the Scriptures set before us is concerning the whole man, body and soul in one; man, not in any transitional state, but as reconstituted in the resurrection.

We need not stop to inquire what is the condition of man immediately after death, concerning which the Scriptures give us very little light. Our chief inquiry is concerning the man that now is, to whom the word of God is addressed; the man whom God created and placed under law; the man who sinned and forfeited the life—all the life—that was given him; the man to whom God said, “*Thou shalt surely die*,” the man who was redeemed by the death of the Son of God; the man to whom the unspeakable gift of eternal life is again offered in the gospel, and who is exhorted to lay hold of it; the man who will be raised and judged according to the deeds done in the body—What will become of him? The righteous, with new spiritual bodies like unto Christ’s glorious body, will then enter upon a new life, a life of joy and blessedness that shall never end—this, no one can doubt—and the wicked—who, according to the word of God, shall then “be punished with everlasting destruction”—Shall they too enter upon a life, a life of misery that shall never end? or shall they perish, soul and body together, in the *second death*, from which there is no resurrection?

It is not the *future punishment* of the wicked, nor even the *future rewards* of the righteous, that is the special subject of our inquiry; but the *gift of God*, which is eternal life through Jesus Christ our Lord. That the wicked are punished, and punished according to their ill desert, after death for the sins they commit in this life, and that the righteous are rewarded for all their good deeds, is too clearly revealed in the Scriptures to admit of any question by

those who accept their testimony. But it is a great mistake, which too many make, and a fruitful source of error, on the subject of our inquiry, to suppose that the death which is the common lot of all men since the fall, is *that* punishment, or that the eternal life, which is a gift of grace, is the *reward* of the righteous. No man, however free he may be from personal sins, can hope for exemption from this death; nor can any one, however full he may be of good works, establish any claim to this life eternal on the score of merit. The punishment which is due to the sinner for his own sins, and the death which he dies as a mortal man, are two distinct things, and they should never be confounded with each other, as they commonly are in the popular mind. The same distinction is to be observed between the rewards of the righteous, and the unspeakable gift of God—the eternal life—which is the subject of our inquiry.

The Scriptures assure us that, “As in Adam *all* die, so in Christ shall *all* be made alive.” “It is appointed unto men—all men—once to die, but after this the judgment.” Had it not been for God’s purpose of grace and mercy, made known in the gospel, this death would have been the final end of all men. But the gospel reveals to us a resurrection from the dead, and another life—a *second* life—which is pure, spiritual, and eternal, for all who shall be fitted to enjoy it; and a *second* death, from which there is no resurrection, for all who have no fitness for this immortal life.

Now this is the life which is freely offered to all men in the gospel, without money and without price—the life which we are exhorted to seek, to lay hold of, to receive as the gift of God through Jesus Christ; and having received it, the way is open for us to lay up our treasures in Heaven, and to accumulate merit as abundantly as we please. We are assured that there shall be distinctions, according to merit, in the recompense of the righteous, and that not one good deed, even to the giving of a cup of cold water to a disciple for the sake of Christ, shall fail of its full reward.

The “*second death*” is the death we are warned against, and urged to escape, while we may. Though the first death may not be avoided, the second, which shall issue in utter destruction, may be. What various degrees of punishment shall be meted out to the unsaved by the hand of justice; how many shall fall under this dreadful doom of the second death; what the number of stripes that shall be inflicted upon “those who have sinned without law, and shall perish without law;” how many and how heavy the stripes which they shall deserve who have sinned against both the law and the gospel, and have rejected and despised an offered Saviour, and what shall be their disappointment, their rage, their anguish of spirit, and their torment, and how long all this shall endure, before the fires of Gehenna shall utterly consume them, and the universe shall be rid of their presence—we forbear even to guess. Nor need we now inquire, for this is not our theme. It is just the opposite of all this—the unspeakable gift of God.

This gloomy side has its fit place for consideration, but it now comes only incidentally into view as the background of the glorious picture we are considering.

Entertaining large views of the saving power of him who “so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life,” we would gladly hope, if we could, for the salvation of all the children of Adam. But bowing reverently, as we do, to the teaching of his word, we cannot entertain any such hope. Alas! that word assures us that, at the last day, “many” will be adjudged to be fit only for destruction; that the good wheat only will be gathered into the garner, and that the chaff will be “burned up with unquenchable

fire;” “And then shall the righteous shine forth as the sun in the kingdom of their Father”—a kingdom which is not only everlasting, but co-extensive with the universe.

The notion of two everlasting kingdoms, running parallel with each other, the one, a kingdom of purity and blessedness; the other, a kingdom of sin and sorrow; the one, to resound with the praises and joyful songs of redeemed men and angels; and the other, with the groans and blasphemies of lost sinners and devils to all eternity, is not a doctrine of the Bible; it is a relic of Persian dualism and pagan superstition. It came into the Christian church in the latter part of the second century, with that other pagan doctrine of which it is the legitimate fruit—the natural and necessary immortality of sinners. It was incorporated into her creed by the philosophic schoolmen of the Dark Ages, and has been handed down to us through the medium of an apostate church; but is regarded by many, even to this day, as a part of the faith once delivered to the saints. It is full time that it were relegated to its source, and that those who call themselves Christians returned to the simple faith of the gospel, as taught by the Master himself and his apostles.—*J. H. Pettingell.*

Morning by Morning.

MOSES instructed the children of Israel not to leave over, until to-morrow, *manna* gathered to-day. But some of them did not hearken, and “left of it until the morning, and it bred worms, and stank; and Moses was wroth with them.” It will not do for one to neglect to feed his soul on the spiritual bread of Heaven for a single day. However exalted his worship or full his heart was of love, joy, and peace yesterday, he needs a fresh, and ample supply again to-day. “Lord give us bread, not *stale* but *fresh* bread,” once prayed the renowned Berridge. He was right. “Give us *this* day our *daily* bread” is the law for our spiritual well-being. We may have sat together with the Lord’s people around the Lord’s table yesterday, listened to an instructive and inspiring sermon, but those blessings will not suffice for a week nor even for forty-eight hours. One may remember a bountiful feast enjoyed last week, but such remembrance will not satisfy present hunger. This law applies to the soul as well as to the body. Again the manna had to be gathered before “the sun waxed hot” or it melted. So at the *beginning* of the day, before temptations arise, see that thy soul is fed and strengthened. There is danger in delay. Are there not many Christians with leanness in their souls because these two rules are not observed? We believe the laws of the spiritual life and growth are as definite and inflexible as those of physical human nature. Every morning the Saviour would press the inquiry, “Children, have ye any meat?” Every day he would have his disciples “watch and pray lest they enter into temptation.” Day by day, little by little, step by step, we grow up unto the full stature of men and women in Christ Jesus.—*Atlantic Missionary.*

SCIENCE should seek after God. It contemplates good works, and contemplates them by the faculties which God has given. The wise men of the text, no doubt, brought the richest products of their countries with them. Science should bring its most precious offerings to the Lord. The Bible does not reveal scientific truth: that would not be comprehended by the body of the people. God leaves it to science to discover order in disorder; thus it is calculated to widen the mind. Some men have so familiarized themselves with these processes that they feel as if nature moved without any higher power to guide it. But wisdom is the fruit of a light which was seen at Jerusalem, and must be sought out at Bethlehem.—*Sel.*

The Sojourners and the Dwellers.

THE Bible divides the people into two classes; the few are "strangers and pilgrims on the earth" and the many are the dwellers, who center their happiness in this sin-polluted earth, and walk by sight and not by faith. But the sojourners look upon this earth as time's dark wilderness of years through which they must pass on a pilgrimage to the world to come, the earth made new. Father Abraham is the typical pilgrim; and all the true seed of Abraham will be partakers with him in the promised inheritance, the Paradise restored.

The descendants of Jacob possessed the land of Canaan; but this land was only typical of the true inheritance. "For if Jesus [Joshua] had given them rest, then would he [God] not afterward have spoken of another day [time]." Likewise is Edom, Bozrah, or Idumea, the land of Esau, the type of this sin-cursed earth with its idolatrous dwellers. Isa 34 and 63:1-7. In Hebrews 11, we have a brief sketch of many of the sojourners, who walked by faith, not by sight. Verse 13 reads: "These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Our Lord says to his disciples: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19. "Marvel not, my brethren, if the world hate you." 1 John 3:13. "For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Phil. 3:20.

We have given but few of the many scriptures that represent the true believers as having no real citizenship in this present earth; but having their heart in Heaven where Christ, their treasure, has gone to come again and receive them.

We now turn more particularly to the dwellers. Going back to the exodus from Egypt, we see that no amount of proof and miracles will convince and convert those who are bound by chains of idolatry to this earth. The miracles done in the days of Elijah failed to convert the determined sun-worshippers. When we think of our Lord's sojourn on earth, we are prone to look upon the Jews as the most obstinate and perverse of the human race. But both prophecy and history show plainly that Gentile dwellers are as willful and cruel as Jewish dwellers. Christ, in speaking of the day of his second coming, says, "For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:35. These dwellers do not include true believers who are watching and waiting; for they are furnished clear prophecies, and the Lord even commands them, saying, "Look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:33. "For when they [the dwellers] shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness that that day should overtake you as a thief." 1 Thess. 5:3, 4. In Phil. 3:19, we read of those whose end is destruction, who mind earthly things. And in Gal. 6:8 we read of those who sow to the flesh and will reap corruption.

Passing over many plain scriptures on this point, we come to the "Revelation of Jesus Christ." This book of prophecy is given to Christ's sojourners to be a pillar of cloud to guide the true Israelites through this "wilderness of sin." It is written in symbols, so that, while it is a pillar of light to the true seed of Abraham, it is a cloud of darkness to the dwell-

ers. These dwellers will always seek to interpret this prophecy favorably to their popular and false theories of Christianity, and are sure to put the wrong interpretation on it. This is why the two-horned beast is called the false prophet. The Bible history of the human race shows plainly that God will not compel men to believe the truth. For them who do not love the truth, strong delusions are prepared. 2 Thess. 2:10, 12.

In Rev. 3:10, we read: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." In 6:10, we read of the blood of the martyrs crying to God from the ground: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." In 8:13, we read: "And I beheld and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants [dwellers] of the earth by reason of the other voices of the trumpets of the three angels which are yet to sound." In 11:10, we have: "And they that dwell upon the earth shall rejoice over them [the O. T. and the N. T.] and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth."

In Rev. 13:8, we read: "And all that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world." In 13:14, we read: "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." We read in 14:6: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people," &c. But these nations will not fear God and give glory to him, because they have drunk of the wine of Babylon. They will not receive the warning against the mark of the beast, and therefore Christ will dash them to pieces as a potter's vessel. In 17:8, we have: "And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

It is not for want of proof that many do not keep the commandments of God and the faith of Jesus; but it is because the great majority of the people are *them that dwell upon the earth*, and shape their religion earthward.

EPSILON.

Is Jesus on Your Cross?

You may be bearing a heavy cross—a cross that bears you to the very earth with its weight and crucifixion, and yet receive no power of life from it, because Jesus is not on it. Jesus said: "If any man will be my disciple, let him deny himself, and take up his cross and follow me." Surely the Master did not mean the rich crosses that glitter on high altars, and tower above lofty domes, or the beautiful crosses that crowd richly-furnished dwellings, or the crosses worn as ornaments, alike by the rich and poor. These bring no life from the dead. Too often they are meaningless symbols that mock Heaven and mislead men.

But there is a true cross with Christ upon it, that brings life, joy, and gladness to dead souls. It is the cross of doing duty when it is hard to do it; of standing by the right, even unto death if need be; of following Jesus, even though he leads through desert places and fiery furnaces. It is the cross of yielding heart, life, and will to him, and walking humbly and obediently in his commandments; toiling on patiently in the sphere of duty he assigns; meekly and patiently doing his will, and joyfully accepting trials because of love for him.

Changing Opinions and Sacrificing Principle.

THE two actions mentioned above are entirely distinct, and do not necessarily accompany each other at all times, though frequently they are considered as one and the same. Principles rather than opinions form the foundation and frame-work of character. One may change his mind without altering his character, or sacrificing a principle; but a change in principle involves both. An individual may change his mind and maintain the same attitude toward God and man as before; but when a principle is discarded or one is adopted, the character is modified and the person changes his position as a moral and responsible being.

By the confusion of these ideas people are often placed in a wrong light. Vacillation is regarded as a sign of weakness. But there is a difference between the motion of a pendulum and that of a man walking. One is vacillation and the other is progress. To vibrate between two positions betrays weakness; while to take advance steps in knowledge and duty is a vital process of Christian life, which does not involve a change of principle. Those to whom steps of advancement are revealed may advance without detriment to their character. Those who find that they are on the wrong side of a question may get right without sacrificing their good resolutions; they *must* get right or abandon those resolutions.

To refuse to accept light is not, as many fondly imagine, to show firmness of character; but it is selfish bigotry, which, were it universally carried out, would forever bar the progress of reform and improvement. To illustrate: People who see the light of the Third Angel's Message and embrace it are apt to be termed "turn-coats," and there are those who fear that appellation. But how is it? Two persons start out taking the highest position which it is possible for man to choose, to live for the glory of God. They embrace the religion of Jesus, and adopt the Bible as their guide, and the Spirit of God as their counsel. One after another duties and crosses are presented and are taken up. Wherever they find that they are not in harmony with the will of the Lord as expressed in his word, they quickly conform to it.

They have proved their fidelity by years of experience, until their attention is called to the fact that God says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." They search the Scriptures and inquire diligently, but find no divine authority for the observance of any other day. Their practices are at variance with the plain word of God. One says, I have been mistaken in my observance of the first day of the week and will now hasten to keep all of God's commandments according to the resolution I formed at the beginning of my Christian experience. Henceforth he observes the seventh day.

The other says, I will not be blown about by every wind of doctrine. I have been blest in my church and will not now turn from it and deny myself of its privileges and embrace an unpopular cause. It is true the Bible tells me I am wrong, but the change will require much sacrifice, and after all it cannot make much difference if I am only sincere. This position is directly against his former good resolution, and is a repudiation of it. Who, then, has undergone the most remarkable change? One has changed his mind and practices in order to sustain a noble principle; and the other has sacrificed a most important principle to maintain an opinion which the word of God does not uphold.

The former retains his position as a disciple, a learner; the latter assumes to decide what is right for himself and descends from the high position which they at first occupied together.

G. C. TENNEY.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—OCT. 25.

1. When King Hezekiah was sick, what message came to him from the Lord? Isa. 38:1.
2. When he received this message, what did he do? Verse 2.
3. How did he feel at the prospect of death? Verse 3.
4. In answer to his prayer, what did the Lord promise? Verse 5.
5. When he had recovered, what reason did he give for the sorrow he had manifested? Verses 9, 10.
6. Of what did he say he was about to be deprived?
7. What do you conclude from that statement?
8. What further reason did Hezekiah give for his sorrow at the prospect of death? Verse 11.
9. Where does the Lord dwell? Ps. 11:4; 33:13, 14.
10. Then if Hezekiah had gone to Heaven, would he not have seen the Lord?
11. What had been the character of Hezekiah? Isa. 38:3; 2 Kings 18:1-6.
12. Then what must we conclude from his statement that if he died he should not see the Lord?
13. To what place had Hezekiah expected to go if his life was cut short? Isa. 38:10.
14. Was it simply his body that was about to go into the grave? Verse 17.
15. What did he give as the final reason for not desiring to die? Verse 18.
16. Who alone can praise the Lord? Verse 19.
17. How positively does David speak on this point? Ps. 115:17.
18. Why is it that men who have praised God all their lives cease to do so at death? Ps. 6:5.
19. Why do they so soon forget God? Ps. 146:3, 4.
20. If their thoughts perish, how much do the dead know? Eccl. 9:5.

THE texts quoted in our lesson this week are so clear that scarcely any comment is needed. The interesting story of Hezekiah's sickness and recovery is presented to us, and certain doctrinal lessons are drawn therefrom. These cannot be misunderstood by any who study the text. We would notice, in the first place, the popular fallacy that peace of mind in view of death is a sure test of piety, and a token that all is well with the departing one. We are told concerning the wicked that "there are no bands in their death; but their strength is firm" (Ps. 73:4); and in the lesson we find that righteous Hezekiah "wept sore" when he heard that he must soon die. While all good persons do not express deep sorrow, as did Hezekiah, we have no example in the Bible of one who expressed anything like joy at the prospect of death. Without exception, the Bible writers looked upon death as something to be dreaded. It is represented as an enemy; and Solomon could find no better example of cruelty than the grave: "Cruel as the grave." Cant. 8:6. Why, then, should it not be feared?

THE modern popular ideas of death are all upset by the statements of the Bible. We are taught that death is a friend, and that 'tis but the voice that Jesus sends to call us to his arms. If this were true, death would indeed be a friend; but it is positively false. Hezekiah's grief was entirely consistent with his previous upright and godly life; for, said he, "I shall not see the Lord, even the Lord, in the land of the living." "For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth." Instead of death being the voice of Jesus, calling his loved ones to his arms, it is the cruel weapon of Satan, with which he seeks to destroy the human race, and deprive them of all happiness and good.

"I SAID in the cutting off of my days, I shall go to the gates of the grave; I am deprived of the residue of my years." Isa. 38:10. Even if it were true that good men go to Heaven as

soon as they die, this language shows plainly that Hezekiah knew nothing of any such doctrine. He regarded death as the cutting off of his days, the deprivation of the residue of his years, and not a lengthening of his existence to all eternity. The language that he used is utterly inconsistent with the idea of continued existence after death.

WITHOUT doubt many whose attention is specially called to the chapter relating the story of Hezekiah's illness and recovery, will query in regard to the sign that was given him by the Lord. We have no explanation to offer; we do not think that one is needed. There are some who think to rid the sign of the appearance of a miracle by saying that the shadow went backward on account of extraordinary refraction of the sun's rays. They do not seem to think that this would also require miraculous interposition. For our part, it is no more difficult to believe that God could, if necessary, move the sun itself backward, than to believe that he could cause it to stand still, or create it in the beginning. We have no sympathy with that spirit which attempts to bring the acts of an infinite God within the comprehension of a finite mind. That which is necessary for us to understand,—our duty to God and our fellows, and the blessings promised to the obedient, are clearly set forth in the word. To these things we should give earnest and reverent heed, and pray the Lord to increase our faith.

E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

OCTOBER 26—1 KINGS 6:1-14.

It is stated in verse 1 that Solomon began to build the temple in the 480th year after the children of Israel were come out of the land of Egypt. Regarding this date there is much conflict of opinion, from the discrepancy between the reckoning and Paul's assertion in Acts 13:20, "After that [the division of the land by lot] he gave them judges about the space of four hundred and fifty years, until Samuel the prophet." Paul's chronology agrees with that of Josephus, who places the beginning of the temple work 592 years after the exodus. This shows that Paul, in speaking to the Jews, used the chronology commonly in vogue amongst them, without reference to the question of its correctness. There was a more important issue at stake, to which he was gradually drawing their attention by a rehearsal of their national history as they understood it. The Septuagint gives the date 440 years after the exodus, probably reckoned from the end of the journey, instead of 480; and Dr. Clarke says, after giving a list of the estimates of twelve chronologists (varying 260 years and only two of them agreeing), "after all, that in the common Hebrew text is as likely to be the true one as any of the others."

THE temple was of the same general plan as the tabernacle (as it was intended for the same purpose), the pattern of which had been given to Moses on Mount Sinai, and which was a type of the true tabernacle in Heaven. It was built larger, and more substantially, because it was designed to be permanent, while the tabernacle was portable. But it is a remarkable fact that, with all its apparent durability, it did not stand as long as the temporary tabernacle. It was destroyed by the king of Babylon 424 years after its erection, which God permitted because the people departed from keeping his commandments.

THE oracle referred to in verse 5 was the most holy place, within the vail, so called because it contained the law of God. It is so called in verses 19, 20, 21, 22, and 23; also in chap. 8:6. Dr. Schaff says: "In the New Testament the term is in the plural, and is applied to the

Scriptures, which contain the will of God." In Acts 7:38 it is applied directly to the ten commandments, prefixed by the qualification "lively," or living, indicating their irrevocable nature. Hence the appropriateness of the term to the most holy place in the temple, which was, as Dr. Terry expresses it, "God's speaking place."

THE house was "built of stone made ready before it was brought thither." The all-important lesson of this verse may be expressed in one word, "preparation." No doubt it took much longer to prepare the material for the temple than it did to rear the edifice. If a man has but one year in which to preach the gospel, it would be far better for him to spend nine months in preparation, if necessary, than to preach all the time in an unprepared, unfitted condition. The Lord never sent out a man to any work until he was properly prepared. It took Moses, with all his wisdom and skill as a leader, forty years to fit himself for the deliverance of Israel. And it behooved the great Antitype of Moses to prepare by a life of humility for the atonement to be made in our behalf; "for in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:17, 18.

Concerning the quietude of the work on the consecrated spot, Rev. Jesse R. Young suggests: "This indicates the thoroughness of the preparations made, the skill of the workmen, the reverence shown to the sanctuary even while it was going up; and conveys a hint concerning the quiet, worshipful, thoughtful spirit in which God ought to be approached in his house."

THE word of the Lord to Solomon, in verses 12 and 13, is an emphatic repetition of his promises to David, based upon the condition of keeping the commandments; in fact, all God's promises are subject to this condition. Of the assurance given on this occasion, Rev. R. Jamieson says: "It was very reasonable, being designed, first, to encourage him to go on with the building by confirming anew the promise made to his father David (2 Sam. 7); and, secondly, to warn him against the pride and presumption of supposing that, after the erection of so magnificent a temple, he and his people would always be unconditionally sure of the presence and favor of God."

On the same verses, Mathew Henry says: "God plainly lets him know that all this charge which he and his people were at, in erecting this temple, would neither excuse them from obedience to the law of God, nor shelter them from his judgments in case of disobedience. Keeping God's commandments is better and more pleasing to him than building churches." And Canon Rawlinson adds: "The promises made to David were—(1) that he should be succeeded by one of his own sons (2 Sam. 7:12; Ps. 132:10); (2) that the kingdom should be established in the line of his descendants forever, if they were faithful (Ps. 132:12); and, (3) that the Israelites should be no more afflicted as beforetime (2 Sam. 7:10). These promises are confirmed to Solomon, but on the express condition of obedience."

W. N. GLENN.

AT Dupat, in Russia, is a Sunday-school that has prospered almost miraculously. It was begun in a private house, for the benefit of two Jewish children whose mother was in prison. Nearly every one said it was sure to fail; it disappointed them by succeeding—succeeding wonderfully. The twenty-six teachers are already too few for the more than four hundred scholars in attendance. The officers and teachers are all new in Sunday-school work—even the pastor of the church never saw a Sunday-school before—but they conduct it with much skill. But for this school the children would be brought up only as nihilists and atheists.—*Ex.*

Sabbath-School Association.

THE seventh annual session of the California State Sabbath-school Association was held in connection with the camp-meeting in Oakland, commencing Sept. 18, 1884. The first meeting convened Sept. 22, at 9 A. M. Prayer was offered by Eld. J. N. Loughborough. Minutes of last annual session were read and approved.

A brief report of the standing of the association was then read, showing the whole number of schools reporting to be thirty-seven. Total membership at last session, 1,250; present membership, 1,370; increase, 120. Four schools had been discontinued, and four new ones added.

FINANCIAL STATEMENT.

Cash on hand Sept. 1, 1883.....\$183 89

RECEIPTS.

Tithes and donations..... 91 62

CAMP-MEETING OFFERINGS.

San Jose.....\$17 83
Los Angeles..... 6 20
Reno..... 11 75—\$341 29

EXPENDITURES.

Donation to General Association..... \$10 35
Instructors for camp meeting..... 11 50
Lessons " "..... 3 50
Printing circulars..... 8 50
Stationary..... 2 29
Post ge..... 2 86
Club of fifty Instructors..... 45 00—\$84 00
Balance on hand on deposit in Pacific Press.....\$257 29

The President then spoke briefly of the Sabbath-school missionary work that had been done in harmony with the second resolution passed at the last annual session, which empowered the Executive Committee to furnish workers in new fields with the necessary lessons for use in the schools they may establish. A club of one hundred copies of the *Youth's Instructor*, and a number of Bible Lessons, No. 1, had been used during the year by our tent companies, with good results. He also spoke of the improvement that had been made by the schools in the matter of reporting, and the general increase of interest in the Sabbath-school work throughout the Conference.

Committees were appointed as follows: On Nominations—W. C. White, S. Brownsberger, J. N. Loughborough; on Resolutions—C. H. Jones, C. C. Ramsey, W. C. Grainger; to Examine School Records—Mrs. G. D. Ballou, Josie Cochran, Georgia Burrus.

E. J. Waggoner then delivered a very interesting and forcible address on "Home Study of the Bible," showing why, when, and how the Scriptures should be studied. It was requested that this address be published in the *SIGNS OF THE TIMES*. Meeting adjourned to call of the chair.

A second meeting was held Sept. 25, at 5 P. M. Opening song, "Stand by the School." Prayer by Eld. J. O. Corliss. Minutes of last meeting read and approved.

The Nominating Committee reported for President, C. H. Jones; Secretary, Josie Cochran; Executive Committee, C. H. Jones, E. J. Waggoner, and C. C. Ramsey. It was moved and seconded to adopt the report in full.

The Committee on Resolutions offered the following:—

WHEREAS, The spiritual welfare of our people demands that they become better acquainted with the principal points of our faith; therefore,

Resolved, That it is the sense of this association that the present lessons on important Bible subjects, recently begun in the *Youth's Instructor*, should be continued on the same plan at least until January 1, 1886.

WHEREAS, During the past year, several Sunday-schools have been established in different parts of the State, and believing that much good may be accomplished by such efforts; therefore,

Resolved, That we indorse the action of our brethren and sisters in this line, and that we recommend that this work be carried forward more vigorously during the coming year, and that those con-

ducting such schools render regular quarterly reports to the State Secretary.

WHEREAS, We recognize the importance of directing the minds of our children and others to a proper course of reading in connection with Bible study; and,

WHEREAS, Our land is flooded with exciting, trashy literature that is poisoning the minds of the youth and benumbing their sensibilities; therefore,

Resolved, That we recommend that all our Sabbath-schools establish Sabbath-school libraries—purchasing only such books as have been critically examined by competent persons; and,

Resolved, That we request the officers of this association to furnish a printed list of books, that they can recommend for Sabbath-school Libraries.

WHEREAS, We feel the need of more thorough instruction in regard to the Sabbath-school work, therefore,

Resolved, That we recommend that a Sabbath-school convention be held at some central point during the coming year, where methods of work may be discussed and plans laid to better carry forward this work.

The first resolution was spoken to by Brethren W. C. White, E. A. Stockton, and C. C. Ramsey.

C. H. Jones spoke to the second resolution, stating what had been done in Sunday-school work in Oakland in connection with the tent-meeting.

W. C. White spoke to the third resolution. He set forth the importance of teachers being readers, and knowing the contents of the library books, and that parents ought to take hold of the matter. They should read to the children and have the children read to them. Then they should question the children, thus fixing in their minds the matter of the lessons read.

The president spoke briefly of the importance of the resolution. Children will read, and they ought to read, and it is important that measures be adopted by which the character of the books they read can be controlled.

Prof. S. Brownsberger spoke at length to the fourth resolution. Several others engaged in the discussion of the resolutions, which were severally and unanimously adopted.

Sister M. K. White then read an essay entitled, "How to Help the Children." All were well pleased with its terse, pointed instructions, and it was unanimously voted to request that it be published in the *SIGNS OF THE TIMES*.

Meeting was then adjourned to the call of the president.

G. D. BALLOU, Pres.

MRS. G. D. BALLOU, Sec.

Inducing to Study.

THE recitation is the test of study; it is also the cause. The skilled disciplinarian of the week-day school may secure perfect order in his school-room; he may have the eyes of all his pupils riveted upon their books, but still this is not proof that they are studying their lessons. It is only at the recitation bench that he is able to know whether they have studied or not; and, therefore, here is the place to exercise such means as will secure study. This principle holds good in Sabbath-schools, and if the scholars fail to study, let the teacher take much of the blame upon himself. The exact *modus operandi* of securing this study we do not now undertake to give. This, however, must be aimed at, and there should be an earnest perseverance in this aim. Here is a field for your inventive genius. When one has induced an individual to study, he has laid the foundation of learning.

AIM to teach something definite. None of your "random" work; but facts gleaned for a definite purpose, and applied with expectations of certain results. Let it be remembered that talking is not necessarily teaching. Having recitations is not teaching. Teaching is making some one know what he did not know before. Teaching always implies learning something definite, which goes to make up the knowledge of the one taught.

Temperance.

A BOY'S TEMPERANCE SPEECH.

SOME people laugh, and wonder
What little boys can do
To help this "temperance ball"
Roll all the big world through.
I'd have them look behind them,
When they were small, and then
I'd just like to remind them
That little boys make men.

The bud becomes a flower,
The acorn grows a tree,
The minutes make the hour—
'Tis just the same with me.
I'm small, but I am growing
As quickly as I can;
And a temperance boy like me is bound
To make a temperance man. —Sel.

Two Cases of Rattlesnake Bite.

A SNAKE charmer named Reilly, while exhibiting a venomous rattlesnake at High Bridge, New York, on a recent Sunday, was bitten in the hand and died in great agony. "His death," says the *New York Tribune*, "will do much to dispel the popular notion that such a bite is comparatively harmless if only the proper antidote is at hand; and that the proper antidote is a great deal of whisky. This is precisely the cure that Reilly tried. He realized his danger, and quickly swallowed about a quart of whisky which was near by. As he was not a man who was accustomed to it, the liquor probably had its full effect, and if the cure was good for anything it should have worked in his case. But it did not, and nothing that the physicians were able to do proved any more effective than the whisky."

THE OTHER CASE.

The latest case of rattlesnake bite comes from New York, and occurred in a bowery dime museum. The snake charmer, who was a confirmed opium smoker, was bitten by a freshly imported rattlesnake which he was taking out of its box. He adopted the usual remedies of cauterizing the wound and drinking freely of whisky. The result was that he felt no ill effects of the bite, but, strange to relate, the snake died in less than twenty-four hours, and its flesh began to decay at once. The explanation made was that the man was so full of opium that the snake received the full benefit of the drug and succumbed to the poison. The investigation of the case may lead to some light on the nature of the rattlesnake venom, which is not yet understood by medical men.—*S. F. Chronicle*.

Worse than Hog Cholera.

It is said that the hog cholera has been quite prevalent along the Potomac, and that the carcasses of hundreds of the animals which have died from the scourge have been thrown into the river. The circumstance has created some alarm in Washington, whose water supply is obtained from the river. No doubt, vigorous police measures will be taken to abate the nuisance and free the city from the danger. That such measures would be entirely justified, even though it bring much inconvenience and expense to the farmers who thus dispose of their dead animals, no one will question. But Washington, like many another city in our fair land, is afflicted with a worse scourge than hog cholera, and hundreds, if not thousands of her citizens die annually from the use of drinks more deadly than putrid water can be, and yet her government not only fails to take any adequate measures to abate the evil, but even sanctions it by law, selling for money the right to some men to sell to other men the poison that ruins them in body and soul. But then some things are different from some other things.—*Sabbath Recorder*.

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
E. J. WAGGONER, - - - - - ASSISTANT EDITOR.
URIAH SMITH, - - - - - CORRESPONDING EDITOR.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 9, 1884.

California Camp-Meeting.

LAST week we noticed some interesting points in regard to our recent camp-meeting. The weather was very fine throughout; neither hot nor cold, and but one foggy morning. But a smart rain came the afternoon of the 30th, after most of the people had left the camp. The meeting was the largest and most important ever held on this coast. About 180 tents were pitched, and well inhabited, and quite a number lived in adjacent houses. The grounds were large, allowing for wide streets and tasty arrangements for blocks of tents. The restaurant was capable of seating one hundred and eighty; it was well kept and largely patronized.

It was unfortunate that the work on the ground was not completed when the time came to begin the meeting. Friday was largely employed in the work of pitching and fitting up tents, which prevented quiet and order in the camp, and the influence on the young was apparent for several days. There is much in the power of association. The first day on the ground being mostly spent by the children in running around or playing, the solemnity of the occasion seemed to be lost on them. An efficient camp-meeting committee of five was elected for next year, so we confidently trust it will not be so again. After order was fully gained, the young people's meetings were interesting and profitable.

The business, of which a great deal was transacted, will be found in the reports of the secretaries. All the business meetings were well attended, which indicates a good interest in the work. This was as it always should be.

The book sales were highly satisfactory, the retail sales amounting to \$484.55. The entire sales were \$785.00. There were sold 137 copies of "Vol. IV.," and a much larger number would no doubt have been sold had not so many ordered it in advance.

"The Atonement" was received from the binders when the meeting was more than half gone; 47 copies were taken, and the valuable pamphlet, "Honor Due to God," was freely bought. Every Sabbath-keeper in the world should have this little work.

The preaching was well received, and appeared to have a good effect on all classes. The committee appointed to take charge of the order of exercises appointed speakers solely with reference to the benefit of the meeting, without regard to personal feelings or preferences. And we feel assured that this was right. The importance of such an occasion cannot be overestimated, and every sermon should be the best possible to meet the wants of the people. We had so much business to attend to that we seldom heard a sermon, seldom being present except when called to speak, and we deeply regretted that we were not permitted to watch more closely the interest in these exercises. We saw a good spirit in the social meetings, but did not fully realize the depth of the feeling until toward the close. Then it was indicated by the number inquiring for light on matters of conscience, the large number coming forward for prayers, and finally by the number applying for baptism. Seven were baptized on Sunday evening, ten on Monday morning, and thirty-five on Tuesday morning. As the elder of the Healdsburg church was compelled to go home before the close of the meeting, to prepare for the opening of the school, the candidates for baptism

for that church, sixteen in number, deferred their baptism till the next week, when the rite was performed at that place. Four from Mendocino County were compelled also to leave and receive baptism at their homes. Thus the whole number of candidates at this meeting was seventy-two. However, they were not all new conversions, yet largely so. Twenty-six were received into the Oakland church, the result mainly of the tent-meetings and camp-meeting. Still others are keeping the Sabbath.

The San Francisco dailies, the *Alta*, *Call*, *Examiner*, and *Post*, gave quite full accounts of the camp-meeting, which helped to raise the interest taken in our encampment. It is safe to say that the influence of this meeting on the public is greater than that of any previous one held on this coast. Since its close our colporters and missionary workers find more to do than they did before. May God speed the good work until the remnant are sealed for the everlasting kingdom.

Magnitude of Our Work.

OUR camp-meetings are becoming so large, and the amount of business to be done is so great, that it is becoming impossible to do full justice to every interest connected with them. Those who have the most experience in the camp-meetings are the ministers who have traveled from State to State to hold such meetings. Consequently the burden of the business to be done falls largely on them. In our late meeting we became painfully conscious of the fact that a man cannot spend his time, day and night, under a pressure of business cares, and do justice to his ministry. Not that the Lord did not help and strengthen in the camp-meeting through which we have just passed. He surely did. But if ever there is a time when the minister needs to enter the desk with consideration, with study, and with his powers fresh for the important work of feeding the flock and instructing the people, it is in such a meeting as this. But our camp-meetings are becoming so large, there is so much Conference and missionary business to transact, the Sabbath-school interest is very properly commanding more attention, there are so many accounts to settle and so many complaints to hear and perhaps difficulties to adjust, that it seems as if there *must* be some means devised to lessen the amount of labor falling upon the few who have the necessary experience to take charge of all these duties. As this will inevitably demand the attention of our people, and require much thought, we now make a few suggestions:—

Let all matters of church discipline, which are in danger of being brought into the camp-meeting, be referred to the Conference Committee before the camp-meeting takes place. We refer only to those cases where it seems impossible to settle them at home.

Let the ministers make their reports up to a month before the meeting and forward them to the secretary, that they may be examined and understood before the meeting comes on, and thereby save much time in the work of Auditing Committees.

If the Executive Committees have not time to do all this work and make proper preparations for the meetings in other respects, let them appoint competent and faithful men to examine accounts, reports, etc., and have everything in shape for the more speedy transaction of business in the meeting, and save the ministers the labor of racking their brains over these perplexing questions.

And enlarge the camp-meeting committees, and have their duties more clearly defined, and let them, to a greater extent, bear the burdens which are now generally borne by the ministers.

There never will come a time when the counsel of experienced ministers will not be sought in our camp-meetings. They are best qualified to decide many important matters connected with large re-

ligious meetings, and especially where they spend much time in such meetings. But to make them counselors, executives, accountants, arbitrators, routine workers, and expect them to be ready and clear-minded ministers at the same time, is requiring too much of human nature. As long as this is done, some things must be poorly done, and some things necessarily neglected. We make these few suggestions that our brethren may have time to enlarge upon them and work out these problems before another season's camp-meeting work comes on.

Fanaticism.

FOR so large a meeting as our recent camp-meeting it was remarkably free from fanatics. This is the more remarkable, as Oakland has become quite a hot-bed of fanaticism. The "Salvation Army" is small here, a mere "squad," but it is as zealous for oddity and senseless parade as if it were a regiment. And there are many veritable "holiness cranks" all around us. Quite a body of them have entered the "resurrection state," and to their wondrous vision "Christ has come already." They have passed beyond the gospel dispensation; they converse with God as face to face; he tells them audibly that they need not keep his law! and they pity the foggy Christians who are living back in the regions of such ordinances as baptism and the Lord's supper. This is no exaggeration; a paper is published in this city advocating all this, and much more equally absurd.

It is true that a few fanatical spirits were on the ground, but by prompt action they were held in check. Of course there were some complaints; some grumblings about "arbitrary" action and "priestly rule." Our advice to these grumblers is to get up a camp-meeting of their own, and let fanaticism for a season have its own way, and then they can have all the confusion they desire; as they surely would have. But they need not think that Seventh-day Adventists will ever permit such works of disorder to prevail in their meetings. We are too well acquainted with fanatics to suffer our meetings to be broken up or broken into by them. We have met them from ocean to ocean, and in such meetings we are ever on our guard against that which, if left unchecked, would not only destroy the usefulness of our meetings, but disgrace us before the world. Camp-meetings have acquired a bad reputation in years gone by, in many places, because of the all-night noises and day and night confusion. But nothing of the kind has ever been known in a camp-meeting held by Seventh-day Adventists, and we confidently trust there never will be. Fanaticism is a rank, foul weed, with plenty of false zeal, but bearing very slight resemblance to genuine faith in the word of God; and they who cannot detect the counterfeit have but little discernment in the things of God. We only pity all sincere souls who suffer their sympathies to be perverted by it.

In this connection we mention an 8-page tract sent out by a fanatic in Michigan, labeled, "Another Angel Come Down from Heaven." We are only surprised that some professed believers in the Third Angel's Message have been troubled over it. The truth has over and over been proclaimed that "there is no time in the Third Angel's Message." We think their trouble must arise from the incautious expressions of some of our ministers who have tried to find an antitype of the forty years in the wilderness in the period from the disappointment of 1844 to the coming of the Lord. We regret that there are any ministers among us so given to unprofitable speculations. They have been feeding the flock with chaff, and if any are overthrown by these fanatics, they will have to give account "when the chief Shepherd shall appear." As the tract spoken of set the time for this present month, its folly will very soon be shown.

Conference Constitution.

THE old constitution was defective in many particulars, some of which we will mention.

It confined the Executive Committee to three, while several of our Conferences need five or more. The number should be left to each Conference to decide for itself.

It made the committee of three, who might be all ministers, the sole auditors of all accounts.

It based the raising of funds, not upon its own provisions, but upon a plan set forth in a certain book, the plan being entirely obsolete. Such plans should only change with changes of the constitution.

It made no sure provision for maintaining the Conference, leaving it optional with individuals or churches how to dispose of their funds.

If a member of the Executive Committee were a layman, it did not make him a member of the Conference.

Its rule of representation in the Conference was unequal and unjust; a church of five members was entitled to a delegate, but it must have *seven times five* to be entitled to a second delegate. We opposed this provision when it was adopted, in 1863, and only wonder that it was ever adopted when its inequality was pointed out.

By requiring a membership of thirty-five to secure two delegates, it caused the business of the smaller Conferences, having few churches, or mostly small churches, to be transacted by a few individuals, leaving the large majority of business men among them to sit as spectators, without a vote. Out of this grew the abuse of authority, which has become a custom, of *electing delegates* in the Conference, which a Conference has no more right to do than it has to elect an elder or a deacon for a church. It is a sure method of making the churches careless in their duties, to do their duties for them in an unauthorized manner.

For want of the proper provision, the Conferences have adopted the custom of *electing delegates for unorganized companies*; said delegates generally lacking experience in our work, and the custom serving oftentimes to delay the work of organizing churches when it should be done. By making the ministers "delegates at large," they become the representatives of all companies raised up by them, and they are able to present their wants and secure aid for them where others could not.

We know that this will raise a question in regard to representation in the General Conference. And this question ought to be raised, and the present rule of inequality be done away. Heavy Conferences, as that of Michigan, cannot adopt the same rule of representation which ought to be adopted by the smaller Conferences, without making their deliberative bodies too large for the speedy transaction of business. Let each Conference adopt its own rule, according to its evident wants, and let the delegates to the General Conference be elected, not according to the number of delegates in the State Conferences, but according to the *whole number of members* reported in the Conference. This would give a representation in the General Conference on an absolutely equal basis. On this and on at least two other points the Constitution of the General Conference should be amended. One is that it does not recognize tithes, which it certainly should.

We have thrown out some of these suggestions for the benefit of those who will attend the General Conference, that they may be considered before that body shall meet. They are the result of much thought and careful study of our constitutions.

"LET no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust, and enticed." James 1:13, 14,

Seventh-Day Keepers and the Teaching of the Apostles.

THE above is the heading of a short article which appeared in the *Advance* not long ago, and which a subscriber wishes us to notice, as it is being circulated quite extensively, and is considered by many to be a fatal blow to the teachings of Seventh-day Adventists. It is, perhaps, unnecessary to state that the "Teaching of the Apostles" does not refer to that found in the New Testament, but to a recently discovered document bearing that title. We will give the *Advance's* article entire, and then proceed to make such comments as may seem necessary. We will first say, however, by way of preface, that the number of Sabbath-keeping churches, ministers, and people, as given by the *Advance* is entirely too small.

"The Seventh-day keepers in this country, composed of Adventists and Baptists, number 761 churches, 270 ministers, and 25,780 members; and they claim to be rapidly increasing. The Adventists are much the larger body. The recently discovered 'Teaching of the Twelve Apostles' will sooner or later weaken, or annihilate, the view that the seventh day is still the sacred one of the week. Its fourteenth chapter begins thus: 'But on the Lord's day do ye assemble and break bread, and give thanks, after confessing your transgressions, in order that your sacrifice may be pure.' This is a direction to observe the Lord's supper on the Lord's day. Was that day the seventh or the first day of the week? Much depends upon the answer. First, all must admit, according to Acts 20:7, that disciples at Troas, with the apostle Paul, assembled on the first day of the week to 'break bread,' to observe the Lord's supper; and that they chose the first day of the week out of the whole seven during which they were there together.

"Second, all admit, who know the case, that, according to Justin Martyr, a reliable witness, the Christians were accustomed to hold religious services and observe the Lord's supper, on Sunday of each week, which was the first day, called 'Sunday' by Justin, because that was the Roman name, and he was addressing the Roman Emperor and Senate.

"Two things, then, are fixed: First, that the primitive Christians of the apostolic age observed the Lord's supper on the first day of the week; second, it is fixed by the 'Teaching of the Twelve Apostles' that that first day was the 'Lord's day.' As a deduction, a *third* thing is fixed, that the apostle John, when he said he 'was in the Spirit on the Lord's day,' meant that it was on the *first* day of the week. The day bearing the sacred name of the Lord Jesus was certainly the *sacred* day at that time. This all agrees with a great amount of other evidence, too much to be here presented. It all tends strongly to make keepers of the seventh day change their observance to the first day, and to make keepers of the first day more confident of their position than heretofore."

But very little mention has been made in the SIGNS concerning this so-called "Teaching of the Apostles," and we will therefore state a few facts in order that our readers may know the truth of the matter, and may understand just how much effect it has on the teaching of Seventh-day Adventists. We are the more anxious to do this because the "Teaching" has been widely circulated, and has received an immense amount of attention from religious journals since its discovery. Indeed its discovery has created a great furor in the religious world. The New York *Independent* regards it as "by all odds the most important writing, exterior to the New Testament, now in the possession of the Christian world;" and many other journals and teachers regard it as but very little, if any, inferior to the New Testament. It is very certain that since the "Teaching" was discovered, religious journals have devoted more attention to it than they commonly do to the Bible itself.

The document itself is a portion of a Greek manuscript that was discovered in the Monastery of the Most Holy Sepulcher, in Constantinople, by Philotheos Bryennios, bishop of Nicomedia. Of course it is not claimed even by the most enthusiastic supporters of the "Teaching" that it was written by

the apostles themselves. Learned men are divided in their opinion as to its date, some placing it as early as the beginning of the second century, and others claiming that it was composed no earlier than the third or fourth century. In the absence of any positive proof for any date, and to save controversy, we are willing to grant that it was written at the earliest date claimed for it, in the second century.

The first question that will now arise in the minds of many will be, "Why should we take this document as an exponent of the belief and teaching of the apostles, rather than the writings of the apostles themselves?" And such a question would be very pertinent. It seems far more reasonable that we should go to the well-authenticated writings of the apostles, to find their doctrine, than that we should appeal to the production of some unknown writer who did not even live contemporaneously with them. If I wish to become acquainted with the teaching of John Wesley, I go to his own works, instead of taking up what some anonymous writer may have said concerning his doctrine. So we should go to the New Testament to ascertain what was the "teaching" of the apostles. The whole affair looks as though there was a case to be sustained that could not be sustained by an appeal to the real teaching of the apostles.

But before we proceed further to impeach our witness, we will hear his testimony. The fourteenth chapter entire is as follows:—

"Coming together on the Lord's day break bread and give thanks, confessing your transgressions, that your sacrifice may be pure. And let no one who has a dispute with his fellow approach with you until they be reconciled, lest your sacrifice be profaned, for this is the sacrifice spoken of by the Lord: In every place and time bring to me a clean sacrifice, for I am a great king saith the Lord, and my name is wonderful among the nations."

It will be noticed that no clue is here given as to what day is referred to by the term "Lord's day." That most important matter is left out entirely. How, then, can this passage be made to do service in the Sunday cause? Easily enough; all that has to be done is to *assume* that the day here referred to is Sunday, and presto, the thing is accomplished, and we have "strong evidence" to prove that Sunday is the Sabbath. Concerning this assumption as made in the quotation from the *Advance*, we shall speak hereafter; we are at present dealing only with the "Teaching" itself.

Thus far, then, we have found that the so-called "Teaching," whether genuine or otherwise, affords not the slightest real testimony in favor of Sunday observance; the "evidence" has to be assumed. But this is not all. We have before us, not only the English translation of the "Teaching," but the Greek text itself. We therefore know whereof we affirm when we say that the word for "day," namely, *heмера*, does not once occur in the entire chapter. Neither is there any word corresponding to it, nor anything to indicate that the word "day" should be supplied. Why, then, was that word supplied by the translators? We leave the reader to answer that question to his own satisfaction. We have no fears, however, that any intelligent seventh-day keeper will change to the first day on the strength of so palpable and weak a forgery as this.

When the lawyer told the judge that he could give fifty good reasons for his client's absence from court, the first of which was that the man was dead, the judge decided that it was unnecessary to produce the other forty-nine. So we might leave the matter here, having shown that the "Teaching" cannot affect seventh-day keepers in the least, because it contains no hint concerning rest on any day of the week. But we wish to pay our respects to the document a little further, now that we are on the subject. Inasmuch, however, as it has not the slightest connection with seventh-day keepers,

either to uphold or to contradict their teaching and practice, we shall drop the first part of our heading, and pursue the subject farther under the simple heading, "The Teaching of the Apostles."

E. J. W.

Appeal to the California Conference.

DEAR BRETHREN AND SISTERS: I have thought much of your camp-meeting since its appointment at Oakland, and did not know that I did have so much interest in your work on the Pacific Coast. I have ever believed that God has great blessings for his people who take great responsibility. The institutions located in your midst lay greater responsibilities on you than on any other Conference in the country, and when God places upon any people greater responsibilities, it is because he designs to bestow a large amount of grace; and if they walk in the light and discharge these responsibilities, in that proportion will be their reward in the Kingdom of God. "For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints and do minister." Heb. 6:10.

The responsibility of giving the truth to the islands of the Pacific Ocean as well as to Australia, New Zealand, and those countries west, will rest largely on those who reside on the Pacific Coast. The islands west of California are as much to that Conference as the islands of the Atlantic are to the country east of the Rocky Mountains. As I think of the institutions in your midst and the facilities you have to connect with those countries, I feel thankful for the disposition of the friends on the Pacific Coast to so cheerfully take the responsibilities, and put forth such efforts to bear them. There are great blessings in store for God's people a little way in the future. He wants to work for his people in mighty power, and he will do so as soon as they occupy a position where he can; but where there are great blessings in store, there must be mighty efforts put forth in order to receive said blessings. Satan will bring every effort in his power to hinder the people from acting the part which will receive these blessings.

When Christ made his first advent to our world, great light dawned upon the people. Had the Jews received the Saviour, they would have secured to themselves the greatest blessings ever obtained by mortals; but in order to receive him it would have cost them a mighty struggle. Those who did receive him and obtained his blessing, put forth such an effort to resist the influence around them as was in proportion to the blessings they received. The Saviour describes their experience thus: "The kingdom of Heaven suffereth violence and the violent taketh it by force." They were obliged to surmount obstacles and gain victories such as they had not experienced before.

Many of our friends in California have manifested a liberality by pledges to sustain the cause in that State and to carry the truth into foreign countries. This was especially manifested at your last camp-meeting. God accepted those pledges and blessed those who made them; but pledging was only the commencement of a battle. Satan will contend for every inch of ground. He knows should the pledges be promptly paid, and the work still be sustained with a liberal hand, that souls would be delivered from the power of darkness, and great victories would come to the people of God. It will require greater vigilance and earnestness to pay the pledges than to earn the means out of which the pledges are to be paid. Our brethren oftentimes forget this and conclude that making the pledges was the hardest part of the battle. It will require faith, sacrifice, and a venturing out on the promise of God to gain victory and obtain the blessing which will come as the result of the effort; but if we make circum-

stances conform to what we know to be right, it will make us strong, and perfect us in our judgment so that we will be useful in the cause of God. I hope our brethren will appreciate this and not suffer an unpaid pledge to rest on the California Conference. Each church and all connected with it should feel a responsibility in this matter, for it is the pathway to great blessings, and this matter should not rest until all pledges in California are canceled by the payment of the same. If some persons are unfortunate and cannot pay them and have not the means to do so, others should aid them. I do not write this because of any personal interest; but am anxious to see God walk through California in mighty power. I trust not one will take back his pledges and say it was a mistake that they made them, for then God would be displeased, and would bring a curse instead of a blessing. "Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel it was an error; wherefore should God be angry at thy voice and destroy the work of thine hands." Eccl. 5:6.

May God bless you in all your deliberations, give you largely of his Holy Spirit, and the work of God prosper on the Pacific Coast. Although it is not probable that I can be on the Pacific Coast for the year to come, if ever, yet I shall ever be interested in your prosperity. Our associations in the past, ever since I have been officially connected with the work on the coast, have been as pleasant as with any Conference or institution with which I have ever been connected; and on this point I have nothing to regret, only my incompetency to serve you better. While I deem it for your interest and for mine no longer to hold an official connection with you, yet the union which exists in the bonds of truth, I trust, will be perpetuated in the kingdom of God.

We are living in solemn times. It is in the closing work of the Judgment. It will be but a short time and the work will be over. Our only safety will be in living near to God. Remember the cause is more precious than our lives, and it should ever be our privilege to sacrifice for its interests, for we cannot afford to fail of eternal life.

S. N. HASKELL.

The Missionary.

California Conference Proceedings.

THE first meeting of the thirteenth annual session of the California Conference of Seventh-day Adventists was held on the Oakland campground Sept. 19, at 10:30 A. M. Prayer was offered by Elder Loughborough. The president being absent, Elder J. H. Waggoner was elected chairman. The following churches were represented:—

Burr Valley, Healdsburg, Lafayette, Lakeport, Lemoore, Napa, Oakland, Petaluma, San Francisco, Santa Rosa, St. Clair (Nev.), St. Helena, Vacaville, Woodland.

The churches at Arbuckle, Chico, Fairview, Fresno, Gilroy, Nevada City, Reno, Rocklin, Salinas, San Pasqual, and Laytonville were not represented.

After remarks by the chairman upon the responsibility resting upon this Conference, especially in view of the absence of the president, and urging not only the delegates but all the church members to attend every meeting, the following committees were appointed:—

On Nominations—S. Brownsberger, William Saunders, E. J. Church; On Resolutions—W. C. White, E. J. Waggoner, J. O. Corliss; On Credentials—S. Brownsberger, J. N. Loughborough, Wm. Ings; On Auditing—Wm. Saunders, C. H. Jones, Joseph Figer, E. A. Chapman, Wm. Butcher, James Creamer. Adjourned to call of the chair.

SECOND MEETING, SEPT. 22, 5 P. M.

Prayer by Elder Briggs. Minutes of last meeting read and approved. H. C. Palmer presented credentials from the church at San Pasqual. The churches at Ferndale, San Jose, and Norwalk were received into the Conference.

The minutes of the last Conference session, which had been approved at the close of the San Jose meeting, were then read in order to bring the business then transacted before the minds of the delegates.

Reports of labor were then called for. Elder Briggs reported that after the San Jose meeting he had returned to Los Angeles County, where he had labored ever since. After several weeks' labor at Norwalk, where he had previously been, fifty names were added to the covenant. A meeting-house has been built and paid for, and a church of thirty-five members was organized. At El Monte twelve have signed the covenant to keep the commandments. Some time was spent in Los Angeles, in company with others, and at Pasadena and San Gabriel small companies have been brought out.

Elder Ballou labored during the winter in Ferndale and vicinity, perfecting the organization of the company there, and building a meeting-house, which was dedicated free from debt. Since the general meeting in Oakland, he has labored in Nevada, principally in Reno.

Elder Corliss labored during the general meetings at Healdsburg and Woodland, and then went to Oregon. Since his return from the north he has labored in Oakland, holding two tent-meetings. This effort has not been entirely closed up, but between twenty and thirty persons are now keeping the Sabbath.

Elder McClure's labor has been in Humboldt County. First in the small village of Petrolia, where, despite very unfavorable circumstances, six began to keep the Sabbath. At Arcata, where the tent is still standing, awaiting his return to finish up the work, thirty-one have covenanted to keep the Sabbath, and eight have been baptized. The interest there is still good.

Elder Rice labored two weeks in Nevada, on his way to General Conference, last fall, since which time sickness has prevented him from engaging in public labor.

Elder Loughborough reported that he had labored in California only in the general meeting in Oakland, and the Los Angeles camp-meeting. The remainder of his time, with the exception of the Reno camp-meeting, was spent in Oregon and adjoining Territories.

Adjourned to call of the chair.

THIRD MEETING, SEPT. 23, 5 P. M.

Prayer by Elder Wm. Ings. Further reports from ministers were called for. Elder Israel reported that his time had been spent almost entirely with the churches, and in attending general meetings. Elder Healey's labors also were principally confined to the churches.

The committee on revising the constitution then brought in their report. A printed copy of the constitution as revised was placed in the hands of each delegate, that they might follow while it was read, and compare it with the old one section by section. A motion to adopt the constitution as revised was supported, but by vote of the Conference it was laid on the table.

Brother White then expressed a desire that the Conference might hear calls from those who knew of good openings for labor. In response to this, Elder Briggs expressed a desire that some one be sent immediately to the field of labor which he had just left. Professor Grainger said that there are at least two good openings in the vicinity of Santa Rosa. The people have made earnest request to have the truth preached to them. Labor put forth in these places will also help the Santa Rosa church, which is in need.

Brothers Hartman, Buckner, and Gray made a strong appeal for help for the Lemoore church.

Brother Buckner also spoke of some new fields that are waiting for a laborer to enter.

Elder McClure said that it is absolutely necessary for some one to go at once to Arcata. The work there is by no means finished.

Brothers Turman and Kinney put in a plea for a minister in Nevada. There are many towns in the western part of the State, where labor could be performed with a good prospect of receiving fruit.

Professor Ramsey stated that while in Mendocino County he had found an excellent field in Round Valley, which he was not able to enter.

Brother Vickery said that there is a company of fourteen Sabbath-keepers in Placerville. They desire labor to be bestowed on them, and an organization to be perfected.

Brother Palmer said that help is needed in San Pasqual, and that there are good openings for labor in the vicinity.

After earnest calls from several churches, the Conference adjourned to call of the chair.

FOURTH MEETING, SEPT. 24, 9 A. M.

Prayer by Elder Loughborough. The Nominating Committee reported, recommending the following persons as officers of this Conference for the coming year:—

For President, S. N. Haskell; Secretary, J. D. Rice; Treasurer, Pacific Press; Executive Committee, S. N. Haskell, W. C. White, J. H. Waggoner, J. N. Loughborough, M. C. Israel.

A motion to adopt this report was withdrawn, and it was voted to defer action upon it until after the adoption of the constitution. The motion to adopt was then taken from the table, and the constitution as revised was considered section by section. After quite a lengthy discussion, and several amendments, it was adopted. Following is the constitution in full:—

BELIEVING that we have committed to us the great work of disseminating light upon "the commandments of God, and the faith of Jesus," and the truths of the Third Angel's Message, for the purpose of securing unity and efficiency in our work, and of promoting the interests of the cause of present truth, we adopt the following as the Constitution of this Conference:—

ARTICLE I.

This Conference shall be known as the California Conference of Seventh-day Adventists.

ARTICLE II.

SECTION 1. The officers of this Conference shall be a President, Secretary, Treasurer, and an Executive Committee of five, of which the President shall be one, and they shall be elected annually.

SEC. 2. The duties of the President and Secretary shall be such as usually pertain to those offices.

SEC. 3. It shall be the duty of the Treasurer to keep an accurate account of the receipts and disbursements of the Conference funds, to pay out the same as may be provided by the Conference, to report to the Conference Secretary each quarter the amount of money received and paid during the quarter, and the amount on hand at the close of the quarter, and to make an annual report thereof at the meetings of the Conference.

SEC. 4. It shall be the duty of the Executive Committee to appoint through the SIGNS OF THE TIMES the time and place to hold the annual Conferences, and to call special Conferences whenever in their judgment it may be needful to do so; to take the general supervision of all labor performed within and for this Conference; to take charge of and care for all the property belonging to the Conference; and to exercise a general watchcare over all matters pertaining to the interests of the cause within the bounds of this Conference.

SEC. 5. It shall be the duty of the Conference to elect or appoint a committee of four, who shall not have been in the employ of the Conference during any part of the preceding year, who, with the Executive Committee, shall constitute an Auditing Committee to examine and settle all accounts which are presented to the Conference at which they are elected or appointed.

ARTICLE III.

SECTION 1. It shall be the duty of the churches belonging to this Conference to adopt the tithing system of the Bible, and the funds so raised shall be paid to the Treasurer of the Conference, to be used for the ministry of the gospel.

SEC. 2. In addition to the tithes, the Executive Committee is authorized to call for donations as the wants of the cause may, in their judgment, demand.

SEC. 3. All money paid out by the Treasurer shall be upon an order by the President, or by one of the Executive Committee designated by him, which shall be signed by the Secretary.

ARTICLE IV.

SECTION 1. It shall be the duty of each church to make a written report every quarter to the Conference Secretary, of its standing, its additions and losses, the amount of its tithes, and the number of members of its Sabbath-school and Missionary Society; and to make a like report for the year to the regular annual meetings of the Conference.

SEC. 2. When any church, or scattered brethren, wish ministerial labor in their vicinity, their call shall be made to the Executive Committee.

ARTICLE V.

SECTION 1. It shall be the duty of the Conference to determine who are the approved ministers within the bounds thereof; to grant suitable credentials to the same; and to grant licenses to those whom it shall consider suitable to labor in the cause. And in the interval between the regular meetings, the Executive Committee are authorized to perform such duties.

SEC. 2. Those who may feel it duty to exercise their gifts as preachers or colporters, shall lay their exercises of mind before the Conference Committee, and the Committee may license them if they consider them qualified.

ARTICLE VI.

SECTION 1. It shall be the duty of the ministers of this Conference to make a written report to each annual meeting, of their labors each week during the Conference year, or of so much of the year as they may have been in the employ of the Conference.

SEC. 2. It shall also be the duty of the ministers of this Conference to report to the annual meetings thereof, all donations which they have received during the year from churches or individuals, and such donations shall be considered by the Auditing Committee in settling the accounts of said ministers.

ARTICLE VII.

SECTION 1. The delegates to this Conference shall be elected according to the following ratio: Each organized church shall be entitled to one delegate, and one additional delegate for every ten members.

SEC. 2. The members of the Executive Committee shall be members of the Conference, *ex-officio*, and all ministers holding credentials from this Conference shall be considered delegates at large.

SEC. 3. In case that any of the delegates to which a church is entitled do not attend the Conference, the delegates attending may cast the full number of votes to which said church is entitled.

SEC. 4. Unorganized companies of believers shall be represented in Conference by the delegates at large.

ARTICLE VIII.

This Constitution may be amended at any regular meeting of the Conference by a two-thirds vote of the members, *provided*, that such amendment shall not conflict with the Constitution of the General Conference.

After the adoption of the constitution, a motion to adopt the report of the Nominating Committee was made and supported, when Elder Loughborough stated that as he was already president of a large and destitute Conference, he could not consent to act in an official capacity in California unless help were sent to that Conference. If he were elected, he should consider it a promise to send a laborer from California to the Upper Columbia Conference.

Brother White then told the object for which Elder Loughborough was called to this country. It was not to be tied to one place, to labor in new fields, but to help the churches. He thought his request was just. The persons above named were then elected as officers of the Conference.

Adjourned to call of chair.

FIFTH MEETING, SEPT. 25, 9 A. M.

Prayer by Elder Israel. Minutes of two preceding meetings read and approved. The question was then raised concerning Elder Loughborough's call for help. Brother White stated that Upper Columbia is almost entirely destitute of laborers. Two have lately been taken from the northern field to California. There is an excellent field for labor in Idaho, which is within the U. C. Conference. If an experienced man were sent there to raise up churches, the cause would doubtless soon be self-supporting. In behalf of the Committee on Resolutions he then presented the following:—

WHEREAS, Experience has shown that an exchange of laborers between neighboring Conferences is beneficial to the same; and,

WHEREAS, The Pacific Coast Council, acting upon this principle, recommended that Eld. A. T. Jones, of the Upper Columbia Conference, and Eld. W. L. Raymond, of the North Pacific Conference, come to California with

the expectation that we should send laborers to those fields,

Resolved, That it is our duty to send a laborer to each of these fields.

WHEREAS, There is an important field in Idaho, calling for laborers, and the Upper Columbia Conference, to which it belongs, is struggling with debts and poverty,

Resolved, That we bear the expense of the laborer whom we send to the U. C. Conference, for the time he may spend during the coming year in opening up the work in Idaho.

Remarks were made to the first resolution by the chair, Elder White, and Elder Loughborough, who stated that it is in harmony with the advice of the General Conference, and that California, having received much, should be willing to aid its poorer neighbors. God has prospered this Conference, and if we are unselfish he will prosper us still more. The resolution was adopted by unanimous vote.

The second resolution, after a few remarks, was not only adopted by the delegates, but the whole congregation showed their hearty acquiescence in it by a rising vote.

The following additional resolutions were then read:—

Resolved, That we express our gratitude to God for the good that has already been accomplished by the College in fitting laborers for the work, and that we recognize his hand in its establishment.

Resolved, That in view of the scarcity of laborers, and the many calls for help in different fields, we urge ministers and churches to seek out faithful young people and encourage them to enter the College, that they may be prepared to labor efficiently in the cause.

These resolutions were spoken to by several, including some who attended the College last year. These testified to the benefit that they had received from their stay there. The following items were presented by Professor Brownberger. Thirty of those who were in the College last year are now laboring in some departments of the cause. Of this number fifteen never labored in the cause before, and their start may be attributed to the influence of the College. It was stated by several that if the school were stopped now, and never resumed again, it has more than paid for all that has been spent on it. After a most interesting discussion of the resolutions, they were adopted.

Adjourned.

SIXTH MEETING, SEPT. 26, 9 A. M.

Prayer was offered by Eld. A. T. Jones. Minutes of last meeting read and approved. The Committee on Credentials and Licenses presented a partial report, recommending the following persons: For credentials—Elders J. H. Waggoner, W. M. Healey, J. D. Rice, G. D. Ballou, M. C. Israel, E. A. Briggs, E. J. Waggoner, J. O. Corliss, Wm. Ings, N. C. McClure, A. T. Jones, W. C. White, H. A. St. John, J. N. Loughborough. For ministerial license—L. A. Scott, Henry Scott, Andrew Brorsen, Frank T. Lamb, Lucius H. Church. For colporters' license—Mrs. F. L. McClure, H. C. Palmer, Mrs. E. J. Howard, A. LaRue, Wm. Hutchinson, C. A. Cary. It was also recommended that W. G. Buckner and W. G. Mills be advised to attend the College, in order to prepare for work in the future. The recommendations of the committee were all adopted by the Conference.

W. C. White and J. N. Loughborough were appointed to act with the chairman as a committee on fields of labor.

The Committee on Resolutions presented the following additional report:—

Resolved, That it is for the best interest of our Conference that general meetings be held during the fall and winter in various places in the State, where several churches can and will meet together.

Resolved, That we request Elder Waggoner to write and publish in the SIGNS OF THE TIMES a series of articles on church discipline, and the duties of church officers.

Resolved, That the annual business proceedings of all our societies and associations in this Conference be published in pamphlet form, for convenient reference.

Resolved, That we tender our hearty thanks to the managers of the Central and Southern Pacific, the South Pacific Coast, and the San Francisco and North Pacific

Railroads for the generous reduction in fare made by them to those coming to the camp-meeting over their lines.

Resolved, That it shall be the duty of each one employed by this Conference, and of each church officer within this Conference, to procure and keep a copy of the Constitution.

Resolved, That we regard the pamphlet entitled, "Honor Due to God," as a correct exposition of the Bible teaching on the subject of tithes and offerings, and that we recommend its careful study by all.

These resolutions, after being discussed at some length, were adopted, when the meeting adjourned to the call of the chair.

SEVENTH MEETING, SEPT. 29, 9 A. M.

Prayer by Eld. J. O. Corliss. On recommendation of the Committee on Credentials and Licenses, R. S. Owen and H. H. Rieck were granted colporters' licenses. The Committee on Resolutions presented the following additional report:—

Resolved, That in the opening of the mission in the Hawaiian Islands we acknowledge with gratitude the favor of God, and that we assure our brethren who are laboring in that field that they are remembered by us, and have our prayers in behalf of their work.

WHEREAS, We have been impressed with the duty of more diligent Bible study; therefore,

Resolved, That we will devote more time to the study of the word.

Resolved, That we recognize in the series of doctrinal lessons for the Sabbath-school, and the Bible-readings that have been published, important helps to profitable Bible study.

WHEREAS, A knowledge of Bible truth will be our only safeguard against the terrible delusions of the last days; therefore,

Resolved, That we urge all our people to procure and carefully study the books published at our offices, which clearly set forth the leading points of the faith.

Resolved, That we esteem it a great blessing to have located on this coast our institution of learning, the Healdsburg College, and that, in view of the solemn trust committed to us as a people, it is our duty to free the College from financial embarrassment, and thus render it more effectual in the mission it was designed to fill.

Resolved, That it is the duty of all our ministers to faithfully set before the people in their various fields of labor the wants of the College, that its friends may of their liberality contribute to its support.

The resolutions concerning Bible study and reading our denominational books, called forth earnest remarks from many. The new books, especially "Great Controversy, Vol. IV.," and The "Atonement," were very highly recommended.

J. H. Waggoner, W. C. White, and E. A. Chapman were elected delegates to the General Conference.

EIGHTH MEETING, SEPT. 29, 5 P. M.

Prayer by Eld. J. N. Loughborough.

The Committee on Credentials and Licenses presented the following additional report: For colporters' license, W. G. Buckner, Delmer Loughborough, Isaac Morrison, and S. McElhaney; for ministerial license, J. G. Smith. Licenses were granted according to recommendation.

The following persons were elected as Camp-meeting Committee for next year: G. D. Hager, J. J. Bolton, E. J. Church, Joseph Leininger, and Henry Scott.

An address was then read, from the president, Eld. S. N. Haskell. It was filled with timely exhortations and encouragement, and was well received. By a rising vote of the entire congregation, the secretary was instructed to express to Elder Haskell the gratitude of the Conference for his expression of interest in their welfare, and to urgently invite him to spend a portion of the year on this coast. Adjourned, *sine die*.

J. H. WAGGONER, *Chairman*.

E. J. WAGGONER, *Sec.*

"YE are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. 1 Thess. 5: 6, 7.

Idaho, Nevada, and California.

At the time of my last report I was in the railroad station at Cheney, W. T., waiting for the train to Umatilla Junction, *en route* to Idaho. Including twenty-four hours waiting for trains, I was four and one-half days performing the journey to Boise City, where I arrived on the morning of Sept. 12, having traveled by railroad 400 miles, and by stage 140 miles.

In a short time after reaching Boise, I found Bro. Pope, with whom I made my home. While in the place I gave four discourses, held one Bible-reading, and one business meeting. Twelve brethren and sisters signed their names to a covenant to keep all the commandments. A Sabbath-school was organized, furnished at once with a club of *Instructors*, question books, records, etc. After hearing a Bible-reading on the tithing system, those present pledged to pay tithes. Some of those keeping the Sabbath had embraced it in the East; others have come out by reading, and through the labors of Dr. Pope, who has given several lectures in Boise and vicinity, and circulated much reading matter on present truth. The brethren seemed much encouraged by my visit, and it was a treat to me to labor among them. I trust the time is not far distant when others in Idaho will have the privilege of hearing on the messages of truth for these times.

On the 15th, I left the friends in Boise, going by stage fifteen miles south to Kuna Station, where I took the *short line* railroad, 400 miles, to Ogden, and then 600 miles to Reno, where I had the privilege of meeting with friends, old and new, in the Nevada camp-meeting. This meeting has already been reported by Bro. Waggoner. I will simply say it seemed to me that the meeting tended greatly to give unity and strength to our people in that field. We were all made glad to meet interested ones from other parts of the State, in that camp-meeting. The California Conference Committee have the field in charge, and I trust in a few weeks to see other efforts made to introduce the truth before the people.

From Reno I came to California, and have had the privilege of attending our great California camp-meeting. This meeting, the proceedings of which are so fully reported in this week's *Signs*, was the largest gathering of seventh-day Adventists ever assembled on the Pacific slope. It was indeed a cheering sight to those who attended our first California camp-meeting in 1872, to see the progress that has been made. Then our camp consisted of nineteen tents, none of them larger than ten by twelve. This year it required one hundred and eighty tents, mostly of a much larger size, to receive our people. That year the one camp-meeting served to accommodate nearly all of the Sabbath-keepers on the coast; this year it has been necessary to hold five camp-meetings on the coast, in as many different localities, to accommodate the general gatherings of S. D. Adventists. In these five camp-meetings, over three hundred tents have been required to accommodate the campers.

While we see the growth of the cause, as thus indicated, we would not sit down with any spirit of self-complacency, but be stimulated to more earnest efforts to secure in the near future much greater results.

J. N. LOUGHBOROUGH.

Reno, Nevada.

As I made but one short report during our stay at this place, it is but just that I should report again, stating in brief what was accomplished. I held meetings nine weeks, sold nearly \$200 worth of books, and took subscriptions for 55 copies of our various periodicals, besides the clubs of *Signs* taken after the meeting closed. Twelve signed the covenant,

eight of whom united with the Reno church. Three of those who signed the covenant were keeping the Sabbath before, having become convinced through reading, but needed instruction on other points of our faith. I know of three or four others who are obedient to the faith through the influence, in part at least, of the meetings. And there are others in Reno who I firmly believe will obey the truth fully from the heart.

The camp-meeting, coming as it did at the close of our tent effort, did much to establish and strengthen the work. Bro. H. H. Rieck and Wm. Hutchinson assisted in the work throughout. Bro. C. M. Kinney was with us canvassing part of the time. Considering that this was the third effort made in Reno, in six years, and that the first was a failure for want of being followed up, and that the second was a failure on account of the manner in which the truth was presented, we see cause for encouragement at the results of this summer's labor, and shall look for growth in the work at Reno.

We deeply regret that our labors in this Conference must terminate for the present, but we trust the Lord to help us wherever we may be, that we may still help to forward the cause of present truth. Brethren and sisters, pray for us. Our address until further notice will be "Sanitarium," Battle Creek, Mich.

G. D. BALLOU.

Ashland, Oregon.

MEETINGS continued in the grove at Ashland through the month of August with quite good interest until the Sabbath truth was pressed home as a practical truth. The town being long and narrow, it was thought best to repitch the tent, so as to give those living at the other end of town an opportunity of attending. At this juncture there were several days of cold, stormy weather; then followed infidel lectures by Ingersoll and York, and a political excursion to Portland. The attendance was not as good as before we moved. Seven heads of families have commenced the observance of the Sabbath; a few others are partially keeping it, while several other influential persons are almost persuaded, for whom we have hope. Arrangements have been made to hold Sabbath meetings at the house of one of the brethren. Brother Burden remains to follow up the work here and extend it into the country. Considerable opposition was manifested by the ministry in an underhanded way. One remarked that he would sooner have forty Yorks in Ashland than one Boyd. Professor York was once a prominent Methodist minister, but is now a blasphemous infidel lecturer. The people treat us with marked kindness and attention. The truth has made a very favorable impression, and we confidently expect that further good will result from the meetings. Fifty discourses were given, and over four hundred missionary visits made.

CHAS. L. BOYD.

September 26, 1884.

Eighty years ago William Carey wrote from Bengal: "The people here hate the very name of Christ, and will not listen when his name is mentioned." To-day Rev. W. R. James writes from Serampore: "By all means see to it that the name of Christ is plainly printed on the title page of every book or tract that we print. We have now arrived at that point of time in the history of Christian missions in Bengal when the name of Christ is more of a recommendation of a book than otherwise. Very often have I heard natives ask for a *Life of Jesus Christ* in preference to any other book." The world moves!—*Sel.*

THE Lord's coming will be a joy only to those who look for and love his appearing.

Camp-Meeting in Colorado.

THIS meeting was held in the city of Denver on grounds occupied by our mission-tents during the summer. Street-cars ran on three sides of the grounds, giving an excellent chance for those in the different parts of the city to ride to and from the meeting. The city had been well canvassed, and our meeting thoroughly advertised, and before the meeting commenced there was a manifest interest in it and an anxiety on the part of many to attend. Our people were promptly on the ground, with the camp all arranged before the first meeting, on Wednesday evening. There were thirty-five tents occupied by the campers, who numbered about one hundred and twenty-five. In tents and people our meeting was more than twice as large as it was last year. There were but few young people in the camp; indeed there are comparatively few among our people in this State.

The tent for public services was pitched on the corner of Twenty-third and California Streets, while the camp reached around the north half of the same block. The large tent was fifty by eighty feet, comfortably seated and well lighted, and high expectations were entertained that we would have an excellent meeting. Bro. Olsen and Farnsworth came in time for the first service, which, as to outside attendance and preaching, was gratifying indeed.

There was an unusual interest among the people of the city from the first. During the day the preaching was close and practical, and should not have failed to touch the hardest heart, and arouse the most indifferent. But we are sorry to say that there seemed to be an influence of coldness that was wholly unmoved by the powerful preaching and touching exhortations which we believe were indited by the Spirit of God. At times, in our early morning meetings, and once or twice in the services during the day, the light would come in as the rays of the sun shine through a rift in the clouds, and many were moved to tears.

On the Sabbath the Lord seemed to come near and the congregation was powerfully moved. When the invitation was given, about fifty came forward for prayers; also nearly as many on Monday. The Sabbath-school was a very interesting feature of the meeting. It was led by Bro. C. P. Haskell, of Denver, and the entire camp took part in it. Lessons were well learned, and questions were promptly answered.

The Sunday services were attended by crowds of deeply interested people. Four discourses were given, one of which was in the Scandinavian tongue, by Bro. Olsen. In the evening the large tent was filled to repletion, and as many more stood on the outside. They listened intently for an hour and a half, while Bro. Farnsworth convincingly set before them the authority for the change of the Sabbath. This day's meetings made deep impressions on very many. In passing through the congregation at the close of each service, we could hear many such expressions as the following: "I believe this is the truth;" "We never heard such things before;" "I am convinced the seventh day is the Sabbath and I am going to keep it," etc.

The evenings following, the congregations were large. Seeds of truth were sown at this meeting, which we believe will spring up and bear much fruit hereafter. Never was there a greater interest in the city of Denver to hear the truth than now. The interest excited and impressions made by this meeting far surpass anything for which we dared to hope. Hundreds of people have become anxious and are inquiring the reasons of our faith. The prospect is cheering and our hopes are high, as to the future of our cause in this large place. There was no time taken to raise means for the gen-

eral work in this State, as that had been done the first part of the season.

On Monday, eleven were baptized. It was a touching sight to see strong men and women, and tender children of the age of thirteen, buried with their Lord in this solemn rite. There were few dry eyes in the large congregation that witnessed it. In the evening of this day Bro. Olsen and Farnsworth started on their way East, and left the meeting with Bro. Ostrander and the writer; it was to close Tuesday morning, but many of our brethren were very anxious to have it continue one day more. But very few left the ground, and the meeting did not close till Wednesday morning.

Tuesday was quite fully given to the T. and M. work, and finishing the business of the Conference, which had its session at this meeting. In the evening a large congregation gave good attention to a discourse on the nature and progress of our work, as indicated in Rev. 7: 2-4, and this closed the preaching services of the occasion. In the morning there was a brief social service and then the camp was broken. At midnight of this last night on the ground, three of our brethren who were good singers stole softly to the organ in the large tent and gently sang four or five beautiful hymns. Many hearts were touched by the words,

"O Lord Jesus, how long, how long,
Ere we shout the glad song."

And finally, as the sweet words,

"Tis midnight, and on Olive's brow
The star is dimmed that lately shone;
'Tis midnight in the garden now,
The suffering Saviour prays alone,"

Floated out over the camp in beautiful strains, many were moved to tears.

On Wednesday, as the tents were being taken down, a number of people came on the ground and inquired if the meeting was ended. On being told that it was, they expressed sincere regrets that it could not have continued over another week. In many respects it was an excellent meeting, and as our brethren separated and went on their way home, to those who could discern the nature of the work and the indications, it was a source of courage and hope.

E. R. JONES.

Vermont Camp-Meeting.

THIS meeting was held at Burlington, Vt., Aug. 28 to Sept. 9. The city and country had been quite thoroughly canvassed for the Signs, and a fair number of subscriptions taken. The meeting was well advertised in every respect. The location was all that could be desired, only that it was a little too far from the center of town, since there are no street-cars. Elder Whitney arrived the first day of the meeting and remained until the following Wednesday, when Elder Smith and Sister White reached the ground.

The attendance of our people was quite large, but the outside interest was light; yet those who did come gave the best of attention, and I doubt not but what a good impression was made. By actual count there were 334 campers on the ground besides transients. About fifty tents were pitched.

The preaching was well received. All appreciated the testimony of Sister White, and we believe it will be productive of much good. Quite a number were present who had embraced the Sabbath during the year. The children's meetings, which were conducted by Mrs. Burrell, were interesting.

When the wants of the cause were presented, the hearts of the congregation were stirred. Nearly two thousand dollars were pledged, so that of the \$15,000 fund \$8,300 have been pledged, and we confidently expect that our people will bring up the remainder.

Three men, H. Peebles, M. E. Kellogg, and H. W. Pierce were ordained on Monday evening, and it was a most precious season. The Spirit

of the Lord came in to approve the act. Three received ministerial licenses, and twenty co-porter's licenses. Several of the latter will attend the South Lancaster Academy a portion of the coming year.

Fifteen were baptized in the beautiful waters of Lake Champlain. At times the social meetings were very interesting, there being as many as seventy testimonies given in twenty minutes. The ministers' meetings, which were held nights after the camp had retired, were of a very important nature. We had expected Elder Haskell, and felt that we could not go through the meeting without his counsel, but about the time he was to arrive, a letter came saying he must go to Maine. This caused us all to cry to God for divine wisdom for the occasion, and it did seem that we were not left alone. All who engaged in the night struggles will long remember how near the Lord came.

Bro. J. R. Israel was present the last week and rendered valuable assistance by giving Bible-readings and conducting a canvassers' class. The remarks of Sister White at the last morning meeting were well calculated to bind off the work.

While remaining to store tents and arrange for further labor in this city, I found the influence of the meeting had been excellent. The editor of the *Free Press*, in whose paper we had had daily reports, gave us a very friendly and urgent invitation to hold our meeting in this city next year, saying, We are acquainted with you now and will give you more space in our columns. I was not aware that the meeting had done so much good until I met some of these leading business men. I am coming to think that Vermont is a good rich field of labor. I am glad it has been my lot to labor here.

A. O. BURRELL.

Poor and Blind.

IN what an unhappy condition is that person who cannot derive comfort from the salvation of his own child! Yet there are many men and women in such a state. They care nothing for the souls of their off-spring. It would bring no joy to them if they saw all their children walking in the truth; nor does it cause them any concern to see them otherwise. To see them sharp in business, or fair in countenance, is their main ambition, but to have them beloved of the Lord is no matter of desire. Poor souls, their own carnality overflows and saturates their family! To some it would even cause anger and wrath to see their children turning to the Lord; they so despise true religion that, if their sons and daughters were converted, they would rather hate them than love them the more. Such persons make curses out of their blessings. They put bitter for sweet and sweet for bitter, darkness for light and light for darkness; and therefore that which ought to be their comfort and joy becomes a source of disquietude.—*Spurgeon.*

THE men for the times must be modest men. Realizing that they are, above all, servants of God, they must work foremost for his glory. Next, they must be moderate men; we must not hasten to be rich, nor great. God never hastens. Next, men for the times must be learned men. Knowledge is our safeguard. No power is greater than the power of knowledge. Then we must be moral men, for goodness is essential to happiness. Lastly, we must be godly men. To purchase freedom for the race, the redemption of the cross was necessary. To achieve the freedom of the individual, the sanctification of the Spirit must be added. It ought to be settled in your minds as the mountains are rooted in the heart of the earth, that man's greatest glory is to live for God, and that the great end of existence is to attain to the perfect stature of manhood in Christ.—*Rev. G. B. Van de Water.*

The Home Circle.

HOW EASY IT IS.

How easy it is to spoil a day!

The thoughtless word of a cherished friend,
The selfish act of a child at play,
The strength of a will that will not bend,
The slight of a comrade, the scorn of a foe,
The smile that is full of bitter things—
They all can tarnish its golden glow,
And take the grace from its airy wings.

How easy it is to spoil a day

By the force of a thought we did not check;
Little by little we mould the clay,
And little flaws may the vessel wreck.
The careless waste of a white-winged hour,
That held the blessings we long had sought,
The sudden failure of wealth or power,
And, lo! the day with ill inwrought.

How easy it is to spoil a life—

And many are spoiled ere well begun—
In home-light darkened by sin and strife,
Or downward course of a cherished one;
By toil that robs the form of its grace
And undermines till health gives way;
By the peevish temper, the frowning face,
The hopes that go and the cares that stay.

A day is too long to be spent in vain;

Some good should come as the hours go by;
Some tangled maze may be made more plain,
Some lowered glance may be raised on high.
And life is too short to spoil like this;
If only a prelude, it may be sweet.
Let us bind together its thread of bliss,
And nourish the flowers around our feet.

—The Watchman.

Give Them a Chance.

BEFORE the orchards are stripped of their fruits, set apart a certain portion for the poor. Remember to stop, on your way to the sloop, at the poor-farm and leave a barrel of apples; and remind the folks at home that you have room for a basket of grapes under the seat, and will be glad to leave them at the same time for Granny Dickson. Perhaps you do not pass the poor-farm; it is out of your way; well, you pass the cottage down in the hollow, and the apples will be very acceptable to the little woman there who is struggling to keep the body and soul together. How many times have you noticed, as you passed, that she was growing thinner, and that she was not nearly so straight as she was when John brought her to the cottage five years ago! Now you've thought of it, you'll add a barrel of potatoes. How that little woman worked to plant that patch in the spring! but, for reasons you understand and she does not, the crop is very, very poor. It's all well enough to talk about women being just as good farmers as men, but the knowledge necessary to make a good farmer does not come by inspiration. You can remember crops that failed before you had learned to take advantage of the best conditions in nature. Give her some hints, and she will profit by them.

Now, those Smiths. If there is one annoyance in your life to which you cannot become reconciled, it is that family. They're a nuisance to the whole town. There is not an orchard, a wood-pile, chicken-house, or cow that has not paid toll for the support of that family. Besides being taxed for their support, they are always being "helped by the town." Well, have you ever tried to make them any better? Did you not whistle for the dog last week when you saw Ned Smith coming up the road? You thought he was going to wait round till you were out of sight and go into the orchard. He did not think of it. He was going up in the stone lot after "coons." You would have made a friend of him for life if you had waited by the gate and told him to come up to-morrow morning and get a basket of apples for his mother. You remember the moon was very bright that night, and about ten o'clock Ned, Jim, and a big bag were down in the orchard. When they

went away the bag was not empty, and Ned said "he guessed he'd got square with you for calling the dog when he wa'n't doing nothing." Would it not be well to try Ned this year, and tell him he can have a basket of apples if he'll pick them up? It makes him feel ugly to pass and see your pigs eating up the apples that he wants so much. Besides, baked apples add to the taste of the bread; they help to get it down when there is no butter.

There is always a whining baby at the Smiths'. You hear it always when you pass; Sunday mornings it cries louder than ever. Why, last Sunday morning you were just thinking of what a beautiful sermon that home missionary preached from the text, "Whatsoever ye do unto the least of these," when that baby actually made the horse start, it gave such a cry. How the thought of the wickedness of that family prevented you thinking of the sermon, or the text, the rest of the way!

Of course they are a nuisance; but have you ever tried to make them anything else? Why do you not try to hire Ned and Jim to help you through the busy season? They will not do as much work in a day as a trained hand, but you will have given them a chance to earn a pair of trousers instead of stealing up to your back door in a shamed-faced way to beg a pair next winter. Hire them for a month, and give them three good meals a day, and in one month you will be able to trust them alone in the orchard. You see, they will not be so hungry.

There is that Miranda Smith. If ever there was a ragged, shiftless girl, she is one. Yes, of course; so would your daughter be if her mother was as poor and ignorant as Miranda's. Has your wife ever attempted to make Miranda, or her mother, any better? Did she ever go down there and talk in a friendly way with Mrs. Smith about the difficulty of caring for children, as mothers should talk to mothers, dropping little hints that would not be lost? When Mrs. Smith was Eliza Jones, you thought her a likely girl; you remember she lived for a time over the hill, and you often saw her when you drove over to see your wife—only she was not your wife then. Yes, there has been a great change in her since then. John Smith was not fore-handed, you say. Yes, that was it; he was lazy, and Eliza really could not keep up his end and her own. Now, if you would hint to your wife that it would be a good idea to take Miranda into the kitchen and give her a chance to learn how to do housework, so that she could earn wages, there would be one less to feed at the miserable home, one less to hear the cursings of the drunken father, one less to bear the slaps and scoldings of a discouraged mother, one ignorant child started on the right road. It's in the blood. Yes, but it can be worked out; else what did Christ mean, "And I, if I be lifted up, will draw all men unto me." Was he lifted up in vain? Will you not help, so far as is in your power, to lift men unto him? Try to do a little home missionary work yourself, by giving practical help with your prayers.

It will not do to confine your efforts to Thanksgiving and Christmas. You cannot fill their souls with eternal thanksgiving, and gratitude enough to make them let your property alone, by allowing them to almost starve before your eyes all the rest of the year. It will add to your enjoyment of the Sunday morning sermon if you take, under the front seat of the carriage, two baskets filled with potatoes, and a roll of butter in each, and leave one at the little widow's and the other at the Smiths', on your way to church. Baked potatoes and butter are a treat, and the Smiths have been saved from temptation. They were puzzled where that dinner was to come from.

By getting your wife to go there and find out the real condition of things, you might get the neighbors interested; you might get work for all the boys big enough to work; and in the course of five years the Smiths would have a

chance to see one "Report of the Town" issued without their name in the list of the "town poor," and there would be that much of a surplus to be voted for the schools.—*The Christian Union.*

Minding.

"CHARLIE, come in, I want you," said a sweet, womanly voice to a little boy who was playing marbles on the sidewalk in front of a nice brick house. Now Charlie was very busy, and in the midst of a delightful game. He was as happy as could be. To quit his play then was like quitting the table when half through dinner. Would he obey? We looked with interest to see what he would do. What would you have done? Charlie replied, "Yes, mother," and picking up his marbles, started off with a smiling face and a bounding step up the side yard and in at the end door of the house. A fine boy that, I thought, as I looked after him. I wonder who he is? What a beautiful thing it must be to have a little boy or girl that will mind at once, and with a happy, loving heart! I wondered what would become of that boy, and wished to see more of him and learn his history. I used to walk past that house every week, and always thought of that blue-eyed, light-haired boy. The thought of him made me happy. I saw a great many naughty children. Once I spent two or three days in trying to find a naughty boy who ran away from his home, and overwhelmed his parents with grief, and when I found him, some one had stolen his coat and hat and bundle of clothes, and all the money he had. A boy that minds is a jewel.

I had been in business a year or two, and in that time had had several boys; but it was next to impossible to find one that would mind. At last I was quite out of patience, and I determined that I would have no one who could not bring the best recommendation, and stand the closest test. Several applied for the place, but no one suited us. At last came a blue-eyed, flaxen-haired youth of twelve years, with a bright, honest face. There was something engaging in his looks. Had I seen him before? "What is your name?"

"Charlie Warren, sir. I live in Franklin Street. My father is a carpenter, but is lame now and cannot work, and I have got mother's consent to go into a store, if I can find a place." It was the very Charlie whom I had seen playing at marbles. I remembered the circumstance, and knew that he would mind. I did not need a recommendation for him, but gave him the place.

Charlie came to work on Monday morning. It seemed hard for him the first week of work, but he behaved like a man. The boys in the next store came in and made his acquaintance. One morning I heard two of them trying to coax Charlie to go off with them down on the wharves in the forenoon and see a boat-race that was to come off. "No," said Charlie, "mother told me to mind my business, and I am paid for staying here, and don't think it right to go off without my employer knowing it."

That was a brave word, and I thought more of Charlie than ever. That was ten years ago. He has been with me ever since, and proved to be the best clerk I ever had. Yesterday we put up a new sign, and on it, in large gilt letters, was Charlie's full name. The store is his own. He is now a prosperous, promising young man, and if he lives will be a rich and honored man. And all this because one bright morning he minded his mother when she called him. From such little things do great results come. Always mind, and it will be well with you.—*Self.*

THE workmen on the top of the Washington Monument, which is now nearing completion, lately experienced a hailstorm, but the frozen pellets all melted before reaching the ground.

The Whale.

SINCE it lives in the water, the whale ought to be a fish, but it is not. It has the general external appearance of a fish, but that is all. The fish is cold-blooded and can breathe under water, while the whale is warm-blooded, and can no more breathe under water than you or I can; it must put its nostrils out of water and let out the used-up air from its lungs and take in good air again precisely the same as a man. Of course it takes in a very large supply of air, because it sometimes remains under water as long as an hour. Sailors speak of the whale as spouting, and in pictures the animal is shown usually with two fountains playing out of the top of its head. That is a mistake, for whales do not spout any water at all. What seems something like water is in reality only the hot breath rising in the frosty air and condensing just as your own breath will in winter. Sometimes, too, the whale begins to breathe before its head is out of water, and then, of course, some water is forced up into the air.

Some whales are no larger than a man, and some are eighty feet long. The head of a big whale is a great deal bigger than an elephant. But large as they are, they are terribly active, as many a hapless whaler knows, and forty-five miles an hour in tow of one of these monsters has sometimes been experienced. The tail is the usual weapon of the whale, and the only one of the whale-bone whale, though the sperm whale has a formidable set of teeth in a very large mouth, and can do a very great deal of damage when disposed to bite a boat in twain. Several times, too, it has happened that a whale has used its head against a ship as a battering-ram. The ship has usually been crushed in and sunk.

The whale oil is obtained by boiling down the immense layer of fat which incases the whole body of the whale, and a good whale has been known to yield from the blubber alone one hundred barrels of oil. And besides this in the sperm whale there are always several barrels of oil in a liquid form which has only to be dipped out by the bucketful. The whale-bone, as it is generally called, is not really the bone of the whale, but is a strange substitute for teeth, which some whales have. It grows from each side of the upper jaw along the gums, and is some six feet or more long. The lower ends are frayed out like fringe, and are used by the whale to strain water through. It swims through the water with its huge mouth wide open, taking in jelly-fish, and anything else that comes in its way. By and by it closes down the whalebone, or baleen, as it is called, and forces the water out of its mouth, leaving the jelly-fish and other objects caught in the fringe. The whale then eats at its leisure.

Dolphins, porpoises, narwhals, and grampuses are all members of the whale family. In times past the porpoise used to be eaten, and was considered good food enough for even the royal table. What is known as porpoise leather, however, is really made from the hide of the beluga, or white whale.

Most of the whales are peaceful in disposition, and the large Greenland and sperm whales particularly are not usually disposed to be vicious; but some of the smaller whales are frequently on the war-path, and can be very dangerous even to man. This is strikingly the case with the orca, or killer, as it is sometimes called. It goes in schools like the porpoise and dolphin, but in fewer numbers, and will attack any living thing that comes in its way, being, if possible, more ravenous and blood-thirsty than the shark. Even the great Greenland whale with its eighty feet of length fears the active little killer with its eighteen or twenty feet of length, and with good reason, for when a pack of these sea-hounds start in pursuit of the leviathan, they never cease until they have killed it. They swim around the great whale

and under it; they leap far out of water, and, coming head first on the broad back, snatch great mouthfuls of flesh from it; and when the worried monster opens its cavernous mouth in the vain hope of ingulfing some of its tormentors, they absolutely rush in and carry off mouthfuls of the huge tongue. The killer is the terror of the ocean, more feared by the denizens of the water than any other creature.

At one time the large whales were quite plentiful, but years of vigorous pursuit by man have so thinned their numbers that comparatively few were to be found ten years ago. It is probable that if the large production of petroleum had not come to the rescue of the whale, it would by this time have been exhausted. As it is, it has had a respite for ten or twenty years, and now it has increased so greatly in numbers that once more whaling bids fair to become an industry along our north-eastern coast.

Two Travelers.

Of course you have all heard of Castle Garden, in New York. Now, when you say "garden" you think of neatly-made paths, and bright flowers nodding at you as you pass, and bees and butterflies flying from flower to flower. How disappointed you would be when you looked at Castle Garden! It is a shabby building, and such a queer shape—round—built on the Battery. Years ago it was a fort; afterward it was put to various uses. A reception was given to General Lafayette in this building, and it was here the great singer, Jennie Lind, sang when she came to New York. Now the immigrants—that is, the poor people who come in big ships from Europe and other foreign countries—are landed there. You know these people have no homes in this country, and some of them have no friends.

There are people authorized to care for them and send them where they want to go. Sometimes they expect to buy land and build houses out West, and support themselves by working on farms. Sometimes they come here and stay in Castle Garden until they are hired to work by some one. Everything is done to make them comfortable. But the most surprising immigrants who come to this country are the little children who come all alone; that is, without father or mother or big brothers or sisters to look after them.

The parents of these children have not money enough to pay the fare for themselves and for their children, so they leave their children at their old homes with the grandmother or some other relative, and then they come to this country, and earn money enough to make a home and pay the passage of the children.

When the relatives in Europe get the letters telling when and how to send the children, they tie a card on the children's neck, on which is written the address of the new home, take them to the ship, and they sail for the strange country, and when they land sometimes the father or mother meets them at Castle Garden. You can just imagine how the children feel when they meet their father and mother.

But sometimes when they land at New York they have only gone part of the journey to their home. Last week two children, a brother and sister, landed at Castle Garden. The boy was ten years old and the girl was four. Their father and mother had come to this country, and left these children at their old home in Ireland, three years ago, and only now had a place to shelter them, out in Dakota. These children stood side by side in the crowd; their faces were not very clean, and they looked very frightened; such a hurry and such pushing and scolding were enough to frighten big folks. Not one familiar face! It was very warm; the room they were in was not over-clean, and every one was too busy to notice the two little children who huddled together close to the

wall. After a while the crowd was not so great, and a man discovered these two homesick, frightened children. They did not know where they were going, but he looked at the card and put them on the boat that would take them to the cars. Before you read this, no doubt these two little ones have reached the little home out in Dakota. How glad they are to get there you can well imagine. Three years away from their mother! Think of it. While you are reading this, I think that little girl is in her mother's lap, and the boy sits on the door-step beside his father, telling all the things that happened on that long journey from Ireland to Dakota.—*Sel.*

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News and Notes.

RELIGIOUS.

—A Baptist Church has recently been organized in the city of Mexico.

—The Baptists are about to build a college in East Oakland. Twelve acres of land, valued at \$20,000, have been donated for a building site.

—There are twenty-three Jesuit colleges in the United States, with nearly 6,000 students. St. Ignatius College, in San Francisco, has 702 students, the largest number of any.

—The leader of the Spiritualist camp-meeting now in session at Alameda, Cal., says that Ingersoll is "John the Baptist preparing the way" for Spiritualism. The reckless blasphemer is a fit herald for their doctrines.

—Rev. Mr. Cornforth, a Wesleyan minister of Nottingham, England, has resigned because he cannot pledge himself to a definite and positive belief in the absolutely endless suffering of the unsaved. —*Richmond, Va., Dispatch.*

—A committee of Catholic theologians has been holding sessions for the past four weeks in Maryland. Their report will furnish the basis of the work for the coming Plenary Council, which will deal with questions of discipline in the Catholic Church in this country.

—There is one neighborhood in Mercer County, Pa., where the much-talked-of "temperance wave" has not yet made a very deep impression. The Presbyterian minister there has been compelled to resign his pastorate for preaching a temperance sermon, the principal financial supporters of the congregation having withdrawn their subscriptions.

—Dr. Tombes in an article in the *Herald of Truth*, on the "Teaching of the Twelve Apostles," says that "the first day of the week is recognized in the 'Teaching' as the Lord's day." Which goes to show that so able a critic as the good doctor may be so blinded by the force of habit and popular custom as to state for a fact that which does not exist.

—In a Sabbath-school class in which the lesson touched upon the promise of Herod to the daughter of Herodias, the teacher asked whether it was true that Herod was obliged to keep his vow, when it would lead to the beheading of John the Baptist. "I guess if she had asked for his own head, Herod would not have felt himself obliged to keep it," replied a bright boy of ten. Not a bad answer.

—A correspondent of the *London News*, writing from Abyssinia, says that the native priests there generally lead a life of gross immorality, using the confessional as a means of gratifying their gross desires, including that for liquor. At weddings and funerals the priest is always the most drunk and noisy. The *Catholic Monitor* also states that intemperance has of late years been fearfully on the increase among the Catholics of San Francisco. "Like priest, like people."

—In the course of a lecture on "Education," Bishop Foss said concerning the idea that cultivation of the intellect alone tends to make a man a Christian: "I don't believe that the multiplication table can convert a man, nor can metaphysics, or the knowledge of conic sections. No intellectual culture is any warrant against crime. I suggest the need of some higher culture. Contrary to the commonly received opinion, I apprehend, save in the lower ranks of society and grades of education, the training of the intellect has but little tendency to lessen crime. Statistics show that a large number of criminals are illiterates, not because they are illiterates, but because they are unemployed in consequence of their illiteracy."

—Dr. Horton, of Oakland, reviewed one of Ingersoll's lectures, in the course of which he made the following good point on the infidel's favorite saying that "God would not give a man a mind, and damn him for thinking?" "Notice where Mr. Ingersoll, who makes his appeal to thought, places himself. 'I the Almighty God have spoken, Mr. Ingersoll, why do you not believe my word and obey?' 'I am an independent thinker.' 'What are you thinking about?' 'My mind is full of the great questions of the origin and destiny of the human race.' 'But what do you know about those questions?' 'Nothing.' 'Of what then is your capacious mind so full?' 'Nothing!' An empty head wedded to a brazen tongue are the essential factors in a first-class atheist."

SECULAR.

—There are 119,682 acres of artificial forests in Kansas.

—The wheat crop of the country is estimated at 500,000,000 bushels.

—The coinage of the various mints during September was \$4,613,363.

—The corn crop this year is said to be the largest ever known. It is estimated at 1,800,000,000 bushels.

—The penitentiary at Michigan City, Ind., has earned, in the last three months, \$5,516 above expenses.

—The decrease in the public debt during September was \$12,040,000. The decrease since June 30, is \$24,583,000.

—A Pittsburg dealer says that there is enough lumber now stacked up in the country to supply the trade for from three to six years.

—An order has been issued to the students of the Odessa University forbidding them from assembling in groups, upon pain of instant dismissal.

—The royal palace at Copenhagen was destroyed by fire on the 3d inst. Ten soldiers were burned to death while attempting to save property.

—A Chicago firm is to furnish 5,000,000 pounds of compressed beef to the English Government for the expedition sent to relieve General Gordon.

—Twenty-two dishonest milkmen were fined from \$10 to \$100 each last week in the New York Court of General Sessions for watering their milk.

—A construction train having a crew of twenty-two men, ran through a bridge near Bayfield, Minn., on the 3d inst. Twelve men were killed, and the others badly injured.

—Thirty persons were killed by a cloudburst at Pachucha, Mexico, on the afternoon of the 27th ult. A great deal of property was destroyed, and many cattle were drowned.

—Pulmonary consumption is the cause of one death in twelve in New York State, and the State Board of Health has laid the cause to the bad ventilation of school-rooms.

—As Governor St. John was on his way from Carlisle to Terra Haute, Ind., Oct. 2, some villain fired at him through the car window, the bullet passing just in front of him.

—The village of Alton, sixteen miles south of Bradford, Penn., was visited by a cyclone, on the 29th ult. The storm demolished everything in its path, which was only five rods in width.

—Seventeen car loads of tobacco were shipped last week from Lancaster, Penn., to San Francisco. It is estimated that each car contains over twelve tons, and the whole is valued at \$180,000.

—The authorities at Woolwich, England, are displaying much activity in forwarding war material to Hongkong. Six hundred tons of shot, shell, and ordnance were shipped thence on the 1st inst.

—An attempt was made Sept. 29 to blow up the Council-house at Salisbury, England. A number of windows were smashed by the explosion, but otherwise no damage was done. No arrests have been made.

—A man in Victoria, B. C., has on foot a project to build an electric railway from Port Simpson, on the Pacific, to Hudson Bay, on the Atlantic. It is said that the scheme attracts considerable attention, and is considered feasible.

—A Minneapolis street-car was recently stopped by highwaymen, who demanded the cash box. When the driver refused to give it up, they fired two shots, one of which instantly killed the only passenger that the car contained.

—England has 27,050 breweries and brewed 990,000,000 gallons of beer last year. Germany has 25,902 breweries and brewed 900,000,000 gallons of beer during the same period. These two countries lead Europe in the manufacture of this article.

—As a consequence of the numerous attempts at incendiarism in Cleveland, several insurance companies have withdrawn their risks on property in the lumber districts, and others have doubled the premium. Fifty men have been added to the police force.

—Hog cholera has been quite prevalent in Maryland and Virginia, and thousands of dead carcasses have been thrown into the Potomac. The citizens of Washington, whose water supply comes from the Potomac, have naturally become alarmed, and have petitioned the Governors of those States to stop the nuisance.

—A six-story building in Philadelphia, known as Peacock's storage warehouse, was destroyed by fire on the 5th inst. Every floor was filled with household goods, some 600 families having their effects stored there. The loss is \$500,000.

—The closing of all the cotton factories in Petersburg, Va., and vicinity, in consequence of the scarcity of water, throws out of employment over 700 men, women, and children, nearly all of whom are suffering for want of the necessities of life.

—A London cable special says that the French statesmen are becoming afraid of Germany and are urging the establishment of the old relations between France and England. Also that complications between England and Russia are thought to be imminent.

—Intelligence has just been received of a terrible and disastrous hurricane on the coast of Iceland, on the 11th of September. Accounts thus far received show that nineteen trading vessels and sixty fishing boats were lost and thirty-two vessels disabled. The exact number of those who perished has not been ascertained, but it is known to be very great.

—The alcalde of the little town of Salinas, on the Mexican National Railway, having rendered himself obnoxious to the people by certain arbitrary acts, a mob gathered around the municipal court on the morning of the 2d, overpowered the police, and killed the judge, the chief of police, and twenty others. The principal offense of the alcalde was that he had caused the arrest of a train robber.

—A recent typhoon in the south of Japan has done much damage, and caused great loss of life. Towns on the coast were inundated by the sea. At Tamashima, in Bitchiu, the sea embankments were carried away; 100 persons were drowned and 120 are missing, 430 houses having been swept away. Imabari and Matsuyama, Iyo, met with similar disaster; 30 lives were lost, 170 persons missing, and 151 houses and 112 junks were destroyed.

—A Hongkong dispatch of Sept. 28, says: The French stopped and searched the English regular trading steamers at Frehkien and Hai Loong, in the channel of Formosa. There is great irritation in consequence of this high-handed proceeding, and neutral steamers conveying soldiers and munitions to the various quarters in this section of the world are all alarmed at their prospects if this shall not be resented, and it is regarded as likely to be a source of possible complications with foreign powers.

Appointments.

OAKLAND.—House of worship, northeast corner of Clay and Thirteenth Streets. Sabbath-school every Sabbath at 9:30 A. M. Preaching at 11 A. M. Prayer and missionary meeting every Tuesday evening at 7:45. Seats free. Invitations to all.

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Obituary.

KELLEY.—Fell asleep in Jesus, Sept. 24, 1884, our dearly beloved sister, Adela Kelley, aged 21 years, 10 months, and 14 days. Her disease was quick consumption. She was the oldest daughter of E. F. and M. A. De Bord. Brought up a Sabbath-keeper, she united with the church of Afton, Iowa, at the early age of 14 years. Married Frank C. Kelley Dec. 11, 1881. Remained a member of the church at Afton until January, 1884, when she united with the church at East Portland, Oregon. For some years past she has been ill, and was confined to her room for four weeks before she died. At times her sufferings were very severe, but she bore them with marked Christian patience. She was a firm believer in the blessed hope. To the last she fully trusted in the promises of God. With composure she talked of sleeping until the indignation be overpast, then to enter a life where sickness and death should never come. As she was parting from her loved ones she sang, "We'll Wait Till Jesus Comes." She said at the close that bright angels were around her. She picked out the funeral hymns. She leaves a Christian husband and one child, Christian parents, five brothers, one sister, and a large circle of friends to mourn their loss. Remarks by the writer from 1 Thess. 4:13, 14. H. W. REED.

[Review and Herald please copy.]

Card-Playing at Home.

PLAYING cards for "pastime" or as an "innocent amusement" soon becomes a passion; and when once fixed, a man will forego home, family, business, and pleasure, and suffer the loss of his all for the exciting scenes of the card-table. That accomplished writer, the late Dr. Holland, said:—

"I have all my days had a card-playing community open to my observation, and I am yet unable to believe that that which is the universal resort of the starved in soul and intellect, which has never in any way linked to itself tender, elevating, or beautiful associations, the tendency of which is unduly to absorb the attention from more weighty matters, can recommend itself to the favor of Christ's disciples. The presence of culture and genius may embellish, but can never dignify it.

"I have this moment," says Dr. Holland, "ringing in my ear the dying injunction of my father's early friend, 'Keep your son from cards. Over them I have murdered time, and lost Heaven.' Fathers and mothers, keep your sons from cards in the 'home circle.' What must a good angel think of a mother at the prayer-meeting, asking prayers for the conversion of her son whom she allowed to remain at home playing cards for 'pastime'?"

The late Bishop Bascom, in denouncing all forms of iniquity, speaks of the "gambler, who, rather than not gratify his passion for play, would stake the throne of eternity upon the cast of a die—who, unmoved by the tears and entreaties of her that bore him, the wife of his bosom, and the children of his own bowels, continues to indulge his hated passion, until the infatuated reprobate would table his game upon the tomb of his father, or shuffle for infamy upon the threshold of hell."—*The Safeguard*.

A Foolish Custom.

NEXT to the cruel check-rein, blinds are one of the most useless and ugly appendages of the horse-gear. They are not only useless, but injurious to the eye-sight. The London *Lancet*, which is acknowledged to be the leading medical journal of the world, condemns the use of blinders in the strongest terms. The argument used in favor of blinders, that horses are afraid of passing carriages, is weak and unfounded. A horse is not half as likely to be frightened if he is allowed to see what is going on as he is when half-blinded. If allowed to see everything, he becomes familiar with all objects. If half-blinded, every stirring leaf and paper excites a nervous horse for the reason that he gets no clear view of the object, and therefore magnifies all half-discerned objects into spooks. Besides, the most beautiful feature of the horse is the eye; and if not hid from our gaze, would serve to denote sickness, pain, or pleasure. Many a time would a driver spare the whip on seeing the animal's imploring eye. The ugly, disagreeable, and useless blinders should be condemned by every intelligent horseman. Men never use them on saddle-horses—why should they be used on carriage-horses? Where one saddle-horse is frightened, a hundred carriage-horses run away, showing conclusively that the blinder is a nuisance.—*Our Dumb Animals*.

THE Hon. Philip Honye, of Chicago, relates the following: "I was going along the other evening, when a savage dog flew out at me, evidently ready to rend me in pieces. Now what do you suppose I did? Whipped out my pistol? Not a bit of it. I simply lifted my hat. Don't laugh. The dog stopped, looked at me, growled, and finally crouched back to the doorstep, and began wagging his tail. I have done the same thing over and over again with the same result.

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By MRS. E. G. WHITE.

THIS is a pamphlet of only 84 pages, but its value is not to be judged by its size. It is just what its title indicates: a faithful presentation of Bible truth on this important subject, and an exposure of the false theories prevailing in regard to it. Every believer in Bible truth should read it. Buy it, read it, and lend it to your neighbor. Price, 10 cents.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 9, 1884.

WE would say to our correspondent in North Branch, Mich., that we will attend to his queries as soon as possible. We are interested in them.

THE General Conference convenes in Battle Creek, Mich., Oct. 30. Full notice was given by the president in our last paper. It will continue as long as the business requires. It will be a most important meeting, and in connection with the other interests located in Battle Creek, a great deal of business will be transacted.

ON page 594 of this paper will be found an extract from the introductory chapter of Professor Pettengill's latest work, "The Unspeakable Gift." We do not know how we could give a better idea of the book than is contained in the article. It is, in brief, an outline of the course pursued throughout the book, which is written in an attractive style, and is free from useless speculations. Eternal life through Christ is the one central thought. As to the interpretation of a few passages of Scripture we may differ, but we are heartily in accord with the object which the author has in view, and the methods he adopts of reaching it. The price of the book is one dollar, and it may be obtained of J. D. Brown, 704 Arch St., Phil.

A STRANGER in New York City—stranger to us—proposes a discussion in our paper of the merits of the Catholic Church! We have never yet admitted a discussion in our paper on any subject, and do not feel called upon to do so now. But he accuses us of misrepresenting that church. This we deny. We were once before accused of the same thing by a man in this State, who specified his particular cause of complaint. We took the well-authenticated Catholic book entitled "The Glories of Mary," and abundantly disproved his charge. By this book we proved that *the Catholic system of worship is not the gospel as taught in the holy Scriptures*. We called upon our accuser to acknowledge that his charge was unjust, but he failed to respond. If our New York correspondent will point out any instance where he thinks we misrepresented the Catholic Church, we will notice it. That is all that justice requires.

AN article against our views of "immortality through Christ alone," is before us, in which the writer says:—

"These false teachers further say that life and immortality did not exist before Christ brought it to light; but the very words which they quote meet their own error. For if life and immortality (incorruptibility) did not exist before, then it follows that there was nothing of it to be brought to light by the gospel."

That is to say that Jesus Christ did not come to bring to light and offer to us something which we did not possess, and could not obtain without him, but only to tell us of something which we possessed already! and which the most incorrigible sinner also possesses. A wonderful boon, indeed, is the gospel, according to such teaching.

Immortality is brought to light in the gospel, and we shall receive it as a gospel benefit "when Christ who is our life shall appear," at the resurrection of the just, provided that we seek for it by patient continuance in well-doing. Rom. 2:7. They who claim that the immortality of man does not depend upon our acceptance of the gospel, rob Christ of his chief glory.

THE camp-meeting for Tennessee will be held at Martin, Oct. 13-21.

Good News from Michigan.

A SHORT letter from Sister White gives a very cheering account of the camp-meeting in Jackson, Mich. Elder Canright, who has been some time out of the work, has returned with renewed zeal and courage, and promises to stand faithfully by his fellow-workers. The meeting was the largest body of Sabbath-keepers that ever convened in this country. Nearly two thousand people were in camp. Though we very much missed the labors and counsel of Sister White in our meeting in Oakland, we are satisfied that the welfare of the cause at large required her presence in the Eastern camp-meetings. "The field is the world," and our interest is in all parts alike. We hope that we shall never see the day when local preferences shall give rise to local prejudices among Seventh-day Adventists. We rejoice with our brethren in the East at what the Lord has done for them. Sister White's letter was read in the meeting in Oakland last Sabbath, bringing joy to every heart.

Later we have received a more extended report of the meeting from Elder Haskell—too late for this paper. We shall give full reports next week.

Visitors at Our Camp-Meeting.

THERE is, perhaps, no city in the United States where there is more going on to attract the attention of the people, and to amuse them, than there is in San Francisco. Places of amusement in the city are open every day and night in the week, throughout the year. More than this, the places of resort within easy distance of the city are so numerous, and the weather in summer is so settled, that camp-life is no novelty. Camping in the mountains, or by the sea-shore, is indulged in for months by those who have leisure; and Sunday excursions and picnics constantly appeal to the working-men's love of pleasure. Under these circumstances it was scarcely to be expected that the announcement of a plain Seventh-day Adventist Camp-meeting would attract very many from the outside world. In this we were agreeably disappointed. The first Sunday there was a large crowd from Oakland and across the bay, and on the second Sunday the number was largely increased. The visitors were those who came not out of mere curiosity, but manifested an interest to hear. We attribute this interest largely to the good reports given by the newspapers. Everybody in California reads the newspapers, and people who crossed the bay said that the principal topic of conversation on the ferry-boats and street-cars was the camp-meeting—the doctrines preached, and the good order maintained. If the meeting could have continued another week, the attendance would doubtless have been more than doubled. As it is, many who did not attend the meeting, have become acquainted, to a large degree, with what our people believe and what they are doing. At the last meeting on the ground, Tuesday morning, the following was adopted by unanimous vote of the congregation:—

Resolved, That we appreciate the courtesy of the Oakland and San Francisco papers, especially the *Times*, the *Post*, the *Call*, the *Alta*, and the *Examiner*, for their full and fair reports of our meeting, and that the thanks of this Conference be tendered to them for the same.

WE have received a lot of infidel tracts containing what are supposed to be contradictory passages from the Bible. On one of the tracts is written, "Please harmonize these Contradictions," with certain other characters that bear a resemblance to writing, but we cannot decipher them. The writers of the tracts have evidently used a concordance quite diligently; if they had spent half the time searching the Scriptures with a desire to know the truth, that they have hunting for contradictions, they would have found that there are no contradic-

tions in the Bible. We are more than ever convinced that it does not require intellect of a high order, or much education, to doubt the Bible. This is why we think it a waste of time for ministers of the gospel to reply to or debate with Ingersoll. People of sound sense and good judgment do not need to be told that his lectures are composed of railings without reason, and they who applaud his vapid mouthings would not appreciate solid arguments.

A Solemn Occasion.

SABBATH, Oct. 3, was a good day for the Oakland church. At the Sabbath-school, which now number 230, 225 members and fifty visitors were present. At the forenoon service the church was crowded while Elder Waggoner spoke.

We were cheered by the presence of nearly a score who have just embraced the truth, as the result of the tent and camp-meeting.

In the afternoon the church again met for quarterly meeting, and the peace and blessing of God rested upon the congregation in rich measure as they celebrated the ordinances of the Lord's house.

Elder Waggoner expressed gratification that so large a number were present. The attendance at our three last quarterly meetings was 94, 104, and 154. We look for the time when no member of our church will be willingly absent from these occasions.

W. C. WHITE.

Special Request.

TO ALL correspondents who write for the SIGNS we make this request: Write on ruled paper; only on one side of the sheet; and *always* on the ruled lines. Doing so you will oblige both editors and printers.

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